

## #8 – The Hermeneutical Key That Unlocks Daniel 11

Daniel 11 is very careful to mark the transitions of power from Persia to Greece and from Greece to Rome by the pattern established in Daniel 8 of *ascension, dominion and will*. These markers are followed up with additional key descriptors used in Daniel 8 for those powers ('divided toward the four winds of heaven' for Greece (Dan 11:3) and 'no one shall stand before his *face*' for Rome (Dan 11:16)). As we have seen, at each major transition we are given ample evidence as to which power we are to understand is interacting with God's people.

In Matthew 21:33-46 Jesus, speaking to the religious leaders, tells the parable of a land owner who planted a vineyard (Israel), set a hedge about it (God's law), dug a winepress and built a tower (a symbol of God's temple) (COL 287.2). Then the land owner lent it to husbandmen (the leaders of Israel) and sent his servants at vintage time to receive of the fruits of the vineyard, but they stoned them, beat them and killed them. Lastly, the land owner sent his Son, saying, "They will respect my Son." But they killed him also. Then Jesus asks, "what the land owner will do when he comes?" They respond, he will destroy those wicked men miserably, and lease his vineyard to others who will render to him the fruits in their seasons. Then Jesus pronounces judgment on them, "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it." Thus, Christ declared that the kingdom of God would be taken from the unfaithful rulers of the Jews and given to others who would render appropriate service to God. It was the church to whom God's kingdom was at that time entrusted – composed of faithful Jews and believing Gentiles.

Daniel 10:14 tells us that this prophecy concerns "what shall befall your people in the latter days." Chapter 9 had already foretold that the "people and the holy city" would be given seventy weeks of probation, the same number Jesus mentioned to Peter when he asked, "How often shall my brother sin against, and I forgive him?" After this point, the city and the sanctuary and all who would not receive their Messiah would be left desolate and be destroyed by the people of the prince who was to come (Rome). In Daniel 9 these seventy weeks are reserved for "*your people* and for *your holy city*" clearly identifying that the content of Daniel 9 concerns the Jews with a temple in their midst. But in Daniel 12 the people of God who are delivered at the end of time are referenced this way – "at that time *your people* shall be delivered, *everyone who is found written in the book*." This includes faithful Jews and believing Gentiles whose names are written in the Lamb's book of life will be delivered at that time. The reason this is important is because in Daniel 11:22 Jerusalem and the sanctuary are "swept away from before his *face* (Rome) and broken," which means the people of God are no longer Jews only who live in Judea and Jerusalem. At that time the church of God was rapidly spreading across the Roman empire to become a worldwide group from every nation, tribe, tongue and people. Its temple was no longer the Jerusalem temple, but the heavenly temple of which Christ was their intercessor (Heb 8:1-2). It is at this transition point that we look to the text to specify how we should interpret the following verses. Obviously, the angel has told us that the message concerns "what shall befall your people in the latter days", but after v. 22 the people of God are broader than just Jews only. Therefore, v. 23 should point the way forward as to how to interpret the verses that follow, just has been done at each major transition point in the prophecy so far, and indeed this is what we find. What follows is a careful analysis of v. 23 to discover what the text itself says about how we should interpret the following verses (Dan 11:23-45).

(NKJ Dan 11:23) <sup>23</sup> "And after the league *is made* with him he shall act deceitfully, for he shall come up and become strong with a small *number of people*.

The first question most would probably ask is who is this verse talking about? A league is made with someone, but with who?? A league is made between two parties, so who is the other party? Also, is there only one power referred to here or two? In other words, does the person with whom the league is made begin to act deceitfully because while he began with a small people, he later became great and then became deceitful to the league by getting too big for his britches?? Or is there one party with whom a league is made, while another party acts deceitfully because the first party begins to grow numerous and powerful??

