

“Time of the End” Alliances

A Daniel 11 Unity Proposal

By
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Dedicated to:
All those searching Daniel 11 for God’s truth to proclaim to the World.

Introduction

Some of us have been studying and debating Daniel 11 for many years. We have had Daniel 11 conferences, yet very few have changed their position. However, I believe that we have had great growth in our overall understanding of the text. I know that this is true for me. The discussions have challenged me to dig deeper and the cross pollination of ideas has caused real growth in my own understanding. In the last 2 years I have come to believe that there is a unity position between the “Atheism” and the “Islam” as the King of the South viewpoints. I believe that the time has come for us to carefully examine this proposal and if possible, unite in proclaiming a united Daniel 11 “Time of the End” message to a dying world. Not only is this unity position Biblically based, my experience has already shown that in churches and public meetings this unity position is already more powerful than either one alone.

Although E. G. White never explained Daniel 11 in any great detail, she does give a few interesting statements on when and how Daniel will be better understood.

“The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth’s history” Manuscript 176, 1899

She is very clear that she is talking about Daniel and apparently the vision of 10-12 because she alludes to it by saying “stand in his lot”, which is from Daniel 12:13 the last verse of the 10-12 vision. It is also this vision that we have not really understood well and taken to the world as we have the earlier visions of Daniel. When would it be understood? She says, “Greatly increased as we near the close of this earth’s history”.

This has some interesting implications.

The explanation of Daniel 11 is not in her book **Great Controversy** or in any of her other pre-1899 writings. Although it should be in harmony with her other writings. It is not in the pre-1899 pioneers writings, but it will be understood as we near the close of time. This means that we will find this

great increase of understanding in the writings of Daniel! From the grave she is still lifting the Biblical text as the authority. Whatever this great increase is, it will also result in an increase in the knowledge of Christ.

Brief Overview

Most of us agree that the Papacy is the KON (King of the North) in Daniel 11 and the sea beast in Rev. 13.¹ We also agree that in Rev. 13 the Papacy gets a time of the end ally in US led protestantism.

In this paper I will explain why I believe that just as Rev. 13 shows us who the time of the end ally of the KON is, Rev. 11 shows us who the time of the end ally of the KOS (King of the South) is. That would be Islam as the KOS with Atheistic Secularism from the French Revolution as Islam's time of the end ally. This is no wild fantasy. This has already been demonstrated since 1798 in a couple of ways. It was US president Ronald Reagan along with Pope John Paul II who worked together to bring down Atheistic Communism (a descendant of the French Revolution). It was the United States that attacked radical Islam with Papal approval in the time of the Barbary Pirates in the early 1800's² and ISIS in 2014³.

Background

Most of us agree that the little horn of Daniel 7 is the Papacy. Most of us see the little horn of Daniel 8 as blended with secular or pagan Rome and religious Papal Rome. The Andrews Study Bible notes on Daniel 8:9 says, "Thus the Little Horn of Daniel 8 has both a secular and a religious phase." If this is true, we should not be surprised to find a blended description in

¹ Angel Rodriguez, *Daniel 11 and the Islam Interpretation* (Biblical Research Institute, 2015), 17-20.

²American Battlefield Trust, "The Barbary Wars"
<https://www.battlefields.org/learn/articles/barbary-wars>

"Pope Pius VII praised the Americans and their leader, Captain Stephen Decatur, stating, "The United States, though in their infancy, had done more to humble and humiliate the anti-Christian barbarians on the African coast in one night than all the European states had done for a long period of time."

³ Breitbart News, "VATICAN'S APPROVAL OF IRAQ STRIKES A RARE EXCEPTION TO PEACE POLICY", August 13, 2014, <http://www.breitbart.com/system/wire/1cd4dc20-b132-4524-a9b2-85d9990bf96e>

Daniel 11. This is especially true since Daniel 10-12 is part of the extended explanation of Daniel 8.

