

Daniel 11:40-45 – The Final Battle Between Atheism, Apostate Christianity and the People of God

The final conflict outlined in Daniel 11:40-45 is between the King of the South (spiritual Egypt), the King of the North (spiritual Babylon) and the remnant people of God. This paper seeks to understand these verses through a typological interpretive lens suggested by an exegesis of Daniel 11:23. The final showdown between Egyptian Atheism and Babylonian Christianity will be preceded by the fall of the Glorious Land (Protestant Christianity) as the King of the North makes His way south toward Egypt. The prophecy states that Babylonian Christianity will overcome Egyptian Atheism and have final power over the world's financial systems, with all its kings following at his heels. Eventually Babylonian Christianity will turn its attention toward the remnant of God's people symbolized by the Glorious Holy Mountain because of the tidings coming out of Jerusalem. These tidings are outlined in Revelation 14 and are there depicted as coming from the same location – Mt Zion. At the time when Babylonian Christianity is about to annihilate God's remnant, Michael will stand up to deliver His faithful ones. Recent events within Christianity, the United States and the world lend a growing weight of evidence to this view as do the writings of the Spirit of Prophecy.

Hermeneutical Foundations

It is important to realize that just as the foundations of a building are vital to that building's integrity, so the hermeneutical principles applied to a text have a direct bearing on the integrity of the interpretations that emerge. A concise list of the hermeneutical principles that guide the exposition of these verses will be given. These principles are more fully developed in a separate document that

may be obtained on the Daniel 11 prophecy website at www.daniel11prophecy.com.

These hermeneutical principles are:

1. Daniel eleven is built on the framework of Daniel chapter eight.
2. Daniel eleven concerns what will happen to your people in the latter days (Daniel 10:14).
3. Daniel eleven is prefaced by a vision of Christ in His sanctuary (Daniel 10:5-6, compare with Revelation 1:12-16).
4. Daniel eleven must be compared with other prophetic scriptures that deal with the same themes.
5. Daniel eleven presents a continuous forward flow of time, as does Daniel chapters 2, 7, 8 and 9.
6. The King of the South should be understood as referring to Egypt throughout the prophecy (Compare Daniel 11:6-8 and 11:40-43).
7. The King of the North should be understood as referring to Babylon throughout the prophecy.
8. The second half of Daniel eleven from verses 23-45 should be understood through a typological lens as suggested by verse 23.

Daniel Eight Concerns the Sanctuary / Daniel Eleven Concerns God's People

Some other considerations that should be pointed out before we begin to dissect the last verses of Daniel eleven are these. Daniel chapter eight is primarily concerned with the 2,300 days and when the sanctuary will be cleansed. Daniel chapter eleven is primarily concerned with the persecution of God's

people during the 1,260 days as well as their final persecution and deliverance. So although these chapters cover the same period of time, their focus is primarily different.

Evidence for this comes from the two questions raised in Daniel 8:13.

(Dan 8:13 NKJ) ¹³ Then I heard a holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be, concerning*

the daily sacrifices and *the transgression of desolation,*

the giving of both the sanctuary and *the host to be trampled under foot?"*

That two questions are asked here is not difficult to discern. But their relation to each other and the whole of the prophecy has at times been obscured. From the text of Daniel 8:9-12, it is clear that the little horn did two major things: 1. The little horn "cast down some of the host and some of the stars to the ground and trampled them" (Daniel 8:10) and 2. The little horn "exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down" (Daniel 8:11). The two questions being asked here in short are 1. How long will the little horn be allowed to trample the host of God's people and their leaders (stars – Dan 12:3; Rev 1:20) underfoot for their transgressions? And 2. How long will the sanctuary and the daily be allowed to be trampled underfoot by the same power?

Now admitting that there has been a variety of views as to what these verses are referring to even in Adventism, the author believes that in simple terms what is being presented here is that the little horn will 1. Persecute the people of God and 2. Insinuate himself into the saving role of Christ and in so doing cause salvation and the ministry of Christ in heaven on behalf

of His people to be obscured during most of the church age.

It seems clear that this basic message was understood by Daniel, as these are the very things he begins praying about in the following chapter. Daniel did not understand the timeline, which sanctuary was being spoken of here or which people primarily were the emphasis of the persecutions. But his prayer in Daniel nine is focused on the period of seventy years that 1. Israel has already spent in persecution and captivity under Babylon rule because of their sins and on the 2. Desolations of God's sanctuary because of their unfaithfulness. Commenting on Daniel 9, Gerhard Pfandl makes this observation, "In his last vision, the angel had told him that it would be 2,300 prophetic days before the sanctuary would be restored. Daniel no doubt feared that God somehow intended to prolong the period of captivity." (Pfandl, Daniel: The Seer of Babylon pg. 94).

The two questions asked in Daniel 8:13 are asked in Hebrew parallelism. "The daily" is clearly parallel to "the sanctuary", while the "transgression of desolation" is clearly connected with the trampling of the host underfoot. Both questions are asked, but only one is answered. The question about how long God's people would be trampled underfoot is not addressed in the answer given in Daniel 8:14. Therefore the angel is sent again to answer this question with the message of Daniel eleven. Daniel 10:14 clearly states what the emphasis of this message is: "Now I have come to make you understand what will happen to your people in the latter days, for the vision *refers to many days yet to come.*" That Daniel eleven's focus is on the persecutions of the people of God is substantiated when one examines Daniel 12:6-7. The question is asked, "How long shall the fulfillment of these wonders be?" What wonders? Daniel 8:24 states that "He (the little horn) shall destroy wonderfully" (KJV). The answer is given that this power will be allowed to destroy in this

manner for “a time, times and a half”, and when the power of God’s people revives after the 1,260 years of persecution, He will scatter the power and influence of the holy people and seek to annihilate them, but Michael will stand up to deliver them from final destruction at his hand.

Daniel Eight and the Little Horn

How one understands the message of Daniel eight will have direct impact on how they interpret the message of Daniel eleven. Daniel 8:9 presents the little horn (Rome) as exercising its dominion on a horizontal plane, much as the previous entities. It comes from one of the directions of the four winds, presumably west and/or north since it conquers toward the south and toward the east. This conquest may be seen as Rome’s wars with Carthage (Hannibal) to the south and later with Pontus (Mithradates) to the east. Rome also came to have dominion over the Glorious land when Pompey entered and annexed Judea.

But beginning in verse 10, the prophecy’s focus shifts toward the work of Rome in its vertical phase. It grows toward the “host of heaven” and casts down some of the host and some of the stars to the ground. This is a new development in the prophecy. Not satisfied merely with temporal or “horizontal” dominion, this power now seeks to exert itself in a spiritual or “vertical” direction. This is the focus of verses 10-12 and actually the emphasis of the whole prophecy. The fact that this entity is described as a “little horn” shows its connection with the fourth beast of Daniel 7, which is clearly a Roman power. But although its horizontal or temporal conquests are mentioned in verse 9 for continuity, it is its vertical or spiritual conquests that remain the focus of Daniel 8. We must remember that when the little horn is introduced in Daniel 7, it is introduced as the second phase of the fourth beast that uproots three other horns. This means while the little horn is a Roman power, it represents a transition from imperial

Rome to Papal Rome. Thus the little horn of Daniel 8 emphasizes its Papal phase of activity.

Papal Rome does indeed exalt itself as high as the Prince of the host, taking to itself Christ’s role as head of the church, high priest and savior. Through this insinuation, he removes the continual worship of Christ by His people and effectively casts down a knowledge of the true sanctuary where Christ is ministering on behalf of the church and replaces Christ and His mediation with himself.

When we compare the prophecy of Revelation 13:5-7 with that of Daniel 8:10-12, we find striking parallels, which further add a weight of evidence that we are understanding this prophecy correctly.

Papal Rome’s attack against “the host” –

“It was granted to him to make war with the saints (*holy ones*) and to overcome them.”
Rev 13:7

“And it grew up to the host of heaven; and it cast down *some* of the host and *some* of the stars to the ground, and trampled them.”
Dan 8:10

Papal Rome’s attack against “the sanctuary –

“Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven”
Rev 13:6

“He even exalted *himself* as high as the Prince of the host, and by him the daily *sacrifices* were taken away, and the place of His sanctuary was cast down.” Dan 8:11

Some have argued that the sanctuary that is cast down in Daniel eight is the sanctuary of paganism. Others have argued that it was the Jewish sanctuary of 70 AD. I believe the parallels between Daniel 8 and Revelation 13 (which imagery is clearly being drawn from the

book of Daniel with the same four beasts of Daniel 7 being the predecessor of the sea beast of Revelation 13:2) point to the heavenly sanctuary during the dark ages and none other, as Revelation 13 tells us during what time period this takes place:

(Rev 13:5-7 NKJ) ⁵ And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.

It was during these 42 months that he spoke these blasphemies against the name and tabernacle of God and was given authority to make war with the saints and overcome them, which clearly puts all of this activity between 538 AD and 1798 AD.

The angel's further explanation of this vision continues to build this evidence in the same direction.

(Dan 8:23-25 NKJ) ²³ "And in the latter time of their kingdom, When the transgressors have reached their fullness, A king shall arise, Having fierce features, Who understands sinister schemes. ²⁴ His power shall be mighty, but not by his own power; He shall destroy fearfully, And shall prosper and thrive; He shall destroy the mighty, and *also* the holy people. ²⁵ "Through his cunning He shall cause deceit to prosper under his rule; And he shall exalt *himself* in his heart. He shall destroy many in *their* prosperity. He shall even rise against the Prince of princes; But he shall be broken without *human* means.