There are some clues within Daniel itself that suggest there is not one party, but two parties spoken of here. First, v. 23 begins by saying “after the league is made with him”, which seems to imply that the league has been spoken of previously. If this is the case, it may be a reference to the “covenant” of the Prince in the previous verse. With whom did He make this covenant? Daniel 9:27 tells us the Messiah “will confirm a covenant with *many*” and Christ himself said “this is My blood of the new covenant, which is shed for *many*” (Matt 26:28). Christ made a covenant with His people, the church, at the cross, which would imply that the two parties that enter into a league or covenant are Christ and His church. It is interesting to note that the Septuagint (the Greek translation of the Old Testament) uses the same word in Daniel 11:23 when speaking about the “league” as it does in v. 22 when speaking about the Prince of the “covenant” – *diatheke*. This means that the Jewish translators saw a connection between the “league” in v. 23 and the “covenant” in v. 22, just as our reading of the text implies. In addition, the party who acts “deceitfully” (*mirmah*) is mostly likely Rome, as this verb is only used one other time in the book of Daniel. It is the little horn that causes “deceit (*mirmah*) to prosper under his rule” in Daniel 8:25. If these conclusions are correct, v. 23 should be understood as follows:

(NKJ Dan 11:23) <sup>23</sup> "And after Christ confirms the covenant with His people, Rome shall act deceitfully, for the church shall come up and become strong with a small *number of* people.

This is indeed exactly what happened. When Nero and other Caesars realized that some of their own household had converted to Christianity (Phil 4:22), and that Christians refused to burn incense to Caesar or worship the patron gods of Rome, and that this group was growing incredibly fast throughout the empire with no national boundaries, but was taking in Jews, Greeks, Romans, Egyptians and men and women of every other nationality, they were alarmed. They perceived this group as a potential threat to the empire’s security, as there seemed to be no way to control such a group. To make matters worse, the unity that this group seemed to enjoy made them appear more of a threat, and the rumors that were told by their enemies concerning them made them the object of suspicion and mistrust. But there is more evidence that this is exactly where the text is leading us.

There are four key words given in verse 23. These words are listed below with their definitions.

Word	Definition
league ( <i>chabar</i> )	to join oneself to, make an alliance, league together
deceitfully ( <i>mirmah</i> )	deceit, treachery
strong ( <i>atsam</i> )	to be vast, to be numerous
small ( <i>me'at</i> )	little, few, small

As we have seen, there is evidence in the LXX that the word translated “league” is connected with the “covenant” made by the Prince in the v. 22. A comprehensive search of the Scriptures for these words and their synonyms reveals a fascinating narrative behind them.

That narrative of Israel’s sojourn in Egypt is repeatedly told throughout the Old Testament. The story is told at least six times in the Scriptures. The essence of the narrative goes as follows:

1. Israel went down into Egypt few (*me’at*) in number...
2. And there Israel became a great nation, mighty (*’atsam*) and populous...
3. Until Pharaoh dealt deceitfully (*mirmah*) with Israel...
4. And God remembered His covenant (*beryith* – the Hebrew equivalent of *diatheke*) and brought them out of Egypt into the land of Canaan.

This narrative is encapsulated in a formula every Israelite was instructed to memorize and repeat before the high priest each year when he brought his firstfruits before the Lord.

(NKJ Deu 26:3-9) <sup>3</sup> "And you shall go to the one who is priest in those days, and say to him, 'I declare today to the LORD your God<sup>1</sup> that I have come to the country which the LORD swore to our fathers to give us.' <sup>4</sup> "Then the priest shall take the basket out of your hand and set it down before the altar of the LORD your God. <sup>5</sup> "And you shall answer and say before the LORD your God: 'My father *was* a Syrian, about to perish, and he went down to Egypt and dwelt there, **few** (*me’at*) in number; and there he became a nation, great, mighty, and **populous** (*’atsamm a related Hebrew root to ‘atsam*). <sup>6</sup> 'But the Egyptians **mistreated us, afflicted us** (*mirmah is not used in this passage, but obviously deceit and treachery are implied*), and laid hard bondage on us. <sup>7</sup> 'Then we cried out to the LORD God of our fathers, and the LORD heard our voice and looked on our affliction and our labor and our oppression. <sup>8</sup> 'So **the LORD brought us out** of Egypt **with a mighty hand** and with an outstretched arm, with great terror and with signs and wonders. <sup>9</sup> 'He has **brought us to this place and has given us this land** (*beryith is not used in this passage, but it is obviously implied*), "a land flowing with milk and honey"