Within the SDA Church we have 3 primary Daniel 11 viewpoints.

1. The Uriah Smith Viewpoint sees all of Daniel 11 as literal/geographic.
2. Most of those in the Atheism as the KOS viewpoint sees prophecy (especially place names) after Daniel 11:22 as symbolic or global religious.
3. Most of those in the Islam as KOS see everything after Daniel 11:22 as both literal and global religious. More specifically Daniel's concern was for the land of Israel and God's people. So the place is literal, but God's people have a global religious application. Just like the Daniel 8 little horn is both literal land of Rome and the globalized Papal government/people. The compass directions in Daniel are also literal. Note none of Daniel's four prophetic kingdoms (Babylon, Medo-Persia, Greece, Rome in Pagan and Papal forms) have their capital to the north of Jerusalem or Israel. However, all four do invade or occupy Israel from the north. So they are all Kingdoms or Kings of (from) the North. Which matches Jeremiah calling Babylon⁴ and the Medes and the Persians⁵ as kingdoms of the north because they would occupy from the north. In Daniel 8 the Little Horn goes south and east. Both the Pagan Roman empire and the Papal Roman empire travel south east to occupy Jerusalem. Yes, the Papal Roman empire traveled east then south to invade Israel/Jerusalem in the crusades. They also both attacked God's covenant people both Jewish and Christian as far as they could globally. So, they both had a literal and global application.⁶

In Matthew 24, Jesus also seems to see Daniel in the same blended way which E. G. White called a twofold prophecy⁷.

First Jesus talked about the fall of Jerusalem (the place).

“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place,” (whoever reads,

⁴ Jeremiah 1:13-15, 4:6,7 and 22:25

⁵ Jeremiah 50:9 and 51:11

⁶Angel Rodriguez, *Daniel 11 and the Islam Interpretation* (Biblical Research Institute, 2015), 10. “The Glorious land refers to the land of the people of God and it stands for a symbol for that people.”

⁷ E. G. White, *Great Controversy*, p. 25.

let him understand), “then, let those who are in Judea flee to the mountains.” Matthew 24:15,16 NKJV

This was literally fulfilled for the place or land in 70 AD. with the destruction of Jerusalem and the temple.

Then Jesus shifts to the wider global fulfillment for His people of faith which is expanded from what happens literally to the place-Jerusalem.

“For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened....” Matthew 24:23-29 NKJV

This Global religious application for God’s people is still very literal but applies beyond the literal place to all of God’s people of faith globally. This is the 2-fold application that when understood and applied can help to bring unity to our understanding of Daniel 11. So, instead of just debating if it is literal or symbolic let’s see what happens if we view it as both.

What does the Biblical text support

We will start with Daniel 11 and then look at Revelation 11.

Most of us are in agreement up to Daniel 11:14. This includes Preterists (Preterists see the antichrist type character in the past - typically as Antiochus Epiphanies), Futurist (Who see the antichrist as a future power), and the various historicist SDA viewpoints (seeing the antichrist as unfolding over time).

So, do verses 15-19 continue with the Seleucids and Ptolemies or do they switch to describing Rome. The text gives a simple definite answer. In 11:17 It says, “He shall give him the daughter of women.” Those who say verse 15 is switching to Rome believe this daughter of Women is Cleopatra 7 with her dealings with Mark Antony etc. However, Cleopatra 7 was not born in the North and given to the South as the text indicates. The text does match perfectly with Cleopatra 1 who was born in the North and given in Marriage to the King the South. Every detail in the following verses

match in the life of her father Antiochus III.⁸ Some Adventist say this is a problem because this is in agreement with the preterists and nearly everyone else. This is not a reasonable charge. If it is ok to agree with the preterists through verse 14, why would it suddenly be wrong to agree with them through verse 19? It is far better to agree with preterists than to be out of agreement with the text. This issue does not directly impact our understanding of Daniel 11:22-45 but it does set a precedent of, do we carefully follow the text or not. There are some in all 3 SDA viewpoints that see the Seleucids to 11:19. If we are to come to a healthy agreement, we will need to be carefully following the text not traditional understandings of others.