In the "latter time" of the Greek kingdom, when transgressors have reached their fullness, a king of fierce countenance shall arise. During the closing scenes of the Greek reign, a new power did arise – that of Republican and later Imperial Rome. The marked characteristic of this power as stated in the prophecy is "a fierce countenance", which points us back to a prophecy given by Moses in Deuteronomy 28:47-53 of a king of "fierce countenance."

There the final scattering of the Jewish people is prophesied because of transgression. God will bring a "yoke of iron" on the people, a nation that comes from "the end of the earth", as "swift as an eagle" whose "language you will not understand". They would besiege the Jewish people "until your high and fortified walls... come down throughout all your land." The language here points to none other than Rome which did indeed come from "the end of the earth", whose symbol was the eagle and whose language the Jewish people did not understand. Thus the interpretation of the vision begins by showing us Republican and/or Imperial Rome for continuity. The book *Patriarch's and Prophets* speaks of this scattering:

"By the Spirit of Inspiration, looking far down the ages, Moses pictured the terrible scenes of Israel's final overthrow as a nation, and the destruction of Jerusalem by the armies of Rome: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." (White, *Patriarchs and Prophets*, pg. 467)

But just as in verses 9-12, these verses quickly transition to Papal Rome, so verses 24-25 deal with a power that is "mighty, but not by his own power" – which clearly points to the Papal power rather than the power of Imperial Rome. Verse 24 continues by stating that "He shall destroy wonderfully" (KJV), destroying "the mighty, and the holy people." We have already seen that Daniel 12:6-7 answers the question "how long will this power destroy wonderfully?" – it will be 1,260 prophetic days. That 1,260 day time period of Daniel 7 and 12 is the same as the 42 month time period of Revelation 13, and the activities of the little horn and the king of the north in Daniel are identical to the activities of the beast in Revelation.

“The forty and two months are the same as the “time and times and the dividing of time,” three years and a half, or 1260 days, of Daniel 7,—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the establishment of the papacy, A. D. 538, and terminated in 1798.” (White, *The Great Controversy*, p. 439).

Daniel 11:33 and 35 are a parallel passage and show that the people of God during the dark ages will fall for “many days”. These verses also show the manner in which they will be persecuted. “For many days they shall fall by sword and flame, by captivity and plundering.” These were the very methods of persecution used against God’s people during the 1,260 years of Papal persecution. Revelation 13 uses the same language when it shows the fate of “the beast” that persecuted God’s people.

(Rev 13:10 NKJ) ¹⁰ He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Daniel 8:25 continues to elaborate on the activities of the little horn during the dark ages. By “cast[ing] the truth to the ground”, he causes “deceit to prosper” and he “exalt[s] himself in his heart.” This exalting of himself is paralleled in Daniel 11:36, where it says that “he shall exalt and magnify himself above every god.” By removing the truth about how men are saved through faith in the sacrifice of Christ and through faith in Christ’s intercession in the heavenly sanctuary and by insinuating himself as the only means of salvation he “destroyed many in prosperity.”

The next phrase of Daniel 8:25 states that “He shall even rise against the Prince of princes.” As we have already alluded to, the little horn rose against the Prince of princes by usurping His prerogatives as Savior and Priest. But there is an additional aspect here. Christ said,

‘inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.’ As the little horn acted against Christ’s believers, it was raising itself against Christ Himself in the person of His believers.

The final phrase of this prophesy states that “he shall be broken with human means”, literally the Hebrew says, “he shall be broken – but by no human hand” (ESV). This cannot refer to the event that took place at the end of the 1,260 years of persecution, where France took the Pope captive, as this was accomplished by human power. This must be speaking of a future event in which divine judgement and wrath falls upon this power. This is confirmed by the angel’s words in the same chapter when he says, “Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end shall be” (Dan 8:19). The word here translated “indignation” is only used in one other place in the book of Daniel.

(Dan 11:36 KJV) [He] shall prosper till the wrath has been accomplished; for what has been determined shall be done.

Both Daniel 8:25 and Daniel 11:36 are speaking of the final judgment of this power when God pours out His wrath upon this power that has persecuted His people and blasphemed His character. This final judgment has already been revealed in Daniel 7:9-11, when the Ancient of Days is seated and the books were opened and the beast was slain and “given to the burning flame.”

It is clear then that Daniel eight reveals the persecutions of God’s people by the little horn and this power’s blasphemy of God and His sanctuary during the middle ages. The prophesy of Daniel eight gives light on when the sanctuary would be cleansed or vindicated – at the end of 2,300 evenings and mornings, while the prophecy of Daniel eleven is concerned primarily with “what will befall thy people in the latter days” (KJV).

What Shall Befall Thy People

With this background, we can turn our attention to Daniel 11. The table below gives the broad strokes of how the author views and interprets the verses previous to verse 40.

v. 2 Persia	The Prophecy begins in the days of Cyrus (Dan 10:1) and moves to the days of Xerxes (Dan 11:2)
v. 3-15 Greece	Begins with Alexander (v. 3), moves to Ptolemy and Seleucus (v. 5), to the Third Syrian War (vs. 5-8), then Fourth Syrian War (vs. 10-12) and ending with the Fifth Syrian War (vs. 13-15).
v. 16-22 Republican and Imperial Rome	Begins with Pompey annexing Judeah (vs. 16-18), then Julius Caesar's war with him (vs. 18-19), Augustus' taxation of Judeah (v. 20), culminating with Tiberias' reign and Christ's crucifixion (vs. 21-22).
v. 23-27 Church's War with Paganism	Beginning in v. 23, the prophecy speaks of the church using the history of ancient Israel as a framework (see my previous paper for details). Verses 23-27 show the church's war with Paganism in the Roman Empire.
v. 28-39 Church's Apostasy moving toward Papal Rome	Beginning in v. 28 we see the church moving against the holy covenant (vs. 28, 30, 32), defiling the sanctuary (v. 31), persecuting the people of God, (vs. 33-35), exalting itself above God (vs. 36-37) and being given to idolatry (vs. 38-39).

Defining Terms

(Dan 11:40 NKJ) ⁴⁰ "At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm *them*, and pass through.

There are a number questions to be considered as we examine this verse. To what time does the phrase "the time of the end" refer to? Who is the King of the South? With whom does he engage in battle? And who is the King of the North?

The first question that must be examined is the phrase "the time of the end." To understand this phrase and when this attack occurs, we must understand how the phrase is used in other places in Daniel and what it refers to there. The phrase itself seems to indicate a period of time. In other words, the 'time of the end' seems to refer to a season of time that constitutes earth's closing moments rather than a punctiliar moment that is 'the end'. Having said this, there are places in Daniel where the context and prepositions do seem to point to a more specific time period than just a general season or period of time.

The first use of this phrase in the book of Daniel comes in chapter 8:17 as the angel explains that the vision Daniel saw concerns things to take place in the time of the end. Although the vision begins in Daniel's lifetime, the emphasis is on the 2,300 evenings and mornings (when God's sanctuary will be restored) and the final breaking of this power "without human hand" (as a result of the Divine indignation against the words and works of this power). The angel affirms this when he says in verses 26 and 19 "the vision of the evenings and mornings which was told is true; Therefore seal up the vision, for *it refers* to many days *in the future*" and "I am making known to you what shall happen in the latter

time of the indignation; for at the appointed time the end *shall be*.” These statements emphasize the focus and reasons this vision was given, squarely putting the emphasis on when the defilement of the sanctuary would cease and when this power would be dealt with by God.

In Daniel 11:35 and Daniel 12:4 and 9, the phrase “the time of the end” is used together with the Hebrew preposition *ad*. This preposition denotes duration of time and when a thing will cease or begin. Daniel 11:35 states that some of understanding will fall *until* “the time of the end”. Daniel 12:4 and 9 states that understanding of this portion of Daniel would be sealed *until* “the time of the end”

Lastly, Daniel 11:40 pairs the phrase with the Hebrew preposition *beth*, whose range of meaning can include *in, at, by, with, or among*. Below is a summary chart that includes how various English translations render these passages.

Dan 8:17 Preposition <i>lamed</i>	“the vision [<i>refers to, pertains to, concerns</i>] the time of the end.”
Dan 11:35 Preposition <i>ad</i>	“ <i>some</i> of those of understanding shall fall... [<i>even to, until, till</i>] the time of the end.”
Dan 11:40 Preposition <i>beth</i>	“[<i>At, Beginning in</i>] the time of the end the king of the South shall attack him.”
Dan 12:4 Preposition <i>ad</i>	“shut up the words and seal the book [<i>even to, until, till</i>] the time of the end.”
Dan 12:9 Preposition <i>ad</i>	“Go your <i>way</i> , Daniel, for the words <i>are</i> closed up and sealed [<i>even to, until, till</i>] the time of the end.”

