

**IDENTIFICATION OF THE KINGS OF SOUTH & NORTH
IN RELATION TO BIBLICAL HEBREW,
OLD TESTAMENT ALLUSIONS,
PARALLELS IN REVELATION,
& DAN 8-12^{1,2}**

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Introduction

To understand Dan 11:40-45 properly, we need to consider vv32-35 and 36-39 first. This establishes an understanding of the powers at work leading up to vv40-45. Second, correct identification of the kings of Dan 11:40-45 hinges on one's understanding of both occurrences of the word "him" in v40. Once "him" is correctly identified, the proper foundation is laid for examining vv40-45 closely. Another key is to recognize that the king of the south "butts" (Hebrew *nagach*) against God. This relatively rare word provides a strong clue as to the identity of the king of the south.

Translation – The Papacy's 1,260 Years

³²“Those who act wickedly regarding the covenant, he will defile with smooth [words], but the people who know their God will be strong and take action. ³³Those who are wise among the people will cause the multitudes to understand, though they be overcome by sword, by flame, by captivity and by pillage [many] days. ³⁴While they are being overcome, they will be helped with a little help, though many will join with them with smooth [words]. ³⁵Some of those who are wise will be overcome in order to refine those among them – to purify and make white – until the end time, for it is still for an appointed time.

³⁶“The king will do according to his own will: he will raise himself up, exalting himself above every god; against the God of gods he will speak wonderful things; he will thrive until the outrage is concluded – for that which has been decreed must be done. ³⁷Concerning the God of his fathers, he will give no consideration; concerning the desire³ of women and concerning every god he will give no consideration, for above every [god] he will exalt himself. ³⁸In his place, he will give glory to a god of strongholds; unto a god whom his fathers did not know he will give glory with gold, with silver, with precious stone and with articles of high esteem. ³⁹Thus he will do concerning fortifications of strongholds with a foreign god. Whom he acknowledges, he will increase in glory, grant them rule over many, and the land he will divide for a price.”

The Papacy's 1,260 Years – Commentary

v32: The Wicked Corrupted, the Righteous Stand

According to v32, the papacy is directly antagonistic to God's covenant, the everlasting covenant established with Abram in Gen 15 and 17. Since this is a covenant of righteousness by faith, Satan's goal through the papacy is to prevent the restoration of the divine image with which man was originally endowed in Gen 1:26, 27. The papacy will “defile with smooth [words],” the Hebrew word for “smooth” signifying deceitful and/or flattering talk. Prov 2:16; 5:3; 7:5, 21; 26:28; 28:23; 29:5. Thus we learn that the papacy has been pleased to tell the lie that God's covenant in 10 Commandments (Ex 34:28; Deut 4:13; 1Ki 8:9, 21) is done away. Conversely, those who take hold of God's covenant are strengthened to withstand the boldest lies and strongest persecution that any earthly power can put forth. One need only read a history of the Waldenses to learn what man can endure when strengthened by God's grace.⁴

¹ This paper is a modified excerpt from chapter 11 of the author's commentary on the book of Daniel, *THE STAND: Jesus in the Book of Daniel*, available on Amazon.

² All Bible translations throughout are those of the author, except where noted KJV (King James version).

³ Translated “desirable” in Dan 10:3, “esteemed” in Dan 11:8 and “of high esteem” in Dan 9:23; 10:11, 19; 11:38, 43.

⁴ E.g., ch7 “Persecutions and Martyrdoms” and ch13 “The Great Massacre” of Wylie's *The History of Protestantism, book 16: Protestantism in the Waldensian Valleys*. See also Foxe or Faber.

vv33-35: Activity of the Righteous During the 1,260 Years

Tertullian noted that the blood of martyrs in the days of the Roman emperors was seed for the spread of the gospel; so in the days of papal persecution, the immovability of the faithful martyrs caused the multitudes to understand the power of God's sustaining grace. Loving not their lives unto the death, all of Satan's coercive tactics (sword, flame, captivity, pillage) were shown to be utterly impotent when a person is devoid of self-interest, whole-heartedly serving Jesus.

In v33, the "[many] days" are not specifically stated to be the 1,260 years (A.D. 538-1798), but v35 does make plain that these days continue "until the end time," i.e., 1798 onward. The less specific "[many] days" may refer to the fact that the papal persecution ended before the 1,260 years were completed.⁵

We are reminded of the deliverance from Egypt in v34. In Ex 12:38, a mixed multitude of certain Egyptians joined themselves to the Israelites, with the *apparent* intent of joining in the worship and service of *Yahweh*. However, as the designation "mixed" indicates, some wished to serve *Yahweh*, while many more joined up out of a sense of self-preservation or idle curiosity.⁶ So in the days of the Reformation, there were those of the German princes who provided the necessary protection for the Reformation to get under way, while there were numbers of people who pretended to join up with the Reformation, yet had no genuine attachment to the movement.

Some who favored the Reformation posted placards all around France in a single night attacking the mass. A placard was posted on the king's private chamber, which led him to declare, "Let all be seized without distinction who are suspected of Lutheresy. I will exterminate them all." A poor craftsman was seized, ordered to disclose the locations of all suspected Lutherans in Paris on pain of instant death, and tragically, the man yielded to the threat to spare his own life. He led Morin about Paris, giving a sign at each Lutheran home. As captives were added to the death train, "Morin made all the city quake ... It was a reign of terror."⁷ Like this craftsman, some who joined the Reformation were like the seed in Matt 13:5, 6: they had no depth of root to enable them to stand firm when faced with persecution.

The experience of God's people in v35 is to be repeated during the end time (the "appointed time" which began in 1798); comparison with Dan 12:10 reveals that those in the end time will be "purified, whitened and refined."⁸ Throughout history, God has strengthened people to stand nobly for him despite persecution. Those in the very end, who will face the fiercest persecution ever to come to God's people, will not lose heart, but will recall these former episodes of sacred history and God's sustaining grace.

v36: Papal Rome Exalts Self

Having outlined the career of the papacy during the 1,260 years in vv32-35, v36 refers to papal Rome as a "king" which "will do according to his own will." This very description was used of Medo-Persia, Alexander the Great and Rome in the days of the Republic. Dan 8:4; 11:3, 16. Along with these

⁵ GC, p266: "The persecution of the church did not continue throughout the entire period of the 1,260 years. God in mercy to His people cut short the time of their fiery trial. In foretelling the 'great tribulation' to befall the church, the Saviour said: 'Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798."

⁶ PP, p281: "In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired only to escape from the plagues, or who followed in the wake of the moving multitudes merely from excitement and curiosity. This class were ever a hindrance and a snare to Israel."

⁷ D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, book 4, ch 10, quoted in GC, pp224-226.

⁸ 13MR, p394: "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.] Scenes similar to those described in these words will take place."

prior kings, the king of v36 manifests the character of Satan: self-exaltation.

This king is said to “raise himself up,” which on the surface might appear to refer to a sort of resurrection, following the infliction of the mortal wound received in 1798 at the hands of General Berthier. Rev 13:3. However, Dan 11:36 explains “raising himself up” as “exalting himself above every god,” which the papacy has been doing ever since its installation back in A.D. 538, attempting to displace Christ’s work in the heavenly sanctuary. Notice how the papacy in Dan 11:36 is Satan’s earthly agent for achieving his long cherished aim of usurping the position of the Son of God, specifically his office as supreme Judge:

Is 14: ¹³I will ascend the heavens, above the stars of God I will raise my throne, and I will sit in the mountain of assembly in the farthest reaches of the north. ¹⁴I will ascend above the heights of the dark clouds, I will make myself like the Most High.

Is 33: ⁵*Yahweh* is high up, for he dwells on high; he has filled Zion with judgment and righteousness. ¹⁰‘Now I will arise,’ says *Yahweh*, ‘Now I will raise myself up, now I will lift myself up.’ ²²For *Yahweh* is our Judge, *Yahweh* prescribes our statutes, *Yahweh* is our King – he will save us.”

Having sought to exalt himself above God, the king will speak “wonderful things,” i.e., blasphemous words against the God of gods, i.e., the Most High God. The papacy’s “wonderful” words against the Most High harken back to the “wonderful” work of corruption of pagan Rome in Dan 8:24, and stands in marked contrast with the Wonderful Numberer, Jesus himself, of Dan 8:13. Great, blasphemous words and exalting self above God are attributed to the horn from insignificance, the sea beast and the man of sin, all designations for the antichrist, papal Rome. Dan 7:25; Rev 13:5; 2Th 2:3, 4. Therefore, there is no question that the king of Dan 11:36 is none other than the papacy.

The apparent triumph of the papal king is not permanent, for the text states that “this outrage” will conclude, “for that which has been decreed must be done.” Our study of Dan 8:19 showed that “the outrage” referred to the horn’s rebellious attempt to take Jesus’ place as Judge and High Priest, and its ruthless slaughter of millions of Christians who steadfastly refused such papal arrogance. This outrage concluded when the papacy received its mortal wound in 1798, to be followed in 1844 by the commencement of the end time judgment, during which Jesus cleanses the heavenly sanctuary, vindicating himself and those who (apparently) died in vain.

v37: Papal Rome Defies the Covenant

What is meant by “the God of his fathers?” Scripture is replete with reference to “the God of your fathers: the God of Abraham, the God Isaac and the God of Jacob,”⁹ in connection with the fulfillment of God’s covenant. In Jer 44:3, God cries out concerning his people’s “wickedness which they have done, in provoking me to anger, in going to burn incense in the service of other gods, whom they have not known – they, you, nor your fathers.” Hence, in giving no consideration to the God of his fathers, the papal king *disregards God’s everlasting covenant* entered into with Abraham, Isaac and Jacob.

As for “the desire of women,” does this refer to a “desire for women,” “that which women desire,” or something altogether different? To answer, it is necessary to conduct a thoughtful survey of the Scriptures. The Hebrew verb for “desire, esteem,” *chamad*, along with its derivatives *chemed*, *chemdah*, *chamudot*, *machmad* and *machmod*, occurs a total of 68 times in 67 verses, 8 of them in the book of Daniel. Table 1 summarizes those usages most relevant to our discussion:

Table 1: “Desire/Esteem” in Scripture

⁹ The first such reference is Gen 48:15, in which Jacob blesses Joseph. The phrase occurs in Ex 3:15, 16; 4:5; Acts 7:32, identifying God as Yahweh when the time for covenant deliverance (Gen 15:13) has come. Further, Deut 6:10; 9:5; 29:9-17; 30:20 each refer to the grant of land (Canaan typifying the heavenly promised land) in the covenant promise of Gen 15:18.

