

# Daniel 11:23-39 – The Connection Between Ancient and Modern Israel

## A Hermeneutical Key By Edward Nelson

Daniel 11 has been one of the most difficult Old Testament passages for scholars to interpret – especially verses 23-30. The first 22 verses of Daniel 11 give an outline of historical events from the days of Daniel the prophet (3<sup>rd</sup> year of Cyrus king of Persia) down through the crucifixion of Christ and the destruction of Jerusalem. Of course not everyone agrees on all the details, and some disagree on the general framework, but many conservative, historicist interpreters feel that a literal historical understanding of these verses takes us from Cyrus to Xerxes (v. 2), from Alexander (v. 3) to the breakup of his kingdom (v. 4), and the struggle between the Seleucid north and Ptolemaic south (v. 5-15), culminating finally with the time when Rome begins to assert its power and mastery in Palestine and beyond (v. 16-22).

The author has done much research following this line of interpretation and believes it is a Biblically solid approach to these verses. One powerful piece of evidence that helps to cement this view comes from a cyclic pattern found in Daniel 8 regarding the rise and fall of the various powers in the chapter that is seen to be repeated in Daniel 11. The pattern consists of three things that show the rise of a power as well as the downfall of the previous power. Daniel 8:3-4 state three things that signaled the ram's rise power.

### 1. The **ascension** of the ram –

“**standing** (*amad*) beside the river, was a ram” (v. 3)  
“No animal could withstand him” (v. 4) (literally, ‘no animal could stand (*amad*) before his face’)

The Hebrew word used here is *amad* and in this chapter it signifies a rise to power. This word is used over and over in Daniel 8 and 11 at key points, and when found together with language that expresses **ascension**, **will** and **dominion**, it indicates the rise of a new empire. The implication in this verse is that when the ram arose or ascended to power, no other animal (or empire) could stand before him.

### 2. The **will** of the ram –

“nor *was there any* that could deliver from his hand” (v. 4)  
“He did according to his will” (v. 4)

Both of these phrases indicate that the ram exercised unchallenged power and did according to all his pleasure.

### 3. The **dominion** of the ram

“I saw the ram pushing westward, northward, and southward...” (v. 4)  
“...and became great” (v. 4)

Both of these phrases describe the extent, direction and greatness of the ram's dominion.

This ram is identified by the angel in Daniel 8:20 as the kings of Media and Persia, which history remembers primarily as the Persian Empire, and their coming to power is marked in the text by these three items: **ascension**, **will** and **dominion**.

Daniel 8:7 depicts a male goat attacking the ram, and it again cycles through the same three items that let us know a new power is

ascending.

1. The **ascension** of the goat –

“the ram... which I had seen standing (*amad*)” (v. 6)

“There was no power in the ram to withstand (*amad*) him” (v. 7)

“he cast him to the ground and trampled him” (v. 7)

Notice that the ram ‘had been standing’ (past tense) and there was no power in the ram to ‘stand before his face’. But the goat ‘cast him to the ground and trampled him’ – which is clearly the result of not being able to stand before the ascending power of the goat.

2. The **will** of the goat –

“...there was no one that could deliver the ram from his hand”

– In other words he exercised unchallenged power and did according to his will.

3. The **dominion** of the goat –

4. “... a male goat came from the west, across the surface of the whole earth” (v. 5)

“... the male goat grew very great” (v. 8)

The goat’s dominion is described as coming from the west and encompassing the whole earth. At the end, his dominion is described as ‘very great’, which implies it was greater than that of the ram’s.

This male goat is identified by the angel in Daniel 8:21 as the kingdom of Greece, with the large horn being identified as its first king, a reference to Alexander the Great. These

verses showcase Greece’s **ascension**, the exercise of his **will** and his **dominion**.

The power that arises after Greece is not identified specifically by the angel, but the same cyclic pattern that informed us of a change of powers comes into play. This power that is identified as a “little horn” follows the same pattern.

1. The **ascension** of the little horn –

“And it grew up (*gadal*) to the host of heaven” (v. 10)

“... and cast some of the host and some of the stars to the ground, and trampled them.” (v. 10)

“A king shall arise (*amad*), having fierce features...” (v. 23)

The usual word (*amad*) is not used in the vision portion of the chapter, but it is used in the interpretive portion of the text in Daniel 8:23 speaking of the little horn saying, ‘A king shall arise (*amad*). The little horn ‘grew up’ to the host of heaven, and when it did it cast some of the host and some of the stars to the ground and trampled them. This is identical to what happened when the goat rose to power and conquered the ram. Clearly, this language marks an ascension to power.

2. The **will** of the little horn –

“He did all this and prospered” (v. 12)

The language is slightly different each time, but it communicates that the ram, goat and little horn exercised unchallenged power and did according to their will.

3. The **dominion** of the little horn –

“...grew exceedingly great” (v. 9)

...“toward the south, toward the east,  
and toward the Glorious *Land*” (v. 9)  
“...grew up to the host of heaven”  
(v. 10)  
“He even exalted *himself* as high as the  
Prince of the host” (v. 11)

These verses clearly depict the extent,  
direction and greatness of the little  
horn’s dominion.

From history we know that it was the  
Imperial power of Rome that followed the  
power of Greece. Therefore the prophecy  
flows from Medo-Persia to Greece to Rome.

Taking this cyclic pattern detailing the rise  
and fall of successive powers in Daniel 8 and  
applying it to Daniel 11 it is easy to see where  
these powers also rise and fall in Daniel 11.  
Verse 2 indicates that Persia was the ruling  
power the Daniel recorded the vision. It also  
tells us that after Cyrus, its fourth king would  
stir up all against Greece. History tells us that  
Xerxes, the fourth king of Persia, was a very  
wealthy king who amassed a huge army in an  
unsuccessful campaign against Greece. The  
Greeks hadn’t forgotten about this invasion  
when Alexander made his way east toward  
Persia.

When Alexander appears on the scene,  
Persia was in decline, the same cycle repeats  
itself with striking language in verse 3.

1. **Ascension** – “Then a mighty king  
shall arise (*amad*)”
2. **Will** – “and do according to his will”
3. **Dominion** – “who shall rule with  
great dominion”

All three elements are clearly presented.  
The order is not perfectly repeated, but the  
language is undeniable. Clearly the text is  
telling us to skip over the 8 remaining kings of  
Persia and recognize this language as the  
ascension of a new world power. And if there  
remains any question as to whether the angel  
intends us to understand a kingdom transition  
has taken place, comparing Daniel 11:4 with

Daniel 8:8 clearly shows that it is a Greek  
power, whose kingdom is ‘broken up and  
divided toward the four winds of heaven’ that  
is in view in these verses. This is a clear  
reference to Greece because no other power  
in the prophecy of Daniel 8 or 11 was divided  
four ways after the fall of its first king.

Clearly then, Daniel 11 is expanding on  
the previous vision of Daniel 8 as the  
language that introduces each new power is  
used, and the details given of Greece in  
Daniel 8 are highlighted again in Daniel 11:3.  
The succession of powers begins with Persia,  
which stirs up all against Greece (v. 2), and is  
then overtaken by Greece, whose kingdom is  
then divided into four parts (v. 4) after the fall  
of its first king Alexander.

Verses 5 – 15 then describe the  
establishment of the Ptolemaic kingdom  
(under Alexander’s general Ptolemy), the  
establishment of the Seleucid kingdom (under  
Alexander’s general Seleucus) (v. 5) and the  
continuing wars waged between the Seleucid  
north and the Ptolemaic south. The details  
given in these verses are so clear and  
powerfully connected with the third, fourth  
and fifth Syrian wars that many have claimed  
a very late date for the authorship of Daniel  
because they believe the author must have had  
a firsthand knowledge of these events. But  
prophecy is simply history written in advance,  
and the popularity and pervasiveness of  
Daniel’s writings among such a widespread  
audience so soon after the events recorded, as  
well as details given about the Babylonian and  
Persian kingdoms that have been lost to  
history, but only recently rediscovered  
through archaeology does not support such a  
late date for the book’s authorship.

Some have argued that as soon as verse  
14, we have the entrance of a new power on  
the scene. But the Roman power that  
followed Greece could not be understood as  
arising in verse 14 if the cycle and pattern of  
what has come before is to be unbroken. For  
it is not until verse 16 that all three items of  
the previously established pattern appear  
together.

“He [Rome] who comes against him [Antiochus III]...”

1. **Ascension** – “no one shall stand (*amad*) against him”
2. **Will** – “he shall do according to his own will”
3. **Dominion** – “He shall stand in the glorious land with destruction in his power.”

Thus beginning in verse 16, we can conclude that the angel intends us to understand that a new power is rising, this verse includes all three markers. And once again, if there remains any doubt that we are to understand a new power has arisen in the text, the text itself guides us. For in Daniel 11:16, 17, 18, 19 and 22 a key identifying mark is repeatedly brought to light that links it with the little horn of Daniel 8. Just as after the Greek kingdom arises and is divided four ways, both in Daniel 8 and 11, so now also, after the Roman kingdom arises, a key phrase is used of this power in Daniel 11 that was only reserved for the little horn in Daniel 8. Daniel 8:23 describes the little horn as a king of ‘fierce features’ or literally ‘strong face (*paniyim*)’. The very first time this Hebrew word is used in all of Daniel 11 is in verse 16. It is hidden in the English translation, but literally it says in the Hebrew, “no one shall stand before his face (*paniyim*).” If this were the only time it was used, we might rightly question this conclusion, as this phrase was used in Daniel 8 to generally speaking of some of the other powers and the previous powers inability to stand before the ‘face’ of the rising power. However, this key feature is repeatedly used in the following verses.

“He shall also set his **face** to enter with the strength of his whole kingdom...” (v. 17)

“After this he shall turn his **face** to the coastlands...” (v. 18)

“Then he shall turn his **face** toward the fortress of his own land...” (v. 19)

“With the force of a flood they shall be swept away before him (*literally in the Hebrew ‘his face...’*)” (v. 22)

The key feature of the little horn is mentioned here repeatedly as it is a Roman kingdom that is acting in verses 16-22. Daniel 8:23 is very clear that ‘in the latter time of **their kingdom**’ – a reference to the divided Greek kingdoms, ‘a king of fierce face’ would arise (*amad*). Daniel 7 is also clear that the little horn has the eyes and mouth of a man, implying one of the primary feature of the little horn is a face. Deuteronomy 28 uses the exact same Hebrew phrase ‘fierce face’ or ‘fierce countenance’ and gives even more details. Beginning in Deuteronomy 28:47-53 God foretells that because Israel would not serve God with joy and gladness of heart, God would make them serve their enemies and He would put a yoke of iron on their necks (in Daniel 2 and 7, the fourth kingdom in the series is identified by legs and feet of iron on the statue and teeth of iron in the dragon-like beast). God also says the nation He will bring against them will come from the ends of the earth – it will not be a local middle eastern kingdom that God brings against them to destroy them. The prophecy goes on to say that they will be as swift as the eagle – which was a major symbol of the Roman power, both symbolized upon their war standards and stamped upon their senate documents. God further says that it will be a nation ‘whose language you will not understand’ – ruling out any local middle eastern powers, including Babylon. The prophecy finally ends with this power besieging them at all their gates and high walls until they eat their own children in the siege. This besieging happened in previous chapters of Israel’s history under Syria and Babylon, but it is only a Roman power that meets all the specifications of this prophecy. The fact that Daniel 8 used the very same Hebrew phrase here – a king of ‘fierce face’ – coupled with the fact that Daniel 11:16-22 uses this identifying mark ‘*paniyim*’ repeatedly is clear

evidence that the angel intends us to view Rome as coming on the scene beginning with verse 16. In addition, both Daniel 8:9 and Daniel 11:16 tell us that this power's dominion will extend especially to the 'Glorious land' (*tsebiy*) and that he will 'destroy the mighty, and also the holy people' (Dan 8:24). Or as Daniel 11:16 puts it, 'He shall stand in the Glorious Land with destruction in his power (*yad*).'

Thus we have clear exegetical evidence for the following in Daniel 11:

- v. 1-2 The Persian kingdom though Xerxes
- v. 3-4 Alexander's Greek kingdom
- v. 5-15 The Ptolemaic and Seleucid kingdoms
- v. 16-22 The Imperial Roman Kingdom

Yet it is at this very juncture that many expositors have lost the trail and have proposed a wide variety of interpretations for verses 23-30. Up to this point, the chronology of the history in this prophecy has been a steady and consistent forward flow. Even Daniel 11:16's comment regarding how Rome 'shall stand in the Glorious land with destruction in his power' is only a proleptic view forward to the final destruction of Jerusalem in 70AD and should not be interpreted as some kind of break in the chronological flow of the text. And yet, many proposed interpretations of verse 23-30 break the chronological flow of the text at this point. These proposed interpretations have done damage to the flow of the text and its prophecy in an attempt to make history fit into these verses. Some have rolled back the clock some 190 years to fit the league of friendship between the Romans and the Jews. Others have rolled the clock forward nearly 1000 years to bring the crusades of the Holy Roman Empire into these verses. Others have jumped forward some 300 years to read Constantine into the text without a clear textual reference to do so. No doubt there are times when the texts does expect us to fast

forward a few hundred years, as in the transition from Persia to Greece between verses 2-3, but this skipping over the last 8 kings of Persia and moving forward some 130 years is pointed to in the text itself when it says, 'Then a mighty king shall arise (**ascension**), who shall rule with great **dominion**, and do according to his **will**.' This pattern laid down in Daniel 8 is a clear pointer for the reader to move forward to the time of Alexander the Great as we have already shown. Each of these chronology-breaking interpretations have been done with no clear indication from the text to do so, but rather have been an attempt to insert some portion of history into the text that was deemed important by the expositor.

## The Prince of the Covenant

Before we continue on to verses 23-30, it seems vital to examine more closely the verses leading up to the breaking of the 'Prince of the Covenant'. The context of these verses will help guide us as we come to verses 23-30.

**(NKJ Dan 11:20) <sup>20</sup> "There shall arise in his place one who imposes taxes on the glorious kingdom; but within a few days he shall be destroyed, but not in anger or in battle.**

It seems clear to the author that this verse refers to Caesar Augustus, arising in the office of Julius Caesar. The text says that he will impose taxes on the glorious kingdom, and indeed Luke 2:1 tells us the same.

(KJV Luk 2:1) And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

This taxing of the glorious kingdom was the very tool God used to bring Joseph and Mary 'out of the city of Nazareth, into Judea, to the city of David, which is called

Bethlehem' (Luke 2:4) that He might fulfill what was spoken by Micah the prophet, 'But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, Yet out of you shall come forth to Me the One to be Ruler in Israel, Whose goings forth are from of old, from everlasting' (Micah 5:2).

The text goes on to say that within a few days he shall be destroyed, but not in anger or in battle. Some have argued that because it says 'within a few days' this could not apply to Augustus who lived to be 75 years old, but let us remind the reader that the view of human events as unfolded by heaven often takes in many hundreds or even thousands of years within a very short time. This phrase does not necessarily mean that the person referred to here must have lived a relatively short life. The text does say that 'he shall be destroyed, but not in anger or in battle'. Although not apparently confirmed by history, Tacitus and Cassius Dio wrote of rumors that persisted that Livia had poisoned Augustus in her desire to bring her son to the throne of Rome. These rumors extended to her apparent involvement in the premature death of all of Augustus' proposed successors until only Tiberius remained viable. If this is the case, then her actions could easily fall within the lines of this prophecy, that 'within a few days he shall be destroyed, but not in anger or in battle' but rather to fulfill the ambitions of a mother (Livia) and her son (Tiberius).

**(NKJ Dan 11:21) <sup>21</sup> "And in his place shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue.**

The texts says that in the office of Augustus, will arise 'a vile person'. Some have tried to apply this title to the Papacy, assuming that the Papacy must be implied by such a title, yet the chronological flow of the text seems to keep us from this conclusion. The fact that the 'Prince of the covenant' is broken in the following verse is also evidence

that to bring in the Papal power at this early date in the chronological flow would be out of place. The language of this verse is identical to the previous, showing that someone is arising in the office of the previous ruler. The fact that his dominion and will are not mentioned leaves us to conclude that this must be a simple transition of power within the Roman empire and history shows that it was Tiberius Caesar that followed Augustus. Let us then see if the specifications of the prophecy may be applied to Tiberius without doing damage to the text or the flow of the chronology.

Was Tiberius a 'vile person'? Uriah Smith in his book *Daniel and the Revelation* states the following.

"It is recorded that as Augustus was about to nominate his successor, his wife, Livia besought him to nominate Tiberius (her son by a former husband); but the emperor said, 'Your son is too vile to wear the purple of Rome;' and the nomination was given to Agrippa, a very virtuous and much respected Roman citizen." p. 301

In addition to this testimony, Suetonius in his *Lives of the Twelve Caesars* gives such testament to the nature of Tiberius' vile, unjust and perverted activities that one can hardly bear to read the account. If Tiberius is assumed to be the successor spoken of in v. 21, he certainly fulfills the 'vile person' description.

The texts continues by saying that 'they will not give the honor of royalty' to him. Both Julius Caesar and Augustus and many succeeding Caesars received the title of *Pater Patriae*, which means 'Father of the Fatherland', from the senate. Peter Michael Swan states in his book *The Augustan Succession* that this title 'communicated a palpably monarchic authority', hence it was a title of royalty. While this royal title was conferred upon Tiberius' predecessor and many of his successors, he himself refused the title from the senate, and thus was fulfilled the

prophecy, 'they will not give the honor of royalty' to him.

The prophecy also indicates that 'he shall come in peaceably, and seize the kingdom by intrigue'. The transfer of power from Augustus to Tiberius was indeed peaceable, and if Tacitus and Cassius Dio are to be believed, he certainly did come into his powers through intrigue – specifically the intrigues of his mother, who seems to have orchestrated the deaths or banishments of Augustus' first choice of successors including Marcus Claudius Marcellus (nephew Tacitus, Annals 1.3), Marcus Vipsanius Agrippa (died), Agrippa Postumus (Tacitus, Annals 1.6), Lucius (Tacitus, Annals 1.6) and Gaius Caesar (wounded in battle). Cassius Dio relates the story that Livia poisoned figs that were still hanging on a tree because Augustus had apparently returned from a trip in which he had fully reconciled with Agrippa and she was fearful he would be given the throne instead of Tiberius (Cassius Dio, *Roman History*, 56.30). Eventually Tiberius became resentful of his mother's political status, particularly the idea that it was she who had given him the throne. In speaking of Livia, Tacitus says, 'Livia, as a mother a curse on the state, as a stepmother, a curse to the house of Caesars' (Annals 1.10). Thus was fulfilled the prophecy that Tiberius would 'come in peaceably, and seize the kingdom by intrigue'.