The same narrative is told in Psalm 105.

(NKJ Psa 105:7, 8, 11-12, 23-25) <sup>7</sup> He is the LORD our God...<sup>8</sup> He remembers His **covenant** (*beryith – same word used in Daniel 11:22 and implied in Daniel 11:23*) forever...<sup>11</sup> Saying, "To you I will give the land of Canaan..."<sup>12</sup> When they were few in number, Indeed very **few** (*me’at – same word used in Daniel 11:23*), and strangers in it. <sup>23</sup> Israel also came into Egypt, And Jacob dwelt in the land of Ham. <sup>24</sup> He increased His people greatly, And made them **stronger** (*’atsam – same word used in Daniel 11:23 meaning more numerous*) than their enemies. <sup>25</sup> He turned their heart to hate His people, To deal **craftily** (*mirmah is not used here, but the concept of deceit and treachery is certainly implied*) with His servants.

In addition to these passages, the narrative is prophesied in Genesis 15:3-5, 13-21, told in Exodus 1:8-11; 2:23-25, retold in Deuteronomy 7:7-9, and repeated in Acts 7:5-7, 17-19, 34, 36 in addition to being recounted in Psalm 105 and formulated to be repeated before the high priest each year by the Israelites in Deuteronomy 26:3-9.

This narrative is so strong and so reinforced throughout the Old Testament that one wonders if any Biblically literate Jew could have missed the four fold construct here in Daniel 11:23. Applying what else we have discovered from the witness of the Old Testament formula to the current text gives us this understanding.

(NKJ Dan 11:23) <sup>23</sup> "And after Christ confirms the covenant with His people (His new Israel), Rome shall act deceitfully (just as Egypt did to His ancient people), for the church shall come up and become strong with a small *number of* people (multiplying in the Roman Empire).

This verse suggests to us that in the verses that follow, we should expect to find the history of the church prophesied, recounted within the framework of ancient Israel's history. In other words the church is the new Israel (Gal 6:16; Rom 2:28-29), Christ is the new Moses (Deut 18:15-19; John 1:17; Heb 3:1-4) and Imperial Rome is the new Egypt – which is why the paganism of Rome is not referred to in verses 23-30 as the “king of the north”, but rather the “king of the south.” This is exactly what Paul says we will find as “all these things happened to them as examples (*tupio – the Greek word for type and antitype*) and they were written for our admonition, upon whom the ends of the ages have come” (1 Cor 10:11). In other words, the history of the church is prophesied in Daniel 11 in the typological language of ancient Israel's history.

Before we examine how this plays out, let me say that this is not an idea that was suggested to me by anyone, nor from any ideas of what I expected to find in the text. I did not want to find something new and exciting in these verses, nor did I set out to disprove what others have written about these verses. I was looking for the best of what was already written and intended to teach that to my church members. But when I could find nothing that satisfied me and nothing that seemed to fit into the puzzle without having to force, bend or cut the corners of the puzzle pieces to make them fit, I decided I needed to study this verse very carefully and discover everything Daniel and the rest of Scripture could tell me about it. No history or interpretation I could find seemed to satisfy these verses without doing damage to the chronological hermeneutic, which I and many others have noted is important in all of Daniel's prophecies. The things I discovered as I dug into this text are summarized as follows:

