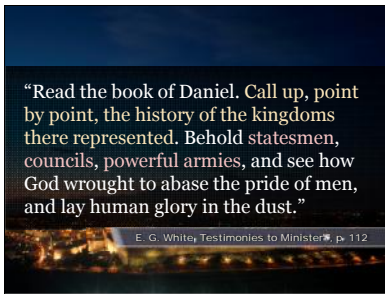


The comments on these slides are not meant to be read during a presentation. They are meant to give added information so the presenter can follow one thought to the next during the presentation.



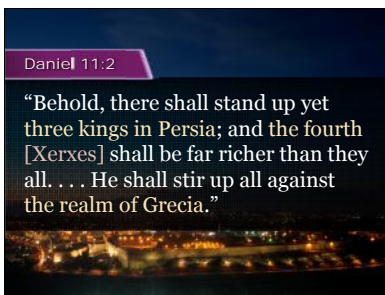
Notice that Ellen White admonished us to study Daniel and bring up the events mentioned point by point. In this presentation, it is not possible to give every point of Daniel 11. But we will cover the main points. Ellen White says also that we will see statesmen, councils, and powerful armies in Daniel's prophecies. Only in Daniel 11 do we see all three of these. We will see all of them in this presentation.



The first kingdom spoken of in Daniel 11 is Medo-Persia.



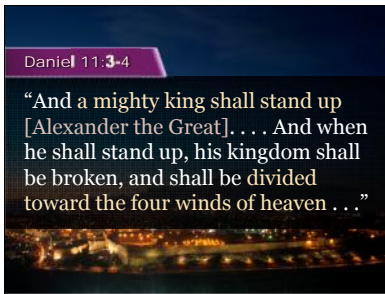
Daniel tells us that he was then living in the third year of Cyrus who was then king of the Medo-Persian empire. Daniel then received the vision of chapters 10-12.



The prophetic part of the vision doesn't actually begin until Daniel 11:2. Here Daniel is told that there would be four Medo-Persian kings after Cyrus. The fourth one would be richer than the others, and he would make war with Greece.



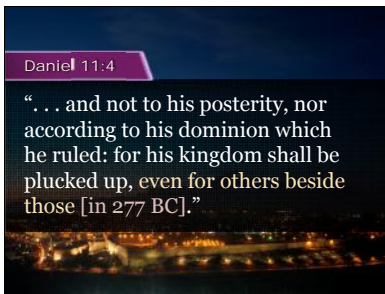
The prophecy then skips eight more Medo-Persian kings and transitions to Greece.



The mighty king mentioned here is Alexander the Great. He is mentioned here just as in Daniel 8. After he came to power his kingdom would be divided into four smaller kingdoms.



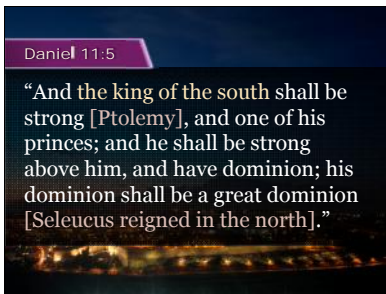
Alexander's four generals who divided his kingdom, and the territory they controlled, are shown on the map.



His kingdom did not go to his son because his son was murdered by Cassander's men. Neither did any of those four divisions ever reach the greatness of Alexander's kingdom. They were each just a fragment of his original kingdom. And as we see here, the four kingdoms were reduced to "others beside those" four. In 277 BC, the Greek Empire was reduced to three divisions.



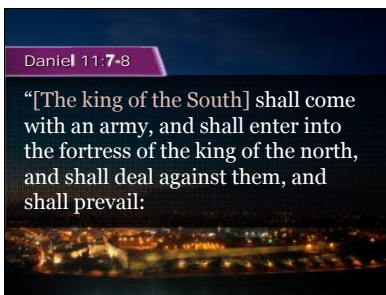
The names of the three who divided the empire are shown on the map. These three remained until Rome overthrew them.



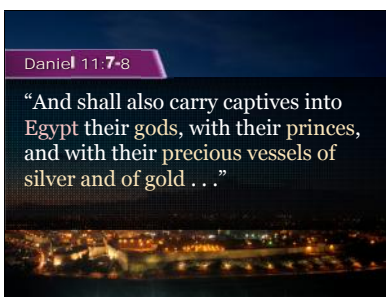
Daniel 11:5 introduces the kings of the north and south into the prophecy. Seleucus is called the king of the north in verse 6.



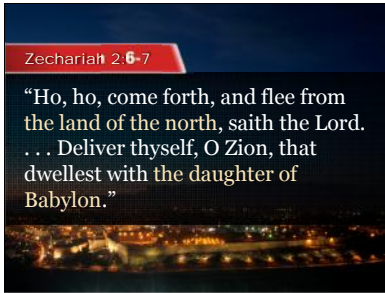
Two of the kings, the kings of the north and south, the Seleucids and Ptolemies respectively, are spoken of through verse 16. The history of these kings is given to develop important information that is used at the end of the prophecy.



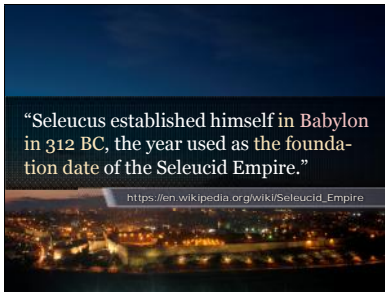
The historical events in Daniel 11:6-7 are given to lead us to our first important point in verse 8. The king of the south attacks the king of the north in verse 7 and returns to his land, which is identified as Egypt in verse 8. This point should be stressed because the king of the south comes into focus at the end of the prophecy, and we must understand that he reigns in Egypt at the end.