Another area of discussion is Daniel 11:20-22. Is this describing the Roman leaders of Augustus and Tiberius as has been taught by many including myself, or is it describing Pompey and Republican Rome followed by Imperial Rome as described by Roy Gane in the 2021 Daniel 11 Conference.⁹ Both are seeing Rome as the power being described so the differences are not huge. Again, this will not directly impact our understanding of the players in Daniel 11:23-45 but we need to make sure we are following the text not tradition. I am still not sure which is correct and I believe I and others need further study here.

The really good news is that almost all of us see Jesus as the Prince of the Covenant in 11:22. And more than that, most of us see Jesus as central. I have always pointed out that Jesus is in verse 22 which is in the middle of chapter eleven's 45 verses. Frank Hardy showed this to be a chiasm¹⁰ with Jesus and verse 22 as the center.

Are verses 23-45 Literal, symbolic, or both?

Verses 23 and following do not need to make the terms of Israel and Jerusalem symbolic, for God's New Testament people of faith, since the text already describes God's People of faith in the text literally.

⁸ Roy Gane, "Raw Data and Its Implications in Real Exegesis of Daniel 11", 28-30
2021 Berrien Springs Daniel 11 Conference.
http://www.daniel11prophecy.com/uploads/1/1/3/7/113721993/dr._roy_gane_paper.pdf

⁹ Ibid., pp 30-32

¹⁰ Frank Hardy, "Christ's Place in Daniel 11", Daniel 11 Conference Berrien Springs Mi, October 23, 2020.

Take a close look at the 3 post Jesus conflicts between the KON and the KOS in verses 25 - 45. The KON attacks the KOS and then the Covenant (God's true people of faith who keep the covenant) in all 3.

1. "He shall stir up his power and his courage against the king of the South....While returning to his land with great riches, his heart shall be moved against the holy covenant." Dan. 11:25-28. This is fulfilled by the Papists persecuting Bible believing Christians in Europe after the Crusades.
2. "At the appointed time he shall return and go toward the south.... he shall be grieved, and return in rage against the holy covenant, and do *damage*." Dan. 11:29,30. This is fulfilled by the Papists killing 70,000+ Huguenot Bible believing Christians in France just the year after the battle of Lepanto which many of us believe was the battle of 11:29,30¹¹.
3. "At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind... therefore he shall go out with great fury to destroy and annihilate many." Dan. 11:40-44. Since he does not return to his home territory which was primarily his European territory, this indicates that the persecution has now gone completely global.

Please note that Israel and Jerusalem can still be seen as literal and not symbolic and yet still see in the text that the persecution of God's people goes global. Actually, if the text includes a global religious application as it stands, it is a strong indicator that Jerusalem and Israel are not being used symbolically.

The same KON and KOS in all 3 conflicts of 11:25-45

I will start in the middle of the 3 conflicts to demonstrate that the identity of the KON and the identity of the KOS are constant throughout the 3 conflicts. I will first share evidence from the writing of EGW and then follow with evidence from Daniel 11.

"In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] Scenes similar to those

¹¹ Michael Younker, Berrien Springs Daniel 11 Conference, Thursday Morning October 21, 2021 Video. <http://www.daniel11prophecy.com/video-presentations1.html>

described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Daniel 12:1-4, quoted.]” 13MR 394

In this quote she is indicating that the KON in 30 is the same as the KON in 31-36, and that it will repeat similar persecutions in Dan. 12:1-4. As almost all of us agree, the KON power she is talking about is the Papacy. So, the Papacy is the KON power from 11:30 to 12:1. This would be conflicts 2 and 3.

Now let's look at 11:29-30.

