

Daniel 11 Essentials: God's Sabbath Under Siege

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“I’m very happy to read through this document. It’s well thought out and interesting. It makes even more sense than Uriah Smith did, and I find Daniel 11 very easy to read through now.”—Brian Fort

“This is so powerfully compelling. . . . I’m praising God that He put on your heart to begin studying 38 years ago, and that He has imparted to you His Spirit of interpretation! It has taken all that time to distill out this message that is so absolutely needed for our time right now!”—Holly Statt

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Introduction

Because Daniel 11 uses geographical language, many believe Daniel’s last prophecy must fulfill in the Middle East. The Millerites and some early Seventh-day Adventists held this view. Uriah Smith was foremost in promoting his Middle East interpretation. Interestingly, although Ellen White supported Uriah Smith and recognized his view was presented and accepted by many, she never endorsed or rejected it. She remained silent until she died.

In contrast, with the seeming failure of Smith’s view, Louis Were introduced his spiritual interpretation of Daniel 11 in the 1940s. He used Scripture and Ellen White’s writings to show that Daniel’s final conflict must be interpreted using New Testament principles. More recently, Dr. LaRondelle supported and clarified Were’s principles in his book *The Israel of God in Prophecy*.¹ He, like Louis Were, believed the lands and nations mentioned in the prophecy have spiritual relation to God’s church as the New Testament and Ellen White’s many end-time statements do. Consider a few of her examples:

When this work shall have been accomplished, the followers of Christ will be ready for His appearing. “Then shall the offering of *Judah* and *Jerusalem* be pleasant unto the Lord, as in the days of old, and as in former years.” Malachi 3:4.²

Through His servant Isaiah God is calling His church to appreciate her exalted privilege in having the wisdom of the infinite at her demand: “O *Zion*, that bringest good tidings, get thee up into *the high mountain*; O *Jerusalem*, that bringest good tidings, lift up thy voice with strength . . .”³

Many and wonderful are the promises recorded in the Scriptures regarding the church. . . . “I will make them and *the places round about my hill* a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.” “And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in *the land*, neither bear the shame of the heathen any more.”⁴

In all these statements, Ellen White links geographical language to the church. The territories take on a spiritual dimension. Indeed, Ellen White *always* links the geography mentioned in end-time prophecy to God’s church. Of her many statements, her application of Joel is important to our interpretation of Daniel 11:40–45. Although she applied Joel’s prophecies to the Israelites in his day,⁵ when discussing last day events, she always links Joel’s prophecies to the church. Consider her application of Joel in *The Great Controversy*:

1 See Hans K. LaRondelle, *The Israel of God in Prophecy, Principles of Prophetic Interpretation*, Andrews University Press, 1983.

2 Ellen White, *The Great Controversy*, p. 425, emphasis mine.

3 Ellen White, *The Paulson Collection*, p. 278, emphasis mine.

4 Ellen White, *The Acts of the Apostles*, pp. 9–10, emphasis mine.

5 See Ellen White, *Thoughts from the Mount of Blessing*, p. 87.

In view of that great day the word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy and to seek His face with repentance and humiliation: “Blow ye the trumpet in *Zion*, and sound an alarm in My *holy mountain*: let all the inhabitants of *the land* tremble: for the day of the Lord cometh, for it is nigh at hand.”⁶

In Ellen White’s end-time, apocalyptic view, the geographical phrases used by Joel—“Zion,” “holy mountain,” and “the land”—take on a spiritual dimension. Of the thirty-two verses in Joel 2, Ellen White ignores the ten that speak specifically of a power overrunning “the inhabitants of the land” (see Joel 2:2–10, 20). As in Daniel 11, this destructive power is called “the northern army,” and it is also symbolized by devouring insects (Joel 2:20, 25). The ten verses that speak of this power cannot be separated from the verses Ellen White applies to the church. Joel 2, therefore, prophesies of an attack on God’s church by the northern army at the end of time.

In *Daniel 11 Essentials*, I apply the same New Testament principles after Christ’s crucifixion mentioned in Daniel 11:22, as Ellen White applies to Joel and other end-time prophecies.⁷ When interpreting Daniel’s prophecy in this way, an incredible thread of truth appears. His prophecy identifies the men who conspired to replace God’s Sabbath with a human tradition, and it reveals the righteous who will stand with Jesus to restore His law in the final conflict. As in Joel 2, Daniel 11 describes the northern army’s attempted destruction of God’s commandment-keeping remnant and their victory and deliverance through Christ (see Dan. 11:41, 44–45; 12:1–3; Joel 2:18–32; Rev. 12:17).

6 Ellen White, *The Great Controversy*, p. 311, emphasis mine.

7 Some of these principles are explained in Chapter 4: The Cross and Prophecy.

Chapter 1: Michael Our Prince

The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel.⁸

Jesus is called Michael five times in the Bible. Significantly, three of those references are in Daniel's last vision. He is mentioned twice in Daniel 10 and once at the prophecy's conclusion in Daniel 12:1. This attention given to Michael in Daniel's vision is no coincidence. Whenever the Bible speaks of Michael, He is seen contending against "the highest of all evil angels" for His people's deliverance. Jude 9 and Revelation 12:7–9 clearly describe Michael in conflict with Satan. The *Seventh-day Adventist Bible Commentary* reveals this conflict as the reason the Bible uses the name Michael:

The name Michael as the name of a heavenly being appears in the Bible only in apocalyptic passages (Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7), in instances where Christ is in direct conflict with Satan. The name in Hebrew, signifying "who is like God?" is at once a question and a challenge. In view of the fact that Satan's rebellion is essentially an attempt to install himself on the throne of God and "be like the most High" (Isa. 14:14), the name Michael is a most fitting one for Him who has undertaken to vindicate the character of God and disprove Satan's claims.⁹

When Michael and Satan first warred in heaven, Satan was expelled to Earth for rebelling against God and violating His law (see Rev. 12:7–9; Ezek. 28:15–16; 1 John 3:8). Earth then became the battleground where good and evil forces have waged war. Michael is next mentioned in conflict with Satan over Moses's body (see Jude 9). Although not called Michael, a short time later He appeared as "captain of the LORD's host" working to sustain Joshua in the conquest of Palestine (Josh. 5:15). The margin for verse 14 says the word "captain" can be translated as "prince" and directs us to Daniel 10:13, 20–21, and 12:1 where Michael is called our Prince. Thus, it was Jesus, as Michael, warring against satanic powers, who delivered the Israelites from Egypt, led them in the Exodus to Palestine, and established the Jewish nation (compare 1 Cor. 10:1–4).

After they settled in Palestine, most Jews forgot God, transgressed His law, and began living like the surrounding nations. In Jeremiah's day, Michael abandoned the Jews to Babylonian captivity but upheld Daniel and his companions there, and He continues to sustain His faithful people. Importantly, Michael is prominent in Daniel's last vision because Satan's opposition to God's obedient people will then require His help (compare Dan. 10:13, 21; 12:1; Rev. 12:7, 11, 17).

⁸ Ellen White, *Manuscript Releases*, vol. 11, p. 99.

⁹ Nichol, F. D. (Ed.), *The Seventh-day Adventist Bible Commentary*, Review and Herald Publishing Association, 1977, vol. 4, Dan. 10:13.

Daniel's Captivity and Prophetic Ministry

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God. . . . And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes, . . . whom they might teach the learning and the tongue of the Chaldeans. (Dan. 1:1–4)

King Nebuchadnezzar ruled the Babylonian Empire in Daniel's day (see 2 Kings 24–25; 2 Chr. 36). Because of idolatry, Sabbath-breaking, and other sins, the Lord brought the Babylonians from the north to overthrow the Jewish nation (see Jer. 1:14–16; 17:20–27; Hab. 1:5–10). They destroyed Jerusalem and its sanctuary, and they took the king and many Jews into captivity for seventy years (2 Chr. 36:5–21; Jer. 25:9–11). When Nebuchadnezzar first invaded Judah (605 BC), Daniel and his companions were also taken captive to Babylon. This is where Daniel's book begins.

As young men confronted with the king's gluttonous provisions in the Babylonian court, Daniel and his three friends obeyed God and refused to consume Nebuchadnezzar's meat and wine. They then asked for a ten-day test of "pulse to eat, and water to drink" (Dan. 1:12). At the test's conclusion, they appeared healthier than those who partook of the king's food (see Dan. 1:15). Because of their faithfulness, "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" (Dan. 1:17).

Throughout their seventy-year captivity, God blessed Daniel with dreams and visions and the gift of interpretation to enlighten and encourage His people. Nebuchadnezzar's dream of the "great image," which Daniel described and interpreted, is found in chapter 2 of Daniel's book. It outlines world history from his day until the end of time. The four metals in the image represent kingdoms that would "rule over all the earth," one after the other, until God's eternal kingdom is finally established and fills "the whole earth" (see Dan. 2:31–44).

Daniel's dream in chapter 7 details the same kingdoms portrayed in Daniel 2 by describing four vicious beasts (see Dan. 7:1–7). The last beast has a "little horn" that speaks "great words against the most High," thinks to "change times and laws," and persecutes Daniel's people for "a time and times and the dividing of time" (Dan. 7:8, 25). After that, a judgment commences that destroys the horn and establishes God's eternal kingdom that is "given to . . . the saints of the most High" (Dan. 7:26–27).

About 548 BC, Daniel received a vision that he detailed in chapter 8. The animals and horns he described represent kingdoms that would rise and fall until the end of time (see Dan. 8:3–12, 20–25). He also mentioned a time prophecy of "two thousand and three hundred days" that ends with the sanctuary's cleansing and the "little horn" being "broken without hand" (Dan. 8:13–14, 25). The angel Gabriel then told Daniel that this prophesied time was for "many days" (Dan. 8:26). Realizing this period must be longer than six or seven literal years, Daniel thought God was extending Jewish captivity, and He described his reaction to the vision:

And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it. (Dan. 8:27)

Cyrus the Great overthrew Babylon in 539 BC, and “Darius the Median” was then “made king over the realm of the Chaldeans” (Dan. 5:31; 9:1). Later, after Daniel studied the Scriptures, he said he “understood” from “Jeremiah the prophet” that there would be “seventy years in the desolations of Jerusalem” (Dan. 9:2). Daniel, however, could not understand the twenty-three hundred days and its relation to the seventy years and to Jewish captivity in Babylon. The seventy years being nearly finished, Daniel confessed his people's sins and prayed for their deliverance and the restoration of their city and sanctuary (see Dan. 9:3–19).

As Daniel prayed, the angel Gabriel appeared to him and said, “I am now come forth to give thee skill and understanding” (Dan. 9:20–23). The angel then gave Daniel added details of the twenty-three hundred days. He described seventy weeks of probationary time for the Jewish nation that were cut from that longer period. The seventy weeks were to begin with the decree “to restore and to build Jerusalem” and end a week after the Messiah's appearance. This prophecy also described “troublesome times” for the Jews as they built “the street” and “the wall” (Dan. 9:24–27). The prophecy then ended.

Shortly after Daniel received his vision in chapter 9, Cyrus assumed power in Babylon and decreed that the Jews could return to Jerusalem and rebuild their temple (see Ezra 1:1–4; 5:13). Many faithful Jews responded, but Cyrus's decree lacked details that Daniel's seventy-week prophecy required for fulfillment, and seventy literal weeks passed without Messiah's appearance.

Daniel knew his time prophecies could signify longer periods than indicated by Gabriel's words. He read how the spies who searched the land of Canaan for forty days returned with a bad report and how it resulted in forty years of punishment for the nation (see Num. 14:34). He also recognized from Ezekiel's recent prophecies that the prophet represented the sinful years of Israel and Judah by laying on his sides for corresponding numbers of days (see Ezek. 4:4–6). In each instance, a day signified a year, and Daniel knew his prophecies' days could also signify years.

Because Daniel lived before the prophesied events, his understanding was limited. He knew, however, that his prophecies concerned his people's restoration. When the Jews returned to Jerusalem, they began to build the temple, but “the adversaries of Judah and Benjamin” hindered their work (see Ezra 3:10; 4:1–5). Unable to rest while his people were oppressed, Daniel again sought the Lord to work for them.

Daniel's Preparation for the Vision (Daniel 10:1–3)

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. (Dan. 10:1)

This verse was written in the third person and introduces Daniel's vision. Daniel received this vision in “the third year of Cyrus” (about 535 BC), three or four years after the vision recorded in chapter 9. The author must have been close to Daniel and was likely present when Daniel received the vision, for he

testified, “The thing was true” (compare Matt. 18:16). He then said, “. . . but the time appointed was long.” Daniel’s final prophecy, therefore, describes a long, intense struggle his people would endure before their deliverance.

After Daniel’s experience, we read, “He understood the thing, and had understanding of the vision.” Since Daniel sought clarification of his previous prophecies, this prophecy obviously explains them further. We should not think, however, that Daniel understood every detail given by the angel. He tells us later, “I heard, but I understood not” (Dan. 12:8). Some of the prophecy’s details were hidden until the book’s unsealing at “the time of the end” (see Dan. 12:4, 9).

In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. (Dan. 10:2–3)

The narration here shifts to the first person and Daniel describes his experience. Being about ninety, Daniel was “mourning,” by fasting and prayer, for “three full weeks.” He then followed a diet similar to what he ate when he was first taken captive (see Dan. 1:8, 16). His diet was normally healthful, but during times of spiritual need he refused anything that might cloud his mind. He said, “I ate no pleasant bread, neither came flesh nor wine in my mouth.” Pastries, flesh foods, and stimulating drinks skipped Daniel’s table. He ate to strengthen his body and mind in preparation for the vision.

Daniel also made no outward show by anointing himself. His life was free from all self-gratification. He selflessly desired understanding, and after “three whole weeks were fulfilled,” he received a response to his prayers. A life of self-denial, therefore, is prerequisite for communion with God, and those who want to understand Daniel’s prophecy will follow his example.

A Revelation of Jesus Christ (Daniel 10:4–9)

And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. (Dan. 10:4–6)

Daniel often found a quiet place where he might draw close to God through prayer and Bible study. His vision in chapter 8 was by “the river of Ulai” (Dan. 8:2), the Euphrates River. The “great river, which is Hiddekel,” is the Tigris River. Daniel likely took leave from the Babylonian court to observe the feasts of Passover and Unleavened Bread (see Lev. 23:4–8). Beginning on the fourth-day “of the first month,” Daniel fasted and prayed on the banks of the Tigris River until “the four and twentieth day” when he received this vision.

The details of Daniel’s vision begin in verse 5, and he saw Jesus first: “No less a personage than the Son of God appeared to Daniel.”¹⁰ His account of Jesus is similar to John’s description in Revelation 1:13–16. All Scripture testifies of Jesus (see John 5:39; Luke 24:27, 44), and Daniel’s prophecies are no exception. Jesus is the thread woven throughout (see Dan. 3:25; 7:13; 11:22). His magnificent appearance was mesmerizing, far exceeding any human description, and Daniel was awestruck by the sight. Because Daniel’s final vision and prophecy benefit us, we should also be amazed:

The great truths revealed by the world’s Redeemer are for those who search for truth as for hid treasures. Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire. Yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of the Most High. And in response to his supplications, light from the heavenly courts was communicated for those who should live in the latter days.¹¹

Daniel 11 deals with more than secular events. His prophecy is a spiritual writing with only one correct interpretation. Only those who interpret it with the Spirit’s guidance will see its spiritual dimension (see John 16:13–14). Daniel’s book is a spiritual writing inspired by a spiritual God to be understood by a spiritual people (see 1 Cor. 2:7–14; Dan. 12:10).

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. (Dan. 10:7–9)

Daniel yielded to the Holy Spirit’s leading and lived in constant obedience to the Lord’s commands. He was often singled-out as the object of persecution because of his faithfulness, but the Lord counted him worthy, protected him, and entrusted him with the prophecy. Daniel tells us that he “alone saw the vision,” while those accompanying him “saw not the vision” but trembled and “fled to hide themselves.” The author of verse 1 was possibly among those who fled and watched Daniel from a distance.

When Daniel saw the vision, he said, “I retained no strength,” and when Jesus spoke, he was entranced with his face “toward the ground.” The vision was tremendous to cause the righteous Daniel to react so physically.

Prayer and the Supernatural (Daniel 10:10–13)

And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words

10 Ellen White, *The Sanctified Life*, p. 50.

11 Ellen White, *The Sanctified Life*, p. 50.

that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. (Dan. 10:10–11)

When Jesus appeared, the angel Gabriel, who spoke with Daniel in the previous visions, also appeared with Him. Because Daniel willingly obeyed God, the angel told him that he was “greatly beloved” by heaven (compare Dan. 8:16; 9:20–23). As in chapters 8 and 9, Gabriel purposed that Daniel and all God’s faithful people after him “understand the words” he spoke.

Gabriel’s touch set Daniel on his hands and knees, and his familiar voice summoned Daniel to rise and “stand upright” so he could receive the words Gabriel was “sent” to speak. He then rose but “stood trembling” because of the awesome sight.

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. (Dan. 10:12–13)

Daniel’s determination “to understand, and to chasten” himself before God by three weeks of fasting and prayer, moved Him to work for the Jewish people. None of his words were lost. Had Daniel stopped praying early, the vision and Jewish history may have been different. But the Lord will not let the persistent prayers of His children go unanswered, so heaven moved to answer Daniel’s request.

The angel used the full “one and twenty days” of Daniel’s fast in his struggle with “the prince of the kingdom of Persia.” Daniel was praying about some action of Cyrus and the problems the Jews were having rebuilding the temple (see Ezra 4:1–5). Demons were agitating “the people of the land” to convince Cyrus to stop the work (verse 4). The struggle was so intense that Michael came to Gabriel’s aid. The curtain was drawn aside that we may catch a glimpse of the supernatural conflict that prayer brings:

The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but Heaven’s Prince, the archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel.¹²

Daniel was ignorant of the struggle taking place in the king’s heart, but his faith in God caused him to continue praying. Jesus then appeared as Michael and assisted Gabriel in his struggle against “the highest of all evil angels”¹³ for control of Cyrus, “the prince of the kingdom of Persia.” In the end, Gabriel and Michael were victorious:

All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.¹⁴

12 Ellen White, *Review and Herald*, Feb. 8, 1881.

13 See the quote at the beginning of the chapter, which comes from Ellen White, *Manuscript Releases*, vol. 11, p. 99.

14 Ellen White, *Prophets and Kings*, p. 572.

Daniel's Faithful People (Daniel 10:14–15)

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. (Dan. 10:14–15)

Many mistakenly believe that only ethnic Israelites are Daniel's people. However, the New Testament gives evidence that faithful Jews and Gentiles who grasp the covenant promise and are victorious over sin make up "all Israel" (Rom. 11:26–27; see also Gal. 3:7–8, 26–29; Acts 3:25–26; 14:27; Eph. 2:11–13; Heb. 11). The Scriptures are clear that all believers are united in one body called the church (see Matt. 16:18; Acts 7:38). These are Daniel's faithful people.

Daniel 11 and other apocalyptic prophecies were written for covenant-keeping Jews and Gentiles alike (see Dan. 11:32–35; 12:1; Matt. 24:15; 1 Cor. 10:11; 2 Pet. 1:19). In his vision, Daniel was to record information about the troubles that would happen to his covenant people "in the latter days." He received divine warnings about the things they would suffer until Michael stands at the end (see Dan. 12:1). God never intended that end-time, apocalyptic prophecies focus on the Jewish nation as is common today (see Dan. 9:24; Matt. 21:43; Acts 8:1–4; Rom. 2:28–29; 1 Pet. 2:9–10).

Having answered his prayer, Jesus, Gabriel, and the other angels (see Dan. 12:5) left Cyrus to meet with Daniel. When Gabriel spoke with him, Daniel did not know his people would include Gentile believers, neither did he grasp the full significance of the vision. Because of the awesome sight and Gabriel's words that the prophesied events would last "many days" (compare Dan. 8:26), Daniel was overwhelmed and said, "I set my face toward the ground, and I became dumb." He could not look at Gabriel's magnificence or endure the thought that his people would remain in distress for an extended time.

Gabriel's Transformation (Daniel 10:16–19)

And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. (Dan. 10:16–17)

The angel Gabriel next reappeared with "the similitude of the sons of men." The word "similitude" can also be translated "likeness."¹⁵ This word is used when referring to God's creation of man into His "likeness" (Gen. 1:26). Ezekiel also uses it to describe the appearance of the "four living creatures" as "the likeness of a man" (Ezek. 1:5). Their likeness was magnificent for Ezekiel to behold and was vastly different from the way people appear. Gabriel, however, "veiled the brightness of his presence and appeared to the prophet as 'one like the similitude [or likeness] of the sons of men'"¹⁶ so Daniel could endure the sight.

15 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 198, word 1823.

16 Ellen White, *The Sanctified Life*, p. 52.

As Daniel stood trembling, the angel Gabriel approached him and “touched” his lips, and his mouth was immediately opened. Daniel then spoke for the first time, and he told Gabriel he could not talk because he had “no strength” and there was no “breath left” in him. The magnificence of Jesus and the angelic beings paralyzed Daniel, and Gabriel’s look may have still overwhelmed him.

Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. (Dan. 10:18–19)

The Scriptures often speak of Jesus with human form (see Dan. 7:13; Gen. 18:1–2, 13; 32:24–30; Josh. 5:13–15; 6:1–2; Ezek. 1:26–28), but angels can also appear as humans (Gen. 18:1–2, 22; 19:1; Heb. 13:2). Daniel 8:15–16, the context for Daniel’s last vision, describes Gabriel with “the appearance of a man,” and Daniel 11 here identically describes him. Recognizing Daniel’s problem, Gabriel may have further transformed his appearance to cover whatever glory he previously displayed. Ellen White makes an interesting comment on Daniel’s experience:

And when he saw the angel, he said, My comeliness was turned into corruption. He could not look upon the angel’s face, and he had no strength; it was all gone. So the angel came to him and set him upon his knees. He could not behold him then. And then the angel came to him with the appearance of a man. Then he could bear the sight.¹⁷

Daniel 10:16–19 reveals that Gabriel changed his outward “appearance” so Daniel could endure the vision. The experience had exhausted Daniel, so the angel “touched” him the third time and he was “strengthened.” Gabriel demonstrated a tremendous power when he touched Daniel, which shows the vastness of angelic ability. Gabriel also manifested this power as he spoke to Daniel. His words, “O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong,” released Daniel’s fear and strengthened him to receive the rest of the vision. He then said, “Let my lord speak; for thou hast strengthened me.”

Guaranteed Victory (Daniel 10:20–11:1)

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. (Dan. 10:20)

Once Daniel received enough strength to endure the vision, Gabriel asked him, “Knowest thou wherefore I come unto thee?” This question had an obvious answer in Daniel’s mind. He was concerned about his people’s restoration in Palestine, and Gabriel said he would “return to fight” with Cyrus and against the demons seeking to agitate him against the Jews.

Gabriel, however, revealed a greater reason for his question and his appearance to Daniel. He opened to Daniel the final demise of Persia, and he plainly declared that Greece would be the next empire when

¹⁷ Ellen White, *Selected Messages*, vol. 3, p. 354.

he had “gone forth” from counseling the Persian leadership. Gabriel again removed the curtain to reveal the future conflict with the hosts of darkness. By speaking of Greece, Gabriel indicated that the work for Daniel’s people reached beyond Persia. Nations would rise and fall before their deliverance could happen. He came to give details relating to the struggles of Daniel’s covenant people and their final restoration at the end of time.

But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. (Dan. 10:21–11:1)

The rise and fall of the nations involved in the prophecy and the final restoration of Daniel’s covenant people are elsewhere “noted in the scripture of truth.” Gabriel calls us to examine the Bible to understand what Daniel received. All Scripture is available for study. Nothing is speculative in his last prophecy. Like Daniel, we can understand the prophecy through fasting and prayer, exercising faith, and by studying Scripture and the historical facts.

Gabriel then spoke to Daniel about Michael and called Him “your prince.” Michael is the Prince of Daniel’s covenant people who, with His powerful angels, will support Gabriel to protect and defend them against demonic forces until the end of time (see Dan. 12:1). As guarantee of heaven’s future help, Gabriel revealed that he was there “in the first year of Darius the Mede” when Daniel was cast into a Lions’ den (see Dan. 6). Heaven’s angels then restrained the hungry lions until Darius, strengthened by Gabriel, could free him (Dan. 6:18–23). Daniel’s deliverance typifies ours.

Chapter 2: The Territories of the North and South

Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust.¹⁸

In chapter 2 of his book, Daniel revealed and interpreted Nebuchadnezzar’s dream of a “great image” made of different metals (Dan. 2:31–33, 36). The “head of gold” and the “breast and arms of silver” represent the kingdoms of Babylon and Medo-Persia (Dan. 2:37–39; 5:18–31), and the “belly and thighs of brass” depict the “third kingdom,” the Greek Empire (Dan. 10:20). Daniel 2 is foundational for all apocalyptic prophecies.

In Daniel’s dream in chapter 7, the “four great beasts,” which “came up” as the “winds” strove on the human “sea,” represent kingdoms (Dan. 7:1–3, 17, 23; Jer. 25:32; Rev. 17:15). The “lion” with “eagle’s wings” symbolizes Babylon, and the “bear” that “raised up itself on one side” portrays Medo-Persia (Dan. 7:4–5; Jer. 4:6–13; 50:17; 51:11, 27–33; Hab. 1:6–8; Isa. 13:17–19; 21:2, 9; 45:1). Daniel then saw Greece as a “leopard” with “four wings of a fowl” and “four heads” (Dan. 7:6). Its four wings symbolize the swiftness of Alexander’s conquests (compare Hab. 1:8), and the four heads represent his four generals—Cassander, Lysimachus, Ptolemy, and Seleucus—who divided the empire after he died (see Exod. 18:25; Psalm 110:6).

In his vision in chapter 8, Daniel saw “a ram which had two horns” that “did according to his will, and became great” (Dan. 8:2–4). This prophecy skips Babylon, but the ram with two horns is identified as “the kings of Media and Persia” (Dan. 8:20). Daniel 8 then represents Greece by “an he goat” that had “a notable horn between his eyes.” This goat “came from the west on the face of the whole earth” and became “very great” (Dan. 8:5–8). “The rough goat,” as the angel reveals, “is the king of Grecia: and the great horn that is between his eyes is the first king,” Alexander the Great (Dan. 8:21). After Alexander died, four weaker kingdoms would “stand up out of the nation” and disperse “toward the four winds of heaven” (Dan. 8:8, 22). Alexander’s four generals, mentioned in Daniel 7, established these four kingdoms.

In examining the construction of Daniel’s prophecies, it becomes clear that the later ones repeat and expand information given earlier. Daniel 7 expands on chapter 2, and Daniel 8 and 9 expand on chapters 2 and 7. Like the prophecy in chapter 8, Daniel 11 starts during the Medo-Persian Empire, “in the third year of Cyrus” (Dan. 10:1). It expands on his other prophecies and supplies missing details. Though mostly literal, it adds information not given in his earlier prophecies and explains that information using Palestinian language.

Daniel’s prophecies also align with history. Ellen White urged, “Study prophetic history, which has brought us down point by point to where we are at the present time.”¹⁹ Daniel’s prophecy moves forward from his day until the end of time. The many secular events mentioned in Daniel 11 lead us

18 Ellen White, *Testimonies to Ministers*, p. 112.

19 Ellen White, *Manuscript Releases*, vol. 10, p. 171.

“point by point” to reveal important spiritual events. Identifying the northern and southern powers, when they rise and fall, and how they mingle and flow with spiritual events is critical to understanding Daniel 11.

Persia and Greece (Daniel 11:2–4)

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

As in chapter 8, Daniel’s last prophecy begins with Medo-Persia and leads us through well-known historical events. The beginning of the prophecy briefly mentions the “three kings in Persia” who would “stand up” after Cyrus II the Great. They were Cambyses II (530–522 BC), the False Smerdis (522 BC),²⁰ and Darius I the Great (522–486 BC). The fourth king, who was “far richer than they all,” was Xerxes I the Great (486–465 BC). He did indeed “stir up all against the realm of Grecia.” In 480 BC, Xerxes invaded Greece with an army of about three hundred thousand men.²¹ Though he had a few military successes, Xerxes abandoned Greece after losing the battles of Salamis (480 BC) and Plataea (479 BC).

And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. (Dan. 11:3–4)

Having covered obvious events during Persian rule that led to a conflict with Greece, the prophecy skips many Persian rulers after Xerxes and jumps to the beginning of the Greek Empire in verse 3. This transition to Greece is noted by three important characteristics: ascension, dominion, and will.²² These characteristics are given when a new kingdom begins to reign. The prophecy speaks of “a mighty king” who would “stand up” (*ascension*), “rule with great *dominion*, and do according to his *will*.” This mighty king who established the Greek Empire was Alexander the Great (336–323 BC). He overthrew Darius III Codomannus on October 1, 331 BC, at the Battle of Gaugamela.

History testifies that Alexander was indeed a powerful king, but his reign did not last long. Like Daniel’s other prophecies, Daniel 11 next turns to the dividing of the Greek Empire “toward the four winds of heaven,” to the north, south, east, and west of Jerusalem (see Ezek. 5:5). After Alexander’s

20 While some try to eliminate the False Smerdis from Daniel and the Book of Ezra, Ellen White mentions him in the line of Persian kings in her comment on the Book of Ezra (see *Prophets and Kings*, pp. 572–573).

21 See J. B. Bury, *A Student’s History of Greece*, MacMillan, 1924, p. 140. Earlier claims of a five million man army are most likely incorrect but possible.

22 For further understanding, see Edward Nelson, *Daniel 11:23–39 — The Connection Between Ancient and Modern Israel*, unpublished, pp. 1–5; paper presented at the 2018 Daniel 11 Symposium in Berrien Springs, Michigan.

death, his generals fought until they partitioned his kingdom following the Battle of Ipsus in 301 BC.²³ The four generals and their territories are well-known:

- **Cassander** held Macedonia and many Greek territories in the West.
- **Lysimachus** held Thrace and much of western Asia Minor. These were also part of the Greek Empire's western territory.²⁴
- **Seleucus** ruled over Syria, Mesopotamia, parts of Armenia and eastern Asia Minor, and other northern territories. He also held Babylon and the eastern territories as far as Bactria and Sogdiana.
- **Ptolemy** controlled most southern territories. He held Egypt to the border of Ethiopia,²⁵ eastern Libya (Cyrenaica), and the Mediterranean coastal territory between Egypt and Palestine including much or all of the Sinai peninsula. He also held Palestine and parts of Phoenicia and Coele-Syria south of Damascus which the Seleucids disputed.

After Alexander's death, the empire did not go to "his posterity." Cassander had his son, Alexander IV, murdered. Neither did the four kings who divided Alexander's empire rule "according to his dominion." Each had only a part of his original empire.

After its initial division, the four kings continued fighting until Alexander's "kingdom" was redistributed to "others beside those" original four.²⁶ By 286 BC, Lysimachus gained control of Macedonia. In 281 BC, Seleucus defeated and killed Lysimachus at the Battle of Corupedium but was promptly assassinated by Ptolemy Ceraunus who had been previously exiled from Egypt to Lysimachus's court. Ptolemy was proclaimed king at Lysimachia by some in Seleucus's army and took the throne in Macedonia. Seleucus's son Antiochus I, however, kept Ptolemy out of Asia Minor and secured the Seleucid throne.

Ptolemy Ceraunus was finally killed in a battle with the Gauls in 279 BC. Macedonia then endured two chaotic years of war against the Gauls until Antigonus II Gonatas defeated them at the Battle of Lysimachia and was acknowledged king by the Macedonians in 276 BC. After that, three kings controlled Alexander's fractured empire, and history reveals that their kingdoms continued until Rome overthrew them:

Macedonia had finally acquired an enduring dynasty. The two other great states of the Hellenistic world were the Seleucid Empire in Asia, under Antiochus I, and the Ptolemaic

23 See Wikipedia contributors, "Battle of Ipsus", *Wikipedia, The Free Encyclopedia*, https://en.wikipedia.org/w/index.php?title=Battle_of_Ipus&oldid=947404218 (accessed March 27, 2020).

24 Uriah Smith claimed that Thrace and western Asia Minor were the northern king's territory (see Uriah Smith, *Daniel and the Revelation*, Review and Herald Publishing Association, 1907, pp. 249–250). However, these were clearly not north of Jerusalem but much further to the west. Assigning one of the four winds of heaven to each of the four kings does not fit their geographical distribution.

25 Ethiopia in the Bible was the land of Cush. It lay further north than present day Ethiopia and was adjacent to Egypt's southern border.

26 It is unlikely that the word "those" (plural) refers to Alexander's posterity. We can only be certain of Alexander's one son, Alexander IV. The word is most likely referring to Alexander's four generals or the four divisions of his empire.

Empire in Egypt, under Ptolemy II. Frontiers might change, but the Antigonid, Seleucid, and Ptolemaic kingdoms remained until the coming of Rome.²⁷

The Kings of Egypt and Babylon (Daniel 11:5)

And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. (Dan. 11:5)

The prophecy next focuses on two of the three kings who divided the Greek Empire: the kings of the North and South. The southern king is directly mentioned and is identified as “strong,” but the strongest of Alexander’s “princes” had “a great dominion” and is called “the king of the north” in verse 6. The prophecy’s focus on these two geographical locations is deliberate. We must identify the kings and the territories they held to the north and south of Jerusalem. Their identities are needed to understand the prophecy’s conclusion.

Historically, Ptolemy I Soter established his reign over Egypt and other southern territories as mentioned in the previous section. In verse 8, after attacking the northern territory, the southern king carried the plunder to Egypt. The prophecy says he would “carry captives into Egypt their gods” (Dan. 11:8). When mentioning the southern king throughout the prophecy then, our thoughts should naturally turn to Egypt.²⁸

Although not mentioned directly in the prophecy, there is biblical and historical evidence that the Babylonian king reigned over the northern territories. Consider the biblical evidence first:

For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. (Jer. 1:15)

Jeremiah’s prophecy was fulfilled “when Nebuchadnezzar king of Babylon and all his army, all the kingdoms of the Earth under his dominion, and all the people, fought against Jerusalem” (Jer. 34:1, NKJV). Jeremiah said the northern territories were then “under” the Babylonian king’s dominion. Nebuchadnezzar led the northern coalition against Jerusalem (see also Jer. 4:6–7; 50:17). When they broke into the city, “all the princes of the king of Babylon came in, and sat in the middle gate,” fulfilling Jeremiah 1:15 (Jer. 39:1–3). These “families of the kingdoms of the north” overthrew Jerusalem and took the Jews into captivity for “seventy years” (Jer. 25:9–11).

Other Bible passages also testify of Babylon as the homeland of the northern king:

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

And again,

²⁷ George Willis Botsford and Charles Alexander Robinson Jr., *Hellenic History*, MacMillan, 1956, p. 385.

²⁸ The male rulers in the South were all named Ptolemy, and the female rulers were called Cleopatra or Berenice.

Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven saith the LORD. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. (Zech. 2:6–7)

Although the northern king controlled many territories, the Bible specifically identifies him as king of Babylon. Interestingly, the prophets just quoted, Jeremiah, Ezekiel, and Zechariah, prophesied before, during, and after the Jewish captivity in Babylon, and it was during that captivity that Daniel wrote his book. Having read the book of Jeremiah (see Dan. 9:1–2), it was obvious to Daniel that the Babylonian king reigned over the North. Gabriel, therefore, had no need to mention Babylon when he spoke of the northern king. Daniel knew who he meant.

The historical facts also prove the northern king reigned in Babylon. Seleucus I Nicator, the first Seleucid king, established his kingdom in Babylon eleven years before the Greek Empire's division into four:

Seleucus once again turned his attention to returning to Babylonia, and in August 312 he was able to reconquer Babylon with only a small army. This conquest marked the beginning of the Seleucid era, which is dated Dios 1 (October 7), 312, in the Macedonian calendar and Nisan 1 (April 3), 311, in the Babylonian calendar.²⁹

History proves the Seleucid kingdom began when Seleucus took Babylon. He built his first capital, Seleucia on the Tigris River, in Babylon (about 305 BC). Moreover, the Seleucid kings projected themselves as the legitimate rulers of Babylon and other territories. This is seen in a famous building inscription of the Seleucid king Antiochus I:

Antiochus, the great king, the mighty/legitimate king, king of the world, king of Babylon, king of lands, caretaker of Esagila and Ezida, first son of Seleucus, the king, the Macedonian, king of Babylon, am I.³⁰

In 312 BC, Seleucus did not control the northern territories in Syria, Mesopotamia, Armenia, and eastern Asia Minor. He acquired those territories after the Battle of Ipsus in 301 BC. Seleucus then established his western capital in Seleucia Pieria. A few years later he moved that capital to Antioch, on the Orontes River, east of Seleucia Pieria. However, though the Seleucids had palaces in the various territories they controlled, Babylon was the heartland of the Seleucid Empire. Like Daniel then, our thoughts should naturally turn to Babylon when speaking of the northern king.³¹

Seleucus annexed western Asia Minor when he overthrew Lysimachus in 281 BC. Because the Seleucids periodically lost that territory, it could not be their homeland. Only Babylon fits that description. Furthermore, the ruler of western Asia Minor could not be the northern king as the following verses will show. Daniel 11:6–16 gives events in the lives of the Seleucids and Ptolemies

29 Jakob Seibert, "Seleucus I Nicator," *Encyclopaedia Britannica*, Inc., <https://www.britannica.com/biography/Seleucus-I-Nicator> (accessed March 11, 2021).

30 Quoted in Susan M. Sherwin-White, *From Samarkhand to Sardis: A New Approach to the Seleucid Empire*, University of California Press, 1993, p. 36.

31 All of the Seleucid kings mentioned in the prophecy are named Seleucus or Antiochus.

who ruled the territories to the north and south of Jerusalem. These events guide us step by step to the beginning of Roman rule.

A Failed Peace Agreement (Daniel 11:6–9)

And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. (Dan. 11:6)

Twenty-three years after Alexander’s Empire settled into three divisions, in 253 BC, Antiochus II Theos, then “king of the north,” made an “agreement” to marry Berenice, “the king’s daughter of the south.” Antiochus sent his wife Laodice and their children to Ephesus in Asia Minor and married Ptolemy II Philadelphus’s daughter the next year. Antiochus’s son and planned heir in the North was born shortly after, but the arrangement ended in disaster.

In 246 BC, Antiochus left Berenice and visited Laodice at Ephesus. While there, he supposedly declared his son Seleucus II Callinicus, from Laodice, his successor before he became ill and died. Most likely, Laodice poisoned Antiochus and had her son declared king. Thus, Berenice did “not retain the power of the arm,” neither did Antiochus “stand, nor his arm.” Laodice then sent men to kill Berenice, the Egyptians who “brought her,” the child “whom she brought forth,” and the northern attendants who “strengthened her” (Dan. 11:6, margin). As the prophecy says, they were “given up.”³²

But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land. (Dan. 11:7–9)

The “branch of her roots” was Berenice’s brother Ptolemy III Euergetes, the southern king. On hearing that Antiochus, and possibly Berenice, had died, he quickly led “an army” to Seleucia Pieria and Antioch (246 BC). He then marched through Mesopotamia, plundered the city of Babylon, and entered Seleucia on the Tigris; thus, Ptolemy entered “into the fortress of the king of the north.” Before he returned to Egypt, he appointed a general over the eastern satrapies and sent letters in Berenice’s name to the governors of those territories.³³

Before Seleucus could respond to Ptolemy’s incursion, Ptolemy left the northern territory. Having plundered “their gods, with their princes, and with their precious vessels of silver and of gold,” he

32 There is no evidence that the clause “she shall be given up” means that Antiochus divorced Berenice. The phrase “given up” is applied to all the people in the list and is speaking of their destruction (compare Deut. 23:14; 31:5; 1 Kings 14:16; Hos. 11:8; Mic. 5:3; 6:14).

33 It was probably not then generally known that Berenice was dead, and this gave Ptolemy freedom to march through the Seleucid dominion unopposed. He was not initially seen as an invader, and Babylon did not become Ptolemy’s territory.

quickly returned to Egypt. Green's *Literal Translation* then renders the next clause, "And for years he shall stand away from the king of the north."³⁴ Once in Egypt, Ptolemy refrained from entering the northern territory the rest of his reign.

Seleucus crossed the Taurus Mountains in 245 BC and quickly removed Ptolemy's sympathizers from Seleucia on the Tigris and the Babylonian territory. He next marched to northern Syria and recovered Antioch by 244 BC. He then invaded "the kingdom of the king of the South" in southern Syria but was forced to "return to his own land" when Ptolemy engaged him (Dan. 11:9, NKJV). A truce was finally concluded in 241 BC that required Seleucus to cede "Seleuceia in Pieria and all Phoenicia."³⁵

However, not only did Seleucus lose his important seaport Seleucia in Pieria and Phoenicia, the confusion resulting from Berenice's death and Ptolemies incursion into the northern territory caused many eastern Seleucid provinces to rebel. Moreover, when Seleucus crossed the Taurus Mountains to oppose Ptolemy, he left western Asia Minor to his brother Antiochus Hierax as an independent kingdom. In 229 BC, Attalus king of Pergamum overthrew Hierax at the Battle of Harpasus and took western Asia Minor, which then remained lost to the Seleucid dominion for many years.

The events surrounding the failed marriage agreement and the following conflict were divinely included in Daniel's prophecy to reveal the loss of many of the northern king's territories. Importantly, those who acquired the western and eastern territories did not become the northern king. The king over Babylon, Seleucus II Callinicus, continued to hold the territories north of Israel and must be considered the northern king.

The Battle of Raphia (Daniel 11:10–12)

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. (Dan. 11:10)

After Seleucus II Callinicus died, "his sons" were "stirred up" and assembled "a multitude of great forces." The oldest son, Seleucus III Ceraunus, inherited the northern throne first and tried to recover western Asia Minor, but members of his army assassinated him in 223 BC. After that, the next son, Antiochus III, inherited the throne. The Seleucid general Achaeus then took an army to Asia Minor to overthrow Attalus and recover that lost territory:

Achaeus drove his adversary Attalus back over the frontiers of his own principality, pressed hard upon him in his own capital, and, by a policy of mingled conciliation and coercion, prevailed upon the Greek cities of the western coast to submit to annexation. But, rendered presumptuous by success, he next attempted to set up an independent kingdom in Asia Minor, and thus again prevented the complete restoration of the Seleucid dominion.³⁶

34 Jay P. Green, Sr., *The Interlinear Bible: Hebrew-Greek-English*, Hendrickson Publishers, 1986, Dan. 11:8.

35 *The Cambridge Ancient History, Vol VII: The Hellenistic Monarchies and the Rise of Rome*, Cambridge University Press, first edition, p. 718.