REFERENCE	VERSE QUOTED	SUMMARY
Dan 11:37	"Concerning the desire of women ... he will give no consideration."	Papacy gives no consideration to the desire of women.
Gen 3:6	"The woman saw that ... the tree was desirable for making [one] wise."	Woman desires [inappropriate] wisdom.
Dan 10:3	" Desirable food I did not eat."	Alludes to Eve's desire for the fruit in the garden of Eden.
Ex 20:17; Deut 5:21	"You will not desire your neighbor's wife [literally, ' woman ']."	10 th Commandment: God's people are to desire nothing not their own.
Song 2:2, 3	"Like a lily among thorns, so is my companion among the daughters." "In his [my Beloved's] shade, I delight to sit."	Jesus states that his bride stands out among the daughters [of Jerusalem]. Bride's delight is to sit in Jesus' shade.
Song 5:16	"All of him [my Beloved] is most desirable ... daughters of Jerusalem."	Bride tells daughters of Jerusalem that Jesus is most desirable.
Hag 2:7	"I will shake all the nations, and the Desire of all the nations will come."	Jesus is the Desire of <i>all</i> nations, not just God's people.
Is 53:2	"When we see him, there is no <i>mar'eh</i> that we should desire him."	Ironically, when Jesus came, his own people did <i>not</i> desire him.
Dan 9:23; 10:11, 19	"For you [<i>Daniel</i>] are of high esteem ."	<i>Daniel</i> held in high esteem because of his Christ-like character.
Ps 68:16	"Why envy, mountain peaks, the mountain God has desired to dwell in?"	God desires to dwell in Mt. Zion, the location of his sanctuary.
Lam 1:10	"The adversary has put his hand upon all her desirable things , for she has seen the nations enter her sanctuary."	Jerusalem's desirable things are inside her sanctuary.
Lam 2:4	"His right hand killed all who were desirable ... in ... daughter Zion."	Desirable people are those in Zion = Jerusalem, location of the sanctuary.
Ezek 24:21	"I am about to pollute my sanctuary ... the desire of your eyes."	God's sanctuary is the desire of the eyes of the house of Israel.
Dan 11:8	"Their gods ... and esteemed implements ... he will bring into ... Egypt."	Esteemed implements are objects of false worship.
Dan 11:38	The king of vv36-39 "will give glory ... with articles of high esteem ."	Articles of high esteem are employed in false worship.
Dan 11:43	"He will rule over ... the articles of high esteem of Egypt."	Articles of high esteem are employed in false worship.
Dan 11:37	"Concerning the desire of women and concerning every god he will give no consideration, for above every [god] he will exalt himself."	End time papacy disregards Christ, the source of all true wisdom, and everything connected with true worship, especially Christ's sanctuary.

Table 1 indicates that the "desire of women" points primarily to the following: 1) on the negative side, the inappropriate desire of the first woman, Eve, for a position beyond what God appointed her, and wisdom which God forbade her to have, and 2) on the positive side, Christ himself and his sanctuary. In manifesting Satan's character on earth, the papacy's desire for supremacy evidences a complete disregard of the counsel found in 2Cor 10:5 (KJV): "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The papacy shows no fear of *Yahweh*, which is true wisdom. Ps 111:10; Prov 9:10. Indeed, the papacy exalts itself above Christ, and has instituted its own earthly counterfeit of Christ's heavenly sanctuary.

One may still wonder about the qualifier "of women" in the phrase "desire of women." God's people Israel are likened to a woman/wife in Scripture (e.g., Jer 6:2; Rev 19:7), while other Scriptures like Song 2:2, 3; 5:16 (see Table 1 above) refer to Jerusalem's occupants as daughters (plural). Hence, the papacy disregards the object of true desire for all those who collectively make up God's bride Israel.

v38: The Papal King's Strength

Instead of honoring God, the papacy gives "glory to a god of strongholds." The following texts make plain that the covenant-keeping God *Yahweh* is the only true stronghold:

- 2Sam 22:32, 33: "Who is God except *Yahweh*? Who is the Rock except our God? *The God* is my mighty stronghold."
- Neh 8:10: "For the joy of *Yahweh*, that is your stronghold."
- Ps 27:1: "*Yahweh* is the stronghold of my life – of whom should I be afraid?"
- Ps 31:4: "Bring me out of the net which they have hidden for me, for you [*Yahweh*] are my stronghold."
- Prov 10:29: "The way of *Yahweh* is a stronghold to the perfect."
- Jer 16:19: "*Yahweh*, you are my strength, my stronghold and my refuge in the day of distress."
- Joel 3:16: "*Yahweh* will be a refuge for his people, a stronghold for the sons of Israel."
- Nahum 1:7: "*Yahweh* is good, serving as a stronghold in the day of distress; he knows those who take refuge in him."

The precious metals and stones in the remainder of Dan 11:38 might suggest to the reader the earthly wealth which the papacy has accrued to itself. To an extent, this is true, for the only other text in which these particular riches appear is 2Chr 32:27, where it is related that Hezekiah stored these items up in great abundance. Hezekiah erred greatly in showing these items to the Babylonian envoys (v31; cf Is 39:2), who saw and coveted them. According to Is 39:7, this led ultimately to the Babylonian deportation recorded at the beginning of Daniel. Since the end time Babylon (Rev 17:5) is papal Rome, it makes sense that papal Rome would covet these items as did Babylon of old.

However, the focus of Dan 11: is the papacy's relation to *worship*. In Scripture, to "give glory" unto

God is to worship him: “Ascribe unto *Yahweh* the glory due his name; worship *Yahweh* in the splendor of holiness.” “Fear *Yahweh*, and give him glory, for the hour of his judgment has come; worship him who has made heaven, the earth, the sea and water springs.” Ps 29:2; Rev 14:7. Hence, in giving glory to “a god whom his fathers did not know,” the papacy *worships* a false god. From Deut 28-31, we deduce that this “god which his fathers did not know” encompasses all manner of idolatry and demon worship:

Deut 28:36: *Yahweh* will bring you and your king whom you will raise up over you to a nation whom you have not known – you nor your fathers – and there you will serve other gods, tree and stone.

Deut 28:64: *Yahweh* will scatter you among all the peoples from [one] end of the earth unto [the other] end of the earth, and there you will serve other gods whom you have not known – you nor your fathers – tree and stone.

Deut 29:13: That he may raise you up today to be his people, and he may be your God, just as he told you, and just as he swore to your fathers, to Abraham, Isaac and Jacob.

Deut 29:25, 26: Then they will say, ‘Because they forsook the covenant of *Yahweh*, God of their fathers, which he cut with them when he brought them out of the land of Egypt, and they went and served other gods and worshipped them, gods whom they did not know, and [which] he had not appointed for them.’

Deut 31:16: This people will rise up, and act the harlot with other gods of the strangers of the land, into whose midst he [i.e., ‘this people’] is going. He [i.e., ‘this people’] will forsake me and break my covenant which I cut with him.

Deut 31:20: For when I have brought him to the land which I swore to his fathers – flowing with milk and honey – and he has eaten, been satisfied and grown fat, then he will turn to other gods and serve them. They will shun me and break my covenant.

Deut 32:17: They slaughtered [sacrifices] unto demons – not God – gods they did not know, new ones who came in from nearby. Your fathers were not acquainted with them.

The rest of Dan 11:38, detailing the gold, silver, precious stone and articles of high esteem, prove that the papacy’s false worship is based on a counterfeit of God’s sanctuary service:

1Chr 29:2: According to all my strength, I have prepared for the house of God the gold for that which is to be of gold, the silver for that which is to be of silver, the bronze for that which is to be of bronze, the iron for that which is to be of iron, the wood for that which is to be of wood, onyx for inlay, a variety of antimony stones, every precious stone and an abundance of marble stone.

2Chr 36:10 (see also v19): King Nebuchadnezzar sent, and brought him to Babylon with the esteemed vessels of the house of *Yahweh*.

Thus, v38 confirms that the papacy has instituted a counterfeit system of worship based on a false earthly sanctuary, which fosters worship of idolatry and demons.

v39: Papal Rome Secures its Power

The god advanced by the king is here referred to as “foreign.” While nine texts deal with “foreign gods,”¹⁰ another three deal specifically with a “foreign god.” Deut 32:12; Ps 81:9; Mal 2:11. These three deal with Israel’s unfaithfulness in departing from *Yahweh*, the one true God, to follow after other false gods, thereby breaking covenant with *Yahweh*.

According to Ps 81:8-10, *Yahweh* led his people out of idolatrous Egypt; they were to worship him and no foreign god. This passage is very similar to the 1st and 2nd Commandments. Similarly, Deut 32:9-12 refers to *Yahweh*’s deliverance of his people from Egypt, crediting it to *Yahweh* alone, and no foreign god.

The final verse to consider is Mal 2:11, in which *Yahweh* charges his people with marrying the “daughter of a foreign god.” The references to the “covenant of our fathers” in v10 and the “God of judgment” in v17 suggest that Mal 2:11 deals with more than earthly marriage. Considering Mal 2 as a whole, we observe that it points back to God’s covenant with the Levites (the priestly class) in Ex 32, when all the other tribes proved unfaithful to *Yahweh* by worshipping the golden calf. In Mal 2, the priests as a whole are faithless to the covenant (a feminine noun in Hebrew), marrying the daughter (feminine) of a foreign god. In other words, by indulging idolatry, they have broken covenant with *Yahweh*, who is a

¹⁰ Gen 35:2, 4; Deut 31:16; Josh 24:20, 23; Judg 10:16; 1Sam 7:3; 2Chr 33:15; Jer 5:19

jealous God, according to the 2nd Commandment of Ex 20:4-6 which forbids image worship.

What has this to do with papal Rome? Recall that the 2nd Commandment prohibiting the worship of images (idolatry) is entirely stricken from Catholic catechisms, hence the papal system *encourages* idolatry in the lives of its adherents. These idols obtain a stronghold which draws them out of covenant relationship with *Yahweh*, and into captivity to Satan.

“The land he will divide for a price.” In Deut 32:43, the land of the covenant is equated with the *people* of the covenant: “He [*Yahweh*] will provide atonement for his land, his people.” A prime catalyst for Luther and the Protestant Reformation was the indulgence. For the price of an indulgence, the Roman Catholic Church promised the remission of sins, past, present and future, whether for oneself or for a soul supposedly in purgatory.¹¹ Johann Tetzel, the German Grand Commissioner for indulgences, is credited with the blasphemous ditty, “As soon as a coin in the coffer rings / the soul from purgatory springs.”^{12, 13}

Hence, papal Rome treats God’s people, and their salvation which was purchased at infinite cost, as nothing more than property. History records that the papacy martyred millions during the 1,260 years, while it led countless others to perdition with the false hope that they can have salvation while continuing to live in sin. To this day, papal Rome continues to make merchandise of God’s covenant, which cannot be had for price, per Is 55:1. This is so serious in God’s sight that Joel 3:2, 3 cites this as the reason *Yahweh* gathers the wicked in the end for judgment: “I will gather all the nations, and I will bring them down to the valley of Jehoshaphat [*Yahweh* judges]. I will enter into judgment with them there concerning my people, my inheritance Israel, whom they have scattered among the nations. My land they have divided; for my people, they have cast lots.” This event is better known as Armageddon, which culminates in the death of all the wicked at Jesus’ Second Coming.

Translation – The Papacy’s Final Push

⁴⁰“In the end time, the king of the south will engage in butting with him; the king of the north will come against him¹⁴ like a whirlwind with chariotry, horsemen and many ships. He¹⁵ will enter lands, sweep over flood-like and pass over. ⁴¹He will enter the beautiful land, and many will be overcome, yet these will be delivered out of his hand: Edom, Moab and the foremost of the sons of Ammon. ⁴²He shall stretch forth his hand against the lands, but the land of Egypt will not serve as an escape. ⁴³He will rule over the secret stores of gold and silver, and over all the articles of high esteem of Egypt, and the Libyans and Ethiopians will be at his steps. ⁴⁴Then reports will alarm him from the sunrise and from the north, so he will go forth in a great rage to exterminate, devoting many to annihilation. ⁴⁵He will pitch the tents of his ephod¹⁶ between the seas, in lieu of the beautiful mountain of the sanctuary,¹⁷ yet he will come to his end – he has no helper.”