The map shows the route Ptolemy took when he returned back to his land, which was Egypt. Make note that he reigned in Egypt again. Make sure everyone understands this!



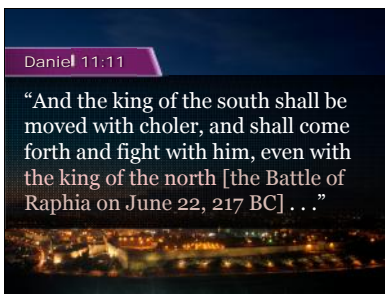
While Daniel 11 does not directly mention that the king of the north reigned in Babylon, other Bible prophets tell us specifically that the king of the north reigned there. In Zechariah 2:6-7, God’s people are called out of Babylon, which is specifically called “the land of the north.” Much emphasis should be placed on this, just as Egypt was emphasized as the territory of the king of the south.



Historians also tell us that when Seleucus took Babylon it was then that his empire was established. History and the Bible give the same testimony. The king of the north, who reigns in Babylon, is the main power that attacks God’s people at the end. This should be emphasized again.



Note also on the map that the territories of the kings of the north and south are Babylon and Egypt respectively. The territories should be well understood at this point. It is king of Babylon and king of Egypt who are in conflict at the end of the prophecy. This point should be well understood. Otherwise, we will come to the wrong conclusion at the end of the prophecy.



The historical events mentioned in verses 8 to 11 lead us to an important battle in verses 11 and 12, the Battle of Raphia. Every interpreter who has understanding of Daniel 11 interprets these verses as referring to that battle. The king of the north who was engaged in the battle was Antiochus III.



Before Antiochus came to power, the Seleucid empire had broken up and was then limited to the land of ancient Babylon. The Seleucid kings before Antiochus III lost the eastern territories and the land in Asia Minor. This is important to understand because Antiochus could not be king of the north if Asia Minor or Persia was the territory of the king of the north. Antiochus can only be king of the north if Babylon is the land of the king of the

north. So Daniel 11 itself confirms that the territory of the king of the north has to be the land of Babylon! Stress this point. Antiochus lost the battle of Raphia and was forced to cede some of Syria to Ptolemy as well.

Powers in the Final Conflict

| Daniel | Revelation |
|---|---|
| <ul style="list-style-type: none"> • Egypt (South) <ul style="list-style-type: none"> - Daniel 11:40-43 • Israel (Glorious Land) <ul style="list-style-type: none"> - Daniel 11:41-12:3 • Babylon (North) <ul style="list-style-type: none"> - Daniel 11:40-45 | <ul style="list-style-type: none"> • Egypt (Spiritual) <ul style="list-style-type: none"> - Revelation 11:7-8 • Israel (144,000) <ul style="list-style-type: none"> - Revelation 7, 12-17 • Babylon (Mystical) <ul style="list-style-type: none"> - Revelation 13-18 |

A comparison of Daniel and Revelation will show that both prophecies speak of the same events at the end. Both prophecies speak of the nations of Egypt, Israel, and Babylon. The king of the north tries to utterly destroy God's people at the end in Daniel 11, and it is Babylon that tries to exterminate God's people in Revelation 13. It is logical then that these prophets are both referring to the same power.



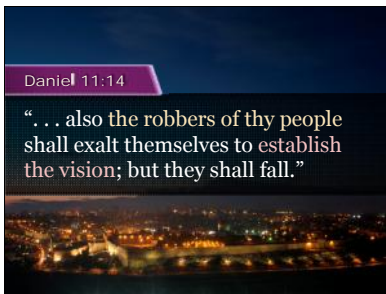
Antiochus III later won back much of Asia Minor and his eastern provinces, and he then decided to make war against Ptolemy again to gain back his territories in Syria and Palestine.



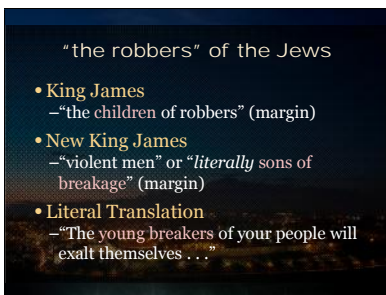
Verse 14 says that many would unite against Ptolemy. The Antigonid king Philip V of Macedonia allied with Antiochus III to capture some of Ptolemies territories. But Philip went further and decided to take some of the territory of the independent nations in the Aegean Sea. This brought another power to the prophecy.



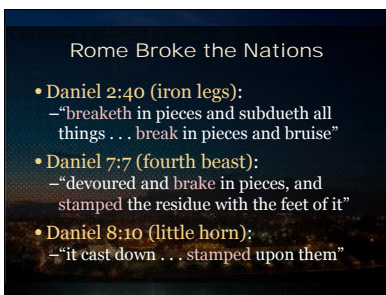
Pagan Rome is here introduced into the prophecy.



The Romans are introduced in the King James Bible as robbers of the Jews. When Rome made war with Philip V is when it first appears in the prophecy; and like Daniel’s other prophecies, it establishes the vision and lasts until the end. But the angel assured Daniel that this power would ultimately fall.



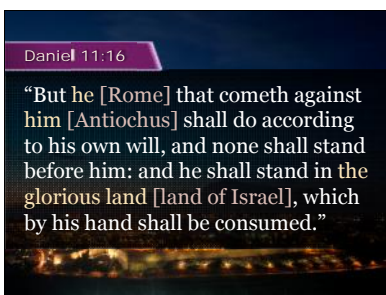
The various Bible versions give different translations of the phrase “the robbers of thy people.” The basic meaning of the word translated robbers is to break. It was a young power that came onto the prophetic scene that would break the Jews.