What we learn from our examination of this phrase in the book of Daniel is this:

1. God’s people are going to be persecuted for 1,260 days (Dan 7:25, Dan 12:7) and they will fall many days (Dan 11:33) – *even until* the time of the end (Dan 11:35). Thus we have 1,260 years of persecution that will end “at the time of the end.”
2. In a broad sense, the words of this prophecy would not be understood *until* the time of the end (Dan 12:4, 9).
3. Finally, “at the time of the end”, the king of the south will wage war “with him.” “He” appears to be the power that has defiled the sanctuary and has been persecuting the people of God in verses 30-39. Then the king of the north comes against the power that initiated the attack (the king of the south) implying “the king” of vs. 36 is the same as the king of the north in vs. 40. (While some see a triangular war in vs. 40, this seems unlikely as the whole chapter seems to highlight a series of three conflicts between north and south (vs 5-15, 25-28 and 40-43) with no third entity interfering in either of the first two conflicts.)

Now if Daniel’s words regarding this prophecy would not be understood “until the time of the end”, and God’s people would be persecuted “until the time of the end”, and “the King” of vs. 36 is attacked by the king of the south “at the time of the end”, then such an attack against this power that brings a clear end to its long undisputed reign of terror and brings an end to its ability to persecute God’s people would certainly shed light of the meaning of the prophecy and the identity of its participants.

Identity Of The Kings Of North And South

As we look at identifying the powers identified as Kings of the North and South, we must stop to ask some questions:

1. Does the context of Daniel 11 provide insight into the intended interpretation of these titles?
2. Why does the prophecy focus on these two powers? What is their relationship to the people of God?
3. Are the intended powers identified with these titles unchanging as the prophecy moves through time? Are they based on geography? Is their designation relative or absolute?

The King of the South is the easiest of these powers to begin with. From the very beginning of the prophecy all the way through the end, it appears the prophecy designs us to equate the King of the South with Egypt. Now whether the prophecy intends us to always interpret this title in a literal sense throughout or not is a separate question. But it is clear in examining the text of Daniel 11:6-8 that the King of the South must refer to Egypt, because there the king of the south “enter[s] the fortress of the king of the north” and “carr[ies] their gods captive to Egypt.” In other words, once the King of the South overcomes the King of the North, where does he return the booty? To Egypt of course, because the King of the South returns to Egypt after his victory. Likewise, the closing portion of this chapter is also clear that we are still to understand the title King of the South as a reference to Egypt. After the King of the South attacks the King of the North, where is it that the King of the North retaliates? He enters the glorious land (v. 41, a reference to Judah) and “the land of Egypt shall not escape” (v. 42). It is interesting to note that Jesus also speaks of Egypt in similar

language when He says, “the queen of the South” shall rise up in the judgment and condemn this generation because she came from the uttermost parts of the earth to hear the wisdom of Solomon, and a greater than Solomon is here (Matt 12:42). Jesus reference was to the Queen of Sheba whom Josephus affirms was queen of Egypt and Ethiopia at the time, and Jesus identified her the same way Daniel identifies Egypt in this prophecy.

The title King of the North also refers to a single entity throughout the prophecy – Babylon. Let us examine some evidence for this. First, the Bible writers of Daniel’s time, Jeremiah, Ezekiel and Zechariah all spoke of the northern power in their day as being Babylonian. These prophets reference Babylon using this language, “the land of the north” (Zech 2:6-7), “the families of the north” (Jer 25:8-9), “the north country” (Jer 46:10), “the people of the north” (Jer 46:24), “from the north” (Eze 26:7) and “the land of the north” (Jer 16:13-15).

The question must be asked however, was the King of the North in Daniel 11:6-8 Babylon? Wasn’t Ptolemy III involved in a conflict with the Seleucid Syria during the Third Syrian War as most scholars affirm in these verses? How can the title “King of the North” refer to Babylonia when it was the Seleucids?

When Alexander’s kingdom was being divided up by his generals, Seleucus received the satrapy of Babylon, rich in wealth, but weak in power. He was soon run out of Babylon by a usurper and went to serve Ptolemy in Egypt as the admiral of his navy. But it wasn’t long until he returned to Babylon and began to reestablish himself as master of the eastern portion of Alexander’s empire, and although he would push west and would establish new capitals – Seleucia and Antioch – Babylon remained the heart of the Seleucid empire. Although the Seleucid kings forced many cities to adopt Hellenistic thought, religious

sentiments and politics, the Seleucids themselves incorporated Babylonian religious tenets to gain needed support from their eastern conquests. Also, the Seleucid kings often used Babylon as their base for reconquering the eastern portion of Alexander's territory and by incorporating Babylonian government and religious tenets, their kingdom being the eastern portion of Alexander's king may rightly be referred to as the "king of the north" in this prophecy.

Further evidence comes the titles that Alexander and a number of the other Seleucid rulers gained after conquering Babylon. Alexander is remembered in history as Alexander *the Great*. But the full significance of this title is lost to most modern readers who just assume this title refers to his accomplishments, when in reality this title refers to ancient Assyrian and Babylonian monarchic titles (See 2 Kings 18:19; Isa 36:4) that were also used by the Persian monarchy. When Alexander conquered Babylon and Persia, he inherited the titles used by the previous monarchs to indicate his rulership over the territories of the east, specifically those surrounding Babylon. Just as Pharaoh is the monarchic title for king over the lands of Egypt, so is the title *Great-King* a reference to the ruler of Babylon. It is for the same reason that Antiochus III of the Seleucid line also received this title of *Great-King* when he reconquered the eastern Babylonian territories. The title *Great-King* carries with it the significance of 'holding the chief power in that group of lands which centered in Babylon' (E. R. Bevan 'Antiochus III and His Title 'Great-King', *The Journal of Hellenic Studies*, Vol 22 (1922) pp. 241-244) Thus the title of Alexander, Antiochus III, and Antiochus VII of *Great-King* specifically denotes master of Babylon and its nearby territories and connects the Seleucid empire specifically with Babylon. When one seeks out a list of the kings of Babylon throughout history, the Seleucid kings are listed

as kings of Babylon just as much as Nabopolassar, Nebuchadnezzar or Nabonidus. This explains why the prophecy uses the term 'king of the north' to describe the Seleucid kingdom, because they were the acknowledged kings of Babylon although their capital had been moved to the west.

The other interesting note is this, we know that after Alexander conquered the Persian empire, his kingdom was "divided toward the four winds of heaven" (Dan 8:8, 11:4), toward each of the four cardinal directions (north, south, east and west (Zech 2:6-7)). It is true that the southern portion of Alexander's kingdom is titled "King of the South" in connection with Egypt in Daniel 11, but if the directions were intended to be absolute, then it would have been Lysimachus' kingdom in Thrace and Asia Minor that would have been at war with Ptolemy in Daniel 11:5-15, as he held the northern portion of Alexander's kingdom. But interestingly, it is the Eastern portion of Alexander's kingdom that is titled "King of the North" in the passage, and not the Northern portion. This means that these directions are not intended to be absolute. And because we are told that the content of the chapter concerns "what shall befall your people in the latter time" (Dan 10:14), then it seems reasonable that these two titles would have been relative to God's people. In other words, the "King of the South" would have been the power that occupied the territory understood by Judah as coming from the south, while the "King of the North" would have referred to the power that Judah understood as coming from the north – which would reference Egypt and Babylon respectively.

Lastly, Egypt and Babylon are the two great enemies of God's people. No other powers posed such a great a threat to God's people for as long as Egypt or Babylon. Israel was held perpetually captive by Egypt and enslaved with their male children being thrown into the Nile, while Judah was carried captive to Babylon, with the temple burned and their city left in

ruins. They were only released when Darius overthrew Babylon and Cyrus later issued a decree allowing them to return to Jerusalem. Understanding the kings of the South and North as Egypt and Babylon throughout the prophecy of Daniel 11 gives a consistent, Biblical and historical view that can also be harmonized with the book of Revelation, which also uses the terms Egypt and Babylon when referring to the same powers and events.

Literal Egypt and Babylon or Spiritual?

Having established that the titles of these kings is consistent throughout the prophecy, we must ask ourselves if the prophecy intends us to understand that the ancient powers of Egypt and Babylon are once again to revive to fight with each other for supremacy and then to persecute God's last day people. This scenario seems impossible in the light of two prophecies concerning Egypt and Babylon.

The first is found in Ezekiel 29:12-15:

(Eze 29:12-15 NKJ) ¹² "I will make the land of Egypt desolate in the midst of the countries *that are* desolate... ¹⁴ ...they shall be a lowly kingdom. ¹⁵ "It shall be the lowliest of kingdoms; it shall never again exalt itself above the nations, for I will diminish them so that they will not rule over the nations anymore.

The second is found in Jeremiah 50

(Jer 50:9-13 NKJ) ⁹ For behold, I will raise and cause to come up against Babylon... ¹⁰ And Chaldea shall become plunder... ¹¹ "Because you were glad, because you rejoiced, You destroyers of My heritage... ¹³ Because of the wrath of the LORD She shall not be inhabited, But she shall be wholly desolate... ³⁹ "Therefore the wild desert beasts shall dwell *there* with the jackals, And the ostriches shall dwell in it. It shall be inhabited no more forever, Nor shall it be dwelt in from generation to generation. ⁴⁰ As

God overthrew Sodom and Gomorrah And their neighbors," says the LORD, "So no one shall reside there, Nor son of man dwell in it.