The Papacy’s Final Push – Commentary

v40: Kings of South and North

Gabriel now comes to the final events of his prophetic outline. In v40, we meet once again with the

¹¹ GC, pp127, 128

¹² https://en.wikipedia.org/wiki/Johann_Tetzel, accessed July 11, 2016.

¹³ This promise is faulty on 3 counts: 1) it extorts money from people, 2) it teaches that a person can secure another person’s salvation and 3) it teaches spiritualism, the unscriptural belief that at death, people’s spirits live on without a body.

¹⁴ Each “him” in v40 refers to the “God of gods” and “god of his fathers” in vv36-39. In other words, the king of the south butts against God, and the king of the north comes against God. In Rev 13, the 2-horned dragon/ram beast unites with the papacy in the final war against God.

¹⁵ “He” = the king of the north. All references to “he,” “his” and “him” in vv41-45 refer to the king of the north – the papacy.

¹⁶ See commentary for why “his ephod” is preferable to the traditional “his palace.”

¹⁷ Or, “beautiful holy mountain.” See following commentary for why “beautiful mountain of the sanctuary” is preferable.

kings of the south and north. Who are these entities, and what is their relation to each other and the papal king of vv36-39? Are either of them identical with the papal king? To avoid mere speculation, we need to gather the biblical evidence that bears on the end time conflict.

Nearly all translations and commentators identify the first “him” of v40 as the king of vv36-39, and the second “him” as the just-mentioned king of the south, however, this paper holds that *both* mentions of “him” in v40 refer to “the God of gods” and “God of his fathers” in vv36, 37. Why such a different interpretation? First, there is a similar phenomenon in Dan 9:26, 27:

^{26a}After the 62 weeks, *Messiah* will be cut off – and he will have no one.

^{26b}The people of the coming *nagid* will ruin both the city and the sanctuary. The end thereof will be with the flood. Until the end of war, there is a decree of desolations.

^{27a}He will confirm [the] covenant with the multitudes 1 week. In the middle of the week, he will cause sacrifice and grain offering to cease.

^{27b}However, upon the wing of detestable idols is one who will make desolate, even until the consummation. Then that which is decreed is to be poured out upon the one who makes desolate.”

The word “he” in 9:27a does *not* refer to the immediately preceding person, the *nagid*, in v26b; rather, “he” refers to *Messiah* in v26a. So here, each “him” of v40 refers not to the papal king of v39, but to “God” in vv36, 37. Secondly, observe that Rev 19:19 describes Babylon’s attempt to destroy God’s faithful remnant as waging war against *Jesus*. Again, Ps 83:3, 5 declares that those who conspire to destroy God’s people have entered into covenant against *God*.

Having identified “him,” let us move on to the king of the north. It is said that he will “overflow and pass over,” while in v45 he comes to his end. Earlier in v10, king of the north Antiochus III was said to “flood and pass over” in his work of reclaiming Seleucia and Syria. The flood imagery ultimately hearkens back to Is 8:7, 8, in which the king of Assyria – which Zeph 2:13 associates with the north – is equated with the Euphrates river, overflowing its banks as it brought the northern kingdom of Israel to its end. The king of Assyria models the arch enemy of God, in that he alone of all the wicked kings of earth is termed “the great king” (2Ki 18:19, 28; Is 36:4, 13), a title elsewhere used of God. Ps 47:2; 95:3; Mal 1:14. The context of Is 8 makes clear that all who relied on earthly alliances were taken by the king of Assyria. So it will be with the king of the north in the end time: his strength will be so great that one’s only hope is to rely on *Yahweh*. If one yields to the temptation to rely on any earthly deliverance, he is sure to be lost.

The destruction of Jerusalem in A.D. 70 by the Roman army is described in Dan 9:26 as the work of an overwhelming flood. In Dan 11:22, the flood description was applied to Roman emperor Tiberius as he came to his end, just as with the king of the north in Dan 11:45. Rome’s army sweeps over flood-like yet again against Antony in Dan 11:26. The work of the serpent Satan through the dragon, papal Rome, in persecuting God’s people in the wilderness during the 1,260 years of papal reign is described in Rev 12:15, 16 as a flood. We conclude that the end time king of the north is once again Rome – papal Rome.

In v40, we learn that “the king of the south will engage in butting with him.” The only other occurrence of “butting” in Daniel is Dan 8:4, describing the aggression of the Medo-Persian ram. Further, the king of Persia, Cyrus, is called a shepherd in Is 44:28, and *messiah* in Is 45:1, identifying the Persian king as a type of Christ. Are we then to picture the king of the south as some sort of shepherd, a *messianic* figure? To answer, we do a word search on *nagach*, the word translated “butting.” Apart from both occurrences in Daniel, the word is used another 11 times (9 times as a verb, twice as an adjective).¹⁸ The

¹⁸ Verb: Ex 21:28, 29, 31 (twice), 32, 36; Deut 33:17; 1Ki 22:11; 2Chr 18:10; Ps 44:5; Ezek 34:21. Adjective: Ex 21:29, 36.

following texts provide interpretive keys for Dan 11:40:

Ps 44:4, 5: You are my King, God. Command complete victory for Jacob. Through you, we will butt at our adversaries. Through your name, we will trample those who rise up against us.

Ezek 34:20-24: Therefore, thus says *Adonai Yahweh* to them: ‘Behold, I myself shall judge between fat sheep and lean sheep. Since with side and shoulder you have thrust, and with your horns you have butted all the weak until you have scattered them abroad, I will save my flock, and they will no more be a prey – I will judge between sheep and sheep. I will raise up over them one shepherd, and he will shepherd them, my servant David. He will shepherd them, he will be their shepherd. I, *Yahweh*, will be their God, and my servant David a prince among them. I, *Yahweh*, have spoken.’

In Ezek 34:21, the enemy of God’s people butts against them, while God’s people butt against their enemy in Ps 44:5. This butting between God’s enemies and God’s people is highlighted in Dan 11:40, in which *nagach* appears not in its common Piel (6 times) and Qal (4 times) stems, but the Hithpael stem (the *only* Hithpael occurrence of *nagach* in the Hebrew Bible), a Hebrew stem often employed for reciprocal, back-and-forth behavior. The passage in Ezek 34:20-24 refers to God’s displeasure with those who butt against his people, while Ezek 34:2 identifies these enemies as the unfaithful “shepherds of Israel,” the religious leaders of God’s people (just as a “pastor” today is one who shepherds God’s people).

We conclude that the king of the south who butts back and forth with God’s people is a religious entity. Does Scripture elsewhere depict an end time religious leader, employing the imagery of a ram with horns? Yes, indeed. Following the description of the papacy as a beast in Rev 13:1-10, v11 mentions a second beast which has 2 horns like a lamb, yet speaks as a dragon. The rest of Rev 13 indicates that this second beast eventually forces the world to worship the papacy. Indeed, this second beast is of a persecuting religious nature – at full maturity, one aptly described as a butting ram, a false shepherd. In fact, this second beast is a false *messiah*: its designation as a lamb contrasts it with Jesus, the “Lamb slain from the foundation of the world.” Rev 13:8. Its rise in power from the uninhabited “earth” of v11, versus the populous “sea” of v1 from which the papacy arises, coincides temporally with the deadly wound of the papacy in 1798. Hence, the king of the south is none other than the United States of America, specifically apostate Protestant America which employs the strong arm of civil government to enforce its agenda of false worship. The United States began as a distinctly Protestant nation, but as the Second Coming draws nearer, its likeness to Christ grows ever dimmer. Ultimately, it will exhibit the character of Satan as it employs the dragon power – the kings and rulers of the world¹⁹ – to enforce false papal worship.

So why does the king of the *north* have chariots and horsemen, though Scripture routinely ascribes chariots and horsemen to Egypt,²⁰ described as the *south* in Dan 11? The answer is deduced from the attempted union of south and north recorded in Dan 11:6: in the end time, the daughter of the south once again proposes a union with the north. As just noted, Rev 13 refers to the image beast (apostate Protestantism in the United States) who forces the world to worship the sea beast (the papacy). Further, Rev 17 refers to a woman (the papacy) who rides a scarlet beast (apostate Protestantism in the United States) with 10 horns (the kings of the world and their military might); finally, Rev 19:17-21 refers to the beast (the papacy), the false prophet (apostate Protestantism in the United States) and the kings and military leaders of the world. In each of these prophetic scenarios, Protestantism is subservient to the pope. Hence, the king of the *north* in Dan 11:40 comes with the chariots, horsemen and ships of the *south*, because the south willingly provides its resources to serve the papacy.

Before moving on, it is worth noting that this union of north and south is prophesied elsewhere in

¹⁹ TM, p39: “Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints – with those who keep the commandments of God and who have the faith of Jesus.”

²⁰ Ex 14:9; 15:19; Josh 24:6; 2Ki 18:24; 2Chr 12:2, 3; Is 31:1; 36:9

Scripture, and in harmony with the book of Daniel, the union is assured of failure. In Zech 10:10, God promises to gather his people out of end time spiritual Egypt (the south) and spiritual Assyria (the north).²¹ In v11, he foretells that the depths of the Nile will dry up (support for spiritual Egypt; compare with the drying up of the Euphrates in Rev 16:12, which represents support for end time Babylon), the pride of Assyria will be brought down, and the scepter of Egypt will turn aside.

Let us consider how the papacy and United States have come to work closely together already. Since the deadly wound in 1798, the papacy has been re-building its authority, particularly during the 20th century. A particular boon was the creation of Vatican City in 1929 as a result of the Lateran Treaty between the Holy See of Rome and Italy. Nevertheless, that did not mark when the U.S. and papacy began working closely together. As recently as 1960, in which John F. Kennedy was the Democratic presidential candidate, many Americans were wary of a Roman Catholic in the Oval Office. In a bid to alleviate concern about how his Catholicism might impact his decision-making, Kennedy told the Greater Houston Ministerial Association on September 12, 1960, "I am not the Catholic candidate for president. I am the Democratic Party candidate for president who also happens to be a Catholic. I do not speak for my Church on public matters – and the Church does not speak for me."²²

However, the climate of religious tolerance changed before the close of the 20th century during charismatic John Paul II's tenure as pope (October 16, 1978-April 2, 2005). During his papacy, Ronald Reagan was president from 1981-1989. Both men were avowedly anti-communist, viewing its hold upon Russia, Eastern European countries and even Cuba under Fidel Castro as a significant threat to the planet. Behind the scenes, Ronald Reagan and Pope John Paul II cooperated to bring down this common enemy. On June 12, 1987, in an effort to end the so-called Cold War, President Reagan issued his famous challenge to General Secretary Mikhail Gorbachev, "Mr. Gorbachev, open this gate! Mr. Gorbachev, tear down this wall!" Those assembled at the Malta Summit declared on December 3, 1989 that the Cold War was over, and the Soviet Union effectively ended August 24, 1991 with the resignation of Gorbachev as President and the dissolution of Communist party segments of the government. Time magazine recognized the joint effort of Reagan and Pope John Paul II in bringing down communism, for the cover for February 24, 1992 featured photos of the men facing each other, with the words "HOLY ALLIANCE – How Reagan and the Pope conspired to assist Poland's Solidarity movement and hasten the demise of Communism."

v41: The Papacy Infiltrates the Beautiful Land

The papal king of the north enters the beautiful land, begging the question, what is the beautiful land? In v16, Roman general Pompey "stood in the beautiful land" when he intervened in the contest for high priest in Judea. The result was that Judah was conquered and made a Roman province. The same event was referred to in Dan 8:9, when the horn from insignificance (Rome) pushed toward the "beauty" (short for "beautiful land"). Judah's subjugation by Rome typifies Dan 11:41.