**(NKJ Dan 11:22) <sup>22</sup> "With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant.**

Some have argued that the 'they' of verse 22 is a reference to the Roman senate who did 'not give the honor of royalty' to Tiberius in the previous verse. While this seems plausible, the language and content of verse 22 points us very strongly to Daniel 9:26-27. Daniel 9:26 says 'Messiah shall be cut off, but not for himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood

(*sheteph*).' Thus we have the death of Messiah coupled closely with the destruction of the city and the sanctuary in this passage. Daniel 11:22 says 'with the force of a flood (*sheteph*) they shall be swept away from before him and be broken, and also the Prince of the covenant.' Both passages speak of the Messiah or Prince being cut off or broken, and the word used in both passages, 'flood' (*sheteph*), indicates a powerful army coming through with an overwhelming force to destroy (compare Isa 8:5-9; Jer 46:1-10; Jer 47:1-5). Daniel 11:22 refers to a Roman power that is sweeping another power away 'with the force of a flood.' This is clear because in the Hebrew the text says, 'they shall be swept away from *before His face*', which as we have seen is a clear pointer to the 'king of fierce countenance (*or face*)' (Daniel 8:23).

In Daniel 9:26, it is clear that 'the city and the sanctuary' that is destroyed 'with a flood' is a reference to Jerusalem which Daniel has been praying for in the preceding verses, and history distinctly states that it was the power of Rome that destroyed Jerusalem and her Holy Places. Thus, the 'they' of Daniel 11:22 seems linguistically and contextually connected to Jerusalem through Daniel 9:26-27. There are other linguistic indicators in the surrounding passages that Jerusalem is destroyed by the little horn power (a Roman power). For instance, Daniel 8:24 says the 'king of fierce countenance' (v. 23) 'shall destroy (*shachath* – to destroy, to corrupt, to ruin) the mighty, and *also* the holy people', a clear reference to the Jewish nation, while Daniel 9:26 says 'the people of the prince who is to come shall destroy (*shachath*) the city and the sanctuary', obviously speaking of Jerusalem again. This verb for destroy (*shachath*) is only used in these three verses in the book of Daniel (Dan 8:24, 25; 9:26), and each points to the destruction of Jerusalem and her people by the 'king of fierce countenance' or the 'prince who is to come' as referenced in Daniel 9:26.

The other linguistic connections we have for these conclusions are found when Rome is

first introduced in Daniel 11:16. 'No one shall stand against him (*before his face*). He shall stand in the Glorious Land with destruction (*kalab – complete destruction, annihilation*) in his power.' The Hebrew word used for destruction here is only used one other time in the book of Daniel. It is found in the passage of Daniel 9:26-27 where it says, 'even until the consummation (*kalab*), which is determined (or decreed), is poured out on the desolate.' Who is it that is 'swept away from before his face (the Roman power)' 'with the force of a flood?' Comparing Daniel 11:22 with Daniel 9:26-27 yields very strong evidence that 'the people of the prince who is to come' sweep away the 'city and the sanctuary' whose end 'shall be with a flood'. The fact that Messiah is cut off in the same passage as Jerusalem's destruction in Daniel 9:26-27 gives us strong evidence that the same things are referenced in Daniel 11:22.

Some have argued that the 'Prince of the covenant' refers to the Jewish high priest in the days of Antiochus IV because of a preterist reading of the text. But this title of 'Prince' is given to Christ within the book of Daniel itself, and that Christ Himself is given 'as a covenant to the people' is mentioned in Isaiah 42 and 49.

(NKJ Isa 42:6-7) <sup>6</sup> "I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and **give You as a covenant to the people**, As a light to the Gentiles, <sup>7</sup> To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house.

(NKJ Isa 49:8-9) <sup>8</sup> Thus says the LORD: "In an acceptable time I have heard You, And in the day of salvation I have helped You; I will preserve You and **give You As a covenant to the people**, To restore the earth, To cause them to inherit the desolate heritages; <sup>9</sup> That You may say to the prisoners, 'Go forth,' To those who *are* in darkness, 'Show yourselves.' "They

shall feed along the roads, And their pastures *shall be* on all desolate heights.

This evidence in Isaiah, coupled with Christ's own words that 'this is My blood of the new covenant, which is shed for many for the remission of sins' that echo the words of Daniel 9:27 ('he shall confirm a covenant with many'), along with the context of Daniel 9 itself speaking of Messiah's work and His 'finishing the transgression', making 'an end of sins', making 'reconciliation for iniquity' and bringing in 'everlasting righteousness' leaves little doubt in the author's mind that these two passages are speaking of the death of the Messiah and the resultant destruction of Jerusalem. 'He came to His own, and His own did not receive Him' (John 1:11).

One may ask the question as to why the text seems to mention the fall of Jerusalem before the breaking of the Prince of the covenant. This is a good question. We have emphasized the importance of chronology as we have examined these verses, so why do these two items seem to be in this order? Consider these facts:

The order of events as given in Daniel 9:26-27 seems to sandwich the destruction of Jerusalem between two accounts of Messiah's sacrifice. It begins by telling us 'Messiah shall be cut off' and continues to tell us 'the city and the sanctuary' shall be destroyed, and then again that 'he will confirm a covenant with many for one week, but in the middle of the week He will bring an end to sacrifice and offering' – another reference to His sacrifice. Strictly speaking, the first reference to Messiah being 'cut off' is only generally given as occurring sometime after the sixty-two weeks, but the exact time isn't specified. But the following reference in v. 27 does give us precise chronological information when it states that 'in the middle of the week He shall bring an end to sacrifice and offering', a chronological reference to His death (notably after the description of the destruction of Jerusalem). Thus it seems that Daniel 9:26-27 speaks of the destruction of 'the city and the

sanctuary' before giving us the chronology of the event of Messiah's death. The same is true of Daniel 11:22.

Why does scripture both in Daniel 9 and Daniel 11 bring the destruction of Jerusalem in view before the chronology of the death of the Prince of the covenant? Scripture may be trying to help us see the connection between the two events and recognize that what happened in AD 70 (the destruction of Jerusalem) was a direct result of what happened in AD 31 (the crucifixion of the Messiah). Jesus' own words seem to emphasize the same thing.

(NKJ Luk 19:41-44) <sup>41</sup> Now as He drew near, He saw the city and wept over it, <sup>42</sup> saying, "If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes. <sup>43</sup> "For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, <sup>44</sup> "and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

Jesus words here indicate that Jerusalem's future fate is directly tied to the events of the current day, and if they had known 'the things that ma[d]e for [their] peace', they could have averted the destruction by not rejecting and crucifying their Messiah. The structure of Jesus' statement seems to be the same as Daniel 9:26-27 in that He mentions 'in this especially in your day, the things that make for your peace' – which appears to be a reference to the possibility of accepting Messiah rather than crucifying Him. Then Christ speaks of the final destruction of Jerusalem in AD 70 and finishes with another reference to Himself and the reason why Jerusalem will be destroyed – 'because you did not know the time of your visitation.'

Obviously these two events are inextricably tied together, one being the cause of the other, and being presented together in various scriptures. Hence, the Bible foretells the final destruction of Jerusalem and then reveals to us the cause, both in Daniel 9:26-27 and in Daniel 11:22.

The fact that Christ and His sacrifice take the very center position of the prophecy of Daniel 11 also seems fitting, as it is His sacrifice that ultimately enables the victory of the saints and of heaven over the king of the north.

## What Shall Befall Thy People in the Latter Days

Before we continue interpreting the rest of Daniel 11, there are a number of things we need to consider first. What was God's purpose in giving such a detailed prophecy, and what value would it have been to God's people in times past?

The prophesies of the rise and fall of the nations that would oppress and subdue God's people are given to encourage the people of God – that although they have endured much during the successive rule of these world powers who have at times threatened their very existence – Messiah is coming.

In fact, before the message of Daniel 11 is shared, the angel specifically tells Daniel that what he is about to share has one specific, thematic purpose throughout: "*Now I have come to make you understand **what will happen to your people in the latter days...***" (Daniel 10:14). This is one interpretive key that unlocks the message of Daniel 11 – for if we put forth an interpretation of these verses that apparently has nothing to do with the history of the people of God – then we have apparently missed the thrust of the angel's purpose and message entirely.

How did verses 1-22 inform the Old Testament people of God of their immediate future? What did the flow of events during the Persian Empire have to do with the

people of God? How did the Seleucid and Ptolemaic conflict encourage or affect the resolve and faith of Judah?

It was under Persia that God secured the release of His captives from Babylon, funded their return, and initiated the rebuilding of the temple and of Jerusalem – reestablishing God’s people in Judah. It was under a Persian king that Haman tried to completely annihilate ancient Israel and through God’s providence that He sent them a deliverer in the person of Esther.

And during Alexander’s conquest of Persian territories, when the people of God were forced to choose between loyalty to Darius III and sending aid to Alexander, it was God’s leading that secured them from imminent destruction. In Josephus’ *Antiquities of the Jews, Book XI, para 317-338*, Josephus records how God worked to preserve His people.

“And when the *Book of Daniel* was showed him wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended.” *Ant, XI.337*

The prophecy of Daniel 8 and 11 was to Judah as ‘*a light that shines in a dark place, until the day dawns and the Morning Star rises in your hearts*’ (2 Peter 1:19).

During the Seleucid and Ptolemaic conflict, although the people of God were oppressed and made to serve successive masters in the tug-of-war they found themselves in the midst of, they knew the coming of the Prince was drawing closer, thus strengthening their faith and resolve.

Even when Rome took control of their homeland, they knew that Messiah’s coming was imminent because of the prophecies of Daniel. Coupling this prophecy with the timeline given in Daniel 9 would have encouraged God’s Old Testament people, knowing that their Messiah’s coming was near. Sadly, their conception of His ministry and work was obscured by a staunch

nationalism and bigotry that caused many to reject ‘the Lamb of God who takes away the sin of the world’ while looking for one who would take the throne of David and vanquish Roman rule.

## The Hermeneutical Key That Unlocks Daniel 11

The key that unlocked the true meaning of Daniel 8 in the days of William Miller and the pioneers of the Advent message is the same key that will unlock the true meaning of Daniel 11 – typology.

When Daniel considered the vision he had seen in Daniel 8, he says ‘I was astonished at the vision, but none understood it.’ Consider the reasons for this.

What was it that confused Daniel about the vision? It seems straightforward enough. The angel showed him a flow of rulers that would follow Babylonian reign. Medo-Persia followed by Greece, and then a fourth world empire that would prosper and thrive, which we know was Rome. Yet it was this fourth kingdom that always concerned Daniel. In chapter 7 the career of the fourth beast is the kingdom Daniel is most interested in because of the destructive power it wielded against the people of God. So what was it that confused Daniel?

Consider this – Daniel’s own people had recently suffered a number of things at the hands of the Babylonian power.

1. Destruction of the city and temple
2. Destruction / captivity of his people
3. Cessation of true worship  
No sacrifices morning or evening  
No priests to trim the wicks, prepare the showbread or offer incense (*tamid*)
4. God’s truth was cast down
5. Babylon and her gods were exalted

When Daniel heard of the work that would be done by the little horn as described in Daniel 8:9-14 – it so closely paralleled the

recent experience of his own people that he was completely astonished. Furthermore, the angel seemed to indicate that it would continue for 2,300 evening-mornings (prophetic days) until the sanctuary would be cleansed. If these were literal evenings and mornings, Daniel could well rejoice as it would only be a little over 6 years and ‘then the sanctuary shall be cleansed.’ But Daniel had a feeling that these evenings and mornings were a much longer period, as the angel had said, ‘the vision... refers to many days in the future’ (Dan 8:17, 26).

This astonished and perplexed Daniel. Daniel knew that his people were in captivity because of their continual unfaithfulness to God’s covenant (Dan 9:4-14). He knew that God had brought the Babylonians against them because of their disobedience and disloyalty (2 Chron 36:15-21). He knew that God had even allowed the place of His own temple to fall into the hands of aliens who defiled it and took some of the sacred articles of the temple back to the temple of their gods in Babylon (Dan 1:1-2). But the thought that these things would continue for perhaps centuries, well into the reign of the coming powers of Persia, Greece and Rome, before the sanctuary would be cleansed and its services reestablished, vexed and disturbed Daniel greatly.

So Daniel set his heart to study the prophetic writings, to see if perhaps he had misunderstood God’s timetable in humbling Jerusalem. Daniel 9:2 tells us *“I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.”*

Armed with the word of the One who cannot lie, Daniel began praying that God would let his anger and his fury be turned away from His city Jerusalem, from His holy mountain and that God would again cause His face to shine on His sanctuary which was desolate and be true to His promise that this desolation would only last the seventy years indicated by Jeremiah (Dan 9:16-17).

In fulfillment of this prayer, the angel Gabriel, *‘whom I had seen in the vision at the beginning... reached me about the time of the evening offering.’* Gabriel’s first words are intended to clear up Daniel’s confusion. *“Seventy weeks are determined for your people and for your holy city.”*

The angel basically tells Daniel... ‘I can understand why you were confused. Everything that was shown to you in the first vision so closely parallels the experience of your own people that you thought God was indicating that the city and temple in Jerusalem would continue in its current state for 2,300 prophetic days.’ This is why the angel states in Daniel 8:17, ‘Understand, son of man, that the vision refers to the time of the end.’

In other words, the emphasis of the defilement of the temple and the little horn’s activity and its being broken without hand applies more to the time of the end than to the immediate future of Daniel’s people. The angel might very well have said to Daniel, ‘I have come to tell you that of those 2,300 prophetic days seventy-sevens (490 years) are allotted and cut off from the time **for your people** – that is Old Testament Israel and your holy city Jerusalem.’ But the vision you saw refers to what will befall New Testament Israel, the sanctuary of the new covenant, and the Prince who will minister to His people in that temple. In fact in Daniel 9:24, which seems to be a laundry list of things that only Messiah can do for Israel, it is stated that the Messiah will ‘anoint the Most Holy.’ We know that Christ never entered, much less anointed the holy place of the Herodian temple. This ‘Most Holy’ (*kodesh kodeshim* – a technical term for the ‘holy of holies’) is a reference to the heavenly temple that was anointed for service along with Christ as High Priest of New Testament Israel on the Day of Pentecost in 31 AD. That this is so, seems confirmed in the opening vision to the message of Daniel 11, when Daniel beholds Christ, the High Priest of Israel, ‘clothed in linen’ in ‘gold of Uphaz’ with a body ‘like beryl’, a face ‘like... lightning’ and ‘eyes like

torches of fire' (Dan 10:5-6). This vision is identical to what John the Revelator in Revelation 1, when John saw Christ walking among the candlesticks of the New Covenant Temple. In the same way that Daniel 9 was introduced with the words, 'seventy weeks are decreed for your people and for your holy city' – a clear reference to the ancient people of God, Jerusalem and their temple, the opening vision of Daniel 10 seems to set the stage that the temple and people who will be defiled and trampled in the following narrative is the Israel of the new covenant and the temple is the heavenly Temple where Christ is seated at the right hand of His Father (Heb 8:1-2).

The reason the vision of Daniel 8 was so confusing to Daniel was because it so closely mirrored the experience of his own people (captivity, temple defiled, the 'daily' taken away, etc.) The New Testament Israel of God, will repeat to a large degree the history of your people, and because of *their* unfaithfulness and disloyalty to God, will also endure a similar 'Babylonian captivity'. God will allow them to be taken captive by a power that will *'cast down some of the host and some of the stars to the ground and trample them'* just like your people have been cut down and oppressed by Babylon. God will allow this power to *'exalt himself as high as the Prince of the host'* and to obscure the 'daily' aspect of the Prince's ministry (tamid) just as the temple and its services have ceased under Babylonian rule. During this time this power will *'cast truth to the ground.'* He will do all this and prosper because God's New Testament people have rejected truth."

It is because of an ignorance of typology that many preterists or futurist interpreters of Scripture cannot understand the true meaning of Daniel 8's 2,300 days. They try to apply this prophecy either to Judas Maccabeus and Antiochus IV Epiphanes and the temple defiled by the sacrifice of a pig on the altar under Greek rule or to a rebuilt Jerusalem Temple in the future, in which the Antichrist will eventually come and break his covenant

with the Jews and sit in the temple of God showing himself that he is God. The proponents of these theories are ignorant of what Paul affirmed in Hebrews 8:1-2, that 'this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.' The sanctuary that is defiled by the little horn in Daniel 8 is not the literal Jewish Temple of the typical service. Daniel 8 reveals the 'true tabernacle which the Lord erected' which is in heaven and in which Jesus ministers as our High Priest. Without typology, the end of the 2,300 days would never have been understood by the pioneers of the Seventh-day Adventist Church.

The true interpretation of the prophecy of the little horn of Daniel 8 and his exploits refers to what God will allow New Testament Israel to endure because of their transgression and unfaithfulness to His covenant. Just as God allowed ancient Israel to be taken captive to Babylon for their sins, so modern Israel will be taken captive by the Papal power, and typology is the key that unlocks the mysteries of Daniel 8. And it is no different in Daniel 11.

## Typology in the History of God's People

There are many 'types' and antitypes brought to view in Scripture. All of the sanctuary and its services pointed forward to the life, death and ministry of Christ on behalf of His people. Many of the figures and stories of the Old Testament met their fulfillment in Christ including Moses, David, Elisha and others. But one often overlooked type is found in 1 Corinthians 10:11.

(NKJ 1Co 10:11) <sup>11</sup> Now all<sup>1</sup> these things happened to them as examples (*typos*), and they were written for our admonition,

upon whom the ends of the ages have come.

What Paul is clearly saying is that the history of ancient Israel, some of which he has just alluded to in the previous verses, were recorded because they are ‘types’ of which the history of God’s New Testament Israel will live out its ‘antitype’ at ‘the ends of the ages’.