“At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter. 30 For ships from Cyprus shall come against him; therefore he (EGW - Papacy) shall be grieved, and return in rage against the holy covenant, and do damage.”

If the KON is the Papacy in vs 30 then it must be the KON in vs 29 because the he of vs 30 is a continuation of the he in vs 29.¹²

Further this he of vs. 29 and 30 is returning, which means that this he/KON is the same power as in the preceding verses which is 11:25-28. This is further confirmed by the reference to 3 conflicts in verse 29, the former (25-28 a past conflict which I believe to be the crusades from the viewpoint of verse 29), the appointed (29-39 the current conflict from the viewpoint of verse 29 which I believe to be the Ottoman conflict) and the latter (40-45 which is a future conflict from the viewpoint of verse 29 which I believe to be the present-day conflict with radical/Islamist Islam).

If the KON is the same Papal KON in all three conflicts then the KOS should be the same power from the south in all 3 conflicts. Islam matches this with its conflict with the Papacy in 3 distinct phases. The “former” being the crusades with the Papacy fighting against the Arab Islamic Caliphates for control of Jerusalem. The “appointed” or current conflict from the viewpoint of 11:29 is the KON returning for a second period of conflict which would be the time of the Ottoman Conflict. This is borne out by 11:31

¹²Tarsee Lee Daniel 11 translation to be released at the 2023 Berrien Springs Daniel 11 Conference.

being the battle of Lepanto in 1571 followed by the St. Bartholomew's day massacre, which matches the description of the text. The latter would be the modern conflict with radical Islam or Islamists which want to make Jerusalem the capitol of a worldwide Caliphate. In their first push against Israel, the Muslim Caliphate armies first entered the land of Israel from the south. With Jeremiah¹³ indicating that the designation King of the North is based on the direction of invasion, then Islam would be the KOS because they first invade from the South. Then in the crusades, the Papal Crusaders invade the land of Israel from the North. This then makes the Papacy the KON. The KON and KOS continue their conflict in 3 phases to the end. However not only the land of Jerusalem is caught in the middle, also God's Israel of Faith are caught in the middle. If you were a true Bible believing follower of God in the time of the Crusades or the Ottomans you would be at risk of persecution from either the KON or the KOS. Just as the land of Israel was caught in the middle, God's people of Faith are caught in the middle of a globalized religious struggle.

If Islam matches all 3 conflicts, then what about Atheism from the French Revolution? Well, according to Revelation 11, the power that is "spiritually called Sodom, Egypt, where our Lord was crucified," comes up around the time of the close of the 1260 yrs, or around 1798. Since atheism does not arrive until around 1798, then it cannot match the first 2 conflicts, but Islam does. However, since atheism from the French Revolution does arrive around 1798, it would be contender for the KOS during the time of the end conflict of 11:40-45. However, the continuity issue of Daniel 11:29 indicates that the KOS should be the same for all 3 conflicts. This dilemma is solved by examining the "time of the end" alliances.

Time of the End Alliances

Daniel is silent about alliances that the KON and the KOS may form. However, history does show that both had allies during the first 2 conflicts. At different times during the Crusades and Ottoman empire the Papacy and Islam both made alliances with other countries or peoples to help fight their battles. For the third conflict the book of Revelation gives us the primary ally for both the KON and for the KOS. Most of us agree that in Revelation 13, the Papacy gets the USA as their ally around the time of the deadly wound or 1798. This means during the introduction to the "Time of the End"

¹³ Jeremiah 1:13-15

the USA is rising. At about the same time (around 1798) Revelation 11 describes the French Revolution which as we will see below becomes the ally of Daniel's KOS. Thus, by around 1798 to the 1840s both the KON and the KOS have their end time allies starting their rise to power. By 1844 and the beginning of the Judgement the time of the end players are in place and whenever God lets the winds of strife blow, final events can quickly take place. EGW often said Jesus could have returned "ere this," which could only be true if the players were already in place, but God has not allowed them to fully activate yet.