In the end time, just as south and north refer to *spiritual* Egypt and *spiritual* Assyria/Babylon, so the beautiful land refers not to geographic, but *spiritual* Israel – God's *people*. The Bible gives a proper understanding in a number of verses:

Deut 32:36, 43: For *Yahweh* will vindicate his people ... and will provide atonement for his land, his people.

Mal 3:12: All the Gentiles will call you blessed, for you [the sons of Jacob of v6, the whole nation of Israel in v9] will be a delightful land.

Joel 2:18, 21, 23: *Yahweh* was jealous for his land, he had compassion upon his people. ... Do not fear, land! Rejoice, be happy, for *Yahweh* will do great things. ... Sons of Zion, rejoice, be happy in *Yahweh* your God, for he has given

²¹ Babylon and Assyria are used somewhat interchangeably in prophecies of the king of the north. There is no inconsistency here: Babylon was a city in ancient Assyria which eventually conquered Assyria under Nebuchadnezzar's father Nabopolassar.

²² Kennedy, John F. (June 18, 2002). "Address to the Greater Houston Ministerial Association". American Rhetoric. Quoted in https://en.wikipedia.org/wiki/John_F._Kennedy#1960_presidential_election, accessed July 18, 2016.

you the former rain for righteousness; he will bring down for you rain: early rain, and latter rain in the first month.

In these verses, *Yahweh* equates his *people* with the land. His aim is to complete atonement for his *parched land* by pouring out rain (his Holy Spirit, see Joel 2:28, 29 and Acts 2:1-18) upon his remnant *people* in the last days. Satan's purpose in entering in among God's remnant people – the beautiful land – is to prevent God from completing his work of atonement and filling his people with his Holy Spirit.

Satan will not succeed entirely in overthrowing God's people, yet v41 does indicate that many of his remnant church *will* be overcome. This phrase was used in vv33-35 to refer to those who yielded up their lives rather than their faith. However, while many die for their faith, those styled "Edom, Moab and the foremost of the sons of Ammon" are delivered from the papacy's hand. Edom refers to the descendants of Jacob's brother Esau (Gen 36:1), while Gen 19:36-38 records that Moab and Ammon as descended from the union of Abraham's nephew Lot with each of his daughters following their escape from Sodom. How is it that these groups are delivered? In Ps 83:1-7, these same 3 groups conspire against God's people, while v8 states Assyria joins with them, serving as the arm (strength) for the sons of Lot. Recalling that Dan 11:40 also alludes to Is 8:7, 8 describing the papacy as Assyria, we understand Dan 11:41 to say that Edom, Moab and the foremost sons of Ammon join with the papacy in its attempt to rout God's faithful remnant in the end time. These peoples aim to save themselves by turning on the true Israel of the last days.

What does their description as Edom, Moab and Ammon tell us about these turncoats? In Gen 25:34, Edom (Esau, twin brother of Jacob, the father of the 12 tribes of Israel) rejects his birthright, consequently forfeiting the covenant privilege of being forebear of the *Messiah*. Hence, Edom refers to those who once knew and rejoiced in the truth, but later reject it.

The brief book of Obadiah describes Edom's rejection of the truth. In Obadiah v7, we learn that Edom has entered into covenant with the forces of darkness with the intent of securing peace, i.e., avoiding the end time persecution of God's faithful remnant – economic sanctions and even death itself per Rev 13:15, 17. According to Obadiah vv10-14, the papacy merely uses Edom to gain information to persecute God's faithful people; following this treachery, Edom is destroyed by God himself. Obadiah vv8, 9, 15, 16. As Jesus says in Matt 16:25, "Whoever wishes to save his life will lose it."

As for Moab and Ammon, their illegitimate births are the key to understanding their reference in Dan 11:41. No child by incest shall enter the assembly of *Yahweh* per Deut 23:2, while v3 continues this thought, declaring specifically that no Ammonite or Moabite shall enter the assembly (the Ammonite and Moabite being prime examples of incest). The reason for this prohibition is given in v4: they did not provide bread or water to the Israelites when they emerged from Egypt, and they hired a false prophet to curse the Israelites. There is a clear parallel in the end time: as Lot's daughters played the harlot with him, so apostate Protestant churches in the end time are harlot daughters of the papacy. Rev 17:5. Apostate Protestantism coerces the United States government to persecute God's faithful people in Rev 13:15, for which cause this union of Protestantism and civil government is styled the false prophet in Rev 19:20.

This still leaves open what is meant by the "foremost of the sons of Ammon." Observe that 1Chr 19:3 refers to the "*sarim* of the sons of Ammon." When Nahash of the Ammonites died, his son Hanun became king. King David decided to send a delegation to comfort Hanun, but the "*sarim* of the sons of Ammon" falsely accused David of a plot to conquer their land. The book of Daniel employs the term "foremost" synonymously with *sarim* in Dan 10:13, describing *Michael* as "[number] 1 of the foremost *sarim*." We conclude that just as the "*sarim* of the sons of Ammon" in 1Chr 19:3 misconstrued the motives of David and the Israelites, so Dan 11:41 uses the phrase "foremost [*sarim*] of the sons of Ammon" to refer to those who lead out in misconstruing the motives of spiritual Israelites in the end time.

This deception by the foremost of the sons of Ammon leads the Protestant churches to unite in pressuring the U.S. government to pass laws against Sabbath-keepers.²³ This is clear from Rev 13:17, in which those who lack the mark of the beast cannot buy or sell. This sanction is a perversion of Neh 10:31 and Neh 13:15-22 (cf Amos 8:5), in which God prohibits buying and selling on the Sabbath. Protestant churches will distort the 4th Commandment to prohibit such activity on *Sunday*, the pagan day of the sun.

Blue laws, many of them dormant, are still on the books in many states across the U.S. today. Hints of a revival of enforced Sunday observance in America are indeed real, as the following makes clear:

In a speech on the state Senate floor during a debate over HB2320, which would allow the carrying of firearms in public buildings by those holding a concealed carry permit, Sen. Sylvia Allen, R-Snowflake, said: "Probably we should be debating a bill requiring every American to attend a church of their choice on Sunday."

However, she quickly added, "That would never be allowed."

"It is the soul that is corrupt," Allen commented, "and how we get back to a moral rebirth in this country, I don't know, since we are slowly eroding religion at every opportunity that we have."

Allen later told the AZ Capitol Times that it was a "flippant comment," but refused to back off and stuck to her guns while recalling her childhood.

"People prayed. People went to church. I remember on Sundays the stores were closed. The biggest thing is religion was kicked out of our public places, out of our schools."²⁴

Notice the reference to stores being closed on Sunday, and that the reason for a call to enforced Sunday church attendance is the undeniable erosion of morals in the country, and the equally true expulsion of religion from the schools. For every problem Satan creates, he stands ready to supply a solution – one employing *force*, and tainted with his nefarious hatred for the law of God.

Protestant churches are the children of the Reformation, but sadly they no longer solidly uphold protest the reforms their founders advocated; rather, they are a blend of biblical truth and the pagan errors which Roman Catholicism has adopted from Greek philosophy. They are a corruption of the holy seed – illegitimate children, those styled the offspring of the mother of harlots in Rev 17:5. Please note, though: it is not *individual* Protestants, but Protestant *churches*, which are illegitimate children. God has his faithful children in *all* churches. Nevertheless, in Rev 18:1-4, God calls his faithful children *out* of such churches, that they not be corrupted through and through with the errors that these churches teach.

Before moving onto a consideration of v42, a final observation concerning Sabbath-keepers and the remnant church is in order. Some may find it a fanciful stretch to suggest that the Bible prophesies a death decree against Sabbath-keepers, and that those in the end who stand fully vindicated by God will be Sabbath-keepers – every last one of them – and not Sunday-keepers. Note that Dan 11:41 refers to the "beautiful land," which we equated earlier with the "delightful land" of Mal 3:12. The word translated "delightful" is the same that the KJV renders "pleasure" in Is 58:13, 14. This passage contrasts those who

²³ GC, p608: "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 Sabbathkeepers 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."

²⁴ "Arizona State Senator: Make Sunday Church Attendance Mandatory," John Blosser, March 27, 2015. <http://www.newsmax.com/US/Sylvia-Allen-Arizona-church-attendance-mandatory/2015/03/27/id/634875/>, accessed July 22, 2016.

incur God's approbation in restoring the Sabbath to its rightful position and observing it reverently with those who do their own "pleasure" on his holy day. Hence, the "beautiful land" of Dan 11:41 implicitly refers to God's faithful people in the end time – his true church that observes the Bible Sabbath.

Our study of Revelation furnishes more evidence for the identity of this group, but at this point we assert without further proof just which church the Bible points out as the true remnant church: it is the Seventh-day Adventist Church. This is not to say that all of its current members are pure as the wind driven snow (recall that Dan 11:41 identifies as Edomites those members of the remnant church who fall away when persecution comes), but *it is the church whose doctrinal teachings are sound*, and it is the *only church which will stand in the end time judgment* when God vindicates himself and his faithful people.

v42: The Papacy Penetrates All Churches

Having secured the treachery of some Seventh-day Adventists, as well as some members of other churches, the papacy expands its dominion against other "lands". Since the "beautiful land" is the Seventh-day Adventist church, the remaining lands represent all other religious bodies. Satan is determined to bring *all* under his sway. Special mention is made that even Egypt will not serve as a refuge, for in the days of Joseph, Egypt *did* serve as a "great escape/deliverance." Gen 45:7. In Is 20:5, 6, those who sought Egypt as a refuge from Assyria were disappointed, and in Jer 46:24-26, those who sought Egypt as a refuge from Babylon were delivered into the hand of Babylon. From Obadiah v17, it is clear that Mount Zion offers deliverance, for "it will be a sanctuary [or 'holy place']." Heavenly Mount Zion is the location of God's heavenly sanctuary (e.g., Ps 20:2; Jer 50:28), so on earth, Mount Zion refers to those faithful members of the remnant church that enter (and remain) by faith into the heavenly sanctuary. The biblical truths they live out will testify of the only true deliverance available to anyone – unwavering faith in the God who sent his Son to die in our place and who grants grace sufficient to overcome *all* sin.

All through Scripture, God warns against going to Egypt for succor; in fact, he delivers his people *from* Egypt, as he makes clear in the introduction to the 10 Commandments. Ex 20:2; Deut 5:6. During the wilderness wanderings following the exodus from Egypt, God expressed great displeasure when the Israelites murmured, expressing a desire to return to Egypt. Num 11:1-10.