36 Henry Smith Williams, *Historians' History of the World, Vol. IV: Greece to the Roman Conquest*, 1907, p. 558.

After his success against Attalus, Achaëus took western Asia Minor for himself. That territory remained lost to the Seleucid dominion until Antiochus III overthrew Achaëus later in his reign. Before that happened, though, the prophecy says Antiochus would “come, and overflow, and pass through.” This was fulfilled when he attacked Ptolemy in 219 BC. Antiochus then recovered some of his lost territory in Syria and Phoenicia, and he acquired some eastern Mediterranean seaports, including the important Seleucid port Seleucia in Pieria.

After receiving a false report that the Egyptian army, which did not exist, was in full strength at Pelusium, the prophecy says Antiochus would “return” from his campaign. Historical facts confirm this Scripture: “He left Theodotus to govern his new territory, returned to Seleuceia [Pieria], sent his army into winter quarters, and sat down to await the expected negotiations for the surrender of Palestine.”³⁷ While Antiochus waited, Ptolemy delayed and prepared his army. After the negotiations failed, Antiochus became “stirred up, even to his fortress”: “By spring 218 Antiochus had seen through the negotiations, and recalled his troops.”³⁸

And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. (Dan. 11:11–12)

Antiochus started the offensive by methodically taking territory in southern Syria and Palestine. Being “moved with choler,” Ptolemy IV Philopator would finally “come forth and fight with” Antiochus at Raphia. The two armies fought the Battle of Raphia on June 22, 217 BC. In the end, “the multitude” of Antiochus’s army was “given into his hand”; Ptolemy was victorious. Antiochus lost fourteen thousand men and was then willing to make peace with him.

Ptolemy, whose “heart [was] lifted up” by his success, marched through Palestine after Raphia and supposedly tried to enter the most holy place of the Jewish temple.³⁹ This event is questionable. However, we know that Ptolemy then began persecuting the Jews, and the prophecy next says, “He shall cast down many ten thousands.” Ptolemy would obviously cause the death of many people, but the prophecy does not say how.

While some include the “many ten thousands” killed as part of Ptolemy’s victory at Raphia, the prophecy describes it separately after Raphia. And since the prophecy’s purpose is to reveal what will happen to Daniel’s “people in the latter days” (see Dan. 10:14), this event likely refers to the death of many Jews. We find that this indeed happened, but the historical details are limited. Whether Ptolemy sent his army to kill many Jews, or whether they were killed fighting for him, is unclear.

37 *The Cambridge Ancient History, Vol VII: The Hellenistic Monarchies and the Rise of Rome*, Cambridge University Press, first edition, p. 728.

38 *The Cambridge Ancient History, Vol VII: The Hellenistic Monarchies and the Rise of Rome*, Cambridge University Press, first edition, p. 729.

39 See 3 Maccabees 1:6–10.

James Usser believed the death of these Jews happened while they were defending Ptolemy. Because Ptolemy used natives in his army at Raphia, the Egyptians realized they did not need Greek rule and rebelled against him. A civil war then began and Usser believed Ptolemy enlisted Jews for his defense. Referring to other historians, Usser records the event:

Philopator was now forced to make a war upon his rebelling subjects. (Polyb. 1. 5. c. 444)
His recent actions ensured the loyalty of the Jews. From Eusebius and Jornandes his Chron. [Jerome's Chronicles] that about this time there were about 60,000 Jews killed in a battle.⁴⁰

The death of sixty thousand Jews is a large number and would fulfill the prophecy. However, another historian says a smaller number were killed. Referring to Eusebius's account, Prideaux speaks of this battle:

About this time the discontents of the Egyptians against Philopator, which I have above mentioned, broke out into a civil war. Polybius tells us that there was such a war, but neither he nor any other author gives us any account of the event of it. . . . Which side the Jews (who now made a considerable part of the bulk of the people of Egypt) took in this war is not said, but it seems most likely that they were of that party which came by the worst: for Eusebius tells us, that about this time forty thousand of them were cut off and destroyed.⁴¹

The various accounts place this battle between 216 and 213 BC. Prideaux, referring to Eusebius's description of the incident, says there were forty thousand Jews killed. We do not know the exact number killed or the date of the battle. However, we have sufficient evidence to prove that a battle that "cast down many ten thousands" of Jews happened soon after Raphia, and this confirms the prophecy. The Jewish persecution, native rebellion, and resulting civil war weakened Ptolemy's kingdom, and he was, therefore, "not . . . strengthened" by his victory at Raphia.

A Consistent Prophetic Message

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. . . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Pet. 1:19, 21)

To make sure we understand what territories the northern kings controlled, Daniel 11:6–9 describes well-known events leading to the accession of Antiochus III mentioned in verse 10. Most scholars believe the conflict discussed in Daniel 11:11 refers to the battle between Antiochus III and Ptolemy IV at Raphia. Importantly, though the Seleucids lost western Asia Minor and their eastern territories before Antiochus came to power, he is still designated "king of the north" during the Battle of Raphia.

The prophecy focuses on the Battle of Raphia so we can identify the limits of the northern king's territory. History testifies that Antiochus then controlled northern Syria, Mesopotamia, parts of

40 James Ussher, *The Annals of the World*, par. 2938.

41 Humphrey Prideaux, *The Old and New Testament Connected in the History of the Jews and Neighbouring Nations*, Oxford University Press, 1851, vol. 2, p. 123.

Armenia and eastern Asia Minor, Babylon, and other territories in the North and East. Though many of his far eastern territories had been lost, he still had a foothold there. However, neither western Asia Minor nor the eastern territories can be considered the northern king’s homeland since Antiochus, “the king of the north,” did not hold those territories during the Battle of Raphia.⁴²

In the early verses of Daniel 11, the king of Babylon controlled the territories north of Israel and the king of Egypt ruled the territories south of Israel. Trapped between these two antagonistic powers, God’s people witnessed events as the prophecy fulfilled. Since the vision’s purpose reveals what would happen to Daniel’s people “in the latter days” (Dan. 10:14), the early verses set the background for the rest of Daniel 11. The kings of Babylon and Egypt continue ruling the North and South until the prophecy ends, and God’s people are amid the conflict throughout.

The apocalyptic prophecies of Daniel and Revelation are connected. Revelation’s final conflict compliments Daniel’s. As Peter said, “Not every prophecy of scripture is of its own interpretation.”⁴³ These prophecies cannot be understood by themselves. Joining them reveals their full meaning. Both apocalyptic books speak of Egypt, Israel, and Babylon at the end of time. This shows the consistent work of “the Holy Ghost” (2 Pet. 1:20–21). The Holy Spirit arranged the correlation in Daniel and Revelation as shown in the table:

Daniel’s Final Conflict	Revelation’s Final Conflict
Egypt (King of South), Dan. 11:40–43	Egypt (Spiritual), Rev. 11:7–8
Israel (Glorious Land), Dan. 11:41–12:3	Israel (Remnant, 144k), Rev. 7, 12, 14
Babylon (King of North), Dan. 11:40–45	Babylon (Mystical), Rev. 13–18

Since Daniel and Revelation identify Egypt, Israel, and Babylon in the final conflict, these powers are the same in both books. When commenting on Daniel 11 in an article published in *Adventist World* magazine, Pastor Rodriguez linked Babylon mentioned in Revelation with the northern king in Daniel 11:

In Revelation the unholy trinity formed by the dragon, the beast from the sea, and the beast from the land constitute Babylon and attempt to usurp the role of God on earth (Rev. 12–14). Babylon, like the king of the north, unifies the kings of the earth in order to try to exterminate God’s people. . . .

⁴² Uriah Smith has Antiochus the Great as the northern king at the Battle of Raphia (see Uriah Smith, *Daniel and the Revelation*, Review and Herald Publishing Association, 1907, pp. 253–254). This is an obvious contradiction by Smith since Antiochus III did not then hold western Asia Minor or Thrace, which he considered to be the northern king’s territory (Ibid. pp. 249–250).

⁴³ George Ricker Berry, *Interlinear Greek-English New Testament*, Baker Book House, 1981, 2 Pet. 1:20.

The prophecy of Daniel 11:40–45 is further developed in Revelation under the symbol of Babylon.⁴⁴

Since Babylon in Revelation and the northern king in Daniel 11 attempt to destroy God's people at the end, Pastor Rodriguez logically identifies them as the same power. As we have seen, Daniel 11 and other Scriptures give sufficient evidence to prove the Babylonian king rules the northern territory. Though other principles still need development, we have progressed in identifying the final powers in the prophecy.

44 Angel Manuel Rodriguez, *Adventist World*, Prophetic Symbols and Powers, April 2013, p. 42.

Chapter 3: Rome Establishes the Vision

Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of “the Watcher and the Holy One.” Prophecy has traced the rise and fall of the world’s great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another.⁴⁵

In the dream of the “great image” of Daniel 2, the last earthly kingdom is detailed in the image as a vicious power made of iron: “And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise” (Dan. 2:40). The first three powers described by Daniel are Babylon, Medo-Persia, and Greece as we saw before, but the book of Daniel does not specifically name the fourth kingdom.

In the book of Romans, however, the apostle Paul wrote, “The powers that be are ordained of God” (Rom. 13:1). Rome ruled the world when the apostle wrote his letter to believers scattered throughout the empire. The Greek word translated “ordained” or “ordered” (margin) means “to place in a certain order”⁴⁶ and “to arrange in an orderly manner.”⁴⁷ Rome was the only kingdom not named in Daniel’s list, but Paul said it was filling its divinely ordained place in time. Thus, the iron legs on the great image in Daniel 2 represent Rome. It overthrew Greece and will exist until Jesus comes.

Daniel also identified the last beast mentioned in chapter 7 as a ferocious creature: “After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it” (Dan. 7:7). This beast with iron teeth crushes, breaks, and tramples the other kingdoms, just as the iron kingdom in Daniel 2 “breaketh in pieces and subdueth all things” (Dan. 2:40). This last beast, therefore, must also represent Rome.

The last power in Daniel 8, called the “little horn,” “came forth” from one of the “four winds of heaven” to which Greece was divided (Dan. 8:8–9). This power moved from the western territory “toward the south, and toward the east, and toward the pleasant land” (Dan. 8:9); it became “exceeding great” and was greater than the “great” Persian ram and the “very great” Greek goat (Dan. 8:4, 8–9); it stomped on Christ’s people, “the host of heaven” (Dan. 8:10); and it stood against Jesus Christ, “the prince of the host” (Dan. 8:11). The last earthly power mentioned in Daniel 8 is Rome.

In all Daniel’s prophecies, the last earthly power rises after Greece. Rome rose to occupy its place in prophetic history, and Daniel 11 next speaks of this power.

45 Ellen White, *Education*, pp. 176–177.

46 Joseph Henry Thayer, *The New Thayer’s Greek-English Lexicon of the New Testament*, Hendrickson Publishers, p. 615, word 5021.

47 James Strong, *Strong’s Exhaustive Concordance: Greek Dictionary of the New Testament*, 1890, word 5021.

Pagan Rome's Rise (Daniel 11:13–14)

For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. (Dan. 11:13–14)

The year after Raphia, Antiochus marched against Achaeus in Asia Minor. In 213 BC, he gained a much-needed victory and won western Asia Minor back to the Seleucid Empire. The next year, Antiochus marched eastward to subdue and reclaim his lost provinces there. In 205 BC, he returned victorious from his eastern expedition with “150 elephants and fabulous booty”⁴⁸ and a new title, Magnus, meaning Great.

During Antiochus's absence, Egypt had declined under its sluggish leader, Ptolemy IV Philopator. When Antiochus, the northern king, returned from the East, he determined to expand and solidify his kingdom by reclaiming territories lost to Ptolemy. Using the elephants and other “riches” he acquired in Asia, he set forth “a multitude greater than the former” and prepared “a great army.”

While Antiochus was preparing to invade the South, Ptolemy IV Philopator died leaving his young son Ptolemy V Epiphanes to rule. Antiochus and Philip V of Macedonia then agreed to divide the young Ptolemy's territories outside Egypt. Although the details of the alliance are unknown, their actions show that Antiochus was to take southern Syria, Palestine, Lycia, Cilicia, and Cyprus, and Philip agreed to take some of Asia Minor's western coastlands and the Cyclades. Their aggression began in 202 BC. Antiochus first invaded southern Syria, and Philip took some Egyptian dependencies and other independent territories in the Aegean.

Not only did Antiochus and Philip prepare and prosecute war against Ptolemy, the prophecy says, “There shall many stand up against the king of the south.” The native rebellion that began after Raphia is the reason Ptolemy's kingdom was not then “strengthened” as mentioned in verse 12. This uprising progressed after Raphia and was the Ptolemies' continual problem:

At first apparently confined to the Delta, it spread to Upper Egypt, where Thebais seceded; a usurper, Harmachis, presumably a Nubian, founded a kingdom which was to last over twenty years [206–186 BC]. Meanwhile the Ethiopian prince Ergamenes, formerly Philopator's friend and vassal, seized Philae. The internal calamities of the realm were reflected abroad: Lysimachaia, too difficult to hold against the Thracians, was abandoned; while in most of the towns of Asia Minor dependent upon Ptolemy, his authority had become purely nominal.⁴⁹

Antiochus, Philip, some Egyptians, and others constitute the “many” who opposed the southern king. The prophecy then says, “The robbers of thy people shall exalt themselves to establish the vision.”

48 *The Cambridge Ancient History, Vol. VIII: Rome and the Mediterranean*, Cambridge University Press, first edition, p. 142.

49 *The Cambridge Ancient History, Vol. VIII: Rome and the Mediterranean*, Cambridge University Press, first edition, p. 143.

While Antiochus and Philip fought Ptolemy, the prophecy mentions another violent group called “robbers” who would “exalt themselves.”

The marginal reading for “robbers” in the King James Bible says, “Heb. *the children of robbers.*” The New King James Bible translates this phrase as “violent men,” and the margin says, “Literally *sons of breakage.*” These are close but not exact translations. The root of the word translated “robbers” means to “break,”⁵⁰ but the *BDB Lexicon* indicates that this word refers to the one or ones doing the breaking: “violent one (robber, murderer).”⁵¹ Violent men who break into houses are robbers, thus the authorized translation.

The Hebrew phrase for “the robbers of thy people” is most literally translated “the children of the breakers of your people.” Seventh-day Adventists have historically interpreted this phrase objectively as the Romans who were doing violence *against* the Jews. However, Daniel’s passage could be interpreted as violent people *among* the Jews,⁵² so Daniel’s context must determine if the violent ones were *against* or *among* the Jews. Doctor Maxwell looks to the context in his book:

The underlying Hebrew means, literally, “the breakers of your people,” and the R.S.V. interprets this phrase to refer to violent people among the Jews. Obviously the Hebrew can just as well refer to outsiders who come in to rob or break the Jews.

So who are the “robbers” or “breakers” of God’s people? In the vision of Daniel 7 the fourth beast “devoured and broke in pieces, and stamped the residue.” Daniel 7:7. In Daniel 8:13 the little horn “trampled” the sanctuary underfoot. The fourth beast and the little horn are Rome.⁵³

Doctor Maxwell shows the linkage of these “breakers” to Daniel 7 and 8. Daniel 2:40 also says of Rome, “And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.” Rome broke, stomped, and destroyed many nations, including Israel.

The purpose Gabriel gave for Daniel’s last prophecy, according to Daniel 10:14, says evil would “befall” (KJV) or “happen to” (NKJV) Daniel’s people in the future. This passage indicates that the robbers in Daniel 11:14 were *against* Daniel’s people, not *among* them, which fits Rome well. It was Rome that broke God’s people, and Jesus, “the prince of the covenant” (Dan. 11:22), was also “broken” by Rome.⁵⁴ Hence, translating the phrase objectively fits the context and the historical account.

50 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 829, word 6555.

51 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 829, word 6530.

52 Many modern translations put “among” into the text to support Catholic and Protestant prophetic interpretations. Those Seventh-day Adventists who wish to keep Rome out of the prophecy here favor these translations and use the new wording to support their interpretations.

53 C. Marvyn Maxwell, *God Cares*, Pacific Press Publishing Association, 1981, vol. 1, pp. 290–291.

54 Another word stemming from the same root as the word translated “robbers” in Daniel 11:14 is the Hebrew word rendered “breach” in Isaiah 58:12. Rome made the breach in God’s law by attempting to change His rest day to Sunday, but God’s people are called “the repairer of the breach” when they honor Him by keeping His Sabbath.

Rome appears in Daniel 11:14 as a young devastating power thrusting itself onto the prophetic scene. When Antiochus and Philip allied together and attacked Egypt, Philip also attacked some independent states in the Aegean Sea that were allied to Rome. Philip is introduced into the prophecy to direct us to Rome. He did not present a threat to Rome, and they had no reason to war against him, except that they wanted to “exalt themselves” by exerting their power:

It was only by representing a Macedonian invasion of Italy as imminent that they persuaded the assembly, which was longing for peace, to pass a declaration of war (200 B.C.), an ostensible pretext for which was found in the invasion by Macedonian troops of the territory of Rome’s ally, Athens.⁵⁵

The prophecy says the Romans would “exalt themselves to establish the vision.” Their decision to use an “ostensible pretext” to war against Macedonia thrust Rome into the prophecy at the moment required. Rome is the last earthly kingdom in Daniel’s first three prophecies, and their arrogant decision to declare war established his last vision.⁵⁶ The verse concludes saying “they shall fall,” thus assuring us that Rome and its violence against God’s people will end.⁵⁷

Pagan Rome’s Conquest (Daniel 11:15–16)

So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. (Dan. 11:15)

Had Antiochus come to Philip’s aid when the Romans attacked him, history would be different. The prophecies, however, declare that Rome would be the last earthly kingdom. After Rome’s introduction in verse 14, the narration continues in the next verse with the final conflict between the northern king, Antiochus the Great, and the southern king, Ptolemy V.

While Rome was dealing with Philip, Antiochus defeated the Egyptian army at the Battle of Panium. The survivors of Ptolemy’s army then fled to Sidon, “the most fenced cities,” or more literally, “a fortified city.”⁵⁸ In the summer of 200 BC, Antiochus “cast up a mount” and laid siege to Sidon. The Egyptian army surrendered the following spring. So “the arms of the south” could “not withstand, neither his chosen people”; the Egyptian general Scopas and his Aetolian mercenaries were then defeated. Historians, therefore, date the end of Ptolemaic independence from the Battle of Panium:

55 Henry F. Pelham, *Outlines of Roman History*, G. P. Putnam’s Sons Publishers, 1893, p. 142.

56 I found no other people, Jews or otherwise, who exalted themselves in such a way as to “establish the vision.” The Seventh-day Adventist historical position fits well in Daniel 11:14, and I see no reason to change it to fit a desired narrative.

57 The prophecy does not jump to Rome’s end here. The clause “they shall fall” is a forward-looking statement indicating that the Roman power will be destroyed in the end. The prophecy, however, continues its narrative after the establishment of Rome. Forward-looking statements are common (see Dan. 11:16, 17, 36, 45).

58 Jay P. Green, Sr., *The Interlinear Bible: Hebrew-Greek-English*, Hendrickson Publishers, 1986, Dan. 11:15.

The Seleucids achieved a complete victory, annihilating the Ptolemaic army and conquering the province of Coele-Syria. The Ptolemaic Kingdom never recovered from its defeat at Panium and ceased to be an independent great power.⁵⁹

After Panium, Antiochus captured Palestine and marched to the border of Egypt (198 BC). He then headed north and took Ptolemy's coastal territories in Asia Minor. In 195 BC, Antiochus signed a treaty with Ptolemy and gave him his daughter Cleopatra I in marriage. Having a treaty with Antiochus and no army, Ptolemaic Egypt "ceased to be an independent great power" and "practically became a Seleucid protectorate."⁶⁰ The southern king then disappeared from the prophecy until verse 25.

But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. (Dan. 11:16)

Daniel 11:14–15 introduces Rome and describes the southern power's submission to Antiochus. While Antiochus was engaged with Ptolemy, Rome subdued Philip at the Battle of Cynoscephalae (197 BC). Rome and the Seleucids were the only two major powers standing after the battles of Panium and Cynoscephalae. Since the southern power was subdued in verse 15, it makes no sense that verse 16 speaks of further conflict between North and South, as is sometimes taught.

Daniel 11:16 begins with the overthrow of Antiochus by Rome. After the Romans defeated him at the battles of Thermopylae (191 BC) and Myonessus (190 BC), Antiochus fled to Asia Minor and prepared his troops. Later that year, the Romans crossed into Asia Minor and engaged him at the Battle of Magnesia. Antiochus was defeated and lost fifty thousand infantry and three thousand cavalry. The historian nicely sums up the overthrow of Antiochus by Rome:

With the day of Magnesia Asia was erased from the list of great States; and never perhaps did a great power fall so rapidly, so thoroughly, and so ignominiously as the kingdom of the Seleucidae under this Antiochus the Great. . . .

It alone, of all the great States conquered by Rome never after the first conquest desired a second appeal to the decision of arms.⁶¹

The historical events fulfilled the prophecy: "But he [Rome] that cometh against him [Antiochus], shall do according to his own will, and none shall stand before him [Rome]." Importantly, when the Romans overthrew Antiochus at Magnesia, they did not gain any of Antiochus's territory. At the Treaty of Apamea, western Asia Minor went to Pergamon and Rhodes, and the huge war indemnity Rome forced on the Seleucids gradually decayed their kingdom.

Fifty years after Antiochus's defeat at Magnesia, a free Jewish State emerged in Palestine, and the prophecy next turns to the end of the Jewish nation by Rome: "And he [Rome] shall stand in the

59 Wikipedia contributors, "Battle of Panium," *Wikipedia, The Free Encyclopedia*, https://en.wikipedia.org/w/index.php?title=Battle_of_Panium&oldid=1007925213 (accessed March 11, 2021).

60 Hans Volkmann, "Antiochus III the Great," *Encyclopedia Britannica*, <https://www.britannica.com/biography/Antiochus-III-the-Great> (accessed March 11, 2021).

61 Theodor Mommsen, *The History of Rome*, translated by William Purdie Dickson, book III, chap. IX.

glorious land, which by his hand shall be consumed.” The “glorious land” refers to the Jewish nation in Palestine (see Ezek. 20:6, 15). The Hebrew word translated “consumed” means “complete destruction, consumption, annihilation.”⁶² Every time Scripture uses this word, it signifies the “full end” of something (see Jer. 5:10; Ezek. 11:13).

In 64 BC, Pompey reduced Seleucid Syria into a Roman province; he then made war against the Jews, entered “the glorious land,” and laid siege to Jerusalem (63 BC).⁶³ The city was captured and the kingdom collapsed: “This was *the end* of the Hasmonaean kingdom.”⁶⁴ The Jewish nation then became a Roman protectorate, a client kingdom.⁶⁵ This event sufficiently fulfills the prophecy.

However, the last phrase, “which by his hand shall be consumed,” like the last phrase in verse 14, may be a forward-looking statement. Like the parallel prophecy in Daniel 9:27, it may indicate the Jewish nation’s “complete destruction” by Rome in AD 70. Using the same Hebrew word, we read there that Rome would make the Jewish nation “desolate, even until the consummation.” The client kingdom was then finished and the Jews were “led away captive into all nations” (see Luke 21:22–24).

As verse 3 identified Alexander and the Greek Empire by three characteristics, these characteristics also prove Rome is the next power. Rome would *ascend*: “the robbers of thy people shall exalt themselves”; it would exercise its *will*: “he . . . shall do according to his own will”; and it would gain *dominion*: “he shall stand in the glorious land, which by his hand shall be consumed.” These three characteristics indicate that pagan Rome appeared in Daniel 11:14, not later in the prophecy.

When Antiochus subdued Ptolemy as detailed in Daniel 11:15, the southern king left the prophecy until verse 25. After Rome overthrew Antiochus as recorded in verse 16, the northern king is not mentioned again by the prophecy until verse 40. Interestingly, the Bible never calls pagan Rome “king of the north.”⁶⁶

As discussed in Daniel 11:5–16, the northern and southern kings were two rulers of divided Greece. The prophecy uses the terms north and south to point to two specific territories referenced from

62 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 478, word 3617.

63 The gap in time between the overthrow of Antiochus the Great and the conquest of the Jewish nation is a common occurrence in Daniel 11. As we have seen, the prophecy skips needless information and continues as if no time has passed.

64 *The Cambridge Ancient History, Vol. IX: The Roman Republic, 133-44 B.C.*, Cambridge University Press, first edition, p. 403.

65 Modern translations of the last part of verse 16 read, “And he shall stand in the glorious land, with destruction in his hand” (Dan. 11:16, ESV; see also the NKJV). This translation was given to fit the modern interpretation that Antiochus the Great entered Palestine but never used his army to overthrow the Jewish nation. The Lord, however, does not give such meaningless information. The King James translators recognized that the army was there for “complete destruction” and to make a “full end” of the Jewish nation, and they translated the phrase appropriately. The passage cannot refer to Antiochus the Great, as is commonly taught, since he did not consume the Jewish nation.

66 Some believe that Rome must be understood as “king of the north” throughout the rest of Daniel 11 because Peter meant Rome when writing to the church “at Babylon” (1 Peter 5:13). However, though “early Christians often used the cryptic title ‘Babylon’ when speaking of the Roman capital, to avoid political reprisals” (Nichol, F. D. (Ed.), *The Seventh-day Adventist Bible Commentary*, Review and Herald Publishing Association, 1980, vol. 7, 1 Pet. 5:13), Peter could not have meant the entire Roman Empire. He was then writing to Christians “scattered throughout” the different Roman territories (1 Pet. 1:1) and was only referring to the “Roman capital” by the codeword “Babylon.”

Jerusalem (see Ezek. 5:5). The king of Babylon ruled the northern territories, and the king of Egypt reigned over the southern territories. However, identifying someone as the northern or southern king requires another principle: *The northern and southern kings exist only when the northern and southern territories are governed separately.* Daniel 11 uses this principle when describing Medo-Persia and Greece.

After the Persian king Cambyses conquered Egypt, the Persians held the northern *and* southern territories. Their rulers are called “kings” (Dan. 11:2), but the terms north and south are missing. When Alexander the Great conquered Persia, he also held the northern *and* southern territories and is called “a mighty king” (Dan. 11:3), but north and south are not used until Greece divided after the Battle of Ipsus (see Dan. 11:4). The northern and southern territories were then governed separately.

After Antiochus’s defeat, the Parthians gradually overran the eastern Seleucid territories. In 141 BC, Mithradates I captured Babylon and Seleucia on the Tigris, leaving a weakened Seleucid power in Syria. Rome later took much of Asia Minor, ended Seleucid rule in Syria, and subdued Palestine. After that, Rome annexed the southern territories as mentioned in the following verses. Because Rome held the northern *and* southern territories, the terms north and south are not used by the prophecy. Rome is called “the kingdom,” and its rulers, as individuals and sometimes collectively, are called “he,” “him,” “they,” or “the king” (Dan. 11:16–39; compare Rom. 13:1–6).

Pagan Rome is the power discussed in the following verses. It is not the kingdom of the North or South. The terms north and south only apply when opposing powers relating to Rome are identified (Dan. 11:25, 40). To understand the rest of the prophecy, we need to let the Bible identify these two powers, the periods they reigned, and their related events.

Julius Caesar (Daniel 11:17–19)

He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. (Dan. 11:17)

As already shown, after Rome defeated Antiochus the Great, the Roman Pompey entered Palestine, “the glorious land,” and overthrew the Jewish nation. In 60 BC, Pompey, Julius Caesar, and Crassus formed a triple dictatorship over Rome. When the Parthians killed Crassus at the Battle of Carrhae (53 BC), the triumvirate was dissolved. Tensions then grew between Pompey and Caesar. On August 9, 48 BC, Julius Caesar and Pompey engaged in the Battle of Pharsalus. After Pompey’s defeat, he fled to Egypt where Ptolemy’s men murdered him. Julius Caesar then became master of the Roman Empire.

After Pharsalus, Julius Caesar arranged matters in Rome and then sailed to Egypt. Caesar’s experience there is mentioned next: “He shall also set his face to enter with the strength of his whole kingdom.” The Hebrew word rendered “strength” in this clause can be translated as “authority, power, [or] strength.”⁶⁷ This noun is used in two other places in Scripture and is translated “authority” and “power” (Esth. 9:29; 10:2). In these two references, the word means political authority, not military strength.

⁶⁷ *Theological Wordbook of the Old Testament*, Moody Press, 1980, vol. 2, p. 979, word 2542a.

In Daniel 11:17, the word “strength” likely refers to the political authority of a Roman ruler bringing “much uprightness” or “equal conditions” (margin). In fulfillment, Caesar asserted his authority as Roman consul in Egypt when he “stepped ashore preceded by his fasces.”⁶⁸ The fasces was “a bundle of rods and among them an ax with projecting blade borne before ancient Roman magistrates as a badge of authority.”⁶⁹ The “equal conditions” Caesar brought refers to his judgment in the dispute between Egypt’s co-rulers, Ptolemy XIII and Cleopatra VII. Caesar stated his intentions as arbiter of their father’s will to judge their dispute.

In his will, Ptolemy Auletes gave the Romans tutelage of his children, which placed Ptolemy and Cleopatra, “the daughter of women,” under their control. As master of Rome, Caesar used Auletes’s will to assert his authority and claimed his decision would “bring equitable terms” to their dispute (Dan. 11:17, NKJV margin). Judgment “was at length brought before Caesar, and advocates were chosen to plead the cause.”⁷⁰

When Caesar landed in Egypt, he called Ptolemy and Cleopatra to appear before him. Cleopatra was subsequently secreted into Caesar’s presence to avoid capture by Ptolemy’s forces. The young Cleopatra, needing Caesar’s help against her brother, readily became his mistress. This decision served “to corrupt her” (Dan. 11:17, margin; compare Exod. 32:7, 25; Hos. 9:9; Judg. 19:16–30). This phrase fits Julius Caesar’s relationship with Cleopatra VII.⁷¹

The passage then continues, “. . . but she shall not stand on his side.” The original is missing the phrase “on his side.” The word “stand” is used in many places in Daniel 11 and refers to those rising to power over a nation or kingdom (see verses 2–4, 6–7, 14–16, 20–21, 25). Rome is the kingdom under discussion in Daniel 11:17. Thus, Cleopatra intended to gain control of the Roman Empire through Caesar: “She dreamt of becoming a world ruler.”⁷² She had a thirst for power, but she needed Caesar to fill it.

Cleopatra’s affair with Caesar gave her control of Egypt and resulted in the birth of his son, and she quickly advanced her position. When Caesar later returned to Rome, Cleopatra followed him there and sought to become his wife, which would have guaranteed the fulfillment of her dreams:

68 Gerard Walter, *Caesar: a Biography*, translated from the French by Emma Craufurd, Charles Scribner’s Sons Publishers, first edition, 1952, p. 418.

69 *Webster’s New Collegiate Dictionary*, G. & C. Merriam Company, 1981.

70 Charles Rollin, *The Ancient History*, Rivington, translated from the French, twelfth edition, 1813, vol. 8, p. 183.

71 Some claim that the clause “he shall give him the daughter of women” refers to Antiochus the Great giving his daughter Cleopatra I to Ptolemy V in marriage. Although the Hebrew word translated “give” is used many hundreds of times and in various ways in the Bible, only a small fraction of those passages refer to marriage. When marriage is intended, the context is always clear (see Gen. 16:3–5; 29:18–21). This is not the case in Daniel 11:17. The qualifier of the word “give” is not “to marry her” but “to corrupt her” (Dan. 11:17, margin). Those seeking to keep Rome out of the prophecy here have changed the phrase “to corrupt her” into “to destroy it” (NKJV) or “to destroy the kingdom” (ESV). However, there is no historical evidence that Antiochus intended to destroy Egypt by giving his daughter in marriage to Ptolemy. Advocates of this view use circular logic by claiming their translation of Daniel 11:17 is the historical evidence.

72 John Frederick Charles Fuller, *Julius Caesar: Man, Soldier, and Tyrant*, Minerva Press, 1969, p. 245.

She had believed that her marriage to Caesar had been imminent and she had never for a moment doubted that she would presently be seated at his side on the throne of an Egypto-Roman kingdom whose bounds would be the ends of the earth.⁷³

Because of his age, Cleopatra thought Rome would be under her control if she married Caesar: “At his death . . . she would have the world at her feet.”⁷⁴ Cleopatra never married Caesar because he was murdered before it could happen. She did “not stand” as ruler of Rome.⁷⁵ The phrase “neither be for him” also reveals that Cleopatra’s motive was purely greed for power, which corresponds to the historical facts already mentioned.

After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. (Dan. 11:18–19)

The prophecy next gives events in Caesar’s life along the “isles” of the Mediterranean. Caesar’s first conflict, the Battle of the Nile, was against Cleopatra’s brother Ptolemy XIII, whom he killed while he was still in Egypt. He then fought the Battle of Zela (May 21, 47 BC) against Pharnaces II of Pontus where he coined the famous phrase *veni, vidi, vici*—I came, I saw, I conquered.

In late September 47 BC, Caesar reached Rome and attended to the problems there. He then went to Africa early the following year where his enemies were consolidating against him. The African campaign ended with Caesar’s victory at the Battle of Thapsus (April 6, 46 BC). In November he went to southern Spain and subdued the forces that found refuge there after Pharsalus. His last victory was then won at the Battle of Munda on March 17, 45 BC. Thus history confirms that Caesar would “turn his face unto the isles, and shall take many.”

Simultaneous to Caesar’s stay in Egypt and his overthrow of Ptolemy and Pharnaces, Mark Antony was put in charge of Rome. Antony was the “prince”⁷⁶ whom Caesar left in Rome to speak on his “own behalf.” Caesar’s victory at Pharsalus and Antony’s support for Caesar while he was in Egypt caused “the reproach” cast on Caesar by the Roman Senate “to cease”:

Finding that Pompey was dead, and that all hope of support from him was gone, Caesar’s enemies in Rome became his most servile flatterers. Those who had plunged the State into civil war rather than allow him while absent to be even a candidate for the consulship, now in his absence made him dictator for a whole year, and were ready to heap upon him other preferences without limit.⁷⁷

73 Arthur Weigall, *The Life and Times of Marc Antony*, G. P. Putnam’s Sons, 1931, p. 252.

74 Gerard Walter, *Caesar: a Biography*, translated from the French by Emma Craufurd, Charles Scribner’s Sons Publishers, first edition, 1952, p. 524.

75 The phrase “she shall not stand” is another forward-looking statement that indicates her dreams would never be fulfilled. The prophecy continues in the next verse with more events in Caesar’s life.

76 See *Theological Wordbook of the Old Testament*, Moody Press, 1980, vol. 2, p. 807, word 2054a: “This word is a military term. It signifies the man responsible for recruiting, an administrator in the army.”

77 Alonzo Trevier Jones, *The Two Republics, or Rome and the United States of America*, Review and Herald Publishing Company, 1891, p. 63.

Antony had full sway in Rome, but he could not run an empire. When Caesar stopped at Rome before his African campaign, the city was in disarray with Caesar's legions ready to mutiny. Antony "had subjected himself to grave reproach for many breaches of decorum."⁷⁸ The discontent gave Caesar reason to make a scapegoat of Antony. He "caused" the reproach "to turn upon him" and he relieved Antony of his position for some time. Caesar later reinstated him and used his military experience in his last campaign at the Battle of Munda.

When Caesar finally returned to Rome, "the fort of his own land," after his conquest in Spain, he started reforming the government. The senate was powerless to resist him, and they secretly conspired his assassination. On March 15, 44 BC, the conspirators executed their plan, stabbing Caesar twenty-three times. Caesar then staggered and fell dead at the foot of Pompey's statue, fulfilling Daniel's prophecy: "He shall stumble and fall, and not be found."

Augustus Caesar (Daniel 11:20)

Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. (Dan. 11:20)

Whenever the phrase "stand up" is used in Daniel 11, it can be someone gaining control within the current kingdom or someone leading a new kingdom to overthrow the previous (see Dan. 11:2–3). When "in his estate" qualifies "shall stand up," the combined phrase always indicates succession within the current kingdom. Daniel 11:7 sets a precedent when mentioning that Berenice's brother rose "out of a branch of her roots" to "stand up in his estate" as his father's "successor" on the Egyptian throne.⁷⁹ The ruler in Daniel 11:20 must, therefore, succeed Julius Caesar as the next Roman ruler.⁸⁰

Octavius, later Octavian, was the adopted son and heir according to Caesar's will, but Octavian's succession was not immediate. After Julius Caesar died, Octavian, Antony, and Lepidus formed the Second Triumvirate (43 BC), another triple dictatorship that served as a transitional government. Lepidus was marginalized and removed from the Triumvirate in 37 BC, leaving Octavian and Antony as co-rulers for a short time. Antony controlled the eastern Roman Empire and Octavian the western.

After Lepidus's removal, the relationship between Antony and Octavian became increasingly hostile. Antony, being involved with Cleopatra for nearly a decade, divorced his wife Octavia, Octavian's sister. In retaliation, Octavian declared war on Cleopatra and attacked and defeated Antony and Cleopatra at the naval Battle of Actium on September 2, 31 BC. When Octavian invaded Egypt the following summer, Antony and Cleopatra committed suicide, and the southern division of Alexander's

78 Theodore Ayrault Dodge, *Great Captains: Caesar*, vol. 2, p. 616.

79 See Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 487, word 3653.

80 Some argue that a new kingdom is intended because the phrase "stand up in his estate" does not include the added proof like verse 7 does, and they claim the phrase indicates that Rome took the northern king's position or title when it overthrew Antiochus the Great. However, since verse 7 is the first place in Daniel 11 where this combined phrase is used, it sets a precedent for the rest of the chapter that the phrase means succession. Daniel 11 nowhere indicates that pagan Rome is called the northern power.

empire became a Roman province. The united Roman Empire was then controlled by Octavian who became known as Augustus Caesar.

Daniel 11:20 refers to Augustus when saying there would “stand up in his [Julius Caesar’s] estate a raiser of taxes in the glory of the kingdom.” During his reign, Augustus decreed “that all the world should be taxed” (Luke 2:1–3) or “registered” for taxation (NKJV). Historically, when Augustus rose to power, Rome entered *Pax Romana*, which refers to two hundred years of “Roman Peace.” Rome’s “glory” had reached its peak. Augustus’s decree then brought Joseph and Mary to Bethlehem where Jesus was born (see Luke 2:4–5).

The prophecy’s application to Augustus’s long reign is challenged by the clause “within few days he shall be destroyed.” However, the Scriptures refute this argument. Job spoke similarly of the length of man’s life; he said, “Man that is born of a woman is of *few days* and full of trouble” (Job 14:1, emphasis mine). Daniel was saying, when Augustus was “destroyed,” or “broken” as the Hebrew word is translated in Daniel 11:22, his life was but a “few days.” That man’s life is considered this way in the Bible is also confirmed by Jacob’s words to Pharaoh:

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: *few and evil have the days of the years of my life been*. . . . And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. (Genesis 47:9, 28, emphasis mine)

Although Jacob died at 147 years, he considered his life but a few days, and though Augustus’s reign is considered long, it was short in heaven’s estimation (compare 2 Pet. 3:8). Augustus died on August 19, AD 14, a month before his seventy-sixth birthday. His life was shorter than Jacob’s and only a “few days” to the Lord. The last phrase says that Augustus died “neither in anger, nor in battle,” which is historically accurate.

Tiberius Caesar (Daniel 11:21–22)

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. (Dan. 11:21–22)

The prophecy next speaks of a “vile” person who would “stand up” in Augustus’s “estate”; that is, he would take Augustus’s “place” as ruler of Rome (margin). As shown in the previous section, this leadership transition does not introduce another kingdom. It identifies Rome’s next ruler. This ruler also did not take the throne by military force; he came in “peaceably.”

The only ruler that fits Daniel’s description is Tiberius. Before Augustus died, he named Tiberius to succeed him. And though Tiberius assumed the imperial authority after Augustus died, he refused to accept the throne for some time. After long pleading and “flatteries” from the senate and people, however, he finally conceded. The historian Suetonius wrote, “At last, as if forced to it, and complaining of the miserable and burdensome service imposed upon him, he accepted the

government.”⁸¹ Tiberius took the title of Princeps on September 18, AD 14, when the Senate convened for that purpose.

In Daniel 11:21 of the New King James Bible, the prophecy says a “vile person” would “stand up” in Augustus’s place, and verse 22 says many would be “swept away” and “broken” with “the force of a flood” from “before him.” The vile Tiberius must cause the death of many people, and Suetonius again confirms the prophecy’s accuracy:

Not a day passed without the punishment of some person or other. . . . The information of any person, without exception, was taken; and all offences were capital, even speaking a few words, though without any ill intention. . . . Many persons, when summoned to trial, stabbed themselves at home, to avoid the distress and ignominy of a public condemnation, which they were certain would ensue. Others took poison in the Senate house. The wounds were bound up, and all who had not expired, were carried, half-dead, and panting for life, to prison. Those who were put to death, were thrown down the Gemonian stairs, and then dragged into the Tiber.⁸²

After describing the works of that “vile person,” the prophecy brings us to the last phrase of verse 22, which is central to understanding Daniel 11. The “prince of the covenant” was “broken” during Tiberius’s reign. Many Bible passages prove this person was Jesus Christ. David, in one of his Messianic Psalms, described Jesus’s dying experience saying, “Reproach hath *broken* my heart” (Psalm 69:20, emphasis mine). Daniel 9 also calls Jesus “Messiah the Prince” and says He would “confirm the covenant with many” and be “cut off” (Dan. 9:25–27). Other passages also show that Jesus is the Prince who mediates His covenant from the heavenly sanctuary (see Dan. 10:21; Acts 3:15; 5:31; Heb. 8:6–13; 12:24; 13:20).

Not only is “the prince of the covenant” identified in Daniel 9, it dates His appearance and crucifixion. Of the seventy weeks (490 days) mentioned in the prophecy, sixty-nine weeks (483 days) bring us to “Messiah the Prince” (Dan. 9:24–25). The only way 483 prophetic days could reach Messiah’s appearance is to use the year-day principle; that is, we must apply a literal year for each prophetic day mentioned.⁸³ That prophetic period began “from the going forth of the commandment to restore and to build Jerusalem.” Ezra the priest recorded the commandment that allowed the Jews to rebuild their city and establish a local government. That command is described as a threefold decree:

And the elders of the Jews builded [the temple], and they prospered . . . And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. (Ezra 6:14)

81 C. Suetonius Tranquillus, *The Lives of the Twelve Caesars: Tiberius Nero Caesar*, translated by Alexander Thomson, vol. 3, ch. XXIV, see <https://www.gutenberg.org/cache/epub/6388/pg6388.html> (accessed March 11, 2021).