Egypt is prophesied to be the "lowliest of kingdoms" and that they will not "rule over the nations anymore" and of Babylon it is foretold that "it shall be inhabited no more forever" and it shall be "as [when] God overthrew Sodom and Gomorrah... so no one shall reside there." Both of these prophecies are given in a way that the finality of their condition seems irreparable. The question then arises, how then, could these two powers be the ones spoken of at the end of the prophecy of Daniel 11 that will be at war with one another? Will one of them will gain dominion and nearly all the countries of the world will follow at his heels in submission? Are we intended to understand that it is merely the geographical regions that these ancient powers occupied, whose current controlling powers will wage war with each other? Will the modern nation of Egypt and Iraq be involved in this conflict, with Iraq marching through the land of Palestine on its way down to Egypt? This scenario also seems very improbable considering Israel's military prowess and the support it receives from other nations, along with Iraq's weakened position. Or if one takes a different position on the identity of the King of the North, will Turkey invade Egypt while marching through Palestine? And if so, how will that impact the worldwide people of God?

So how should we understand these terms? An exposition of Daniel 11:23 is lengthy and technical and it will not be repeated here, but the author suggests a typological or spiritual interpretation should be applied to this passage after the death of the Prince of the covenant. In other words, when the prophecy says the King of the South, we must look for a power in our world today that takes the same attitude toward God's people that ancient Egypt took toward Israel. And when the prophecy says the King of the North, we must look for the power that maintains the same attitude toward God's

people that ancient Babylon took toward Judah.

Another question that we could ask is why is the “beast” of Revelation thirteen identified with Babylon in John’s book? Because both are ^A given authority over all nations, ^B make war with God’s people, ^C take them captive, ^D blaspheme God and His name, ^E blaspheme His tabernacle and ^F their head is wounded and later revived and their kingdom restored (Rev 13:3-10).

Ancient Babylon	‘The Beast’
Babylon given authority over all nations (<i>local Mideast</i>) <i>Jer 25:11, 27:6-8, 28:14</i> <i>Dan 2:37-38</i>	Given authority over ‘every tribe, tongue and nation’ (<i>local Europe</i>) <i>Rev 13:7</i>
Made war with God’s people <i>Dan 1:1</i>	Makes war with the saints <i>Rev 13:7</i>
Took God’s people captive <i>2 Chron 36:6; Ezra 5:12</i> <i>Dan 1:2-3</i>	Takes God’s people captive <i>Rev 13:7, 10</i>
Blasphemed God and His name <i>Dan 4:30; Dan 5:4, 23</i>	Blasphemes God and His name <i>Rev 17:5</i>
Destroyed the Sanctuary <i>2 Chron 36:17-19</i>	Blasphemes God’s tabernacle <i>Rev 13:6</i>
The head of Babylon receives a ‘wound’ and is ‘revived’ <i>Dan 4:14-15; 25-26</i>	One head of the beast is wounded and revived <i>Rev 13:3-4</i>

In short, the “beast” is given the name Babylon not because it ever occupied the same territory as that ancient power, but because its posture, attitude and actions toward God, His people and His sanctuary are the same as ancient Babylon’s. The list below shows how the

actions of the little horn and the King of the North match ancient Babylon’s and “the beast” of Revelation.

- 1. Authority over every nation**
It “shall devour the whole earth” and grow “exceedingly great” and “stretch out his hand against the countries”
Dan 7:23; Dan 8:9; Dan 11:42
- 2. Made war with God’s people**
“The saints shall be given into his hand”, he shall “cast down some of the host” and “They shall fall... by captivity and plundering”
Dan 7:25; Dan 8:10; Dan 11:33
- 3. Took God’s people captive**
“The saints shall be given into his hand”, he shall “cast down some of the host” and “They shall fall... by captivity and plundering”
Dan 7:25; Dan 8:10; Dan 11:33
- 4. Blasphemed God and His name**
He “speaks pompous words against the Most High”, exalts himself “as high as the Prince” and speak “blasphemies against the God of gods”
Dan 7:25; Dan 8:11; Dan 11:36
- 5. Trampled and defiled the Sanctuary**
Casts down “the place of His sanctuary” and shall “defile the sanctuary”
Dan 8:11; Dan 11:31
- 6. Revives after a deadly wound**
“At the time of the end the king of the South shall attack [gore] him... and the king of the North shall come against him.”
Dan 11:40

It is no wonder then that the title King of the North is a reference to “spiritual” Babylon which is the Papacy, as the Papacy’s posture, attitude and actions have been consistent with those of ancient Babylon toward God’s people.

The Final Conflict

Having now examined the key terms “the time of the end”, “the king of the South” and “the king of the North”, we now turn our eyes toward the final six verses of chapter eleven.

(Dan 11:40 NKJ) ⁴⁰ "At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm *them*, and pass through.

This verse tells us that “at the time of the end” – the moment when the persecution of God’s people would come to an end (Dan 11:35) and knowledge of the book of Daniel would be greatly increased (Dan 12:4, 9), a power with the posture, attitude and actions of ancient Egypt toward God’s people would attack the Papal power, or the King of the North, which had previously “defiled the sanctuary” (v. 31), caused those of understanding to “fall by sword and flame, by captivity and plundering” (v. 33) and “exalt[ed] and magnif[ie]d himself above every god.” This attack would bring an end to its ability to persecute and shed light on the truths previously hidden in this prophecy.

History affirms that the Papal power was attacked in 1798. It also affirms that the Papacy’s religious persecutions toward the people of God could no longer continue after this attack, and that knowledge of the prophecies were greatly increased. These three things all took place at the beginning of the “time of the end” just as Daniel 11:35, 40 and Daniel 12:4 and 9 foretold.

“The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798.” (*White*, The Great Controversy, p. 266)

“The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution

had almost wholly* ceased.” (*White*, The Great Controversy, p. 306) (“almost wholly” does not indicate completely, hence it follows that this power did retain some power to persecute until this attack in 1798.)

“But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased” (*White*, The Great Controversy, p. 356)

What power was it that rose up against the Papacy in 1798, dealing it such a blow? This power was France, who ironically was the first of the powers of Europe to acknowledge and uphold the Papacy, but through centuries of spiritual abuse, falsehoods and oppression turned against this misrepresentation of the Christian faith with the same Egyptian spirit of defiance and atheism that Pharaoh manifested against God when he said, “Who *is* the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go” Exodus 5:2. France was one of the first of the nations of Europe to cast off Christianity in favor of atheistic ideals, and since then, the rest of the nations of Europe and much of the world have followed in their example.

But the prophecy states that the King of the North will come against him like a whirlwind, with chariots, horsemen, and with many ships and will overflow and pass through. This language is used in other places in the scriptures to denote overwhelming force or destruction. Both the language of a whirlwind, storm or overwhelming wind (Isa 17:13; Isa 40:24; Jer 4:10-13; Amos 1:13-15) as well as an overflowing flood or overflow of waters (Ps 69:1-4, 14-15; Ps 124:2-5; Isa 8:5-8; Isa 28:2; Jer 47:2-3) are used in this way. Daniel 11:10 says that the king of the North will “assemble a multitude of great forces” and “come and overwhelm (*shataph* – *to wash, rinse or overflow*) and pass through (*‘abar* – *pass over, carry away*).” The same language is used in Daniel 11:22 and 26 as well as in Isaiah 8:5-8. In Isaiah, it refers to an overwhelming Assyrian military

campaign that will completely overwhelm Judah like a torrent of water.

So how would the Papacy, a power without force of arms, launch an attack against a worldwide atheistic philosophy, and on what battlefield would the war be fought? Has the Papacy acknowledged that atheism has been its greatest rival in modern times and an enemy that must be overcome before it can exercise its plans for global dominance? Notice the following news excerpts:

“Pope Benedict XVI warned members of the Pontifical Academy of Social Sciences that religious freedom is coming under a renewed attack, from forces he compared to the totalitarian powers of the twentieth century.

The Pope observed that religious freedom was among the rights that underwent a “systematic denial by atheistic regimes of the twentieth century” such as Communism and Nazism.” (Vatican City, May 5, 2011 CAN/EWTN News)

From these comments, it is clear that the church has viewed modern atheism as a threat to the free exercise of its religious prerogatives throughout the twentieth century. A few months later, Benedict’s comments during a visit to Britain drew critical responses from noted atheists, including Richard Dawkins. Note the title of this news article: “*Pope Benedict XVI Goes to War With ‘Atheist Extremism’*”:

“Benedict XVI used the first papal state visit to Britain to launch a blistering attack on “atheist extremism” and “aggressive secularism”, and to rue the damage that ‘the exclusion of God, religion and virtue from public life’ had done in the last century. The leader of the Roman Catholic church concluded a speech, made before the Queen and assembled dignitaries at the Palace of Holyroodhouse in Edinburgh, with the argument that the Nazi desire to eradicate God had led to the Holocaust and a plea for

21st-century Britain to respect its Christian foundations.

“Today, the United Kingdom strives to be a modern and multicultural society,” he said. “In this challenging enterprise, may it always maintain its respect for those traditional values and cultural expressions that more aggressive forms of secularism no longer value or even tolerate.” (Sam Jones, John Hooper and Tom Kington, *Pope Benedict XVI Goes to War With ‘Atheist Extremism’*, Sept 16, 2010 The Guardian)

His predecessor John Paul II has been credited with sparking the fall of communism through his collaboration with Ronald Reagan as detailed in the cover article of Time Magazine entitled, *The Holy Alliance*, June, 2001. Thus it is clear that the Papacy has been at war with the atheism of the 20th century and continues, seeing it as the single biggest threat to its global agenda.