The futility of Egypt to deliver is brought out forcibly in Jer 42-44. In this passage, a small group led by Johanan ask Jeremiah to seek *Yahweh's* counsel regarding fleeing to Egypt to escape the king of Babylon. The message comes that they are to remain in Judah and not seek refuge in Egypt, despite their fear; if they do not hearken, and instead go into Egypt, *Yahweh* will bring disaster upon them. Upon hearing the message, they defiantly go to Tahpanhes in Egypt, which had previously delivered a crushing blow to the Israelites. Jer 2:16. God assures them that death will surely follow. Jer 44:11-14. Indeed, Nebuchadnezzar comes and decimates Egypt and the rebellious Israelites who ventured there.

So it will be in the end time. Many will see all earthly support removed as they cling fast to God's covenant; to their senses, it will appear foolish to remain loyal to *Yahweh*. All the means of earthly support that spiritual Egypt has to offer are in fact idols to those who cling to them, and the sure result is destruction for those who refuse to let go. Ex 20:4, 5; Hos 4:6, 17.

While it may appear that God's people *must* forsake loyalty to *Yahweh* and his covenant, note the ironic use in Dan 11:42 of the "hand" of the papacy. While his hand, or power, is being exercised forcibly upon all, it is *God's* hand that controls all events (Dan 4:35); everyone's breath is in his hand (Dan 5:23); God's hand pronounced judgment upon Belshazzar (Dan 5:24-30); ultimately, God will destroy the papacy and establish his kingdom – via a stone cut out *without* hand. Dan 2:34, 45.

Since Dan 11:40-45 deals with events in the end time, the day in which we are living, one may wonder whether current events link Roman Catholicism with Egypt (apostate Protestantism rooted in the United States). Astoundingly, they do. In January 2014, Kenneth Copeland hosted a Charismatic Evangelical Leadership Conference at his Eagle Mountain International Church. His special guest was Tony Palmer, South African bishop for the Communion of Evangelical Episcopal Churches, who in his address stated that he worked closely with the Roman Catholic Church, and was personal friends with Pope Francis.

In his remarks, Tony Palmer, a self-described charismatic, evangelical Catholic, advocated putting an end to the protest of the Protestant Reformation, and all believers coming together. He then introduced Pope Francis I, who appeared on a cell phone video recorded the week before. The whole video of 45 minutes 57 seconds is readily available on the web by doing a search for “Kenneth Copeland Tony Palmer Pope.”²⁵ At the 35 minute 10 second mark, Pope Francis refers to Joseph’s brothers coming to Egypt during famine time to get bread, where they also got to be re-united with their brother. Pope Francis then invites Protestants to come to him as “Brother” (capitalization appears in the cell phone video), making plain that he is to be viewed as Joseph, the separated brothers’ deliverer. To fully appreciate the significance of this invitation, recall that Joseph was in command of Egypt, second only to the pharaoh – the king of the south. Hence, while apostate Protestantism in the United States is the king of the south, this king willingly gives all authority into the hands of “Brother Joseph,” the papacy. Hence, evidence from the book of Daniel, as well as the papacy’s own claims, implicate the papacy (the north) and modern-day apostate Protestantism (the south) as cooperating in an Egyptian framework – with “Brother Joseph” (the papacy) in control of the relationship, of course.

Following the Pope’s message, Kenneth Copeland ascended the platform once more, and led the group in a tongue-speaking episode from the 40 minute 1 second mark to the 41 minute mark. Now consider: at a meeting of Charismatics (those who seek to be filled with the Spirit), a prominent Protestant urges fellow Protestants to acknowledge an end to the Reformation; he then displays a video from the Pope urging all Protestants to return to him as Brother; this is followed by a period of ecstatic utterance (people worked by a spirit). With this in mind, read solemnly the following description of end time events:

GC, p588: 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.

v43: The Papacy Controls Egypt

The reference to gold, silver and articles of high esteem of Egypt parallels the gold, silver, precious stone and articles of high esteem which the papacy used to honor its false god in v38. In v38, these articles pointed to the papacy’s counterfeit earthly sanctuary, which embraces idolatry and demonic worship. A comparison of v38 and v43, along with our analysis of vv40-42, indicates that apostate Protestantism (Egypt) and Roman Catholicism worship in lockstep under the papacy’s false sanctuary system.

What is the significance of the Libyans and Ethiopians? To answer, we turn to Noah’s descendants in Gen 10. Table 2 presents the family tree in a tabular format:

Table 2: Family Tree for Egypt, Libya and Ethiopia (From Gen 10)

1 st Generation	2 nd Generation	3 rd Generation	4 th Generation
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²⁵ E.g., <http://www.youtube.com/watch?v=uA4EPOfic5A>, accessed July 18, 2016.

1 st Generation	2 nd Generation	3 rd Generation	4 th Generation
Noah	Japheth		
	Ham	Ethiopia (Hebrew <i>Kush</i>)	Nimrod – founded Babylon in Shinar. Built Nineveh in Assyria.
		Egypt (Hebrew <i>Mitzraim</i>)	Libya (Hebrew <i>Ludim</i> = <i>Luvim</i>)
		Put	
	Canaan		
Shem			

Note that when the Libyans and Ethiopians appear together in Scripture, it is always in connection with Egypt and Assyria. In Nahum 3, God issues a solemn prophecy against Nineveh (capital of Assyria). In vv8, 9, God asks Nineveh whether she is better than the Egyptian city No-Amon, which Libya (Egypt’s son) helped, and which had the Ethiopians (Egypt’s brother) and Egypt as her strength. The chapter makes clear that just as Assyria destroyed No-Amon in 663 B.C., so Assyria would in turn be devastated (Nineveh fell in 612 B.C.). This is highly significant in Dan 11:40-45, in which the kings of south and north unite to enforce the papal agenda. Their past destruction suggests that their end time fate is doubly sure.

Again, in 2Chr 12:3, Shishak, the king of Egypt, comes against Jerusalem because under Rehoboam’s influence, God’s people have forsaken his *Torah*. Shishak brings with him not only chariots and horsemen, but a horde of people from Egypt, including the Libyans and the Ethiopians. In 2Chr 16:8, Hanani the seer points out to King Asa that, though the Ethiopians and Libyans were a huge army (2Chr 14:9 states that in the days of Asa, Zerah the Ethiopian came against Asa with a million men), it was Asa’s reliance on *Yahweh* that gave these enemies into his hand. The papacy in Dan 11:43 has the support of the Libyans and the Ethiopians, indicating an incredibly large army – worldwide, since all the world will wonder after the papacy. Rev 13:3. However, like King Asa, the faithful remnant will emerge victorious, for they will rely completely on *Yahweh*. Conversely, in spite of the enormous military support of the Libyans and Ethiopians, Dan 11:45 indicates that the papacy will have no helper in the end.

v44: Reports from the Sunrise and the North

The papacy’s plans unravel with reports from the sunrise and the north. What are these reports? Some suggest military opposition from the far east, noting that Japan is called the “land of the rising sun.” This can be ruled out easily, as nowhere does the Bible discuss Japan, and the focus of Daniel is *religious* conflict. Some suggest that Islam is in view, for the Bible refers to those east of Palestine as “sons of the east.” This is immediately ruled out, for the Hebrew word for “east” (*qedem*) is *not* the same as “sunrise” (*mizrach*) in Dan 11:44. Other speculative guesses such as Russia need not be considered.

So, where to begin? Since Dan 11:40c describes the papacy as the antitype of the king of Assyria, it is reasonable to ask whether Scripture records the ancient king of Assyria as ever hearing reports from the sunrise and north which greatly agitate him, particularly in his quest to conquer God’s people in Jerusalem. An examination of 2Ki 18 and 19 (and its parallel in Is 36 and 37) provides a resounding yes. Hezekiah paid Sennacherib, king of Assyria, a princely sum to back away from the cities of Judah. Sennacherib then sent emissaries from Lachish to Jerusalem, telling him not to trust *Yahweh* for deliverance, for Sennacherib asserts that *Yahweh* directed him to destroy Judah. Through Isaiah, *Yahweh* states: “I will put a spirit in him. He will hear a report, and return to his own land. I will cause him to fall by the sword in his own land.” Sennacherib is troubled by these reports from Libnah – northeast of Lachish – and goes to war in Libnah. Sennacherib later returns to Nineveh, and is slain while worshipping in the temple of his god Nisroch. This name is likely an altered spelling of either Marduk or Nusku. Marduk was a Babylonian god which Sennacherib led away and brought to Assyria,²⁶ while Nusku was a solar deity.²⁷

In summary: the ancient king of Assyria heard a troublesome report from Libnah, northeast of him;

²⁶ *Theological Wordbook of the Old Testament*, entry on *Nisroch*

²⁷ *Brown Driver Briggs*, entry on *Nisroch*

dealing with this troublesome report prevented him from destroying the remnant in Jerusalem; he meets his demise clinging to sun worship. Up through Dan 11:43, the papacy has been on a quest to rid the world of the faithful end time remnant, but in v44, reports from the sunrise and the north divert his attention. He goes “forth in a great rage to exterminate, devoting many to annihilation.” The history of Sennacherib informs us that this signals the death knell for the papacy, the antitype of the king of Assyria.

Before moving on to v45, let us now examine the biblical significance of “sunrise” and “north” to properly understand the content of these reports. Most translations render “sunrise” as “east,” for the simple reason that the sun rises in the east. While no one would dispute the direction of sunrise, a careful distinction between these terms is essential to a proper understanding. The first mention of “sunrise” is Ex 27:13, which states that the only entrance to the sanctuary is at the sunrise. The following texts connect sunrise with salvation:

Is 60:1-3: Arise, shine, for your light has come, the glory of *Yahweh* has risen upon you. For behold, darkness will cover the earth, cloud-like darkness the peoples; but upon you, *Yahweh* will arise; upon you, his glory will be seen. Gentiles will come to your light, kings to the brightness of your dawning.

Mal 4:2: But for you who fear my name, the sun of righteousness will arise with healing in its wings. You will go forth, leaping like calves [released] from the stall.

The Hebrew word for “sunrise,” *mizrach*, comes from the same root as the Hebrew verb *zarach* translated “risen” and “arise” in Is 60:1, 2 and the Hebrew noun *zerach* translated “dawning” in v3. The revelation of God’s glory – his character in the lives of his people – is plainly likened to the sun rising in Is 60:1-3. This sunrise has the effect of drawing Gentiles, hitherto ignorant of God’s great plan to restore his perfect image in mankind, to learn of and experience this transformation.

Mal 4:2 provides a mixed metaphor for Jesus: just as the sun provides vitamin D for the skin and aids in warding off depression, so Jesus rises like the sun with healing; just as a mother bird protects her chicks with her wings, so Jesus describes himself in Matt 23:37. In the very end, Jesus will rise upon his people, that at the eleventh hour, as it were, others will take note of this unmistakable “sunrise” and choose salvation for themselves. This is vital, for Mal 4:1 makes plain that destruction awaits the rebels. Further, Mal 4:4-6 equates this righteousness with remembering the *Torah* of Moses, and love for one’s fellow man. In Jer 31:33 and Rev 7:3, we learn that the new covenant experience is having God’s law (his character) written upon the heart and sealed in the forehead. From Rev 7:2, we learn that the seal of the living God comes from the sunrise.