1. There is a power that acts “deceitfully” (*mirmab*) in Daniel 11:23, and when comparing this verse with Daniel 8:25 (the only other use of *mirmab* in Daniel), this is very likely the little horn (Rome).
2. It is the little horn (Rome) that “destroys the mighty (*'atsuwmm*), and the holy people” in Daniel 8:24, a clear reference to God's people. As we have seen in Daniel 11:23, it is most likely the little horn (Rome) who acts with *mirmab* toward a small people who become numerous (*'atsam*) (a related Hebrew root of *'atsuwmm* that means the same thing). Daniel 11:23 then implies two parties, one being Rome who acts with *mirmab* against the “the mighty (*'atsam*) and holy people” (Dan 8:24).
3. The OT narrative repeatedly recounts the history of Israel who went down into Egypt a small people (*me'at*), and there grew into a strong (*'atsam*) or numerous people until Pharaoh dealt craftily with them (*mirmab*) and God remembered His covenant (*beriyth*) with them.

4. Daniel 11:23 seems to pick up on this formula by speaking of a people with whom a covenant is made and another power that acts with deceit against them because they are becoming numerous with a small people.

If our conclusions of this data hold true, then the whole rest of the chapter should outline a large-scale history of the church that parallels the history of ancient Israel, which is a pattern or type of the church – and this is *exactly* what follows.

Text of Daniel 11	History of Ancient Israel	History of the Church
<p>(NKJ Dan 11:23)  <sup>23</sup> "And after the league <i>is made</i> with him he shall act deceitfully, for he shall come up and become strong with a small <i>number of</i> people.</p>	<p>As we have already seen, this verse uses the language and formula found throughout the Old Testament: <b>1.</b> God’s people went down into Egypt a <i>small</i> people <b>2.</b> and there became numerous and <i>strong</i>, <b>3.</b> until a Pharaoh who didn’t know Joseph began to deal <i>deceitfully</i> and treacherously with Israel and <b>4.</b> God remembered His <i>league</i> (or <i>covenant</i>) with Israel and brought them out of Egyptian bondage and into the land of Canaan.</p>	<p>After Christ confirmed His covenant with many, Rome acted oppressively and deceitfully with the church because the church’s growth appeared unchecked among people of every race, gender, rank and religious persuasion. It seemed as if the future and stability of the empire might be threatened if this growing religious group was left unchecked, therefore Imperial Rome began to persecute the church of Christ.</p>
<p>(NKJ Dan 11:24)  <sup>24</sup> "He shall enter peaceably, even into the richest places of the province; and he shall do <i>what</i> his fathers have not done, nor his forefathers: he shall disperse among them the plunder, spoil, and riches; and he shall devise his plans against the strongholds, but <i>only</i> for a time.</p>	<p>Israel “entered peaceably, even into the richest places of the province” so they entered into Goshen, even “the best of the land” (Gen 46:6). Israel never dispersed the “plunder, spoil, and riches” of the God’s salvation among the peoples who surrounded them, but only brought “forth fruit for himself” (Hos 10:1). “The treasures of truth which God had committed to them, they did not give to the world” DA p. 583.</p>	<p>The church rapidly expanded into the richest places of the Roman Empire – into Antioch, Ephesus, Corinth, Rome and many other centers of trade and culture, thus they were able to “preach among the Gentiles the unsearchable riches of Christ” (Eph 3:8; Eph 1:7; Col 1:27; Rom 9:23-24) The church “devised plans against the strongholds” of paganism in the empire, but only for a time (34AD – 394AD). Later she incorporated Roman paganism into her worship and practice.</p>