82 C. Suetonius Tranquillus, *The Lives of the Twelve Caesars: Tiberius Nero Caesar*, translated by Alexander Thomson, vol. 3, ch. LXI, see <https://www.gutenberg.org/cache/epub/6388/pg6388.html> (accessed March 11, 2021).

83 See Chapter 10: The Time of the End, The 1260 Years.

Cyrus published the original decree “in the first year” of his reign (Ezra 1:1–4), Darius made the second decree (Ezra 6:1–12), and Artaxerxes issued the last decree in 457 BC (Ezra 7:11–26).⁸⁴ Artaxerxes’s decree is unique in that it provided for a local government in Judah:

And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. (Ezra 7:25)

The seventy weeks began in the fall of 457 BC when Ezra the priest and the Jewish people, responding to Artaxerxes’s decree, returned to Jerusalem and began to “set magistrates and judges” over Judah. The 483-day prophetic period brings us to the beginning of Jesus’s ministry. If we start in the fall of 457 BC and add 483 literal years, we end in the fall of AD 27 when Jesus was anointed. Messiah means “anointed one.”⁸⁵ Jesus was “anointed . . . with the Holy Ghost” at his baptism and began preaching, “The time is fulfilled” (Acts 10:38; Mark 1:9–15; see also Luke 3:21–22). He was referring to the end of Daniel’s 483 years.

In another place, the Bible specifically dates Jesus’s baptism “in the fifteenth year of the reign of Tiberius Caesar” (Luke 3:1, 21–22), which began in the fall of AD 27. Using the Jewish calendar, Tiberius’s first year lasted about a month. His second year began on New Years day, Tishri 1 (sometime in October), AD 14. His fifteenth year started on Tishri 1, AD 27. Jesus was baptized and started His ministry shortly after that, and Daniel’s last prophetic “week” then began. Three and one-half years later, “in the midst of the week,” in the spring of AD 31, He was “cut off” by crucifixion (Dan. 9:26–27). The seventy-week prophecy ended three and one-half years later, in the fall of AD 34.

Tiberius reigned until his death in AD 37. The crucifixion of “Messiah the Prince,” “the prince of the covenant,” clearly happened during Tiberius’s reign. He is the “vile person” mentioned in the prophecy. The prophecy, therefore, focuses on well-known events in the lives of three Caesars to lead us to the cross and Jesus’s work in making a covenant for humanity.

The Covenant of the Prince

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (Heb. 8:10–12)

After “the prince of the covenant” is “broken” in Daniel 11:22, the prophecy mentions the holy covenant under attack in verses 28 to 32. Rome’s opposition to God’s covenant and His people continues through Daniel’s final conflict. Those who keep His covenant are victors over sin and are

⁸⁴ See Siegfried H. Horn and Lynn H. Wood, *The Chronology of Ezra 7*, Review and Herald Publishing Association, 1953.

⁸⁵ See James Strong, *Strong’s Exhaustive Concordance: Hebrew and Chaldee Dictionary*, 1890, word 4899; and Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 603, word 4899.

finally delivered from the northern king (see Rom. 11:27; Dan. 12:1). A basic knowledge of Jesus's covenant is therefore needed to unfold the rest of Daniel 11.

The Bible speaks of two contrasting covenants that God made with His people. The first, or old covenant, was made with Israel at Sinai. That covenant was based on God's law: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone" (Deut. 4:13). God's commandments express His will for humanity, but that first covenant could not make people obedient to Him (compare Heb. 10:4).

Before speaking His commandments to the Israelites, the Lord reminded them how *He* delivered them from Egyptian slavery. Then He said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (Exod. 19:5). The Lord wanted them to see their inability to obey His law. They would then turn their hearts to Him and, through faith, receive power to obey the commandments He was about to speak.

In Deuteronomy 5, Moses reiterated the giving of the law at Sinai and he repeated the people's words to him after they heard the Lord speak: "Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it" (Deut. 5:27). The people were terrified when they heard the Lord speak His commandments (see Exod. 20:18–19; Heb. 12:20–21). Being actuated by the fearful sight, they promised obedience, a promise He did not require.

After hearing the people's response, the Lord acknowledged their willingness to obey (Deut. 5:28), but He knew their promise would fail. He then lamented to Moses about their impure hearts: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" (Deut. 5:29). Failing to recognize their inability to obey because of their selfish hearts, the Israelites later repeated their intentions, offered sacrifices, and willingly covenanted with the Lord (see Exod. 24:3–8).

Speaking about the failure of this covenant to bring obedience, the apostle Paul said the "fault" was with the people (Heb. 8:7–8). He then said the Lord would "make a new covenant" with them. This new and "better covenant," which Jesus administers from heaven, "was established upon better promises" (Heb. 8:6). Like the old covenant, this new covenant is based on God's law, but the Lord makes the promises, not His people. He said, "I will put my laws into their mind, and write them in their hearts" (Heb. 8:10). With God's law of selfless love in their hearts, people will naturally obey.

This new covenant has two phases (see Heb. 10:15–17). The first part of the new covenant is fulfilled in God's people when they accept Jesus as their Lord and Savior and daily walk by faith with Him. He writes His laws in their hearts and they "delight" to do His will (Psalm 40:8). They are forgiven, accepted of God, and cleansed of sin: "In the better covenant we are cleansed from sin by the blood of Christ."⁸⁶ Once people are cleansed, the Lord then promises to forget their sins:

86 Ellen White, *The Seventh-day Adventist Bible Commentary*, Review and Herald Publishing Association, vol. 7, p. 931.

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (Heb. 8:11–12)

The new covenant's second part joins the first part in the investigative judgment. This final work removes the marks of sins from heaven's records and the stains of sins from people's hearts to be "remember[ed] no more." The thoughts, feelings, and emotions of their sinful experience will cease. When the new covenant is complete, God's people will never sin again:

Thus will be realized the complete fulfillment of the new-covenant promise: "I will forgive their iniquity, and I will remember their sin no more." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Jeremiah 31:34; 50:20. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem." Isaiah 4:2, 3.⁸⁷

Through Christ's covenant, His people will attain victory over all sin, and they will be pardoned and sealed.

Obedience to God's law is the central issue of the great controversy between Christ and Satan. When Satan first rebelled in heaven, he made bold claims about God's government:

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned.⁸⁸

Before leaving heaven, Satan declared God's law was impossible to obey and must be fixed to allow transgression. After being cast to Earth for his rebellion (see Rev. 12:9), Satan deceived Eve who then convinced Adam to join her in transgressing God's law (see Gen. 3). When they fell, Satan was pleased and claimed his arguments were right: "When men broke the law of God, and defied His will, Satan exulted. It was proved, he declared, that the law could not be obeyed; man could not be forgiven."⁸⁹ Satan claimed victory in his conflict with the Creator and was certain God would make provision for Adam and Eve—to somehow amend His law and save them from its penalty. Satan further reasoned that God would then have to pardon him and the fallen angels:

If he could in any way beguile them to disobedience, God would make some provision whereby they might be pardoned, and then himself and all the fallen angels would be in a fair way to share with them of God's mercy.⁹⁰

87 Ellen White, *The Great Controversy*, p. 485.

88 Ellen White, *The Desire of Ages*, p. 761.

89 Ellen White, *The Desire of Ages*, p. 761.

90 Ellen White, *Signs of the Times*, Jan. 16, 1879.

Satan's use of deception to get Eve to disobey God's command was not proof that His law could not be obeyed. The Lord firmly rejected Satan's claim, and He revealed that He would atone for people's sins and restore them to obedience (see Gen. 3:15; 1 John 3:8–9). Satan was astonished, and he recognized that his rebellion would finally be crushed and he and his followers destroyed. The controversy on Earth had begun, and God intended to expose Satan's principles and vindicate His law:

The heavenly universe must see worked out the principles which Satan declared to be superior to God's principles. God's order must be contrasted with Satan's order. The corrupting principles of Satan's rule must be revealed. The principles of righteousness expressed in God's law must be demonstrated as unchangeable, perfect, eternal.⁹¹

Satan must keep people sinning to guarantee his existence. Though Jesus kept His law, Satan claims that it is impossible for people to obey Him: "Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts."⁹² Everything that Satan has done since his expulsion from heaven has been to prove his claim that obedience to God's law is impossible. When the Lord finishes His covenant in His people and they prove Satan wrong by obeying His commandments, Satan's rebellion will be over and his existence will be pointless. Christ can then return for His people:

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.⁹³

Although Satan can now tempt people to place their hearts on things of the world, he cannot change believers' hearts against their will. He must use a different method to deceive God's people into transgressing His commandments and, in so doing, to reject His holy covenant. *Satan must convince people that the Lord changed His law.* Then, while God's people think they are doing right, they will actually support his rebellion. Referring to well-known historical events, the following verses of Daniel 11 identify this attack on the covenant.

91 Ellen White, *Review and Herald*, Sept. 7, 1897.

92 Ellen White, *The Desire of Ages*, p. 24.

93 Ellen White, *Christ's Object Lessons*, p. 69.

Chapter 4: The Cross and Prophecy

For a few moments the Son of God stands upon Mount Olivet, expressing the intense yearning of his soul that Jerusalem might repent in the last few moments before the westering sun shall sink behind the hill. That day the Jews as a nation would end their probation.⁹⁴

After Rome overthrew Antiochus and subdued Palestine (see Dan. 11:16), the prophecy describes three of the Caesars who ruled the Roman Empire: Julius, Augustus, and Tiberius. It mentions well-known events in the lives of these three Caesars, which enabled us to identify “the prince of the covenant” in Daniel 11:22 as Jesus Christ. His crucifixion, as implied there, divides Daniel 11 into two parts. That event is the point of transition in Daniel 11 between the Jewish era and the Christian era.

Many believe Daniel 11 continues prophesying about events surrounding the literal Jewish nation. If true, there would be no need to introduce Christ’s crucifixion in verse 22. Jesus’s death there indicates a transition to an undeniable Christian focus in some of the following verses (see Dan. 11:32–35, 44). To understand the rest of Daniel’s prophecy then, we need the Christ-centered approach that the apostles had (see Acts 2:14–21; 3:24–26; 8:26–35; 10:38–43; etc.). New Testament principles are key to understanding Old Testament prophecies which refer to people, places, events, and other things after Jesus’s crucifixion.

This Christ-centered approach to Old Testament prophecy is rarely taught and is not clearly recognized by Christians today. As we try to understand end-time prophecy, “It is essential for a Christian to discover the principles and procedures according to which Christ and His apostles understood and expounded the writings of Moses, the Psalms, and the Hebrew prophets.”⁹⁵ And as Dr. LaRondelle further warned, to reject these “principles and procedures” could destroy our Christian faith:

A Christian would deny his Christian faith and Lord if he reads the Old Testament as a closed entity, as the full and final message of God for Jews irrespective of the cross and resurrection of Jesus, the Messiah, and apart from the New Testament explanation of the Hebrew writings.⁹⁶

The common method of continuing a Middle East, geographical focus after Daniel 11:22 ignores the significance that Christ’s crucifixion has on prophetic interpretation. The New Testament places Old Testament prophecies fulfilled after the cross into a Christian context and time-frame. The apostles moved from a geopolitical view of prophecy to a Christ-centered approach that illuminated a previously unknown thread of truth the Jews never considered. Like the Jews, however, most Christians today deny that Christ’s crucifixion affects apocalyptic prophecy. Before we can interpret the rest of Daniel 11 then, we must examine a few New Testament principles.

94 Ellen White, *Signs of the Times*, Feb. 27, 1896.

95 Hans K. LaRondelle, *The Israel of God in Prophecy, Principles of Prophetic Interpretation*, Andrews University Press, 1983, p. 8.

96 Hans K. LaRondelle, *The Israel of God in Prophecy, Principles of Prophetic Interpretation*, Andrews University Press, 1983, p. 8.

Typology and Prophecy

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. (1 Cor. 10:6, 11)

To understand Daniel 11:23–45, we must recognize typology and its relation to prophecy. Typology is the most used form of Bible prophecy. It links past peoples, places, things, and events, called *types*, to corresponding future ones, called *antitypes*. Types and antitypes use similar language, but are usually fulfilled under different circumstances. Types generally happened in ancient times through national Israel, and their antitypes fulfill in the Christian era through Christ and His church. Therefore, as the prophecies move past Christ’s crucifixion, they naturally transition from type to antitype.

Typology appears in many Bible passages. The apostle Paul said Adam was a “figure” of Jesus whom he antitypically calls “the last Adam” (see Rom. 5:12–19; 1 Cor. 15:45–50). Though literal, Paul contrasts the two Adams as “natural” and “spiritual,” and “earthly” and “heavenly.” The serpent that Moses “lifted up . . . in the wilderness” typified Jesus “lifted up” on the cross (John 3:14). The “three days and three nights” that Jonah was “in the whale’s belly” also typified the “three days and three nights” that Jesus was “in the heart of the earth” after His crucifixion (Matt. 12:40). And Noah and his family’s salvation “by water” was a “figure [or type] whereunto even baptism doth also now save us” (1 Pet. 3:20–21).

The Jewish sanctuary is the most detailed typological system mentioned in the Bible. The apostle declared that the ancient sanctuary was a “pattern” of “the true tabernacle” shown to Moses “in the mount” (Heb. 8:2, 5). The articles in the earthly sanctuary were types of those in heaven. The “candlestick of pure gold,” the “altar of incense,” and the “ark of the testimony” were obvious types of the “golden candlesticks,” the “golden altar,” and the “ark of his testament” seen in heaven (Exod. 25:31–39; 30:1–7, 27; 25:10–22; Rev. 1:12; 8:3; 11:19).

Every sacrificial animal mentioned in Scripture typified the sacrifice of Jesus, “the Lamb of God” (John 1:29), and the annual Jewish feasts typified events in the Christian era. The feasts held in the spring typified events in the days of Jesus and the early church. The Passover, the Feast of Unleavened Bread, the Feast of Firstfruits, and the Feast of Weeks (Pentecost) had their antitypical fulfillment early in the Christian era (Lev. 23:5–11, 15–21; Num. 28:16–18; Deut. 16:9–10; John 19:31; Acts 2:1–3; 1 Cor. 5:7, 15:20).

Similarly, the fall festivals, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles, have their antitypical fulfillment near the end of the Christian era (see Dan. 8:14; Zech. 14:16–19; Rev. 8:6–20:6). Seventh-day Adventists still believe and teach that the antitypical Day of Atonement began on October 22, 1844. Typology is, therefore, a prophetic pillar of God’s remnant church.

Not only were sacrifices and feasts types of things during the Christian era, but the priests officiating in the earthly sanctuary were types of Jesus and His work as “high priest” in the antitypical, heavenly sanctuary after His ascension (Heb. 8:1–5; 9:24). When God’s glory left the earthly temple desolate at Jesus’s crucifixion (see Matt. 23:38; 27:50–51), the way was then open for Him to minister in heaven.

Jesus's heavenly ministry is central to Revelation. We see Him there as the "Son of Man" walking among the "seven golden candlesticks," as the slain "Lamb" standing "in the midst of [the Father's] throne," and as an "angel" offering incense at the "golden altar" (Rev. 1:12–13; 5:6; 8:3).

Furthermore, though Scripture sometimes mentions types and antitypes together, such as "the first man Adam" and "the last Adam" (1 Cor. 15:45), it often describes antitypes alone. When types are missing, other literary clues may indicate antitypes. In the phrase "the Lamb of God" (John 1:29), "of God" indicates that "the Lamb" has greater antitypical importance than typical sacrificial offerings. And in the phrase "when the day of Pentecost was fully come" (Acts 2:1), "was fully come" indicates antitypical fulfillment of the typical Feast of Weeks.

Although Old Testament literary clues are less obvious, there are clues we should not ignore. Use of ancient, Middle East language to describe peoples, places, things, and events in end-time prophecy signals antitypical fulfillment. The mention of extinct nations, dead people, ancient geography, and outdated military equipment, like horses, chariots, swords, and spears, are literary clues that antitypes are intended (see Joel 2:4–5; 3:2, 9–10, 19; Rev. 2:20; 17:1–5). These antitypical signals cannot be ignored.

Many dissimilarities often exist in typology. A single word or phrase may link an antitype to its type. Although Jesus's time in the grave was similar to Jonah's time in the whale's belly, Jesus did not evade his mission, was not swallowed by a whale, and did not preach to Nineveh (see Jonah 1:3, 17; 3:4). Thus, antitypes may have many dissimilarities and usually exist in different contexts and historical time-frames than the types they fulfill.

Moreover, "Jews" are mentioned in the prophecy of the seven churches of Revelation (Rev. 2:9; 3:9, compare Rom. 2:25–29). This mostly literal prophecy contains some obvious typological terms: "Balaam," "Balac," "Jezebel," "temple," and "new Jerusalem" (Rev. 2:14, 20; 3:12). These terms give evidence that the Jews mentioned in this prophecy are antitypical, not ethnic. However, context (messages to the seven churches) and time-frame (during the Christian era) are the primary indicators that these Jews are antitypical. At times, ancient, Middle East language in a Christian context and time-frame are the only indicators prophecy students have that antitypes are intended.

The sanctuary's cleansing in Daniel 8:13–14 is an example of antitypical fulfillment in an Old Testament prophecy. Having only a Christian context and time-frame, the Millerites believed Jesus would *leave* the most holy place of the heavenly sanctuary and return to cleanse the Earth by fire in 1844. Though disappointed in their prophetic hope, some Advent believers reexamined the types and reasoned that Christ *entered* the most holy place of the heavenly sanctuary at the end of the twenty-three hundred days to cleanse it. Thus, the Millerites and early Adventists recognized that Daniel 8 goes beyond symbolism and uses antitypes to reveal some of the peoples, places, things, and events during the Christian era.

Going further than Daniel's other prophecies, Daniel 11 drops the symbolism and begins by describing literal events in the Middle East. After verse 22, the prophecy continues using Palestinian terms, but they are used in a Christian context and time-frame. Interestingly, it also mentions outdated military

equipment and extinct nations: “The king of the north shall come against him . . . with chariots, and with horsemen, . . . but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon” (see Dan. 11:40–41). As Daniel 8 uses typology, the prophetic language after Daniel 11:22 indicates that many of the peoples, places, things, and events mentioned are antitypical.⁹⁷

Because all end-time prophecies have a Christian context and time-frame, we must conclude that all of them concern God’s church, the antitypical “Israel of God” (Gal. 6:16), not national, ethnic Israel. Accordingly, Ellen White applies *all* end-time prophecies to the church. She never applies them to national Israel.

The Israel of God

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. (Rom. 11:25–27)

Israel has a deeper meaning than we usually recognize. The first time we see Israel mentioned in the Bible is when Jacob struggled with the Lord, seeking forgiveness of his sins and protection from his brother, Esau (see Gen. 32:24–30). Because he refused to let the Lord go, he received the name Israel, meaning “a prince of God” (Gen. 32:28, margin), “he strives with God,”⁹⁸ or “El persisteth, persevereth.”⁹⁹ Jacob’s night of persevering struggle, because of His sins, became a night of victory, and His new name reflected his victorious experience. Jacob’s descendants then inherited this name and were called “the children of Israel,” or just “Israel.”

When He was about to deliver Jacob’s descendants “out of Egypt,” the Lord instructed Moses to tell Pharaoh, “Israel is my son, even my firstborn” (Exod. 4:22–23; Hos. 11:1). He also referred to Israel as “Jacob whom I have chosen, the seed of Abraham my friend” (Isa. 41:8). The New Testament later applies this language to Jesus, the real, antitypical “Prince of life” (Acts 3:15) who persevered and overcame on our behalf. He is the “son” called “out of Egypt,” the “firstborn of every creature,” and Abraham’s “seed” (see Matt. 2:13–15; Gal. 3:16; Col. 1:15). Jesus is the victorious Prince of God, the one true Israelite.

In a broader sense, Israel refers to God’s covenant people. According to Paul, not all Jacob’s descendants were part of Israel: “For they are not all Israel [victors over sin], which are of Israel [descendants of Jacob]” (Rom. 9:6). The apostle also said the Jew “is one inwardly” and not necessarily of Jewish lineage (Rom. 2:28–29). Although Israel is the name of the Jewish nation that descended

97 Some have argued that my use of *typology* is not technically correct. I am describing Daniel’s last prophecy from a biblical standpoint which may not accord perfectly to theological concepts. Since I am not educated in theology, I have done my best from my limited background and will let the theologians figure out their technical terms. Perhaps they can improve on what I have done.

98 Ronald R. Youngblood, *Nelson’s New Illustrated Bible Dictionary*, Thomas Nelson Publishers, 1995, p. 612.

99 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 975, word 3478.

from Jacob, it more correctly identifies a special people group who strive and persevere with God and overcome their sins as Jacob did. Indeed, the apostle later reveals that Israel refers to the covenant people who have Jacob's victorious experience:

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. (Rom. 11:26–27)

Though Jacob was Isaac's son and Abraham's grandson (Gen. 21:2–5; 25:24–26), his name in Romans 11 refers to God's covenant people. In Romans 9, the apostle similarly speaks of Abraham's descendants: "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called" (Rom. 9:7). Abraham's promised "seed" are not ethnic Israelites, but "the children of the promise are counted for the seed" (Rom. 9:8; see also Gal. 3:29). Although Ishmael and Isaac were both Abraham's children, Isaac was the promised child and typifies God's covenant people.

Ishmael typifies "the children of the flesh"; he represents all unbelievers. Paul says, "These are not the children of God" (Rom. 9:8). The believing Gentiles, whom the Lord calls "my people," and a faithful Jewish "remnant" are all God's covenant people (Rom. 9:23–27). These believers receive the promise of obedience through "the faith of Jesus Christ" (Gal. 2:16; see also Rom. 4:13; 9:30–33; Gal. 3:24–29). Only those who persevere like Jacob, who are *victors over sin through faith*, are God's covenant people. They are the Israel of God, which includes people of every national and ethnic group on Earth.

Paul refers to this Israel in Romans 11 as an olive tree with branches representing Jewish and Gentile believers. Although the tree began with Abraham and his descendants and is called "their own olive tree" (Rom. 11:24), the tree never represented the Jewish nation. All unbelieving Jews were "broken off" and separated from that tree (Rom. 11:17–20). Only Jews and Gentiles who overcome through faith, as Abraham and Jacob did, are part of that tree.¹⁰⁰ Paul then says, when the "fulness of the Gentiles" are grafted in, that "all Israel shall be saved" (Rom. 11:20–26). Thus, *Paul recognized all Jew and Gentile believers as Israel*.

Furthermore, the church does not replace Israel: "The Church is the continuity of the Old Testament Israel of God."¹⁰¹ The Christian church is the continuation, enlargement, and completion of the Jewish "church in the wilderness" (Acts 7:38). The church is God's faithful Israel that began with Abraham and his descendants and continues until Christ comes.¹⁰² Like Jacob, God's last day people persevere until they are victors over sin and are finally saved (see Matt. 10:22; 24:13; Mark 13:13; Luke 21:19; Rev. 14:12). As Dr. LaRondelle further reveals, apocalyptic prophecy recognizes only one Israel:

¹⁰⁰ See Ellen White, *The Acts of the Apostles*, pp. 377–378.

¹⁰¹ Hans K. LaRondelle, *The Israel of God in Prophecy, Principles of Prophetic Interpretation*, Andrews University Press, 1983, p. 210.

¹⁰² Compare Ellen White, *The Great Controversy*, p. 640.

The biblical focus of prophecy is never on Israel as a people or a nation, as such, but on Israel as the believing, worshiping, covenant people, as the messianic community. . . . In the New Jerusalem there is no separation or compartmentalization of Israel and the Church.¹⁰³

The geographical focus on national Israel before Christ's crucifixion was necessary because *God's believing children were mostly ethnic Israelites living in Palestine*. However, a separation between spiritual and national Israel was inevitable. When Stephen, "a man full of faith and of the Holy Ghost" (Acts 6:5), was brought before the Jewish council for his faith, he rehearsed their fathers' works from Abraham's day, calling them "our fathers" (see Acts 7:2–50). When they rejected his testimony during the council, he proclaimed, under the influence of the Holy Spirit, the divine rejection of the Jewish nation:

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as *your fathers* did, so do ye. Which of the prophets have not *your fathers* persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it. (Acts 7:51–52, emphasis mine)

When Stephen said "your fathers," he revealed the divine rejection of national Israel that had killed "the prophets" and murdered "the Just One." He proclaimed that the Jewish nation closed their probation by crucifying the Messiah. Hearing this, the unbelieving Jews "were cut to the heart" and "stoned Stephen, calling on God" (Acts 7:54–60). The end of Daniel's seventy week prophecy had come (see Dan. 9:24–27). God's believing children, the Israel of God, were then "scattered abroad" and went "every where preaching the word" (see Acts 8:1, 4).

When Jerusalem was destroyed in AD 70, the remaining Jews were also "led away captive into all nations" (Luke 21:24). Though some ethnic Israelites returned to Palestine and became a nation again in AD 1948, the Jewish nation still rejects Christ and will never be reconciled: "I saw that God has forsaken the Jews as a nation."¹⁰⁴ "The Jewish nation who rejected Christ committed the unpardonable sin."¹⁰⁵ And, "Henceforth the Jewish nation, as a nation, was as a branch severed from the vine . . . without a Saviour!"¹⁰⁶ End-time prophecies only speak of spiritual Israel.

God's believing children will remain scattered throughout the nations until the final gospel proclamation is given (see Matt. 24:14; Acts 1:8). They will then be gathered and "caught up together . . . in the clouds, to meet the Lord in the air" at His coming (1 Thess. 4:16–17; see also Joel 3:1–2, 7; Zeph. 3:18–20; John 10:16; Rev. 18:4), and they will be taken to live in New Jerusalem for one thousand years (see John 14:1–3; Heb. 11:10; 12:22–24; Rev. 20:4). Israel will then have been gathered as a nation.

103 Hans K. LaRondelle, *The Israel of God in Prophecy, Principles of Prophetic Interpretation*, Andrews University Press, 1983, p. 209.

104 Ellen White, *Spiritual Gifts*, vol. 1, p. 107.

105 Ellen White, *The Youth's Instructor*, Aug. 8, 1895, par. 3.

106 Ellen White, *The Youth's Instructor*, Feb. 1, 1900, par. 13.

The Holy City Jerusalem

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. (Matt. 23:37–38)

Jesus’s mission in His incarnation was to “magnify the law” (Isa. 42:21), to save people “from their sins” (Matt. 1:21), and to establish His “church” through faith in Himself, the “Rock” (Matt. 16:18; 1 Cor. 10:4). Before His crucifixion, Jesus lamented that Jerusalem’s citizens would not be reconciled. Most refused the salvation offered and continued in their rebellion. Jesus then said, “Behold, your house is left unto you desolate.” Calling it “your house,” Jesus abandoned the earthly sanctuary.

Daniel also said Jesus’s death would cause “the sacrifice and the oblation to cease” (Dan. 9:27). When He died in the spring of AD 31, the Bible says, “The veil of the temple was rent in twain from the top to the bottom” (Mark 15:38). The torn veil signified the end of God’s acceptance of sacrificial offerings in an earthly temple. The antitypical Lamb had been slain and the new covenant confirmed.

Daniel’s prophecy further says that probation for the Jews and their “holy city” would end at the close of the seventy weeks prophecy (Dan. 9:24).¹⁰⁷ In Matthew 24:15, Jesus was referring to Daniel’s prophecy about Jerusalem being surrounded by the armies of the “abomination of desolation” (see also Luke 21:20). However, he did not say Jerusalem’s probation would extend beyond Stephen’s death in AD 34; neither did He indicate that it would have prophetic focus after its probation ended. Just as people in Noah’s day were destroyed *after* their probation ended (see Gen. 7:10), Jerusalem could not be destroyed until *after* its probation ended. Ellen White spoke of this delay:

For nearly forty years after the doom of Jerusalem had been pronounced by Christ Himself, the Lord delayed His judgments upon the city and the nation. . . . The command had gone forth, “Cut it down; why cumbereth it the ground?” (Luke 13:7) but divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ.¹⁰⁸

Jerusalem’s destruction in AD 70 proves *its probation had previously ended*. The forty-year delay gave the apostles time to present the gospel’s saving truth to those Jews still in darkness. However, Daniel tells us that the Lord would eventually allow pagan Rome to destroy Jerusalem: “The people of the prince that shall come *shall destroy the city and the sanctuary*” (Dan. 9:26, emphasis mine).

Jesus warned His followers to flee when they saw the army of the idolatrous Roman “abomination of desolation” standing in the holy area outside the city (Matt. 24:15–16, see also Mark 13:14; Luke 21:20–21). Only those who fled when they saw the Roman army gathering around Jerusalem would be saved. Yielding Jerusalem to Satan’s evil designs was a righteous act by an offended God. Consider Daniel 9:27 again:

¹⁰⁷ Compare Ellen White, *Review and Herald*, March 10, 1896, par. 2: “Mercy was extended to them, and their probation was lengthened, until three years and a half after the death of Christ.”

¹⁰⁸ Ellen White, *The Great Controversy*, p. 27.

And he [Jesus] shall confirm the covenant with many for one week: and in the midst of the week he [Jesus] shall cause the sacrifice and the oblation to cease [at His crucifixion], and with the abominable armies [pagan Rome] he [Jesus] shall make it [Jerusalem and its temple] desolate, even until the consummation [its complete destruction], and that determined shall be poured upon the desolate [the Jews, or the desolator, the Romans]. (Dan. 9:27, margin)

Jesus's reference to Daniel's prophecy was to awaken His disciples to the reality of the danger of remaining in Jerusalem. He wanted to convert the Jews and spare His followers, but Jerusalem and its temple must be destroyed because the Jews crucified Christ. When the Roman army besieged the city, "Not one Christian perished in the destruction of Jerusalem."¹⁰⁹

There is no evidence in Daniel 9 or in Jesus's words that earthly Jerusalem and its temple would remain central to the prophecies until the end of time. That Jesus refers to Jerusalem's destruction speaks against it. The facts disprove a Jerusalem-centered, Middle East prophetic focus. After Christ's crucifixion is mentioned in Daniel 11:22, the prophecy shifts away from earthly Jerusalem, which is no longer holy:

The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven.¹¹⁰

Ellen White speaks of the territory where Jerusalem sits as needing cleansing "by the purifying fires of heaven" before it can be considered holy again. That will happen when the Earth is recreated and New Jerusalem descends:

But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ. . . . When the sin-cursed earth is purified from every stain of sin; when the Mount of Olives is rent asunder, and becomes an immense plain; when the holy city of God descends upon it,—the land that is now called the Holy Land will indeed become holy.¹¹¹

When end-time prophecies mention Jerusalem, they always refer to New Jerusalem and its citizens (see Joel 2:1; 3:16–17; Rev. 3:12; 14:1; 20:9; 21:2). This is the same city Abraham sought and Jesus prepared with homes for His followers (see Heb. 11:10, 13–16; John 14:2–3). In the apostle's doctrine, Jesus's followers are inhabitants of that heavenly city:

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (Heb. 12:22–24)

109 Ellen White, *The Great Controversy*, p. 30.

110 Ellen White, *Review and Herald*, July 30, 1901, par. 2.

111 Ellen White, *Review and Herald*, June 9, 1896, par. 4.

Notice that heavenly, New Jerusalem links to God’s people, the new covenant, and Jesus’s sacrifice and ministry. Daniel 11 also transitions from type (old covenant, earthly Jerusalem and temple, animal sacrifices and priesthood, and local, national Israel) to antitype (new covenant, heavenly Jerusalem and temple, Jesus’s sacrifice and ministry, and global, spiritual Israel). Type and antitype cannot be mingled. All end-time prophecies are antitypical. Old Jerusalem has no focus at all. The Middle East will again have geographical significance when God’s people are living in New Jerusalem on Earth after the millennium (see Rev. 20:7–9; 21:2).

A Global Final Conflict

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:21–24)

Speaking to a Samaritan woman, Jesus sought to dispel the common view that worship is tied to a specific location. He said to her, “The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father” (John 4:21). The territory where His people then worshiped was soon to undergo drastic changes. Jesus continued, “The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth” (John 4:23). True worship needs no specific location or national connection.

Jesus then said, “For the Father is seeking such *to worship Him*” (John 4:23, NKJV, emphasis mine). This clause can be translated, “For also the Father seeks such *who worship Him*.”¹¹² The same Greek phrase, “who worship Him,” is translated similarly in the next verse: “God is Spirit, and those *who worship Him* must worship in spirit and truth” (John 4:24, NKJV, emphasis mine). Jesus’s words in John 4:23 tell us that the Father was gathering His true worshipers for a special purpose. They were called out of national Israel to be the nucleus of Christ’s global “church” (Matt. 16:18). Interestingly, the Greek word translated “church” means “called out.”¹¹³

Jesus was crucified a few years after His conversation with the Samaritan woman. Forty days after that, when He was about to ascend to heaven, Jesus commissioned His “called out” followers. He said, “Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:3, 8). He outlined the church’s mission and bid them to start witnessing in Jerusalem and branch out until they encompassed “all the world” (Matt. 24:14).

For three and one-half years after Jesus’s crucifixion, His followers primarily witnessed to those in Jerusalem and Judah. The seventy-week prophecy of Daniel 9 “determined” or “cut off”¹¹⁴ for the

112 George Ricker Berry, *Interlinear Greek-English New Testament*, Baker Book House, 1981, John 4:23, emphasis mine.

113 Joseph Henry Thayer, *The New Thayer’s Greek-English Lexicon of the New Testament*, Hendrickson Publishers, pp. 195–196, word 1577.

114 James Strong, *Strong’s Exhaustive Concordance: Hebrew and Chaldee Dictionary*, 1890, word 2855.

Jewish people and their “holy city” ended with Stephen’s stoning (Dan. 9:24; see also Acts 7:59–60). Jesus’s persecuted followers in Jerusalem were then “scattered abroad throughout the regions of Judaea and Samaria, except the apostles,” and they “went every where preaching the word” (Acts 8:1, 4). Though some continued to witness in Jerusalem, many of Jesus’s “scattered” followers, the “twelve tribes” of Israel, began to witness beyond Palestine as He commanded (James 1:1; Acts 1:8).

After Saul’s conversion and transformation into the apostle Paul, the Lord sent him “far hence unto the Gentiles” to preach the gospel (Acts 22:21; Rom. 11:13). Paul’s preaching often enraged the Jews. Once when they were “filled with envy” at his preaching (Acts 13:45), he boldly rejected Jewish exclusiveness:

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, *we turn to the Gentiles*. (Acts 13:46, emphasis mine)

In preaching to the Gentiles, Paul’s ministry was ultimately to bring “salvation unto the ends of the earth” (Acts 13:47). All the apostles and church leaders eventually recognized that the gospel must be proclaimed to Gentiles in every nation (see Matt. 24:14; Luke 24:47; Acts 15:5–29). The apostle Peter wrote his first epistle “to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1 Pet. 1:1). He later continued, “Ye are a chosen generation, a royal priesthood, an holy nation . . . which in time past were not a people, but are now the people of God” (1 Pet. 2:9–10). Though scattered throughout Earth, Peter calls God’s boundless Israel a “holy nation.”

Paul not only recognized the gospel’s global reach, he revealed that the territory of Abraham and his descendants encompassed “the world” (Rom. 4:13). God gave them the Earth as their possession when they, like Abraham, embraced righteousness by faith. When Gentile believers were brought into the church, they did not move to Jerusalem. Israel’s holy territory expanded to include where they lived, and it continues to expand as the gospel reaches new believers.

As the prophecy progresses through Christ’s crucifixion in verse 22, and we see God’s rejection of national Israel and His “called out” people scattered everywhere, it transitions from typical, Middle East nations to antitypical, spiritual nations (compare Matt. 21:43). Palestinian terms are still used, but they must be understood in a broader, spiritual sense. The glorious land, Israel, Jerusalem, mount Zion, Egypt, Babylon, Libya, Edom, Moab, Ammon, the Euphrates, and Armageddon are some Palestinian terms used in end-time, apocalyptic prophecy that must be interpreted spiritually. The final prophetic events climax in a global conflict of the nations against spiritual Israel and its gospel proclamation (see Matt. 24:8–14; Luke 21:12–19; Rev. 12:17–14:13).

In Revelation, 144,000 “of all the tribes of the children of Israel” are seen standing with the “Lamb” on Mount Zion (Rev. 7:4; 14:1). Though “scattered” throughout Earth, they are pictured in New Jerusalem (James 1:1). In Daniel 11:41, God’s people are attacked in “the glorious land,” and in verse 45, they are surrounded on “the glorious holy mountain” (compare Joel 3:9–17). God’s commandment-keeping people are there under siege but will be delivered when Michael stands for them (see Dan. 11:45; 12:1).

Similarly, at the end of Daniel’s first prophecy, a “stone,” representing Jesus and His followers at the end (see 1 Cor. 10:4; 1 Pet. 2:4–8; Rev. 12:7–11; 14:1), is “cut out of the mountain without hands” (Dan. 2:45). Christ’s enemies and the nations represented in the great image will then be ground “to powder” (Matt. 21:44; see also Zech. 12:3; Rom. 16:20), and the stone will become “a great mountain” and fill “the whole earth” (Dan. 2:35). In Daniel and other prophecies, Jesus destroys all earthly powers and establishes His eternal kingdom on Earth (see Dan. 2:34–35, 44–45; 7:9–10, 13–14, 26–27; 12:1–3; Matt. 5:5; Rev. 21). The final conflict is global.

Mystical Babylon and Spiritual Egypt

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. (Rev. 17:3–5)

Since Israel is recognized in end-time, apocalyptic prophecies as a spiritual, antitypical nation of believers, Babylon and Egypt must be similarly identified (compare Rev. 11:8; 17:5). The kings of these spiritual nations reign over the northern and southern territories, and they must be understood as two spiritually opposing powers linked to Rome. They cannot, however, refer to Middle East nations since spiritual Israel is not limited to that territory.

Moreover, as we move on in Daniel 11, we must remember that it is still speaking of Rome like Daniel’s other prophecies. Since Rome is the last power in those prophecies, the northern and southern kingdoms in Daniel 11 are opposing powers linked to Rome that are identified by spiritual characteristics. At the end, the conflict sweeps in all nations on Earth, but Rome in some form is the northern power that finally attacks God’s people and is destroyed.

As we have seen, north and south are initially geographical terms pointing to specific territories referenced from Jerusalem (see Ezek. 5:5). In Daniel 11:5–16, north and south refer to divisions of Greece with the kings of Babylon and Egypt ruling the territories to the north and south of Jerusalem. Since pagan Rome did not acquire any northern territory when it first defeated Antiochus the Great, it was not then the northern power.

In Psalm 48:2, north refers to “mount Zion . . . the city of the great King.” Since Jerusalem is the geographical reference, north makes no sense if it merely refers to that earthly city. North points to heavenly, New Jerusalem and God’s throne, the ultimate source of justice, righteousness, and truth (see Psalm 89:14; Isa. 16:5; Ezek. 1:4–5, 26; Heb. 1:8–9). Daniel 11 uses this spiritual sense from Psalm 48:2 to portray the northern king as an impostor, a *false* representative of God and His character. Spiritually, the southern king is the opposite, the antithesis; it stands for injustice, unrighteousness, and falsehood.

Although the king of Babylon, the northern ruler, claims to represent the true God, the king of Egypt, who reigns over the South, denies that He exists. Though the Egyptians had many gods (see Num. 33:4; Jer. 46:25), denying Christ's existence is Egypt's main spiritual characteristic (see Exod. 5:2; 1 Cor. 10:1–4). Ellen White recognized this and described spiritual Egypt mentioned in Revelation 11:8 as an atheistic power:

“The great city” in whose streets the witnesses are slain, and where their dead bodies lie, is “spiritually” Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. . . . When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: ‘Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.’ Exodus 5:2, A.R.V. *This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance.*¹¹⁵

As representative of Egypt, Pharaoh boldly expressed an atheistic spirit when speaking to Moses. Egypt must then represent a pagan, atheistic power. In her context, Ellen White was speaking of France during its revolution. France then displayed an atheistic spirit exhibiting injustice, unrighteousness, and falsehood. We cannot, however, apply this characteristic to France alone. For consistency, we must apply this principle throughout the Christian era. Egypt must be a pagan, atheistic power linked to the Roman Empire that existed after Christ's crucifixion, which is implied in Daniel 11:22.

Furthermore, the southern king mentioned in Daniel 11:25 also refers to a power existing between Jesus's death in verse 22 and the rising “abomination” in verse 31. This southern power must be linked to Rome and have Egypt's pagan, atheistic spirit. To follow the prophecy chronologically, we must identify this southern king that was attacked by the rising power mentioned in Daniel 11:23–24. As I will show, pagan Rome logically fits that description.

Pagan Rome had the same atheistic spirit that Pharaoh had. The pagans denied Christ's existence¹¹⁶ and persecuted His followers because the Christians “didn't even seem to practice a recognizable form of religion. In the crucial first couple of centuries at least, they had no shrines or temples, no altars or images, and no sacrificial rites or priesthood.”¹¹⁷ By their words and actions, the pagans denied Christ as surely as Pharaoh did. Like France then, pagan Rome was antitypical, spiritual Egypt, the southern power.

That pagan Rome was spiritual Egypt is further noted in Ezekiel. The Lord said, “Behold, I am against thee, Pharaoh king of Egypt, the great dragon” (Ezek. 29:3). Pharaoh's description as “the great dragon” links him spiritually to pagan Rome. Although “the great dragon” in Revelation 12:9 is identified as “that old serpent, called the Devil, and Satan,” Ellen White gives a secondary interpretation of the dragon in Revelation 12 as pagan Rome:

115 Ellen White, *The Great Controversy*, p. 269, emphasis mine.

116 They did not deny that Christ lived and was crucified, but they denied He was the living God.

117 Larry Hurtado, “When Christians Were Atheists,” *Larry Hurtado's Blog*, <https://larryhurtado.wordpress.com/2016/12/13/when-christians-were-atheists/> (accessed March 11, 2021).