It is evident that in Dan 11:44, Satan and his papal agents are alarmed as they recognize the full development of God’s character in the faithful remnant of the Seventh-day Adventist Church, those who cling to Jesus despite every act of persecution. This character development comes about as a result of understanding the plan of salvation as outlined in the sanctuary services of ancient Israel, and as it is implemented in the lives of believers while Christ finishes his work of judgment in the heavenly sanctuary. Simply put, the message from the sunrise is “righteousness by faith.” Satan knows full well that as the world beholds the glory of *Yahweh* risen upon the remnant – which observation requires that the world turn its back to the sun, the idol *par excellence* throughout history – it will likewise be transformed into Jesus’ image, so he launches one last furious effort to stamp out the remnant, to make sure of the world as his prey.

The message from the sunrise is that righteousness comes only by faith, not works on our part; however, *living faith* brings true *righteousness* into our life, not merely a spiritual whitewashing away of our past and present sins, as though it were impossible for God to produce victory over sin in our lives. Indeed, “faith works through love” and “all things are possible with God.” Gal 5:6; Matt 19:26. The

message from the sunrise does away with both the false security of “once saved, always saved” popular in many evangelical denominations, and the equally false teaching of salvation by works in the papal system and pagan religions. The truth is that we must die daily to self, and Jesus must abide in us, strengthening us for every need, including the incredible promise to be perfect, even as our Father who is in heaven is perfect. 1Cor 15:31; John 15:4; Phil 4:13; Matt 5:48.

This message of a living faith transforms people, making them prepared to meet the Judge of all the earth at his coming – which also is from the sunrise! Matt 24:27. As we will see in our study of Revelation,²⁸ this message from the sunrise is the 3 angels’ message of Rev 14:6-12, a message that the judgment hour is in session and immediately precedes the Second Coming; all people must come out of Babylon (Roman Catholicism and apostate Protestantism) or be destroyed; all must and may procure the faith of Jesus which results in perfect obedience to his 10 Commandments. This message prepares people for the harvest of the earth described in Rev 14:14-16. Probation closes when the harvest is ready, then Jesus comes.²⁹

Reports also issue from the north. Lucifer sought God’s position as Judge on the sides of the north in Is 14:12-15. The Bible refers to the south-to-north extent of Israel as “from Beersheba to Dan” (1Chr 21:2; 2Chr 30:5), meaning “from well of the sevenfold oath to [the] Judge.” In other words, the northernmost part of Israel refers to the Judge. Further, God’s judgment issues from the north country. Jer 1:14; 6:22; 10:22. Satan knows Scripture well enough to recognize when the 7 last plagues, God’s final judgment upon an impenitent world, begin to fall. People recognize that the world is deteriorating exponentially under the papacy’s sway, so support for the papacy is drying up, “that the way of the kings from the rising of the sun may be prepared.” Rev 16:12. Satan knows this signals the nearness of deliverance at the Second Coming.

Since the remnant cannot be brought to yield to his temptations, he turns to his last resort: spiritualism. He sends forth demons from the mouths of the dragon (the 10 kings), beast (papacy) and false prophet (apostate Protestantism controlling the legislature of the United States) by enacting a universal death decree to blot the faithful remnant from the earth. Rev 16:13, 14. Should this prove successful, Satan would claim the planet as fully under his control. Casting the blame for the terrible plagues upon those faithful to God’s covenant, i.e., loyal Sabbath-keepers, these demons gather the kings of the whole world to the battle of the great day of *Yahweh* of hosts. Comparison with the 7th and final plague of Rev 16:17-21 and 19:17-21 informs us of the outcome in Dan 11:45 – the final demise of the papacy.

v45: The Papacy Meets its Demise

In confronting the message from the sunrise and the north, the papacy will “plant the tents of his ephod between the seas toward the beautiful mountain of the sanctuary.” To understand the significance here, one must recognize the allusion to Israel’s crossing of the Red Sea during their exodus from Egypt. Specifically, the act of “planting” is very significant, as brought out in Ex 15:17:

Ex 15:17: You will bring them and you will plant them in the mountain of your inheritance, the place you established to serve as your dwelling, *Yahweh*, the sanctuary, *Adonai*, which your hand established.

Note that God’s goal is to plant his people in his dwelling, the mountain of his inheritance, which is *his sanctuary*. This is why the present translation of Dan 11:45 refers to “the beautiful mountain of the

²⁸ See *THE WEDDING: Jesus Stands for His Bride in the Book of Revelation*, soon to be released on Amazon.

²⁹ COL, p72: “The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time.”

ST, February 8, 1910: “The breach [in the law of God, especially the Sabbath] is to be repaired, and the foundation of many generations to be raised up. And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of Man is seen by the prophet coming in glory to reap the harvest of the earth.”

sanctuary,” rather than the more common “the beautiful holy mountain.” Either rendering is possible from a purely grammatical point of view, since “sanctuary” and “holiness” are the same word in Hebrew, but the allusion to Ex 15:17 suggests the superiority of “the sanctuary” in this context.

The equality of the beautiful mountain with God’s sanctuary is of the highest importance. The Bible refers to the beautiful mountain, Mount Zion, as God’s people in Ps 48:2 (see also Dan 9:16, 20). Our study of Dan 8:14 showed that as God cleanses the heavenly sanctuary, he simultaneously cleanses the hearts of his people on earth, replicating his character in his people. This is what finally makes them beautiful. As the world witnesses the faithful remnant in the end time, it gets a glimpse of heaven.

In planting his tents before this mountain, one is drawn back to Is 14:13, in which Lucifer sought to sit on the mountain of assembly in the sides of the north. According to Ps 48:2, this mountain is “Mount Zion, [in] the sides of the north, the city of the great king.” Hence, this act of Satan’s puppet, the papacy, points to Satan’s desire to sit as supreme judge in the north, his answer to the reports from the north in Dan 11:44. The great irony is that this final push proves the papacy’s very undoing!

The present translation refers to the “tents of his ephod,” departing from the traditional reading, “tents of his palace.” The Hebrew word אֶפֶד, vocalized as *’appedden*, appears only here in the Hebrew Bible, so linguists have looked outside the Bible for cognate words in other languages to determine its meaning. Most lexica accept that this is a Persian loan word signifying “palace,”³⁰ which on the surface sounds reasonable. The present commentary presents an alternative that seems to better suit the context.

The Hebrew word אֶפֶד consists of four Hebrew letters. The first three characters, אֶפֶד, spell the word “ephod,” a part of the high priest’s garment. These three letters are followed by ך, a final *nun*. It is not impossible that אֶפֶד may represent a variant spelling of “ephod”. Others have noted that the root of this word does seem to be “ephod.” John Gill notes: “It seems to be derived from the same root as the ephod, a curious garment worn by the high priest among the Jews; hence Saadiah interprets it here a covering figured and wrought very artificially; and it is by some rendered ‘the tents or tabernacles of his tunic or clothing’.”³¹

What reasons can be forth for considering our word as a variant spelling of “ephod?” One simple reason is that while the Hebrew Bible does typically spell “ephod” as אֶפֶד (masculine), it also uses אֶפֶדָה (feminine, used in Ex 28:8; 39:5 and Is 30:22). Hence, Scripture provides at least one alternative spelling.

Another consideration comes from the observation that this effort of Satan through the papacy to make his last stand corresponds to the well-known battle of Armageddon. Rev 16:16. This refers to the final gathering of the wicked, whose attempt to stamp out the faithful remnant is interrupted by Jesus’ return. Rev 19:17-21. The Hebrew spelling of Armageddon is הַר מְגִדּוֹן (*har megiddon*), meaning “mountain of *Megiddon*.” What is important for us to consider is that the Hebrew word *megiddon* appears only once in Scripture (Zech 12:11), while the more common spelling *megiddo* occurs 11 times.³² The difference in spelling for *megiddon* and *megiddo* comes down to that final ך, the very character that distinguishes אֶפֶד (“ephod”) from אֶפֶדָה.

Commentators have speculated for centuries as to why the word Armageddon translates as “mountain of *Megiddon*,” since *Megiddo* and *Megiddon* in Scripture is a valley, not a mountain. 2Chr 35:22; Zech 12:11. The connection with Dan 11:45 seems to make it plain: Satan through the papacy seeks

³⁰ E.g., *Brown Driver Briggs and Theological Wordbook of the Old Testament*, entries for אֶפֶד (*’appedden*)

³¹ Gill, comments on Dan 11:45. In a footnote, Gill cites Fuller and Cocceius as the “some” with this understanding.

³² Josh 12:21; 17:11; Judg 1:27; 5:19; 1Ki 4:12; 9:15, 27; 2Ki 23:29, 30; 1Chr 7:29; 2Chr 35:22.

to pitch the tents of his אֶפְדֹּד (“ephod” with a final ך) on הַר מְגִדּוֹ (“mount of *Megiddo*” with a final ך) because he is trying desperately to establish his false sanctuary in lieu of the true sanctuary which is on the beautiful mountain, Mount Zion! These unique spellings of “ephod” and “Megiddo,” each with their final ך, serve to ensure that the Bible student links these passages.

So how does the reading “ephod” harmonize with the train of thought in the book of Daniel, specifically the last section, Dan 8-12? The ephod was a garment specified to be worn by the high priest in Ex 28, and of course, the papacy attempts to take the place of Jesus as High Priest in Dan 8-12. Further, the ephod was put to idolatrous use later in Israel’s history, as with Gideon (Judg 8:27) and Micah. Judg 17:5; 18:14-20. It is referred to among a list of idolatrous items in Hos 3:4 and Is 30:22. This certainly suits the papacy, whose counterfeit sanctuary system is built entirely on idolatry.

With this understanding, the papacy in Dan 11:45 makes a last-ditch effort to interpose itself between the seas in lieu of the true sanctuary. Why between the seas? According to Zech 14:8, the true Jerusalem (which is on Mount Zion), will send forth living water toward the eastern (Dead) sea and the sea behind (the Mediterranean). As a counterfeit of the true, Satan’s false system stands in lieu of the true, hence between the same seas. Of course, Satan will fail. This is confirmed by Joel 2:20 which states: “The northerner I will put far away from you; I will drive him into a dry and desolate land, with his face toward the eastern sea [the Dead Sea], and his backside to the sea behind [the Mediterranean Sea]. His stench will ascend, his foul odor will ascend, because he has attempted great things.” The Assyrian “northerner” in Joel 2:20 is none other than the end time king of the north, the papacy.

Three key observations are in order here: 1) the papacy’s position between the seas coincides with the location of earthly Jerusalem; 2) according to Joel 2:20, the northerner faces east, which means he is facing the sun, harmonizing with papal sun worship³³; 3) in facing east, he also faces the Dead Sea, looking death in the face, as it were. Each of these facets characterize his last desperate attempt to establish the papal sanctuary “in lieu of” the true sanctuary, toward which the faithful end time remnant is directing the world’s attention. The papacy’s false sanctuary is based on false sun worship, and the attempt to establish it simply assures his soon demise, for “he will come to his end.”

The phrase “he has no helper” makes plain that the papacy will lose all support at the end. However, the precise wording employed points to the following Scriptures, which portray the papacy’s situation more vividly:

Ps 72:4, 12: ⁴[God] will judge the poor of the people, he will save the sons of the needy, but he will crush the oppressor. ¹²For [God] will rescue the needy when he cries for help; the poor also – he has no helper.