## Is Typology Explicit in the Text of Daniel 11?

While it may be an interesting side-light that Paul states that the history of ancient Israel will be a ‘type’ for the coming history of modern Israel, one might rightly ask, how does one know when to apply such an interpretive tool? Couldn’t much of scripture be ‘spiritualized away’ by applying typological interpretations in the wrong places? Does the text of Daniel 11 actually guide us to use typology to interpret the text?

These are important questions and should be carefully thought through and answered. The text itself should give us this guidance, or it will be like many other attempts to interpret these verses that have resulted in trying to read into the text a particular history that doesn’t come from the text itself.

## Examining the Text

**(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.**

This verse presents a number of difficulties in understanding its meaning. With whom is the ‘league’ made and who acts ‘deceitfully’ after the league is made? Is it the same person or another? Does the one acting deceitfully ‘become strong with a small people’ or does he act deceitfully because some other power is becoming strong with a

small people. A careful study of the words used in this verse has led to powerful evidence on how this verse should be interpreted.

First, the verse begins with ‘after the league is made with him’. This beginning begs the question if this ‘league’ was spoken of previously, as the verse seems to imply. It is interesting that in the Septuagint the word used here for league is *beyrith*, connecting the league made in v. 23 with the Prince of the covenant in v. 22.

Second, the word ‘deceitfully’ is only used one other time in the book of Daniel. It is used to describe the activity of the little horn in Daniel 8:25, therefore it seems clear that ‘he’ who acts deceitfully is likely the little horn. Based on the internal evidence from the book of Daniel, the ‘small people’ who ‘become strong’ are likely the people of God, as Daniel 8:24 states that the little horn would “destroy the mighty (*’atsumm*) and *also* the holy people” – a clear reference to God’s people. This it seems that it is likely a Roman power that acts deceitfully (*mirmah*) because God’s people are becoming strong (*’atsam*), but what else does this verse tell us?

An exhaustive search of the Scriptures was made in connection with four key words in this text and the results were astounding. The four key words are ‘league’ which the author believes is connected with the covenant (*beyrith*) of the previous verse, ‘deceitfully’ (*mirmah*), ‘strong’ (*’atsam*) and ‘small’ (*me’at*).

What was found over and over throughout the scriptures is that these words and similar words that communicate the same concept repeatedly point to the exodus of God’s people from Egypt. Over and over the story is recounted:

1. Israel went down into Egypt few (*me’at*) in number
2. And Israel there became a great nation, mighty (*’atsam*) and populous
3. Until Pharaoh dealt deceitfully (*mirmah*) or treacherously with God’s people

4. Then God remembered His covenant (*beyrith*) and brought Israel out of Egypt into Canaan.

Not every passage uses all of these words together, but every passage is communicating the same story using some or many of the words and all of the concepts.

The first passage for consideration is found in Deuteronomy 26:1-10. This passage describes a formula that contains the history of God's mercy to Israel that is to be repeated year by year when worshipers return to the Lord a portion of the bounty He has given them. The formula begins in verse 3.

(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 that I have come to the country which the LORD swore (*covenant (beyrith) is implied in this statement. In many other passages that speak of God's redeeming Israel of Egyptian bondage, beyrith is explicitly mentioned*) 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 – the same word used in Daniel 11:23*) in number; and there he became a nation, great, **mighty** (*atsnum – a related root of 'atsam meaning vast or numerous which is also used in Daniel 11:23*), and populous. <sup>6</sup> 'But the Egyptians **mistreated us, afflicted us, and laid hard bondage on us.** (*deceitfulness or treachery is implied here, and while the word mirmah is not specifically used, the concept is certainly part of this passage.*) <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, "a land flowing with milk and honey"** (*covenant (beyrith) is implied in this statement, but in many other passages that speak of God's redeeming Israel of Egyptian bondage, beyrith is explicitly mentioned*)

This passage, while only using two of our key words (*me'at* and *'atsam*) definitely includes the concepts of the other two (*beyrith* and *mirmah*). The fact that this passage is a formula given by God to keep before the children of Israel His great deliverance of them and their children from Egyptian bondage is very significant. This means that this formula would have been well known to every Jew as a reminder of God's redemptive power. As we will see, there are many other passages that repeat this same formula and use all of the concepts and many of the same words as found in Daniel 11:22-23.

Exodus chapters 1 and 2 tell the same story. That the children of Israel went down into Egypt a **small** people and there grew into a **mighty** (*'atsam*) and numerous people until a foreign power acted **treacherously or deceitfully** toward them and God remembered His **covenant** (*beyrith*) with them. In this passage, only two of the words are used, but all of the concepts

(NKJ Exo 1:1, 5) "Now these are the names of the children of Israel who came to Egypt... **seventy persons...**" (*me'at is not specifically used in this passage, but by comparing this passage with the previous formula (Deut 26:5), it is clear that when Jacob and his family went down into Egypt the scriptures clearly identify his company as few (me'at) in number, which this passage also clearly alludes to.*)

(NKJ Exo 1:7) <sup>7</sup> But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly **mighty**; (*'atsam – the same root used in the exodus formula (Deut 26:10) and in Daniel 11:23*) and the land was filled with them.

(NKJ Exo 1:8-11) <sup>8</sup> Now there arose a new king over Egypt, who did not know Joseph. <sup>9</sup> And he said to his people, "Look, the people of the children of Israel are more and **mightier** (*'atswum – the same root used in Deut 26:5*) than we; <sup>10</sup> "come, let us **deal shrewdly** (*The fact that the new Pharaoh did not know Joseph and began to deal shrewdly with Israel is parallel to the deceitfulness or mirmah with which the power acts in Daniel 11:23*) with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land." <sup>11</sup> Therefore they set taskmasters over them to afflict them with their burdens.

(NKJ Exo 2:23-25) <sup>23</sup> Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. <sup>24</sup> So God heard their groaning, and God remembered His **covenant** (*beyrith – a key concept used in Daniel 11:22-23*) with Abraham, with Isaac, and with Jacob. <sup>25</sup> And God looked upon the children of Israel, and God acknowledged *them*.

This same formula is repeatedly used throughout the Old Testament.

(NKJ Deu 7:7-9) <sup>7</sup> "The LORD did not set His love on you nor choose you because you were **more in number** (*'atsam is not used here, but the meaning is implied in the language*) than any other people, for you were **the least** (*me'at*) of all peoples; <sup>8</sup> "but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand, and **redeemed you from the house of bondage** (*mirmah is not used here, but deceit and treachery are certainly implied in the story*), from the hand of Pharaoh king of Egypt. <sup>9</sup> "Therefore know that the

LORD your God, He *is* God, the faithful **God who keeps covenant** (*beyrith – God's covenant to bring the descendants of Abraham into the land flowing with milk and honey*) and mercy for a thousand generations with those who love Him and keep His commandments.

The same story is told again 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** (*beyrith – 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.

The same formula is conveyed in Genesis 15 when Abram laments that he is childless (**small people**) and God promised him that his descendants will be as the stars (**numerous and mighty**) but that they will be strangers in a foreign land and they will be afflicted (**treated deceitfully and treacherously**). Then God made a **covenant** with Abram that He would redeem them from Egyptian bondage and give them the land of Canaan.

The formula is used again in Acts 7 in Stephen's speech to the Sanhedrin when he recounts that Jacob went down into Egypt with seventy-five people (**a small people**) and the time of the promise drew near which God had sworn (**covenant**) and 'the people grew and multiplied in Egypt' (**mighty, numerous**) until 'another king arose who did

not know Joseph' and 'dealt treacherously with our people' (**deceitfully or treacherously**).

This pervasive redemption formula, given to Israel to repeat during their feast days and littered throughout much of the Old Testament both in song and prophecy even shows up in Stephen's speech to the Sanhedrin in the New Testament. These scriptures are certainly background passages to the current scripture being examined. These passages themselves tell us that there are two powers involved. One starts small and grows numerous, while another begins to oppress. Let us reexamine the text and see if we can make sense of it in light of this.

(NKJ Dan 11:23) <sup>23</sup> "And after the league (*a reference to the new covenant (beyrith) that Christ confirmed with many (Daniel 9:27) mentioned in the previous verse. The LXX even renders 'league' in Daniel 11:23 as 'diathekes' – the Greek equivalent of 'beyrith'*) is made with him (*a reference to the NT Church, among whom Gentiles have now been brought near by the blood of Christ (Eph 2:13)*) he shall act deceitfully (*Imperial Rome will act deceitfully (mirmah) toward those Christ has made a covenant with. The only other time mirmah is used in the book of Daniel is in Daniel 8:25, where the little horn (Rome) will cause deceit (mirmah) to prosper under his rule, this the 'he' that acts deceitfully (mirmah) must be Rome*), for he (*New Testament Israel*) shall come up and become strong with a small number of people. (*The 'small people' of the text here are antitypical to ancient Israel when they sojourned in Egypt. The reason for Rome's deceit is given here. Christians are coming up within the empire with a small people but becoming vast and numerous quickly, just as Israel did in Egypt. This alarmed Roman authorities and persecution of the small sect began. History certainly bears this out.*)

In more plain language, this verse from our examination of the exodus formula given in the Old and New Testaments should be interpreted as:

"And after the Prince's covenant is made with NT Israel (Jews and Gentiles), Rome will act treacherously, for NT Israel will come up and become strong with a small people within the empire."

As Christianity expanded into the Roman Empire, Pagan Rome also began to be alarmed. At first she did not even take notice of this new sect, but it wasn't long until the NT people of God were multiplying like God's OT people did in Egypt, and Rome felt compelled to wage war against them. The same reason is given in verse 23 for Rome's treachery. Why does Pagan Rome begin to act deceitfully?

"for he [NT Israel] shall come up and become strong [*'atsam*] with a small [*me'at*] number of people."

Thus the prophecy of Daniel 11 is telling the story of NT Israel using the language, formula and history of OT Israel's birth and their exodus from Egyptian bondage, in harmony with 1 Cor 10:11. The text itself is pointing us to a typological understanding of these verses, and Paul's words in 1 Cor 10:11 tell us to expect such a thing. The prophecy of Daniel 11:23-39 foretells the history of NT Israel using the backdrop of ancient Israel, and the text bears this out.

The fact that many NT scholars have seen the birth of the church framed in language that presents Jesus as the new Moses (Deut 18:15; Acts 3:22; 1 John 1:17; Heb 3:1-3), the church as the new Israel (Rom 2:28-29; Rom 9:6; Gal 6:16), the cross as the new Passover (John 1:29; 1 Cor 5:7), Pentecost as the new Mt. Sinai (Gal 4:21-26) and many other parallels tell us that we are not manufacturing typologies – these things are explicit in the New Testament.

If these conclusions are correct, then we should clearly see the history of the NT church alluded to in these passage using the language and framework of the history of ancient Israel to describe the birth, growth,

apostasy and captivity of the church. If we do not readily find these clear parallels in these verses, then it will be apparent that we have invented something foreign to the text.

**(NKJ Dan 11:24) <sup>24</sup> "He shall enter peaceably, even into the richest places of the province; and he shall do what 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 only for a time.**

God's OT people settled in the richest part of the land of Egypt. Pharaoh told them to dwell in the best of the land, in the richest places, and there OT Israel grew and prospered in the land of Goshen.

(NKJ Gen 47:5-6) <sup>5</sup> Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. <sup>6</sup> "The land of Egypt *is* before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know *any* competent men among them, then make them chief herdsmen over my livestock."

(NKJ Gen 47:27) <sup>27</sup> So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly.

In the same way, Christianity entered into the richest places of the Roman Empire – Into Antioch, Corinth, Ephesus and other great trade centers and cultural hubs, and there the Gospel spread and they become mighty, strong and numerous. Soon, the authorities were alarmed at the rapid spread of this new sect and began viewing them with suspicion and persecuted them. See Acts of the Apostles for additional confirmation of this. [AA 155.2, 243.1, 281.2]

The fact that this text say, 'he shall do what his fathers have not done, nor his

forefathers' – tells us that this power has a spiritual ancestry. When the Bible uses the term father or fathers (forefathers), it is a reference to the spiritual predecessors (Gen 31:42; Ex 15:2; Dan 2:23; John 7:22; John 8:39-40; Acts 3:22; Acts 24:14). The church that is growing in the richest places of the Roman empire does something his spiritual forefathers (OT Israel) never did. They began to spread the spoils and riches of the gospel among the Gentile peoples in the regions in which they settled and grew instead of hoarding the blessings and promises of God for themselves. Speaking of ancient Israel, Ellen White says:

"The treasures of truth which God had committed to them (OT Israel), they did not give to the world." – *Desire of Ages*, p. 583

But NT Israel would not repeat the mistakes of fathers and his forefather. They would be faithful to the trust committed to them and would share the riches of the gospel with the Gentile nations.

(NKJ Col 1:27) <sup>27</sup> To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

(NKJ Rom 9:23-24) <sup>23</sup> and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup> even us whom He called, not of the Jews only, but also of the Gentiles?

(NKJ Eph 1:7) <sup>7</sup> In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace

(NKJ Eph 3:8) <sup>8</sup> To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ,

The early church began to take the riches of the Gospel to ‘a nation that will bear the fruits thereof’ (Matt 21:43). They shared the story of salvation with all who would listen, and in this way, they disseminated a knowledge of the living God among the heathen, something which ancient Israel had failed to do. In this way, God’s promise to Abram was fulfilled that ‘in you all the families of the earth shall be blessed’ (Gen 12:3).

And for a time, NT Israel devised plans against the strongholds of Paganism in the Roman Empire. Paul preached repeatedly against the idolatry he found among the heathen, pointing them to the living God and speaking against temples and idols made with hands – which are not gods.

Christianity devised plans against these strongholds, ‘but only for a time.’ At some point she would bring these images into her own churches, hoping to increase her influence and power over the pagan populous. She herself would introduce compromise and unfaithfulness to God’s Holy Covenant and would eventually corrupt the faith once delivered to the saints.

## Prophetic Time in Daniel 11?

The apparent timeframe regarding the devising of plans against Pagan strongholds is remarkable. It seems to add a heavy weight of evidence that supports the view that these verses do indeed describe the growth of NT Israel.

We have clearly seen that very early on, Paul the apostle was waging a war against heathenism (Acts 17 & 19) as he spread the gospel. Gentiles were continually exhorted that temples, idols and their related sacrifices were merely the work of men’s hands and that *‘we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising. Truly, these times of ignorance God overlooked, but now commands all men everywhere to*

*repent’* Acts 17:29-30. This certainly kindled the ire of Paganism, and Christianity suffered for centuries under the persecutions that followed. But with the nominal conversion of Constantine, many of these things changed.

“Constantine, from this time, was an adherent of Christianity, though by no means an adherent of the most intelligent and spiritual type. He employed, however, much prudence and caution in his relation to heathenism. A sudden and violent rupture was avoided. The pagan population of Rome was gratified by a restoration of their temples at the hands of the conqueror. The old pagan dignity of Pontifex Maximus was retained (and indeed was not declined by any of the Christian emperors before the accession of Gratian). Professed heathen were still found at court, and were allowed to occupy positions of trust.” *Henry C. Sheldon, History of the Christian Church, Vol. 1, p. 336.1*

A war eventually broke out between Constantine and Licinius, who was at this time governing the eastern portion of the Empire. Licinius took exception to the new-found religion of Constantine and stirred up his troops with a speech regarding the coming conflict between Christianity and Paganism.

“The present occasion shall prove which of us is mistaken in his judgment, and shall decide between our gods and those whom our adversaries profess to honor.” *Vita Cons, ii. 5*

“After such an inauguration of the war, the utter defeat of Licinius must have seemed to the heathen themselves a divine judgment against their cause. Multitudes flocked to the churches; the ranks of the catechumens were filled to overflowing. Constantine now felt authorized to assume a more decided position. Compulsion was indeed avoided, but the whole weight of his

influence was thrown against heathenism... Officials were forbidden to offer sacrifices, such as had formerly been expected of those in their position. Certain temples dedicated to disgraceful rights, such as the temples of Venus at Aphaca and Heliopolis, were commanded to be destroyed. The impure and occult arts of divination were proscribed.” *Henry C. Sheldon, History of the Christian Church, Vol. 1, p. 338.1*

“There were two kinds of sacrifices abolished by Constantine: (1) The private sacrifices, connected with unlawful acts of theurgy and magic; those midnight offerings to the powers of darkness, which in themselves were illegal, and led to scenes of unhallowed license. (2) Those which might be considered the State sacrifices, offered by the Emperor himself, or by his representative in his name, either in the cities or in the army.” *Henry Hart Milman, The History of Christianity to the Abolition of Paganism in the Roman Empire, Book III., chap. iv.*

Over the course of the next 70 years, Paganism and Christianity would remain locked in combat. Apologists for both would set forth their views, each appealing to the Emperor to destroy their enemy. Paganism appealed for Christianity’s destruction and abolition and vice versa.

But eventually Paganism would be defeated. This vanquishing was accomplished in earnest under the reign of the last Roman Emperor to rule over both of the eastern and western halves of the Empire, Theodosius I, or Theodosius the Great.

“The Christian persecution of paganism under Theodosius I began in 381, after the first couple of years of his reign in the Eastern Roman Empire. In the 380’s, Theodosius I reiterated Constantine’s ban on Pagan sacrifice, prohibited haruspicy (divination resulting from the inspection

of the entrails of sacrificial animals. i.e. livers and other organs) on pain of death, pioneered the criminalization of Magistrates who did not enforce anti-Pagan laws, broke up some pagan associations and destroyed Pagan temples.”

“Between 389-391 he emanated the infamous “Theodosian decrees,” which established a practical ban on paganism; visits to the temples were forbidden, remaining Pagan holidays abolished, the eternal fire in the Temple of Vesta in the Roman Forum extinguished, the Vestal Virgins disbanded, auspices and witchcrafting punished. Theodosian refused to restore the Altar of Victory in the Senate House, as asked by Pagan Senators.”

“In 392 he became emperor of the whole empire (the last one to do so). From this moment till the end of his reign in 395, while Pagans remained outspoken in their demands for toleration, he authorized or participated in the destruction of many temples, holy sites, images and objects of piety throughout the empire and participated in actions by Christians against major Pagan sites. He issued a comprehensive law that prohibited any Pagan ritual even within the privacy of one’s home, and was particularly oppressive of Manicheans. Paganism was now proscribed, a ‘religio illicita’.”