The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which *paganism was the prevailing religion*. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, *a symbol of pagan Rome*.¹¹⁸

The “great dragon” links Egypt and pagan Rome because “paganism was the prevailing religion” that denied Christ’s existence in both. Commentators other than Ellen White believed the dragon symbolized pagan Rome. Uriah Smith noted, “It is not, therefore, without the most conclusive reason that the Roman empire is considered by Protestant commentators generally to be the power indicated by the great red dragon.”¹¹⁹ Interestingly, the return of Greek and Roman paganism during the European Renaissance revived atheistic ideas resulting in the French Revolution.¹²⁰ Ellen White’s classification of France as spiritual Egypt is historically correct, but it only focuses on a short period of spiritual Egypt’s existence.

That pagan Rome was spiritual Egypt, the southern king, after Daniel 11:22 should be clear from the following points: Rome is the last kingdom in all Daniel’s prophecies. Pagan Rome ruled for many centuries after Jesus died. The pagans denied Christ’s existence as Pharaoh did. Pagan Rome is called “the great dragon” as Pharaoh was. Paganism was attacked and removed from the Roman Empire. And finally, revived Roman paganism resulted in the revolution in France, which nation Ellen White called spiritual Egypt. Although pagan Rome was not geographically south of Israel, it was spiritually Egypt, and its rulers were, therefore, the southern kings mentioned in Daniel 11:25–30.

The northern king does not return to the prophecy until verse 40, so we must understand Babylon’s spiritual characteristics to identify the northern king there. Although the Babylonian kings did not deny the Lord’s existence (see Dan. 2:47; 3:28–29; 4:1–3, 37), they usurped His authority and commanded praise and worship of their idols (see Dan. 3; 5:1–4). Ultimately, the Babylonian king will try to usurp God’s throne in “the sides of the north” (Psalm 48:2; Isa. 14:4, 13–14). These and the following points are some characteristics of the northern king mentioned in Daniel 11:40–45.

In Daniel’s day, Nebuchadnezzar, the king of Babylon, reigned over “all the families of the kingdoms of the north” (Jer. 1:15; see also Jer. 25:9; 34:1). He then brought the northern alliance down, swept through Palestine, and overthrew the Jews and the surrounding nations (Jer. 25:9). Though the Jews were taken captive for seventy years by the Babylonian king, God promised Babylon’s destruction and the Jews’ deliverance (see Jer. 25:9–13; 46:27–28; 50–52). To this end, God called Cyrus from “the rising of the sun” to lead the Medes and other kingdoms “from the north” to destroy Babylon (Isa. 41:25; see also Jer. 50:9; 51:27–29; Isa. 44:28–45:13). Cyrus then made a decree to free the Jews from captivity (see Ezra 1:1–4).

Similarly, at the end of Daniel’s last prophecy, spiritual Babylon’s king, who rules over the spiritually northern territories, will sweep through “the glorious land” and many of God’s people “shall be

118 Ellen White, *The Great Controversy*, p. 438, emphasis mine.

119 Uriah Smith, *Daniel and the Revelation*, Review and Herald Publishing Association, 1907, p. 548.

120 I will speak more later of paganism during the Renaissance that resulted in the French Revolution.

overthrown” (Dan. 11:41). In Revelation, this aggressive power is called, “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS” (Rev. 17:5). Mystical Babylon is an alliance of three powers: the dragon, the beast, and the false prophet (see Rev. 16:12–13, 19).¹²¹ Before Jesus returns, it will control all nations (see Rev. 17:18). Ellen White speaks of this spiritual power:

Babylon is said to be “the *mother* of harlots.” By her *daughters* must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. . . . It cannot refer to the Roman Church alone. . . .

Many of the Protestant churches are following Rome’s example of iniquitous connection with “the kings of the earth.” . . . And the term “Babylon”—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.¹²²

Although Ellen White links the term Babylon to the Roman Church, she also says that Babylon “cannot refer to the Roman Church alone.” It includes the daughters of Rome, the Protestant churches. Because the Protestants rejected God’s call to the judgment that began in 1844, they have gradually returned to Rome. And as Nebuchadnezzar became the northern king when he reigned over “all the families of the kingdoms of the north” (Jer. 1:15; 34:1), the pope becomes the northern king when he reigns over the Protestants who are spiritually north. As I will show, the northern king returns to the prophecy when the Protestants yield to the pope by enforcing Sunday observance in America.

The simple difference between the spiritual characteristics of Egypt and Babylon is that the southern kings deny the Lord’s existence while the northern kings acknowledge Him. The southern kings embrace atheism, which is a global force today. Atheistic principles are taught in schools and hold sway over many nations and much of humanity. The northern kings project godliness and will finally usurp God’s place over the various religions and nations of Earth. The southern kings are pagan and the northern kings are papal.

The final conflict between North and South is Satan’s masterpiece to deceive humanity. These two powers are in deadly conflict for world dominion. Satan, “the dragon,” controls both, and he will attempt to sweep all people into these two camps. Only God’s remnant people will escape. In Daniel’s final conflict, the northern king will overthrow the southern power (Dan. 11:42–43); godliness, as portrayed by today’s Protestants, will appear to have vanquished atheism. All religions and nations will then synthesize into a global religio-political system that will move to exterminate God’s people (see Dan. 11:44–45).

121 It may seem to the reader that the dragon cannot be identified with both the northern and southern kings, but the Bible says, “The dragon gave him [the beast] his power, and his seat, and great authority” (Rev. 13:2). Satan then replaced paganism with papalism. He controls both powers but puts them in place at different times.

122 Ellen White, *The Great Controversy*, pp. 382–383.

Chapter 5: God's Sabbath Under Siege

Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun.” This change was not at first attempted openly. . . . But with great subtlety Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ.¹²³

Our world is almost completely controlled by Satan. His perversion of the gospel has convinced most Christians to agree with his lies about God's law. Many Protestants believe His law was changed or canceled when Jesus was crucified, and Catholics claim the popes changed it by their God-given authority. Both are accepting and propagating Satan's deceptions. To counter these, the Lord gave us “a more sure word of prophecy” to expose the apostasy and lead us on the right path (2 Pet. 1:19).

Daniel's prophecies in chapters 2 and 7 indicate that the last kingdom would split into ten divisions. The “toes of the feet” and the “ten horns” are identified as “ten kings that shall arise” from this kingdom (Dan. 2:41–42; 7:7, 24). The ten nations that originally fractured the western Roman Empire were the Heruli, Vandals, Ostrogoths, Alamanni, Visigoths, Franks, Suevi, Burgundians, Anglo-Saxons, and Lombards.¹²⁴ Although changes have occurred throughout Europe, many of the nations occupying the territory of Rome's original ten divisions will continue until God's kingdom is set up at the end (see Dan. 2:44; 7:24–27).

As western Rome began to fragment, another power arose (Dan. 7:8). In Daniel 7, this power is called the “little horn” (Dan. 7:7–8, 23–25). This horn's many characteristics are given. It began small, rose “among” western Rome's ten divisions, became stronger and exercised authority over the others, uprooted three of them, thought to change God's “times and laws,” spoke “great things” against Him, and persecuted “the saints of the most High” for 1260 years (Dan. 7:8, 20–21, 24–25). The rise of this horn indicates that Rome would assume another form—it transitions from pagan to papal.

Daniel 8 also describes the Roman Empire as a “little horn” (Dan. 8:9). Though it does not mention Rome's ten divisions, it does reveal Rome's two phases called “the daily” and “the transgression” (Dan. 8:13). These are described as desolating powers; as in Daniel 7, they represent pagan and papal Rome respectively. Like other early Seventh-day Adventists, James White held this view:

The daily sacrifice and the transgression of desolation represent Rome in its pagan and papal forms. Leaving out the supplied words, the text would read, “The daily, and the transgression of desolation.” These are two desolating powers; first, paganism, then, papacy.¹²⁵

Identified by these two terms, Daniel 8 describes an attack on the pagan “daily” desolation by the papal “transgression” desolation. A religious, political, and military “host” was given to support the corrupt

123 Ellen White, *The Great Controversy*, p. 52.

124 See Alonzo Trevier Jones, *The Great Empires of Prophecy*, Review and Herald Publishing Company, 1898, p. 696.

125 James White, *Bible Adventism*, Sermon 8: The Two Desolations, p. 127.

church that was in “transgression” of God’s law (Dan. 8:11–12). It then made war against the pagan daily desolation and removed it from the Roman Empire. Knowing that paganism did not appeal to Christ’s followers, and that persecution alone would not stop their testimony, Satan worked to clothe his kingdom in the garbs of Christ.

Daniel 11:25–31 likewise says papal Rome would receive an army, attack the pagan, southern king, and gradually, over a 360-year period, remove “the daily” from the empire. The southern king is then missing from the prophecy until verse 40. Verses 28 and 30 also point to papal Rome’s attack on the “holy covenant.” As the papal horn would “think to change” God’s law (Dan. 7:25) and is called “the transgression” (Dan. 8:13), Daniel’s last prophecy reveals this attack as a conspiracy to undermine God’s Sabbath. Military and religious events are described chronologically so we can confirm the interpretation.

Mingled Paganism and Christianity (Daniel 11:23–24)

And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. (Dan. 11:23–24)

Understanding that the powers after verse 22 are spiritual, Daniel 11:23–24 reveals a “league” with Rome. The Hebrew word translated “league” means to “unite, be joined, tie a magic knot or spell, charm.”¹²⁶ Since verse 22 ends with Jesus’s crucifixion by pagan Rome, verse 23 must refer to a joining or uniting of Jesus’s followers with pagans in Rome—a spiritual merging of Christianity and paganism. Ellen White speaks of this union that happened early in the Christian era: “Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism.”¹²⁷

In the first few centuries after Christ, pagan philosophers like Justin Martyr, Clement, and Origen converted to Christianity and mingled their Greek philosophy with Christian theology to form a new Roman religion. Justin Martyr is important to our study because he was the first philosopher to embrace Christianity and teach Christian philosophy. Doctor Schaff says, “He is also the *first* Christian philosopher or the *first* philosophic theologian.”¹²⁸ This new religion that Justin taught was “an approximation between Christianity and the Grecian, but especially the Platonic philosophy.”¹²⁹

Daniel 11:23 says, “And after the league made with him he shall work deceitfully.” Although Justin and his students embraced a form of Christianity, they rejected Christ’s transforming power and worked

126 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, pp. 287–288, word 2266.

127 Ellen White, *The Great Controversy*, p. 43.

128 Philip Schaff, *History of the Christian Church*, Charles Scribner’s Sons Publishers, 1910, vol. 2, chap. XIII, sec. 173, par. 1; emphasis mine.

129 Augustus Neander, *The History of the Christian Religion and Church During the First Three Centuries*, translated from the German by Henry John Rose, Rivington, 1841, vol. II, p. 392.

subtly and deceitfully to mold Christian theology to their wishes. They treated the Bible as a mystical toy and built papal Rome using Greek philosophy. Human wisdom replaced the gospel, and the papal apostasy that Satan was working to develop came to the surface with Justin Martyr.

Just as the papal horn mentioned in Daniel 7 “came up” and looked “more stout than” the individual European nations (see Dan. 7:8, 20), Daniel 11:23 says the papal power would “come up” and “become strong with a small people.” Verse 24 then says the leaders of this new religious system would “enter peaceably even upon the fattest places of the province.” They would subtly work and advance their cause in Rome’s populous cities. Justin started his school in Rome, and Clement and Origen taught and worked from Alexandria. From these populous centers, papal Rome became strong and rose to prominence.

Daniel 11:24 next says the emerging Christian teachings and ceremonies did not come from the apostles: “He shall do that which his fathers have not done, nor his fathers’ fathers.” Papal Rome’s traditions originated with the introduction of pagan teachings into the church by Christian philosophers: “He shall scatter among them the prey, and spoil, and riches.” When these self-appointed church leaders rejected biblical doctrines and began to train people in pagan philosophy, many unconverted took Christ’s name. Even kings and princes embraced this corrupt, philosophical religious system.

Verse 24 ends by saying papal Rome would “forecast his devices against the strong holds, even for a time.” A “time” is a prophetic year of twelve months with thirty days each, totaling 360 days (see Gen. 7:11; 8:3–4; 1 Kings 4:7; Dan. 11:13, margin). Using the year-day principle,¹³⁰ 360 literal years are meant.¹³¹ This passage says the papal leaders would conduct a crafty, 360-year operation against the strongholds that would undermine paganism’s control of the empire (compare Daniel 8:25).

Because papal Rome worked against paganism for many centuries, it makes no sense that the phrase “even for a time” refers to a literal year. The context indicates a much longer period. This phrase only makes sense if its duration equals the “time” mentioned in other apocalyptic prophecies (see Dan. 7:25; 12:7; Rev. 12:14). The struggle between paganism and papal Rome lasted longer than a year. The word “time” in Daniel 11:24, therefore, must use the year-day principle and refers to 360 years.

Since Justin Martyr was the first philosophic theologian, the 360 years must have begun when he entered the city of Rome, one of “the fattest places of the province.” He started his school of Christian philosophy there and then began preaching against the pagans and their philosophies:

Justin came to Rome around A.D. 150 or slightly earlier—a date fixed by the date of the first Apology—where he founded his school of philosophical instruction and engaged in active controversy with other philosophers and “Christian” teachers.¹³²

130 See Chapter 10: The Time of the End, The 1260 Years.

131 Some claim the word translated “time” in Daniel 11:24 cannot be 360 years because it is not the same Hebrew word used for prophetic time in Daniel 12:7. From the hundreds of verses that use the word translated “time” in Daniel 12:7, it is the only verse where prophetic time is intended. Likewise, from the hundreds of verses that use the word translated “time” in Daniel 11:24, that verse is the only place the word can mean prophetic time. The context must determine if the words refer to prophetic time. I can think of no reason why both passages must use the same Hebrew word.

132 Leslie William Barnard, *Justin Martyr: His Life and Thought*, Cambridge University Press, 1967, p. 13.

I could not find the exact date Justin Martyr entered Rome, but notice that he must have been there slightly before AD 150. Another author says, “By the year 150 Justin Martyr is living in Rome and actually has his own philosophical school in the city of Rome.”¹³³ Since the prophecy calls for a 360-year conflict between pagan and papal Rome, we should then expect that conflict to end slightly before AD 510.

Daniel 11:25–31 further describes events during the 360 years until “the daily” is “taken away” in verse 31. Verse 24 is a prolepsis, an introduction and a brief overview of the following verses. That verse says the rising papal religion would enter Rome’s major cities, develop traditions based on pagan philosophy, and wage war against paganism for 360 years. Daniel 11:25–31 details some major events during that time.

Constantine Attacks the South (Daniel 11:25–27)

And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. (Dan. 11:25–26)

The prophecy next says that a Roman ruler working in harmony with the church would “stir up his power and his courage against the king of the south with a great army” (Dan. 11:25). As papal Rome grew, it gained power from the state and became bolder, and its struggle against paganism became militant in the fourth century. It then attacked paganism, which is spiritual Egypt, the southern power, as previously identified. This conflict began when Constantine, one of Rome’s four rulers, converted to the Roman Church and attacked the pagans in Italy with his “great army.”

Jones described the intrigue that resulted in this military conflict. In AD 312, an embassy from Italy, from the pagan Maxentius’s dominion, visited Constantine in Gaul and “requested him to deliver the city from the despotism of the tyrant.”¹³⁴ Constantine embraced the opportunity and “quickly set out toward Rome.” During his march to Italy, he presumably received instructions in a vision to paint the symbol of a cross on his soldiers’ shields. This mystical symbol had a psychological effect on the Christians in the empire, and they worked subtly for him.

In the following conflict, Constantine attacked Maxentius, “the king of the south,” who was also “stirred up to battle with a very great and mighty army.” During his conquest, Constantine first fought and won battles in northern Italy (Turin and Verona). The final battle, the Battle of Milvian Bridge, happened near Rome at the Tiber River on October 28, AD 312. Historians recognize this battle’s significance to papal Rome’s rise: “The chroniclers were right to see the battle in retrospect as one of

133 See L. Michael White, “Kingdoms in Conflict,” *PBS: Frontline*, <http://www.pbs.org/wgbh/pages/frontline/shows/religion/first/kingdoms.html> (accessed March 11, 2021).

134 Alonzo Trevier Jones, *The Two Republics, or Rome and the United States of America*, Review and Herald Publishing Company, 1891, p. 180.

the decisive clashes between Christianity and paganism.”¹³⁵ This was the first military conflict between the Roman Church and the pagans.

The Christians in Maxentius’s realm had “forecast devices against him” and worked to guarantee Constantine’s victory. The embassy that went to Constantine fulfilled the prophecy’s words, and history testifies that Maxentius did “not stand.” However, the prophecy further says those who “feed of the portion of his meat shall destroy him.” Maxentius’s officers failed to inform him of the division of Constantine’s army. History tells us that he was surprised when Constantine attacked from two routes:

Maxentius’ intelligence officers failed him. He apparently did not know that Constantine commanded not only the Via Flaminia, but also the Via Cassia.¹³⁶

When half Constantine’s army came down “the Via Flaminia,” Maxentius’s army went out to engage him. The rest of Constantine’s army then came down “the Via Cassia” and attacked Maxentius’s left flank. In the confusion, Maxentius’s men tried to retreat over Milvian Bridge and other prepared bridges, but the ones they constructed prematurely separated. Whether the separation happened accidentally or purposely by Constantine’s sympathizers is unknown, but many of Maxentius’s men fell into the Tiber River and drowned. The prophecy correctly foretold that his army would “overflow [or drown¹³⁷]: and many shall fall down slain.” Maxentius also died in the conflict.

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

After Maxentius’s death, the prophecy shifts to Licinius, another pagan ruler of Rome, as the next king of the South. Daniel 11:27 then begins, “And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table.” In January, AD 313, Constantine and Licinius sat in negotiations in Milan, Italy. There they created the Edict of Milan that gave Christians throughout Rome freedom to worship. However, they lied about their intentions during their meeting. Licinius plotted with one named Bassianus to murder Constantine who was likely planning the overthrow Licinius.

Before the meeting with Constantine was concluded, news reached Licinius that Maximin Daia, the final ruler of Rome not previously mentioned, had crossed into Europe. Licinius immediately left the meeting and marched east. In the meantime, Maximin captured Byzantium and Heraclea Perinthus. After Licinius arrived to defend his territory and failed in his attempted negotiations with Maximin, he defeated Maximin at the Battle of Tzirallum on April 30, AD 313. This battle left Licinius and Constantine as co-rulers of the Roman Empire.

In late summer, AD 313, Licinius launched the intrigue against Constantine, but “The plot was detected, and Bassianus summarily executed.”¹³⁸ The failure of Licinius’s plot resulted in conflict between them, and two battles took place in AD 316 (Cibalae and Mardia). Although Constantine was

135 John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, p. 110.

136 John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, p. 113.

137 See James Strong, *Strong’s Exhaustive Concordance: Hebrew and Chaldee Dictionary*, 1890, word 7857.

138 John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, p. 129.

victorious in those battles, he failed to overthrow Licinius. Just as prophesied, their lies did “not prosper.” On March 1, AD 317, they negotiated peace at Serdica, in Thrace. Constantine gained Pannonia, Moesia, Dalmatia, Macedonia, and Greece, but Licinius continued to hold Thrace and thus retained a foothold in Europe.

At a specific “time appointed,” the prophecy calls for an “end” between Constantine and Licinius. Daniel 11:29–30 details that conflict, but before then, the prophecy identifies another important event in Constantine’s life. He would set his heart against God’s covenant.

The Sunday Conspiracy, Part 1 (Daniel 11:28)

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

After Constantine defeated Licinius, the prophecy says that he would “return into his land with great riches” (Dan. 11:28). The Hebrew word translated “riches” can also be rendered “property, goods, [or] supplies.”¹³⁹ With the wealth and resources Constantine acquired by his campaigns, the treaty at Serdica expanded his territory.

While describing Constantine’s military conflicts, the prophecy momentarily shifts to his meddling in religious affairs. It mingles religious and military events in chronological order so we can identify how Constantine set his “heart . . . against the holy covenant.” He did this by legislating a new rest day. At the instigation of prominent church leaders, on March 7, AD 321, Constantine made a law requiring people to rest from labor on Sunday:

On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost.¹⁴⁰

Some claim that Constantine’s Sunday law was a civil rest day, not religious. His law was certainly not Christian, for the Bible nowhere mentions Sunday sacredness. However, Jones gives five proofs that Constantine’s Sunday law was a religious institution:¹⁴¹

- 1 Constantine was establishing a Roman theocracy
- 2 His new government composed the kingdom of God
- 3 His law required all people to devote the day to worship
- 4 The title he gave the day was the Venerable Day of the Sun
- 5 Constantine made the law by his authority as Pontifex Maximus

139 *Theological Wordbook of the Old Testament*, Moody Press, 1980, vol. 2, p. 848, word 2167b.

140 Philip Schaff, *History of the Christian Church*, Charles Scribner’s Sons Publishers, 1910, vol. 3, chap. VII, sec. 75, par. 5, note 1.

141 Alonzo Trevier Jones, *The Two Republics, or Rome and the United States of America*, Review and Herald Publishing Company, 1891, pp. 312–318.

Constantine's Sunday law was clearly a religious institution, and his decree requiring people to honor Sunday by resting from labor was an attack on God's "holy covenant" that requires people to rest on the "seventh day" Sabbath (see Exod. 20:8–11; 34:28; Deut. 4:13). As a response to God's love, His people willingly obey His laws that He writes in their hearts (see Heb. 8:10). This heartfelt obedience is the foundation of His covenant with humanity. When men force disobedience to God by setting up opposing laws, they set their hearts "against the holy covenant."

Constantine's actions were intended to unite pagans and Christians more closely. To gain power and greater authority, many prominent church leaders conspired with Constantine to exalt Sunday, and they approved and supported the legislation in opposition to Scripture:

In the early part of the fourth century the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church. . . . But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as holy to the Lord and observed it in obedience to the fourth commandment.¹⁴²

"Not proving a sufficient substitute for divine authority,"¹⁴³ few Christians initially accepted Sunday as the new rest day. Constantine's law lacked the needed scriptural evidence to convince them to abandon the Bible Sabbath. Those bishops supporting the change needed to place their arguments before other Christians and church leaders to convince them to accept Sunday sacredness. The events surrounding their efforts are mentioned in Daniel 11:30.

The last part of verse 28, however, shifts to a military action and most likely refers to Constantine's attack on the Donatists, which took place a few months after he made his Sunday law. In the spring of AD 321, the Roman bishops persuaded Constantine to send his army to "do exploits" against the Donatists in northern Africa because they refused to have a Catholic bishop over them. Three months later, he accepted an appeal from them and returned "to his own land" while the Donatists, who had fled for their lives, returned to their homes.

Constantine's Ships of Chittim (Daniel 11:29–30a)

At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. (Dan. 11:29–30)

142 Ellen White, *The Great Controversy*, p. 53.

143 Ellen White, *The Great Controversy*, p. 574.

The “time appointed” here refers to the final conflict between Constantine and Licinius who spoke “lies at one table” (Dan. 11:27). That verse concluded that “the end” between Constantine and Licinius would be “at the time appointed.” Verse 29 then begins, “At the time appointed” Constantine would “return, and come toward the south” against the pagan Licinius in a final conflict. This conflict was not “as the former” preaching and political attacks of Christian philosophers like Justin Martyr (see Dan. 11:23–24), neither was it “as the latter” military attacks Constantine made against Maxentius with his “great army” (see Dan. 11:25–26).¹⁴⁴ This final conflict against Licinius would include a decisive naval battle.

The clause “but it shall not be as the former, or as the latter” is a parenthetical statement. The clauses before and after this statement are parts of the same sentence. The first clause of verse 30 clarifies how Constantine, fighting for papal Rome, would “come toward the south.” The 21st Century King James Bible links this clause to verse 29 with a semicolon:

At the time appointed he shall return and come toward the south, but it shall not be as the former or as the latter; for the ships of Chittim shall come against him. (Dan. 11:29–30a, KJ21)

The first clause in verse 29 says, “He shall return and come toward the south.” The pronoun “he” refers to Constantine who would attack the southern king. The first clause of verse 30 then says, “For the ships of Chittim [or Kittim] shall come against him.” Some argue from Hebrew grammar that this clause must be translated, “For the ships of Chittim shall come *with* him.” Doctor Shea supports this idea:

When the Hebrew wants to say that one army is going *against* another, it uses the preposition ‘*al*. However, the text here uses *be* or *beth*, which means, “by,” “in,” “at,” “with.” Thus the ships of the Chittim, or western coastlands, did not come *against* the king of the north; they came “with” him; they were *his* ships.¹⁴⁵

Moreover, because the Hebrew phrase translated “come against” is not referencing time or space, another researcher says it should be translated “come with” as other passages similarly render the Hebrew words (see Gen. 27:35; 1 Sam. 17:43; Isa. 40:10; Dan. 11:17).¹⁴⁶ The pronoun “him” in verse 30 refers to Constantine. In this conflict, Constantine gathered “the ships of Chittim” to “come with him” to overthrow the navy of Licinius, the southern king.

144 The word translated “latter” can mean that which comes *after*, *next*, or *following* something (see Deut. 29:22; Job 18:20; Psalm 48:13; 78:4, 6; Isa. 30:8; Prov. 31:25), or it can mean the *farthest*, *last*, or *end* of something (see Deut. 11:24; 34:2; 2 Chr. 35:27; Joel 2:20; Zech. 14:8). Compare Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, pp. 30–31, word 314. The context in Daniel 11:29 is the conflicts between the rising papal power and pagan Rome in Daniel 11:23–28; it is most likely referring to these.

145 William H. Shea, *Daniel*, Pacific Press Publishing Association, 2005, p. 257. Although I disagree that the king attacking the South can be called “king of the north” in this passage, I believe Dr. Shea’s teaching is correct that the ships came “with” the power attacking the South.

146 See the analysis of Daniel 11:30 by Oliver Glanz, “Daniel 11 Research: Daniel 11:30,” *Jupyter*, https://nbviewer.jupyter.org/github/oliverglanz/Text-Fabric/blob/master/Daniel11/0100_ETCBC-TF_BHS_2002_Daniel_research_o.glanz_prof-edition.ipynb#Dan-11:30 (accessed March 11, 2021).

The Hebrew word translated “ships” in verse 30 is rendered “ship” or “ships” three other times in the Old Testament (see Num. 24:24; Isa. 33:21; Ezek. 30:9). This word was familiar to Moses who wrote the book of Numbers fifteen hundred years before Christ (see Num. 24:24). Nearly eight hundred years later, Isaiah described this type of “gallant ship” among a fleet of oared vessels (Isa. 33:21), and it had rope “tacklings” to secure a “mast” with a large “sail” (verse 23).¹⁴⁷ Galleys were the only ships meeting these specifications.

Galleys existed for over four thousand years and likely appeared a few generations after the flood. They were built throughout the Mediterranean, and they evolved as methods and means for their construction developed. Nearly every naval conflict involved some type of galley until sails and other means of propulsion became standard. Although galleys were not necessarily warships, the four times this Hebrew word is used in Scripture it refers to war galleys. Thus Daniel’s “ships of Chittim” were war galleys.

To better understand Daniel’s “ships of Chittim,” note the verbal structure of this phrase: “ ‘*Kittîm*’ seems to be in apposition to the word ‘ships’ in Daniel 11:30 or rather it makes the function of an adjective (Greek ships).”¹⁴⁸ Another researcher wrote, “I would suggest that the attribute ‘Kittite’ is used as a branding of the warships mentioned. Greeks, Romans, Sidonites, Egyptians, etc. were using ‘kittite ships’.”¹⁴⁹ If these researchers are correct, the word “Chittim” mentioned in Daniel 11:30 is used as an adjective and qualifies the word “ships.” It refers to the *type, style, or brand* of war galleys Constantine used in his civil war. They were “Kittite war galleys.”

Kittim, son of Javan and great-grandson of Noah, fathered one division of “the isles of the Gentiles” (Gen. 10:4–5; see also 1 Chr. 1:7). The identification of Kittim’s territory has been interpreted as various peoples, coastlands, and islands around the Mediterranean. Macedonia, Italy, the Aegean coastlands, and Cyprus have been suggested. Although Kittim’s exact territory is unknown, Javan was the father of the Greeks:

The Greeks, or Ionians, descended from Javan. The early Ionians are first mentioned in Hittite records as the inhabitants of the western coastal regions of Asia Minor. This was in the middle of the second millennium B.C., about the time Moses wrote Genesis.¹⁵⁰

Logically, the Old Testament translates the Hebrew word for Javan as “Grecia” in Daniel 8:21, 10:20, and 11:2. Javan and his descendants likely traveled through Asia Minor and settled its western coast.

147 The word translated “galley” (see James Strong, *Strong’s Exhaustive Concordance: Hebrew and Chaldee Dictionary*, 1890, word 590; Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 58, word 590) should be rendered “fleet,” or “navy” as every other reference in the King James Bible (see 1 Kings 9:26–27; 10:11, 22), and the Hebrew word rendered “ship” (word 6716) should logically be translated “galley” or “war galley.”

148 Samuel Núñez, Th.D., The Referent of “the King of the South” and “the King of the North” in Daniel 11:40: A Text-Linguistics Approach, p. 12, paper presented at the 2018 Daniel 11 Symposium in Berrien Springs, Michigan.

149 Oliver Glanz, “Daniel 11 Research: On ‘Kittite Ships,’” *Jupyter*, https://nbviewer.jupyter.org/github/oliverglanz/Text-Fabric/blob/master/Daniel11/0100_ETCBC-TF_BHS_2002_Daniel_research_o.glanz_prof-edition.ipynb#On-%22Kittite-Ships%22 (accessed March 11, 2021).

150 Nichol, F. D. (Ed.), *The Seventh-day Adventist Bible Commentary*, Review and Herald Publishing Association, 1978, vol. 1, Gen. 10:2.

They then sailed westward and settled Macedonia, Thessaly, Epirus, Central Greece, the Peloponnesus, the Aegean Islands, Crete, Cyprus, and possibly further west into Italy, Sicily, and Spain. Of Javan's four sons, two are linked with ships. Tarshish and his descendants sailed merchant ships (see 2 Chr. 9:21; Ezek. 27:12, 25), and Kittim's descendants built and manned war galleys (see Num. 24:24; Dan. 11:30).

Daniel's prophecy indicates that Kittim's descendants developed a specific *type* of war galley. Since Kittim was the only son of Javan who made these ships, then Constantine's "ships of Chittim" must be descendants of early Greek-style war galleys. Importantly, war galley development flourished in ancient Minoan and Mycenaean Greece. These people built galleys specifically for war long before the thirteenth century BC when the Sea People appeared:

The design of the ships of the "Sea Peoples" has far more in common with those of the Minoan — Mycenaean world than say Levantine or Egyptian vessels which are an all together different design with secondary military function rather than those of the Mycenaeans *whose primary function was to serve as a swift and fast moving attack vessels.*¹⁵¹

These "swift and fast moving attack vessels," originally developed in Minoan and Mycenaean Greece, were open galleys with a single row of oars on each side (unireme) and possibly a simple deck from bow to stern. Consider this statement about a model of Mycenaean war galleys discovered at Gurob, Egypt and dated from 1250 to 1050 BC:

This oared ship is the ancestor of what would later be called a 'triaconter' (triakontoros) with two files of 15 rowers, and a 'penteconter' (pentekontoros) with two files of 25 rowers.¹⁵²

Mycenaean war galleys were predecessors of later Greek warships called triaconters and penteconters.¹⁵³ Though these later war galleys included rams and protection for oarsmen, they were still light-weight, swift, and agile. Other nations adopted and used these Greek-style warships throughout the Mediterranean until the Phoenicians invented the bireme, about 700 BC. The Greeks then built the trireme, which "evolved from the penteconter via the bireme."¹⁵⁴ However, since triremes incorporated Phoenician technology, they cannot be the "Kittite war galleys" Daniel refers to. Being the last of the purely Greek-style warships, *Constantine must have used triaconters and penteconters in his fleet.*

My original thought when researching this topic was that it would be unlikely for Constantine to use ships that were obsoleted nearly one thousand years earlier. However, penteconters did not completely disappear; they were adapted by Liburnian pirates, and the Romans called these ships liburnas. Wikipedia records, "In its original form, the liburna was similar to the Greek penteconter. It had one

151 James Thomas, "The Ships of the Sea Peoples — Part 2," <https://medium.com/the-bronze-age/the-ships-of-the-sea-peoples-part-2-2bed75f8e05c> (accessed March 11, 2021), emphasis mine.

152 "Ancient Galleys," *Ancient Ports - Ports Antiques*, <http://www.ancientportsantiques.com/ancient-ships/ancient-galleys/> (accessed March 11, 2021).

153 Though there were other Greek war galleys with different oar counts, most were categorized by these two terms.

154 Wikipedia contributors, "Penteconter," *Wikipedia, The Free Encyclopedia*, <https://en.wikipedia.org/w/index.php?title=Penteconter&oldid=991485787> (accessed March 11, 2021).

bench with 25 oars on each side.”¹⁵⁵ As we will see, Constantine’s war galleys were also called *liburnas* and were identified as triaconters and penteconters!¹⁵⁶

For hundreds of years as Rome rose to power, larger ships with multiple banks of oars overshadowed these simple unireme war galleys. However, once Rome gained supremacy of the Mediterranean, the number of large galleys gradually lessened and smaller liburnian unireme and bireme war galleys appeared. Octavian used these smaller ships to defeat Antony’s quadriremes and quinqueremes at the Battle of Actium. Rome was then free from civil war until Constantine’s day: “Civil war returned in the fourth century AD and with it the first great fleet battle since Actium.”¹⁵⁷ This brings us to the Battle of the Hellespont (July 324), the naval conflict between Constantine and Licinius described in Daniel 11:29–30.¹⁵⁸

In preparation for this conflict, Constantine’s “agents scoured every harbor in the West for bottoms capable of transporting troops and supplies.”¹⁵⁹ He managed to collect “two thousand transport vessels,” and he “fitted out two hundred galleys of war; each with thirty oars [triaconters]” that were “built and manned chiefly in Greece.”¹⁶⁰ His two hundred triaconters, also called “liburnians,” were “smaller and lighter than Roman triremes.”¹⁶¹ Interestingly, the Jews often translated the Hebrew word rendered “ships” in Daniel 11:30 into the Latin “liburna”:

The Roman warships were known to the Jews of Palestine by their Latin name, *liburna*. In several passages in Rabbinic literature the biblical term *tzi* (*ṣi*) is explained, or rather translated, as *liburna*. The Latin *liburna* itself is derived from the name of the country of the Liburnians, an Illyrian people between Istria and Dalmatia on the Adriatic coast, who were the first to use this type of swift and light vessel.¹⁶²

Although Liburnians were originally small and swift unireme galleys, this Latin word was also used later for large war galleys. In Constantine’s case, however, his ships were the small, light weight, and swift unireme war galleys like the Greeks of one thousand years earlier. Constantine’s ships maneuvered well in the Hellespont’s narrow straits and gave him advantage over Licinius’s 350

155 Wikipedia contributors, “Liburnians,” *Wikipedia, The Free Encyclopedia*, <https://en.wikipedia.org/w/index.php?title=Liburnians&oldid=1021914338> (accessed May 9, 2021)

156 Miller’s eleventh principle applies here: “If a word makes good sense as it stands, and does no violence to the simple laws of nature, it is to be understood literally; if not, figuratively.” There is no reason to look at these Greek-style ships figuratively or antitypically since they were literally used in Constantine’s day.

157 “Imperial Roman fleets,” *Weapons and Warfare*, <https://weaponsandwarfare.com/2016/10/27/imperial-roman-fleets/> (accessed March 11, 2021).

158 Though it involved nearly six hundred war galleys, the Battle of the Hellespont is rarely included in lists of great naval battles. However, it was Biblically significant in that it made Constantine the first Christian emperor of the entire Roman Empire.

159 John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, p. 169.

160 Zosimus, “Zosimus, New History 2.22,” *Livius*, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.22/> (accessed March 11, 2021).

161 “Byzantine navy,” *Hellenica World*, <http://www.hellenicaworld.com/Byzantium/Military/en/ByzantineNavy.html> (accessed March 11, 2021).

162 Raphael Patai, *The Children of Noah: Jewish Seafaring in Ancient Times*, Princeton University Press, 1998, p. 42. I am indebted to Michael Younker, PhD, for providing this quote, which is cited in his unpublished manuscript on Daniel 11: “A Literal-Historicist Proposal and Commentary.”

triremes gathered from the eastern Mediterranean.¹⁶³ Importantly, Constantine’s ships were indeed descendants of earlier Greek unireme war galleys:

The fifth century historian Zosimus identified Constantine’s Liburnians as triacontors, descendants of the thirty oared open galleys of the early first millennium Greeks. . . . *Naval warfare had thus returned full circle to an emphasis on speed and manoeuvrability*, though not necessarily for ramming. The later Romans reverted to the small galleys with single oarsmen rowing on one bank, *almost exactly analogous to the Greek galleys of one thousand years earlier*.¹⁶⁴

The larger the war galley, the more costly they were to build, man, and maintain.¹⁶⁵ The early first millennium BC, Greek, unireme war galleys returned in Constantine’s day, and the quotes above prove his Liburnas fulfilled Daniel’s specification. Although the “ships” mentioned in Daniel 11:30 could be any war galley, “Kittite” qualifies “ships” and limits the list to smaller Greek-style, unireme war galleys. These were the “Kittite war galleys” Constantine brought “with him.” In July, AD 324, Constantine sent his fleet, led by his son Crispus, to engage Licinius’s fleet under Abantus to force passage through the Hellespont. On the battle’s first day,

The officers of his navy thought it not prudent to engage with more than eighty of their best sailing vessels, which were galleys of thirty oars each [triaconters], because the place was too narrow for the reception of a greater number. Upon which Abantus, the admiral of Licinius, making use of two hundred ships, despised the smallness of the enemy’s fleet, which he thought he could easily surround.¹⁶⁶

Despite Abantus’s boasting, Constantine’s ships were “able to outmaneuver, hit, and sink”¹⁶⁷ many of Licinius’s triremes, but nightfall halted the battle before it could finish. Zosimus then continued his narrative:

The following day, the wind blowing hard from the north, Abantus put out from the Port of Ajax and prepared for action. But the galleys of fifty oars [penteconters] being come to Elaeus by order of the admirals, Abantus was alarmed at the number of vessels, and hesitated whether to sail against the enemy.¹⁶⁸

163 See Zosimus, “Zosimus, New History 2.22,” *Livius*, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.22/> (accessed March 11, 2021).

164 From History and Archaeology of the Ship—Lecture Notes, Undergraduate Teaching Materials originally compiled by John Illsley, former Lecturer in Medieval History, School of History and Welsh History, University of Wales, Bangor. See a longer quotation at: “Late Roman — Patrician Roman Warships 400–550,” *Weapons and Warfare*, <https://weaponsandwarfare.com/category/ancient-galley/page/4/> (accessed March 11, 2021), emphasis mine.

165 Although the Greek trireme was fast and maneuverable, it required 170 well trained oarsmen. This made the ship costly to man and maintain.

166 Zosimus, “Zosimus, New History 2.23,” *Livius*, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.23/> (accessed March 11, 2021).

167 “Constantine and Licinius,” *Weapons and Warfare*, <https://weaponsandwarfare.com/2015/12/page/5/> (accessed March 11, 2021).

168 Zosimus, “Zosimus, New History 2.24,” *Livius*, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.24/> (accessed March 11, 2021).

Abantus, humbled by defeat the previous day, was alarmed to see the large “number of vessels” in Constantine’s fleet, and he hesitated to engage him again. The overnight addition of penteconters pushed Constantine’s navy well over two hundred vessels, and it appears that Crispus decided to put forth all his ships. “The two fleets [then] met each other for a final battle” near Gallipoli,¹⁶⁹ but during the engagement, a storm suddenly swept in:

About noon the north wind subsided; the south wind then blew with such violence, that the ships of Licinius, which lay on the Asiatic coast, were some driven on shore, others broken against the rocks, and others foundered with all on board. In this affair five thousand men perished, together with a hundred and thirty ships filled with men, whom Licinius had sent out of Thrace to Asia accompanied by a part of his army.¹⁷⁰

Licinius’s fleet was not entirely destroyed by Constantine’s navy. In the afternoon, a storm blew in from the south and “destroyed Licinius’ fleet utterly.”¹⁷¹ Out of the original 350 triremes in Licinius’s fleet, “Abantus effected his escape with only four ships into Asia.”¹⁷² Constantine had moved “toward the south” with his “Kittite war galleys” and forced passage through the Hellespont so his army could cross into Asia.

Though the land battle at Adrianople started the civil war in Constantine’s “final confrontation with Licinius,”¹⁷³ the naval battle was the pivotal encounter of that war:

Now, usually, the decisive engagements in Roman warfare took place on land; *terra firma* was after all, where Roman military power was so strong. In this campaign, however, the critical moment surprisingly happened at sea.¹⁷⁴

A few months after this naval conflict, Constantine’s army defeated Licinius’s at the Battle of Chrysopolis. The war against Licinius, the southern king, then came to an “end” (Dan. 11:27), and Constantine became Rome’s only ruler and first Christian emperor. However, the violent storm that finished Licinius’s fleet was no coincidence. To keep people transgressing God’s law, Satan needed an apostate Christian ruler on the throne to force Sunday observance on God’s people, so he used the forces of nature to ensure Constantine’s victory.

169 “Constantine and Licinius,” *Weapons and Warfare*, <https://weaponsandwarfare.com/2015/12/page/5/> (accessed March 11, 2021).

170 Zosimus, “Zosimus, New History 2.24,” *Livius*, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.24/> (accessed March 11, 2021).

171 Jacob Burckhardt, *The Age of Constantine the Great*, translated by Moses Hadas, University of California Press, 1983, p. 281.

172 Zosimus, “Zosimus, New History 2.24,” *Livius*, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.24/> (accessed March 11, 2021).

173 John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, p. 168.

174 Tristan Hughes, “How Constantine Decided the Future of Christianity,” *Battles of the Ancients*, <http://turningpointsoftheancientworld.com/index.php/2017/03/31/licinius-constantine-civil-war> (accessed March 11, 2021).

The Sunday Conspiracy, Part 2 (Daniel 11:30b)

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

As Rome's only ruler, Constantine returned from his war with Licinius and turned his attention back to religion. Daniel 11:30 continues, ". . . therefore he shall be grieved, and return, and have indignation against the holy covenant." The 21st Century King James Bible and Jay P. Green's Interlinear Bible begin a new sentence here. Green's literal translation says, "And he shall be grieved, . . ." and his interlinear similarly begins, "Then he shall be grieved . . ." ¹⁷⁵ This sentence identifies another conflict over God's "holy covenant" that happened shortly after Constantine's naval victory over Licinius.