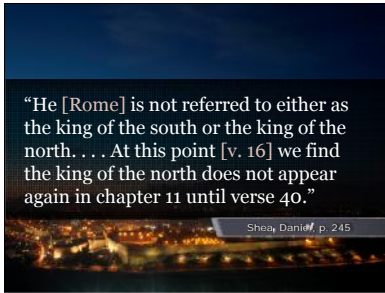
The parallel passages in Daniel 2, 7, and 8 all tell us that it was Rome that would break, subdue, devour, stamp, and cast down the other nations. So identifying the robbers, or breakers, as Rome is logical.



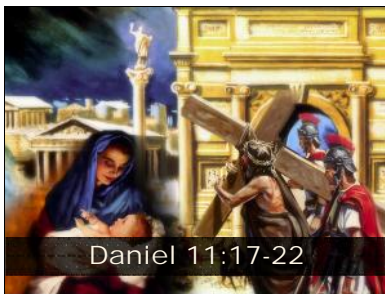
At the time in which the prophecy is speaking, Rome was still a small power whose territory was limited to the Italian Peninsula and a few large islands in the Mediterranean Sea. Rome overthrew Philip while Antiochus continued his attack upon Ptolemy. Daniel 11:15 tells us that Antiochus would win the conflict with Ptolemy, and he did finally gain Palestine before a treaty was made with him.



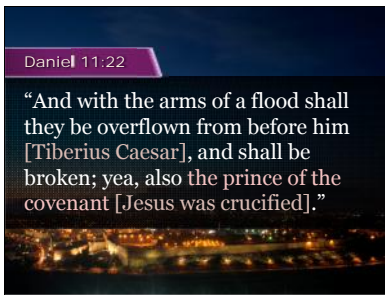
The prophecy then tells us that Rome would overthrow Antiochus and ultimately enter Palestine and consume that territory, which happened in 63 BC when Pompey took Jerusalem.



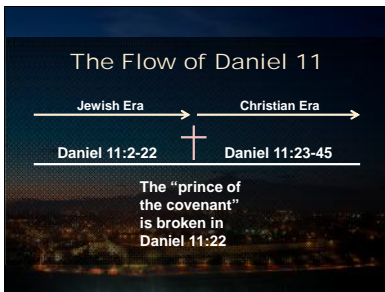
An important detail must be understood at this point in the prophecy. After Rome overthrew Antiochus, it is not called the king of the north by the prophecy. This is an important detail that should be clearly understood. The kings of the south and north left the prophecy when Rome overthrew Greece. The king of the north is not mentioned again until verse 40. The king of the south is spoken of in Daniel 11:25-30 and will be identified then. Nearly all interpreters incorrectly call Rome the king of the north throughout the rest of the prophecy.



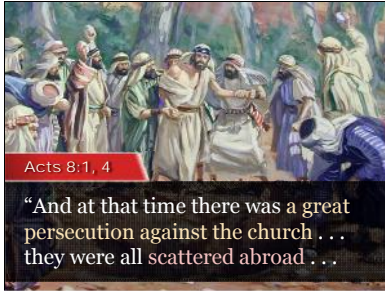
The following verses of the prophecy, Daniel 11:17-22, detail some important events in the lives of three of Rome's Caesars: Julius, Augustus, and Tiberius. These events are given to lead us to another critical event in verse 22, the crucifixion of Jesus, the Prince of the covenant. Understanding who the Prince is that is being spoken of here, and the covenant that He made, is important to the understanding of the prophecy. The importance of this is touched on in the next sections.



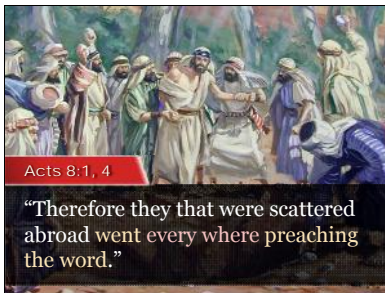
Many people were broken, or died, by the hand of Tiberius Caesar. The NKJV says that they were swept away from before him. It was in the days of Tiberius that Jesus was also crucified. Jesus is central to prophecy, and Daniel 11 is no exception.



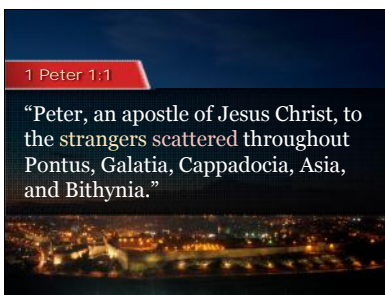
That Jesus is central to Daniel 11 is key to understanding the prophecy. Before Jesus is mentioned in Daniel 11:22, the prophecy is speaking of events that took place in the Jewish era. After verse 22, the prophecy is speaking of events that take place during the Christian era. These points should be self explanatory. Importantly, Jesus's sacrifice has great implications to the interpretation of the prophecy, but it is for the most part ignored today.



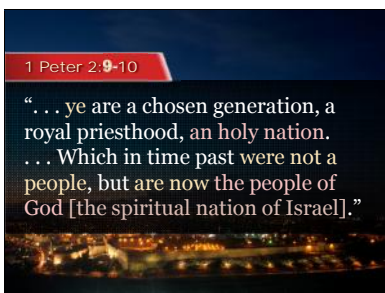
In speaking to His disciples before His ascension to heaven, Jesus gave them their commission, and He told them that their field of work would not be limited to Jerusalem or the nation of Israel any longer. He expanded their field of labor to “the uttermost part of the earth” (Acts 1:8). We see this expanding territory begin to be realized after the death of Stephen. With his death, the church came under great persecution and its members fled Jerusalem. They first went to Judaea and Samaria.