Text of Daniel 11	History of Ancient Israel	History of the Church
<p>(NKJ Dan 11:25)  <sup>25</sup> "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 devise plans against him.</p>	<p>Israel “stirred up their power and courage against ‘the king of the South’”– or Pharaoh – as Moses went before him to command him in God’s name to “let My people go.” Pharaoh was also stirred up against Israel with a great army, but he would not succeed.</p>	<p>As the church preached Christ to all men, they warned Gentile believers to “keep themselves from <i>things</i> offered to idols” (Acts 15:20; 21:25). As Rome’s paganism realized what the church was preaching, they “stirred themselves up to battle” against the church (Acts 19:23-27), but Rome would not succeed in destroying her.</p>
<p>(NKJ Dan 11:26)  <sup>26</sup> "Yes, those who eat of the portion of his delicacies shall destroy him; his army shall be swept away, and many shall fall down slain.</p>	<p>Pharaoh, as the head of Egypt and her priesthood, was the one who destroyed Egypt by not humbling himself. Even his servants asked him to let Israel go but he would not (Ex 10:7). His army was “swept away” at the Red Sea and many “fell down slain” because of his pride and arrogance.</p>	<p>The Roman Caesar’s, as the head of Rome and her priesthood, were the ones who ate of paganisms delicacies. Yet, it was the Caesars who caused the demise of paganism as they “converted” to Christianity and outlawed paganism, enforcing Christianity through the power of the state. Theodosius eventually outlawed paganism in the empire (392 AD) and enforced it with the sword of the civil power (394 AD).</p>
<p>(NKJ Dan 11:27)  <sup>27</sup> "Both these kings' hearts <i>shall be</i> bent on evil, and they shall speak lies at the same table; but it shall not prosper, for the end <i>will still be</i> at the appointed time.</p>	<p>N/A – this verse appears to apply only to the church.</p>	<p>The “king of the south” is spiritual or typological Egypt manifested in Roman paganism, while the “king of the north” is spiritual or typological Babylon manifested as state enforced Christianity. These two powers were in conflict from the time Constantine converted to Christianity and paganism tried to maintain power in the empire. And though they both vie for power, both of these powers will meet their end “at the appointed time.”</p>

Text of Daniel 11	History of Ancient Israel	History of the Church
<p>(NKJ Dan 11:28)  <sup>28</sup> "While returning to his land with great riches, his heart shall be <i>moved</i> against the holy covenant; so he shall do <i>damage</i> and return to his own land.</p>	<p>After Egypt's armies were drowned at the red sea, Israel, "while returning to his land (Canaan) with great riches (having plundered the Egyptians)" (Ex 3:22), was moved "against the holy covenant." The covenant they had entered into with God at Sinai was quickly broken and they returned to the paganism of Egypt by making and worshiping the golden calf.</p>	<p>The church, now victorious over Roman paganism (394AD), returned to his land the apparent victor – but instead of conquering paganism – she embraced it. The church soon broke their covenant with Christ and became unfaithful to Him and to His law.</p> <p>"Paganism, while appearing to be vanquished, became the conqueror." GC 50</p>
<p>(NKJ Dan 11:29)  <sup>29</sup> "At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter.</p>	<p>Under Jeroboam, Israel returned in heart to the Egyptian worship of the golden calves. They were no longer faithful to the covenant and would continue their unfaithfulness until both Israel and Judah were carried away captive by Assyria and Babylon respectively.</p>	<p>State enforced Christianity would later return to spiritual Egypt – but nor for war against paganism as with the first conflict (Dan 11:23-26), nor war against atheism as with the last conflict (Dan 11:40-43) – but the church would return in heart to the idolatry and paganism of Rome.</p>
<p>(NKJ Dan 11:30)  <sup>30</sup> "For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do <i>damage</i>. So he shall return and show regard for those who forsake the holy covenant.</p>	<p>As the threat of war with Babylon mounted in Judah, her inhabitants plunged themselves further into idolatry, hoping to avert the coming disaster. Judah tried to return to Egypt to escape Nebuchadnezzar's armies. Jeremiah warned them it would do no good, but they persisted. They rebelliously continued worshiping false gods and baking cakes to the queen of heaven, thinking their false gods could deliver them. Even though they fled to Egypt, Babylon's armies entered Egypt and destroyed them and took the remnant captive.</p>	<p>The attacks of the Germanic tribes against Rome caused great fear and consternation. Rome sank under the flood of barbarian hordes who besieged and attacked her. The Visigoths (410 AD), Vandals (455 AD), and Ostrogoths (546 AD) each attacked and sacked Rome. During this time, the half-converted pagans in the church reverted back to their pagan practices in the hopes of averting disaster, but the result was the same as with Judah. Thus, the church was taken captive by Papal Rome for 1260 years.</p>