While this war has been unfolding, we should note that while Daniel 11:40 tells us the king of the North will “come against him” and overwhelm the king of the South. We should recognize that Egypt’s fall does not take place in verse 40. While the initial attack that removes this power’s ability to persecute is dealt at the beginning of the verse, the king of the North needs time to mount a response. Verse 40 is only summarizing the events that take place in the verses that follow. Verse 41 tells of how the king of the North first enters the glorious land – a reference to the land of Judah, while Edom, Moab and Ammon escape. It is clear then that the Babylonian power is advancing toward Egypt, but must conquer the glorious land before beginning a campaign against Egypt, leaving its rear open to attack. It isn’t until verse 42 that the confrontation between the king of the North and the king of the South takes place in the land of Egypt.

(Dan 11:41 NKJ) ⁴¹ "He shall also enter the Glorious Land, and many *countries* shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon.

As Babylon moves to invade Egypt, it first passes through the Glorious Land. The Bible identifies the Glorious Land with the land of Canaan – the land promised as an inheritance to Abraham and his descendants.

(Eze 20:6 NKJ) ⁶ "On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,' the glory of all lands.

Although Canaan was "a land for which the LORD your God cares... from the beginning of the year to the very end of the year" (Deut 11:11), flowing with milk and honey, this was not the reason it was called glorious. The reason it was glorious was because the Glory of the LORD God of Israel had chosen to dwell there continually with His people (1 Kgs 8:10-11; Ps 26:8; Isa 60:7; Deut 4:7). In fact, after the defeat of Israel by the Philistines, the dying wife of Phinehas named her child Ichabod, meaning "the glory had departed from Israel." Because of Israel's sins, God allowed Israel to be given into the hands of their enemies, His priests to be slain in battle, and the Ark of His Covenant, which was the throne or seat of His glory (Ex 25:22; 29:43), to be taken captive, rendering the glorious land "inglorious" at that time.

But just as the other entities in this prophecy do not refer to their ancient counterparts, neither does the "glorious land" refer to the land of Palestine any longer. Through Haggai, God had given this promise, "Who is left among you who saw this temple in its former glory?... 'Once more... I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the Lord of hosts" (Hag 2:3, 6). This

prophecy was fulfilled when Jesus walked within the temple precincts as the Desire of all Nations. During the final week of His life after he had cleansed the temple for the second time, Jesus had referred to it saying "My house shall be called a house of prayer for all nations." But latter in the week, as he departed the temple courts forever, He stated, "See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until *the time* comes when you say, 'Blessed is He who comes in the name of the LORD'" (Luke 13:35). Thus the land of Palestine at that time was rendered "inglorious" as Jesus left the temple precincts forever, never to return. The Spirit of Prophecy affirms this when it states:

"But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven." (Review and Herald, June 9, 1896).

The glorious land then must refer to an entity in our day that has the glory of God in its midst, just as Judah did in the past. This entity is the church of Christ.

(Joh 14:17 NKJ) ¹⁷ "the Spirit of truth... the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

(1Co 3:16 NKJ) ¹⁶ Do you not know that you are the temple of God and *that* the Spirit of God dwells in you?

This means that the king of the North, or the Papacy, is going to enter the church – the place God's Spirit dwells. Seventh-day Adventists have never taught or held that they alone are the only church on earth who possess the Spirit of Christ dwelling in their midst. Thus this must be a reference to Protestantism. Has the Papacy entered into the Protestant churches? Does it have more influence among these churches since it was attacked in 1798? The answer is a resounding yes.

In 1960, the Vatican formed the Pontifical Council for Promoting Christian Unity as a preparatory commission to the upcoming Vatican II council that met from 1962-1965. This council was tasked with entering into dialogue with both eastern and western churches in an attempt to put to rest centuries of division and bring these churches into a closer relationship with the Catholic church. The Vatican II council also sought to soften the harsher features of Catholicism before the eyes of the onlooking world. These efforts have been nearly wholly successful.

In 1967, a 50-year dialogue began between the World Lutheran Federation (WLF) and the Vatican. These meetings culminated in a book published in May of 2013 entitled *From Conflict To Communion* in which the WLF repudiated nearly every teaching and principle of Protestantism in order to come into communion with Rome. The book included many unbelievable statements that magnified the sins of Lutherans during the 16th century and glossed over the atrocities of Rome with statements like these:

“In the sixteenth century, theological convictions and power politics were frequently interwoven with one another. Many politicians often used genuine theological ideas to attain their ends, while many theologians promoted their theological judgments by political means. In this complex arena of numerous factors, it is difficult to ascribe responsibility for the effects of specific actions to individual persons and to name them as the guilty parties” (*World Lutheran Federation, From Conflict to Communion*, p. 83).

The 50th year of this dialogue was set to end in 2017 – the 500th anniversary of the Reformation as measured from October 31, 1517, when Martin Luther nailed his 95 theses to the doors of the Wittenberg church. Leading up to October 31, 2017, the overwhelming call throughout Christendom

has been “the reformation is over”, “return to Rome.” And indeed this has taken place. Multitudes of churches have expressed their desire to be in harmony with Rome and have since extended the hand of friendship and communion to her.

Prior to 2017, the World Lutheran Federation had given their word that they would not be celebrating the Reformation as a separation from an apostate church, but rather its reformation.

In 2017, when Lutheran Christians celebrate the anniversary of the beginning of the Reformation, they are not thereby celebrating the division of the Western church. No one who is theologically responsible can celebrate the division of Christians from one another. (*World Lutheran Federation, From Conflict to Communion*, p. 81).

In preparation for this, Pope Francis sent Bishop Tony Palmer to address many leading evangelical ministers at the 2014 gathering of Kenneth Copeland’s Ministers Association. The concluding remarks given during that address may be reviewed on youtube.

“Brothers and sisters, Luther’s Protest is over. Is yours?... The protest has been over for fifteen years... If there is no more protest, how can there be a protestant church? Maybe now we’re all Catholics again. But we are reformed, we are Catholic in a universal sense. We are not protesting the doctrine of salvation by the Catholic church any more. We now preach the same Gospel. We now preach you are saved by grace through faith alone. The word ‘alone’ was the argument for 500 years. The word ‘alone’ is there, you can read it yourself. The protest is over. The protest is over.” (*Bishop Tony Palmer at the 2014 Kenneth Copeland Ministers Conference*)

During the days leading up to reformation day in 2017, many churches joined with the Catholic church in planting trees together in the “Luther Garden” in which the Roman Catholic church occupies the first position. Lutherans, Methodists, Waldensians, Evangelicals, Orthodox and numerous other churches have all united together in union with Rome thus fulfilling predictions made by God’s servant over one hundred years ago.

The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged...

The papacy is just what prophecy declared that she would be, the apostasy of the latter times. 2 Thessalonians 2:3, 4. It is a part of her policy to assume the character which will best accomplish her purpose...

It is not without reason that the claim has been put forth in Protestant countries that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the Reformers (*White*, *The Great Controversy*, p. 571).

Also 2015, the Pope was invited to address our nation’s primary law-making body. This could not have taken place in the one country that has arguably been the bastion of Protestantism unless the Papacy had indeed made inroads among all the churches of Protestantism. Truly it can be said that the king of the North (the Papacy) has entered into the glorious land (the churches).

(Dan 11:42 NKJ) ⁴² "He shall stretch out his hand against the countries, and the land of Egypt shall not escape.

The phrase “stretch out his hand” is often connected with the smiting or destruction of a

nation, city or individual (Ex 3:20; 9:15; 1 Sam 24:6; 26:9, 11; 2 Sam 24:16; Ps 138:7). This implies the king of the North is going to strike the countries in this region with destruction. The next phrase of the prophecy is interesting, it literally says, “and the land of Egypt shall not be for an escape.” This means that as the Babylonian forces are entering the glorious land and other countries on their journey south, that Egypt will not be a safe haven for those who flee from before the armies of Babylon. Taken together with the previous verse, that stated that Edom, Moab and Ammon would escape from the approaching Babylonian armies, these verses seem to be an antitypical retelling of Babylon’s invasion into Judah (See the appendix for more details).

(Dan 11:43 NKJ) ⁴³ "He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels.

When the king of the north arrives in Egypt, the text says he will have power of the treasured of gold and silver and over all its precious things. The mention of gold, silver and precious things (*chemdah* – desirable, pleasant, precious) in the text of Daniel eleven is connected with the looting of temples and the plundering of their images. Notice how Daniel 11:8 includes a reference to the gods of Egypt along with gold and silver and precious things:

(Dan 11:8 NKJ) ⁸ "And he shall also carry their gods captive to Egypt, with their princes *and* their precious (*chemdah*) articles of silver and gold...

Also, as the king of the North is advancing a foreign God (Dan 11:39), whom his “father’s did not know” (Dan 11:38 – a clear old testament reference to idols (Deut 32:17; Jer 44:2)), he honors them with “gold and silver, with precious stones and pleasant (*chemdah*) things” (Dan 11:38).

Jeremiah 43 prophesies that Nebuchadnezzar will enter Egypt to deal with God's disobedient people who have fled there to find a shelter from the armies of Babylon. Here Jeremiah mentions he will carry away the gods of Egypt and will "array himself with the land of Egypt", meaning he will return with all the glory, splendor and wealth of Egypt.