In verse 4, we see that the disciples were scattered abroad and went everywhere preaching the word. The territorial limitation that was tolerated before AD 34 was removed. The disciples’ territory is now unlimited. While God’s covenant children were living in Palestine, the prophecies were centered there; but after they were scattered, the territorial focus expanded to include them. Not only does Israel, its nation, and the covenant change focus as the prophecy moves through the cross, but Israel’s holy territory also expands to include wherever God’s people are. It is not limited to the Middle East after the cross.



Peter speaks specifically in his day to those Christians who were scattered throughout the Roman Empire, most of which were Gentile believers.



In chapter 2, he calls them a “holy nation.” At one time they were not recognized as the people of God; but when they accepted Jesus, they became His people. A spiritual nation of believers. All prophetic focus on ethnic Israel then ceased; it is spiritual Israel to whom end time prophecy speaks today.



This map shows the scattering of the covenant people of God who believed in Jesus. They are Israel. So the question to us as we study Daniel 11 is, where are the kings of the north and south? They obviously cannot be limited to the Middle East since God's people left that territory. The apostle Paul tells us that the territory originally promised to Abraham was not just Palestine; it was the entire world (Roman 4:13). So the scattering of the church was in realization of the covenant promise made to Abraham.



Louis Were reveals an important biblical truth here. Because people continue focusing on the Middle East when interpreting end time prophecy, especially Daniel 11, there is a lot of theological confusion today.



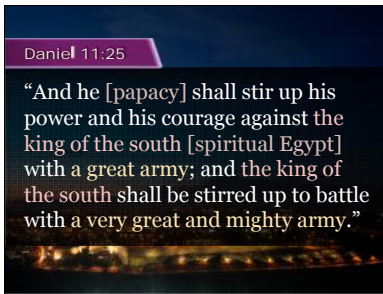
Note again that there is a transition in Daniel 11. As we go through the cross we go from local to global conflicts. We go from national Israel, Egypt, and Babylon to spiritual Israel, Egypt, and Babylon. We go from type to antitype. (Note that it is beyond the scope of this presentation to detail types and antitypes.)



As we look at our comparison between Daniel 11's final conflict and Revelation's final conflict, we will see that Daniel's final conflict must be viewed in a spiritual manor because Revelation's is clearly spiritual: there is a spiritual Egypt in Rev. 11:8, a spiritual Israel in Rev. 7 and 14, and a mystical Babylon in Rev. 17. These must be speaking of the same powers.



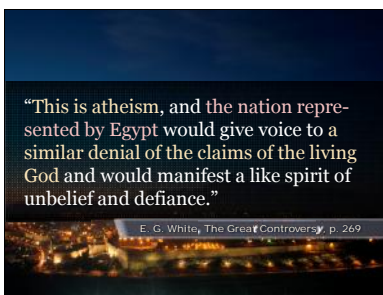
Going back to the prophecy, Daniel 11:23-24 is speaking of the beginning of the church of Rome. It speaks of its union with pagan philosophers, the institutions of its traditions, and its conflict with the rulers of pagan Rome.



Daniel 11:25-26 focus on a battle that took place between papal Rome and the king of the south. If we remember that the king of the south reigns in Egypt, then we can identify that power by a few simple points.



When Moses went before Pharaoh to demand the release of the Israelites, Pharaoh spoke the main characteristic of Egypt. He said that he did not know the Lord and denied His divine authority.



Speaking of Pharaoh's words, Ellen White tells us that this is atheism, and that the name Egypt in her context refers to some nation that has an atheistic spirit. She was speaking of France, but we can apply the same principle to any nation or power with this same atheistic spirit.

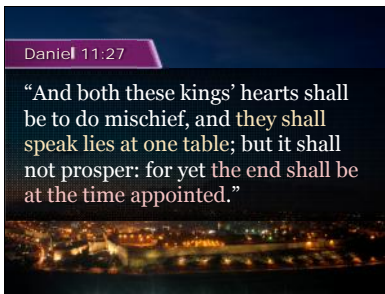


When the gospel of Jesus began to go to the world, the Christian religion appeared to be void of a God. There was nothing in Christianity that was recognized by the pagans as religion. Because Christianity had no visible features as the pagan religions did, the pagans in Rome denied the divinity of Jesus. Therefore, pagan Rome exhibits the main spiritual characteristics of Egypt. Both Egypt and pagan Rome denied Christ's divinity and they persecuted God's people. These points show that pagan Rome's spiritual characteristics were very similar to that

of Egypt, which points us to pagan Rome as the king of the south, not king of the north as is typically taught.



It was the Roman Catholic Constantine who led an army from Gaul and attacked the pagan Maxentius in Rome, Italy in AD 312. This was the first time in history that a Christian controlled an army and engaged in war. This attack fulfilled the prophecy in Daniel 11:25-26. It should be noted that Maxentius was the king of the south because of his spiritual characteristics, and not because he was geographically south of Constantine. This must be kept clear in our minds as we study the rest of the prophecy. Maxentius lost the battle, as well as his life, at the Battle of Milvian Bridge.



Daniel 11:27 next identifies Constantine and another pagan ruler of Rome named Licinius. These two rulers spoke lies as they negotiated together. Each had planned on eliminating the other to make himself ruler of the entire empire. Licinius' plans were detected and foiled.



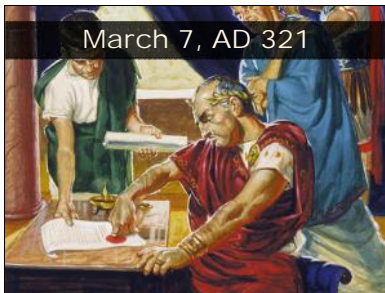
There were a few small engagements between their armies. Constantine was victorious but could not remove Licinius from power at that time. A treaty was made between them in March, 317.