Similarities and cooperation between Islam and Atheistic Secularism from the French Revolution

Daniel and Revelation use place names differently but they show interesting connections. Daniel uses place names literally and the burden of proof that they are not literal (only in the last part of Daniel 11) would be on those who want to change it to symbolic in the last part of Daniel 11. To say that all place names in Prophecy become symbolic after the cross simply fails because in Mat. 24 Jesus uses Daniel (Chapter 9) to point to the destruction of Jerusalem and the temple, which did not happen till 70AD which is after the cross. I will now demonstrate how Daniel and Revelation's usage of place names can help us clear up these issues.

As I mentioned earlier that after the cross in verse 22 or after verse 30¹⁴, when Daniel says "Glorious Land"/Israel or Jerusalem he means the literal location or land with a globalized religious application for God's people His Israel of Faith.

When Daniel says Babylon, he means the literal nation of Babylon. When John in Revelation says Babylon, he uses it symbolically for Rome or the Roman Church. Jeremiah, a contemporary of Daniel, calls Babylon the King of (from) the north in 1:13-15. Babylon is also the first of Daniel's Kingdoms which all invade or occupy Jerusalem from the north. The point

¹⁴ Daniel 11:22 is the cross. Many have thought this is the point that a global religious dimension is added.

Daniel 11:31 Is introduced with a vav-disjunctive followed by recapitulation of events from 508ad. The events before it would be literal while the events from 11:31 and following would have both the literal and global application. While both fit with the conclusions of this paper, I lean towards the second.

is, that Revelation uses ancient Babylon who invaded from the north to symbolically represent the Papacy, the final KON.

When Daniel says Egypt, he means the nation of Egypt and it along with Edom, Moab, Ammon, Libya, and Ethiopia make up the KOS which is divided 3 ways (overthrown, follows the KON or are delivered) in the time of the end conflict. Note that these areas or countries have Islam in common. Egypt is only a part of the KOS and it and many others are destroyed, while Libya and Ethiopia follow the KON and Edom Moab and Ammon are delivered. If the land of Israel is literal with a global religious application for the people of God, then Egypt would represent the land of Egypt, and the global radical Muslims that are overthrown. Libya and Ethiopia are the moderate or non-Islamists that follow the KON, while Edom Moab and Ammon are literally quite friendly with the land of Israel with the globalized religious application being God's people of faith or remnant from Islam who take a stand beside God's Israel of faith.¹⁵

When Revelation says Egypt, it is spiritually called Sodom, Egypt, and where Jesus was crucified. Note the difference. When John says said Babylon there were no qualifiers and he was using the original Babylon a kingdom of the North to represent the final KON. If Revelation simply said "Egypt" it would most likely be the same, using the term "Egypt" to symbolize the KOS or part of the KOS. However, Revelation does qualify it by calling it "spiritually called". This would mean not really Egypt but like it. This qualifier is strengthened by also calling it Sodom, and (Jerusalem) where our Lord was crucified. These qualifiers suggest that the power is not really Sodom, Egypt or Jerusalem but in some ways like each of them. So, it is not any power from the past (earlier than near the end of the 1260 day/yr prophecy) but is in some way like Daniel's Egypt. Daniel's Egypt is an only part of the final KOS while the power of Revelation 11 is in some ways like Sodom, and Jerusalem and in some ways like Daniel's Egypt which was only a part of the final KOS.

The power of Revelation 11

¹⁵ Angel Rodriguez, *Daniel 11 and the Islam Interpretation* (Biblical Research Institute, 2015), 11. Speaking about Edom, Moab and Ammon Rodriguez says, "We are dealing here with remnant terminology".