<b>Text of Daniel 11</b>	<b>History of Ancient Israel</b>	<b>History of the Church</b>
<p>(NKJ Dan 11:31)  <sup>31</sup> "And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily <i>sacrifices</i>, and place <i>there</i> the abomination of desolation.</p>	<p>Babylon mustered an army, took Judah captive and defiled and burned the temple to the ground, bringing an end to its services.</p>	<p>In 508 AD, after having converted to Catholicism, Clovis I, king of the Franks, lent the church the force of his sword. He subdued the Burgundians, Alamani and Visigoths, bringing them in line with Rome. This allowed the Pope to set himself in the place of God, diverting the eyes of God’s people to earthly priests and rituals instead of Christ and His ministry in the heavenly sanctuary.</p>
<p>Daniel 11:32-39</p>	<p>Judah’s people suffered much during the Babylonian captivity. They were carried captive to Babylon, and there they served other gods (Deut 28:36, Jer 16:33). They also fell by sword (Jer 9:16) and flame (Jer 29:22; Dan 3), by captivity (1 Chron 9:1) and plundering (Jer 20:5). During this time, Babylon’s king exalted himself as king of kings among all the surrounding nations and even exalted himself above the god of heaven (Dan 4 &amp; 5).</p>	<p>Verses 32-39 highlights the history of the church during the dark ages. Many were corrupted and turned away from the holy covenant and served idols, but God’s faithful people instructed many, yet they fell by sword and flame, by captivity and plundering – just as the prophecy states. They fell “until the time of the end” (1798). During this time the Papacy exalted himself above every king and all that is called god. The prophecy states that he will “prosper till the wrath has been accomplished” – showing that he will not be broken by human hand (Dan 8:25), but will be destroyed by divine judgment (2 Thess 2:8).</p>

## Conclusion and Implications for the Interpretations of Daniel 11:40-45

As we have seen, a typological interpretation beginning in v. 23 (as suggested by the text) unlocks the history of the church in these very difficult verses. It retains the chronological hermeneutic as seen in Daniel 2, 7, 8 and 9 and accounts for which people and which sanctuary are referred to in the latter half of Daniel 11. It also gives clear direction for how the last verses of Daniel 11 should be interpreted.

Phrase	Interpretation
“The time of the end”	This phrase marks the end of the persecution of the church (Dan 11:33, 35) and the time when the prophecy would be understood (Dan 12:4, 9). It also marks the time when the Papacy would be wounded by French atheism (Dan 11:40). In 1798, all of these things took place. Rome was wounded, the persecution of the church ceased and students of Bible prophecy, working backward, more clearly understood the beginning and end of the 1,260 and 1,290 year prophecy.
“king of the south”	Ancient Egypt rejected the existence, claims and laws of God. The atheism and defiance of France against God and religion parallels ancient Egypt. It was France that dealt the deadly wound to spiritual Babylon or the Papacy.
“king of the north”	Ancient Babylon 1. Oppressed and took God’s people captive (compare with Dan 11:33), 2. Cast down God’s sanctuary and halted the services that pointed to salvation (compare with Dan 11:31) and 3. Exalted their king and their gods above the God of heaven (Compare with Dan 11:36-37). The activities of the Papacy against the faithful people of God most clearly parallel the work of Babylon, and are thus termed “the king of the north”.
“the Glorious Land”	In ancient times, “the Glorious Land” was Canaan, where God’s people lived and where God manifested His presence and glory. In modern times the church is the home of God’s people and where God’s Spirit dwells. The Papacy has made staggering inroads into the reformed churches and “many (feminine plural) shall be overthrown.” The close communion of these churches (daughters) with Rome clearly shows that they have fallen and “repudiated every principle” of Protestantism (5T p. 451). See the book <i>From Conflict to Communion</i> and how Rome and Protestants (Lutherans, Methodists and Anglicans) ‘observed’ the 500 <sup>th</sup> anniversary of the Reformation.
“Edom, Moab and Ammon”	Edom was Israel’s brother, while Moab and Ammon were close relatives, each who had a knowledge of the true God and His laws. Edom is probably a symbol for– Apostate Christianity, being a brother. Moab and Ammon may be a reference to Judaism and Islam – two other religions who have a respect for God and His law. A remnant of these groups will escape the Papacy.