Two issues were then dividing the Roman Church: the Arian controversy and the date of Easter. ¹⁷⁶ Many Christians linked Easter to the Passover and the following Feast of Unleavened Bread, ¹⁷⁷ but other prominent church leaders insisted it be observed yearly on a special Sunday. These divisions in the church agitated Constantine. Having failed to reconcile the differences in a local church council, Constantine called for a general council of church leaders:

Aware also of "the diversity of opinion" regarding the celebration of Easter and hoping to settle both issues, he sent the "honored" Bishop Hosius of Cordova (Hispania) to form a local church council and "reconcile those who were divided". When that embassy failed, he turned to summoning a synod at Nicaea, inviting "the most eminent men of the churches in every country". ¹⁷⁸

In AD 325, Constantine presided over the First Ecumenical Council of the Roman Church, the Council of Nicaea. According to Dr. Schaff, the Roman bishops gave Constantine "the honorary presidency of the highest assembly of the church" and exalted him "as an angel of God from heaven." ¹⁷⁹ When he arrived at the council, he urged unity among church leaders, and he addressed them in part with the following words:

An internal sedition in the Church is, in my apprehension, more dangerous and formidable than any war, in which I can be engaged; nor do foreign concerns, however unfortunate, affect my mind with *so sensible a grief as this unhappy affair*. . . . When the unwelcome news of your dissensions was brought to my ears, I conceived that the report should by no means be neglected; and hoping that by my interference, a remedy might be applied to the evil, I sent for you all, without delay. ¹⁸⁰

175 Jay P. Green, Sr., *The Interlinear Bible: Hebrew-Greek-English*, Hendrickson Publishers, 1986, Dan. 11:30.

176 Though Easter was imported from paganism, it was Christianized by the Roman Church.

177 The combined feasts of Passover and Unleavened Bread are often just called Passover.

178 Wikipedia contributors, "First Council of Nicaea," *Wikipedia, The Free Encyclopedia*, https://en.wikipedia.org/w/index.php?title=First_Council_of_Nicaea&oldid=1011121565 (accessed March 11, 2021).

179 Philip Schaff, *History of the Christian Church*, Charles Scribner's Sons Publishers, 1910, vol. 3, chap. IX, sec. 120, par. 6.

180 Isaac Boyle, *A Historical View of the Council of Nice*, Thomas N. Stanford, 1856, p. 16, emphasis mine.

One might wonder why Constantine was so “grieved” over church issues, especially the date of Easter. Remembering that Constantine and prominent church leaders sought to exalt Sunday, the answer is obvious. The Bible does not teach Sunday sacredness, and Constantine’s Sunday legislation, “not proving a sufficient substitute for divine authority,”¹⁸¹ needed support because many Christians still held the Bible Sabbath as sacred. Constantine and those prominent leaders who persuaded him to make a Sunday law conspired to peg the Easter festival to Sunday *to exalt that weekday as worthy of sacred honor*.

Constantine had no love for truth. His relationship with Christianity was for political gain, and he sought to bring pagans and Christians into harmony through a common rest day.¹⁸² Having “intelligence” with those prominent church leaders who sought to “forsake the holy covenant,” Constantine called for an Ecumenical Council. If they could get church leaders throughout Rome to celebrate the Easter festival on Sunday, the laity would follow and Sunday would be exalted.

Papal Rome’s subtlest work to undermine the Sabbath commandment, God’s “perpetual covenant” (Exod. 31:16), was to link the Easter festival to Sunday ostensibly because Jesus rose on that day of the week. Hating God’s covenant, which brings obedience to His commandments, men conspired to exalt their traditions over His law through human councils. Thus, the conspirators’ plan necessarily separated the Easter festival from the Passover.

On the third day of the Passover Feast, the priests were to bring the firstfruits of their harvest as a wave offering before God (see Lev. 23:9–11). This ceremony typified Christ’s resurrection and the firstfruits of His sacrifice presented before the Father (see Matt. 27:51–53; 1 Cor. 15:20; Eph. 4:8). Because the wave sheaf was offered the sixteenth day of the first month, it could happen any day of the week, but it landed on Sunday the year Christ resurrected (see Lev. 23:5–11; John 19:31). However, to celebrate Easter on Sunday required that the conspirators ignore the Passover’s typological significance.

Although God instituted the Passover, the conspirators linked that feast to the Jews. Knowing Christian hostility for the Jews, which had existed since the first century, the conspirators argued that Easter should be separated from the Passover. Using the arguments that Christ rose on Sunday and that the Passover was a Jewish institution, the council, voting to join the conspirators in rebellion against God, “decided that the Roman custom of celebrating Easter on Sunday only should be followed throughout the whole empire.”¹⁸³ To ensure the council’s success, Constantine then sent a letter to the churches throughout the empire, encouraging them to separate their Easter celebration from the Jews and that they should all keep it on the same day:

The question having been considered relative to the most holy day of Easter, it was determined by common consent that it should be proper that *all should celebrate it on one and the same day everywhere*. . . . It seemed very unworthy of this most sacred feast, *that we should keep it following the custom of the Jews*; a people who having imbrued their hands in

181 Ellen White, *The Great Controversy*, p. 574.

182 See Ellen White, *The Great Controversy*, p. 53.

183 Alonzo Trevier Jones, *The Two Republics, or Rome and the United States of America*, Review and Herald Publishing Company, 1891, p. 319, emphasis mine.

a most heinous outrage, have thus polluted their souls, and are deservedly blind. . . .
Therefore *have nothing in common with that most hostile people the Jews*.¹⁸⁴

Exploiting Christian hostility for the Jews, Constantine advised the churches to change the date of their Easter celebration from the Passover festival to a specific day once a year that the council decided must be on Sunday. This was all part of a well laid conspiracy to exalt Sunday, the first day of the week, as the *weekly* rest day. The arguments used to change the weekly rest day to Sunday were the same arguments used to separate Easter from the Passover: they exalted the weekday Christ rose, and they exploited Christian hostility toward the Jews.

As the conspirators worked through the Nicaean Council to change the Easter celebration to a specific Sunday once a year, the pope fulfilled his part in the conspiracy to change the weekly rest day to Sunday. Pope Sylvester I *officially* renamed the first day of the week: “In the year 325, Sylvester, Bishop of Rome (AD 314–337), changed the title of the first day, calling it the Lord’s day.”¹⁸⁵ This timing was no coincidence. Constantine, Sylvester, and other civil and religious leaders coordinated their efforts to exalt Sunday. Rabanus Maurus, a ninth century Roman Catholic monk, theologian, and writer, gives the reason Sylvester renamed Sunday:

But he [Pope Sylvester I] commanded [them] to call the Sabbath by the ancient term of the law, and [to call] the first feria ‘Lord’s day,’ because that on it the Lord rose.¹⁸⁶

Not satisfied with linking the Easter festival to Sunday, they justified renaming the first day of the week because Christ rose on that day. Using the same argument, the conspirators decided that Easter must be celebrated on Sunday and that Sunday must be called the Lord’s Day. People were then taught to keep Sunday as a *weekly* “festival in honor of the resurrection of Christ”¹⁸⁷ to gain its acceptance as a sacred institution.

This name change of the first day of the week to the Lord’s Day persists in Christian literature. The list below contains the weekday names in Ecclesiastical Latin, the official language of the Roman Church. This list, established by Pope Sylvester I, remains unchanged 1700 years later. Reviewing the list proves the conspirators knew the seventh day was the Sabbath that God established, sanctified, and blessed (see Gen. 2:1–3; Exod. 20:8–11).

- 1 Dominica [the Lord’s day]
- 2 secunda feria [second weekday]
- 3 tertia feria [third weekday]
- 4 quarta feria [fourth weekday]
- 5 quinta feria [fifth weekday]

184 Letter from Constantine to the Churches, Socrates Scholasticus, *Ecclesiastical History*, book I, chap. IX, emphasis mine. Translated by A. C. Zenos and published in *Nicene and Post-Nicene Fathers*, series 2, vol. ii. Edited by Philip Schaff and Henry Wace. (Buffalo, NY: Christian Literature Publishing Co., 1890.)

185 M. Ludovicum Lucium, *Historia Ecclesiastica*, pp. 739–740, ed. Basilea, 1624.

186 Rabanus Maurus, *De Clericorum Institutione*, bk. 2, chap. 46, translated by Robert Leo Odom, *Sunday in Roman Paganism*, Review and Herald Publishing Association, 1944, p. 197.

187 Ellen White, *The Great Controversy*, p. 52.

- 6 sexta feria [sixth weekday]
- 7 Sabbatum [the Sabbath day]

Catholic leaders and scholars today know Saturday is the Bible Sabbath, but they call Sunday the Lord's Day and exalt Sunday worship as *the sign or mark of their power over religious matters*.¹⁸⁸ These two weekday names, the Lord's Day and the Sabbath Day, remain in the languages of the predominantly Roman Catholic nations. The French, Italian, Portuguese, Romanian, and Spanish languages still call the first and last weekdays the Lord's Day and the Sabbath Day respectively.

Renaming the first day of the week "the Lord's Day" was not the only thing Pope Sylvester did. He also decreed that Sabbath duties must be observed on the Lord's Day (Sunday). Rabanus Maurus continued speaking of Pope Sylvester in the next sentence:

Moreover, the same pope decreed that the Sabbath rest should be transferred to the Lord's day, in order that on that day we should rest from earthly works to the praising of God.¹⁸⁹

Many Christians deny this rest day change by papal Rome, but Ellen White testified to their change of the weekly rest day: "The pope has changed the day of rest from the seventh to the first day."¹⁹⁰ When she made this statement, she gave no historical proof and did not say which pope made the change. She only repeated what the Lord showed her. Today we have historical evidence we can refer to.

Not only did Pope Sylvester I decree that Christians rest on Sunday in harmony with Constantine's legislation, he ordered them to fast on the Bible Sabbath:

Rome had introduced the practice of fasting on the Sabbath *to undo Sabbath-keeping*. Pope Sylvester (314–335) was the first to order the Churches to fast on the Sabbath, and Pope Innocent (402–417) made it a binding law in the Churches that obeyed him.¹⁹¹

Church and state leaders made a coordinated effort to sanctify Sunday. Eusebius, Constantine's friend and religious historian, commented on their work a few years later: "All things whatsoever that were prescribed for the Sabbath, we have transferred them to the Lord's day, as being more authoritative and more highly regarded and first in rank, and more honorable than the Jewish Sabbath."¹⁹² Though God gave the Sabbath to humanity, the conspirators undermined it by linking it to the Jews; they exercised "indignation against the holy covenant."

188 See Catholic Record, London, Ontario, September 1, 1923; see also Chapter 8: Sabbath Keepers Under Siege, Sunday Revives the Northern King.

189 Rabanus Maurus, *De Clericorum Institutione*, bk. 2, chap. 46, translated by Robert Leo Odom, *Sunday in Roman Paganism*, Review and Herald Publishing Association, 1944, p. 197.

190 Ellen White, *Early Writings*, p. 65.

191 Peter Heylyn, *History of the Sabbath*, London, 1636, part 2, chap. 2, p. 44, emphasis mine. See also Kenneth A. Strand, editor, *The Sabbath in Scripture and History*, Review and Herald Publishing Association, Washington, D.C., 1982, p. 137: "The fast was designed not only to express sorrow for Christ's death but also, as Pope Sylvester emphatically states, to show 'contempt for the Jews' (*execratione Judaeorum*) and for their Sabbath 'feasting' (*destructiones ciborum*)."

192 Eusebius, *Commentary on the Psalms*, Psalm XCII, published between AD 326 and AD 332; quoted in J. P. Migne, *Patrologia Graeca*, vol. XXIII, col. 1171.

Though some deny the conspiracy, Eusebius’s confession is clear. The list below summarizes the transfer of Sabbath rest and its sacredness to Sunday as prophesied in Daniel 11:28–30:

- Constantine made a Sunday rest decree to bring all religions into harmony
- Constantine was grieved and called for an Ecumenical Council
- The Council of Nicaea concluded that Easter be celebrated on Sunday because Christ rose on that day
- Constantine urged Christians to have nothing in common with the Jews
- Pope Sylvester I ordered the first day to be renamed “the Lord’s day” because Christ rose on Sunday
- Pope Sylvester also decreed that Christians rest on Sundays but fast on the Sabbath to “undo Sabbath-keeping”
- Eusebius boasted that they transferred Sabbath duties (rest, sacredness, etc.) to the Lord’s day

By state laws, church councils, and papal decrees, Constantine and prominent church leaders conspired to change the weekly rest day to Sunday.¹⁹³ Their actions were a clear attack on God’s covenant, and Daniel 11 pinpoints the attempted change. The Lord gave these historical events so we can follow the prophecy and understand the conspiracy “against the holy covenant” in Daniel 11:28–30. Men have viciously attacked His holy covenant by laying siege to His Sabbath.

Other prophecies also mention this attempted change to God’s law. Daniel 7 says the papal “little horn” would “think to change times and laws” (Dan. 7:25). Because papal Rome demands that people transgress God’s law and it tramples “the host” who dissent, Daniel 8:13 calls it “the transgression making desolate” (margin). The apostle Paul also calls papal Rome “the man of sin” and “the mystery of lawlessness” because of its lawless activities (2 Thess. 2:3, 7, NKJV). Thus, many prophecies reveal that papal Rome would attack God’s law, the foundation of His “holy covenant.”

The Southern Power Overthrown (Daniel 11:31a-b)

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

The last event in Daniel 11 referring to Constantine’s attack on the southern, pagan power is mentioned next. The first part of verse 31 says, “And arms shall stand on his part, and they shall pollute the sanctuary of strength.” The word translated “strength” means a “place or means of safety, protection, stronghold, [or] fortress.”¹⁹⁴ Jay P. Green translates this part of the verse, “And arms from him shall stand, and they will profane the sanctuary, the fortress.”¹⁹⁵ Daniel 11 similarly uses and translates the same word many times:

193 Compare Ellen White, *The Great Controversy*, pp. 574-578.

194 *Theological Wordbook of the Old Testament*, Moody Press, 1980, vol. 2, p. 652, word 1578a.

195 Jay P. Green, Sr., *The Interlinear Bible: Hebrew-Greek-English*, Hendrickson Publishers, 1986, Dan. 11:31.

- Daniel 11:1: “to strengthen”; the angel fortified “Darius the Mede”
- Daniel 11:7, 10: “fortress”; fortified cities of the Seleucid Empire
- Daniel 11:19: “fort”; the fortified city of Rome where Julius Caesar died
- Daniel 11:38: “forces” (margin: “Or *munitions*. Heb. *Mauzzim*, or, *Gods protectors*”); the patron or protecting saints of the various cities and territories of the empire
- Daniel 11:39: “most strong holds” (margin: “Heb. *fortresses of munitions*”); the fortified cities of the empire where people honored patron saints

Daniel 11:31 identifies a fortified place having sacred significance to the pagans that would be profaned. The next major event during Constantine’s life was the removal of the Roman capital to Constantinople in AD 330. This event logically fits the desecration of Rome, which “was an intrinsically sacred space,”¹⁹⁶ and the profaning of its pagan temples by Constantine and those under his command. Below are things they did to undermine Rome as capital of the empire and to change its religion to Christianity:¹⁹⁷

- They moved the government to Constantinople and set up a “new senate” there.
- They incited the “systematic stripping of pagan shrines and the melting-down of their gold, silver, and bronze treasures.”
- They “damaged the superstition of the pagans, for he brought their images into the common light of day to adorn the city of Constantinople.”
- They made an “exhibition of the temple treasures in the streets and public buildings.”

Having “arms” on his side, the pagans were powerless to stop Constantine from moving the capital to Constantinople. Constantine used the church and his army to advance his desire to seat himself on the throne of the Roman Empire. Although Constantine was baptized into the Roman Church before he died, he was never converted to Christ. He died on May 22, AD 337.

After mentioning the significant events in Constantine’s life and his attack on “the holy covenant,” the prophecy skips forward almost two hundred years to the end of paganism.¹⁹⁸ In AD 508, after a 360-year struggle against the Roman Church, the “time” of Daniel 11:24, paganism’s reign ended. The passage says that Rome would then “take away the daily.” Removing “the daily” was not a single event as some think the prophecy requires. Its removal was a series of conflicts over a 360-year period that concluded in AD 508.

Shortly after Constantine died, and for more than one hundred years, barbarian armies flooded into western Europe and divided it. As leader of the powerful Frankish division, Clovis became a force to check other invaders from the north, and the barbarian invasions ended during his reign:

196 Wikipedia contributors, “Religion in ancient Rome,” *Wikipedia, The Free Encyclopedia*,

https://en.wikipedia.org/w/index.php?title=Religion_in_ancient_Rome&oldid=1023034729 (accessed May 24, 2021).

197 The events cited in the list come from John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, pp. 221, 232.

198 As we have previously discussed, the prophecy often skips meaningless history.

He founded a political power which was to unite nearly all the continent in itself, and to bring the period of the invasions to an end. He established a close alliance between the two great controlling forces of the future, the two empires which continued the unity which Rome had created, the political empire and the ecclesiastical.¹⁹⁹

Clovis, like Constantine before him, used his power to support the Roman Church. Of the ten barbarian kings who divided western Europe, “Clovis also converted to Orthodox Christianity, the first barbarian king to do so.”²⁰⁰ At Clovis’s conversion, the struggle between papal Rome and paganism ended: “By his conversion he had led the way to the triumph of Catholicism; he had saved the Roman church from the Scylla and Charybdis of heresy and paganism.”²⁰¹

Clovis was baptized on Christmas day, AD 508.²⁰² He was also proclaimed consul of Rome²⁰³ and put Catholic bishops in control of all religion in France that year, and “All other faiths were outlawed.”²⁰⁴ Paganism was then vanquished and the southern power disappeared from the prophecy. Ellen White further testified that papal Rome’s struggle against paganism then ended:

*In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast “his power, and his seat, and great authority.” Revelation 13:2.*²⁰⁵

Paganism’s end in AD 508 made way for papal Rome’s civil reign to begin in AD 538. AD 508 was the end of the Papacy’s 360-year struggle against paganism, the “time” of Daniel 11:24, which started slightly before AD 150 as mentioned before.²⁰⁶ Subtracting 360 years from AD 508 brings us back to AD 148. Did Justin Martyr enter Rome that year? Historians may one day answer this question.

Daniel 11:23–31 speaks of papal Rome’s rise and its 360-year conflict against paganism. The reader can easily verify these historical events and will find them in chronological order as follows:

- V. 23: Some pagans and Christians united to form the Roman Church (second century)
- V. 24: Roman Christianity was corrupted by pagan philosophy (second and third centuries)
- Vv. 25–26: Constantine defeated the pagan Maxentius at Milvian Bridge (AD 312)
- V. 27: Constantine and Licinius met in Milan and plotted against each other (AD 313)
- V. 27: Constantine detected Licinius’s plot resulting in two battles (AD 316–317)
- V. 28: Constantine made the first recorded Christian Sunday law (March 7, AD 321)
- V. 28: Constantine’s armies did exploits against the Donatists (AD 321, spring)

199 George Burton Adams, *Civilization During the Middle Ages*, Charles Scribner’s Sons, 1905, p. 144.

200 Aleksandr Petrovich Kazhdan, *The Oxford Dictionary of Byzantium*, Oxford University Press, 1991, vol. 2, p. 803, quoted by Heidi Heiks, *AD 508 Source Book*, TEACH Services, 2011, p. 40.

201 Henry Smith Williams, *Historians’ History of the World, Vol. VII: The Later Roman Empire*, 1907, p. 477.

202 See Danuta Shanzer, Article: “Dating the baptism of Clovis: the bishop of Vienne vs the bishop of Tours”; quoted by Heidi Heiks, *AD 508 Source Book*, TEACH Services, 2011, pp. xxvi–xxix, 114–118.

203 See *Encyclopedia Britannica*, article “European History and Culture,” 2003, vol. 18, p. 610.

204 Heidi Heiks, *AD 508 Source Book*, TEACH Services, 2011, p. 60.

205 Ellen White, *The Great Controversy*, p. 54, emphasis mine.

206 See the section titled Mingled Paganism and Christianity in this chapter.

- Vv. 29–30a: Constantine’s navy defeated Licinius’s making him Rome’s only ruler (AD 324)
- V. 30b: Constantine and church leaders conspired to make Sunday holy (AD 325)
- V. 31a: Constantine moved Rome’s capital to Constantinople, desecrating paganism (AD 330)
- V. 31b: Clovis’s rise ended paganism, removing the king of the South until verse 40 (AD 508)

Daniel 11:23–31 reveals a conflict between pagan and papal Rome, and the southern king’s absence in Daniel 11:32–39 indicates that the daily’s removal was paganism’s end. It follows logically that paganism must be “taken away” before papal Rome’s civil reign could begin as mentioned next in the prophecy. The southern king’s reappearance in Daniel 11:40 suggests that a form of atheistic paganism must revive before “the time of the end.”

Chapter 6: Papal Rome Rules the World

And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5–7. Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman’s ax.²⁰⁷

All Daniel’s prophecies are parallel and speak of Rome in its two phases. The “little horn” on the ten-horned beast in Daniel 7 and the “transgression of desolation” in Daniel 8 both represent papal Rome as it rose to power and then ruled western Europe (see Dan. 7:8, 24–25; 8:12–13).

In Daniel 2, the iron legs on the image represent Rome, and the feet of iron mingled with clay depict a church-state union (see Dan. 2:33, 40–43): “The mingling of churchcraft and statecraft is represented by the iron and the clay.”²⁰⁸ The “brittle” clay symbolizes a religious system that has become hardened and cannot be molded by God (Dan. 2:42, margin; compare Jer. 18:1–6). This church-state union is the essence of papal Rome. Thus, Daniel 2 also identifies Rome’s two phases.

The rising papal horn in Daniel 7 could not exercise civil and religious power until it first subdued three of the original “ten horns,” which were ten nations that fractured western Europe (Dan. 7:20, 23–25; compare Rev. 12–13). The Heruli were overthrown in AD 493 and the Vandals in AD 534. When the Ostrogoths abandoned their siege of Rome in March, AD 538, the last of the three opposing kingdoms was subdued. Papal Rome under Pope Vigilius then began exercising civil power over the western Roman Empire:

Down to the sixth century all popes are declared saints in the martyrologies. Vigilius (537–555) is the first of a series of popes who no longer bear this title, which is henceforth sparingly conferred. From this time on the popes, more and more involved in worldly events, no longer belong solely to the Church; they are men of the state, and then rulers of the state.²⁰⁹

Therefore, we understand that papal civil reign began in AD 538. The corrupt church then used civil power to persecute God’s people for 1260 years; they were “given into his hand until a time and times and the dividing of time” (Dan. 7:25).²¹⁰

Daniel 8 further uses female and male terminology to represent Rome’s religio-political union. Pagan and papal Rome were religio-political systems. In Daniel 8:11 of the King James Bible, the little horn is called “he,” “him,” and “his,” and in verses 10 and 12, this horn is referred to as “it.” However, in the original language of these two verses, this horn is feminine and can be translated “she.” The masculine in verse 11 suggests the prophecy describes the state (compare Rev. 17:11–13), and the feminine in the

207 Ellen White, *The Great Controversy*, p. 54.

208 Ellen White, *Manuscript Releases*, vol. 15, p. 39.

209 Charles Bemont, Gabriel Monod, *Medieval Europe from 395 to 1270*, translated by Mary Sloan, Henry Holt and Company Publishers, 1903, pp. 120–121.

210 See Chapter 10: The Time of the End, The 1260 Years.

other verses indicates a religious organization (see Jer. 6:2; 2 Cor. 11:2). The horn is a religio-political power.

Invariably, whenever religion controls the state, whether pagan or Christian, there is persecution of dissenters. This happens because religious traditions are forced on people, and worship from a conscientious conviction becomes illegal. The little horn mentioned in Daniel 7 and 8 is a religious power that controls the state, wields civil power, violates God's law, and persecutes His people (see Dan. 7:25; 8:10, 13). These events are spoken of in greater detail in Daniel 11.

The Abomination of Desolation (Daniel 11:31c)

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

As we saw before, pagan Rome, the southern king, was “taken away” over a 360-year period that ended in AD 508. The “abomination that maketh desolate” was then put in “place” or “set up” (Dan. 12:11). A few passages follow which illustrate how the word “abomination” is used in Scripture. The Lord spoke to His people about their abominations in Ezekiel:

Son of man, cause Jerusalem to know her abominations. . . . Thou didst trust in thine own beauty, and playedst the harlot because of thy renown. . . . Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them. . . .

Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh. . . . Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. (Ezek. 16:2, 15, 17, 26, 28)

The Lord revealed through Ezekiel that the Jews were committing “abominations” by uniting in illicit relationships with the Egyptians and Assyrians, and He called them a harlot. In this union, the Jews became defiled by conforming to heathen customs and worshiping their idols, and the Lord revealed this as the root of their abominations. Doctor Shea similarly identifies the abomination of desolation as a church-state union:

Thus the abomination that makes desolate may be described as a union of the secular and the religious—the state and the church—in which the religious aspect is defiled by its merging with the functions of the state.²¹¹

Of the abominations mentioned in Scripture, the greatest happen when God's people mingle with unbelievers and bow to their idols. Daniel's “abomination” is therefore speaking of an idolatrous, religio-political union. Jesus's words in Matthew 24:15 refer to the various times Daniel's

211 William H. Shea, *Daniel*, Pacific Press Publishing Association, 2005, p. 260.

“abomination” rises to power. How Jesus’s statement links to Daniel’s prophecies should be understood.

Upon leaving the temple one day, Jesus’s disciples called His attention to “the buildings of the temple” (Matt. 24:1). Jesus then replied, “There shall not be left here one stone upon another, that shall not be thrown down” (verse 2). Amazed by His words, the disciples later asked Him two questions. They said, “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (verse 3). The disciples thought the temple’s destruction would happen at the end of time, which they believed was near. Jesus did not reveal their error. Instead, He wisely mingled descriptions of events surrounding Jerusalem’s destruction and those before His coming.

In Matthew 24:4–14, Jesus spoke of false prophets and counterfeit christs rising in various places. He foresaw wars and rumors of wars. He described famines, pestilences, and earthquakes. He warned of hatred, betrayal, and persecution of His followers. And He said the saved would endure to the end and proclaim the gospel to the world. Jesus then gave the event signaling His people to flee before Rome destroyed Jerusalem and its temple:

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

The primary application of Matthew 24:15 is to Daniel’s description of Jerusalem’s destruction in AD 70 by pagan Rome (compare Luke 21:20–21; Dan. 9:26–27). Ellen White applies Jesus’s prophecy to that event:

Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. . . . And the Saviour warned His followers: [Matthew 24:15–16 quoted]; Luke 21:20, 21. When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight.²¹²

Although Jesus did not use Daniel’s exact words, Daniel’s description of pagan Rome’s armies surrounding Jerusalem is the first place his prophecies could fulfill Jesus’s words: “And with the abominable armies [of pagan Rome] he [Jesus] shall make it [Jerusalem and its temple] desolate” (Dan. 9:27, margin). Jesus told His followers to “flee into the mountains” when they saw the Roman armies gathering outside the city. “Not one Christian perished in the destruction of Jerusalem.”²¹³

Jesus’s words can also apply to “the abomination of desolation” mentioned in Daniel 11:31 (NKJV). Interestingly, Daniel’s last prophecy uses the word “stand” many times and links it to various rulers throughout (see Dan. 11:2–4, 6–7, 14, 16–17, 20–21, 25; 12:1). These verses clearly show that the word “stand” refers to those who ascend and rule over a kingdom.

212 Ellen White, *The Great Controversy*, pp. 25–26.

213 Ellen White, *The Great Controversy*, p. 30.

Though the word “stand” is not used in Daniel 11:31, Jesus’s reference to “the abomination of desolation . . . stand[ing] in the holy place” still applies to that verse. To “place” or “set up” (Dan. 12:11) the abomination suggests it did not rise to power by itself. The word “place” in Daniel 11:31 is translated “give”²¹⁴ more than one thousand times in the Old Testament and is sometimes linked with the word “stand” (see Dan. 11:17, 21). The “daily” desolation was “taken away” and the “abomination” was “given” power, “set up,” or put in “place” to rule all churches in AD 538.²¹⁵ These churches are “the holy place” mentioned by Jesus (Matt. 24:15). A few years later, in AD 538, the papal abomination received civil power when the Ostrogoths were subdued and abandoned their siege of Rome. Papal Rome then began its 1260-year reign over the western Roman Empire.

Revelation also uses abomination and harlotry to describe the corrupt relationship between church and state. It mentions a church symbolized by a woman riding a beast, and it calls this idolatrous church “THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (Rev. 17:5). The beast the harlot is riding represents her union with the European nations, which are symbolized by the heads and horns. Not only does this idolatrous church mingle with the state in this prophecy, but it further says she reigns “over the kings of the earth” (verse 18). The papal abomination wields civil power to enforce her traditions.

Revelation also says about this beast, “And the dragon gave him his power, and his seat, and great authority” (Rev. 13:1–2). As we already saw, Constantine would “pollute” a place that was sacred to the pagans when he moved Rome’s capital to Constantinople in AD 330. When the Ostrogoths were successfully opposed in their siege of Rome in AD 538, papal Rome’s civil reign was “set up” (Dan. 11:31; 12:11); it ascended the throne of the western Roman Empire. Working through corrupt people, Satan gave the Roman Church power to control the European nations. Daniel 11:31 and Revelation 13:2 describe related events.

As Daniel 8 identifies two desolations, “the daily” and “the transgression,” the Millerites believed these were also two abominations, pagan Rome and papal Rome. They also believed “the daily” and “the abomination” in Daniel 11 describe the same two powers. Thus they believed and taught that the “abomination that maketh desolate” is papal Rome:

The term “daily sacrifice” generally was interpreted by Millerites as the “daily sacrifice abomination” or first abomination and was represented as paganism in general or pagan Rome more specifically. The “abomination that maketh desolate” was seen as the last abomination, or specifically papal Rome. Thus, Dan. 12:11 indicated that the paganism of the Roman empire would be taken away [AD 508], and papal Rome would be set up [AD 538].²¹⁶

214 See James Strong, *Strong’s Exhaustive Concordance: Hebrew and Chaldee Dictionary*, 1890, word 5414.

215 See Justinian’s letter to Pope John recorded in Codex Justiniani, lib. i, title I. An english translation can be found in Richard Frederick Littledale, *The Petrine Claims: A Critical Inquiry*, London: Society for Promoting Christian Knowledge, 1889, p. 293, see <https://archive.org/details/petrineclaimscri00littrich/page/293/mode/lup?> (accessed March 11, 2021).

216 Pieter Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, William B. Eerdmans Publishing Company, 1977, pp. 38–39.

Paganism was an idolatrous religio-political system, and papalism is an idolatrous church-state system. Though similar, the latter is more deceptive; the first denies Christ, the other claims Him. Papal Rome claims to be Christ's representative on Earth, and it claims the right to rule His creation.

Though they did not always use the same terminology as the Millerites, the belief that Rome had two desolations, pagan and papal, continued with the Seventh-day Adventist pioneers. They also understood that these two desolations were linked to two separate events described in Daniel's prophecy. Uriah Smith wrote that removing the pagan abomination must happen before the papal abomination could be set up:

These [the 1290 and 1335 years of Daniel 12:11–12] commence from the taking away of the daily (abomination) or Paganism [AD 508], and not from the setting up of the abomination of desolation, or the Papacy [AD 538]. Some confound these two events. But they are separate and distinct; and one had to be accomplished to make way for the other.²¹⁷

The most prominent pioneers within Adventism (Miller, Bliss, Fitch, Himes, White, Smith, Haskell, and others) agreed paganism's fall (removing the "daily") was complete in AD 508 and papal Rome's civil rule began in AD 538.²¹⁸ They understood the "abomination that maketh desolate" to be papal Rome. Since the pioneers' time, other views of the abomination of desolation were introduced and the early view abandoned.

Interestingly, although Ellen White does not directly identify the daily or the abomination in Daniel 11:31, she recognized a transition from pagan to papal Rome early in the sixth century as previously noted: "In the sixth century the papacy had become firmly established. . . . Paganism had given place to the papacy."²¹⁹ The papal abomination was set up, and those who recognized Jesus's warning "fled into the wilderness" (Rev. 12:6, 14; see also Matt. 24:16). Daniel 11:32–39 then describes events during papal Rome's 1,260-year rule until "the time of the end" began in AD 1798 (Dan. 11:40).

God's Church Persecuted (Daniel 11:32–35)

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. (Dan. 11:32–33)

The Scriptures promise trouble for God's people: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (see 2 Tim. 3:12). Persecution, however, is not Satan's first choice. He will use any method at his disposal to stop the saints from keeping the commandments. In our current passage, the leaders of papal Rome corrupted many people "by flatteries." Jesus warned, "Woe unto you, when all

217 Uriah Smith, *Adventist Review and Sabbath Herald*, vol. 27, Feb. 27, 1866.

218 See Sylvester Bliss, *Memoirs of William Miller*, chap. 4; Charles Fitch, Letter to Rev. J. Litch, on the Second Coming of Christ; Josiah Litch, *The Probability of the Second Coming of Christ About A.D. 1843*, pp. 84–90; Uriah Smith, *Daniel and the Revelation*, Review and Herald Publishing Association, 1907, pp. 341–342; etc.

219 Ellen White, *The Great Controversy*, p. 54.

men shall speak well of you!” (Luke 6:26). Flattery exalts the selfish nature and will destroy anyone who accepts it.

Those corrupted by flattery were doing “wickedly against the covenant” by promoting disobedience to God’s commandments and openly violating them. The Sabbath was especially disregarded. Starting in Constantine’s day and continuing to ours, churchmen have flattered those doing “wickedly against the covenant” by exalting Sunday:

The royal mandate [Constantine’s Sunday law] not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and *flatterer* of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. . . . But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival.²²⁰

Church leaders coordinated their efforts, and those who “loved the praise of men more than the praise of God” (John 12:43) abandoned God’s requirement: “Vast councils were held from time to time. . . . In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted.”²²¹ The voice of truth was gradually suppressed, and God’s commandment-keeping people were persecuted and “found refuge in seclusion and obscurity.”²²²

Though Europe lay in darkness during papal Rome’s 1260-year reign, the Lord had humble missionaries who would be “strong, and do exploits.” Through great sacrifice to themselves, consecrated men kept pure religion alive: “In every age there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath.”²²³ Disguised as humble laborers, the Waldenses scattered fragments of the Scriptures and made converts throughout Europe:

There was no kingdom of Southern and Central Europe to which these missionaries did not find their way, and where they did not leave traces of their visit in the disciples whom they made.²²⁴

Despite their suppression, the Scriptures prophesied throughout the 1260 years “clothed in sackcloth” (Rev. 11:3). The Scripture fragments spread by the Waldenses and other missionaries were light and life to hungry souls (see Psalm 119:130; John 6:63; 8:12). The efforts of these humble missionaries made many converts, and their efforts slowly undermined the foundation of papal apostasy.

God used those “among the people” then living in Europe who studied and understood Bible truth to “instruct many” (Dan. 11:33). As truth spread, the papal rulers sought the perpetrators’ destruction and

220 Ellen White, *The Great Controversy*, p. 574, emphasis mine.

221 Ellen White, *The Great Controversy*, p. 53.

222 Ellen White, *The Great Controversy*, p. 54.

223 Ellen White, *The Great Controversy*, p. 61.

224 James Aitken Wylie, *History of the Waldenses*, Oxford University, 1880, p. 16.

many fell “by the sword, and by flame, by captivity, and by spoil.” Though their lights were extinguished, those who survived remained strong for truth:

Through ages of darkness and apostasy there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood unflinchingly for God’s word and His honor.²²⁵

Mentioning the slaughter of God’s people, Daniel 7:25 says the papal “little horn” would “wear out the saints of the most High,” and John declared that the papal harlot would be “drunken with the blood of the saints” (Rev. 17:6). Thus, many prophecies mention the murder of God’s people. Millions lost their lives by the hand of that corrupt church-state system:

That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history.²²⁶

The Inquisition, which began under Pope Innocent III in the thirteenth century, quickly became an extremely cruel weapon against believers. A flood of terror then pressed upon God’s people. They had their property seized and were persecuted, tortured, and burned at the stake. These horrors were committed because God’s people kept His commandments and refused to accept papal Rome’s traditions.

According to the prophecy, the persecution and slaughter lasted for “many days.” After the Papacy came to power, persecution took many forms and continued with greater or lesser fury for centuries. Providentially, the scattering of the Scriptures and the blood of these missionaries produced fruit that later ripened into the Protestant Reformation.

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

The prophecy next guarantees a “little help” to God’s people in their trials. Knowing His followers would endure terrible persecution, Jesus further promised that the Father would send a “Helper,” “the Spirit of truth” (see John 14:16–17, NKJV). The Holy Spirit would stand by their side and help them in their work, teach them the things they needed to learn, and speak through them when they stood before kings (see Matt. 10:19–20; Luke 12:11–12). Kept by the Spirit, they sang praises as they were stretched on the rack and burned at the stake.

225 Ellen White, *The Great Controversy*, p. 65.

226 William Edward Hartpole Lecky, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, Longmans, Green, and Company, 1870, vol. 2, p. 32.

The prophecy then says a second time that “many” of Satan’s agents would “cleave to them with flatteries.” Satan uses every possible device to convince God’s people to sin, but flattery is his most successful. Many unconsecrated people throughout history have joined God’s church, befriended His people, and used “flatteries” to destroy them.

From the believers who lost their lives to papal Rome, several had “understanding” of the Scriptures and taught them. The persecution that came upon them was “to try them, and to purge, and to make them white” so they could testify of God’s power and goodness. These Christians were sometimes weak and doubting, yet they found strength through prayer, Bible study, and conviction from the Holy Spirit to seal their testimony with their blood.

Daniel 11:33 says believers with understanding would “instruct many” but would suffer terrible persecution. Verse 34 then says these people would receive “a little help” in their trials. And verse 35 concludes that those with “understanding shall fall, to try them, and to purge, and to make them white.” Verses 33 to 35 are a unit, and the three things mentioned in them, the persecution, help, and cleansing, continued throughout the 1260 years, “even to the time of the end.” That final period is described in Daniel 11:40–12:3 and is a special “time appointed” by God.

Papal Rome does its Will (Daniel 11:36–37)

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

“The king” who did “according to his will” is referring to papal Rome. The definite article “the” directs us to the power doing the persecuting in the previous verses. As with Greece and pagan Rome, papal Rome is further identified in Daniel 11:23–39 by the three characteristics previously mentioned. Verse 23 says papal Rome would *ascend*: “He shall come up, and shall become strong with a small people.” Verse 31 then says it would gain *dominion*: “They shall place the abomination that maketh desolate” by giving the corrupt church civil power. And verse 36 finally says, “The king shall do according to his will.”

These three characteristics indicate that one power ascends and reigns in Daniel 11:23–39. The popes then exercised authority over the European nations for 1260 years. God allowed them time to reveal their characters. Each pope would “exalt” and “magnify himself above every god” and speak blasphemes against “the God of gods.” The apostle Paul expands on this self-exalting power using similar words:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (2 Thess. 2:3–4)

The kingly system that exalts itself above God and speaks “marvellous things against the God of gods” is the papal power. In Daniel 7, the papal little horn similarly has “a mouth speaking great things” that would be directed “against the most High” (Dan. 7:8, 25). In the book of Revelation, the papal beast also has “a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven” (Rev. 13:5–6). These are obvious references to papal Rome:

In chapter 13 (verses 1–10) is described another beast, “like unto a leopard,” to which the dragon gave “his power, and his seat, and great authority.” This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopardlike beast it is declared: [Rev. 13:5–7 quoted]. This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.²²⁷

Furthermore, as the papal little horn in Daniel 8:12 “prospered,” Daniel 11:36 says that papal Rome would “prosper till the indignation be accomplished.” This indignation refers to the persecution against God’s people mentioned in Daniel 11:32–35 that would continue until papal Rome lost its civil power. The persecution lasted 1260 years, and the prophecy says it would come to its end: “For that that is determined shall be done.” God obviously intended to comfort His afflicted people with these words.²²⁸

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

Some mistakenly assume that Daniel 11:36–37 speaks of an atheistic power when they read, “Neither shall he regard the God of his fathers.” This clause does not mean, “Neither shall he believe in the God of his fathers.” When the Israelites became corrupted by their traditions, Isaiah declared, “They regard not the work of the LORD, neither consider the operation of his hands” (Isa. 5:12). Although they disregarded His authority, the Israelites still claimed a superficial belief in God as the popes do. Verse 37 is still speaking of papal Rome.

The prophecy then says, “Neither shall he regard . . . the desire of women.” In the tenth and eleventh centuries, many were joining the Roman priesthood to gain land and power, and transferring the priestly office and church lands from father to son became widespread. Therefore, “to insure further that the clergy should not become worldly, it was felt that the rules against the marriage of the clergy must be strictly enforced.”²²⁹ In time, celibacy was legislated and “the desire of women” disregarded.

The apostle Paul clearly speaks against celibacy: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith . . . forbidding to marry” (1 Tim. 4:1–3). Today’s pedophilia and homosexual problems in the Roman priesthood stem directly from this human ordinance. The Scriptures, however, give clear counsel on the institution of marriage: “For it is better to marry than to

227 Ellen White, *The Great Controversy*, p. 439.

228 As in verse 14, here is another forward-looking statement that briefly points to the end of papal Rome’s civil reign. The prophecy, however, continues describing the characteristics of this power during the 1260 years.

229 Lynn Thorndike, *The History of Medieval Europe*, Houghton Mifflin Company, 1917, p. 282.

burn with passion” (1 Cor. 7:9, NKJV). People cannot disregard God’s commands without suffering consequences.

Finally, and repeating words from verse 36, the Roman popes would not “regard any god” but would “magnify” themselves “above all.” The Lord said it twice for emphasis.

Papal Rome’s Strange Gods (Daniel 11:38–39)

But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. (Dan. 11:38)

The prophecy next says the popes would “honour the God of forces” above the Creator. The word translated “forces” means a “place or means of safety, protection, stronghold, [or] fortress.”²³⁰ The margin in the King James Bible for “the God of forces” reads “God’s protectors,” and Green’s *Interlinear Bible* has “the god of fortresses.”²³¹ This passage most likely refers to patron saints.