Let's take a closer look at the power of Revelation 11. First, the time context. Near the beginning of this section it says, "And I will give *power* to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth." Rev. 11:3. So the event, described should be around the end or later part of the 1260 days which places it around 1798. At the end of the description of this event Rev. 11:14 says, "The second woe is past. Behold, the third woe is coming quickly." So, if our pioneers and EGW are correct in their dating of the first 2 woes of Revelation 9, the second woe should end in 1840,¹⁶ then this event should happen somewhere around 1798 but before 1840.

The description of this power in Rev. 11:8 is also very helpful. "And their [2 Witnesses = OT & NT] dead bodies *will lie* in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." So, this power will be like Sodom (immoral), like Egypt (denying the true God some say atheistic), and like Jerusalem (having the Bible but rejecting Jesus/God anyway). It will also kill the Old and New Testaments, God's 2 witnesses for 3.5 days/years. This is an apt description of the French Revolution of 1789 to 1799 which fits the time context of around 1798 but before 1840 with the Reign of Terror which outlawed the Bible and any form of worship of God for 3.5 years from November 24, 1793 to June 17, 1797.¹⁷ By the 1840s the ideas of the French revolution were evolving into the secular atheism. This was visible in the Rise of Charles Darwin with Evolution and Karl Marx with Marxist Socialism. These ideas were at odds with papal-led Christianity, and radically changed the world as we moved past 1840 into the time of the 3rd woe. In today's political climate, these ideas of the French revolution are primarily in the political left. The center left is less extreme while the radical left is very extreme.

Textual Reasons to Link Islam and the Power from Revelation 11

In the "time of the end" Daniel includes Egypt as the part of the KOS which is overthrown or destroyed, while Rev. 11 has a power arising just at the beginning of the time of the end which is not really Egypt but is spiritually called Egypt as just one part of its descriptors. This indicates that the power is not the same as Daniel's but linked or similar. It is also linked to the woes in Rev. 11:14. The woes have been widely viewed as Islamic vs Papal by

¹⁶ EG White, Great Controversy, 334,335

¹⁷ Ibid., pp 221-236 and Jan Voerman, Geesbrug, The Netherlands, Andrews University Seminary Studies , Vol. 47, No. 1, 117-134, Andrews University Press

Bible Commentaries from 1100AD to the early to mid-1900s.¹⁸ So, this power is sort of like Islam and it rises around the end of the 1260 days/years but before 1840. By saying the 2nd woe is over and the 3rd is coming quickly I believe the text implies that this power will continue into, and participate in the 3rd woe.

The similarities between Daniel's KOS and Atheistic Secularism/Political left¹⁹

Christians are persecuted whenever either Islam or Marxist Socialism (extreme form of Atheistic Secularism) gain control of a country.²⁰

To really appreciate the similarities, it is important to understand the 3-way split of Islam in 11:40-43 and the parallel 3 way split in the political left from the French Revolution.

1. Egypt and many countries are overthrown by the KON alliance. Remember the twofold land and the globalized religious people principle in the latter half of Daniel. This indicates that land or country of Egypt would be expected to radicalize and be overthrown, along with a global religious people which would be radical Islam or the Islamists the Jerusalem Caliphate believers. The modern radical Islamist movement was born in the 1920s with the birth of the Muslim Brotherhood in Egypt. As we continue, we will see that these radical Muslims repeatedly work together with the radical left.
2. Libya and Ethiopia follow the KON alliance. These ancient land areas will follow the KON while the globalized religious people also follow the KON. This would be those from the Islamic world area that choose to oppose the radicals follow the KON papal led Christianity. To some extent this is already happening with the Abraham Accords with Islamic areas joining with Israel because of their joint dislike for radical Islamists. These moderates have many similarities with the moderate left.
3. Edom, Moab, and the prominent of Ammon Escape. The land represented here is western Jordan and are all ancestrally related to

¹⁸ Application of Year-Day Principle, by Centuries, to Respective Trumpet Periods, *Ministry Magazine*, June 1944. This chart can be seen in all editions of my book, *Islam and Christianity in Prophecy* apprentice E.