“In 393, Theodosius was ready to begin his war against Eugenius and Arbogastes. The battle that ensued became, in essence, a battle for the survival of Paganism. The defeat of Eugenius by Theodosius in 394 led to the final separation of Paganism from the state.” Article *Christian Persecution of Paganism Under Theodosius I*, from Wikipedia (included for lack of time and other sources)

If the gospel that was to go to the Gentiles, was not allowed to be preached to them until after it had first been proclaimed “*in Jerusalem, and in all Judea and Samaria...*” Acts 1:8, then this would mean that the stoning of Stephen marked the end of the covenant that He (Jesus) would confirm with many for one week (Dan 9:27). Therefore, the preaching of the gospel and of the true and living God to the heathen Gentiles would not have begun before 34 AD – thus, while the apostles were staunch monotheists opposed to idolatry, the ‘*devising of plans against the strongholds*’ located in the richest places of the province would not have officially begun until the year 34 AD.

The prophecy indicates that this would continue “...*but only for a time.*” Prophetically, a time equates to 360 years. Therefore adding 360 years to 34 AD brings us to the year 394 AD, the very year that the final push against paganism was made by Theodosius I, and Paganism officially lost its hold over the Empire as the state religion forever. *The defeat of Eugenius by Theodosius in 394 led to the final separation of Paganism from the state. (See above)*

Sadly after paganism’s apparent defeat and even before, the NT church, having conquered the ‘paganism’ of Rome, allowed it to come into the church in the form of idols, superstition and pagan philosophy. Much of the way had already been paved for this event with the undue adoration lavished upon the memory of martyrs. Thus NT Israel would devise plans against the idolatry of the empire, beginning in 34 AD until 394 AD when Theodosius I would enforce with the sword the decrees he had given in 392 AD, fulfilling the prophecy that ‘he shall devise his plans against the strongholds, but only for a time.’

## Who Are the Kings of the North and South?

Before we examine v. 25, we must study more about the titles given to the two kings who appear to be locked in combat

throughout the prophecy. Within the context of Daniel 11, it is not difficult to discover that the ‘King of the South’ is a title that refers to Egypt throughout the prophecy. When the kings of the north and south are fighting in verses 6-8, the king of the south ‘enter[s] the fortress of the king of the north’ and ‘carr[ies] their gods captive to Egypt’. It follows then that if the king of the south enters the fortress of the king of the north and carries their gods captive back to Egypt, then Egypt must be the ‘fortress’ or home of the king of the south. These verses (Daniel 11:6-8) detail the intrigues that occurred during the 3<sup>rd</sup> Syrian war when Berenice (daughter of Ptolemy II (king of the south), made an alliance by marriage with Antiochus II (king of the north) who sent his previous wife Laodice into exile to complete the arrangement. When Benenice’s father, Ptolemy II died, Antiochus II returned to his previous wife Laodice. Antiochus II died shortly thereafter, probably poisoned by Laodice. Berenice and her son were murdered so that Laodice could place her own son on the throne of the kingdom.

The text tells us that ‘a branch from her (Berenice’s) roots’, a reference to Berenice’s brother, Ptolemy III, would entered Antiochus’ kingdom and recover idols, gold and silver and return them to Egypt. Ptolemy III did push all the way into Babylon and beyond where he recovered 2,500 images previously taken from Egypt by Cambyses’ as well as 40,000 talents of silver and 4,000 talents of gold. This account is known from Jerome’s commentary on Daniel and the Adulis inscription, which was copied from a marble inscription by a 6<sup>th</sup> century monk.

At the end of the chapter beginning in verses 40-42, the king of the south attacks the king of the north and the king of the north comes against him with overwhelming force. After entering the ‘Glorious Land’ – a reference to Judah and Jerusalem (although I believe this should also be interpreted typologically in verses 23-45), the verse says that ‘the land of Egypt shall not escape.’ This means that the ‘king of the South’ is equated

with Egypt at the very beginning of the prophecy and is equated with Egypt at the end of the prophecy – thus it seems that the ‘king of the South’ is to be understood as referring to Egypt throughout.

Who then is the ‘king of the North’? In the opening verses of the prophecy, if we have identified the ‘king of the south’ as Ptolemaic Egypt, then the ‘king of the north’ with which they did battle must have been the Seleucid kings, or the kings of Syria as Uriah Smith concluded. However, while the author certainly agrees that the power denoted by ‘the king of the north’ in these verses is the Seleucid kingdom, I do not believe ‘the king of the north’ refers to the power that controls Syria – but rather Babylon – which the Seleucids did control.

As one examines the exilic literature of Jeremiah, Ezekiel and Zechariah, with which Daniel would have been familiar, it is clear that Babylon is identified as the northern power. Consider the following scriptures:

(NKJ Jer 25:8-9) <sup>8</sup> "Therefore thus says the LORD of hosts: 'Because you have not heard My words, <sup>9</sup> 'behold, I will send and take all the families of the north,' says the LORD, 'and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations.

(NKJ Jer 46:10) For the Lord GOD of hosts has a sacrifice In the north country by the River Euphrates.

(NKJ Jer 46:20) <sup>20</sup> "Egypt *is* a very pretty heifer, *But* destruction comes, it comes from the north.

(NKJ Jer 46:24) <sup>24</sup> The daughter of Egypt shall be ashamed; She shall be delivered into the hand Of the people of the north."

(NKJ Eze 26:7) <sup>7</sup> "For thus says the Lord GOD: 'Behold, I will bring against Tyre from the north Nebuchadnezzar<sup>1</sup> king of Babylon, king of kings, with horses, with chariots, and with horsemen, and an army with many people.

(NKJ Jer 16:13-15) <sup>13</sup> 'Therefore I will cast you out of this land into a land that you do not know, neither you nor your fathers; and there you shall serve other gods day and night, where I will not show you favor.' <sup>14</sup> "Therefore behold, the days are coming," says the LORD, "that it shall no more be said, 'The LORD lives who brought up the children of Israel from the land of Egypt,' <sup>15</sup> "but, 'The LORD lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.' For I will bring them back into their land which I gave to their fathers.

(NKJ Zec 2:6-7) <sup>6</sup> "Up, up! Flee from the land of the north," says the LORD; "for I have spread you abroad like the four winds of heaven," says the LORD. <sup>7</sup> "Up, Zion! Escape, you who dwell with the daughter of Babylon."

These verses tell of the punishment God will bring upon Judah and the surrounding countries through Babylon. God through Jeremiah prophesied Egypt will fall to Babylon, and indeed this is exactly happened at the Battle of Carchemish in the north country (BC 605). Next Babylon besieged and subjugated many of the countries in the middle east including the city of Tyre (BC 568-573). Finally, God predicts through Jeremiah and Zechariah that He will recover His people from the land of the north – from the ‘daughter of Babylon’ and return from the captivity back to their land (BC 535). In each of these texts, Babylon is described as the ‘people of the north’ or the ‘land of the north’ or the ‘families of the north’ over whom

Nebuchadnezzar was ‘the king of Babylon’ (Jer 25:8-9).

These texts lend a strong weight of evidence to the idea that the ‘king of the North’ is Babylon in the prophecy of Daniel 11. Daniel would have understood the ‘king of the North’ to be a reference to Babylon based on the current situation in the middle east and the writings of his contemporaries (Jeremiah, Ezekiel and Zechariah). Some may ask ‘Was the Seleucid kingdom considered ‘Babylonian’ or connected with Babylon?’ This is an important question and must be carefully considered. When Alexander’s kingdom was being divided up by his generals, Seleucus received the satrapy of Babylon, rich in wealth, but weak in power. He was soon run out of Babylon by a usurper and went to serve Ptolemy in Egypt as the admiral of his navy. But it wasn’t long until he returned to Babylon and began to reestablish himself as master of the eastern portion of Alexander’s empire, and although he would push west and would establish new capitals – Seleucia and Antioch – Babylon remained at the heart of the Seleucid empire. Although the Seleucid kings forced many cities to adopt Hellenistic thought, religious sentiments and politics, the Seleucids themselves incorporated Babylonian religious tenets to gain needed support from their eastern conquests (*The Akitu Festival: Religious Continuity and Royal Legitimation in Mesopotamia*, Julie Bidmead, Gorgias Press LLC, 2014). Thus with the Seleucid kings used Babylon as their base for conquering the eastern portion of Alexander’s territory and by incorporating Babylonian government and religious tenets, their kingdom may rightly be referred to as the ‘king of the north’.

Another line of evidence is the title that Alexander and a number of other Seleucid rulers adopted. Alexander is remembered in history as Alexander *the Great*. But the full significance of this title is lost to most modern readers who just assume this title refers to his accomplishments, when in reality this title refers to ancient Assyrian and Babylonian monarchic titles (See 2 Kings 18:19; Isa 36:4)

that were eventually taken and used by the Persian monarchy. When Alexander conquered Babylon and Persia, he inherited the title used by the previous monarchs to indicate his rulership over the territories of the east, specifically those surrounding Babylon, much like Pharaoh is a monarchic title for the lands of Egypt. It is for the same reason that Antiochus III of the Seleucid line also received this title of *Great-King* when he reconquered the eastern territories. This title carries with it the significance of ‘holding the chief power in that group of lands which centered in Babylon’ (E. R. Bevan ‘Antiochus III and His Title ‘Great-King’, *The Journal of Hellenic Studies*, Vol 22 (1922) pp. 241-244) Thus the title of Alexander, Antiochus III, and Antiochus VII of *Great-King* specifically denotes master of Babylon and its nearby territories and connects the Seleucid empire specifically with Babylon. This explains why the prophecy uses the term ‘king of the north’ to describe the Seleucid kingdom.

But what about ‘the king of the north’ at the end of the prophecy? Uriah Smith conjectured that the ‘king of the north’ at the end of the prophecy must refer to whatever power held sway in the territory of Syria. The present author believes it is a reference to the king of Babylon consistently throughout the prophecy, just as ‘the king of the south’ is a consistent reference to Egypt but must be interpreted through a typological lens beginning in verse 23. Hence, ‘the king of the north’ at the end of chapter 11 is the same power referred to as ‘Babylon’ in the book of Revelation.

## The Two Great Enemies of God’s People

Another reason why this prophecy brings into view the ‘king of the south’ (Egypt) and the ‘king of the north’ (Babylon) is because these were the two main antagonists of ancient Israel, from which God had redeemed them. Jeremiah 16:14-15 brings this to light

when it says, “...*behold, the days are coming,*’ says the LORD, *‘that it shall no more be said, ‘The LORD lives who brought up the children of Israel from the land of Egypt,’ ‘but, ‘The LORD lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.’*” These two great powers and God’s deliverance of His people from their oppressive rule constitute the two great acts of deliverance on behalf of God’s people in the Old Testament. These two powers have corresponding typological counterparts that have been the two great enemies of the church which we shall see as we continue.

**(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.**

The one who stirs up his power against the ‘king of the South’ and ‘devise(s) (*chasab*) plans (*machashab*) against him’ (v. 25) must be NT Israel, as this is the subject of the last verse who also ‘devise(s) (*chasab*) plans (*machashabab*) against the strongholds’ (v. 24). As we have seen, ‘the king of the south’ is a consistent reference to Egypt throughout the prophecy, but by this we are not to understand that in some special way the nation of Egypt waged war against the church in the first centuries. Egypt is to be understood typologically. The enemy of NT Israel will bear a striking resemblance to the attitude and actions of ancient Egypt against ancient Israel. As we have already seen as we have examined vs. 23-24, it was Pagan Rome that began to deal treacherously with the ‘small people’ that were rapidly growing and spreading across the empire. So in what way could Pagan Rome be Egyptian? Why would the prophecy describe Pagan Rome as the ‘king of the south’?

On the surface, Rome had many connections with Egypt. Julius Caesar’s

connection with Cleopatra and her visit to Rome intrigued the citizens of Rome and much of the architecture, art, and religion made its way into Roman culture. Even the Julian calendar was influenced by the Egyptian. Rome was also heavily dependent on Egyptian grain and imported other items such as glass and papyrus from Egypt.

But one of the key characteristics of ancient Egypt was idolatry. In this aspect, the Roman Empire certainly fits. There were a vast assortment of temples, idols and gods worshiped in both Egypt and Rome. Rome even began incorporating the worship of Egyptian gods by building temples to Isis and Serapis. Curiously, many obelisks and other Egyptian artifacts were transported from Egypt to Rome and are located near its major religious centers even today. Diocletian’s palace was also decorated with numerous Egyptian sphinxes, of which three have survived. Many of the succeeding Caesars were portrayed in various temples as Pharaohs worshipping the gods of Egypt.

Another key characteristic of both Egypt and Rome was the persecution of God’s people in their infancy. Just as Egypt had persecuted Israel at the birth of the nation, so also Rome persecuted the Christian church at its beginning, and as we have seen – for the same reasons – because this ‘small people’ was ‘com[ing] up and becom[ing] strong’ (v. 23) within the empire. The rapid spread of Christianity within the empire was alarming to Romans, and because Christians would not swear alliance to Caesar and worship him as a god, their loyalty was in question.

As we have seen from the previous verse and what is confirmed by history, the message of the Christian church to the Gentiles was decidedly against the prevailing Paganism and idolatry found throughout the Roman Empire. This push did not go unnoticed. As these doctrines spread throughout the Roman Empire, it wasn’t long until the adherents of Paganism realized the implications of the doctrines the apostles were teaching and

began to array themselves against the new faith and her teachings.

(NKJ Act 19:23-28) <sup>23</sup> And about that time there arose a great commotion about the Way. <sup>24</sup> For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen. <sup>25</sup> He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade. <sup>26</sup> "Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands. <sup>27</sup> "So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed<sup>1</sup>, whom all Asia and the world worship." <sup>28</sup> Now when they heard *this*, they were full of wrath and cried out, saying, "Great *is* Diana of the Ephesians!"

“Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity.” (Ellen White, *The Great Controversy*, p. 39.2)

NT Israel (the church) would stir up its power against the Paganism manifested in the Roman Empire. And Paganism would also be stirred up with a very great and mighty army, but this army would not stand – for NT Israel would devise plans against him. We have been told before (Dan 11:24) that the power that is dispersing the spoil, plunder and the riches among the provinces, is the same power that will, for a time, devise plans against the strongholds (Paganism).

Verse 25 tells us that the church will stir up her power against the Paganism and idolatry manifested in the Roman Empire. Paganism would also stir itself up against Christianity with a great army, but it would

not stand. Instead, it would be overthrown. Sadly, the church would return to this Paganism herself and the great era of darkness and apostasy would characterize the church for over 1,000 years.

**(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.**

This verse continues to tell us of how this would be accomplished. We know from the previous verse that it is the ‘king of the south’, or the Paganism of the Roman Empire that would fall to the influence of the church. This verse tells us who would ultimately accomplish this – ‘those who eat of the portion of his delicacies shall destroy him.’ The language used in this verse recalls the language of Daniel 1:8, where Daniel refused the ‘portion of the king’s delicacies’. This language suggests it will be a kingly power that overthrows Paganism. It also suggests that it would be a priestly power, as they eat a ‘portion’ of these sacrifices offered to the gods. Just as the priests and Levites ate from the sacrifices of ancient Israel (Deut 18:1-3; 1 Sam 2:13-14), so also the priests of Paganism ate of the sacrifices offered to the Roman gods.

“Sacrifice to deities of the heavens was performed in daylight, and were performed under the public gaze. Deities of the upper heavens required white, infertile victims of their own sex - Juno a white cow: Jupiter a white, castrated ox for the annual consular oath-taking. After the sacrifice, a banquet was held; in state cults, the images of honoured deities took pride of place on banqueting couches and consumed their own portion of the sacrifice (the innards) through the sacrificial fire. Rome's officials and priests reclined in order of precedence alongside and ate the meat; lesser citizens probably had to provide their own.” (John Scheid,

“Sacrifices for Gods and Ancestors” in *A Companion to Roman Religion* (Blackwell, 2007))

As the text makes clear, it will be ‘those who eat of the portion of his delicacies’ that ‘shall destroy him’. The Emperor being both king and high priest (Pontifex Maximus) would be the first to have eaten of these ‘delicacies’ offered to the gods by the Roman state, and it would be the Emperors of Rome that would fulfill this verse, bringing about the downfall of Paganism within the Empire.

As we have already seen, beginning with Constantine, a war broke out between Paganism (The pagan Licinius was governing the eastern portion of the Empire) and Constantine in the west whose recent conversion to Christianity Licinius opposed. After Constantine and his armies defeated Licinius, Constantine began Paganism’s overthrow by forbidding the state sacrifices, destroying the temples where sexual immorality took place and by proscribing the occult arts. Theodosius I would later finish what Constantine had started by issuing the ‘Theodosian decrees’ which effected a ban on all pagan practice. A few years later, when Theodosius was opposed by Eugenius and Arbogastes, he met them in battle to enforce his decrees with the sword. The armies of paganism were indeed ‘swept away’ and many ‘f[e]ll down slain’ just as the prophecy predicted. It was indeed the Emperors, who were also titled ‘Pontifex Maximus’ or high priests of Rome, who would eventually ‘bite the hand that fed them’ and overthrow the Paganism of the Empire.

The language used here ‘swept away’ is even reminiscent of Egypt’s final downfall in its battle with ancient Israel. After God had ‘pass[ed] through the land of Egypt’ and executed judgment ‘against all the gods of Egypt’ (Ex 12:12), God delivered the final blow against Pharaoh and his army at the shores of the Red Sea. Thus the prophecy continues to speak of the history of the early

church using the language, history and typology of ancient Israel.

**(NKJ Dan 11:27) <sup>27</sup> "Both these kings' hearts *shall be bent on evil, and they shall speak lies at the same table; but it shall not prosper, for the end will still be at the appointed time.***

Up to this point, we have identified two powers which are at war with each other. The first power is identified as the ‘small people’ of verse 23, which we have identified as the church, growing and spreading into the richest places of the Roman Empire. The second is the ‘king of the south’, a symbol of the Roman Paganism that ‘summoned her forces to destroy Christianity’ (GC p. 39). During the war between these two powers, both would petition the Emperor to rule in favor of their views and enact civil judgments against their adversaries. Ironically, it was the church’s petition to the arm of the civil power that resulted in forming the Papacy, the adulterous union of church and state that dominated the dark ages. The fourth century was perhaps the height of these activities as both Christian and Pagan apologists wrote their views to maintain and support their own religion. It was before the Emperor and the court of public opinion that these arguments were framed.