While Constantine was victorious and gained much territory from Licinius, Licinius continued to hold much of the Eastern Mediterranean. The final conflict between them is brought out in Daniel 11:29-30.



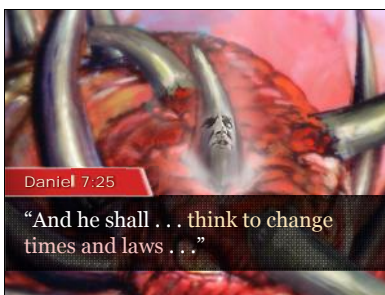
After his victory, Constantine returned to his land with much riches, or a large territory as it could also be translated. However, in the intervening years, Constantine spent time in religious matters. Verse 28 says that his heart would be against the holy covenant. If we remember that the new covenant that Jesus confirmed by His death on the cross is based on the law of ten commandments, then it should be obvious that Constantine did something to undermine God's law.



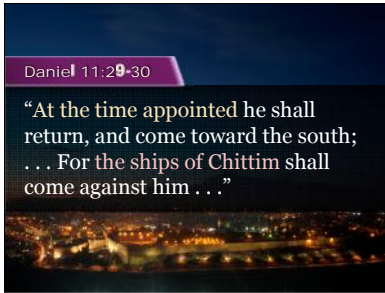
History tells us that Constantine made a Sunday law on March 7, AD 321. While his Sunday law was based on the pagan day of the Sun, it was acceptable to many Christians who had been keeping Sunday because Jesus rose on that day. Therefore, many of the Bishops of the Catholic church were in complete support of the law. Thus Constantine set his heart against God's fourth commandment.



Exodus tells us that the Sabbath commandment is to be kept by "Israel," which is God's church, as a "perpetual covenant." So the Sabbath is clearly connected with God's holy covenant.



We see this same attack on God's covenant by the papal little horn power in Daniel 7:25. It would think to change times and laws, or times of the law, which is a reference to the Sabbath Commandment.



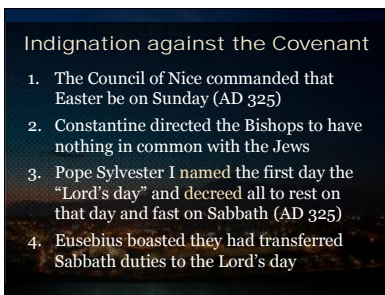
Here is the end referred to in verse 27. Constantine would at this time completely overthrow Licinius, and this would be accomplished by naval conquest. We find that this did indeed happen.



A few years after his Sunday law, in AD 323, Constantine and Licinius were in conflict again as Daniel 11:29-30 reveal. This time Constantine used his navy to attack Licinius, and he was successful in gaining the final victory over him. Constantine was then the sole ruler of the Roman Empire.



Once Licinius was out of the way, Constantine could work his will in religious matters, and the prophecy next reveals a more vicious and complete attack on God’s law by Constantine and the bishops of Rome. The Sunday-Sabbath controversy comes into focus again. The bishops of Rome, who were forsaking the law of God, had intelligence with Constantine; that is, they sat in discussions over God’s law and worked to undermine it. Events surrounding the Council of Nice are here brought to view.

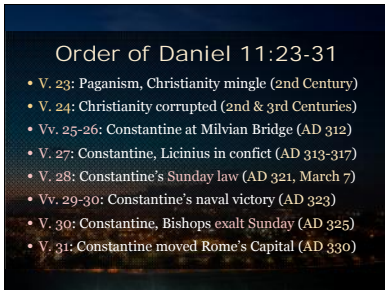


Constantine presided over the Council of Nice in AD 325. At the council, the controversy over when Easter should be celebrated added ammunition to the movement for Sunday exaltation. The resurrection of Jesus and anti-Jewish sentiment were used as the primary arguments for forcing the Easter celebration on Sunday. Constantine urged Christians throughout the empire in a letter sent out from the council to “have nothing in common with . . . the Jews.” About the same time, the exaltation of Sunday was given added support by pope Sylvester I when he commanded Christians to call the first day of the week “the Lord’s day.” While pope Sylvester ordered this new terminology for the first day of the week, he did not call the first day the Sabbath, he continued to call the seventh day of the week the Sabbath. They also

attempted to transfer the requirements and blessings of the Sabbath to Sunday. Eusebius testifies in his *Commentary on the Psalms* that the change of the rest and sacredness from Sabbath to Sunday was the work of a group of people in leadership positions. These people, as Daniel 11:30 says, had intelligence together; that is, they counseled together. They knowingly and willfully conspired to make the change, and the word of God exposes it before the world as an attack on His holy covenant.



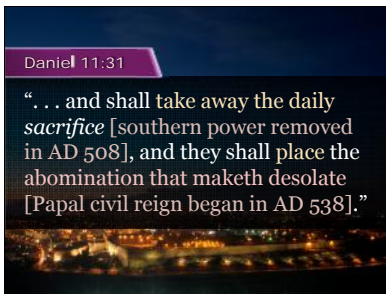
The first part of Daniel 11:31 identifies the removal of the Roman capital from the city of Rome to Constantinople. This is the final event of Constantine's life that is mentioned in Daniel 11.



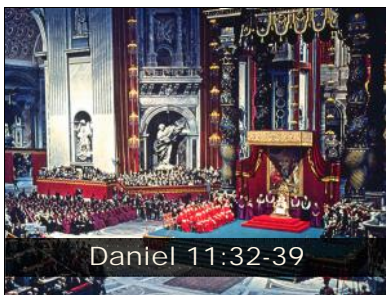
It can be seen that the events in Daniel 11:23-31 are in perfect chronological order. No other method of interpreting Daniel 11 that I have found will produce this.



The prophecy next move to the setting up of the civil reign of Papal Rome.