¹⁹ For more detail watch "Time of the End Alliances" by Tim Roosenberg.
<https://www.islamandchristianity.org/videos/>

²⁰ See monthly issues of *Voice of the Martyrs* magazine for these stories.

Abraham. These are those who escape or are delivered by Christ. They are not overthrown by the KON or follow the KON. Western Jordan lays side by side with the land of Israel, while the globalized people would be a remnant that comes out of Islam to join with the remnant out of Babylon/KON who become God's people, His Israel of Faith. The results of consistently applying the literal land and globalized religious-people principle results in very impressive results. I expect that there will also be a group from the political left that will escape by following Jesus and be delivered by Him.

Note that I and other SDA scholars are not the only ones who see that Radical Islam and radical left could be similar and working together. The following is from the *Crisis Magazine* About Page in June of 2020. (They are a conservative Catholic lay group.) "Not since the Cold War have we experienced such violent political, cultural, and spiritual unrest. Not since the Civil War has our country been divided so bitterly against itself. Our civilization is under attack from the far-left within and radical Islam without." There are many other examples of this as well.

The following illustrate many similarities between Islam and the left.

1. Radical Islam and Radical Left hate Israel, while moderate Islam and moderate left mostly support Israel. Many democratic congressmen support Israel and many Muslims are supporting the Abrahamic accords.
2. Radical Islam and radical left hate papal-led traditional Christianity, while moderate Islam and moderate left support or are friendly with papal-led traditional Christianity.
3. Radical Islam and Radical left hate American exceptionalism, while moderate Islam and moderate left support America. Demonstrators say, "Death to America" or "Down with America".
4. Radical Islam and radical Left hate or like the same politicians, for example both hated Trump and both liked Soleimani (Commander of the Iranian al Qud's Force) and were very angry when he was killed in a drone strike. Meanwhile, moderate Islam and moderate left were both quietly happy when Soleimani was killed.
5. Radical Islam and radical Left like social justice. They both talk about social justice and Islamophobia. However, the radical left largely overlooks the fact that radical Muslims kill homosexuals. This actually demonstrates that they are allies. Allies cover for each other. When Muslims kill homosexuals the left goes quiet while the right calls it

wrong. The left has gone so far as to create a defense for Muslims on this, and it is called intersectionality.

6. And finally the big issue. Both radical Islam and the radical left reject Jesus as God. Instead, they call him just a good man. They also reject the Bible as the Word of God to be followed as the authority for life.

There is a Middle Eastern saying, "The enemy of my enemy is my friend". The KON alliance of the Papacy and the USA is close in Rev. 13, but the alliance between Radical Islam and the Radical left is implied but not as close in Rev. 11. It is an alliance of convenience because they have the same enemy.

Issues if KOS is only atheism

1. Atheism somewhat fits Daniel 11:40-45, but not 11:25-39. Since the French Revolution rises around 1798 it cannot be the KOS in verses 25-39 Which happen before the "time of the end". If it fits the text during the time of the end but not before the "time of the end", then we should see it as the time of the end ally of Islam. Islam does fit all three conflicts of Daniel 11:25-45.
2. EGW never equates or links the French Revolution with Daniel 11 or the KOS. I have often heard people say EGW identified Atheism from the French Revolution as the KOS. She never does. It was an assumption made by others but not by her. However, she is clear that that the power of Rev. 11 is the French Revolution. So, seeing an alliance between an Islamic KOS and atheism would not be in contradiction with her writings. This is especially true when you see what she has to say about Islam and when we will come into agreement.