2Ki 14:26: For *Yahweh* saw the affliction of Israel ... and there was no helper for Israel.

Is 63:4, 5, 8: ⁴For the day of vengeance is in my heart, the year of my redeemed ones has come. ⁵I looked carefully, and there was no helper ... my arm brought salvation for me. ⁸He said, “Surely they are my people, sons who do not deal falsely,” so he became their Savior.

Lam 1:7: Jerusalem remembered ... all of her articles of high esteem that she had in days of old, when her people fell into the hand of the adversary, and she had no helper. The adversaries saw her, they laughed at her Sabbaths.

Ps 107:11, 12: ¹¹Because they rebelled against the words of God, and despised the counsel of the Most High, ¹²He humbled their heart with toil. They fell, and there was no helper.

Ps 22:11: Do not be far from me, for distress is near, for there is no helper.

Of the above verses, only the Hebrew of Ps 72:12 is identical to Dan 11:45. There, God makes it clear that he will help his people who have no helper. In connection with this, v4 also says God will “crush the oppressor.” Similarly, 2Ki 14:26 and Is 63:5 promise that *Yahweh* will help his people who have no helper. In Lam 1:7, God’s people once again have no helper, but an additional detail emerges: her

³³ Compare Ezek 8:16, in which religious leaders face the east, worshipping the sun.

adversaries mock at her because she observes the Sabbath. By contrast, Ps 107:12 refers to Israel's falling (i.e., dying) in the wilderness due to their disobedience, when God stepped back and did not act as their helper. Finally, Ps 22:11 pictures Jesus on the cross, when he became sin for us, and there was no helper, no one to save him from all the agony of separation from the Father.

Putting these verses together, the phrase "he has no helper" informs us that the end time papacy is the oppressor of God's people (Ps 72:4), he who mocked at them for keeping God's Sabbath holy. On the flip side, Ps 72:4, 12 informs us that just as the oppressor is to be crushed, so God himself will be his people's helper in their greatest extremity.

The papacy's rebellion results in an ironic change of place with the persecuted: he must die the death of the impenitent rebels. Ps 107:12. According to Rev 19:20, he is cast into the lake of fire at the Second Coming by the enraged kings of the earth.³⁴ This shows that there is indeed no helper for the papacy, for after the 1,000 years, the lake of fire reappears in Rev 20:14, where it destroys the wicked and is called the second (eternal) death. It is this second death which Jesus died on our behalf, so that we could be rescued. All of this is implied in the closing words of Dan 11:45.

Translation: The End of the Controversy

12¹"Now, at that time, *Michael* shall **stand**, the great *Sar* who **stands** over the sons of your people; then will be a time of distress such as has not been since becoming a nation until that time. At that time, your people will be delivered, everyone who is found written in the scroll.² Then many of those sleeping in the dusty ground will awaken – some to everlasting life, others to reproaches, to everlasting abhorrence. ³The wise will blaze forth, like the brilliance of the firmament; those instrumental in leading many to become righteous as the stars forevermore."

The End of the Controversy – Commentary

Dan 12 opens "at that time." Is this the time when the papacy comes to his end, with no helper? No. In Dan 12:1 we come to the close of human probation, which coincides with the outpouring of the 7 last plagues in Rev 15 and 16. The reports from the north in Dan 11:44 mark the beginning of the falling of the 7 last plagues, to which Dan 12:1 takes us back. With every case decided for time and eternity, *Michael* stands. *Michael* ('Who is like God?') is a name for Jesus, in his role as [number] 1 of the foremost *sarim*, or equivalently, *Sar sarim* (i.e., the highest *Sar*, the High Priest and supreme Judge).

Jesus stands as *Sar*. The investigative portion of the end time judgment commenced when the Ancient of days sat in Dan 7:9, 10, and it ends when Jesus stands. This recalls the story of Stephen's stoning in Acts 7:55-60. As he was dying, Stephen looked heavenward and saw Jesus as the Son of man standing at the right hand of God, identifying Jesus as the victorious Judge portrayed in Dan 7:13, 14. When Jesus stood at Stephen's death, it marked the *end* of the 70 week or 490 year probationary period granted the Jewish nation in Dan 9:24. In Dan 12:1, probation closes for humanity as a whole.

³⁴ GC, p655, 656: "The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. 'We are lost!' they cry, 'and you are the cause of our ruin;' and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed. ... The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare."

One might grow alarmed at this prospect, fearful of the consequence of indulging sin beyond this time. However, 2Pt 3:9 (KJV) tells us that Jesus “is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” Marvelous grace! He has already pledged his existence with an oath that his covenant *will* be fulfilled in his people (Heb 6:13-18), i.e., writing his law in the minds, hearts and foreheads of his followers. Jer 31:33; Rev 7:3; 14:1. He has promised to *finish* developing his obedience in his people. Heb 12:2; Phil 1:6. Hence, Jesus will not stand until he knows that those who have been growing into his likeness will be *able* to remain standing with him!³⁵

This is a critically important promise to remember, for when Jesus stands, there commences “a time of distress such as has not been since becoming a nation until that time.” This language hearkens back to the 7th plague upon Egypt in Ex 9:24: “Then there was hail, and fire flashing here and there in the midst of the hail, very severe, such as has not been its like in all the land of Egypt since it became a nation.” Just as the 7th Egyptian plague fell only upon Egypt and *not* upon the Israelites in Goshen (Ex 9:26), so the last 7 plagues of Rev 16 fall only upon those who cling to *any* idol, worshipping as the papacy dictates. As in the 7th plague of Ex 9:24, the 7th and final plague of Rev 16:17-21 also features hail and lightning.

As bad as the plagues are for the wicked, the distress of Dan 12:1 is that of *God’s people*. The cause of distress is not the threat of death on every side, for they hold to the promise of Ps 91 that God will protect them. Their overwhelming concern is whether there may be any unconfessed sin in their life which brings reproach upon God. It is what Jer 30:7 refers to as the time of Jacob’s distress/anguish.³⁶

What is absolutely fascinating here is that the word for “distress” or “anguish” is identical to that found in Ps 22:11, detailing Jesus’ experience on the cross: “Do not be far from me, for distress is near, for there is no helper.” For Jesus, it seemed that all hope and help were cut off, and so it will appear for Jesus’ faithful followers. The sole desire of Jesus was to obey his Father, and thereby honor him. As it says in Ps 40:7, 8: “Behold, I come. In the scroll of writing it is written concerning me, ‘My God, I delight to do your will; your *Torah* is in the midst of my inmost being.’” To disobey in any particular would dishonor the Father. This was unthinkable for Jesus, and so it is for those who have his *Torah* written in their heart.

The devil will recognize the development of Christ-like character in God’s people, and will do everything possible to get them to fall from their steadfastness. What he does not know for sure is that their cases have already been forever decided in the sanctuary above, and nothing can prevail against them.³⁷

No matter how hard Satan tries to discourage God’s followers, with the aim of destroying them, those written in the Lamb’s scroll of life are delivered. The saints’ escape here points not only to their temporal deliverance from the intense persecution, but their eternal salvation from the power of sin as well. This permanent deliverance contrasts with the failed attempt at self-preservation of Edom, Moab and the foremost of the sons of Ammon who were delivered – for a short time – from the papacy.

³⁵ 10MR, p295: “If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His word, that when obeying His will we are only carrying out the impulses of our minds.”

³⁶ GC, p619: “Though God’s people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth’s sake; they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour’s promise: I ‘will keep thee from the hour of temptation, which shall come upon all the world.’ Revelation 3:10. If they could have the assurance of pardon they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God’s holy name would be reproached.”

³⁷ GC, p618: “As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost, his work as judging high priest complete. He sees that holy angels are guarding them, and he infers that their sins have been pardoned; but he does not know that their cases have been decided in the sanctuary above.”

The long-standing dispute underlying the great controversy between Christ and Satan, namely, “Who is like God?” will be answered to the satisfaction of the onlooking universe in the lives of Christ’s professed followers. It is during the 7th plague that God crowns his work of judgment by resurrecting those who trusted in the three angels’ message of Rev 14:6-12. This is not to be confused with the general resurrection, in which the righteous are raised at the beginning of the 1,000 years, and the wicked at its end. Rev 20:4, 5. This is a special resurrection, in which two classes are raised *simultaneously*: individuals whose lives demonstrated God’s work of character perfection via the 3 angels’ message, as well as those who most directly participated in Jesus’ death.³⁸ We can identify these wicked people as those who crucified Jesus, because the key word “reproaches” points us back to Ps 69, the crucifixion psalm:

Ps 69:7-21: ⁷For on your account I have borne reproach; disgrace has covered my face. ⁹For the zeal of your house has eaten me up, the reproaches of those who reproached you have fallen upon me. ¹⁰I myself wept with fasting, yet this incurred reproaches for me. ¹⁹You have known my reproach, my shame and my disgrace; before you are all my enemies. ²⁰Reproach has broken my heart. I was sick, waiting for someone to sympathize, but there was no one; for comforters, but I did not find [any]. ²¹They put gall in my food; for my thirst, they gave me vinegar to drink.

What do the righteous do at this time? They will light up like stars – literally – as did the faces of Moses and Stephen.³⁹ Ex 34:29; Acts 6:15. These are the seed of Abram, those who have partaken fully of the everlasting covenant, for in Gen 15:5 *Yahweh* told Abram, “Look heavenward, and count the stars if you are able to count them. ... So will your seed be.” According to Gen 1:14, the heavenly luminaries serve as signs and mark seasons. Therefore, the lighting up of God’s people signals that probationary time is past. Further, the Bible repeatedly associates deliverance with nighttime,⁴⁰ so this lighting up simultaneously signals the imminent return of Jesus for the midnight deliverance (Matt 25:6) of his people.

Conclusion

We began with an examination of Dan 11:32-39, concluding that this is indisputably the career of the papacy during the 1,260 years. Next, we considered the word “him” in v40, with the evidence suggesting that “him” refers not to the king (i.e., the papacy) of vv 36-39, but rather the “God of gods” and the “God of his fathers.” With this foundation in place, we deduced that the papacy is the king of the north. Further, a careful consideration of the Hebrew word *nagach* (“butts”) led to the conclusion that the king of the south refers to apostate Protestantism controlling the civil government of the United States. In the end time, these two kings join forces, warring against the God of gods, in perfect harmony with Rev 13. Praise God, *Michael* stands up and delivers his people once and for all. Conversely, support for the end time apostasy dries up, and when the papacy makes its last-ditch effort for the supremacy, it winds up with no helper.

³⁸ GC, pp636, 637: “There is a mighty earthquake ... Mountain chains are sinking. Inhabited islands disappear. ... Great hailstones, every one ‘about the weight of a talent,’ are doing their work of destruction. Verses 19, 21. Graves are opened, and ‘many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt.’ Daniel 12:2. All who have died in the faith of the third angel’s message come forth from the tomb glorified, to hear God’s covenant of peace with those who have kept His law. ‘They also which pierced Him’ (Revelation 1:7), those that mocked and derided Christ’s dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient.”

³⁹ GC, p640: “Countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai.”