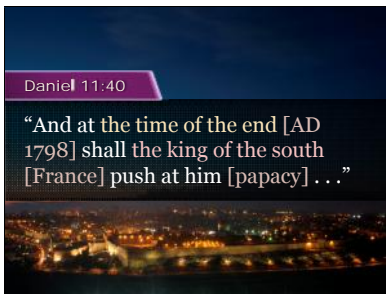
When papal Rome finally eliminated paganism from all control in the empire in AD 508, the king of the south passed from the prophecy. With the overthrow of the Ostrogoths at Rome in the year AD 538, the church of Rome was free to exercise civil power over western Europe. For 1260 years the church wielded the sword against dissenters. The prophecy refers to the apostate church at that time as the abomination that maketh desolate. The church of Rome during the 1260 years is also mentioned in Revelation and is called there “THE MOTHER OF . . . ABOMINATIONS OF THE EARTH.” Both prophecies are referring to papal Rome as it controlled the civil power in Europe.



These verses speak of the persecution of the church by papal Rome, its institution of celibacy, its idolatrous practices, the wealth it gained through idolatry, and its division of land for its own profit. These verses are well understood by students of prophecy and are given to lead us to the events in the last conflict in Daniel 11:40-45.



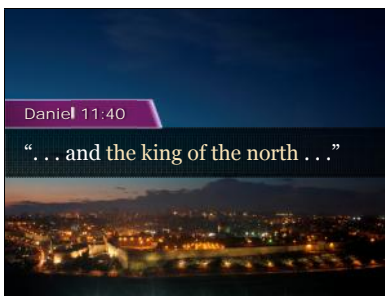
Verses 31 and 40 mark the beginning and end of the 1260 year period: the setting up of the abomination of desolation in verse 31 and the overthrow of that power in verse 40 by the resurrected king of the south.



In 1798 the French general Berthier took the pope captive. His purpose was to end the papal political power. This attack is identified in Daniel 11. This prophecy says that it was the king of the south that attacked the papacy. The only way to identify the power spoken of in the verse is to use the spiritual principles we developed when speaking of the king of the south in Daniel 11:25-31. The king of the south left the prophecy in verse 31 and returns in verse 40.



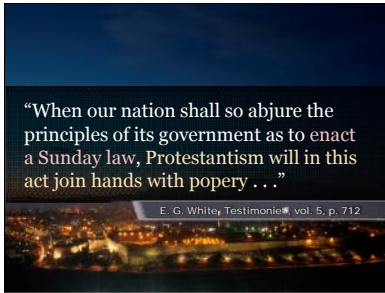
As we come to the end to the 1260 years, a power opposed to the papacy began to rise in Europe. Paganism, which had been vanquished by papal Rome, in the form of human reason and scientific learning, reemerged to challenge the supremacy of the Papacy. The paganism of Rome with its atheistic spirit was the king of the south in the days of Constantine and was just as certainly the resurrection of the king of the south in the time of the Renaissance. The ancient paganism of Rome became most fully developed in France. As learning rose from the Dark Ages of papal tyranny, ancient evolutionary thought emerged and evolved into modern atheism. It was in France where the atheistic spirit was most fully developed and became militant against Christianity. It was France that made war upon the Bible and ultimately attacked the Papacy in 1798, bringing the 1260-year reign of the papal abomination of desolation to an end. This event fulfills perfectly the specification of the king of the south's attack on the papacy in Daniel 11:40. It was also France that Ellen White was speaking of when she said Egypt is atheism.



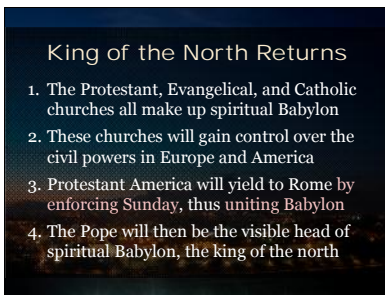
The next event of the prophecy is still future. The king of the north is yet to return to the prophecy. We should remember that the king of the north reigns in Babylon, so we must understand what Babylon is, who its king is, and when he comes to power.



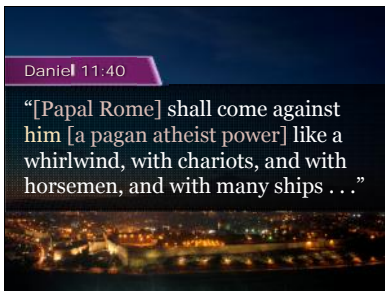
The three divisions of spiritual Babylon are identified in the Bible and are given on the slide. The development of spiritual Babylon requires that these three powers be united. Satan is said to be the Dragon; he is the head of spiritual Babylon, but he works behind the scenes to control the Beast and the False Prophet. Only when he has succeeded in uniting these two powers can it be said that great spiritual Babylon is ready to play its role in the fulfillment of prophecy.



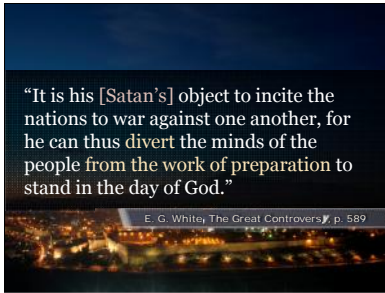
The uniting of spiritual Babylon happens when the United States makes a Sunday law; it will enforce the mark of the beast. By enforcing Sunday worship, the Protestant churches in America will give their authority to the beast power. In that act, Satan will succeed in binding Catholic Europe and Protestant America into that gigantic power called Babylon the Great. When Sunday is enforced by law in America, they will fully reject God and His law. The Lord is the King, Lawgiver, and Judge of the universe. He is the benevolent Monarch of heaven. Satan has wanted His place for 6000 years, and he will not stop until he does. All people on earth will be submissive to him when the Sunday law is passed, with the exception of the Remnant; but in that act he intends to force the Remnant to obey him. In a monarchy, it is the king who makes the laws and who is the rightful judge of those laws. America will in the enforcement of Sunday declare the pope, who Satan is working through, ruler of spiritual Babylon, the king of the north.