EGW - Agreement with Islam in Prophecy

"The God who gave **Daniel** instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry. All the messages given from **1840-1844** are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.... The message was given. And there should be no delay in repeating the message, for the **signs of the times are fulfilling**; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's

appointment that will swell into a **loud cry**. Then **Daniel** will **stand in his lot**, to give his testimony.” 21MR 436, 437

1. She is explaining Daniel’s (by name) role in the closing scenes of history. She references “stand in his lot”, which is referring to the last verse of the 10,11 and 12 vision. This implies that this last vision is being referenced here and its role in the loud cry.
2. Many today object to using current events in trying to understand Daniel or in presenting Daniel to the world. However, she says the loud cry will be based on Daniel and on signs of the times being fulfilled. It will be the text combined with current events that will help us understand and proclaim the loud cry. I will agree that current events can get us in trouble if we play loose with the text. So, current events have a significant role and should not be overlooked if we remain true to the text.
3. The Loud cry will also be a repeat of 1840 to 1844. What does she mean by this?

“At the very time specified (August 1840), Turkey (Islam), through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.”

1. The event in 1840 is the fall of Islam with the Ottoman empire becoming a protectorate of the Christian nations. So, if the loud cry is a repeat of 1840 -1844 then it seems that she is saying that there could be another prophetic fall of Islam and the prediction would come from Daniel, most likely from the vision of Chapters 10,11, and 12.
2. Again, note the role of current events. That brought power/impetus and united the Millerites. In the time of the end/loud cry repeat of 1840-44 we should expect the same role of current events.
3. Many have said that there is no Islam in prophecy. However, this statement indicates that EGW strongly saw Islam in the first 2 woes of Rev. 9 and in Litch’s and the pioneers understanding. This is strengthened when you look at the context of GC 333-335. About the falling stars she says, “This prophecy received a striking and impressive

fulfillment...”. Then about Turkey she says, “In the year 1840, another remarkable fulfillment of prophecy...”. About this quote Ron duPree says that Elder Prescott told EGW that she should eliminate or soften this quote about Turkey. Instead, she strengthened it!²¹

Conclusions

For years we have looked at the same text of Daniel 11 and some of us see an Atheistic KOS from Rev. 11 while others of us see an Islamic KOS. The evidence is strong for seeing the KOS as Islam with a time-of-the-end-Alliance with Atheism/Radical left that fights against a Papal KON alliance with the USA (Likely Political right).

1. The land of Israel is caught in the middle just as God’s global Israel of faith are caught in the middle in religious persecution.
2. The day of worship is caught in the middle between Friday and Sunday. The Papacy changed the day of worship from Sabbath to Sunday. Islam changed the day of worship from Sabbath to Friday. The day of worship is and always has been a sign of if we are following God as our authority or the human traditions of the KON or the KOS as our authority.
3. It fits with all the conflicts of Daniel 11, Rev. 9 (woes) and it compliments well with Rev. 11 as end time allies.
4. Points out the dangers of left/right politics. It can be used as a reminder that only Jesus saves us, not politics, human cultures, or institutions. If we love both sides North/right and South/left we will be hated by both just as Jesus was. This is the main point. We need to take our stand in the middle with Jesus, with love for all.
5. This Daniel 11 message with its time-of-the-end-alliances from Revelation attracts and holds both SDA and public audiences well.
6. Puts Jesus and His followers in the middle where He belongs!

²¹Ron du Preez email discussing Jon Stefansson’s, FROM CLEAR FULFILLMENT TO COMPLEX PROPHECY: THE HISTORY OF THE ADVENTIST INTERPRETATION OF REVELATION 9, FROM 1833 TO 1957, Andrews University Digital Library of Dissertations and Thesis.

Email quote, “Besides additional insights that Jon shares, please go to pages 49-51, where he lays out 7 specific points Ellen White makes regarding how she approved of Litch's conclusions; also note the points Jon makes to show that Ellen White even strengthened her position in the 1911 edition (after Prescott had urged her to remove it from the 1888 edition).”

I believe it is time to come even closer together and preach Daniel 11 with a time-of-the-end-alliance unity viewpoint that has even more power to share the SDA Prophetic message in a way that naturally puts Jesus in the Center. The unity will also encourage more Seventh-day Adventist pastors and lay people to share the Daniel 11 message.