(Jer 43:11-12 NKJ) ¹¹ "When he comes, he shall strike the land of Egypt *and deliver* to death *those appointed* for death, and to captivity *those appointed* for captivity, and to the sword *those appointed* for the sword. ¹² "I will kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captive. And he shall array himself with the land of Egypt, as a shepherd puts on his garment, and he shall go out from there in peace.

As we have already seen, the king of the North in this passage is a reference the Papacy or Spiritual Babylon, while the king of the south is a reference to the ideology that attacked the Papacy in 1798 – namely atheism. This means that the Papacy is going to have control of the treasures of the world and its markets just as Revelation 18 foretells:

(Rev 18:10-13 NKJ) `Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.' ¹¹ "And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore: ¹² "merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble; ¹³ "and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men.

The Papacy has been calling for the worldwide regulation of global financial markets continually over the past decade. Beginning with Benedict XVI, July of 2009, the call has been for a "world political authority" to manage the global economy. Benedict said:

"...there is an urgent need of a true world political authority" whose task would be "to manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result."

Such an authority would have to be "regulated by law" and "would need to be universally recognized and to be vested with the effective power to ensure security for all, regard for justice, and respect for rights."

"Obviously it would have to have the authority to ensure compliance with its decisions from all parties, and also with the coordinated measures adopted in various international forums," he said."

The Pope Calls for a Global Authority on Economy, Phillip Pulella, Reuters.com, July 7, 2009

Pope Francis has also maintained such a message throughout his ministry both in his encyclicals, his speeches and calls to prayer. More recently he redressed the global financial markets with a call to move away from greed and toward a sustainable economy:

"The pope said it again recently," Fornos said. "We cannot be content with 'a return to an unequal and unsustainable model of economic and social life, where a tiny minority of the world's population owns half of its wealth.'"

He said: "We still have time to start a process of global change to put into practice a different, more just, inclusive, sustainable economy that leaves no one behind. Let's do it."

Pope Francis' Prayer Intention for May is for the Regulation of Financial Markets, Courtney Mares, Catholic News Agency, May 4, 2021

The call for nations to turn away from corruption and greed seems ironic in light of the financial scandals that have rocked the Vatican in recent times. The letters and memos of Pope Benedict leaked in 2012 seem to point to corruption, greed, lack of financial transparency and the misappropriation of over 400 million euros. The implied suggestion that the Vatican could be the world's financial regulatory authority offering equity, sustainability and the common good seems a lot like Judas' condemnation of Mary's wastefulness when he said, "Why was this fragrant oil not sold for three hundred denarii and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it" (Jn 12:5-6).

If the nations of the world take the Vatican up on its offer, or if they have already secretly agreed to be bound by its agenda, then it would be easy to see how Daniel 11:43 and Revelation 18:10-13 would be quickly fulfilled. And if the Papacy were to secure such a role, she could easily compel the consciences of men through a law forbidding the buying and selling of goods except by those who are in harmony with her precepts.

The prophecy also states the Libyans and the Ethiopians will be at his heels. The Libyans and the Ethiopians are mentioned as allies of Egypt (Jer 46:9; Eze 30:5) both during the battle of Carchemish against the Babylonians in 605 BC and in the prophecy against Egypt in which God would "make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon" (Eze 30:10). These nations were the allies of Egypt during both campaigns against the Babylonians, and in both cases they fell to the power of Babylon. The prophecy indicates that Babylon will again be supreme over Egypt and its allies

If Egypt is a symbol for atheism, then Libya and Ethiopia may be symbols for the close allies of atheism. Potentials include agnosticism, humanism, materialism, etc. This tells us that atheism (Egypt) and its close allies, will fall to the Papacy (Babylon). How and when will this happen?

When the disciples asked Jesus "what will be the sign of your coming and of the end of the age" (Matt 24:3), Jesus first response is "Take heed that no one deceives you. For many will come in my name saying, 'I am the Christ,' and will deceive many" (Matt 24:4-5). Later in the passage he restates this warning twice when He says "many false prophets will rise up and deceive many" and "false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. See, I have told you beforehand (Matt 24:11, 24). This warning against deception regarding the coming of Christ is spoken four times in this chapter, and Paul more clearly outlines this in 2 Thessalonians 2:1-12. After warning the Thessalonian believers that the day of Christ will not come first unless the great apostasy comes first (v. 3), he shares how this power will "oppose and exalt himself above all that is called God of that is worshiped, so that he sits in the temple of God, showing himself that he is God" (v. 4). When one compares this passage with Daniel 11:36-37, it becomes very obvious that Paul is speaking of the little horn or the king of the North spoken of in Daniel 11. It is interesting what Paul mentions next in the unfolding drama that precedes the second coming of Christ. After stating that this mystery of lawlessness is already at work, and that the lawless one will not be destroyed until the coming of Christ, he says, "The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved (2 Thess 2:9-10).

The Greek word used here for coming is *parousia* – a word most frequently used to refer to Christ’s coming in the New Testament. Of the word’s 24 uses in the New Testament, 17 times it refers to Christ’s coming, 6 times to the coming of one of the apostles to one of the churches and once (in this passage) apparently to a “coming” which is according to the working of Satan, with all power, signs and lying wonders. From the immediate context of this passage, it is clear that the second coming is part of the context of this passage from verses 1-2 and verse 8. This passage tells us that Satan is going to use the man of sin to deceive the world and seems to imply that a counterfeit “parousia” will take place at the end of time in order to sustain and uphold the “lawless one” – just as Christ warned of in Matthew 24. These signs and lying wonders are in a special sense connected to the latter deceptions of this power in drawing the whole world to itself (See Rev 13:13-14; 16:13-14; 19:20). Ellen White also speaks of this final deception that will sweep the whole world into the ranks of Satan. The following passage is of special interest because of her mention of the character of those who will be especially susceptible to such a deception – those who hold the same spirit of hardened unbelief as did Pharaoh, king of Egypt.

It was by the display of supernatural power, in making the serpent his medium, that Satan caused the fall of Adam and Eve in Eden. Before the close of time he will work still greater wonders. So far as his power extends, he will perform actual miracles. Says the Scripture: "He ... deceiveth them that dwell on the earth by the means of those miracles which he had power to do," not merely those which he pretends to do. Something more than mere impostures is brought to view in this scripture. But there is a limit beyond which Satan cannot go, and here he calls deception to his aid and counterfeits the work which he has not power actually to perform. In the last days he will appear in such a manner as to make men believe him

to be Christ come the second time into the world. He will indeed transform himself into an angel of light. But while he will bear the appearance of Christ in every particular, so far as mere appearance goes, it will deceive none but those who, like Pharaoh, are seeking to resist the truth. (*White, Testimonies Vol. 5, p. 698*)

How is it that the Papacy could ever conquer and convince hardened atheists and agnostics to unite with Catholicism and religion? How could men like Richard Dawkins, author of *The God Delusion* be convinced that they were wrong? Only by miracles especially designed to deceive the senses of men. No atheist would have any reasonable ground to resist the evidence of his own eyes telling him that Christ is indeed a being of godlike bearing and of a supernatural character when such a being appears before him claiming to be Christ himself.

Thessalonians 2:10-12 explicitly mentions those who will be deceived by these signs and wonders – those who “did not receive the love of the truth” and who “did not believe the truth but had pleasure in unrighteousness.” Just like Pharaoh, this passage points to those who refused to believe and hardened their hearts against the truth and the evidence until it was too late and they were caught in the “strong delusion, that they should believe a lie” (v. 12).

(Dan 11:44 NKJ) ⁴⁴ "But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many.

Thus far in the prophecy, the king of the North has launched a campaign against Egypt because of Egypt’s initial attack. First he enters the glorious land, the church (v. 41) and many fall. Then he conquers Egypt and her allies, a symbol of atheism, agnosticism and humanism, and he obtains power (v. 43) over the gods and wealth of Egypt, implying that he

has power over world economic markets and trade, allowing him to easily coerce the world to follow his will by not allowing buying and selling as outlined in Revelation 13:16-17. Then, while in Egypt, he receives tidings that trouble him from the north and the east that causes him to go out with a rage to destroy and annihilate many.

That these tidings come from the North and the East could be indicative of two things. First, this could indicate that the source of these tidings is Jerusalem which is North and East of Egypt. This would make sense from the context of the passage because the king of the North pitches his royal tent between the seas of the Mediterranean and the glorious holy mountain in retaliation. These directions could also concern a deliverer that is coming against the king of the North from the North and the East. Ancient Babylon fell before the rising power of Cyrus, who conquered Babylon and set God's people free from captivity. The book of Revelation in speaking of the fall of end-time Babylon references both the drying up the Euphrates River and the coming of the kings of the East (Rev 16:12). This is a clear reference to the coming of Cyrus and Darius who dried up the waters of ancient Babylon to enter the doomed city and overthrown it.

We may not have to choose between these two options. It may be that God's people, here depicted as taking refuge at Jerusalem, realize they are nearing the end of their captivity to Babylon and are beginning to share the message that the time of their captivity is about to be overturned by the coming of Cyrus and his armies. This almost certainly took place prior to the fall of ancient Babylon as faithful Jews shared the prophecies of Jeremiah regarding the 70 years of captivity.

These messages seem to be coming from Jerusalem, as evidenced by the fact that the king of the North sets up His royal tent before "the glorious holy mountain." This also seems to connect this verse in a special sense with

Revelation 14:1-12, where the 144,000 are pictured as standing upon Mount Zion, just before the giving of the three angel's messages.