The term “patron” signifies “a person chosen, named, or honored as a special guardian, protector, or supporter.”²³² The believers of the Roman religion honor their saints and pray to them for protection from various evils. Therefore, they are called patron saints.

Praying to saints is an important part of the religious life of Roman Catholics. The saints are highly regarded and are believed to bring special blessings. Of the saints, Mary and Joseph receive the greatest attention. The Scriptures, however, condemn praying to or worshiping anything except God (see Exod. 34:14; Deut. 8:19–20; Isa. 8:19; Matt. 4:10). To worship saints violates the first commandment of God’s moral law (see Exod. 20:3).

In the Middle Ages, people had patron saints for nearly everything:

The number of saints and their festivals multiplied very rapidly. Each nation, country, province or city chose its patron saint, as Peter and Paul in Rome . . . and especially the Virgin Mary, who has innumerable localities and churches under her care and protection.²³³

Each saint had a special day “celebrated both by religious services and by banquets and social gatherings.”²³⁴ Thus the worship of saints was tightly integrated with society. People were steeped in superstition, and they often gave money, property, or other precious gifts to the church in honor of the saints: “Saints could make a marriage fertile or cure illness, and their friendship had to be won by gift at their shrine or the foundation of a church in their honour.”²³⁵

230 *Theological Wordbook of the Old Testament*, Moody Press, 1980, vol. 2, p. 652, No. 1578a.

231 Jay P. Green, Sr., *The Interlinear Bible: Hebrew-Greek-English*, Hendrickson Publishers, 1986, Dan. 11:38.

232 *Webster’s New Collegiate Dictionary*, G. & C. Merriam Company, 1981.

233 Philip Schaff, *History of the Christian Church*, Charles Scribner’s Sons Publishers, 1910, vol. IV, chap. X, sec. 99, par. 2.

234 Lynn Thorndike, *The History of Medieval Europe*, Houghton Mifflin Company, 1917, p. 335.

235 *The Oxford Illustrated History of Medieval Europe*, Oxford University Press, George Holmes editor, 2001, p. 134.

People were told they could remedy their corrupt lives and win eternal life by giving gifts to the saints, and they honored them “with gold, and silver, and with precious stones, and pleasant things.” Thus, people ignorantly transgressed God’s law and gave their support to the corrupt church.

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. (Dan. 11:39)

The “most strong holds” in this verse refers to Europe’s great cities. Each had their assigned patron saint. The phrase “strange god” clearly links image worship to patron saints. The Bible often uses this phrase when speaking of the various gods and idols of the pagan nations that surrounded Israel (see 1 Sam. 7:3–5; 2 Chr. 14:3; 33:15).

During the Second Council of Nicaea (AD 787), the Roman bishops declared, “The worship of images is agreeable to Scripture and reason, [and] to the fathers and councils of the church.”²³⁶ To support this institution they discarded the second commandment of the decalogue that forbids making, bowing to, and worshiping images (see Exod. 20:4–6). The tenth commandment was also divided into two to maintain the number.

Papal Rome does not hesitate to “increase with glory” and command worship of their relics. The Tridentine Profession of Faith of 1564 says that saints “are to be venerated and invoked . . . and that their relics are to be venerated.”²³⁷ It is general knowledge that the Roman Church makes idols of the saints for worship purposes. Roman Catholics often display their saints’ images within and outside their churches and homes, and church leaders use these dead saints and their useless idols to “rule over many.”

Pepin III, his son Charlemagne, and others, in honor of the various saints, also donated lands they conquered to the church. Through donations and its corrupt teachings, papal Rome owned much of Europe: “The Church was the greatest landholder in existence; in the Carolingian period one third of all Gaul belonged to the Church.”²³⁸ We also read about Germany: “In the eleventh century a full half of the land and wealth of the country . . . was in the hands of Churchmen.”²³⁹

The popes have divided “the land for gain,” even claiming the right to distribute the American continents to whomever they pleased: “As Peter’s successor, the pope claimed the right to give away the Western continent, a gift that involved an unending right of tenure.”²⁴⁰ They believe the world belongs to them and that all people are their subjects and must bow to them. This arrogance resulted in opposition and rebellion against the corrupt church and helped end its reign in 1798.

236 Edward Gibbon, *The Decline and Fall of the Roman Empire*, revised 1845, chap. XLIX, part III.

237 *Documents of the Christian Church*, Oxford University Press, second edition 1963, edited by Henry Bettenson, pp. 266–267.

238 Lynn Thorndike, *The History of Medieval Europe*, Houghton Mifflin Company, 1917, p. 283.

239 James Bryce, *The Holy Roman Empire*, MacMillan and Company, 1912, chap. VIII, p. 125.

240 LeRoy Edwin Froom, *The Prophetic Faith of Our Fathers*, Review and Herald, 1948, vol. II, p. 169.

Chapter 7: The Southern King Revives

The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as “the beast that ascendeth out of the bottomless pit.” In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy. But here is brought to view a new manifestation of satanic power.²⁴¹

Daniel 11:5–15 speaks of the southern king, but after Antiochus subdued Ptolemy at the Battle of Panium, it is not mentioned again until Daniel 11:25–31. In these verses, the southern king is understood spiritually and represents an atheistic power; it refers to pagan Rome. With paganism’s submission complete at Clovis’s baptism in AD 508, the southern king disappeared from prophecy for 1,290 years (see Dan. 12:11). It returns “at the time of the end” (Dan. 11:40).

Daniel 11:5–16 also speaks of the northern king. After Rome overthrew Antiochus the Great as prophesied in verse 16, the prophecy does not mention the northern king again until verse 40. Pagan Rome is never called king of the North. Likewise, though papal Rome exercised civil power over Europe and persecuted the church for 1260 years, it is not called king of the North in Daniel 11:31–39. Daniel 11:40 closes that troublous, 1260-year period when the southern king returned and attacked papal Rome “at the time of the end.” The prophecy’s final events are then described.

Consider how Daniel 12:4 links prophetic knowledge to the last days: “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end, . . . and knowledge shall be increased.” According to the angel, understanding Daniel’s final events was limited until “the time of the end” began. The prophecy would then be unsealed and the Holy Spirit would shed light on “the wise” as they studied (see Dan. 12:4, 10; John 16:13). Ellen White also cites Daniel 12:4 and identifies the prophecy’s unsealing and the increase of knowledge about the final events that began in 1798:

That part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” . . . But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” . . .

Since 1798 the book of Daniel has been unsealed, [and] knowledge of the prophecies has increased.²⁴²

Daniel’s prophecies about “the last days” were unsealed in 1798. Jesus’s investigative judgment mentioned in Daniel 8:14 began shortly after, in 1844, and is in process of fulfillment. The final events in Daniel 11:40–45 are now open to our understanding. Before we can fully detail the final events, however, we must identify the southern power that attacked papal Rome in 1798 and clarify the judgment work to be accomplished in the saints’ lives.

241 Ellen White, *The Great Controversy*, pp. 268–269.

242 Ellen White, *The Great Controversy*, p. 356.

Atheism's Return Revives the Southern King

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. (Rev. 11:7–8)

In previous chapters, we discovered that the pagans were called atheists because they denied Christ's existence like Pharaoh did. With paganism subdued in AD 508, in the days of Clovis king of the Franks, the southern king disappeared from the prophecy. The southern king at the end is a revival of the southern king mentioned in Daniel 11:25–31. It went underground for a time. To understand the southern king's revival, consider how Dr. Morris reveals the resurgence of paganism during the Renaissance:

The Renaissance (meaning “rebirth”) has been so named for the very reason that the submerged pre-Christian culture of Greece and Rome was revived in this period.²⁴³

Greece and Rome had pagan cultures before Christianity arrived. Doctor Morris further says, when evolutionary thought resurfaced in the Renaissance, it was “revived ancient paganism in a modern form.”²⁴⁴ The Renaissance was humanistic and aroused Europeans to think and acquire knowledge. The Northern Renaissance was largely religious, and the Protestant Reformation benefited from and stimulated the changing environment. The broader Renaissance, however, was revived paganism with an atheistic undercurrent:

There were some Renaissance intellectuals and even some common people who doubted many doctrinal and traditional beliefs about god, creation, immortality, the divinity of Christ, biblical authority and Christian morality. According to Davidson, there were enough people who doubted all such Christian beliefs to make up a quiet community. The existence of that community of dissenters and the writings concerning unbelief from that era show that all the materials were available to allow a fully formed atheism to develop.²⁴⁵

To have openly claimed atheism early in the Renaissance was dangerous, but atheism was alive under the surface. Especially in Italy, recovery and presentation of ancient pagan literature fueled the revival:

At all events the Renaissance was heralded through the recovery by Italian scholars of Greek and Roman classical literature. . . . In Italy especially, when the wave of barbarism had passed, the people began to feel a returning consciousness of their ancient culture, and a desire to reproduce it.²⁴⁶

243 Henry M. Morris, *The Long War Against God*, Baker Book House, 1989, p. 200.

244 Henry M. Morris, *The Long War Against God*, Baker Book House, 1989, p. 207.

245 “Atheism in the Renaissance,” *The Atheist Scholar*, <http://atheistscholar.org/WorldHistory/AtheistHistory/AtheismintheRenaissance.aspx> (accessed March 11, 2021).

246 John Addington Symonds, “Beginning And Progress Of The Renaissance,” *The Great Events by Famous Historians*, editor Charles Francis Horne, The National Alumni publishing, 1905, vol. VII, p. 110.

The recovered Greek and Hebrew manuscripts propelled the Reformation and broke papal Rome's spiritual monopoly over humanity, but the competing beliefs generated mutual hatred and claims of heresy and witchcraft. Europe was convulsed for nearly two centuries. As papal Rome declined, people became free to study and express their convictions, and pagan ideas were common:

After the enormous political and intellectual upheavals of the 1600s died away, it became possible to explore ways of thought outside Christianity without fear of instant damnation, and the study of Greek and Roman classics became part of every schoolboy's education.²⁴⁷

Paganism's revival in the Renaissance laid the spiritual foundation for atheism's rise. The "Greek and Roman classics" catalyzed the Enlightenment and atheism's resurgence in the 1700s. Rising from Europe's convulsions, atheism solidified its teachings and gained acceptance and political power during the Enlightenment. Morris summarized the revival's progression from evolutionary thought to its final atheistic form:

Evolutionism then came to the surface again in the humanistic emphases of the Renaissance and the Enlightenment periods, first in the revival of pantheism, then in deism, and finally in full-fledged atheism.²⁴⁸

The pagan evolutionary beliefs that reemerged in the Renaissance continued developing in the Enlightenment and matured into "full-fledged atheism." Of all the European nations, atheism developed greatest in France, and its acceptance there resulted in the French Revolution in the 1790s.

The book of Revelation describes atheism's revival near the end of papal Rome's civil reign as "the beast that ascendeth out of the bottomless pit" (Rev. 11:2–3, 7). The Greek word translated "bottomless pit" is used in the Septuagint for the Hebrew word translated "the deep" in Genesis 1:2.²⁴⁹ The Earth was a vast wasteland, "without form, and void"; it was desolate and chaotic.

The "bottomless pit," being a place of desolation and chaos, describes Europe's religious and political condition during the Renaissance from which the atheistic beast arose. Speaking of God's "two witnesses," the Old and New Testaments (see Rev. 11:3–4; Zech. 4:2–6; Psalm 119:105), Revelation describes this beast's "war" against them near the end of the 1260 years; the beast would "overcome them, and kill them" (Rev. 11:7). Interestingly, France then made war on the Bible:

The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled underfoot. The institutions of the Bible were abolished. The weekly rest day was set aside. . . . Baptism and the Communion were prohibited. And announcements posted conspicuously over the burial places declared death to be an eternal sleep.²⁵⁰

247 "Renaissance and Revival," *Paganism & Spirituality*, <https://www.paganism.eu/renaissance-and-revival> (accessed March 11, 2021).

248 Henry M. Morris, *The Long War Against God*, Baker Book House, 1989, p. 206.

249 See Joseph Henry Thayer, *The New Thayer's Greek-English Lexicon of the New Testament*, Hendrickson Publishers, 1981, p. 2, word 12.

250 Ellen White, *The Great Controversy*, pp. 273–274.

Revelation 11:8 gives the spiritual characteristics of this beast as “Sodom and Egypt, where also our Lord was crucified.” These characteristics appeared in France. Jesus was “crucified” in His people as they were murdered in large numbers throughout France’s history (compare Matt. 25:40; Acts 9:4–5). Sodom also typifies the immorality that prevailed in the French Revolution, and Egypt refers to its atheism (see Gen. 19; Exod. 5:2). History proves that France was then an atheistic nation:²⁵¹

The world for the first time, heard an assembly of men, born and educated in civilisation, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man’s soul receives, and renounce unanimously the belief and worship of a Deity.²⁵²

Here is evidence that an atheistic power existed near the end of papal Rome’s 1260-year reign. When atheism assumed control of France, it exhibited beast-like characteristics and became hostile in the French Revolution. Ellen White further describes this spiritual Egypt as revolutionary France:

Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. . . . When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: “Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.” Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. . . .

According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. . . .

This prophecy has received a most exact and striking fulfillment in the history of France.²⁵³

Ellen White said “the nation represented by Egypt,” which would exist near the end of papal Rome’s 1260-year reign, refers to atheistic France. France’s spiritual characteristics were then like Pharaoh’s. The French government renounced all religion and strictly enforced atheistic principles. France, the spiritual Egypt mentioned in Revelation, is Daniel’s southern king that surfaces “at the time of the end” (Dan. 11:40). Both prophecies reveal the same power.

Atheistic paganism is the direct link between the southern king identified in Daniel 11:25–31 (pagan Rome) and the revived southern king mentioned in Daniel 11:40–43 (atheistic France and other nations since 1798). Interestingly, Clovis, king of the Franks, rejected paganism when he converted to Christianity, and the French Revolution rejected Christianity to embrace a modern atheistic form of paganism.

251 See also Ellen White, *The Great Controversy*, pp. 269–275.

252 Sir Walter Scott, *Life of Napoleon Buonaparte*, Robert Cadell, 1843, vol. I, ch. 17, p. 324.

253 Ellen White, *The Great Controversy*, p. 269.

The Southern King Attacks Papal Rome (Daniel 11:40a)

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. (Dan. 11:40)

Daniel 11:40 introduces the final conflict: “And at the time of the end shall the king of the south push at him.” Spiritual Egypt, the southern, atheistic power, which has not been mentioned since verse 31, is reintroduced here. The Hebrew word translated “push at” was used when “an ox *gore* a man or a woman” (Exod. 21:28, emphasis mine), and it also described the military conquests of the Medo-Persian “ram *pushing* westward, and northward, and southward” (Dan. 8:4, emphasis mine). This same word is logically translated “attack” in the New King James Bible. Hence, atheistic paganism so completely revived by “the time of the end” that it could “attack him.”

Moreover, the Hebrew verb translated “push at” in Daniel 11:40 indicates a reciprocal action. The *BDB Lexicon* translates this word, “engage in thrusting with, wage war with.”²⁵⁴ The “king of the south” initiates a reciprocal thrusting action with “him”; it waged war with the papal abomination mentioned in Daniel 11:31–39. Verse 40 indicates that spiritual Egypt, which must be an atheistic power, would attack papal Rome and inflict a serious wound “at the time of the end,” in AD 1798. Daniel’s prophecy then details papal Rome’s deadly, reciprocal response against the South.

Revelation similarly describes a wounding of the papal beast power at the end of the 1260 years: “And I saw one of his heads as it were wounded to death; and his deadly wound was healed” (Rev. 13:3). The head that was “wounded” and will be “healed” after the intervening “is not” period is the papal beast (see Rev. 13:14; 17:8, 11). Therefore, papal Rome’s response to the attack would not be immediate. Its wound needed time to heal. Revelation 13:3 ends, “And his deadly wound was healed: and all the world wondered after the beast.” Papal Rome’s reciprocal response is still future.

The power that inflicted the wound is not identified in Revelation 13. However, Revelation does describe a beastly power that rose from the convulsions in Europe near the end of papal Rome’s 1260-year reign (see Rev. 11:3, 7). This beast was atheistic France as previously shown. Importantly, though the Reign of Terror in France ceased before 1798, the revolution’s dechristianization continued until 1801:

After Napoleon seized control of the government in late 1799, France entered into year-long negotiations with new Pope Pius VII, resulting in the Concordat of 1801. This formally ended the dechristianization period and established the rules for a relationship between the Catholic Church and the French State.²⁵⁵

254 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 618. Some dismiss the meaning of “gore” for the word translated “push at” in Daniel 11:40 because the Hebrew indicates a reciprocal action. Their desire is to unlink this word from Revelation’s wounding of the beast in AD 1798, but the *BDB Lexicon* is clear that the idea of goring or thrusting is indicated by the Hebrew word.

255 Wikipedia contributors, “Dechristianization of France during the French Revolution,” *Wikipedia, The Free Encyclopedia*, <https://en.wikipedia.org/w/index.php?>

One reason for France’s war against Christianity was papal Rome’s control over the French people. The church had great wealth: “As the largest landowner in the country, the Catholic Church controlled properties which provided massive revenues from its tenants; the Church also had an enormous income from the collection of tithes.”²⁵⁶ Because they had much of the nation’s wealth, the clergy held dominion over the people who desired to be free from them.

As we saw, Daniel 11:38–39 mentions papal Rome’s control of money, land, and people through its patron saints. The French Revolution was, at least in part, the result of papal greed. Though France was mostly Roman Catholic, the people had no sympathy for the power-loving clergy and tolerated atheism to check papal abuses. Atheistic France then attacked papal Rome and inflicted a deadly wound by removing its civil control over Europe, and many rejoiced:

The downfall of the papal government, by whatever means effected, excited perhaps less sympathy than that of any other in Europe: the errors, the oppressions, the tyranny of Rome over the whole Christian world, were remembered with bitterness; many rejoiced, through religious antipathy, in the overthrow of a church which they considered as idolatrous, though attended with the immediate triumph of infidelity; and many saw in these events the accomplishment of prophecies, and the exhibition of signs promised in the most mystical parts of the Holy Scriptures.²⁵⁷

In 1798, the French general Berthier marched his army into Rome, took the pope captive, and declared a republic in Italy.²⁵⁸ Since France was Revelation’s spiritual Egypt that attacked papal Rome in 1798, and Daniel’s southern king who reigned in Egypt also attacked papal Rome when “the time of the end” began, atheistic France was then Daniel’s southern king.

Egypt’s atheism is still the main spiritual force on Earth. Schools teach it, media propagates it, and people accept it. The Bible tells us, however, that a change will come. Because Christians, Muslims, and others are often persecuted for their beliefs, they will soon cast off atheism and demand a form of justice, righteousness, and truth that satisfies their collective “itching ears” (2 Tim. 4:3). The coming false revival will sweep in all these religious systems, and they will unite against God’s people.

The Investigative Judgment

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. (Isa. 4:2–4)

[title=Dechristianization_of_France_during_the_French_Revolution&oldid=992951353](#) (accessed December 2, 2020).

256 Wikipedia contributors, “Dechristianization of France during the French Revolution,” *Wikipedia, The Free Encyclopedia*, https://en.wikipedia.org/w/index.php?title=Dechristianization_of_France_during_the_French_Revolution&oldid=992951353 (accessed December 2, 2020).

257 John Adolphus, *History of France from 1790–1802*, London England: George Kearsely, 1803, vol. II, p. 379.

258 For more details on the year AD 1798, see Chapter 10: The Time of the End, The 1260 Years.

Jesus's investigative judgment in the most holy place of the heavenly sanctuary is what prepares God's people for the final conflict. This judgment, which began in 1844 with believers who died in Christ,²⁵⁹ will transition to the living saints *before* the northern king returns to the prophecy.²⁶⁰ When the judgment of the living begins, a revival and shaking will sweep God's church, leaving a sealed people.

Most people will not recognize when the judgment of the living begins, but the unseen universe waits eagerly to see it, and Satan works to hinder it as he prepares his forces. When it begins, the final events mentioned in Daniel 11:40–45 will rapidly fulfill. Consider Ellen White's statement about Jesus's ministry in heaven:

The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill.²⁶¹

Unless we understand Jesus's work and the benefits He ministers from His sanctuary, we will not do what God ordained for us to do. To grasp the significance of Jesus's ministry, we need to consider the typical service.

Anciently, many of Israel's works were written in books (see Exod. 17:14; 24:4; Num. 21:14; Josh. 10:13; 24:26; 1 Kings 14:19; etc.). Some of their works were written in the book of the law and kept in the most holy place where God's law was, which witnessed to their deeds (see Deut. 31:24–27; Josh. 24:24–27). While no earthly book could contain the works of a nation, this book symbolically recorded all Israel's works: the law, the covenant, their victories, and their promises and failures. It also contained a record of God's faithful works for Israel.

When an Israelite transgressed God's law, the angels, represented on the temple's curtains and vail (see Exod. 26:1, 31), symbolically recorded the violation. Realizing he transgressed God's law, the sinner brought his sacrifice to the sanctuary, confessed his sin over the animal, and slew it. The priest next caught some of the animal's blood, which figuratively contained the sinner's guilt. He then put that blood on the horns of the sacrificial altar in the court or the incense altar in the holy place (see Lev. 4). The angels then symbolically recorded the sinner's confession and repentance.

On a special day at the end of the year called the Day of Atonement, the priest carried the sacrificial blood of the Lord's goat into the most holy place. There he sprinkled the blood "upon the mercy seat, and before the mercy seat," of the ark containing the law the sinner had transgressed (Lev. 16:15). The blood's application there made "an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" (Lev. 16:16).²⁶² It symbolically blotted out the sins recorded there. After that, the priest cleansed the holy place and court from the sinner's confessed guilt, which had been transferred there throughout the year by the blood of daily sacrificial offerings.

259 See Ellen White, *Early Writings*, p. 280; *The Great Controversy*, p. 435–436.

260 See Chapter 8: Sabbath Keepers Under Siege.

261 Ellen White, *The Great Controversy*, p. 488.

262 The "holy place" mentioned in this passage is actually what we understand to be the "most holy place."

After the priest made atonement for the entire sanctuary, the people's sins were confessed on the head of the live goat. This goat, with the people's guilt, was then led "by the hand of a fit man into the wilderness" leaving the sanctuary clean (Lev. 16:20–22). But notice, the people had a special task to perform while the priest still ministered in the sanctuary making the final atonement:

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. (Lev. 16:29–30)

While the priest ministered in the sanctuary, the people afflicted their souls in the camp. They were to cease their daily tasks and humble themselves before God. This special work of soul affliction brought deep humility and repentance to the congregation. Thus the people's soul affliction stopped the flow of sins into the sanctuary and allowed the priest to remove the people's sins that accumulated there during the year.

Leviticus further mentions the people's work on that day: "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people" (Lev. 23:29). This service separated the people into two groups. Those afflicting their souls had their sins cleansed and removed from the sanctuary, while the careless and indifferent were separated from the congregation. When the day ended, those remaining in the camp were sinless.

As in the type, when people transgress God's law, the angels record their actions in the most holy place in heaven.²⁶³ As believers daily behold Jesus suffering for them, they obtain faith, confess their sins, repent, and are forgiven (see John 3:16, Acts 5:31; 1 John 1:9). Jesus then takes, bears, or carries "the sin of the world" to the heavenly sanctuary (John 1:29; see also Isa. 53:11–12; Heb. 9:28; 1 Pet. 2:24; 1 John 3:5). This transfer of guilt to the holy place in heaven by Jesus's blood cleanses their guilty consciences (see Heb. 9:11–15). God's law is then put in "their hearts" and written in "their minds" fulfilling the first part of the new covenant (Heb. 10:16).

Christ's daily ministry does not cancel people's sins but transfers them to the heavenly temple, so a further cleansing work is needed to remove the defilement from the temple (see Heb. 9:22–23).²⁶⁴ Also, the first part of the new covenant does not finish the work in the human soul. Still having the "knowledge of evil," believers would eventually sin again, so a further cleansing, a final atonement, must happen to the saints to finish Jesus's new covenant ministry before He returns.

Our antitypical high priest, Jesus, has been in the heavenly sanctuary's most holy apartment since October 22, 1844. The door of that apartment was then opened (see Rev. 3:7–8), and Jesus began His final work for His people. He said to them, "Behold, I have set before thee an open door, and no man can shut it," and Revelation further records, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Rev. 3:8; 11:19). These passages mention the opening of

263 See Ellen White, *The Great Controversy*, p. 486–487, and the *1888 Materials*, p. 374.

264 Compare Ellen White, *Patriarchs and Prophets*, p. 357; *Signs of the Times*, June 2, 1890.

the heavenly sanctuary's most holy apartment, and Revelation 12:1–20:3 focuses on events related to Jesus's ministry there.

We also have the passage that William Miller and other Second Advent preachers used: “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Dan. 8:14). The Second Advent believers calculated the end of the twenty-three hundred days as October 22, 1844. They thought Daniel 8:14 revealed Jesus's coming to cleanse the Earth by fire *after* He finished His most holy place ministry. Through their disappointment, however, many learned that Jesus then *began* His investigative judgment in heaven's most holy apartment, which is the antitypical work of the ancient Day of Atonement. Jesus was not coming to Earth in 1844 but to the heavenly sanctuary's second apartment (compare Dan. 7:9–10, 13–14).

It has always been through faith in Jesus and His sacrificial work that people gained victory over sin (see Heb. 10:1–10). Jesus is now in the most holy place in heaven doing a special work for us. He is removing the sins that have accumulated there since Adam and Eve ate the prohibited fruit in Eden (compare Matt. 12:36). When His work in heaven is finished, Jesus will have a people on Earth who keep His commandments (see Rev. 12:17). God will then allow Satan a short time after human probation ends to test His commandment-keeping people, and his claim that it is impossible to obey God's law will be proven wrong.²⁶⁵

Ellen White makes an interesting statement about God's obedient people in the last days: “Every one who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression.”²⁶⁶ Adam was sinless before he ate the prohibited fruit, and Ellen White says we can have that sinless experience through exercising faithful obedience. However, if we do not know what sins are hidden in our hearts, we cannot exercise faith to gain victory over them. So there must be a work to reveal our sins—an investigation must happen.

Perfect obedience to God's commandments can only happen through Jesus's investigative work. To experience this, the third angel's message directs us to the most holy place in heaven: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (Rev. 14:12). This angel is *not* pointing to Earth saying, “Here are the patient saints who keep the commandments of God.” He is directing people to the most holy place where patience, obedience, and faith are obtained. Notice what Ellen White said about Revelation 14:12:

The third angel closes his message thus: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark.²⁶⁷

Ellen White confirms that this angel is not pointing to the saints on Earth when he proclaims his message. He is flying through mid-heaven and directing people to the most holy place of the heavenly

265 See Chapter 9: The Battle for Universal Dominion.

266 Ellen White, *Signs of the Times*, July 23, 1902, par. 14.

267 Ellen White, *Early Writings*, p. 254.

sanctuary. So Revelation 14:12 tells us that those who follow Jesus in His investigative work will receive “patience,” the ability to “keep the commandments of God,” and experience “the faith of Jesus.”

When we understand how to follow Jesus in His work in heaven, then we can reach the “condition of sinlessness” Ellen White mentions above.²⁶⁸ However, we have not done what the Lord has called us to do:

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. . . . There must be a purifying of the soul here upon the earth, in harmony with Christ’s cleansing of the sanctuary in heaven.²⁶⁹

Angels are “communicating to men” the “grand work of instruction” that Christ administers from His investigative judgment in the “Holy of Holies,” but we have not followed His cleansing work by “purifying” our souls. Importantly, then, we need to know *how to follow Jesus in His investigative judgment and understand what we will experience as we enter there*. Notice how Ellen White refers us to the ancient Day of Atonement:

In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by *sorrow for sin and true repentance*.²⁷⁰

Ellen White is referring us to the work of soul affliction that ancient Israel did on the Day of Atonement. She then says there is an antitypical work of affliction required from us. However, we cannot produce “sorrow for sin and true repentance” because we have selfish natures. Repentance must be obtained from outside of us. Peter testifies of Jesus, “Him hath God exalted . . . to give repentance to Israel” (Acts 5:31). We do not know how deeply sin is entangled in our hearts, so we have only one possibility of experiencing soul affliction. We have to ask Jesus to reveal our sins through His investigation and give us this “sorrow for sin and true repentance” that we need.

The 144,000 mentioned in Revelation 7 and 14 are a special group of people at the end who experience soul affliction. John sees them standing with Jesus on “mount Sion” and sealed with the “Father’s name written in their foreheads” (Rev. 14:1). He then wrote of them, “These are the ones who follow the Lamb wherever He goes” (Rev. 14:4, NKJV). Jesus has been in the most holy place of the heavenly sanctuary since 1844, so they “follow” Him in His ministry there. Then John says, “And in their mouth was found no deceit, for they are without fault before the throne of God” (Rev. 14:5, NKJV).

268 See the statement I referred to above: Ellen White, *Signs of the Times*, July 23, 1902, par. 14.

269 Ellen White, *1888 Materials*, p. 27.

270 Ellen White, *The Great Controversy*, pp. 489–490, emphasis mine.

When the 144,000 follow Jesus in His investigation, they will obtain an experience where they become “without fault before the throne of God.” Once they are developed, the 144,000 will loudly proclaim the three angels’ messages to the world and invite people into their experience (see Rev. 14:6–12).

Jesus has been in the heavenly sanctuary’s most holy apartment since 1844, and He has been waiting for us to follow Him in His work. When we humble ourselves and plead with Him to bring us into His judgment, He will search the heavenly records to find everything in our characters out of harmony with His will. He will then allow trials to reveal those sins to us. Speaking through his prophet about events at the end, Jesus mentions His people’s experience in Zechariah:

And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. (Zech. 13:8–9)

The Lord here tells us the church will be a shaken, but a remnant, “the third part,” will remain. He then says He will purify the remnant as silver and gold are refined and tried by fire. If we choose to be part of that remnant, the Holy Spirit will lead us through fiery trials to reveal the selfishness in our hearts.

Notice what the *Strong’s Hebrew Dictionary* says about that word “try” that Zechariah used: “To test (especially metals); generally and figuratively, to investigate:—examine, prove, tempt, try (trial).”²⁷¹ This word often describes the refining of gold and silver, but figuratively it means “to investigate.” Curiously, we call the ongoing heavenly judgment the investigative judgment.

The Hebrew word translated “refined” in Zechariah’s statement additionally means to purge or purify from sin as it is rendered in Daniel 12:10.²⁷² The Lord promises to investigate and purify His people through His heavenly, most holy place ministry (compare Psalm 11:4–5; 26:1–2). This teaching is repeated by “the Faithful and True Witness,” Jesus Christ, in His counsel to Laodicea (Rev. 3:14, NKJV). In verse 18, He calls His remnant people to buy from *Him* golden characters “refined in the fire.”

The Lord brings His people through fire to produce this experience. We may not want fiery trials, but Jesus needs us to experience them, and we need to ask Him to bring us into these experiences so He can reveal the selfishness in our hearts. We can then gain victory over everything out of harmony with His will by exercising faithful obedience.

Speaking of this judgment experience, the Lord said through Malachi, “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple” (Mal. 3:1). If we earnestly begin to seek the Lord for this experience, He promises to “suddenly come to his temple.” The Lord will quickly investigate us and reveal every character defect. This will cause an “affliction” as we contemplate and deal with those sins (Psalm 66:10–11).

Trying to hinder Jesus’s work for us in the heavenly sanctuary, Satan accuses Him of forcing His will on us (compare Job 1:6–12; 2:1–6; Zech. 3:1–2). Jesus is, therefore, restrained by our refusal to follow

271 James Strong, *Strong’s Exhaustive Concordance: Hebrew and Chaldee Dictionary*, 1890, word 974.

272 See the *Theological Wordbook of the Old Testament*, Moody Press, 1980, vol. 2, pp. 777–778, word 1972.

Him in His work. But, if we actively begin to entreat the Lord to bring us into judgment, He will do it, and Satan will be silenced. Thus, *the judgment of the living begins when we decide to ask Jesus to examine us and show us what is in our hearts.*

Malachi then continues to describe the experience of God's people:

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. (Mal. 3:2–3)

Malachi is describing the same fiery judgment and cleansing experience as Zechariah, and the result will be a people who demonstrate "righteousness." In mentioning this righteous people whom Jesus has purged, Malachi is saying they will keep His commandments like Adam did before he ate the fruit (see Psalm 119:172). Therefore, we must understand the judgment and follow Jesus in His work in the heavenly sanctuary. To follow Him there, we need to do three things:

- 1 We must faithfully remove every hindrance from our lives and have daily victory over all known sin through Christ's righteousness. If we are willfully sinning, we cannot ask the Lord to judge us.
- 2 We then have to actively pray for the judgment experience. If we don't plead for it, the Lord will not judge us. He has to wait until we clearly want it.
- 3 We have to submit to the Holy Spirit's leading so He can bring us into situations to reveal those sins now hidden from our view. For each sin exposed, we must return to step one and gain victory through Christ's righteousness.

We don't know how entrenched our sins are, and Jesus has to remove them. His investigation will therefore take time as He digs down to the deep recesses of our hearts. Those who "endure" His investigation will "keep the commandments of God" and be ready for the seven last plagues and Jesus's coming (Matt. 24:13; Rev. 14:12).

When we pray for Jesus to bring us into judgment, He will begin examining our lives. As His investigation finds sins, past or unknown, the Holy Spirit will lead us into experiences where He can bring those sins to our knowledge. Satan will also be allowed to tempt us on those sins (compare Matt. 4:1). An intense struggle—an affliction—will follow when we see our sinful natures, and a division will develop in the church between those who enter Christ's judgment and those who refuse.²⁷³

For Jesus to end His investigation and seal His people, He has to dig down to our hearts' deepest recesses and expose everything. Ellen White said, "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them."²⁷⁴ When Jesus gets to the bottom and reveals the last thing out of harmony with His will, and we reject that for His sake, He will finish His covenant in our hearts. He will blot out our sins and seal us (compare Acts 3:19). We will then have reached "the

273 Compare Ellen White, *Testimonies*, vol. 1, pp. 179–184.

274 Ellen White, *Testimonies*, vol. 5, p. 214.

condition of sinlessness in which Adam lived before his transgression,”²⁷⁵ and Jesus will fill us with the Holy Spirit.

The Sign of a Finished Work

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. (Heb. 4:1, 3–4)

As the living saints begin to enter the judgment, Satan will try to force their disobedience to God by legislating Sunday.²⁷⁶ Notice what Ellen White says about the Sabbath-Sunday controversy:

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not.²⁷⁷

While “the Sabbath will be the great test of loyalty” in the controversy between Christ and Satan, this test will also determine the judgment’s outcome. Every sealed person will obey God’s Sabbath: “This is the test that the people of God must have before they are sealed.”²⁷⁸

Those who profess to believe the three angels’ messages but refuse to follow Jesus in His investigative work will likely yield the Sabbath and obey Sunday when it is enacted. As in the typical Day of Atonement, the antitype will bring a final separation between the faithful and the careless. The faithful will recognize Jesus’s Sabbath as a sign of His creative power and His guaranteed watchcare, and they will refuse to abandon His commandments. The careless will embrace Sunday to save themselves from humiliation, persecution, and possible death.

Consider the token of the covenant God made with the Earth after the flood: “I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth” (Gen. 9:13). The *BDB Lexicon* says this token was the “*sign, [or] pledge of covenant*” that God made with the Earth.²⁷⁹ Thus, the rainbow was God’s guarantee that He would never again drown every creature on Earth. This Hebrew word is also translated “sign” when speaking of the Sabbath. When God’s people accept this sign by obeying the Sabbath, the Lord *guarantees*, as Creator of the universe, that *He will fulfill His everlasting covenant in His obedient people*:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign [token or pledge] between me and the

275 Ellen White, *Signs of the Times*, July 23, 1902, par. 14.

276 I will give more information on this in the next chapter.

277 Ellen White, *The Great Controversy*, p. 605.

278 Ellen White, *1888 Materials*, p. 701.

279 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 17, word 226.

children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. (Exod. 31:16–17)

We have every reason to believe the Lord's *pledge* to fulfill the everlasting covenant will happen. At the end, as the controversy rages around the saints, their faithful obedience to the Sabbath will *guarantee* that Jesus will finish His covenant in them. Notice in the following paragraphs that the Sabbath is used three times in the Bible as the sign of God's finished work.

After Jesus finished creating the Earth, the Bible says, "Thus the heavens and the earth were finished. . . . And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made" (Gen. 2:1–2). The Lord "rested on the seventh day" as the sign that His creative work was "finished." Adam and Eve also experienced that rest with Him during their first full day of life.

During His passion, after He said, "It is finished," Jesus died and His disciples took Him down from the cross and put Him in the grave (see John 19:30–42). As Jesus rested there, His people also "rested the sabbath day according to the commandment" (see Luke 23:50–56). That Sabbath then became the sign that Jesus's sacrificial work for humanity was "finished."

Finally, the apostle tells us God's people will experience His Sabbath rest when sin is finished in their lives:

There remaineth therefore a rest [margin, *keeping of a sabbath*] to the people of God. For he that is entered into his rest, he also hath ceased from [or finished] his own works, as God did from his. (Heb. 4:9–10)

A person's "own works" are transgression (see Gal. 3:10; Rom. 9:31–32). By obeying the Sabbath, the saints are saying they believe Jesus will finish His work in them. When the last crisis arrives, Sabbath-keeping becomes the "sign" to the universe that God's people "ceased from" transgressing His law (compare Ezek. 20:12). When the Lord is done, His people will have sinless hearts and holy characters, and the church will be "holy and without blemish" (Eph. 5:27). Sabbath-keeping will then be the sign that God's cleansing, sealing work for His people is finished.

No one will live through the plagues unless they are judged and sealed. The angels restraining the four winds until the saints are sealed are loosening their grip (see Rev. 7:1–4). As others are doing, we must enter heaven's judgment while the door of the most holy place remains open. The unseen universe is waiting for our response.

Chapter 8: Sabbath Keepers Under Siege

When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy. Then the true church will be assailed by persecution, as were God's ancient people.²⁸⁰

The universe is waiting for the development of the 144,000. These people, who are part of “the remnant,” are the “firstfruits” of a “great multitude” (Rev. 12:17; 14:4; 7:4, 9). They are the first to experience the investigative judgment: they “keep the commandments of God” and are “without fault before the throne of God” (Rev. 12:17; 14:1, 4–5). As they enter the judgment, they will enrage Satan, “the dragon,” who will try to stop their “testimony” by raising two beasts (Rev. 12:17; 13:1, 11). He will use the second beast to enforce the first beast’s “mark” to attempt their destruction (Rev. 13:16–17).

When Satan raises these beasts to do their evil deeds, the northern king also reappears in Daniel 11:40. Verse 41 then mentions the shaking of God’s church by the northern king’s attack. This assault will happen when Sunday, the beast’s mark, is enforced. Coinciding with the ongoing judgment, Sunday enforcement will accelerate the church’s shaking. It will purge the careless from the church, and God will seal the 144,000 and give them the latter rain.

Despite the clear biblical and historical evidence that God’s Sabbath is Saturday, the careless who leave God’s church will join the increasingly popular Sunday movement. The entire Christian world will then be united against the remnant. Thus, the exaltation of Sunday that began with Constantine and continued throughout papal Rome’s 1260-year reign will be repeated in our day as Protestants and Catholics unite:

The records of the past clearly reveal the enmity of Rome toward the true Sabbath, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday.²⁸¹

As we have seen, Daniel 11:28–30 and history reveal the change of God’s rest day from Sabbath to Sunday. In Daniel 11:40–45, we find evidence of another conflict, again over the Sabbath commandment, that Satan intends to hide from us by introducing false theories. Ellen White speaks much of the Sabbath conflict in the last days, and her single comment on Daniel 11:30–36 alludes to the final conflict as a repeat of Daniel’s past events:

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

280 Ellen White, *Story of Redemption*, pp. 381–382.

281 Ellen White, *Bible Echo*, February 1, 1887.

intelligence with them that forsake the holy covenant.” [Verses 31–36 quoted.] Scenes similar to those described in these words will take place.²⁸²

Events similar to those mentioned in Daniel 11:30–36 will soon happen. As we have seen, the events described in these verses refer to the transfer of Sabbath duties to Sunday (Dan. 11:30); the southern king’s overthrow and the establishment of papal Rome’s civil reign (Dan. 11:31); the persecution and purification of God’s obedient people (Dan. 11:32–35); and papal Rome’s blasphemy, exaltation, and prosperity (Dan. 11:36). Similar events to these happen in Daniel 11:40–45. God’s Sabbath is the controversy in both passages.

Sunday Revives the Northern King (Daniel 11:40b)

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. (Dan. 11:40)

After atheistic France attacked the Papacy as mentioned in the first clause, the verse next speaks of the northern king’s reappearance: “And the king of the north shall come against him.” We are living between the first two clauses of this verse. Daniel’s prophecy transitions to the future here. When God’s children begin to follow Jesus in His investigation, Satan will enact Sunday worship through his followers to stop the remnant from being sealed. The northern king will then return to fulfill the prophecy.

As Nebuchadnezzar ruled over ancient Babylon and became king of the North when the northern kingdoms came “under his dominion” (Jer. 34:1, NKJV; compare Jer. 1:15; 25:9), the pope who rules mystical Babylon, that “great city” (Rev. 14:8; 16:19; 17:18; 18:10), becomes king of the North when the northern kingdoms ally under his dominion. However, these kingdoms must be understood spiritually. They are false representatives of God and His justice, righteousness, and truth. As they submit to papal Rome, they will be part of the northern alliance and identify with mystical Babylon.²⁸³

Both Daniel and Revelation speak of mystical Babylon’s works at the end. This power has three divisions: “And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God” (Rev. 16:19). Mystical Babylon’s breakup happens when the seventh plague falls, but in mentioning the Euphrates River where mystical Babylon symbolically sits (see Rev. 17:1–5, 15), the sixth plague identifies its three parts:

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of *the dragon*, and out of the mouth of *the beast*, and out of the mouth of *the false prophet*. (Rev. 16:12–13, emphasis mine)

282 Ellen White, *Manuscript Releases*, vol. 13, p. 394.

283 See Chapter 4: The Cross and Prophecy, Mystical Babylon and Spiritual Egypt.

The three powers comprising mystical Babylon are well-known: the dragon with its seven heads and ten horns is Satan as he works through earthly powers to destroy God’s church (see Rev. 12:1–9); the sea-beast represents papal Rome as it unites with the European nations to persecute God’s people (see Rev. 13:1–10; 17); and the false prophet is Revelation’s earth-beast (see Rev. 13:11–17; 19:20). This earth-beast with lamb-like horns symbolizes the Protestant churches that mingle with the United States government.²⁸⁴

Whoever reigns over this threefold power, which Revelation refers to as mystical or spiritual Babylon (see Rev. 17:5), is the northern king. Although Lucifer is spiritual Babylon’s true king who tries to usurp God’s throne (see Isa. 14:4, 12–14; Psalm 48:2), the continual stream of papal agreements with various religious leaders suggests the pope is quickly becoming its *visible* head.