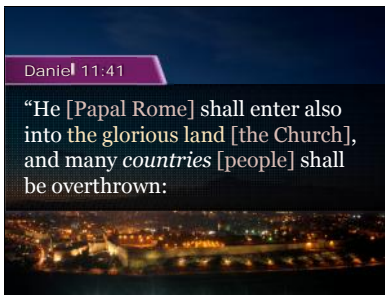
The four points on the slide are self evident and should be obvious to everyone. The fact that the king of the north is missing in Daniel 11 from verse 16 until verse 40 is evidence that we needed to identify the spiritual powers and know the progression of the events to understand the return of the king of the north to the prophecy. I think we now have the proper information to fully unseal Daniel 11.



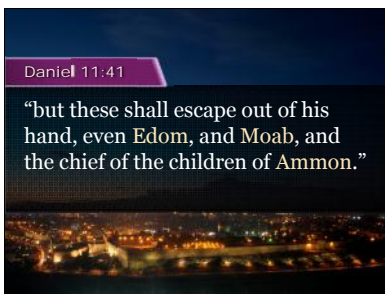
The rest of verse 40 indicates that there will be literal war, just as Constantine waged and as Berthier did when he marched his army to Rome and took the pope captive. When the king of the north returns, it will make war with an atheist power. My thoughts on this are that China and its allies are the kings referred to as being in the south. Whatever side these nation are on, the whole world will be involved to some extent.



Satan will use the war as a diversion from the real issue—the Sunday law. This is what will cause great stress for God’s people, and many people will be lost because of this conflict. They will be distracted by the war and will refuse to consider the facts of the Bible on the Sabbath issue.



The king of the north enters the glorious land, which must be a reference to God’s church. Many people in the church are overthrown by the onslaught of the king of the north. The church will experience a massive shaking at that time. The word *countries*, which is not in the original language, should be translated as people instead, meaning that many people will be overthrown in the shaking time that the Sunday law brings.



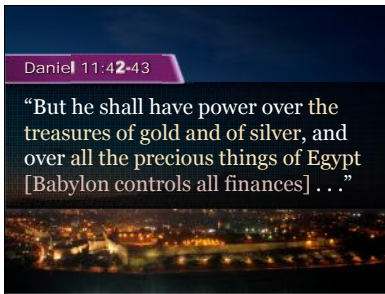
The prophecy then gives us reason for hope. Edom was Esau the brother of Jacob, and Moab and Ammon were the sons of Lot by his daughters. Obviously then, they were relatives of the Jews. In a spiritual sense they would be Christians of other faiths who have most likely heard the three angel’s messages, but did not accept them for one reason or another.



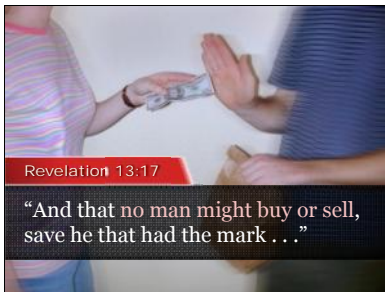
When the Sunday law is made, they will see the truth and escape by refusing to keep Sunday holy. It will be a great trial for them, but they will join us and suffer with us in this final crisis of earth.



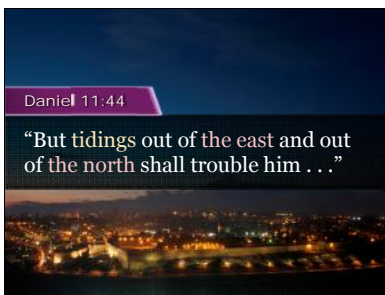
As the church is being shaken, the war against the atheist powers of earth will come to a climax. Spiritual Egypt and its allies will fall to spiritual Babylon. Every nation on earth will then be subject to the control of great, spiritual Babylon.



The king of the north, papal Rome, will control all of the wealth of the nations. This will give them opportunity to take the next step in apostasy.



With complete control of earth's finances, the king of the north will be able to take the next step and try to destroy God's church. It is at that time that the no buy and no sell law will be instituted. Although it may be instituted earlier in Europe and America, the whole world will be force to conform. Babylon will at that time use financial control to force everyone to obey Sunday.

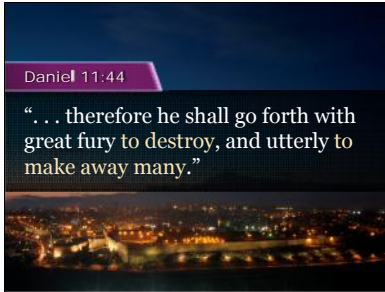


Despite the pressure, the people of God will not yield. They will be completely surrendered to Him. Being filled with His Spirit, they will give the last warning message to the world. The loud cry of the third angel will be given with power, and multitudes will heed the message.



The message will include the message of the fall of spiritual Babylon, and the call for people to come out of her and to reject her sins so they do not receive of her plagues. God will no longer tolerate her apostasy, and His purpose will be to destroy her. Anyone remaining in Babylon will be destroyed with her at that time. The tidings from the east and north bring the world to decision. The gospel will have then been preached to the entire world. All who accept the message and leave spiritual Babylon will be cleansed of their sins for eternity

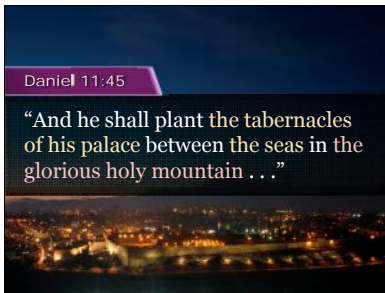
and will be saved, but all who reject the message will be lost. Their opportunity for salvation will have passed, and probation will then close for humanity. The proclamation described in Revelation about the close of probation will at that time be proclaimed from the throne of God. All will have made their decision for or against His government.