“Both paganism and Christianity were legal religions, with their respective adherents vying for power in the Roman Empire.” (Wikipedia article “*Christianity and Paganism*”, Prohibition and persecution of Paganism in the Roman Empire)

“... the history of pagan apologetic came to a total end. An efflorescence of defensive literature in the fourth-century Roman Empire, as highly articulate Roman senators and others tried to defend their ancestral cults against a newly intolerant Christian state, culminated in the great plea for tolerance in the defense

of the Altar of Victory by Symmachus in 384. In the pagan twilight of the fifth century, scholars and poets sang the praises of the old ways, but their voice was to disappear with the rise of Christendom in Europe, and those who read these works in the Middle Ages and Renaissance did so without perceiving any conflict between these pagan views and Christianity.” (Edwards, Goodman, Price and Rowland; *Apologetics in the Roman Empire: Pagans, Jews and Christians*, p. 10)

But by this point in the history of Rome, the Emperor’s were no longer strict advocates of Paganism. Beginning with Constantine, the Emperors distanced themselves from Paganism as a religious entity. Thus in this verse we have two kings – Paganism, and the NT people of God, who have become quite corrupt with a thirst for power and influence over the masses of the Empire. Therefore, both of these powers have their hearts bent on evil and speak lies at the same table. This table represents the power of the Emperor. Both are courting the favor of the Emperor to execute their agendas.

## God’s People Kings? Kings Who Speak Lies?

One could easily ask a number of questions at this point. First, are God’s people kings? And how could it be said of God’s people that they have hearts bent on evil and are speaking lies at the same table with Paganism? This is a disturbing turn in the prophecy.

As to the question about God’s people being kings, the New Testament is clear.

(NKJ Rev 1:5-6) To Him who loved us and washed<sup>1</sup> us from our sins in His own blood, <sup>6</sup> and has made us kings<sup>1</sup> and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

(NKJ Rev 5:9-10) <sup>9</sup> And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, <sup>10</sup> And have made us<sup>1</sup> kings<sup>2</sup> and priests to our God; And we<sup>3</sup> shall reign on the earth."

It is a disturbing thought to think that God’s people could be described as having their ‘hearts bent on evil’ and ‘speaking lies at the same table’, and yet when one examines the history of the fourth-century and the kind of Christianity that seems to have taken hold in the Empire, it was far from the faithfulness and fervency of the first century. Paul foresaw this evil approaching and even announced in his day that the ‘mystery of iniquity doth already work’ (2 Thess 2:7). In the same passage Paul shows that this general apostasy would occur even ‘in the temple of God’, which is the ‘church of the living God.’

(NKJ 2Th 2:3-4) <sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition, <sup>4</sup> who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

“Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, "the mystery of iniquity" carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts

and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.” (Ellen White, *The Great Controversy*, p. 49)

“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, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church.” (Ellen White, *The Great Controversy*, p. 53)

The fact that God's NT church would veer off into apostasy is indeed troubling, but not a surprise to either the old testament prophets or the apostles. Paul knew that 'savage wolves' would come in 'not sparing the flock' and that men would rise up from within the church 'speaking perverse things, to draw away the disciples after themselves' (Acts 20:29). The era of history we are

examining, clearly shows that the purity and faithfulness of the church in the fourth century was far from what it was in the first. From these descriptions of the church in the fourth century, it is no wonder that the prophecy speaks of God's people as kings having their 'hearts bent on evil', but the prophecy continues stating, 'but it shall not prosper, for the end will still be at the appointed time.' Neither apostate Christianity nor Paganism will be allowed to prosper in the ultimate sense, for although Dan 8:24 says the little horn will for a time '*prosper and thrive*' yet '*he shall come to his end*' Dan 11:45 and '*he shall be broken without human means.*' Dan 8:25.

**(NKJ Dan 11:28) <sup>28</sup> "While returning to his land with great riches, his heart shall be moved against the holy covenant; so he shall do damage and return to his own land.**

The OT people of God plundered the Egyptians when they departed from Egypt, thus returning to their land with great riches. Once Pharaoh's army was drowned in the Red Sea, they returned to the land of promise, to the land of Canaan, via Mt. Sinai. But while they were en route, even though they had seen the miracles of God during the exodus from Egypt, and had been fed with manna in the wilderness, and had heard the very voice of God speak His holy covenant from Mt. Sinai, Israel's hearts were still in Egypt. Forty days later, their hearts were moved against the holy covenant they had promised to keep with the words, "*All that the LORD has spoken we will do.*" Ex 19:8

(NKJ Exo 32:1) Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, "Come, make us gods that shall go before us; for *as for* this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him."

In the same way, God's NT people, while en route to the heavenly Canaan, with the immediate threat of Paganism behind them, showed their own hearts equally ready to move against the holy covenant.

They also began to murmur and say the same thing God's OT people said. *"Where is the promise of His coming?"* 2 Pet 3:4 "We do not know what has become of this Jesus. Make for us god's who will go before us."

In fact Revelation 12 -13 describe this exact thing. In the opening verses of Revelation 12 – a male Child is born to the woman who is to rule all nations with a rod of iron. And the Child is caught up to God. This Child of course is Jesus Christ, who has now brought *'salvation, and strength, and the kingdom of our God, and the power of His Christ'* (Rev 12:10) through the cross. But very soon after this deliverance event, the people began wondering what has become of this man Jesus, and a power arises in chapter 13 that all the world seems to be worshiping as the power who delivered them.

(NKJ Rev 13:4) <sup>4</sup> So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who *is* like the beast? Who is able to make war with him?"

These very same acclamations and praises are ascribed to God in thanks for His deliverance of OT Israel from the armies of Egypt on the banks of the Red Sea.

(NKJ Exo 15:11) <sup>11</sup> "Who *is* like You, O LORD, among the gods? Who *is* like You, glorious in holiness, Fearful in praises, doing wonders?

(NKJ Exo 15:3) <sup>3</sup> The LORD *is* a man of war; The LORD *is* His name.

Yet in Revelation this praise is ascribed to the beast who received his power and throne and great authority from the dragon. Thus

these words praise Papal Rome, the union of church and state that was formed in the 4<sup>th</sup> century.

Thus, God's NT people follow the same path already traversed by God's OT people. They experience the same incredible deliverance yet follow in the footsteps of apostasy very soon after. Their hearts are turned against the holy covenant, and they turn their allegiance away from God and his covenant. In place of trust in Christ, they substitute trust in bishops, councils, traditions and ceremonies, in decrees, threats, force and armies.

This verse and the verse that follows show that this can be no other power than the apostate people of God. The 'holy covenant' or 'covenant' is mentioned four times between verses 28-32. Scripture is clear that the holy covenant refers to the holy law of God, for what was contained in the 'ark of the covenant' but the two tablets of the law? These verses could not be speaking of Imperial Rome or any other earthly power – because no other entity but God's people ever entered into a holy covenant with God. These verses must be speaking of a power that had previously accepted the holy covenant, but eventually turned its back on the holy covenant. In the context of Daniel 11, the 'prince of the covenant' is broken in v. 22 in order to keep the covenant God made with His people, just as Daniel 9:27 states, that Messiah will 'confirm a covenant with many'. Zechariah also references this covenant and the freedom it would bring to the people of God.

(NKJ Zec 9:11-12) <sup>11</sup> "As for you also, Because of the blood of your covenant, I will set your prisoners free from the waterless pit. <sup>12</sup> Return to the stronghold, You prisoners of hope. Even today I declare *That* I will restore double to you.

And as we have previously seen, v. 23 states that 'after the league is made with him' (referring to the small people, which is the

church), pagan Rome will act treacherously, because the small people are coming up and becoming strong in the empire. This league mentioned in v. 23 is a reference to the covenant of v. 22. This is the moment in the prophecy where Christ entered into covenant with His church, and His church entered into covenant with Him. It is not until verses 28-32 that the church acts wickedly against the holy covenant, plunging itself into darkness and apostasy.

**(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.**

The 'he' being spoken of here is the NT people of God, now turned apostate and forsaking the holy covenant. Paganism has met its end in the previous verses, and the NT people of God have been the subject of the chapter since verse 23. But this return and going toward the south is not like the former or the latter. What does the 'former' and the 'latter' refer to?

The 'the former' refers to the showdown between NT Israel and Paganism or 'the king of the South' that is found in Daniel 11:25-26. Daniel 11:40 points us forward to 'the latter' showdown between the 'king of the north', (the Roman Papacy) – with the 'king of the south' (Paganism and Atheism) attacking and goring the king of the North at the time of the end. But the return toward the South mentioned here is neither like 'the former' or 'the latter'. This seems to indicate that this return toward the South is not one of war, but a return in heart to the principles that governed the kingdom of the south – a return to Paganism.

After Israel returned to their own land in Canaan, their hearts returned to the idolatry of Egypt. The northern tribes made two golden calves, like the calf they had worshiped at Mt. Sinai, while Judah followed her older sister into idolatry as well. After Nebuchadnezzar's sieges upon Jerusalem,

Judah fled to Egypt and continued sacrificing to the 'queen of heaven.' Therefore, because they would not obey the voice of the Lord their God, but worshiped idols of wood and stone and returned to Egypt, of which God had told them they should not return there (Deut 17:16; Deut 28:68), God caused them to be carried captive to a foreign land (Babylon), where there they would worship gods their fathers 'did not know', idols of wood and stone.

(NKJ Eze 23:1-4) The word of the LORD came again to me, saying: <sup>2</sup> "Son of man, there were two women, The daughters of one mother. <sup>3</sup> They committed harlotry in Egypt, They committed harlotry in their youth; Their breasts were there embraced, Their virgin bosom was there pressed. <sup>4</sup> Their names: Oholah<sup>1</sup> the elder and Oholibah<sup>2</sup> her sister; They were Mine, And they bore sons and daughters. *As for* their names, Samaria *is* Oholah, and Jerusalem *is* Oholibah.

(NKJ Eze 23:8-9) <sup>8</sup> She has never given up her harlotry *brought* from Egypt, For in her youth they had lain with her, Pressed her virgin bosom, And poured out their immorality upon her. <sup>9</sup> "Therefore I have delivered her Into the hand of her lovers, Into the hand of the Assyrians, For whom she lusted.

These verses refer to the northern tribes that God allowed to be carried captive in BC 722. But the rest of the chapter refers to Judah, who was eventually punished by God through the Babylonians, because she continue to worship idols, just as her older sister Samaria had.

(NKJ Jer 16:10-13) <sup>10</sup> "And it shall be, when you show this people all these words, and they say to you, 'Why has the LORD pronounced all this great disaster against us? Or what *is* our iniquity? Or what *is* our sin that we have committed against the LORD our God?' <sup>11</sup> "then you

shall say to them, 'Because your fathers have forsaken Me,' says the LORD; 'they have walked after other gods and have served them and worshiped them, and have forsaken Me and not kept My law. <sup>12</sup> 'And you have done worse than your fathers, for behold, each one follows the dictates of his own evil heart, so that no one listens to Me. <sup>13</sup> 'Therefore I will cast you out of this land into a land that you do not know, neither you nor your fathers; and there you shall serve other gods day and night, where I will not show you favor.'

Moses gave them the same warnings in the book of Deuteronomy, long before the apostasy began.

(NKJ Deu 28:14-15) <sup>14</sup> "So you shall not turn aside from any of the words which I command you this day, *to* the right or the left, to go after other gods to serve them. <sup>15</sup> "But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:

(NKJ Deu 28:36) <sup>36</sup> "The LORD will bring you and the king whom you set over you to a nation which neither you nor your fathers have known, and there you shall serve other gods-- wood and stone.

Jeremiah the prophet gave warning after warning that God had given Judah and all the surrounding nations into the hand of the king of Babylon. Judah was told that if they would submit to Babylon, God would let them remain in their own land. But Judah refused, and instead sought the aid of Egypt.

(NKJ Jer 25:4-9) <sup>4</sup> "And the LORD has sent to you all His servants the prophets, rising early and sending *them*, but you have not listened nor inclined your ear to hear.

<sup>5</sup> "They said, 'Repent now everyone of his evil way and his evil doings, and dwell in the land that the LORD has given to you and your fathers forever and ever. <sup>6</sup> 'Do not go after other gods to serve them and worship them, and do not provoke Me to anger with the works of your hands; and I will not harm you.' <sup>7</sup> "Yet you have not listened to Me," says the LORD, "that you might provoke Me to anger with the works of your hands to your own hurt. <sup>8</sup> "Therefore thus says the LORD of hosts: 'Because you have not heard My words, <sup>9</sup> 'behold, I will send and take all the families of the north,' says the LORD, 'and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations.

(NKJ Jer 25:11) <sup>11</sup> 'And this whole land shall be a desolation *and* an astonishment, and these nations shall serve the king of Babylon seventy years.

(NKJ Jer 27:8) <sup>8</sup> 'And it shall be, *that* the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish,' says the LORD, 'with the sword, the famine, and the pestilence, until I have consumed them by his hand.

(NKJ Jer 27:9) <sup>9</sup> 'Therefore do not listen to your prophets, your diviners, your dreamers, your soothsayers, or your sorcerers, who speak to you, saying, "You shall not serve the king of Babylon."

(NKJ Jer 27:11) <sup>11</sup> 'But the nations that bring their necks under the yoke of the king of Babylon and serve him, I will let them remain in their own land,' says the

LORD, and they shall till it and dwell in it."''''

But Judah refused to listen to the words of the prophet Jeremiah. Instead they listened to the lying words of diviners, dreamers and soothsayers.

(NKJ Jer 37:5-8) <sup>5</sup> Then Pharaoh's army came up from Egypt; and when the Chaldeans who were besieging Jerusalem heard news of them, they departed from Jerusalem. <sup>6</sup> Then the word of the LORD came to the prophet Jeremiah, saying, <sup>7</sup> "Thus says the LORD, the God of Israel, 'Thus you shall say to the king of Judah, who sent you to Me to inquire of Me: "Behold, Pharaoh's army which has come up to help you will return to Egypt, to their own land. <sup>8</sup> "And the Chaldeans shall come back and fight against this city, and take it and burn it with fire."

God kept warning Judah that even though Egypt seemed to be a helpful ally, they also would come under the dominion of Babylon and things would go better for Judah if they submitted to Babylon, but they refused to listen.

(NKJ Jer 41:17-18) <sup>17</sup> And they departed and dwelt in the habitation of Chimham, which is near Bethlehem, as they went on their way to Egypt, <sup>18</sup> because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, whom the king of Babylon had made governor in the land.

After Gedaliah was murdered, the remnant of Judah was fearful and decided to return to Egypt, where they thought they would not see war, famine or servitude. Yet they did ask of Jeremiah to inquire of the LORD regarding this and promised to perform it whether it was pleasing or displeasing to them.

(NKJ Jer 42:1-6) Now all the captains of the forces, Johanan the son of Kareah, Jezaniah the son of Hoshaiiah, and all the people, from the least to the greatest, came near <sup>2</sup> and said to Jeremiah the prophet, "Please, let our petition be acceptable to you, and pray for us to the LORD your God, for all this remnant (since we are left *but* a few of many, as you can see), <sup>3</sup> "that the LORD your God may show us the way in which we should walk and the thing we should do." <sup>4</sup> Then Jeremiah the prophet said to them, "I have heard. Indeed, I will pray to the LORD your God according to your words, and it shall be, *that* whatever the LORD answers you, I will declare *it* to you. I will keep nothing back from you." <sup>5</sup> So they said to Jeremiah, "Let the LORD be a true and faithful witness between us, if we do not do according to everything which the LORD your God sends us by you. <sup>6</sup> "Whether *it is* pleasing or displeasing, we will obey the voice of the LORD our God to whom we send you, that it may be well with us when we obey the voice of the LORD our God."

(NKJ Jer 42:7-16) <sup>7</sup> And it happened after ten days that the word of the LORD came to Jeremiah. <sup>8</sup> Then he called Johanan the son of Kareah, all the captains of the forces which *were* with him, and all the people from the least even to the greatest, <sup>9</sup> and said to them, "Thus says the LORD, the God of Israel, to whom you sent me to present your petition before Him: <sup>10</sup> 'If you will still remain in this land, then I will build you and not pull *you* down, and I will plant you and not pluck *you* up. For I relent concerning the disaster that I have brought upon you. <sup>11</sup> 'Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him,' says the LORD, 'for I *am* with you, to save you and deliver you from his hand. <sup>12</sup> 'And I will show you mercy, that he may have mercy

on you and cause you to return to your own land.' <sup>13</sup> "But if you say, 'We will not dwell in this land,' disobeying the voice of the LORD your God, <sup>14</sup> "saying, 'No, but we will go to the land of Egypt where we shall see no war, nor hear the sound of the trumpet, nor be hungry for bread, and there we will dwell'-- <sup>15</sup> "Then hear now the word of the LORD, O remnant of Judah! Thus says the LORD of hosts, the God of Israel: 'If you wholly set your faces to enter Egypt, and go to dwell there, <sup>16</sup> `then it shall be *that* the sword which you feared shall overtake you there in the land of Egypt; the famine of which you were afraid shall follow close after you there *in* Egypt; and there you shall die.

(NKJ Jer 43:1-2) Now it happened, when Jeremiah had stopped speaking to all the people all the words of the LORD their God, for which the LORD their God had sent him to them, all these words, <sup>2</sup> that Azariah the son of Hoshaiiah, Johanan the son of Kareah, and all the proud men spoke, saying to Jeremiah, "You speak falsely! The LORD our God has not sent you to say, 'Do not go to Egypt to dwell there.'

(NKJ Jer 43:7) <sup>7</sup> So they went to the land of Egypt, for they did not obey the voice of the LORD. And they went as far as Tahpanhes.

The reason God allowed OT Israel to be taken captive by Babylon was because of idolatry. They worshiped false gods in Jerusalem, therefore he allowed Babylon to take the city and its inhabitants captive.

(NKJ Jer 25:6) <sup>6</sup> `Do not go after other gods to serve them and worship them, and do not provoke Me to anger with the works of your hands; and I will not harm you.'