Moreover, notice that Babylon’s sea-beast has two periods: “And I saw one of his heads as it were wounded to death; and his deadly wound was healed.” (Rev. 13:1, 3). This beast reigned for forty-two prophetic months (see Rev. 13:5) or 1260 literal years²⁸⁵ before it was “wounded to death,” and it will reign again after its “deadly wound [is] healed.” Revelation 17 also mentions this beast’s two periods:

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

As already mentioned, the sea-beast is the papal church-state system. It rose to power on the populated European continent, ruled Europe for 1260 years, lost its civil power to atheistic France in AD 1798, and will regain that power when the European Union reunites church and state and claims to be a Christian nation (see Rev. 17:15; 13:5; 11:7–8; 13:3). The papal “abomination of desolation” will then begin its second reign over Europe to fulfill its place in prophecy.

About the time the European sea-beast was first “wounded to death” and “killed with the sword” (see Rev. 13:3, 10), the false prophet earth-beast also arose: “And I beheld another beast coming up out of the earth” (Rev. 13:11). The “earth,” meaning “dry land” (Gen. 1:10), is contrasted with the “sea” where the first beast rose (Rev. 13:1). Since water symbolizes Europe’s multitudes (see Rev. 17:15), the earth must represent a sparsely populated area where this second beast rose. This beast represents the United States that rose on the sparsely populated North American continent. It appeared shortly before the sea-beast received a deadly wound.

When John saw the woman who was riding the sea-beast in Revelation 17, he called her, “MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS” (Rev. 17:1–7). In prophecy, a woman symbolizes a church (see Jer. 6:2; 2 Cor. 11:2); a pure woman represents Christ’s church (see Eph. 5:22–23; Rev. 12), and a harlot woman depicts a corrupt church (see Hos. 1:2; Ezek. 16:26, 28). The beast represents the harlot church’s union with Europe’s governments and nations symbolized by the beast’s seven heads and ten horns (see Exod. 18:25; Num. 10:4; Psalm 110:6; Rev. 17:12).

284 Many published works explain these three powers. A full explanation is beyond the scope of this work.

285 See Chapter 10: The Time of the End, The 1260 Years.

By uniting with the states, papal Rome became the mother of religious harlotry, and the Protestant churches that are sacrificing their connection with God by uniting with the states are papal Rome's harlot daughters. Revelation says the 144,000 are undefiled by those corrupt churches:

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . These are they which were not defiled with women; for they are virgins. (Rev. 14:1, 4)

This passage says the 144,000 are "not defiled with women." Being plural, the word "women" indicates many, and since these women defile, they must be corrupt churches. Furthermore, as the sea-beast is linked to the papal Mother of Harlots, the earth-beast must be linked to her harlot daughters—the Protestant churches.

Referring to the second angel's message and other passages that speak of Babylon's fall (see Rev. 14:8; 18:2), Charles Fitch, a Great Second Advent preacher, identified spiritual Babylon in 1843.²⁸⁶ Although many then taught that papal Rome was Babylon, he classified those Protestant churches opposing the message of Christ's soon coming as fallen and part of spiritual Babylon. The Millerites widely proclaimed this message in the summer of 1844.²⁸⁷

In this Millerite teaching, most churches in Europe and America comprise spiritual Babylon. Seventh-day Adventists still accept this teaching. Although Ellen White agreed that papal Rome is spiritual Babylon,²⁸⁸ she also identified the Protestant churches with that religious system:

Babylon is said to be "the *mother* of harlots." By her *daughters* must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the *fall* of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. . . .

Many of the Protestant churches are following Rome's example of iniquitous connection with "the kings of the earth"—the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term "Babylon"—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.²⁸⁹

In sympathizing with papal Rome, "the mother of harlots," the Protestant churches become part of that corrupt religious system called mystical Babylon. They have ignored Rome's role in the prophecies and

286 See the sermon given in Cleveland, Ohio by Charles Fitch titled, "Come Out of Her, My People", found in the *Second Advent of Christ*, July, 1843.

287 See Ellen White, *The Great Controversy*, p. 389.

288 See Ellen White, *The Great Controversy*, p. 382.

289 Ellen White, *The Great Controversy*, pp. 382–383.

are now supporting the system they once abhorred. Her “wine” intoxicates them (Rev. 17:2), and they are being led by her. Today’s Protestants cling to Sunday sacredness, propagate eternal hellfire, promote soul immortality, and produce Bibles from Rome’s corrupt manuscripts, which are worded to support their various interpretations.

These Protestant churches will soon unite with the state like their mother, and they will yield to her by enforcing her Sunday tradition. This linking of church and state in America will give the United States its beastly, persecuting power. After quoting Revelation 14:8, Ellen White directly links “fallen” Babylon to the American beast:

The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon.²⁹⁰

After the European sea-beast revives from its wound, the United States will speak for the dragon and perform its wicked works:

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. (Rev. 13:12–14)

Since the “earth” in this prophecy represents the sparsely populated North American continent, the “earth” where the fire falls must also be North America. The beast makes “fire come down from heaven on the earth in the sight of men.” This false prophet earth-beast sends fire to deceive people who “dwell” in North America. Satan will be active in producing miraculous events through this beast. After the European nations reunite with papal Rome to heal the sea-beast, “which had the wound by a sword,” the next prophetic event will be fire falling in North America.

Citing the miracles in 2 Thessalonians 2:9–10 and the fire in Revelation 13:13–14, Ellen White comments on these miraculous events: “Men are deceived by the miracles which Satan’s agents have power to do, not which they pretend to do.”²⁹¹ Satan’s agents will literally bring down fire to deceive people in North America into creating “an image” of the European beast. Since this sea-beast is the European church-state union, the image is an American church-state union. The fire falls to deceive people in the United States into abandoning their Constitution and uniting church and state.

In some Bible passages, fire from heaven reveals God’s acceptance of people. Fire fell when Moses and Aaron prayed and blessed the people (Lev. 9:22–24), when David interceded for Israel because of the plague (1 Chr. 21:26), when Solomon prayed at the temple’s dedication (2 Chr. 7:1), and when Elijah

290 Ellen White, *Manuscript Releases*, vol. 18, p. 29.

291 Ellen White, *The Great Controversy*, p. 553.

prayed on Mount Carmel to turn the people's hearts back to God (1 Kings 18:36–38). In other places, though, fire from heaven reveals God's wrath toward rebellious people. The Bible records Sodom and Gomorrah's destruction by "brimstone and fire" and the wicked devoured by fire in the final judgment (Gen. 19:24; Rev. 20:9; see also Ezek. 38:22; Zech. 14:12; Psalm 37:20). Thus, the Bible speaks of God sending fire on Earth many times.

In contrast, when Satan wanted to persuade Job to curse God, he brought down fire and produced other disasters to convince Job that God was punishing him because of his sins (Job 1:12, 16). As with Job, Satan is working in secret with evil men and professed Christians to perform acts of terror. He works in human confederacies and national policies to bring moral corruption and social degeneracy. He works through natural forces to destroy homes and ruin cities. And he works to sweep away crops and poison the food, the water, and the air. The results of all these are hunger, disease, distress, fear, anger, and war. (Compare Matt. 24:6–8; Mark 13:7–8; Luke 21:9–11, 25.)²⁹²

As the destruction and chaos intensify, Satan will send down fire through the American beast.²⁹³ In this desperate situation, "Men's hearts [will be] failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). The religious leaders in America will also declare that "God's judgments are visited upon men for their violation of the Sunday-sabbath,"²⁹⁴ and the terrified people, not having a firm scriptural foundation and longing for unity and security, will yield to their corrupt teachers and form a great religious movement—a false revival.

Under the influence of this false revival, Americans will reject religious liberty and pressure their politicians to unite church and state. In doing so, they will create "an image to the beast" (Rev. 13:14). The creation of this image will happen when the United States declares it is a Christian nation and institutes religious laws. America will "speak" through its legislature for the "dragon" (Rev. 13:11, 15).

Revelation next declares of the United States, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads" (Rev. 13:16). This mark is closely associated with "worship [of] the beast and his image" (Rev. 14:9). Interestingly, worship is central to the institution that papal Rome claims is its mark: "Sunday is our mark of authority."²⁹⁵ The United States will force worship of the European beast by legislating Sunday observance:

The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. . . . Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.²⁹⁶

292 Compare Ellen White, *The Great Controversy*, p. 590.

293 Compare Ellen White, *The Great Controversy*, p. 612; *Early Writings*, pp. 86–87; and *Testimonies*, vol. 9, p. 28. In other places she says, "A great terror is soon to come upon human beings" (*Testimonies*, vol. 8, p. 28), and, "A sudden and unlooked-for calamity" will happen (*Christ's Object Lessons*, p. 412). Although Ellen White links these statements to the final test, she does not say exactly what they refer to. We will soon know.

294 Ellen White, *The Great Controversy*, pp. 579–580.

295 Catholic Record, London, Ontario, September 1, 1923.

296 Ellen White, *The Great Controversy*, p. 592.

By legislating Sunday as the Christian Sabbath, the United States will enact a law “respecting an establishment of religion”²⁹⁷ and renounce the First Amendment of its Constitution. Speaking for the dragon, the United States will require people to keep Sunday holy. It will exalt papal Rome’s institution and cause its people “to worship the first beast, whose deadly wound was healed” (Rev. 13:12). When the United States legislates Sunday worship, its citizens will accept the mark of allegiance to the European beast. Sunday worship will then become the sign of man’s rebellion against God.

In legislating Sunday, men will usurp the Lord’s place. James says, “There is one lawgiver” (James 4:12), and Isaiah declares, “The LORD is our judge, the LORD is our lawgiver, the LORD is our king” (Isa. 33:22). In a monarchy, the king makes the laws and judges by them. For the Christian, Jesus is the universal King, Lawgiver, and Judge. Thus, when the United States enforces Sunday, papal Rome’s mark of authority, church leaders and legislators will disregard the fourth commandment, usurp the Lord’s place, and pay homage to papal Rome:

In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.²⁹⁸

The honor given to papal Rome by Sunday legislation is to worship her. She knows this, and for hundreds of years she has worked to realize it. Consider further what Ellen White said about Sunday enforcement in the United States and its relation to papal Rome:

Sunday observance owes its existence as a so-called Christian institution to “the mystery of iniquity;” and its enforcement will be a virtual recognition of the principles which are the very cornerstone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery.²⁹⁹

Protestant America will yield to papal control by legislating Sunday. Europe and the United States will make a corrupt alliance against heaven. The pope will then be the visible king, lawgiver, and judge of mystical Babylon, and he will control the northern territories—the Protestant churches that claim to uphold justice, righteousness, and truth as taught in the Bible. The pope will then be “the king of the north” that Daniel described. Therefore, *the northern king returns to the prophecy when the United States legislates Sunday.*

The order of events is clear. When the saints begin to follow Jesus in His investigative work, Satan will be enraged and raise two beasts. The European sea-beast will unite church and state first. The fire will then fall in North America producing a false revival. This revival will cause a church-state union that will lead to Sunday legislation in the United States. Finally, enforcing Sunday, papal Rome’s mark, makes the pope king, lawgiver, and judge over the spiritually northern kingdoms—the Protestant churches. The pope will then be Babylon’s visible head and “king of the north” as Daniel 11:40 foretells.

297 The First Amendment of the United States Constitution.

298 Ellen White, *The Great Controversy*, p. 579.

299 Ellen White, *Testimonies*, vol. 5, p. 712.

The Northern King's Response (Daniel 11:40c)

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. (Dan. 11:40)

Once the United States enforces Sunday making the pope “king of the north,” the reciprocal response against the southern king will begin. The northern king will “come against” the South “like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” The mention of outdated military equipment suggests antitypical powers will clash. Real chariots and horsemen are not likely meant. As king of spiritual Babylon and ruler of the spiritually northern powers, the pope will make literal war against spiritual Egypt—Europe and the United States will combine forces and attack an atheistic nation and its allies.

France will not then be the southern power. Like the other European nations, the French will reject atheism and yield to papal control. Atheism, however, has spread through evolution and humanist philosophies to other countries, especially the communist and socialist nations. Accepting this, many scholars have taught that the conflict in Daniel 11:40 was fulfilled when Russian communism collapsed because of United States and papal intervention.³⁰⁰

However, the collapse of Russian communism could not fulfill Daniel’s “whirlwind” for two reasons: first, the pope was not the northern king when communism collapsed in Russia; and second, the conflict in this passage uses military language and must be literal war between spiritual powers. Two passages in Daniel 11 prove the second point: first, although they were spiritual powers, Constantine’s wars against paganism in Daniel 11:25–30 were real engagements with real armies and navies; and second, the French general Berthier led the southern, atheistic army to Rome, took Pope Pius VI captive, and set up a republic in Italy (Dan. 11:40a). Therefore, the northern king will *literally* attack the southern power fulfilling the whirlwind in Daniel 11:40b.

Despite its collapse in Russia, communism still rules much of humanity. Communist China has the bulk with nearly one and one-half billion people. There are also smaller communist countries—North Korea, Vietnam, and Cuba—that could ally with China during a conflict. Nevertheless, Daniel’s northern power attacking the South will fulfill when the professed Christian nations in Europe and North America attack an atheistic nation and its allies. Consider Ellen White’s comment on this unfulfilled part of Daniel 11:

The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place.³⁰¹

300 See Russell Burrill, *The New World Order*, Seminars Unlimited, 1993, pp. 95–116; Marc Alden Swearing, *Tidings Out of the Northeast*, Remnant Publications, 2006, pp. 185–186; Loren M. K. Nelson, *Understanding the Mysteries of Daniel & Revelation*, 2010, pp. 126–127; Norman McNulty, *Daniel, Practical Living in the Judgment Hour*, Remnant Publications, 2019, pp. 226–234; etc.

301 Ellen White, *Testimonies*, vol. 9, p. 14.

The world is approaching this conflict. After instituting a Sunday law in the United States, Satan will bring war to deceive people and to nullify the remnant's testimony: "It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God."³⁰² While people are ignorant of the claims of God's Sabbath, Satan will quickly bring war after Sunday is enacted to ensnare everyone possible.

The prophecy in verse 40 indicates a fast and intense global conflict. However the nations are arrayed, people will neglect prayer and Bible study as the war captivates their attention. A few details of that conflict are given in Daniel 11:41–45.³⁰³ These verses reveal an attack on God's commandment-keeping people by legislative enactments and the destruction of the southern power through military action. Satan intends to prevent the sealing of God's people. He will lay siege against Sabbath-keepers and threaten their annihilation.

The Northern King Attacks the Church (Daniel 11:41)

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

When Protestant America opposes God's law by legislating Sunday, the papal "abomination of desolation" will then "stand in the holy place" (Matt. 24:15). Yielding to papal Rome, the Protestants will have usurped God's place as Lawgiver and will try to destroy His church. Sunday enactment signals that the saints' persecution has begun and the time has come for them to flee:

As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.³⁰⁴

Ellen White reveals that God's people are to "flee" twice during the final crisis. When Sunday is enforced, we are told to flee "the large cities" and go to "the smaller ones." This first move is a "preparatory" step. The large cities will be filled with confusion and violence, and the Lord tells us to leave them before the judgments against them begin. Jesus's words also indicate that His people will then honor the Sabbath and that their flight may be difficult:

But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. (Matt. 24:20–21)

302 Ellen White, *The Great Controversy*, p. 589.

303 See on the use of prolepsis in Daniel 11:40, Frank W. Hardy, PhD, *The King of the South in Daniel 11:40–45*, paper presented at the 2018 Daniel 11 Symposium in Berrien Springs, Michigan. The use of a prolepsis here is similar to my use of a prolepsis in Daniel 11:24 (see Chapter 5: God's Sabbath Under Siege, Mingled Paganism and Christianity).

304 Ellen White, *Testimonies*, vol. 5, pp. 464–465.

As Sunday legislation approaches, the Spirit of God is gradually withdrawing from those who reject the binding claims of the divine law. Some ministers will declare that loss of God’s favor and trouble in America are because of Sunday violation. These ministers will reason that the churches’ distinctive doctrines are the cause of the disunity among them and will urge them to reject their special teachings:

There has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived.³⁰⁵

As these churches unite against His law, the Lord will remove His protection from them. The disasters now filling our land will increase in number and intensity (see Matt. 24:6–8). Swift destruction by hurricanes, floods, tornadoes, fires, and earthquakes signal greater calamities to come. Using natural forces as he did in Job’s day (see Job 1:12–19), Satan and his follower will kill the unprepared and destroy the Earth, and people will be confused and afraid. He will then insinuate through his followers that Bible believing Christians who conscientiously reject the Sunday movement are the cause of the problem:

It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity.³⁰⁶

Satan is preparing people to oppose and persecute the remnant. When Sunday is enacted, Sabbath-keepers will quickly be singled out. Backed by false christs and false prophets, religious leaders will blame the world’s problems on God’s commandment-keeping people, which will bring them into crisis (see Matt. 24:9–12; Mark 13:9–13; Luke 21:12–19; John 14:15; Rev. 12:17).³⁰⁷

Daniel 11 next reveals this attack on God’s church: “He shall enter also into the glorious land, and many countries shall be overthrown” (Dan. 11:41). The “glorious land” in verse 16 is a reference to ancient, national Israel, but in verse 41 it refers to modern, spiritual Israel. The King James Bible incorrectly supplies the word “countries.” The word “people” would be better. The passage says that many professed Christians “will be overthrown” and shaken from God’s church in the coming crisis.³⁰⁸ This shaking happens during the war mentioned in Daniel 11:40–42.

The prophecy’s focus is not the battle between mystical Babylon and spiritual Egypt; the focus is Babylon’s attack on spiritual Israel, God’s church. The angel revealed this purpose to Daniel at the prophecy’s beginning: “Now I am come to make thee understand what shall befall thy people in the

305 Ellen White, *The Great Controversy*, p. 444.

306 Ellen White, *The Great Controversy*, p. 590; compare Signs of the Times, January 17, 1884, par. 12.

307 Compare Ellen White, *The Great Controversy*, p. 592.

308 Compare Ellen White, *Selected Messages*, vol. 2, p. 380.

latter days” (Dan. 10:14). The remnant will experience a terrible crisis; “the testing time” will have arrived:³⁰⁹

The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . .

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God.³¹⁰

And again,

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not.³¹¹

The United States will exercise “all the power of the first beast” by persecuting God’s people (see Rev. 12:17; 13:7, 12, 15–17). The Sunday law will require obedience from everyone and will necessarily punish dissent. Joel describes this attack on God’s church at the end by “a nation” having “a strong people set in battle array” who are called “the northern army” (Joel 1:6; 2:5, 20; compare Hab. 1:5–10). This army is portrayed as devouring insects (see Joel 1:4; 2:25) that the Lord uses to cleanse His land and His people:

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong. . . . The land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. . . .

They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the LORD shall utter his voice before his army: for his camp is very great. (Joel 2:1–11)

The Lord here steps aside and allows Satan to unleash his wrath against the remnant. The church will appear to fall when many abandon it, but it will remain while sinners are sifted out.³¹² Though a terrible experience, the shaking is necessary to cleanse the church:

309 Ellen White, *The Great Controversy*, p. 602.

310 Ellen White, *Manuscript Releases*, vol. 15, p. 15.

311 Ellen White, *The Great Controversy*, p. 605.

312 See Ellen White, *Selected Messages*, vol. 2, p. 380.

The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place we shall be better able to measure the strength of Israel. . . .

Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. . . . In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view.³¹³

Not only does Daniel 11 reveal the persecution and shaking of God's church, it identifies other righteous people who reject Sunday worship: "But these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon" (Dan. 11:41). Edom was Esau, the brother of Jacob, and Moab and Ammon were the two sons of Lot who were conceived after he fled Sodom (see Gen. 12:5; 19:30–38; 25:24–34; 36:1, 19). Although they were antagonistic to Israel, the nations of Edom, Moab, and Ammon were Jewish relatives. They must, therefore, be spiritually related to God's remnant people today. Like Daniel, Isaiah speaks of these people groups at the end:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. . . . They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. (Isa. 11:11–12, 14)

Edom, Moab, and Ammon represent Bible-believing Christians from the various Sabbath- and Sunday-keeping churches who have heard the three angel's messages but have not fully united with God's remnant people. They may even be opposed to the remnant. However, when the crisis begins, they will hear Jesus's voice, recognize the law's binding claims, and unite with the remnant. Thus, they will "escape" the northern apostasy and its Babylonian churches. Free of the careless and strengthened with new believers, the remnant will then unite in prayer and experience a deepening soul affliction as the persecution intensifies. Joel records Christ's call to this experience:

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? (Joel 2:15–17)

Ellen White links this intense experience to the shaking, which she says is caused "by the straight testimony called forth by the counsel of the True Witness to the Laodiceans."³¹⁴ When God's people respond to Jesus's call to enter the judgment, they will have this experience and will be enabled to

313 Ellen White, *Testimonies*, vol. 5, pp. 80–81.

314 Ellen White, *Testimonies*, vol. 1, pp. 179–184. See also Chapter 7: The Southern King Revives, *The Investigative Judgment*.

“keep the commandments of God” (Rev. 3:14–22; 12:17). In desperation, Satan will raise two beast powers that will attack the remnant by creating the “image” and enforcing the sea-beast’s “mark” (Rev. 13). The judgment and shaking obviously coincide with the attack on the remnant by the northern army as Joel has it. Through this final test of His investigative judgment, Jesus will develop a sealed people.

The Southern King’s End (Daniel 11:42–43)

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. (Dan. 11:42–43)

After describing the church’s sifting, the prophecy concludes the war between the North and South. The northern king next overthrows the southern alliance: “He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape” (Dan. 11:42). Whether “Egypt” refers to China or another atheistic nation is not critical to our understanding of Daniel 11.³¹⁵ Many nations will ally with the northern and southern kings in the final conflict.

Once spiritual Babylon overthrows the southern alliance, it will control the “treasures of gold and of silver, and over all the precious things of Egypt.” In the next clause, the King James translators added the words “shall be,” but this phrase does not belong in the passage. The words “at his steps” indicate that “the Libyans and the Ethiopians” follow the course marked out for them (compare Psalm 37:23; Prov. 20:24). As these people were anciently allied with Egypt (see Jer. 46:1–10; Ezek. 30:1–5), at the end, they have atheistic characteristics and are allies of and follow “at the steps” of spiritual Egypt, the southern king, and they will also be overthrown.

Whether silver, gold, land, oil, or people, everything will then be under spiritual Babylon’s dominion. This control of global wealth will give Babylon opportunity to take the next tyrannical step: “And that no man might buy or sell, save he that had the mark” (Rev. 13:17). Although this decree may be enforced earlier in Europe and the United States, it will become global when spiritual Babylon overthrows the atheistic nations. Ellen White speaks of this decree:

In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell.³¹⁶

So complete will be Babylon’s control over global finances that she will make merchandise of the “souls of men” (Rev. 18:13). Whatever this financial system looks like, it will require Sunday worship, and those who refuse to obey will be excluded from buying and selling. The saints’ assets will be seized

315 After the collapse of communism in Russia, I began looking to China as the southern king in the final crisis. It would be difficult to see how major atheistic powers could be overthrown without including China. I have not changed my view over these 30 years.

316 Ellen White, *The Desire of Ages*, pp. 121–122; see also *Review and Herald*, Nov. 19, 1908, par. 12.

and their property confiscated, removing all earthly support. Those who keep God’s law will feel the wrath of the dragon (see Rev. 12:17).

Tidings from the East and the North (Daniel 11:44a)

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

These “tidings out of the east and out of the north shall trouble” the northern king. Since the southern king did “not escape” the northern king’s attack (Dan. 11:42), these tidings must come from another place. The remnant left in “the glorious land” with those who managed to “escape” the northern king are our only choice (see Dan. 11:41). They proclaim these tidings that trouble him.

Tidings are often associated with the gospel (see Isa. 52:7; 61:1; Luke 2:8–11; 4:18–19; 8:1; Acts 13:32–33; Rom. 10:15), and these tidings that bring such trouble to the northern king must refer to the final gospel appeal given to Earth. This message originates from Jesus and is proclaimed through His remnant to Earth’s deceived inhabitants.

Jesus is the true king of the North. His throne is in New Jerusalem “on the sides of the north” (Psalm 48:1–2), and His people are seen standing there with Him (see Rev. 14:1). Additionally, the Hebrew word translated “east” literally means “sunrise”³¹⁷ and is closely associated to Jesus’s coming (see Isa. 41:25; Matt. 24:27; Rev. 16:12). Interestingly, just before human probation ends, Revelation also describes a message originating from the East:

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. (Rev. 7:1–3)

A powerful angel is seen ascending over the eastern horizon that commands four angels not to release the winds of destruction on Earth until the saints are sealed “in their foreheads.” Ellen White gives an interesting description of this mighty angel:

John’s attention was called to another scene: “And I saw another angel ascending from the east, having the seal of the living God” (Revelation 7:2). Who is this? The Angel of the covenant. He comes from the sunrising. He is the Dayspring from on high. He is the light of the world. “In Him was life; and the life was the light of men” (John 1:4).³¹⁸

This powerful Angel is Jesus Christ. He orders the restraining angels to hold the winds of human passion until everyone has opportunity to accept or reject “the seal of the living God.” This happens before the close of human probation, just before the plagues fall. This call for people to receive God’s

317 See James Strong, *Strong’s Exhaustive Concordance: Hebrew and Chaldee Dictionary*, 1890, word 4217.

318 Ellen White, *Manuscript Releases*, vol. 15, p. 221.

seal is found in the three angels' messages of Revelation 14 (Rev. 14:6–12). The remnant proclaim that the “judgment” has begun, that mystical Babylon has “fallen,” that the beast’s “mark” and “image” are being enforced, and that people need to repent, have “faith” like Jesus, and “keep the commandments of God.” The third angel especially calls people to enter God’s judgment and receive His seal:

I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles, or companies. Said the angel, “The third angel is binding, or sealing, them in bundles for the heavenly garner.”³¹⁹

The three angels' messages have been partially proclaimed since 1844. When the remnant follow Jesus into His judgment as called for in these messages, they will obtain soul affliction and cleansing as mentioned earlier. Describing this experience, Ezekiel sees an angel, whose work is to seal the remnant, coming from *the north gate* of the Lord’s temple (see Ezek. 8:3–6, 14):

And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer’s inkhorn by his side. . . . And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. (Ezek. 9:2, 4)

This angel received instructions from the Lord who had just descended from His throne in the holiest. He was told to inscribe a mark, God’s seal, on the foreheads of people afflicted because of sins in the church.³²⁰ As in the typical service, those who refuse to enter this investigative, sealing work will be separated from the church and will finally be destroyed when the plagues fall (see Ezek. 9:5–7). Being clean of sin and sinners, the remnant will receive the fire of the Holy Spirit:

And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. (Ezek. 10:2)

The scattering of these coals is the outpouring of the Holy Spirit in latter rain power on the sealed remnant so they can witness to the rest of humanity (compare Isa. 6:6–9; Joel 2:21–32; Zech. 10:1; Hos. 6:3).³²¹ Being filled with the Spirit, God’s persecuted remnant will then appear “fair as the moon, clear as the sun, and terrible as an army with banners” (Song 6:10). Shortly before the close of human probation, this army of sealed saints will give the loud cry found in Revelation 18, which will join with and complement the three angels’ messages they have been proclaiming.³²² Daniel’s “tidings” from the east and north refer to this loud cry. By the power of the Holy Spirit, the remnant call people out of spiritual Babylon before its destruction by the seven last plagues:

319 Ellen White, *Early Writings*, pp. 88–89.

320 See Ellen White, *Testimonies*, vol. 5, p. 210.

321 See also Ellen White, *The Great Controversy*, pp. 611–612.

322 See Ellen White, *Early Writings*, p. 277

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. (Rev. 18:1–2, 4–5)³²³

The “tidings” given in this final message not only call people to “come out of” mystical Babylon but invite them to go into the judgment to be sealed and prepared for the seven last plagues and Jesus’s coming. The world will hear the message and many will receive the light:

Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. . . . By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven.³²⁴

This loud cry message from the remnant will “trouble” the northern king: “The power attending the message will only madden those who oppose it.”³²⁵ Despite the raging persecution, truth will be proclaimed and thousands will be converted:

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. . . . The seed has been sown, and now it will spring up and bear fruit. . . . Notwithstanding the agencies combined against the truth, *a large number take their stand upon the Lord’s side.*³²⁶

John describes this group of people: “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues” (Rev. 7:9). These people will be judged and sealed like the 144,000: “These are they which came out of great tribulation [or affliction³²⁷], and have washed their robes, and made them white in the blood of the Lamb” (Rev. 7:14). They will be cleansed of all sin and will reflect Jesus’s character, and all God’s people will then be part of the remnant: “And there shall be one fold, and one shepherd” (John 10:16).

Daniel’s “tidings” herald the last gospel appeal to planet Earth. They reveal the fallen churches as Babylon, warn people about the beast’s mark, the seven last plagues, and Jesus’s coming, and they call people from those Babylonian churches and offer them God’s seal. These tidings end God’s saving work for humanity: “And this gospel of the kingdom shall be preached in all the world for a witness

323 Ellen White clearly indicates that the loud cry is God’s response to the Sunday law, not its cause: “When do her sins reach unto heaven? When the law of God is finally made void by legislation” (Signs of the Times, June 12, 1893, par. 13). When God’s law is “finally made void,” Babylon’s sins will have “reached unto heaven.” Thus the Sunday law is enacted before the loud cry is given.

324 Ellen White, *The Great Controversy*, pp. 606–607.

325 Ellen White, *The Great Controversy*, p. 607.

326 Ellen White, *The Great Controversy*, p. 612, emphasis mine.

327 See James Strong, *Strong’s Exhaustive Concordance: Greek Dictionary of the New Testament*, 1890, word 2347.

unto all nations; and then shall the end come” (Matt. 24:14). Human probation will then close, and Satan’s anger will be displayed in his final attempt to destroy God’s sealed people.

Chapter 9: The Battle for Universal Dominion

The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. He will misrepresent, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect.³²⁸

After hearing the loud cry and experiencing the final test, every decision to obey or disobey God's law will be final. The obedient will be cleansed and sealed, and the disobedient will be engraved with the beast's mark. Jesus will then cease His ministry in heaven, human probation will end, and He will give the final proclamation:

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
(Rev. 22:11)

After this proclamation, God's Spirit will no longer strive with the rebellious. The angels holding in check "the four winds" of human passion will release their grip (Rev. 7:1–3), and "all the elements of strife will be let loose."³²⁹ Angered by the "tidings," the rebellious will increasingly blame the righteous of causing the disasters engulfing the planet, and they will seek the remnant's destruction:

Those who honor that law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and strife and bloodshed among men that are filling the earth with woe. The power attending the last warning has enraged the wicked; their anger is kindled against all who have received the message, and Satan will excite to still greater intensity the spirit of hatred and persecution.³³⁰

Satan will not give up the struggle easily. In the final battle to determine who will "rule the universe,"³³¹ Satan intends to prove that people cannot obey God's law. Working through the northern king, he will then incite the nations against the little company of believers resisting his dominion. He will gather the nations to battle to exterminate God's sealed people. Revelation calls the place of this battle "Armageddon," and Joel calls it "the Valley of Jehoshaphat" (Rev. 16:12–16; Joel 3:1–2, NKJV).

Since Armageddon is believed to be near the northern city of Megiddo, and the Valley of Jehoshaphat is traditionally "part of the Kidron Valley"³³² near "the wilderness of Tekoa" (2 Chr. 20:20), they are clearly different places. We must therefore look at them symbolically. *Nelson's New Illustrated Bible Dictionary* indicates this when speaking of these two places:

Megiddo became a symbol of the final conflict between God and the forces of evil.
According to the Book of Revelation, at Armageddon "the cup of the wine of the fierceness

328 Ellen White, *Testimonies to Ministers and Gospel Workers*, p. 411.

329 Ellen White, *The Great Controversy*, p. 614.

330 Ellen White, *The Great Controversy*, pp. 614–615.

331 Hans K. LaRondelle, *Chariots of Salvation*, Review and Herald Publishing Association, 1987, p. 126.

332 Ronald R. Youngblood, *Nelson's New Illustrated Bible Dictionary*, Thomas Nelson Publishers, 1995, p. 640.

of His [God's] wrath" (Rev. 16:19) will be poured out, and the forces of evil will be overthrown and destroyed.³³³

And again,

The name Jehoshaphat means "the Lord is judge." The name may refer to a symbolic "valley of decision" (Joel 3:14) that is connected with divine judgments instead of a literal geographical place.³³⁴

Famous battles were fought near Megiddo and Tekoa. These are places where the Lord destroyed the enemies of Israel and Judah in the past (see Judg. 4; 5:19; 2 Chr. 20:1–25). In Daniel's last conflict, while Satan's followers seek the saints' extermination, Satan will personate Christ in his final attempt to deceive the righteous into transgressing God's law. Michael and the armies of heaven will then intervene and overthrow the Satanic host.

The Northern King's Death Decree (Daniel 11:44b)

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

We previously learned that the remnant will overcome Satan and his followers by obeying God's law (see Rev. 12:11, 17). They will also give the "tidings" to the world, and the Lord will succeed in developing a people from every nation on Earth who serve Him (see Rev. 7:9, 13–17). Human probation will then close, and Satan will have "great wrath, because he knoweth that he hath but a short time" (Rev. 12:12).

After the judgment ends and probation closes, there is a short delay before the plagues fall. Not knowing when Jesus's work has finished, Satan will continue his accusations against God's people:

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. . . . He declares that the Lord cannot in justice forgive their sins and yet destroy him and his angels. He claims them as his prey and demands that they be given into his hands to destroy.³³⁵

During that short delay, Satan will demand freedom to destroy God's people. Having control over the nations, the northern king will then be allowed to enact a death decree intended to strike the saints on a specific date (compare Esth. 3:7, 13). Daniel mentions this attempted destruction of the saints: "Therefore he shall go forth with great fury to destroy, and utterly to make away many" (Dan. 11:44). Revelation also mentions the legislation and enforcement of this decree:

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. (Rev. 13:15)

333 Ronald R. Youngblood, *Nelson's New Illustrated Bible Dictionary*, Thomas Nelson Publishers, 1995, p. 116.

334 Ronald R. Youngblood, *Nelson's New Illustrated Bible Dictionary*, Thomas Nelson Publishers, 1995, p. 640.

335 Ellen White, *The Great Controversy*, p. 618.

The United States will create the beast's "image" by uniting its government with the churches. It will then "speak" through its legislature and forcefully "cause" people to worship the church-state union by legislating Sunday rest. Those who reject this human institution and honor God's Sabbath will finally have a death decree enacted against them. Ellen White mentions this death decree in the Great Controversy:

It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. . . . This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death.³³⁶

This death decree happens after human probation ends and brings a severe trial to God's people: "As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble."³³⁷ On the same page of *The Great Controversy*, Ellen White calls this trial a test:

As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. . . . Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations and turn from their allegiance to God.³³⁸

Some confuse this test with "the final test" before probation ends, but they are different. The test before probation ends is about judging and sealing the saints. It gives everyone time to cleanse their sinful hearts and prepare for the plagues and Jesus's coming. All will then have opportunity to eliminate the knowledge of evil from their minds and receive Christ's nature. Like Jesus, and like Adam before he ate the fruit, they will develop spiritual natures free from the "taint of sin."³³⁹

When the controversy began in heaven, "Satan had declared that the law of God could not be obeyed."³⁴⁰ The test after probation closes proves to the universe that those having the new covenant fulfilled in them—those with restored spiritual natures—will not sin.³⁴¹ This is the defining test of the great controversy between Christ and Satan, and God will allow Satan to bring this test to His people:

The "time of trouble, such as never was," is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is

336 Ellen White, *The Great Controversy*, pp. 615–616; see also Review and Herald, Nov. 19, 1908, par. 12.

337 Ellen White, *The Great Controversy*, p. 618.

338 Ellen White, *The Great Controversy*, pp. 618–619.

339 See Ellen White, Signs of the Times, Dec. 9, 1897, par. 4: Jesus's "spiritual nature was free from every taint of sin."; Review and Herald, July 28, 1874, par. 2: "When Adam was assailed by the tempter in Eden he was without the taint of sin"; and Signs of the Times, July 23, 1902, par. 14: "Every one who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression."

340 Ellen White, *The Desire of Ages*, p. 761.

341 Compare Ellen White, *The Great Controversy*, p. 485.

often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God.³⁴²

Satan's life depends on him winning the controversy, and he has saved his greatest deception for last. To endure the northern king's death decree and the following events, we must develop greater faith than we "now possess."

The Northern King Impersonates Christ (Daniel 11:45)

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

Many believe the "glorious holy mountain" in this verse must mean earthly Jerusalem (compare Ezek. 20:6, 15), which sits in a mountainous area in the land of Israel between the Mediterranean and Dead seas. This seemingly fits Daniel's description. As we learned earlier, however, Ellen White said, "Jerusalem is no longer a sacred place,"³⁴³ so the passage cannot be referring to that city.

When David first captured Jerusalem from the Jebusites, the city was called "the strong hold of Zion" and became known as "the city of David" (2 Sam. 5:7). The word "Zion" later expanded to include the city, land, nation, and people of Israel (see Isa. 40:9; Jer. 31:12; Zech. 9:13). The phrase "Mount Zion" also came to refer to Jerusalem and the people who lived there (see 2 Kings 19:31; Psalm 48:1–2; 74:2; 78:68; 125:1–2). Jesus similarly used an expanded meaning of Jerusalem; He equated it to the people when He lamented that it "kills the prophets" (Matt. 23:37, NKJV). Finally, Jerusalem and Mount Zion indicate New Jerusalem and its citizens (see Isa. 4:3–5; 37:32; Joel 2:1; 3:1–2, 17; Heb. 12:22–23).

Daniel's "glorious holy mountain" is not earthly Jerusalem at the end. It refers to New Jerusalem where God's people have their citizenship. The place the northern king attempts to "plant the tabernacles of his palace" and where the heathen "gather . . . together round about" is New Jerusalem, Revelation's "Mount Zion," where Jesus is seen "standing" with His sealed people during the final conflict (Joel 3:11; Rev. 14:1, NKJV).

Although New Jerusalem is in heaven, the northern army attempts its overthrow by attacking its citizens on Earth. All end-time prophecies speak of a conflict involving the citizens of New Jerusalem; none of them apply to a limited national Israel in Palestine. Concerning the northern armies assault on New Jerusalem, consider what Isaiah says about Lucifer:

Thou shalt take up this proverb against the king of Babylon, and say, . . . How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in

342 Ellen White, *The Great Controversy*, p. 622.

343 Ellen White, *Review and Herald*, July 30, 1901, par. 2; see also Chapter 4: The Cross and Prophecy, The Holy City Jerusalem.

the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. (Isa. 14:4, 12–14)

Notice that Isaiah calls Lucifer “king of Babylon.” We must remember that Lucifer, “the great dragon . . . called the Devil, and Satan,” is spiritual Babylon’s invisible king (Rev. 12:9; see also Rev. 16:12–14). He is the unseen commander behind Babylon’s beast and false prophet powers (see Rev. 13:2, 11–14; 19:20). Isaiah reveals him as a bright, illuminated being. His name means “shining one.”³⁴⁴ Though now unseen, he will soon appear in splendor before the world:

As the crowning act in the great drama of deception, Satan himself will personate Christ. . . . In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: “Christ has come! Christ has come!” The people prostrate themselves in adoration before him. . . . In his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed.³⁴⁵

After probation closes and the death decree is enacted, Satan will appear as Christ and command worship from everyone, and the deceived multitudes will bow to him. His command “to hallow the day which he has blessed” is to confirm the rebels in their deception and give force to the death decree. This command does not enact the Sunday law; that was done before probation closed.³⁴⁶ The reason Satan appears as Christ is to deceive the righteous.

Satan will attempt to exalt his throne “above the stars of God” (Isa. 14:13). The stars, called “angels,” are the human messengers to “the seven churches” in Revelation 1:20. They are the leaders of God’s church on Earth. Isaiah says Satan will try to enthrone himself “above the stars of God, . . . upon the mount of the congregation, in the sides of the north” (compare Dan. 11:45; Joel 2:1; Rev. 14:1). Satan will present himself as Christ, as the true ruler of the North (see Psalm 48:1–2), as the source of all justice, righteousness, and truth.

Daniel 11:45 gives added evidence of Satan’s plans. It says the northern king will “plant the tabernacles of his palace between the seas in the glorious holy mountain” (Dan. 11:45). The word translated “tabernacle” is used much in the Bible and can mean “a tent”³⁴⁷ as the New King James Bible often translates it. This word also describes the wilderness tabernacle that was made so the Lord could “dwell among” His people (Exod. 25:8). He descended in a “cloudy pillar” on the tabernacle to speak “face to face” with Moses (Exod. 33:7–11).

344 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 237, word 1966.

345 Ellen White, *The Great Controversy*, p. 624.

346 See Chapter 8: Sabbath Keepers Under Siege, Sunday Revives the Northern King.

347 James Strong, *Strong’s Exhaustive Concordance: Hebrew and Chaldee Dictionary*, 1890, word 168.

In the New Testament, the tabernacle has a greater reality. John 1:14 says Jesus came and “dwelt among us.” The Greek word translated “dwelt” here means “to tent or encamp.”³⁴⁸ Jesus, the King of heaven, appeared *without splendor* to live among us so He could speak with us face to face and redeem us from this sinful world. The next time Jesus dwells on Earth will be after the millennium. John says, “The tabernacle of God is with men, and he will dwell [or encamp] with them” (Rev. 21:3). Jesus and the Father will then place Their royal encampment with humanity forever (see Rev. 21:22–23).