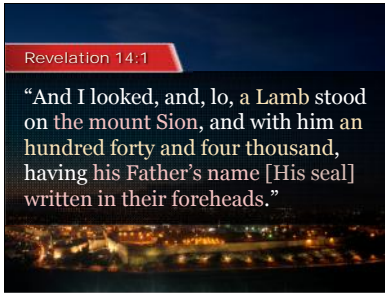
Satan, working through spiritual Babylon, will cause a death decree to be made for the destruction of God's people. He has determined that if he cannot deceive them into sinning, he will threaten to kill them to get them to yield.



The proclamation in Daniel 11:44 is the same as the one given in Revelation 13:15. It is by keeping Sunday holy that worship is given to the Beast and its Image. To refuse to keep Sunday is to leave Babylon and to reject worship of the beast and its image. This is what calls down the death decree upon the church. Daniel and Revelation are in perfect harmony.



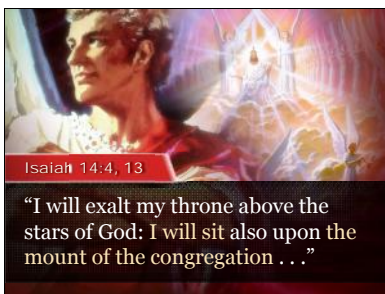
Between the Mediterranean and the dead sea is a mountainous area. In those mountains sits the city of Jerusalem, which is sometimes referred to as Mount Zion. This should not be understood as an attack on the modern city of Jerusalem, but rather an attack upon the inhabitants of the heavenly Jerusalem. The king of the north will attempt to usurp the place of Christ and overthrow the church in one, last, desperate struggle.



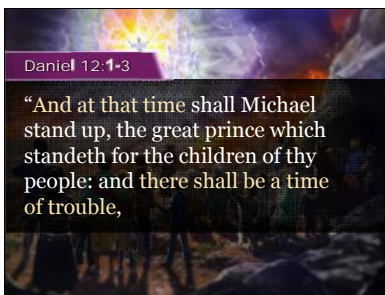
Notice that Jesus, represented by a Lamb, and His Remnant people are said to be on Mount Zion in Revelation 14:1. It is here where the last struggle is waged. It is at this time that the king of spiritual Babylon will attempt to set up his throne by usurping the place of Christ. But Satan will not leave this up to man, he will personally appear and claim to be Christ himself.



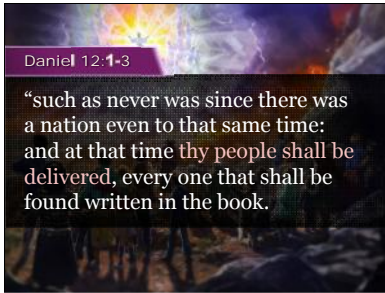
After speaking of the king of Babylon, the Lord through Isaiah reveals him as Lucifer. It is Lucifer who says in his heart that it is his intention to exalt himself above the stars of God; that is, above God’s people. It even says that he will sit on the mount of the congregation. Satan will usurp the place of Christ and the Remnant will be under a most vicious attack.



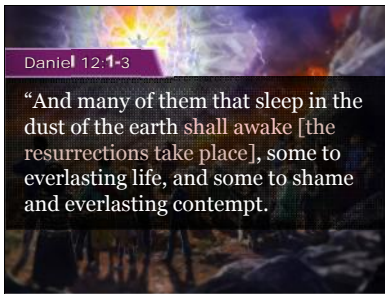
When we remember that Satan is the true king of Babylon, that his intention is to replace Christ, that the time being spoken of in the prophecy is after the close of probation, and that he must prove that it is impossible for the Remnant to keep God’s law, then it should be easy to see that he will be desperate and will use his greatest temptation against the church at that time. He will even appear and claim to be Christ with temptations like he used on Jesus in the wilderness.



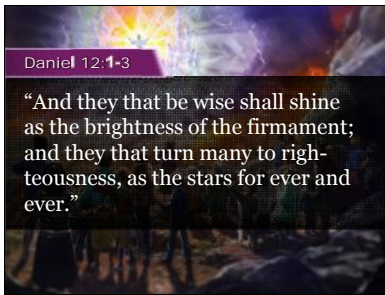
The phrase “at that time” is in reference to the previous verses. At the time when probation closes, the death decree is made, and Satan appears and tries to get God’s people to yield to his temptations; it is at that time that Jesus, as Michael, stands up in defense of His people who have their names in His book. They will be delivered, but the wicked will be destroyed.



...



After Jesus’s victorious defense against Satan and his followers, the resurrections will take place. The passage does not mention the millennium here, but we know that the resurrections of the righteous and the wicked are separated by 1000 years; that is, unless the passage is speaking of the special resurrection instead of the general resurrection of the wicked. But I believe that the passage must be speaking of all of the resurrections, including the special resurrection.



When that is over, God’s people will shine as the brightness of the firmament and as the stars forever and ever.



What a glorious prophecy! This prophecy was given for those of us who live at the end of time. It was given for Seventh-day Adventists. We can now see exactly where we are in the fulfillment of Daniel 11. This great prophecy is now unsealed for all to understand, and it is now time for use to prepare for what is about to happen. May God be with us and guide us through the events that are soon to take place.



A more detailed description of Daniel 11 is available in four videos that can be found on my web site. Study and be able to answer questions on history and the other Bible prophecies.