“power over the treasures”	The Papacy will have power of the economies of the world, enforcing his own day of worship in which no one may buy or sell. This is already beginning.
“Libyans and Ethiopians”	There were often allies of Egypt in times of war. This may refer to philosophies closely connected to atheists, such as agnostics and humanists.
“news from the east and the north”	Mt. Zion is north and east of Egypt. The good news coming from the heavenly Zion, given by the 144,000 is the three angel’s messages (Rev 14:1-5). This news is the “loud cry” of the Gospel, faithfulness to God’s law, the fall of the churches of Babylon and the message of righteousness by faith (of which Sabbath is a sign), not righteousness by works (Sunday keeping).
“the tents of his palace”	<i>‘Appeden</i> – the royal Persian pavilion adopted by the Papacy as a symbol of their spiritual and temporal authority, also known as the <i>umbraculum</i> .
“between the seas and the glorious holy mountain”	Most read this verse and imagine a temporal (2D), military campaign against Jerusalem. But the work of the little horn has already been shown to go beyond mere earthly territories (Dan 8:10-11). The Papacy is striving for spiritual dominion (3D), not mere temporal dominion. The seas represent “peoples, multitudes, nations and tongues” (Rev 17:15) and the “glorious holy mountain” represents God’s heavenly kingdom, where the 144,000 are standing by faith with Christ (Rev 14:1-5), giving the message of the three angels. This is the message Satan seeks to “veil” from the people (2 Cor 4:3-4; Isa 25:6-8, GC 84.2)

As we have seen, the interpretations of these symbols from a typological framework is suggested by v. 23 and the result fits well within the Adventist prophetic framework. While this view offers nothing “new” or “innovative”, it is another witness that corroborates what we already know from other prophecies and from the Spirit of Prophecy. In 1798, the Papacy received a deadly wound from Atheistic France, in harmony with Revelation 11 and Great Controversy chapter 15. The Papacy entering “the Glorious Land” is but a fulfillment of Rev 14:8, where Babylon and her daughters have fallen. A remnant of Apostate Christianity (Edom) escaping the hand of the Papal power is in accordance with the call “come out of her My people” (Rev 18:1-5). The close relatives of God’s people, the Jews and Muslims (Moab and Ammon) coming to the truth is in harmony with the prophecy of Romans 11 and Isaiah 60 respectively. The Papacy having power over the treasures of Egypt and going out to “destroy and annihilate many” is in harmony with Revelation 13 when it says “he causes as many as would not worship the image of the beast to be killed” and “He causes all... to receive a mark... that no one may buy or sell.” Atheists and humanists who continue to reject God’s word and His warnings eventually perish “because they do not receive a love of the truth (2 Thess 2:10). “And the final push of Satan and the Papacy to keep the light of the gospel and righteousness by faith from the people at any cost is fully supported by 2 Corinthians 4:3-4. But Michael will stand up (begin to reign) to deliver His people from this oppression, just as Revelation and The Great Controversy have declared.