(NKJ Jer 44:1-3) The word that came to Jeremiah concerning all the Jews who dwell in the land of Egypt, who dwell at Migdol, at Tahpanhes, at Noph, and in the country of Pathros, saying, <sup>2</sup> "Thus says the LORD of hosts, the God of Israel: 'You have seen all the calamity that I have brought on Jerusalem and on all the cities of Judah; and behold, this day they *are* a desolation, and no one dwells in them, <sup>3</sup> `because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense *and* to serve other gods whom they did not know, they nor you nor your fathers.

But the remnant of Judah traveled down toward the south anyway, thinking that if they returned to Egypt they would be safe. Yet while there, they continued the very same idolatry that had brought judgment against them and their city in the first place.

(NKJ Jer 44:15-18) <sup>15</sup> Then all the men who knew that their wives had burned incense to other gods, with all the women who stood by, a great multitude, and all the people who dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying: <sup>16</sup> "*As for* the word that you have spoken to us in the name of the LORD, we will not listen to you! <sup>17</sup> "But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For *then* we had plenty of food, were well-off, and saw no trouble. <sup>18</sup> "But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."

Therefore God brought the nation of Babylon as far south as Tahpanhes in Egypt to judge God’s apostate people. In the same way, God’s NT people – who had been willing to devise plans against the Pagan strongholds of Rome, but only for a time, (Dan 11:24) also eventually returned toward the south, toward the Paganism they had recently conquered. They returned in heart toward the worship of idols, martyrs, saints and many of the pagan rituals and ceremonies were now brought into the fallen church. For this reason, God allowed his NT people to be taken captive by the persecuting power of Papal Rome – who would repeat the same essential persecutions against God’s NT people.

(NKJ Dan 8:9-12) <sup>9</sup> And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land. <sup>10</sup> And it grew up to the host of heaven; and it cast down *some* of the host and *some* of the stars to the ground, and trampled them. <sup>11</sup> He even exalted *himself* as high as the Prince of the host; and by him the daily *sacrifices* were taken away, and the place of His sanctuary was cast down. <sup>12</sup> Because of transgression, an army was given over *to the horn* to oppose the daily *sacrifices*; and he cast truth down to the ground. He did *all this* and prospered.

Revelation 13:5-7 outlines the career of the same power, rising after Pagan Rome, receiving its power, throne and great authority from the dragon and carrying out a shrewd plan against the people of God. Note below the parallels contained in both passages.

2. Exalted himself as high as the Prince of the host (Dan 8:11)	2. Opened his mouth in blasphemy against God, to blaspheme His name (Rev 13:6)
3. Removed the daily ( <i>tamid</i> ) and the place of His sanctuary was cast down (Dan 8:11)	3. The beast blasphemed God’s tabernacle (Rev 13:6)
4. The saints were given into his hand for a time, times and half a time (Dan 7:25)	4. The beast was given authority for forty-two months (Rev 13:5)

Both of these prophetic passages show us what the church would endure during the 1,260 years of ‘Babylonian’ captivity. If you examine closely what the little horn did to the church, you will find a perfect parallel with what Babylon did to Judah. First, Babylon made war with Judah and took them captive. Second, they exalted themselves and blasphemed God and His name (Dan 4 & 5). Third, they destroyed the Temple and cast truth to the ground. And lastly, they were allowed to rule Judah for a prophesied length of time (70 years). Papal Rome did the same thing to the NT church, taking the people captive, exalting themselves above all gods (Dan 11:27; 2 Thess 2:4), defiling the temple (Dan 8:11; 11:31), and continuing this for a prophesied length of time, which in the church’s case was 1,260 years.

The history of fourth-century Christianity makes a clear case that indeed the church returned to the paganism they had recently conquered. Daniel 11:24 tells us they would ‘devise plans’ against the fortresses of paganism, ‘but only for time’ (from AD 34 – AD 394), but after that, they would return in heart to the paganism they had apparently vanquished.

“But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and

The Little Horn	The Sea Beast
1. Cast down the host and trampled them (Dan 8:10)	1. Made war with the saints (Rev 13:7)

rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.” (Ellen White, *The Great Controversy*, p. 49)

The next verse tells us what accelerated the wholesale return to paganism just a short time after its apparent vanquishing.

**(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 damage. So he shall return and show regard for those who forsake the holy covenant.**

This verse gives the reason the apostate people of God chose to go toward the south... “*For ships from Cyprus (Kittim) shall come against him.*” The phrase ‘ships from Kittim’ is somewhat enigmatic. In Daniel 11:40, a great army is brought against the ‘king of the south’ which includes chariots, horsemen and many ships. This could indicate a military force. Ships can also denote an economic power. The only mention of this particular phrase ‘ships of Kittim’ is found in Balaam’s prophecy in Numbers 24. There, Balaam advises Balak what Israel will do to ‘your people in the latter days’ (Num 24:14). The prophecy shows the rise of a ‘star’ coming out of Jacob and the downfall of Moab, Edom, Amalek and the Kenites. This is certainly pointing to Christ, whose scepter will come out of Judah and rule

the nations, but this certainly has not taken place yet. It may also be alluding to David’s victories over Moab, Edom and Amalek as prefiguring the final Messianic triumph. Scripture tells us that David did indeed subdue these very powers (1 Chron 18:1-2, 11-14; Ps 108:7-13). The same phrase is even used in Ps 108:13 when it says ‘through God we will do valiantly’ and echoes Balaam’s prophecy stating ‘while Israel does valiantly.’ But while the same phrase is used in both passages, a strong connection between the two passages is difficult to determine.

It seems likely that these ‘ships of Kittim’ refer to military powers. Rome had held supreme dominance from the west over all the Mediterranean and Europe for centuries. Rome had waged many battles with various nations and in various locations, but the eternal city had not been threatened directly for nearly 1,000 years. But in the years leading up the fourth and fifth century, barbarian hordes had been flooding into the Empire. The Huns, Vandals, Ostrogoths, Visigoths and others were becoming a rising threat to the Empire. In 408, just 14 years after paganism had been vanquished, Alaric came against Rome at the head of an army. The Visigoths laid siege to Rome three times in three years. As the invaders advanced, Pagans levied the charge against Christians that Rome was being attacked because Christianity had outlawed the pagan sacrifices to the gods and the patrons of Rome. Many of the half-converted desired to return to the idolatrous rites in the hopes of averting the coming disaster. History gives interesting reports of what took place inside the city as Alaric and his men besieged Rome. Just as the men of Jerusalem determined to continue offering sacrifices to the queen of heaven as they had previously done, so the half-converted Christian of Rome suggested that they return to their Pagan worship to avert the coming crisis.

“This age witnessed the last efforts of Paganism to assert itself as the ancient and

national religion, and Rome was its last stronghold. Pagans and Christians had retorted upon each other the charge that the calamities of the empire were due to the desertion of the old or new system of faith respectively, and the truth or falsehood of either was generally staked upon the issue.” (Article “Alaric” *A Dictionary of Christian Biography, Literature* (William Smith, Henry Wace, William C. Piercy))

During the siege of 408, historians relate that a number of suggestions were made that Rome return to her pagan practices. At one point, Radagaisus, a pagan worshiper, vowed to sacrifice the noblest senators of Rome to the bloodthirsty gods. Other pagan rites were also suggested.

“In the first siege of Rome both pagan and Christian historians relate the strange proposal to relieve the city by the magical arts of some Etruscan diviners, who were believed to have power to call down lightning from heaven, and direct it against Alaric's camp. That pope Innocent assented to this public ceremony rests only on the authority of the heathen Zosimus. It is questioned whether this idolatrous rite actually took place.” (Article “Alaric” *A Dictionary of Christian Biography, Literature* (William Smith, Henry Wace, William C. Piercy))

“At the height of the siege Pompenianus, urban prefect, seriously considered trying a few pagan incantations to bring on thunder and lightning, reportedly effective elsewhere against Alaric's men. He even convinced Pope Innocent I to go along. Innocent, however, agreed only on the condition that the sacrifices be conducted in private. Nothing came of this after visiting Tuscan priests declared that the Senate had to perform the rites in the Forum.” (Thomas S. Burns, *Barbarians Within the Gates of Rome*)

When Alaric took control of Rome during his third siege, many pagans found refuge in the sanctuary of the churches, as Alaric and his men were Christians. Thus the fickle heathen found protection within the churches, while the purity of the church suffered from this and similar circumstances that brought all manner of men to her doors.

It is easy to see how that the half-converted among the church that entered her through hypocrisy, merely trying to escape the recent persecution against paganism under Theodosius I, would quickly return in heart to their old pagan practices. And it is also easy to see how the NT church only encouraged this influx of unconverted heathen by encouraging Emperors to “evangelize” converts through legislation and civil penalties.

As we have already seen, it was for the very same reason – a military power coming against Jerusalem – that the men of Israel decided to turn toward Egypt and continue in their pagan practices. The words of the men of Judah seem strangely appropriate to the conditions that settled upon the NT church in Rome at this time, with the same effects.

(NKJ Jer 44:16-18) <sup>16</sup> "As for the word that you have spoken to us in the name of the LORD, we will not listen to you! <sup>17</sup> "But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For *then* we had plenty of food, were well-off, and saw no trouble. <sup>18</sup> "But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."

The apostate church was indeed grieved by these threats against Rome and turned

against the holy covenant, returning in heart to the paganism and idolatry of pagan Rome. With Pope Innocent's reported assent to again return to paganism was fulfilled the prophecy 'So he shall return and show regard for those who forsake the holy covenant.'

## Overview of Verses 31-45

The primary purpose of this paper is to interpret Daniel 11:23-30. While the interpretation of these verses is indeed important, it deals with history of the past, and so in a sense, these verses are not of current interest to our day. However, the hermeneutical approach we have taken to these verses sheds much light on how the rest of the chapter should be interpreted. There have been a number of possibilities set forth for interpreting the final verses of the chapter, and while the approach taken by the author is not original, I believe the work that has been done in verses 23-30 gives us clear direction for how the final verses should be understood. What follows is a brief summary of the main points of the chapter following the typological key which began to be applied when the OT people of God as a nation were 'swept away with the force of a flood' in the destruction of Jerusalem (v. 22) and when the 'small people' of the church began to grow and expand within the Roman Empire.

**(NKJ Dan 11:31) <sup>31</sup> "And forces<sup>1</sup> shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily *sacrifices*, and place *there* the abomination of desolation.**

This verse marks the beginning of the 'Babylonian' captivity of the Christian church. Just as the Babylonians 'defiled the sanctuary fortress' of Judah and took away the 'daily' services of the Temple, and marshalled forces against Jerusalem leaving them desolate, so also did Papal Rome to the Christian church. A system was being established (the

abomination of desolation) in western Europe that would effectively obscure the Gospel to which the ceremonies and services of the tabernacle pointed by 'tak[ing] away the daily' and would eventually exalt the Pope even 'as high as the Prince of the host' (Dan 8:11).

Just as the armies of Nebuchadnezzar marched against all who opposed them, so now did the Frankish king Clovis I march against the enemies of Roman Christianity after his baptism. He attacked the Burgundians, Alamani and the Visigoths. Within 30 years the whole of Europe's kingdoms had taken their stand behind Roman Christianity either by choice or by force. This decided stand of Clovis I, who was the first of the gothic tribes that invaded the Roman Empire to lend his sword to the church, garnered him the title the 'Most Christian King' and France the title 'Eldest Daughter of the Church'.

Prior to this, Rome did not have armies at her command. The Roman Empire in the west had fallen and Rome's appeals up to this point had been to Justinian in the East for protection from the invading tribes – the Herulli, Vandals and Ostrogoths. But with the conversion of Clovis I, now the Bishop of Rome had in the West armies that would execute his agenda. Thus was fulfilled that 'forces shall be mustered by him' or as the King James Version puts it, 'arms shall stand on his part.'

At the same time, sanctuary fortress would be defiled, taking away the daily and setting up in its place the abomination of desolation. As we have seen, this is exactly what the armies of Nebuchadnezzar did to the Temple in Jerusalem, mustering forces against her, taking away the daily and leaving her desolate because of her abominations and idolatry. But how are we to understand these things now happening to the NT people of God?

## The Temples of the New Covenant

The New Testament scriptures point to two things that could be understood to be the Temple of Sanctuary of the New Covenant. In 1 Corinthians 3:16-17 Paul tells us, *‘Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.’* It is interesting that this verse also highlights the possibility that someone could defile the ‘temple of God’ and that God would destroy this person in response. This seems to be exactly what is happening in Daniel 11:31 and later in Daniel 11:45. But how could that Papacy ‘defile the temple of God’ if we understand the church to be that temple? 2 Thessalonians 2:3-4 gives us some insight.

(NKJ 2Th 2:3-4) <sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin<sup>1</sup> is revealed, the son of perdition, <sup>4</sup> who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God<sup>1</sup> in the temple of God, showing himself that he is God.

Paul clearly states here that the ‘falling away’, or the *apostasia* (the great apostasy), would come before the return of Christ, and that when it did, ‘the man of sin’ who ‘opposes and exalts himself above all that is called God’ would be revealed (See also Daniel 11:37 to compare). But Paul also tells us that he will ‘sit (a reference to ruling among the church) as God in the temple of God.’ Certainly the Papacy has not entered heaven, there to sit enthroned in God’s heavenly temple. The temple referred to here is the church, of which Paul declares ‘do you not know that you are the temple of God?’ In 508 AD, the first of the peoples of Western Europe pledged allegiance to Papal

Christianity and allowed the Pope to ‘sit’ or rule over him and his citizens as the head of the church. Scripture is clear that only Christ should be recognized as the head of the church (Eph 5:23). This setting up of the Papacy within the church constitutes the defiling of the temple of God.

The other temple that the New Testament brings to view is the heavenly temple. Hebrews 8 & 9 speaks to us of ‘the more perfect tabernacle not made with hands, that is, not of this creation’ (Heb 9:11) in which Christ is the Minister of that true ‘sanctuary and of the true tabernacle which the Lord erected, and not man’ (Heb 8:2) and which was ‘anointed’ at its inauguration at Pentecost in 31 AD (See Daniel 9:24). Just as the Old Covenant sanctuary services pointed forward to the reality that Christ would come to offer his life a sacrifice, would wash us, would feed us with His Word, would cause us to shine as a witness in the darkness, would hear our prayers and atone for our sins against the law – so also the New Covenant sanctuary, in which Christ ministers is the fulfillment and reality of that Old Covenant promise. When Jesus said, ‘I am the way, the truth and the life, no one comes to the Father except through Me’, he was referring to the sanctuary and its services which all pointed forward to various aspects of His salvific work on our behalf. These truths were ‘cast... to the ground’ (Dan 8:12) and ‘the place of His sanctuary was cast down’ (Dan 8:11) and the little horn ‘exalted himself as high as the Prince of the host’ (Dan 8:11) in telling the church that He was the head of the church, nor was there salvation outside the church directly opposing the testimony of Peter in Acts 4:12. By the sacrifice of the mass, the church ‘took away the daily’ (a reference to the continual sacrifice, morning and evening given for all Israel), symbolically removing Christ’s atoning sacrificial act at the cross from preeminence. Hebrews tells us that Christ ‘does not need *daily*, as those high priests, to offer up sacrifices, for His own sins and then for the people’s, for this He did *once*

for all when He offered up Himself' (Heb 7:27). The table of showbread, the candlesticks and the altar of incense were also part of the 'daily', and these also, the Papacy replaced. The Word of God symbolizes by the showbread was replaced with the traditions and commandments of men and councils. The light of witness of Christ's church (the antitype of the seven candlesticks (See Rev 1:20)) grew dark indeed during this period of time, and a third of the sun, moon and stars were struck with darkness. And the prayers that should have ascended to God were redirected by the church to the saints. In this way, the church did effectually 'cast down' 'the place of His sanctuary' and 'exalted himself as high as the Prince of the host' (Dan 8:11), also referred to in Daniel 11:31 as 'defil[ing] the sanctuary fortress' and 'tak[ing] away the daily.'

## The Abomination of Desolation

Daniel 11:31 continues to state that this power would 'place there the abomination of desolation.' This phrase has been the subject of much discussion. What does it mean? How are we to interpret it? Again, typology is the key that appropriately unlocks a correct view of the subject.

The word 'abomination' is generally:

- 1) a disgusting thing, abomination, abominable 1a) in ritual sense (of unclean food, idols, mixed marriage) 1b) in ethical sense (of wickedness etc).

In the Old Testament, this word is used to speak of idolatry (1 Kgs 11:54-8). In fact, the individual gods of the nations are referred to as 'the abomination of the Ammonites', Moabites, or Sidonians as the case may be. An 'abomination' is also generally referred to as any wickedness that God abhors (See Jer 7:9-10) and is a transgression of His covenant (His commandments).

The word 'desolate' or 'desolation' is generally:

- 1) to be desolate, be appalled, stun, stupefy 1a) to be desolated, be deflowered, be deserted, be appalled 1a2) be awestruck 1c2) causing horror 1d1) to devastate, ravage 1e) to lay desolate 1f3) to cause oneself desolation, cause oneself ruin.

To be desolate means to be spoiled, ruined, made empty or deserted and to be devastated. But the use of both of these phrases together has a specific meaning. Both Daniel 8 and Daniel 11 use similar phrases to describe the same thing, things that will happen to the NT people of God, but that had already happened to God's OT people. Daniel 8:13 asks the question:

(NKJ Dan 8:13) Then I heard a holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?*"

There are two questions being asked in this verse. The construction of the question is in Hebrew parallelism, so we may discern what each phrase refers to.

"How long will the vision be, concerning...

'the daily <i>sacrifices</i> '	and 'the transgression of desolation',
--------------------------------	----------------------------------------

the giving of both

'the sanctuary'	And 'the host' to be trampled under foot?
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The first item discussed is the sanctuary and its services, or 'the daily'. This is the

primary focus of Daniel 8. But the second item relates to ‘the host’ and the ‘transgression’ that results in desolation. This clearly refers to people, as things inanimate objects or things cannot transgress. For Daniel, these two things together were very clear, for in the next chapter we can see he immediately begins petitioning God regarding the ‘desolations of Jerusalem’, a reference to the ruin and destruction that was wages upon God’s people at that time, and regarding His ‘sanctuary’, which had also been burned with fire, causing the daily services which pointed to God’s salvific work to cease.