Importantly, Jesus will not touch Earth and tabernacle with humanity at His second coming. His people will be gathered to Him in the clouds and taken to heaven to dwell with Him there for one thousand years (see 1 Thess. 4:13–18; Rev. 1:7; 20:4). The planting of the northern king’s palatial tents “in the glorious holy mountain” refers to a false Christ who usurps Jesus’s position over His church. It heralds Satan’s appearance as Christ. Daniel 11:45 indicates that Satan, mystical Babylon’s true commander and king of the North, will personate Christ, appear in royal splendor, and encamp among humanity in one final attempt to deceive the saints.

The phrase “between the seas in the glorious holy mountain” indicates that multitudes will gather from “all nations” against God’s people into the symbolic Valley of Jehoshaphat for the Battle of Armageddon (see Isa. 17:12–13; Rev. 16:12–16; 17:15; Joel 3:1–2, 9–14). “All the heathen” will encompass “round about” God’s people, the inhabitants of New Jerusalem, who were “scattered among the nations” like “salt” and whom the Lord has redeemed and gathered into “one fold” through a living faith (Joel 3:1–2, 11–12; Jer. 30:3; Matt. 5:13; John 10:16; Rom. 1:16–17). Satan will urge the “seas” of deceived humanity to find and kill the saints “in one night.”³⁴⁹

Satan’s appearance immediately follows the death decree (see Dan. 11:44b–45a). In this extreme situation, Satan will appear before the saints with the deceptive trimmings of royalty to convince them that he is Christ come the second time to deliver them from the wicked. Satan’s purpose is to terrorize God’s people by threatening their destruction and then appear to them and offer them a false deliverance. If he can get the saints to believe he is Christ, he intends to deceive them into worshiping him and thus force them to transgress God’s law. Consider Ellen White’s description of Satan’s appearance in Manuscript 16, 1884:

Satan sees that he is about to lose his case. He cannot sweep in the whole world. He makes one, last, desperate effort to overcome the faithful by deception. He does this in personating Christ. He clothes himself with *the garments of royalty* which have been accurately described in the vision of John [see Rev. 1:12–15; 19:11–13]. . . .

He proclaims himself Christ, and he is believed to be Christ, *a beautiful, majestic being clothed with majesty* and, with soft voice with pleasant words, with glory unsurpassed by anything their mortal eyes had yet beheld. These, his deceived, deluded followers, set up a shout of victory, “Christ has come the second time! Christ has come! He has lifted up His hands just as He did when He was upon the earth, and blessed us.” . . .

348 James Strong, *Strong’s Exhaustive Concordance: Greek Dictionary of the New Testament*, 1890, word 4637.

349 Ellen White, *The Great Controversy*, p. 635.

The saints look on with amazement. Will they also be deceived? *Will they worship Satan?* Angels of God are about them. A clear, firm, musical voice is heard, “Look up.” . . .

One effort more, and then Satan’s last device is employed. He hears the unceasing cry for Christ to come, for Christ to deliver them. *This last strategy is to personate Christ and make them think their prayers are answered.* But this answers to the last closing work, the abomination of desolation standing in the holy place.³⁵⁰

Ellen White places Satan’s “crowning act in the great drama of deception” just after the death decree is enacted in the time of trouble: “The wrath of Satan increases as his time grows short, and *his work of deceit and destruction will reach its culmination in the time of trouble.*”³⁵¹ Like Daniel 11:45 and as quoted before, Ellen White describes Satan’s impersonation of Christ with kingly pomp: he will then appear in “garments of royalty,” as “a majestic being of dazzling brightness,” and as “a beautiful, majestic being clothed with majesty.” Satan knows his last chance to deceive the saints and prove that it is impossible to keep God’s commandments happens before Jesus comes, so he waits until the last moment for his final deception.

As God’s children see their hopeless situation, they will be in constant, agonizing prayer for Christ to come. Satan will then manifest himself as Christ, their deliverer, and command their worship, but they will recognize his deception: “The people of God will not be misled.”³⁵² Knowing that Christ does not touch the Earth at His second coming, they will refuse to bow before him. The saints then prove that Satan’s accusations are wrong and that God’s law can be kept under every circumstance, and he will be defeated.

Ellen White is clear from the 1884 manuscript quoted above that Jesus’s “abomination of desolation standing in the holy place” refers again to Satan’s appearance as Christ in his last deceptive act (compare Matt. 24:15–16). When the death decree is enacted and Satan personates Christ, the saints will know probation has closed and they must flee the small cities “for retired homes in secluded places among the mountains.”³⁵³ Immediately after describing Satan’s appearance in *The Great Controversy*, Ellen White mentions the saints fleeing to the wilderness while under the threat of death:

As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places.³⁵⁴

We cannot take Satan’s appearance out of Ellen White’s context. She closely links the close of probation, the death decree, Satan’s appearance as Christ, and God’s people fleeing to the wilderness. Satan logically appears when the death decree is enacted. He needs the saints under maximum stress to

350 Ellen White, Manuscript 16, 1884, emphasis mine.

351 Ellen White, *The Great Controversy*, p. 623, emphasis mine.

352 Ellen White, *The Great Controversy*, p. 625.

353 Ellen White, *Testimonies*, vol. 5, p. 465.

354 Ellen White, *The Great Controversy*, p. 626.

force them to accept his false deliverance. To place Satan's appearance before Sunday is legislated will not produce the result Satan wants.

As the saints flee for their lives, "God's judgments will be visited upon those who are seeking to oppress and destroy His people."³⁵⁵ The plagues will fall and break the northern alliance, which will signal Satan's demise: "Yet he shall come to his end, and none shall help him" (Dan. 11:45b). Although Satan's destruction does not happen immediately, the saints' obedience will guarantee his and his followers' extermination (see Rom. 16:20; Rev. 12:11, 17).³⁵⁶

Michael Stands to Deliver His People (Daniel 12:1–3)

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (Dan. 12:1)

Some who hold a strictly literal interpretation of Daniel's last prophecy insist the people mentioned in Daniel 12:1 are ethnic Israelites. Indeed, if the people attacked in Daniel 11:45 are ethnic Israelites, then the people delivered in Daniel 12:1 are ethnic Israelites. Interestingly, Ellen White always applies this passage to the church. Consider a few statements that she made after quoting Daniel 12:1:

Let everyone inquire, "Is my name written there?" Do not think about your brethren and sisters for fear they are not ready, but think about yourself. You want to know where you are, and *to know that Christ is formed within*, the hope of glory.³⁵⁷

And again,

The masterly temptations of Satan will overpower many who now profess to believe the truth. Their unworthy course of action, *their denial of Christ*, will make it necessary for God to blot their names from the book of life.³⁵⁸

The people Ellen White mentions in these statements are Christians and include believers from every nation. To make them into ethnic Israelites is to deny the prophetic gift. To agree they are Christians in Daniel 12:1 and deny Christians are the ones attacked in Daniel 11:40–45 is to deny sound reason. The events in Daniel 12:1–3 happen simultaneously with and expand upon the final events mentioned in Daniel 11:44b–45.³⁵⁹ Daniel 12:1 describes Jesus's opposition to Satan's attempt to deceive and destroy the saints.

355 Ellen White, *The Great Controversy*, p. 627.

356 This last statement in Daniel 11:45 is another forward-looking statement as we saw in many places in Daniel 11. Satan and his followers will not be destroyed until the "great white throne" judgment (see Rev. 20:7–15). Daniel does not mention the intervening millennium.

357 Ellen White, *Sermons and Talks*, vol. 1, p. 310, emphasis mine.

358 Ellen White, *The Review and Herald*, March 26, 1889, emphasis mine.

359 Pastor Stephen Bohr says that the events of Daniel 11:44b–45 are parallel and happen simultaneously with Daniel 12:1. (See his *Ministry Update*, First Quarter 2013, p. 12.) I believe he is correct and have expanded on his idea.

Michael is introduced in Daniel 10 as the defender of God's people.³⁶⁰ In every Bible reference to Michael, He is seen "in direct conflict with Satan."³⁶¹ The mentioning of Michael in Daniel 12:1 is further proof that it is Satan who plants "the tabernacles of his palace between the seas in the glorious holy mountain" (Dan. 11:45a). After the saints give the loud cry mentioned in Daniel 11:44a, probation will close and Michael will stand to fight "for" His people against Satan and his followers.

As we have seen, Satan will instigate a death decree against the saints shortly after probation closes. The northern king "shall go forth with great fury to destroy, and utterly to make away many" (Dan. 11:44b). Michael then stands "for the children of thy people," to protect and defend them (Dan. 12:1a), and Satan will not be allowed to harm God's people. After quoting Daniel 12:1, Ellen White interestingly links Michael standing for His people while the death decree is in force:

When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death.³⁶²

Though Ellen White did not cite Daniel 11 in this statement, she clearly references God's sealed people, the close of probation, and the death decree prophesied in Daniel 11:44. She also speaks of God's people as the "small remnant" whom "the dragon host" seek to kill. After Satan appears as Christ, he marshals these evil people and urges them to seek and destroy the saints. Ellen White parallels Daniel 12:1 with the events described in Daniel 11:44b–45.

When the death decree is enacted and the northern king strategically plants "the tabernacles of his palace between the seas in the glorious holy mountain" to deceive God's people (Dan. 11:45a), they will leave the small cities and "flee into the mountains" as Jesus admonished (Matt. 24:16). For six thousand years, Satan has been refining his methods to deceive the remnant in the last conflict. Before the last struggle for universal control, Satan will send his demons into the world to assemble the nations against God's people (see Rev. 16:14). With the death decree and Satan's appearance, "a time of trouble, such as never was since there was a nation," will come to the saints (Dan. 12:1b).

Speaking of the nations comprising the beast, John declares, "These shall make war with the Lamb" and His "faithful" people, but "the Lamb shall overcome" the satanic host by outpouring "the seven last plagues" containing "the wrath of God" (Rev. 17:14; 15:1; 16:1). The first six plagues will undermine the northern power in preparation for the last plague and the appearance of Christ with the heavenly host.³⁶³

360 See Chapter 1: Michael Our Prince.

361 Nichol, F. D. (Ed.), *The Seventh-day Adventist Bible Commentary*, Review and Herald Publishing Association, 1977, vol. 4, Dan. 10:13.

362 Ellen White, *Testimonies*, vol. 5, p. 213.

363 A complete discussion of the seven last plagues is beyond the scope of this work.

As the plagues fall, groups of armed men from every nation, urged forward by evil angels, prepare to slaughter God’s people at the moment determined in the decree. As that time draws near, the saints will plead for divine protection while these armed men pursue them to their wilderness hideouts. Michael will then deliver His people from their murderous design:

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. . . .

By the people of God a voice, clear and melodious, is heard, saying, “Look up,” and lifting their eyes to the heavens, they behold the bow of promise. . . . Again a voice, musical and triumphant, is heard, saying: “They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;” and the pale, quivering lips of those who have held fast their faith utter a shout of victory.

It is at midnight that God manifests His power for the deliverance of His people. . . . In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: “It is done.” Revelation 16:17.³⁶⁴

Michael, the “KING OF KINGS, AND LORD OF LORDS,” will then ride forth on “a white horse” with His army and “smite the nations” that have “gathered together to make war against him” (Rev. 19:11–19). The last plague will then fall and break the northern alliance:

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. (Rev. 16:18–21)

As ancient Babylon was destroyed, spiritual Babylon will be overthrown (see Jer. 51:48–49; Rev. 18:21). That “great city” Babylon will be “divided into three parts.” Of those three, “the beast” and “the false prophet that wrought miracles before him” will be “cast alive into a lake of fire burning with brimstone” (Rev. 19:20). Satan, the Dragon, will no longer work violence against God’s people, and great Babylon will never terrorize them again. The saints will “be delivered, every one that shall be found written in the book” (Dan. 12:1c).

364 Ellen White, *The Great Controversy*, pp. 635–636.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (Dan. 12:2–3)

When Jesus appears with the heavenly host to destroy mystical Babylon, the resurrections will also happen. The righteous dead will first be raised to “everlasting life.” Those who lived for Christ and died trusting in Him will come up in this “resurrection of life” (John 5:28–29). They will be filled with joy at His appearing and praise His name. The apostle Paul also speaks of this resurrection:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thess. 4:16–17)

That glorious event will be greater than we can imagine. Everyone living will then see the resurrection and Jesus coming in the clouds (see Acts 1:9–11; Rev. 1:7). Some of those specifically resurrected to “shame and everlasting contempt” mocked Jesus at His trial. He then said to them, “ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Mark 14:61–62). They will be resurrected to see Him come and will be terrified!³⁶⁵ The Earth’s surface will also be devastated when Jesus appears (see Isa. 24:1–3), and with the remaining wicked, those specially resurrected will be “slain with the sword of him that sat upon the horse” and “with the brightness of His coming” (Rev. 19:21; 2 Thess. 2:8; see also Jer. 4:23–26; 25:33).³⁶⁶

By refusing to sin during the plagues, the remnant, the antitypical “fit man,” will lead Satan, the antitypical “scapegoat,” into the wilderness (Lev. 16:8, 20–22). Satan and his demons will then be bound to the desolate Earth for one thousand years.³⁶⁷

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

The “bottomless pit” mentioned here is the desolate Earth. Satan will be bound to it by a “great chain” of circumstances; he will have no one left to tempt.³⁶⁸ The slaughter of the wicked interrupts the Battle of Armageddon until they are resurrected after the millennium. During that one thousand years, Satan and his angels will rethink their rebellion, and the righteous will ascend to heaven with Jesus to celebrate the antitypical Feast of Tabernacles (compare Lev. 23:33–43). While there, the saints will judge the wicked:

365 Compare Ellen White, *The Great Controversy*, pp. 637–638.

366 Compare Ellen White, *The Great Controversy*, p. 657.

367 Compare Ellen White, *The Great Controversy*, p. 658.

368 See Ellen White, *The Great Controversy*, p. 659.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. (Rev. 20:4)

During that one thousand years, the saints will examine the records of the lost. They will judge both fallen angels and wicked people. Thus, the apostle admonished the Corinthians: “Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?” (1 Cor. 6:2–3).³⁶⁹ Because of God’s great love and mercy, the saints will have one thousand years to examine the books before Satan and his followers are eternally destroyed in the lake of fire.

After the millennium is finished, Jesus will return to Earth with His saints and New Jerusalem: “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband” (Rev. 21:2). The wicked then arise in “the resurrection of damnation” (John 5:28–29). Daniel’s resurrection to “shame and everlasting contempt,” which was partially fulfilled before the millennium, will then be completed. The wicked “lived not again until the thousand years were finished” (Rev. 20:5). “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them” (Rev. 20:13). Satan will then “be loosed a little season” (Rev. 20:3); he will have a short time to practice his deceptions again on the lost:³⁷⁰

And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city. (Rev. 20:7–9)

Armageddon, the final battle for universal dominion that began before the millennium, will then resume. Through persuasion and deception, Satan will gather the wicked host and attempt to take “new Jerusalem,” “the camp of the saints” (Rev. 20:9; 21:2).³⁷¹ This last aggressive act will prove to the redeemed and the unfallen universe that Satan and his followers have not changed. Enveloped with the “glory of the Eternal Father,” Jesus will then appear on a throne above the holy city and render judgment on the wicked:³⁷²

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. (Rev. 20:12)

369 Compare Ellen White, *The Great Controversy*, p. 661.

370 Compare Ellen White, *The Great Controversy*, pp. 662–663.

371 Compare Ellen White, *The Great Controversy*, pp. 663–664.

372 Compare Ellen White, *The Great Controversy*, pp. 665–666.

The lost will know they are hopeless, and in fear they will prostrate themselves before Jesus and the Father (see Rom. 14:10–12). Satan will also be compelled to bow before Jesus (see Phil. 2:9–11), and he will finally admit that those partaking of “the divine nature” can keep God’s law (2 Pet. 1:4).³⁷³

God will then execute the final punishment on the wicked. The “flesh” of those who “came not up to keep the feast of tabernacles” “shall consume away while they stand upon their feet” (Zech. 14:12, 18–19). “And fire came down from God out of heaven, and devoured them” (Rev. 20:9). “And whosoever was not found written in the book of life was cast into the lake of fire” (Rev. 20:15). This fire, also called “the second death,” will do its eternal work and consume them “root” and “branch” (Rev. 20:14; Mal. 4:1; see also Psalm 37:20).

Satan and the fallen angels will also be consumed by this “everlasting fire” prepared specially for them (Matt. 25:41; see also Jude 6–7). Lucifer, the true king of spiritual Babylon, the usurper of Christ’s throne and assumed king of the north, “shall come to his end, and none will help him” (Dan. 11:45; see also Isa. 14:4, 12–19). Satan’s wicked devices will then be forever finished:³⁷⁴

Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. (Ezek. 28:18–19)

The saints will be protected inside the walls of New Jerusalem from the final destruction of the wicked. The Lord will then remake planet Earth with glory surpassing His original creation:³⁷⁵

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. (Rev. 21:1, 3–5)

The saints will finally “inherit the earth,” and they will never again have to endure evil, for God will give them “new heavens and a new earth, wherein dwelleth righteousness” (Psalm 37:9; 2 Pet. 3:13). They will “obtain joy and gladness, and sorrow and sighing shall flee away” (Isa. 35:10). The “former” Earth, with its troubles, “shall not be remembered, nor come into mind” (Isa. 65:16–17). The only reminder of this sinful age will be the marks “inscribed” on Jesus’s hands (Isa. 49:16, NKJV).³⁷⁶

New Jerusalem will then be the universe’s center of activity. The tree of life, lost because of sin, will be restored (see Gen. 3:22–24). It will produce “twelve manner of fruits” to perpetually renew the saint’s bodies, and its leaves will be “for the healing of the nations” (Rev. 22:1–2).

373 Compare Ellen White, *The Great Controversy*, pp. 669–671.

374 Compare Ellen White, *The Great Controversy*, pp. 672–673.

375 See Ellen White, *The Great Controversy*, pp. 673–674.

376 See Ellen White, *The Great Controversy*, p. 674.

From the midst of God's throne will flow forth "a pure river of water of life, clear as crystal" (Rev. 22:1). The "curse," pronounced because of sin, will be removed (Rev. 22:3; see Gen. 3:17–19; 4:11–12). And, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).³⁷⁷

Serving the Creator, the redeemed will go forth as ambassadors to the universe and witness to His character of love (see 1 Cor. 4:9; 2 Cor. 5:20). Their testimony will bring eternal security and harmony throughout God's vast creation: "Affliction shall not rise up the second time" (Nah. 1:9). They will sit with Christ on His throne, and "His name shall be in their foreheads. . . . And they shall reign for ever and ever" (see Rev. 3:21; 22:3–5). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

³⁷⁷ Compare Ellen White, *The Great Controversy*, p. 674–678.

Chapter 10: The Time of the End

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world. These matters are of infinite importance in these last days, but while “many shall be purified, and made white, and tried,” “the wicked shall do wickedly: and none of the wicked shall understand.”³⁷⁸

The angel Gabriel finished his narrative of the prophecy in Daniel 12:3. As his other prophecies do, Daniel’s last prophecy covers the scope of history from his day until the establishment of God’s kingdom on Earth. The prophecy leads us step by step to events at “the time of the end.” People naturally want to understand the final events, so knowing the beginning date of those events is important. Consider the table below and note that each of Daniel’s prophecies has two sections:

Prophecy	Explanation
Daniel 2:31–35: Four metals on the great image	Daniel 2:36–45
Daniel 7:1–14: Four great beasts and little horn	Daniel 7:15–27
Daniel 8:2–14: The beasts, little horn, and sanctuary	Daniel 8:15–26; 9:24–27
Daniel 11:2–12:3: The kings of the North and South	Daniel 12:4–13

Daniel’s later prophecies expand on his previous ones and add details. Daniel 2 is the foundation for the others. Each prophecy also has a prophetic section followed by an explanation section. Although Daniel’s last prophecy needs little explanation, the angel gives information to clarify the date concerning the time of the end. Daniel 12:4–11 links in a chiastic-like manner the 1260- and 1290-year periods to Daniel 11:31–40. The primary intent of Daniel 12 is to establish the beginning date of “the time of the end” in Daniel 11:40.

The Sealed Book (Daniel 12:4)

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. (Dan. 12:4)

Daniel’s book is here mentioned as closed to human understanding until a specific time. He was told to “shut up the words, and seal the book.” Although parts of Daniel’s prophecies have been understood since his day, “that portion of the prophecy of Daniel relating to the last days” was sealed until “the time of the end.”³⁷⁹ Daniel’s final events opened to men’s minds after that time, and this increase of

³⁷⁸ Ellen White, *Manuscript Releases*, vol. 18, p. 15.

³⁷⁹ Ellen White, *Acts of the Apostles*, p. 585.

“knowledge” happened as men began to search “to and fro” through Scripture and history to understand his prophecies.

The “time of the end,” referred to five times in Daniel’s prophecies (Dan. 8:17; 11:35, 40; 12:4, 9), appears first in Daniel 8:17. Since the time of the end is associated with the judgment that began when the twenty-three hundred days ended in 1844, some begin these two events at the same time. Though related, Daniel 8 does not say the judgment and the time of the end began together; it says only that the vision of the twenty-three hundred days is for those living “at the time of the end.”

Daniel 8:17 in the New King James Bible says, “The vision refers to the time of the end,” and the King James Bible says, “At the time of the end shall be the vision.” Both versions seemingly imply that the vision’s fulfillment happens at “the time of the end.” However, Daniel’s vision cannot be entirely fulfilled at that time, because its fulfillment began in the days of Persia (see Dan. 8:3, 20). In contrast, Green’s *Interlinear Bible* says, “For is for the time of the end the vision.”³⁸⁰ Green’s version implies that Daniel’s vision was given “for” people to understand who live at “the time of the end.” Thus, Daniel 8:17 is not speaking about *fulfillment*, but *understanding*.

Green’s translation parallels what the angel said in Daniel 12:4, that “knowledge shall be increased” and that people living during “the time of the end” will gain understanding of the prophecy. They will then be living at a time when much of the prophecy can be viewed as history, and all the principles for its interpretation will be known. We must not assume, however, that understanding Daniel’s last events happened instantly when the time of the end began. Searching Scripture and history take time, and understanding happens gradually.

As with Daniel 8, Ellen White similarly links the time of the end to the judgment: “The message of Revelation 14, proclaiming that the hour of God’s judgment is come, is given in the time of the end.”³⁸¹ Ellen White did not say the time of the end and the judgment began together. She said only that the judgment message is proclaimed “in the time of the end.”

On pages 355 and 356 of *The Great Controversy*, Ellen White also speaks of the judgment and the time of the end. Consider the context of her statement:

The [first angel’s] message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the “everlasting gospel;” and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment *had come*.³⁸²

Ellen White’s context is the first angel’s message, and she quotes parts of Revelation 14:6–7. When Ellen White said, “The hour of judgment *had come*,” she put Revelation’s language, “The hour of his judgment *is come*,” in past tense. Notice also that she said the first angel’s message “could be

380 Jay P. Green, Sr., *The Interlinear Bible: Hebrew-Greek-English*, Hendrickson Publishers, 1986, Dan. 8:17.

381 Ellen White, *Selected Messages*, vol. 2, p. 107.

382 Ellen White, *The Great Controversy*, pp. 355–356.

proclaimed only in the last days,” but she does not mention “the time of the end” in these sentences. However, Ellen White broadens her context as she continues:

The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” Daniel 12:4.³⁸³

As Ellen White continued in the same paragraph, she changed context from the first angel’s message in Revelation to “*the prophecies* present a succession of events leading down to the opening of the judgment.” She next went to “*the book of Daniel*” and showed that “the time of the end” in Daniel 12:4 must happen before the judgment could begin. She clearly states, “Not till we reach this time could a message concerning the judgment be proclaimed.” Obviously, the judgment must happen *after* the time of the end began so it could be studied, understood, and its nearness “proclaimed.” Later, on the same page, Ellen White gave the date the time of the end began:

Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.³⁸⁴

When Daniel’s book was unsealed in 1798, the time of the end began. The believers then learned when the sanctuary’s cleansing, mentioned in Daniel 8:14, would begin. Knowledge of that event increased, and they proclaimed that the judgment would happen in 1844. The “time of the end” is a period that began in 1798, continues through the final events, and ends when Jesus comes. The time of the end and the judgment began at different times.³⁸⁵

The 1260 Years (Daniel 12:5–7)

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? (Dan. 12:5–6)

Daniel again became aware of his surroundings and mentions “other two” angels that he saw standing one on each side of the river. No names were given. The “man clothed in linen, which was upon the waters of the river,” is the Lord Jesus Christ (see Dan. 10:5–6; Matt. 14:25). One of the other angels said, “How long shall it be to the end of these wonders?” Or, as Green’s *Interlinear Bible* says, “Until

383 Ellen White, *The Great Controversy*, p. 356.

384 Ellen White, *The Great Controversy*, p. 356.

385 Some desire the time of the end to begin in 1844 to fit their interpretation. Because Ellen White mentions the 1798 date, they claim that the period between 1798 and 1844 is an introductory period to the time of the end. However, there is no indication in Ellen White’s writings or the Bible that there is a forty-six-year introductory period to the time of the end and that the actual time of the end started in AD 1844 when the judgment began.

when is the end of the wonders?” The angel asked when “the end of these wonders” would happen, not when the wonders would conclude.

The question the angel asked is similar to that asked by the angel in Daniel 8: “How long shall be the vision . . .?” (Dan. 8:13). Or again, as Green’s *Interlinear Bible* says, “Until when is the vision . . .?” The answer to the angel’s question is the beginning date of the sanctuary’s cleansing: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Dan. 8:14). That period ended when the judgment began in 1844. Similarly, the answer to the angel’s question in Daniel 12:6, which refers to the beginning of “the time of the end” in verse 4, mentions 1260 years:

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

The answer to the angel’s question was given by “the man clothed in linen . . . that it shall be for a time, times, and an half.” The persecution against God’s people would then be “accomplished” and the time of the end would commence. Daniel’s book would also be unsealed and the final events “finished.” The words “accomplished” and “finished” in this verse come from the same Hebrew word, which indicates a finished process:

The basic idea of this root is “to bring a process to completion.” . . . It is not that a person simply came to a certain point in the process and stopped, but that he or she carried it out in full. An example is found in Ruth 3:18 where Naomi tells Ruth that Boaz will not rest “until he has *finished* the thing.”³⁸⁶

A transition in Daniel 11 separates the persecution period from the final events. The persecution was “accomplished” or brought “to completion” when “the time of the end” began. During that last period, the final events “shall be finished” or brought “to completion.” The transition point between the two periods happened in 1798, at the end of the 1260 years. Papal civil rule then ended and the final events began.

In apocalyptic prophecy, a “time” is a year of twelve months with thirty days each, totaling 360 days (see Dan. 11:13, margin; 1 Kings 4:7; Gen. 7:11; 8:2–4).³⁸⁷ The three and one-half times are then equal to forty-two months and 1260 days. These three ways of representing the 1260 prophetic days are mentioned in seven places in the Bible. Three passages mention “a time, times, and a half time” (Dan. 7:25; 12:7; Rev. 12:14), two refer to “forty and two months” (Rev. 11:2; 13:5), and the other two speak of “a thousand two hundred and threescore days” (Rev. 11:3; 12:6). These seven 1260-day prophetic periods do not make sense when interpreted as literal days. Another principle for interpreting prophetic time is needed.

386 *Theological Wordbook of the Old Testament*, Moody Press, 1980, vol. 1, p. 439, word 982.

387 A thirteenth month was periodically added by the Jews to correct their obvious calendar shift, but the added month is ignored for prophetic calculations.

When Moses sent twelve spies to search the land that God promised to Israel, ten returned after forty days with a bad report and caused a rebellion (Num. 13–14). The Lord then punished the Israelites with forty years of wandering in the wilderness for their unbelief: “After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years” (Num. 14:34). The Lord clearly extended each day the spies searched the land to a year of punishment for Israel.

Similarly, after God told Ezekiel to lie on his left side for 390 days to represent the 390 years of Israel’s reign of iniquity (see Ezek. 4:4–5), he was then told to turn and lie on his right side for another forty days to symbolize the forty years of Judah’s iniquity. The Lord declared, “I have appointed thee each day for a year” (Ezek. 4:6). Here again, each day the prophet Ezekiel lay on his side typified a literal year of the nation’s sins. Hence, prophecy has often used this year-day principle until the Lord ended its use in AD 1844 (see Rev. 10:5–10).³⁸⁸

When applying the year-day principle, a year is substituted for every day mentioned in apocalyptic prophecy. Thus, the 1260 prophetic days are equal to 1260 literal years. Papal Rome’s 1260-year rule began in AD 538 when the Ostrogoths abandoned the siege of Rome and the popes began to exercise civil power. It ended in AD 1798 when the French general Berthier marched into Rome, ended papal civil rule, and took Pope Pius VI captive to Valence France where he died (Dan. 11:31, 40):

The object of the French Directory was the destruction of the pontifical government, as the irreconcilable enemy of the republic. . . . The aged pope was summoned to surrender the temporal government; on his refusal, he was dragged from the altar. . . . His rings were torn from his fingers, and finally, after declaring the temporal power abolished, the victors carried the pope prisoner into Tuscany, whence he never returned (1798).³⁸⁹

The seven 1260-year periods refer to a time of persecution against God’s people and His Word by the blasphemous, papal church-state power. In Daniel 7:25, the saints were “given into his hand until a time and times and the dividing of time.” Revelation 12:14 says God prepared a place where his persecuted followers were “nourished for a time, and times, and half a time, from the face of the serpent,” and the Bible’s two witnesses prophesied for “a thousand two hundred and threescore days, clothed in sackcloth” (Rev. 11:3). Ellen White referred to this period of papal oppression:

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city. . . . And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5–7. . . . Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity.³⁹⁰

388 Compare Ellen White, *Review and Herald*, March 22, 1892; see also *Early Writings*, p. 75.

389 George Trevor, *Rome: From the Fall of the Western Empire*, Religious Tract Society, London: 1868, pp. 439–440.

390 Ellen White, *The Great Controversy*, pp. 54–55.

As noted above, the 1260 years of persecution began when the Papacy received civil power in AD 538. Daniel 11:32–39 gives events throughout that 1260-year period. The Papacy having “accomplished to scatter the power of the holy people” received a deadly wound when it lost its civil power in 1798. Its first period then ended and “the time of the end” began. Daniel 11:35 is also clear that persecution of God’s people would end at a certain time: “And some of them of understanding shall fall, . . . even to the time of the end.” During that 1260-year period, papal Rome would “prosper till the indignation be accomplished” (Dan. 11:36).

When Jesus “held up his right hand and his left hand unto heaven, and sware . . . that it shall be for a time, times, and an half,” He was referring to the *future* unsealing of Daniel’s book and the increase of prophetic knowledge that would begin in 1798 (see Dan. 12:4). When John described Jesus in Revelation 10, He had “in his hand a little book open” (Rev. 10:1–2). He was seen *after* 1798 with Daniel’s unsealed book. Jesus then “lifted up his hand to heaven, and sware . . . that there should be time no longer” (Rev. 10:3–7). Prophetic time was finished when Daniel’s twenty-three hundred-year prophecy ended in 1844, and He revealed the “sweet” and “bitter” experience that God’s people would have when they ate Daniel’s book (Rev. 10:8–10).

Although Daniel and Revelation describe Jesus similarly, the passages identify distinct events at different times.³⁹¹ Daniel wrote of the beginning of the time of the end in 1798 and Revelation describes the saints’ bitter experience when Jesus did not return to Earth in 1844 as they expected. These two events happened at different times and should not be confused.

The 1290 and 1335 Years (Daniel 12:8–13)

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. (Dan. 12:8–10)

Daniel still did not understand everything Gabriel said, and he desired to know “the end of these things.” The “angel”³⁹² Gabriel then replied, “The words are closed up and sealed till the time of the end.” He told Daniel again that the final events would be sealed from people’s understanding until that time. Only then could Daniel’s last events be understood.

The angel next said that Daniel’s people would be “purified, and made white, and tried.” As already described in Daniel 11:35, this purification came through persecution during the 1260 years of papal civil rule. Gabriel was referring back to that period. Those who respond to Jesus’s call to judgment will

391 Because the similar description of Jesus in Revelation is speaking of the bitter experience in 1844, some try to make the time of the end in Daniel as happening in AD 1844, but a careful examination of the passages shows otherwise.

392 See Ellen White, *Manuscript Releases*, vol. 21, p. 407. Quoting verse 8, Ellen White changed “O my Lord” to “O my lord.” She then said, “The angel answered” Daniel. The New King James Bible likewise translates the phrase, “My lord.” Ellen White obviously recognized the capitalization error in the King James Bible.

also be purified as “gold tried in the fire” (Rev. 3:18), but Gabriel was not referring to the investigative judgment; he was referring to events during the 1260 years.³⁹³

Continuing, Gabriel next said that the wicked would perform their evil works, but “none of the wicked shall understand.” He then followed with a beautiful promise that “the wise shall understand.” Those who unselfishly seek truth will receive it. Jesus said, “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (John 7:17). Our understanding depends on our spiritual condition, not our academic skills (compare 1 Cor. 2:6–14). Most educated people will fail to understand Daniel’s prophecies.

**And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.
(Dan. 12:11–12)**

The angel next gave two other periods, 1290 and 1335 prophetic days. The 1290 days helps us date “the time of the end.” As the 1260 prophetic days are equal to 1260 literal years, the 1290 and 1335 prophetic days must be understood as literal years. Ignoring the word “sacrifice,” which was supplied by the translators, and the parenthetical statement, the beginning of these two periods is clear from the passage: “And from the time that the daily . . . shall be taken away, . . . there shall be a thousand two hundred and ninety days.” Adding 1290 years to AD 508, the date the daily was taken away, brings us to AD 1798, the beginning date of the time of the end.

Paganism was “taken away” from the Roman Empire in AD 508 so the papal “abomination that maketh desolate” could be “set up.” That happened thirty years later in AD 538. The daily’s removal began the 1290- and 1335-year periods. The 1290 years extended from AD 508 and ended the year the Papacy lost its political dominion in AD 1798. The 1260 years began in AD 538 and ended in AD 1798. These two prophetic periods, the 1260 and 1290 years, ended when “the time of the end” began.

The 1335-year period extended from AD 508 until AD 1843. The termination of Daniel’s twenty-three hundred years was also first believed to be 1843. That year was the original date that believers in the Great Second Advent Movement thought would bring the judgment of the nations and the coming of Jesus to cleanse the Earth by fire. The believers’ expectations failed. The next summer (AD 1844), the twenty-three hundred years were proved to terminate on October 22. The last few months before the termination date witnessed a tremendous movement leading to the closing of that period, but the saints’ expectations failed again.

What blessing came to the disappointed Adventists? Those who experienced the Holy Spirit’s “sweet” influence and suffered the “bitter” disappointments in 1843 and 1844 say it was the greatest blessing of their lives:

³⁹³ See the next section for links between Daniel chapters 11 and 12.

Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God.³⁹⁴

Those consecrated so fully to God experienced a blessing, which happens whenever people turn from sin and surrender to Him (see Psalm 32:1; Rom. 4:8; Acts 3:26).

But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. (Dan. 12:13)

The angel here ends the conversation with Daniel: “But go thou thy way till the end be.” Daniel obviously did not understand everything he desired, but Gabriel gave him all the information he needed. Daniel would have to “rest,” and he died shortly after Gabriel spoke to him. He would then “stand in [his] lot at the end of the days.” After AD 1798, God’s people would learn his prophecies’ details that began to speak of events in the last days. Thus, Gabriel’s last words to Daniel are a tremendous promise to us of light on his prophecies:

Daniel has been standing in his lot since the seal was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days.³⁹⁵

A Summary of Dates, Times, and Events

The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (Deut. 29:29)

The “time of the end” is directly mentioned or alluded to in seven verses of Daniel 12. The discussion is about when that period would begin. Consider again the conversation between Jesus, His angels, and Daniel in chapter 12:

- Daniel 12:4: Gabriel said to Daniel, “Seal the book, even to the time of the end.”
- Daniel 12:6: Another angel then questioned, “How long shall it be to the end of these wonders?”
- Daniel 12:7: Jesus replied to the angel’s question, “It shall be for a time, times, and an half [1260 years]; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”
- Daniel 12:8: Because Daniel still did not understand, he next asked Gabriel, “O my lord, what shall be the end of these things?”
- Daniel 12:9–10: Gabriel replied, “Go thy way, Daniel: for the words are closed up and sealed till the time of the end.”
- Daniel 12:11: Gabriel then supplied another period, “And from the time that the daily . . . shall be taken away . . . there shall be a thousand two hundred and ninety days” till the time of the end begins.

394 Ellen White, *The Great Controversy*, p. 401.

395 Ellen White, *Sermons and Talks*, vol. 1, p. 226.

- Daniel 12:13: Gabriel finally told Daniel, “Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

Daniel 12 explains “the time of the end” in more detail than do chapters 8 and 11. Jesus says in verse 7 that the 1260 years bring us to the beginning of that period. Daniel did not understand, however, so he re-asked the angel when the end would begin. Gabriel then replied, “From the time that the daily . . . shall be taken away . . . there shall be” 1290 years. The 1260 and 1290 years ended in AD 1798 when “the time of the end” began.

Although the dialogue in Daniel 12 is about when “the time of the end” would begin, these verses also link to Daniel 11. A linguistic structure closely unites these two chapters. The following table shows this verbal linkage:

Daniel 11		Daniel 12	
11:31	“abomination” “that maketh desolate” “shall take away” “the daily” “place”	12:11	“abomination” “that maketh desolate” “shall be taken away” “the daily” “set up”
11:32, 33, 35	“those who do wickedly” “those who understand” “shall instruct” “to try them, and to purge, and to make them white” “those who understand”	12:10	“the wicked shall do wickedly . . . the wicked” “shall understand” “shall be purified, and made white, and tried” “but the wise shall understand”
11:35	“until the time of the end”	12:9	“until the time of the end”
11:36	“is finished” “accomplished”	12:7	“when he shall have accomplished . . . shall be finished”
11:36, 40	“marvelous things” “the time of the end”	12:6, 4	“wonders” “the end of” “the time of the end”

The links between Daniel 11 and 12 are in a chiasmic-like structure.³⁹⁶ The connections are obvious. There can be no doubt the “time of the end” began when the 1260 and 1290 years ended. We can also confirm that the passage in Daniel 11:31–40, beginning with “shall take away the daily” (verse 31) and ending with “the time of the end” (verse 40), refers to events during the 1290 years. Thus, the prophecy can only be fully understood when Daniel 11 and 12 are interpreted together.

³⁹⁶ Speaking of this verbal structure in the Hebrew text, Dr. Hardy noted that there is “an almost perfect chiasmic progression incorporating 13 terms and linking 11 verses” in Daniel 11:31–35 and 12:6–11. See Ron du Preez editor, *Prophetic Principles*, LithoTech Graphic Services, 2007, pp. 290–291.

Finally, the following list gives the order of the final events throughout the time of the end, which began in 1798, until the wicked are destroyed in the lake of fire after the millennium. A few events in the list, like the creation of the beast's image and the enforcement of its mark, may happen simultaneously.

- 1 Atheistic France wounded the papal Beast in AD 1798 (Rev. 11:7–8; Dan. 11:40)
- 2 The judgment began in 1844 (Dan. 7:9–10, 26; 8:14; Rev. 11:19; 14:6–7)
- 3 Jesus's judgment begins purifying 144,000 living saints (Rev. 12:17; 14:1–5)
- 4 Europe unites church and state, healing the Beast's wound (Rev. 13:3, 12)
- 5 Protestant America brings down fire, causing a false revival (Rev. 13:13)
- 6 America unites church and state, creating the Beast's image (Rev. 13:14)
- 7 The United States enforces Sunday, the Beast's Mark (Rev. 13:16)
- 8 Many of God's people flee the major cities to smaller ones (Matt. 24:15–16)
- 9 Sunday enforcement makes the pope the visible king of the North (Dan. 11:40)
- 10 The northern power makes war against spiritual, atheistic Egypt (Dan. 11:40)
- 11 Persecution shakes the church, but others join the movement (Dan. 11:41)
- 12 The northern king overthrows the allied atheistic nations (Dan. 11:42)
- 13 A no buy, no sell law worsens the persecution (Dan. 11:43; Rev. 13:17)
- 14 The loud cry calls many from Babylon to be sealed (Dan. 11:44a; Rev. 18)
- 15 Jesus stands to defend His people and probation closes (Dan. 12:1)
- 16 The death decree is made for the saints' destruction (Dan. 11:44b; Rev. 13:15)
- 17 Satan appears in majesty as Christ, to deceive the saints (Dan. 11:45a)
- 18 The saints flee to desolate places in the wilderness (Matt. 24:15–16)
- 19 The plagues fall on the wicked and the saints are delivered (Dan. 11:45b, 12:1)
- 20 The first and special resurrections take place at Jesus's coming (Dan. 12:2)
- 21 Satan is bound for one thousand years with no one to tempt (Rev. 20:1–3)
- 22 The righteous review records of the lost during the millennium (Rev. 20:4)
- 23 Jesus, His saints, and New Jerusalem return to Earth (Rev. 21:2)
- 24 The wicked are resurrected and try to take New Jerusalem (Rev. 20:5–9)
- 25 Satan and the wicked are judged and destroyed (Rev. 20:9–15; Dan. 11:45b)
- 26 God's eternal kingdom is set up (Dan. 2:44–45; 7:14, 18, 22, 27; Rev. 21–22)
- 27 The saints will live with Jesus, and shine forever like the stars (Dan. 12:3)

None of the final events mentioned in the list have fulfilled since the commencement of the judgment in 1844. Jesus is waiting for a people who will follow Him into His investigative judgment. The door of the most holy place in the heavenly sanctuary is still open. The final events will not fulfill until Jesus

has a people who accept the third angel's message and follow Him there. Consider Ellen White's comment on this delay:

Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, . . . the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward.³⁹⁷

Jesus is waiting for His people to come to the judgment. This is the next prophetic event to happen. The longer we fail to follow Jesus in His investigative judgment, the more time Satan has to prepare for the last struggle. If we determine to follow Jesus in His work, Satan will respond with a Sunday law, and the final events will rapidly fulfill.³⁹⁸ Only those who follow Jesus into judgment will be sealed and prepared for the close of human probation and Jesus's coming. Will you heed the call of the True Witness and come to the judgment as many are beginning to do?³⁹⁹

397 Ellen White, *Evangelism*, p. 695.

398 Compare Ellen White, *Testimonies for the Church*, vol. 9, p. 11.

399 Consider Ellen White's dream of the judgment in *Early Writings*, pp. 78–79.