The messages they bear are a direct counterattack to the work of the "beast" and the "false prophet" given in the previous chapter. These messages are designed to warn the world against worshiping the "beast", "his image", taking his "name" or his "mark." They direct the world to note that the hour of God's judgment has come, and that men should "fear God and give glory to Him" – a call to keep the commandments of God (Compare Eccl 12:13-14) instead of obeying the authority of the beast. The second message explicitly states that Babylon is fallen, is fallen – a message that would surely infuriate the king of the North (Babylon). And the last message warns the world not to receive the beast, his image, or the mark of his name – a reference to the commands and authority of the beast (Babylon).

If the passages of Daniel 11:44 and Revelation 14 are parallel, and it seems they are, then the tidings from the East and the North are the three angel's messages given in the last hours of earth's history to warn the world against following Babylon, or the "beast". These messages share the everlasting gospel and the mercies of God, a call to glorify God in the life by obedience to His commands (a call which Belshazzar during the fall of Babylon had ignored (see Dan 5:23)), a warning of judgment, a call to keep and rest on God's seventh-day Sabbath, the moral and imminent fall of Babylon, a warning concerning drinking the cup of the wrath of God and a call to receive God's righteousness through quietness and confidence in the finished work of God instead of trusting to the works of man. All of these messages are designed to call the whole world to return to allegiance, faith and obedience to the God of heaven and will surely infuriate the power who is seeking to usurp God's sovereignty and the allegiance of His creation.

Daniel 11:40-45 – An Antitypical Retelling of Nebuchadnezzar’s Invasion of Judah

The passage we have been investigating thus far (Daniel 11:40-44) is an antitypical retelling of King Nebuchadnezzar’s invasion of Judah beginning in the 9th year of Zedekiah’s reign. When Nebuchadnezzar’s armies entered the glorious land and besieged Jerusalem in the ninth year of Zedekiah’s reign (2 Kgs 25:1), some of the inhabitants of Judah escaped the invasion by fleeing to Edom, Moab and Ammon (Jer 40:11-12). After Nebuchadnezzar took Jerusalem and installed Gedaliah as governor, these Judeans returned from these countries, but after Gedaliah was murdered (Jer 41:1-2), the Judeans grew fearful of Nebuchadnezzar’s return. They asked Jeremiah to seek the Lord’s will regarding a proposed flight to Egypt. But when Jeremiah told them “Do not go to Egypt”, they accused him of speaking falsely and disobeyed the Lord (Jer 42:19; Jer 43:2). God later prophesied through Jeremiah that even though they would flee to Egypt, Egypt would “not be for an escape” (Dan 11:42), and even there the sword, famine and pestilence would overtake them (Jer 42:22). The king of Babylon would enter Egypt and set up his throne and his royal pavilion upon the pavement stones and strike the land of Egypt, destroying its temples, taking its gods and its treasures, and delivering the Jews to death, captivity and the sword (Jer 43:10-11).

Apocalyptic passages often use the history of ancient Israel as a template for the future. Some notable examples include the fall of Jerusalem in 70 AD which in Matthew 24 is also a type of the end of the world. Another is the apostasy of Ahab, Jezebel and Israel during the three and a half years of no rain which in Revelation 13 is also a type for the 1,260 years of the middle age apostasy. A third is the fall of Ancient Babylon in 539 BC to the Medes and the Persians by the drying up of the river Euphrates. Revelation 16 relates these events

to the fall of antitypical Babylon by the drying up of the Euphrates River before God and His anointed (the Kings of the East) come to set God’s people free from the Babylonian captivity.

(Dan 11:45-12:1 NKJ) ⁴⁵ "And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.

The last verse of Daniel 11 seems to show with whom the king of the North is enraged. He goes out of Egypt to campaign against those who are sharing the tidings that are so troubling to him. He “plant(s) the tents of his palace” between the seas and the “glorious holy mountain” – a clear reference to Temple of God at Jerusalem – where he seeks to destroy and annihilate many.

The “tents of his palace” is a very interesting phrase. The phrase itself is a construct of two words. The first, “tents” (*obel*) is a very common Hebrew word, simply meaning tent, dwelling or habitation. The second word *‘appeden* translated “palace” seems to be a Persian loan word only used once in Scripture. This construct refers to a tent of royal majesty. The NASB translates this phrase as “the tents of his royal pavilion.”

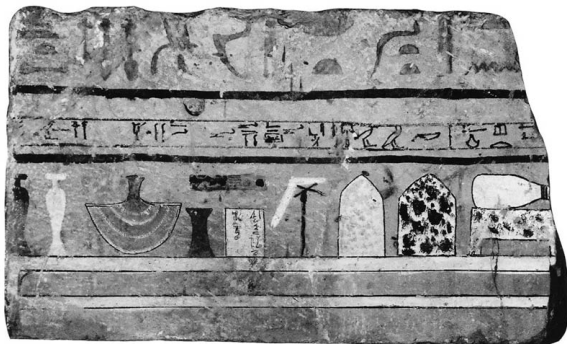
Interestingly, the prophecy of Jeremiah 43 speaks of Nebuchadnezzar coming into Egypt and “pitching” his “royal pavilion” above his throne in front of Pharaoh’s house, pronouncing judgment against the Jews who fled there.

(Jer 43:9-10 NKJ) ⁹ "Take large stones in your hand, and hide them in the sight of the men of Judah, in the clay in the brick courtyard which *is* at the entrance to Pharaoh's house in Tahpanhes; ¹⁰ "and say to them, 'Thus says the LORD of hosts, the God of Israel: "Behold, I will send and bring Nebuchadnezzar the king of Babylon, My servant, and will set his throne above these

stones that I have hidden. And he will spread his royal pavilion over them.

This verse describes how Nebuchadnezzar would invade Egypt and set up his throne for judgment of the Jews who had fled there upon the brickwork before the palace of Pharaoh. It is interesting to note that the prophecy states that he will spread a royal pavilion above his throne. The Hebrew word for spread is *natab* is often used to speak of spreading out or pitching a tent. The word translated “royal pavilion” in Jeremiah, is the Hebrew word *shaphronr* which is a 1) canopy, royal pavilion. It comes from the Hebrew word *shaphar* which means 1) to be pleasing, be beautiful, be bright, to glisten. What is being described here is the erection of a royal pavilion that serves as the king’s canopy of state or a royal dwelling.

These canopies were used by the ancient Egyptians, Assyrians, Babylonians and later by the Persians as a mark of royalty.



The hieroglyph on the bottom row (white canopy draped over two crossed sticks on a pole) depicts a royal canopy from Egypt. It was originally a symbol of royalty and the shadow it cast was representative of the rulers influence over his domain. The photo below shows similar “umbrellas” being used in an Egyptian bazaar.

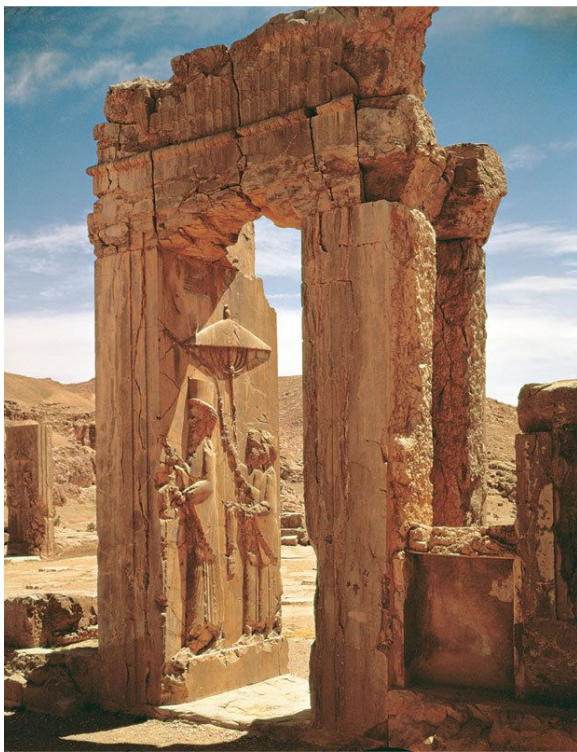


Archaeology and history alike confirm the use of these devices as symbols of royalty throughout the ancient near east (see images of Assyrian and Persian kings on the next page). These symbols of royalty were not only pervasive in middle eastern culture, but eventually made their impact on the west. When Xerxes I invaded Greece, Herodotus tells us that after the battle of Plateau, the Athenians took possession of his royal pavilion, a massive mobile palace modeled after the royal hall of one hundred columns in Persepolis.

“When Xerxes fled from Hellas, he left to Mardonius his own establishment (royal pavilion), seeing Mardonius’ establishment with its display of gold and silver and gaily colored tapestry, ordered the bakers and the cooks to prepare a dinner such as they were accustomed to do for Mardonius. They did



Assyrian King Ashurbanipal, Nineveh, Iraq



Persian King Xerxes, Persepolis, Iran

“his bidding, but Pausanias, when he saw golden and silver couches richly covered, and tables of gold and silver, and all the magnificent service of the banquet, was amazed at the splendor before him, and for a joke commanded his own servants to prepare a dinner in Laconian fashion. When that meal, so different from the other, was ready, Pausanias burst out laughing and sent for the generals of the Greeks. When these had assembled, Pausanias pointed to the manner in which each dinner was served and said: “Men of Hellas, I have brought you here because I desired to show you the foolishness of the leader of the Medes who, with such provisions for life as you see, came here to take away from us our possessions which are so pitiful.” (*Herodotus, Histories Vol 9.82*)

The tents of the Persians were of beautifully embroidered silk material often with gold thread woven throughout. This material was used both in the tents as well as in the mobile canopies used to honor royalty and other persons of state. This embroidered cloth was found widely dispersed throughout the abandoned Persian camp.