From Daniel 9 and other passages it is clear to see that it was the result of the sins of the people that God allowed them to be carried captive to Babylon and to have God’s temple cast down and burned with fire. Ezekiel chapters 8-10 are a vivid portrayal of the ‘abominations’ that resulted in the ‘desolation’ of the temple and the people. There Ezekiel is shown a vision of the temple and the succession of ‘abominations that the house of Israel commits here, to make Me go far away from My sanctuary’ (Eze 8:6). These ‘abominations’ are the very sins that God’s people are committing against the covenant that cause God’s presence to depart from the precincts of the Temple and leave them and the House they had built Him to be made desolate by the Babylonian armies.

<b>Commandment</b>	<b>‘Abomination’</b>
‘You shall have no other gods before my face.’ (Ex 20:3)	The ‘image of jealousy’ north of the altar gate (Eze 8:5).
‘You shall not make for yourself a carved image’... ‘of any likeness of anything that is in heaven above, or that is in the earth beneath’... ‘you shall not bow down to them nor	‘So I went in and saw, and there – every sort of creeping thing, abominable beasts, and all the idols of the house of Israel, portrayed all around the walls, and there stood before them

serve them.’ (Ex 20:4-5)	seventy men of the elders... each... had a censer in his hand’ (Eze 8:10-11).
‘You shall not take the name of the LORD your God in vain’ (Ex 20:7). ‘Make no mention of the name of other gods, nor let it be heard from your mouth’ (Ex 23:13).	‘So He brought me to the door of the north gate of the LORD’s house; and to my dismay, women were sitting there weeping for Tammuz’ (Eze 8:14)
‘Remember the Sabbath day, to keep it holy... the seventh day is the Sabbath of the LORD your God... for in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day’ (Ex 20:8, 10-11).	‘So He brought me into the inner court of the LORD’S house; and there... <i>were</i> about twenty-five men with their backs toward the temple of the LORD and their faces toward the east, and they were worshiping the sun toward the east’ (Eze 8:16).

These abominations are the reason the ‘glory of the LORD departed from... the temple’ (Eze 10:18) and why the Lord left His people a prey to Babylon. These are also the very same reasons why God allowed His NT people to be carried captive under the Papal oppression of the middle ages. It was for idolatry, pride, wickedness, for forging an adulterous connection with the ‘kings of the earth’ to enforce their decrees, and for forgetting the Rock of their salvation as the head of the church and looking to a mere man (the bishop of Rome) as their new head that God allowed His NT people to be taken captive. This constituted the ‘abomination’ that resulted in the ‘desolation’ of the church. Replacing Christ’s leadership of His church

with that of a man, allowing the ‘man of sin’ to ‘sit as God in the temple of God, showing himself that he is God’. This was the final ‘abomination of desolation’ the resulted in the 1260 years of Papal oppression, and indeed the text of Daniel 11 begins in the following verse to accurately describe the oppression of the Roman church in the following verses.

As we shall see in the following verses, many of those who remained faithful to God during this time were taken captive and fell ‘by sword and flame, by captivity and plundering.’ Hence the people and temple were taken by spiritual Babylon, or the ‘king of the north’ beginning in verse 31.

It was among the people of God, who Paul calls ‘the temple of God’ (1 Cor 3:16) that this antichrist took his seat or throne and among which he ruled as God, exalting himself above all that is called God or worshiped.

## Implications for the ‘Daily’ and the Islamic Interpretation

If the interpretation of the preceding verses is correct, there are some implications for two issues that have been controversial in the examination of this chapter.

First, the arms that stood by the Papal power took their stand in AD 508 with the baptism of Clovis I of the Franks and the marshalling of his armies against the states that did not submit to the Roman church. Daniel 12:11 states that ‘from the time that the daily sacrifice is taken away, and the abomination of desolation is set up’ (a clear reference to what is taking place in Daniel 11:31), ‘there shall be one thousand two hundred and ninety days.’ Moving forward from AD 508, 1,290 years brings us to 1798, the end of the 1,260 years of Papal dominance and the end of the ‘desolating’ of the NT church. This clearly anchors v. 31 in the year AD 508. As we have seen, history does not support the idea that paganism was swept away in 508 with the conversion of Clovis I.

It may be true that Clovis was a pagan before his baptism, but as we have seen, paganism in the Roman Empire was vanquished by the enforcement of the ‘Theodosian decrees’ in 394 AD. Thus, ‘the daily’ being a reference to the Paganism of the Roman Empire, here apparently being swept away in v. 31 so that the Papacy could be established is neither historically nor exegetically tenable.

Second, some have posited that the ‘king of the South’ in the second half of Daniel 11 is a symbol for Islam. Many of the same expositors have also held that this chapter is a chronological flow beginning in the days of Daniel and ending at the second coming of Christ, which the current author also believes. However, the reference to ‘the king of the South’ in v. 25 has been stated to be symbolic of Islam, yet the time prophecy of Daniel 12:11 clearly anchors Daniel 11:31 to AD 508. This means that the history foretold by prophecy in the previous verses could not possibly be referring to Islam which arose in the 600’s. What takes place in verse 25 would be conservatively 100-200 years prior to what takes place in verse 31. While some have interpreted the ‘king of the south’ in vs. 25 as Islam, there is not a Biblical hermeneutic or an exegetical reason for doing so.

**(NKJ Dan 11:32-35) <sup>32</sup> "Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out *great exploits*. <sup>33</sup> "And those of the people who understand shall instruct many; yet *for many days* they shall fall by sword and flame, by captivity and plundering. <sup>34</sup> "Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue. <sup>35</sup> "And *some* of those of understanding shall fall, to refine them, purify *them*, and make *them white, until the time of the end; because it is still for the appointed time.***

These verses speak not of the defilement of ‘the sanctuary fortress’, but the oppression

of the people of God during the 1,260 years of Papal tyranny. They also point to the faithful people of God who would endure hardship yet would ‘instruct many’ and ‘carry out great exploits’ for the cause of the God and His gospel. Truly there were many who remained faithful in various portions of Europe. The Celts, the Irish, the Waldenses, the Albigenses and finally the reformers of the 16<sup>th</sup> century – each of these took the gospel ‘as a light that shines in a dark place’ to be a witness in the midst of darkness and tyranny. These verses say they will fall by sword, flame, captivity and plunder. These were the exact methods used by the Papal inquisition. They sent their armies to destroy the people of the Waldensian valleys, they incarcerated God’s faithful in dungeons, leaving them to rot, they burned heretics at the stake and took their property and lands plunder, dividing them between the state and the church. Verse 35 says they will fall... ‘until the time of the end’, which is a reference to 1798 when the Papacy was taken captive and no longer had influence with the nations of Europe to persecute. The action of Napoleon and General Berthier fulfilled the prophecy of Revelation 13:10, ‘He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.’ The phrase that speaks of them falling, to refine them, purify them and make them white reminds us of Revelation’s 5<sup>th</sup> seal, where the souls under the altar are crying out to God, ‘how long’ ‘until You judge and avenge our blood on those who dwell on the earth?’ (Rev 6:10) The answer is given that they should rest a little while longer, and each is given a white robe – the promise of eternal life and the resurrection – just as the verses in Daniel depict.

**(NKJ Dan 11:36-39) <sup>36</sup> "Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what**

**has been determined shall be done.**

**<sup>37</sup> "He shall regard neither the God<sup>1</sup> of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above *them* all. <sup>38</sup> "But in their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things. <sup>39</sup> "Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, *and* advance *its* glory; and he shall cause them to rule over many, and divide the land for gain.**

Verse 36 is a key verse that brings together the pattern of ascendancy that we observed in Daniel 8 and throughout the prophecy of Daniel 11. This is arguably the Papacy reaching the height of its power. The king shall ‘do according to his own will’ (**will**), ‘he shall exalt and magnify himself (**ascension**) and ‘speak blasphemies against the God of gods’ (**dominion**), and shall ‘prosper till the wrath has been accomplished; for what has been determined shall be done’, a reference to this powers final demise who is to be ‘broken without human hand’ (Dan 8:25). Verse 37 tells us that this power, obviously a religious power, will neither regard the God of his fathers (a reference to Almighty God) nor ‘the desire (*chemdab*) of women’. This phrase ‘the desire of women’ has been variously interpreted, but the author believes this is a clear reference to Christ, who is the ‘Desire (*chemdab*) of all nations’ (Hag 2:7) and the hope of the church in all ages. That the church is likened to a woman is also noted by Revelation’s descriptions of both a pure and unfaithful church given in chapters 12 and 17. Speaking of the dark ages of the church in which ‘Jezebel’ taught and seduced God’s servants to ‘commit sexual immorality’ against God and ‘eat things sacrificed to idols’, God says ‘I will kill her children with death’ (a reference to churches that spawned from their mother (See Rev 17:5)), ‘and **all the churches** shall know that I

am He who searches the minds and heart' (Rev 2:23).

Further, the structure of the text itself gives strong evidence that both items mentioned here are categorically 'gods'.

'He shall regard neither...

'the God of his fathers'	'nor the desire of women'
--------------------------	---------------------------

'nor regard any god; for he shall exalt himself above them all.'

The construction of this verse is similar to someone saying, 'I don't like apples, and I don't like pears – in fact I don't care for fruit at all.' It is apparent that both items listed are categorically fruit, or in Daniel 11:37, categorically god. Paul comments on the coming of the antichrist in 2 Thess 2:4 seem to be an abridgement of Daniel 11:36-27 when he says he 'opposes and exalts himself above **all that is called God** or that is worshiped' which would certainly include God the Father and Jesus Christ His Son.

'But in their place' he shall honor a god 'which his fathers did not know' with 'gold and silver, and precious stones.' The phrase 'which his fathers did not know' is always synonymous with idolatry throughout the scriptures, and idols have always been honored with gold, silver, precious stones and pleasant things throughout history. One only has to walk into any of the churches of Rome or Europe to see that this scripture is true. This he will do in the 'strongest fortresses', a reference to the cathedrals of stone throughout Europe, in which this power has placed 'a foreign god', refusing to acknowledge the God of heaven or His commandments. 'He will cause them to rule over many, and divide the land for gain' is a reference to these idols which are worshiped individually in their various regions. Many churches are dedicated to the Virgin Mary but are not general reminders of a 'heavenly

Mary.' Rather they are venerated individually as the particular idol venerated in a region is the protector of their particular city, region or country. Some examples of this include Nuestra Senora de Lourdes, Nuestra Senora de Guadalupe, Nuestra Senora de Fatima, Nuestra Senora del Pilar and myriads of others.

**(NKJ Dan 11:40-43) <sup>40</sup> "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, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm *them*, and pass through.**

**<sup>41</sup> "He shall also enter the Glorious Land, and many *countries* shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon. <sup>42</sup> "He shall stretch out his hand against the countries, and the land of Egypt shall not escape. <sup>43</sup> "He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians *shall follow at his heels.***

Verse 40 tells us that at 'the time of the end', the king of the south shall attack (*nagach* – gore) the king of the north. The time of the end is the time when the persecution of God's people ends as Daniel 11:35 tells us. The 'king of the north', or spiritual Babylon (the Papacy), was wounded with a deadly wound in 1798, keeping it from being able to continue persecuting the people of God. The verb here translated 'attack', is the same verb used in Daniel 8:4 where the ram 'pushes westward, northward and southward, so that no animal would withstand him.' This verb denotes a going to death as used in the following passages (Ex 21:28, 31, 32; 1 Kgs 22:11; 2 Chron 18:10). The king of the south is spiritual Egypt, or a power that worships the work of its own hands and stubbornly refuses to acknowledge the God of heaven. The atheism manifested in France during the

French revolution and the actions of Napoleon in sending general Berthier to take the Pope captive constitute this deadly wound by the 'king of the south.' The same event is alluded to in Revelation 13:3 when one of the heads of the beast is mortally wounded, but the deadly wound is healed. Verse 40 tells us that the 'king of the North' will come against him like a whirlwind, with chariots, horsemen, and with many ships.

That the Papacy sees atheism as its biggest threat in the last hundred years is clear from a number of comments made by Pope Benedict XVI within the last few years.

"Pope Benedict XVI warned members of the Pontifical Academy of Social Sciences that religious freedom is coming under a renewed attack, from forces he compared to the totalitarian powers of the twentieth century.

The Pope observed that religious freedom was among the rights that underwent a "systematic denial by atheistic regimes of the twentieth century" such as Communism and Nazism." (Vatican City, May 5, 2011 CAN/EWTN News)

Benedict's comments some months later on a visit to Britain drew critical responses from noted atheists, including Richard Dawkins.

"Benedict XVI used the first papal state visit to Britain to launch a blistering attack on "atheist extremism" and "aggressive secularism", and to rue the damage that 'the exclusion of God, religion and virtue from public life' had done in the last century.

The leader of the Roman Catholic church concluded a speech, made before the Queen and assembled dignitaries at the Palace of Holyroodhouse in Edinburgh, with the argument that the Nazi desire to eradicate God had led to the Holocaust

and a plea for 21st-century Britain to respect its Christian foundations.

"Today, the United Kingdom strives to be a modern and multicultural society," he said. "In this challenging enterprise, may it always maintain its respect for those traditional values and cultural expressions that more aggressive forms of secularism no longer value or even tolerate." (Sam Jones, John Hooper and Tom Kington, *Pope Benedict XVI Goes to War With 'Atheist Extremism'*, Sept 16, 2010 The Guardian)

His predecessor John Paul II has been credited with sparking the fall of communism through his collaboration with Ronald Reagan as detailed in the cover article of Time Magazine entitled, *The Holy Alliance*, June, 2001. Thus it is clear that the Papacy has been at war with the atheism of the 20<sup>th</sup> century and beyond, seeing it as the single biggest threat to its agenda.

The prophecy says that he will come against the king of the south like a whirlwind, overwhelm them, and pass through. If the king of Babylon was going to enter the land of Egypt, he would have to pass through a number of other countries first, namely Israel, Edom, Moab and Ammon. These are all lands between Babylon's attack route on the way to Egypt. This is further evidence that the 'king of the north' is Babylon and the 'king of the south' is Egypt. But the question arises, how are we to interpret the countries mentioned here? Who is the 'Glorious Land'? Who is meant by Edom, Moab and Ammon?

In order to rightly interpret who these powers might be, we need to understand who these powers were to ancient Israel. To begin with, 'the Glorious Land' is the land where God's ancient people lived. It is used previously in this very prophecy in verse 16 to show that Rome will enter 'the glorious land' with destruction in his power – which we saw was a foreshadowing of the destruction of Jerusalem in 70 AD that was accomplished in

verse 22. Here also, 'the glorious land' must be a reference to Israel or Palestine.

(NKJ Eze 20:15) <sup>15</sup> "So I also raised My hand in an oath to them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey<sup>1</sup>,' the glory of all lands,

However, because the subject of these verses has been the church of God since v. 23, this reference must also be interpreted typologically. So also, in Daniel 11, we may understand that a reference to the 'Glorious Land' is a typological reference to the church or churches. It is also interesting to note that 'the many' that 'shall be overthrown' in this verse are not the usual masculine plural noted in other portions of this prophecy (v. 14, 18, 26, 33, 34, 39, 44), but rather the feminine plural, which seems to support the idea that the 'Glorious Land' refers to the church or churches, the place God's NT people dwell.

That the Papacy has been making inroads in the Protestant churches of the world has been seen clearly during the past 50 years. Interfaith dialogues, the Joint Declaration on the Doctrine of Justification signed by the Lutheran World Federation and the Catholic Church as well as initiatives culminating in the 'celebration' of the reformation on Oct 31, 2017 have all but destroyed every tenet of faith gained during the long struggle of the reformers of the 16<sup>th</sup> century and beyond. Methodists, Waldenses, Eastern Orthodox and a myriad of other churches have all united with Rome in common statements of faith, and days of prayer, even planting a garden of trees in Wittenberg with each tree representing a church. The Catholic church holds the central, first place in the 'Luther Garden' with many other denominations tree surrounding her. The common document 'From Conflict to Communion' written together with Catholics and the World Lutheran Federation reveals that it is not Rome that has moved on a single tenet of

faith, but rather Protestantism has yielded its previously held positions to Romanism.

## The Use of the Feminine Throughout Daniel 11

It might be good to highlight the interesting use of the feminine form and feminine pronouns used throughout Daniel 11. The angel who came to Daniel clearly revealed to him what the purpose of this interview and revelation were:

(NKJ Dan 10:14) <sup>14</sup> "Now I have come to make you understand what will happen to your people in the latter days, for the vision *refers to many days yet to come.*"

It is also clear throughout both the Old and the New Testament, that God has often spoken of His people as a woman and as His bride.

(NKJ Jer 6:2) <sup>2</sup> I have likened the daughter of Zion To a lovely and delicate woman.

(NKJ Jer 3:14) <sup>14</sup> "Return, O backsliding children," says the LORD; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion.

(NKJ 2Co 11:2) <sup>2</sup> For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present *you as* a chaste virgin to Christ.

God has often referred to His people throughout the Old Testament as the 'daughter of Zion', the 'daughter of My people', the 'daughter of Jerusalem', the 'daughter of Judah', the 'daughter of My dispersed ones' and with other similar language.

There are a number of feminine forms and pronouns, some hidden, some apparent, used throughout Daniel 11 which all apply to

God's people, both in the Old Testament portion (Dan 11:2-22) and in the New Testament portion (Dan 11:23-45).

The first of these is found in that portion of the prophecy that describes Antiochus III's war with Ptolemy IV that contested Palestine (v. 10-13). Verse 10 states, 'But his son shall stir them both up, and they shall gather two great armies, and he shall come, overflow, pass through and return. And they shall be stirred up even to **her fortress**.' Most bible versions say 'his fortress', but what is written in the Hebrew is the 'fortress of her' (feminine). Both Antiochus III and Ptolemy IV were 'stirred up' even to the gates of Jerusalem. Ptolemy even tried to enter the temple once inside the city, and the inhabitants of Jerusalem opened their gates to Antiochus III, hoping that his rule would be more tolerable than Egypt's. If this isn't a reference to Jerusalem and the people of God, it remains to be explained how any fortress in either Seleucid north or Egyptian south should be described in the feminine.