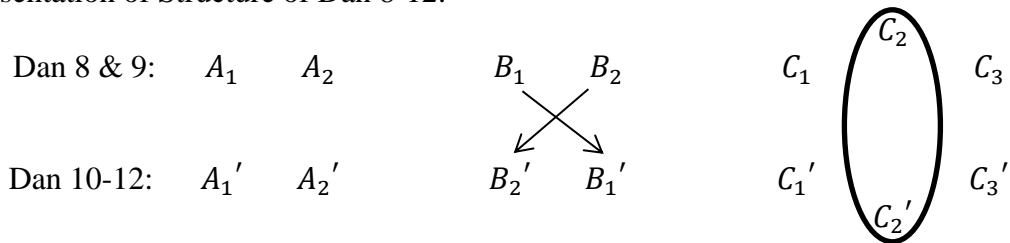
⁴⁰ Passover (Ex 12:29); 2 spies (Josh 2:2); Gideon (Judg 7:19); midnight cry (Matt 25:6); Paul (Acts 9:25); Peter (Acts 12:6); Paul and Silas (Acts 16:25); Paul and Felix (Acts 23:23); ship to Rome (Acts 27:27).

Structure of Dan 8-12

Table 3: Simplified Structure of Dan 8-12

SECTION	REFERENCE	MATCHES		REFERENCE	SECTION
A	8:1, 2	Introduction to Dan 8 & 9: <i>Daniel</i> by the stream <i>Ulai</i>	Introduction to Dan 10-12: <i>Daniel</i> by the great river, the <i>Chiddeqel</i>	10:1-4	A'
	8:3-12	Vision of Dan 8	Vision of Dan 10	10:5, 6	
B	8:13, 14	Question and answer: Jesus and <i>Gabriel</i> by the <i>Ulai</i>	Question & answer: Jesus and <i>Gabriel</i> by the Nile	12:5-7	B'
	8:15-26	<i>Daniel</i> faints, <i>Gabriel's</i> touch, stands, Dan 8 outline	<i>Daniel</i> faints, <i>Gabriel's</i> touch, stands, Dan 11 outline	10:7-12:4	
C	8:27	<i>Mar'eh</i> desolates <i>Daniel</i> , none give understanding	<i>Daniel</i> does not understand	12:8a	C'
	9:1-19	<i>Daniel</i> pleads with <i>Adonai</i> about early portion of vision	<i>Daniel</i> asks 'adoni about latter portion of vision	12:8b	
	9:20-27	<i>Gabriel's</i> explanatory timeline for Dan 8 & 9	<i>Gabriel's</i> explanatory timeline for Dan 10-12	12:9-13	

Pictorial representation of Structure of Dan 8-12:



Lessons from the Structure of Dan 8-12:

- Sections A and A' complement each other. Section A takes place by a stream, the *Ulai*. This is the setting for Dan 8 and 9, which focus on the *mar'eh* portion of the vision, i.e., the *early* portion of the vision, the 70 weeks. Section A' takes place by the great river, the *Chiddeqel*. This is the setting for Dan 10-12, which focuses on the latter portion of the vision. The relative sizes of the *Chiddeqel* and the *Ulai* harmonize with the relative sizes of the visions to be considered: the smaller *Ulai* is associated with the *mar'eh* portion of the vision, the 70 weeks; the greater *Chiddeqel* is associated with the remainder of the 2,300 evening-morning vision.
- Sections B and B' form a chiasm. Section B concludes with *Gabriel's* words, “Now, the *mar'eh* portion of the evening and the morning which has been related is truth, but you are to shut up the vision, for it pertains to many days [hence].” Section B' begins with *Daniel's* statement that he “saw the *mar'ah* by myself,” a vision of Jesus as High Priest clearly linked to the *mar'eh* of Dan 8 and 9 which culminated in Jesus' death on Calvary. Further, *Gabriel* states in Dan 10:21 that he will “inform you of what is inscribed in the document of truth,” the word “truth” hearkening back to the “*mar'eh* portion of the evening and the morning which ... is truth.” The chiastic arrangement of B and B' indicate that *Gabriel's* message in Dan 10-12 is a continuation and amplification of his message in Dan 8 and 9.
- Sections C and C' parallel each other perfectly. The center portions, C₂ and C₂', are the focal points of their respective sections. In C₂, *Daniel* pleads with the great Judge, *Adonai*, for understanding of the *mar'eh* (early) portion of the vision. In C₂', *Daniel* asks 'adoni (a title of respect for *Gabriel*, the emissary of *Adonai*) for understanding of the latter portion of the vision. In C₂, *Daniel* offers his prayer of repentance on behalf of his people and himself. In C₂', *Daniel's* question prefigures the Millerites following their initial disappointments of March 21 and April 18, 1844; they pled for understanding, having already humbled their hearts in preparation for the expected return of Jesus Christ. Sections C and C', with their central focus on an earnest, sincere desire for understanding, a repentant spirit, and submission to the great Judge, *Adonai*, teach us that the knowledge which will enable us to stand at the close of the end-time judgment will be given only to those who permit *Adonai* to work in them the same earnest, sincere, repentant, submissive spirit as had *Daniel*.

Table 4: Detailed Structure of Dan 8-12

	REFERENCE	MATCHES		REFERENCE	
		INTRODUCTION: DANIEL BY STREAM ULAI		INTRODUCTION: DANIEL BY GREAT RIVER CHIDDEQEL	
A ₁	8:1	Year 3 of Belshazzar the king, a vision appeared unto <i>Daniel</i> .		Year 3 of Cyrus, king of Persia, a matter was revealed to <i>Daniel</i> .	
	8:2	I was by the stream <i>Ulai</i> .		I was by the side of the great river, i.e., the <i>Chiddeqel</i> .	
		VISION OF DAN 8		VISION OF DAN 10	
A ₂	8:3	I lifted my eyes, looked and behold: 1 ram standing.		I lifted my eyes, looked and behold: 1 man clothed.	
	8:11	Unto the <i>Sar</i> of the host it exalted itself.		1 man clothed in linen, his loins girded with fine fold of <i>Ufaz</i> .	
		QUESTION & ANSWER: JESUS & GABRIEL BY THE ULAI		QUESTION & ANSWER: JESUS & GABRIEL BY THE NILE	
B ₁	8:13, 14	1 holy being speaking, and 1 [other] holy being speaking		2 others standing: 1 on this side of Nile, 1 on that side	
		1 holy being speaks to <i>Palmoni</i>		He said to the man clothed in linen	
		"Until what point does the vision concerning <i>tamid</i> & desolating rebellion extend?"		"Until what point [does one finally reach] the end of these wonders?"	
		"Until 2,300 evening-mornings [elapse] – then the sanctuary will be restored."		"It is to be for 3.5 times; after completely dashing to pieces the hand of the holy people, all of these [wonders] will finish."	
		DANIEL FAINTS, GABRIEL'S TOUCH, STANDS, DAN 8 OUTLINE		DANIEL FAINTS, GABRIEL'S TOUCH, STANDS, DAN 11 OUTLINE	
B ₂	8:15	One standing before me with the <i>mar'eh</i> of a <i>gever</i> .		I, <i>Daniel</i> , saw the <i>mar'ah</i> by myself.	
	8:16	"Gabriel, makes this particular man understand the <i>mar'eh</i> ."		I saw this great <i>mar'ah</i> .	
	8:17, 19	"Understand, son of <i>adam</i> : the vision pertains to the end time." "I am letting you know what will occur at the end of the outrage, for the end is at an appointed time."		"I have come to make you understand what will confront your people in the last days, for there is still a [part of the] vision pertinent to those days."	
		8:18	As he was speaking w/ me, I was unconscious upon my face toward the ground.		As I heard the sounds of his words, I was unconscious upon my face, and my face was toward the ground.
	8:18	He touched me, enabling me to stand where I had been standing.		... touched me. "Stand upon the place where you were standing."	
	8:20-22	Kings of Media and Persia; Great horn = 1 st king; 4 kingdoms stand		Darius (Mede) ... 4 Persian kings; Mighty king; Kingdom → 4 winds	
	8:23-25	A king, goat-faced. ... Corrupt many through sense of peace. Stand against <i>Sar sarim</i> – without hand he will be shattered.		He will stand in beautiful land, all in his hand. ... Will enter peaceably. Arms of flood swept away ... shattered – as well as <i>Nagid</i> of covenant.	
	8:26a	The <i>mar'eh</i> portion of the evening and the morning ... is truth.		I, <i>Daniel</i> , saw the <i>mar'ah</i> Inform you what is in document of truth.	
	8:26b	Shut up the vision, for it pertains to many days [hence].		Shut up the words and seal the scroll until the end time.	
		MAR'EH DESOLATES DANIEL, NONE GIVE UNDERSTANDING		DANIEL DOES NOT UNDERSTAND	
C ₁	8:27	I was left desolate by the <i>mar'eh</i> , and there was no one to give understanding.		I heard, yet I did not understand.	
		DANIEL PLEADS WITH ADONAI ABOUT EARLY PART OF VISION		DANIEL ASKS 'ADONI ABOUT LATTER PART OF VISION	
C ₂	9:1-19	³ I set my face toward <i>Adonai</i> God to seek him. ⁴ I confessed, saying, "Please, <i>Adonai</i> ." ⁷ To you, <i>Adonai</i> , belongs righteousness ... to us shamefacedness. ⁹ To <i>Adonai</i> our God belong plentiful compassion and forgiveness. ¹⁵ <i>Adonai</i> our God ... we have sinned. ¹⁶ <i>Adonai</i> ... please turn away your anger and your wrath. ¹⁷ Make your face shine upon your desolated sanctuary for <i>Adonai's</i> sake. ¹⁹ <i>Adonai</i> , harken! <i>Adonai</i> , forgive! <i>Adonai</i> , give heed and act!		<i>'Adoni</i> , what is the end result of these [wonders]?	
		GABRIEL'S EXPLANATORY TIMELINE FOR DAN 8 & 9		GABRIEL'S EXPLANATORY TIMELINE FOR DAN 10-12	
C ₃	9:20-27	²³ Understand the <i>mar'eh</i> .		¹⁰ the wise will understand [the shut and sealed words of v9].	
		²⁴ 70 weeks cut off to ... seal up sins ... seal up vision and prophet.		⁹ These words are shut up and sealed till the end time.	
		²⁵ From the going forth of the decree to bring back [to its former condition] and to build Jerusalem until <i>Messiah Nagid</i> there are to be 7 weeks, then 62 weeks.		¹¹ From the time the <i>tamid</i> is taken away in order to establish the detestable idolatry which desolates [until the end of wonders of v8], there are to be 1,290 days [30 days, then 1,260 days].	
		^{26a} After the 62 weeks, <i>Messiah</i> will be cut off. ^{27a} In the middle of the [70 th] week, he will cause sacrifice & grain offering to cease. NOTE: Jesus' crucifixion = bitter disappointment for disciples. Occurred ½ week before 70 weeks end (end of probationary period for Jewish nation as a whole).		¹² Blessed is he who waits and arrives at the 1,335 days.	
		^{26b} The end will be with the flood. Until the end of war, there is a decree of desolations.		NOTE: End of 1,335 days = Millerites' 1 st disappointment. Occurred ½ year (½ prophetic day) before end of 2,300 evening-mornings (start of pre-advent judgment). ¹³ But you, go on to the end. Stand according to your lot at the end of the days.	