“the Greeks dispersed themselves about the Persian camp and found tents furnished with gold and silver, and beds overlaid with gold and overlaid with silver, and mixing-bowls of gold, and cups and drinking vessels [i.e., rhytons]. They found also sacks laid upon wagons, in which there proved to be caldrons both of gold and of silver; and from the dead bodies which lay there they stripped bracelets and collars, and also their swords if they were of gold, for as to embroidered raiment, there was no account made of it.” (*Herodotus, Histories 9.80*)

The opulence of Xerxes royal pavilion so enraptured the Greeks, that they incorporated its design into their own architecture. There are a fair number of examples of this, but the

following quotation from Plutarch gives one such example.

The Odeon, or music room, which in its interior was full of seats and ranges of pillars, and outside had its roof made to slope and descend from one single point at the top, was constructed, we are told, in imitation of the king of Persia's pavilion [*skéné* meaning tent]. This was done by Pericles's order. (*Plutarch, Life of Pericles 13.5-6*)

The wealth and opulence of the Persian royal tent became infamous down through history, so that even kings during the Middle Ages had to have the red and gold cloth imported from Baghdad to show their own wealth and importance. This desire to impress and outdo each other perhaps reached its height during a meeting between King Henry VIII of England and King Francis I of France. Each king tried to outshine the other, with dazzling tents, huge feasts, music, jousting and games. This event is remembered by history as the 'Field of the Cloth of Gold.'

The reason this history is important is because according to Daniel, the king of the North will seek to plant the tents of his royal pavilion (of Persian origin) between the seas and the glorious holy mountain. Does the Papacy employ such a device intended to invest itself with the honor of royalty?

During the Middle Ages, the Papacy was contending with the kings of Europe to be acknowledged as the "king of kings" and "lord of lords." During the height of Papal power, a symbol of his earthly power and kingly authority was introduced. This symbol was the umbraculum, or in Italian, ombrellone, or 'big umbrella.' It was made of 'Baldachin' – a luxurious type of cloth from Baghdad, from which the word is derived. It was made of gold and red cloth, similar to the materials used in previous Persian iterations of the device, and the umbraculum functioned as a mobile 'canopy of state.' It had its beginning as a cloth

canopy, but in other cases it is a sturdy, permanent architectural feature used to show honor or regard for the person or thing it covers. One such example is seen over the high altar at St. Peter's cathedral in Rome.

The canopy-like structure over the high altar conveys a sense of reverence for the object it covers. It has roots in the cloth canopies used in ancient history by the pharaohs of Egypt and the kings of the Near East, and the tradition was continued by European monarchs. Stationary cloth coverings, a canopy of state, were incorporated into European palaces as permanent coverings over a throne or royal bed. The cloth used for these structures was called baldachin, and over time, the word for the cloth, originally a fine silk from Baghdad, began to denote the entire canopy structure. (*Hanael Bianchi, Bernini's Baldacchino is Actually a Ciborium, Catholic Review (online)*)

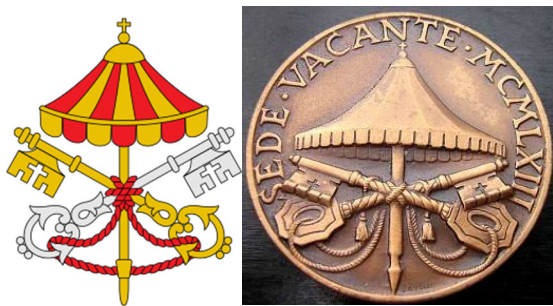
The Archbasilica of St. John's Lateran church, in which the Holy See (or throne) of the Papacy is setup and which is acknowledged to be the most important church in all of Catholicism bears this remarkable inscription written in the stone as you enter the building: "Most Holy Lateran Church, of all the churches in the city and the world, the mother and head."



On the other side of the staircase, chiseled into the stone façade of the church, is the symbol of the church’s temporal power – the umbraculum. This “royal tent” was used during the Middle Ages to symbolize the Papacy’s temporal power as a king of kings and lord of lords. This symbol adorns every aspect of the Archbasilica from the gold gilded carvings on the ceiling to the drainage grates in the floor.



In other forms, this symbol of royalty closely matches the description given in Daniel 11:45 where it states that he will “plant” (*nata* – which means “to plant” as in a garden, trees or a vineyard) the tents of his royal pavilion between the seas and the glorious holy mountain. From the images below, it is clear that such a device is meant to be planted in the ground as a sort of staking claim to the ground taken.



The orb and cross upon the top of the umbraculum convey the same concept. The orb represents the world, and the cross represents the religion of Christ as taught by the Catholic church, by which it intends to subdue the whole world to its teaching. As was previously mentioned, the shadow that is cast by such a device is indicative of the influence of the ruler upon his domain. The same idea is conveyed through this device. Everyone under the shadow of this system is claimed as under its jurisdiction.

When the text of Daniel 11:45 states that “he will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain” (NASB) it is not that the Babylonian power is traveling to geopolitical Jerusalem to setup his royal pavilion between the seas of the Mediterranean and Jerusalem, apparently besieging Jerusalem from the West. The imagery is intended to give a spiritual, three-dimensional view of his intention to cast the shadow of his influence between the “glorious holy mountain” from which the three angel’s messages are being given and “the seas” of people upon which this power is enthroned as Revelation 17:15 states. The intention of this power has already been made clear from the prophecy of Daniel 8 when it stated “and it grew up to the host of heaven” and “he even exalted *himself* as high as the Prince of the host.” No longer content with the mere geographic conquering of nations (the south, east and glorious land), the latter part of this power’s conquest is toward the host of heaven. In addition, Ellen White’s comments regarding the system of idolatry that Satan setup between man and God sounds an awful lot like what is being described in Daniel 11:45.

Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. He cannot expel God from

his throne, but through the system of idolatry, he plants his own throne between the heaven and the earth, between God and the human worshiper. He intercepts every ray of light that comes from God to man, and appropriates the worship that is due to God. (*White*, Review & Herald, Oct 22, 1895)

Perhaps the most remarkable quotation that seems to make a direct allusion to Daniel 11:45 comes from the book *Great Controversy* describing the Papacy with these words.

Wycliffe began to write and publish tracts against the friars, not, however, seeking so much to enter into dispute with them as to call the minds of the people to the teachings of the Bible and its Author. He declared that the power of pardon or of excommunication is possessed by the pope in no greater degree than by common priests, and that no man can be truly excommunicated unless he has first brought upon himself the condemnation of God. In no more effectual way could he have undertaken the overthrow of that mammoth fabric of spiritual and temporal dominion which the pope had erected, and in which the souls and bodies of millions were held captive. (*White*, *The Great Controversy*, p. 84)

The passage above describes the Papacy in such a way that only an understanding of the umbraculum as a symbol of the Papacy's temporal power, which it seeks to extend over millions, can make sense of. Ellen White's description of such a device involves the erection of its royal power over the multitudes of earth's inhabitants, enslaving them to a system of idolatry from which they cannot escape unaided by the power of God and the light that shines forth from His Holy Temple. This power will be destroyed "without human hand" (Dan 8:25). The destruction of this power may also be referenced in Isaiah 25:7 when says "And he will swallow up on this mountain the covering that is cast over all

peoples, the veil that is spread over all nations" (ESV).

Summary and Conclusion

As we have seen, the final verses of Daniel 11:40-45 are built upon a typological framework of Babylon's invasion of Judah and Egypt during which the remnant of Judah fled to Edom, Moab, Ammon and Egypt seeking to escape the advancing armies of Babylon. When some of the Jews fled to Egypt, Jeremiah warned them that they would not be able to escape Nebuchadnezzar's influence there and they were punished. The seventy-year reign of Babylon was brought to an end by the coming of Cyrus and Darius from the north and the east, setting God's people free. Decoding the terminology using typology yields the following prophetic outline.

v. 40 – Atheism engages with the Papacy (1798). The Papacy comes against it as a storm.

v. 41 – On his way to conquering Atheism, the Papacy first conquers Protestantism (2017).

v. 42 – The Papacy will make massive inroads on a global scale, and Atheism will not escape.

v. 43 – He will have power over the global financial markets as Revelation 18 foretells.

v. 44 – The tidings of the Loud Cry and Christ's soon return will enrage him.

v. 45 – He will besiege God's people in an attempt to keep his adherents in darkness.

One of the things the author finds so convincing about this view is that it is supported "by the mouth of two or three witnesses" (Matt 18:16; John 8:17). The Adventist understanding of the prophecies of Revelation together with the testimony of the book *Great Controversy* affirm that prophecy will unfold just as it has been foretold in this reading of Daniel 11:40-45.

As a student of prophecy, the author is thankful that God has seen fit to embed much redundant information in the form of Hebrew parallelism, repetition and enlargement and multiple witnesses that testify of the same events using different language, that by comparing Scripture with Scripture God's people may give the warning of the impending crisis and how men may escape the grasp of the king of the north and be prepared to stand before God on the day that Michael stands up.