The second feminine reference in the prophecy is found in verse 17, which details how Rome gained control of the glorious land. It says, 'He (Rome) shall also set his face to enter with the strength of his whole kingdom, and upright ones (Aristobulus II and Hyrcanus II) with him; thus shall he do. And he (Aristobulus II) shall give him (Rome) the daughter of women (Jerusalem) to destroy it (the feminine ending is used here again as a reference to Jerusalem); but she shall not stand with him, or be for him.' The power sought to enter with 'the strength of his whole kingdom' is Rome, for Rome is described as the 'king of fierce face' (Dan 8:23) and this verse opens with the words 'He shall also set his face...' The 'upright ones' that came with him are Aristobulus II and Hyrcanus II, high priests (upright ones) and kings of Jerusalem at this time in a family feud for the throne and priesthood. Aristobulus marched against Jerusalem together with Pompey and the Roman armies, giving her (Jerusalem) into his hands (Rome). The verb

that is used there 'to destroy her' or 'to corrupt her' is the Hebrew word *shachath* and is only used speaking of Rome destroying Jerusalem and her people in the other portions of Daniel (See Dan 8:24, 25; and 9:26).

At this point we should ask the question, 'Why is Jerusalem called 'the daughter of women'? when usually she would be called the 'daughter of Zion' or something similar. Are God's people ever spoken of in the scriptures as the 'daughter of women (plural)'?

In Ezekiel 23:1-4, God's people are spoken of as the daughters of two women – Oholah and Oholibah, which God identifies as Samaria (a reference to the northern kingdom of Israel) and Jerusalem (a reference to the southern kingdom of Judah). Many of the people living in the northern kingdom of Israel defected to Judah when Jeroboam instituted idolatrous worship, and many others made their homes in Judah when Assyria carried Israel captive in 722 BC. Thus God through Ezekiel has referred to His people as 'two women' (Eze 23:2) and the descendants of God's people living in Jerusalem at this time could be rightly termed 'the daughter of women.' If this is not the correct interpretation, it seems it would be difficult to identify any particular woman in history, including Cleopatra, as 'the daughter of women (plural)' when it is apparent that every woman who has ever been born has only been the daughter of a single woman and never the daughter of women (plural). The language employed here clearly points to a symbolic understanding of this phrase and the history of Aristobulus and Hyrcanus as well as the use of the word *shachath* in the book of Daniel only being used for Rome's destruction of Jerusalem seems to fit the prophecy perfectly. It is readily seen from history that Jerusalem did not 'stand with him (Rome)' nor was she 'for him', but fought Roman rule to the bitter end.

The third reference to the feminine in the prophecy of Daniel 11 is found in verses 37, which we have already examined. It seems

clear that the ‘Desire of women’ is a reference to Christ (See Hag 2:7). It is the church whose ‘desire shall be for [her] husband’ (Gen 3:16) – even Christ. His appearing is the ‘consummation’ of all her hopes and the great ‘marriage of the Lamb’ will be the joy of both Christ and the redeemed.

And last, as we have just seen, as the king of the north is making his way into Egypt, he enters ‘the Glorious Land’ and ‘many’ (feminine plural) ‘shall be overthrown’ or ‘fall’ which is be a reference to the churches. This verse is parallel to the cry in Revelation 14 and 18 that ‘Babylon is fallen, is fallen’ and ‘has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!’

## The Escape of Edom, Moab and Ammon

Verse 41 tells us that Edom, Moab and the prominent people of Ammon will escape from His hand. As previously stated, in order to understand who these powers might be referring to, we need to understand their relation to ancient Israel before we can understand what may be symbolized by their relation to the church. Edom was the name given to Esau, the brother of Jacob, who later received the name Israel. Moab and Ammon were the descendants of Lot, who were also close kin to Abraham and his children. Thus Edom, Moab and Ammon represent powers that share a common ancestry with Israel, thus what must be symbolized by these references are powers that share a common ancestry with the church. These nations or powers, or a remnant of them, escape the invasion of the king of the north and have a close relation to those faithful in Christianity. It seems possible that these three powers may be a symbol for Judaism, Islam and apostate Christianity, all religious entities in the world that have a common ancestry in ‘Abrahamic religion.’ Each of these powers believe in some portion of the Holy Scriptures and thus

may be predisposed to hearing God’s Word, believing it and escaping the power of the deceiver.

The prophecy of Isaiah 11:10-16 seems to allude to Jesus, the Root of Jesse gathering a remnant of His people from out of all nations where they are scattered, including Egypt and Babylon, and His people subduing Edom, Moab and Ammon to serve him as David also did previously. Isaiah 60 seems to indicate that the loud cry will bring Islamic believers into the faith, while Revelation 18 and Romans 11 seem to indicate that God will bring to faithfulness a remnant of apostate Christianity and a remnant of Judaism, respectively.

Verse 42 states that ‘he will stretch out his hand against the countries, and the land of Egypt shall not escape.’ If Egypt is a symbol for atheism, then it would seem very difficult for an atheist to escape the strong, overmastering delusion mentioned in 2 Thess 2:9-12 where the coming (*parousia*) is according to the working of Satan, with all power, signs and lying wonders. It would be difficult indeed for an atheist to continue in his atheism after seeing a ‘false christ’ showing ‘great signs and wonders to deceive, if possible, even the elect’ (Matt 24:24) coming in the clouds as Redeemer. Without a knowledge of the Word and Christ’s warnings against such delusions, it seems atheists would fall prey to this ‘because they did not receive the love of the truth, that they might be saved.’ Yet God is able to save to the uttermost all those who come to Him through Christ, and God may yet save many professed atheists before the time of Satan’s final deceptions.

Verse 43 tells us, ‘he shall have power over the treasures of gold and silver, and over all the precious things of Egypt.’ When one examines Revelation 13 carefully, it is obvious that the power that ‘causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell’ must have control over the economic powers

of the earth at that time in order to enforce such widespread obeisance to himself. This verse seems to be highlighting the same.

**(NKJ Dan 11:44-45) <sup>44</sup> "But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many. <sup>45</sup> "And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.**

Verse 44 tells us that ‘news’ from the east and the north shall trouble him. If the king of the north is on a campaign, and the land of Egypt has fallen, and the Libyans and Ethiopians are following at his footsteps, then he is currently in Egypt. From Egypt, north and east would be Jerusalem. And the news coming from Jerusalem would be the ‘loud cry’ of the first, second and third angel’s messages. These messages are the very messages that if received will allow people to escape the advances of the king of the north. Who gives these messages and where are they when they give them?? Revelation 14:1 tells us.

(NKJ Rev 14:1) Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred *and* forty-four thousand, having His Father's name written on their foreheads.

First of all, the 144,000 are standing on Mount Zion (a symbolic name for Jerusalem), they have the Father’s name or character written upon their foreheads. The law and character of God has been sealed in their minds and hearts, and they stand as witnesses of God’s end time message. They follow the Lamb wherever He goes, and they have followed Him from the Holy Place, into the Most Holy Place and have fasted to loose the bonds of wickedness, to undo the heavy burdens, to share their bread with the hungry and have broken every yoke. They have

brought the poor to their homes and clothed the naked – therefore their light breaks forth like the morning and the glory of the Lord is their rear guard and they have restored the old waste places and turned their foot away from trampling God’s Sabbath day, and called it a delight (Isa 58:6-14) and are giving the last message of mercy to every nation, kindred, tongue and people. The everlasting gospel is their message, and the commandments of God and His power to deliver men from sin is on their lips. ‘Therefore he (the king of the north) shall go out with great fury to destroy and annihilate many’ issuing the final death decree against commandment keepers.

Verse 45 says that ‘He shall plant the tents of his palace between the seas and glorious holy mountain; yet he shall come to his end, and no one will help him.’ The fact that he is in tents is indicative that he is campaigning in the country he is trying to overthrow. When kings would go to battle against another nation, they would bring symbols of their power and prestige, and this would often include a royal tent. But curiously, the royal tent mentioned here is of Persian origin (*‘appeden*). When Xerxes campaigned against Greece, historians tell us that he took a massive structure with him that was his royal residence during his expedition. The Greeks made an attempt to assassinate Xerxes, but he fled in the night, leaving his royal tent behind. When the Greeks saw the overwhelming size, beauty and majesty of his mobile dwelling they marveled that he would traverse so far from home to take possession of their humble, meager homes and means.

The wealth and opulence of the Persian royal tent became infamous down through history, so that even kings during the middle ages had to have red and gold cloth imported from Baghdad to show their own wealth and importance. This desire to impress and outdo each other perhaps reached its height during a meeting between King Henry VIII of England and King Francis I of France. Each king tried to outshine the other, with dazzling tents and clothes, huge feasts, music, jousting

and games so much so that the meeting is remembered as the ‘Field of the Cloth of Gold.’

The reason this bit of history is pertinent to the discussion of this verse is because the Papacy also wanted to be a ‘king of the kings’ and ‘lord of lords’ during this same time. During the height of Papal power, a symbol of his power and kingly authority was introduced. The umbraculum, or in Italian, ombrellone, or ‘big umbrella.’ It was made of ‘Baldachin’ – a luxurious type of cloth from Baghdad, from which the word is derived. It was made of gold and red cloth, and the umbraculum functioned as a mobile ‘canopy of state.’ It had its beginning as a cloth canopy, but in other cases it is a sturdy, permanent architectural feature. One such example is seen over the high altar at St. Peter’s cathedral in Rome.

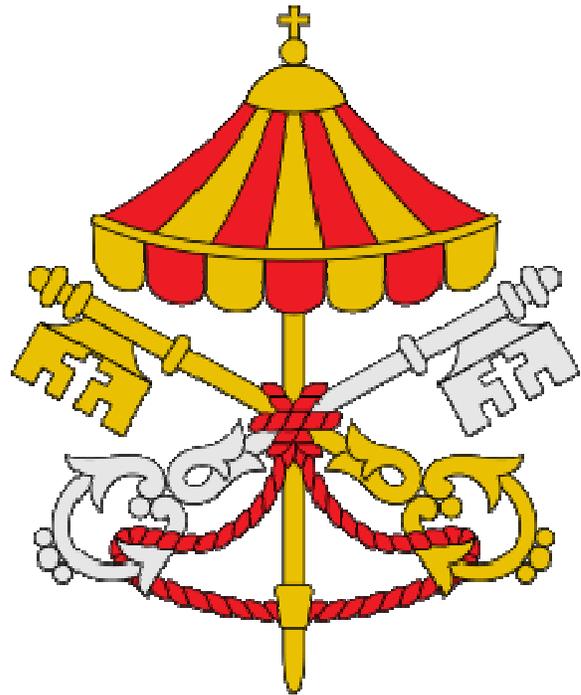


Canopy of state made of Baldachin fabric

The Pope would have attendants who held this royal umbrella over him everywhere he went, and above the Papal see were

canopies of state made from the same red and gold material. This piece of Papal regalia is extremely significant and it symbolizes both the temporal and spiritual authority of the church, which they desire to ‘plant’ over the whole world.

Every basilica (which means ‘royal walkway’) has an umbraculum that remains closed until the pope visits the basilica. Then, the umbrella is opened signifying that royalty has arrived. Much of the Papal regalia has fallen out of use in modern times, but this is still a symbol of the temporal and spiritual authority of the church that she desires to ‘plant’ over the whole world.



The coat of arms during the sede vacante (vacant seat – designates the church's power during an absence of Papal leadership). Notice the bottom end of the umbrella shaped for planting or staking in the ground.



Medal commemorating the 1963 Sede Vacante issued after the death of Pope John XXIII and before the election of Pope Paul VI.

Many interpreters have read verse 45 and concluded that the 'king of the north' is simply 'planting the tents of his royal palace' between the seas of the Mediterranean and the 'Glorious Holy Mountain' preparing for a siege against Jerusalem. While a campaign is certainly intended, the seas are not the seas of the Mediterranean or any other body of water. The seas implied in this verse are symbolic of 'peoples, multitudes, nations and tongues' (Rev 17:15), over which the Papacy wishes to 'plant' his temporal and spiritual dominion. The 'Glorious Holy Mountain' mentioned in this verse, has been interpreted by commentators to signify Jerusalem in the middle east. But we have already seen that this prophecy is referring to the heavenly Mt. Zion, from which the light of the glory of the gospel in the face of Jesus Christ is streaming. The prophecy is not a two-dimensional picture of attack, it is a three-dimensional attack against 'the host of heaven', 'the Prince of the host', 'the place of His sanctuary' and 'the truth' which Daniel 8:10-11 has already made abundantly clear. That the waters are not any local body of water near Jerusalem is also confirmed when comparing Revelation 17:1, 15 which say:

(NKJ Rev 17:1) Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters,

(NKJ Rev 17:15) <sup>15</sup> Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.

Ellen White, in the *Great Controversy* alludes to these facts when she states the following:

“Wycliffe began to write and publish tracts against the friars, not, however, seeking so much to enter into dispute with them as to call the minds of the people to the teachings of the Bible and its Author. He declared that the power of pardon or of excommunication is possessed by the pope in no greater degree than by common priests, and that no man can be truly excommunicated unless he has first brought upon himself the condemnation of God. In no more effectual way could he have undertaken the overthrow of that mammoth fabric of spiritual and temporal dominion which the pope had erected and in which the souls and bodies of millions were held captive.” (Ellen White, *The Great Controversy*, p. 84)

The final battle is over the message that is streaming from the heavenly Mt. Zion, and the Papal power, that is earnestly trying to keep the light of the gospel from reaching the millions of adherents it has deceived and nestled beneath the 'mammoth fabric of spiritual and temporal dominion.' It is the gospel that the Papacy and Satan are seeking to veil from the minds of men and women.

(NKJ 2Co 4:3-4) <sup>3</sup> But even if our gospel is veiled, it is veiled to those who are perishing, <sup>4</sup> whose minds the god of this

age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

(NKJ Isa 25:6-7) <sup>6</sup> And in this mountain  
The LORD of hosts will make for all  
people A feast of choice pieces, A feast of  
wines on the lees, Of fat things full of  
marrow, Of well-refined wines on the lees.  
<sup>7</sup> And He will destroy on this mountain  
The surface of the covering cast over all  
people, And the veil that is spread over all  
nations.

The message that infuriates the king of the North at the end of time will allow many nations to be joined to the LORD. The outpouring of the Spirit of God during the latter rain spoken of in Revelation 18 will bear much fruit to the glory of God and the people of God will arise and shine, because their light has come, and they shall see and become radiant, and their hearts shall swell with joy, 'because the abundance of the sea shall be turned to you, the wealth of the Gentiles shall come to you.' (Isa 60:5).

(NKJ Dan 12:3) <sup>3</sup> Those who are wise  
shall shine Like the brightness of the  
firmament, And those who turn many to  
righteousness Like the stars forever and  
ever.

May the Lord grant His people His character, His righteousness, and His faithfulness to give the loud cry message with boldness at this very hour in earth's history.

Daniel 11:23-30	OT Israel's History	NT Israel's Future
v. 23 “after the league is made with him...” v. 23 “he shall act deceitfully...” v. 23 “for he shall become strong...”	Covenant made with Abram (Gen 17) Pharaoh (Ex 1:8-14, Acts 7:18-19) Israel multiplies in Egypt (Gen 47:27, Deut 26:5)	Blood shed for many (Mt 26:28; Dan 9:27) Roman Emperors begin to deal deceitfully Christianity multiplies within pagan Rome
v. 24 “He shall enter.. into the richest places.” v. 24 “he shall disperse... the riches...” v. 24 “he shall devise... against the strongholds.”	Israel settled in Goshen (Gen 47:5-6) N/A — <i>This we are told OT Israel did not do</i> At first, Israel kept themselves from Egypt's idols & gods	Christianity enter into the richest places (Corinth, Ephesus, Antioch etc...) Christians disperse ‘riches’ (Col 1:27, Eph 3:8) Apostles devise plans against Rome's pagan strongholds beginning in 34 AD thru 394 AD when Paganism ceased to be the state religion.
v. 25 “stir up... against the king of the South.” v. 25 “king of the South... stirred up.”	Moses stands against Pharaoh (Ex 5:1-3) Magicians oppose Moses (Ex 7:11-13; 7:20-22) Pharaoh intensifies Israel's labors (Ex 5:4-19)	Paul takes a stand against Paganism (Acts 17, 19) Paganism appeals to Rome to persecute... Pagan Rome persecutes the church 63-313 AD
v. 26 “Yes, those who eat of the portion of his delicacies shall destroy him...” v. 26 “his army shall be swept away...”	Pharaoh destroys Egypt. Magicians and servants concede. (Ex 8:19-19; 9:11; 10:7; 11:8; 12:33) Pharaoh's army drowns at Red Sea (Ex 14:26-28)	It's the Emperors who destroy Paganism. From Constantine I to Theodosius I, it is Paganism's <i>Pontifex Maximus</i> who bites the hand that feeds him. Rome is drowned by the invading hordes.
v. 27 “Both these kings' hearts... bent on evil... speak[ing] lies at the same table...”	N/A — <i>This detail applies only to NT Israel's battle with Roman Paganism</i>	Now fallen NT Israel and Paganism both court the Emperor's favor against their opponent
v. 28 “returning to his land with great riches...” v. 28 “heart.. moved against the holy covenant.”	Israel plundered the Egyptians (Ex 12:35-36) Returning to Canaan, broke covenant (Ex 34)	The church, corrupted by a thirst for power, now begins to move into open apostasy
v. 29 “He shall return and go toward the south” v. 29 “shall not be like the former of the latter.” v. 30 “For ships from Kittim come against him.”	As the armies of Nebuchadnezzar continued to come against Judah, the people of Judah determined to seek refuge in Egypt, even though God had told them never to return there. Rather than return with a whole heart to fidelity to the worship of the true God, they returned to paganism, offering cakes and incense to the ‘queen of heaven’ for protection, but God sent the armies of Babylon to take them captive.	These ‘ships from Kittim’ represent the armies of the Gothic tribes that flooded the Roman Empire (Huns, Ostrogoths, Vandals, Visigoths and others). These attacks against Rome caused the half-converted to desire to return to the paganism of the past, a return in heart to the idolatry of the ‘king of the south’ so recently vanquished. God then allowed His church to be taken captive by spiritual Babylon (Papacy).