

THE GREAT CONTROVERSY VIEW: WHY MICHAEL STANDS UP IN DANIEL 12:1-2:

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Position: The Great Controversy View

The king of the North in Daniel 11:40a is the Papacy. However, in Daniel 11:40b, the king of the North is not *just* the Papacy. Instead the KON is Satan himself acting as Christ. He is the “lead actor” with the Papacy and Apostate Protestantism playing “supporting” roles (Dragon, Beast, False Prophet). The deadly wound is healed when this threefold union occurs, not before, and this is why the KON so effectively sweeps the entire world with little to no resistance. All the world *then* wonders after the beast. Currently, the supporting roles of Beast and False Prophet are in full swing, but 40b does not occur until the lead actor shows up.

The king of the South in 40a is Atheism. However, post 1798, the king of the South becomes Atheism as “lead actor” with supporting roles from all other anti-Bible (anti-two witnesses) philosophies and entities. This would include the new age, agnosticism, Islam, secularism, and eastern religions. Hence, the only way Atheism, Islam and all other world religions, Humanism, Secularism and Agnosticism are defeated is by the miraculous appearing of the king of the North. In other words, *literally speaking, it will take a miracle* to unite the whole world. Daniel 11:40-45 is a description of this “miracle.” A more diabolic scheme will unfold as to the true identity of both kings of north and south in section L.

Edom, Ammon, and the Children of Moab are those who, though not part of the remnant, see the miracle as a deception and come out of Babylon to join the Remnant. This view what I call *The Great Controversy View* holds that the entire world is not merely two groups, is included under titles of KON and KOS and that Satan is the lead actor winning over anti-bible, anti-religious entities to a counterfeit Christianity. This view reflects a complete picture of what is already written in the Great Controversy.

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Introduction: Concerns with Approach to Daniel 11

It is no secret that Daniel 11 is one of the most difficult chapters in the Bible. As Seventh-day Adventist, we agree with little divergence on the first 10 chapters of Daniel. But Daniel 11 is altogether a different matter. There is little agreement among the best of scholars.¹ Each view is often treated with disdain and contempt by those holding a differing view. How do the same set of “interpretive principles” heralded by those of us who seek to exegete this chapter faithfully, principles we all claim that if faithfully followed will lead to a united conclusion, end up leading to so many different ones? Why such confusion?

The Bible tells us that the book of Daniel was designed to be understood in the last days.² That is a promise to God’s people. *It is not a promise to God’s scholars.* It is a promise to God’s people. My concern is that in our attempt to gather evidence to prove our positions, we have complicated the chapter, and made it appear that without understanding chiastic structures, Hebrew, or Aramaic, it is impossible to understand this chapter. Of course, I am not speaking against biblical languages or chiastic structures. However, inadvertently, we run the risk of giving the impression that one must have tools and training not available to the average layperson in order to rightly understand this chapter. How discouraged the laity must be when they see that not even the scholars can agree? We may be complicating a matter which God designed should be understood with as much clarity as the rest of the book of Daniel.

I believe that the simplest explanation is often the clearest. As teachers, scholars, pastors, our job is to take the complex and simplify it for those God has called us to feed with the Word. Our skill set should enable Daniel 11 to be preached in our evangelistic series with as much confidence and simplicity as Daniel 2, 7, 8, or 9. Granted, Daniel 11 is obviously more complex, but not so complex that it cannot be understood by the person sitting in the pews.

In this paper, I will use what is available to most laypeople, the Bible, the Spirit of Prophecy and simple interpretive rules, easy to be understood. I apologize in advance if any might be offended at this simple approach to a truly complex chapter.

A. Principles of Interpretation Used

¹ The *Seventh-day Adventist Bible Commentary* declines to speak decisively on this passage. In verse after verse the reader is presented with tentative speculation (“Some see specific reference here . . .”) or alternative and mutually contradictory views (“Others suggest . . .”).³⁰ The editors suggest two possible interpretations of verse 40: that the “king of the north” is Turkey, and that the “king of the north” is the papacy.³¹ No comment is offered on vs. 41-44, and the comment on vs. 45 consists primarily of a warning from James White to be cautious in offering interpretations of unfulfilled prophecy. *Journal of the Adventist Theological Society*, 7/1 (Spring 1996): 120-140. Article copyright © 1996 by Donn W. Leatherman.

² But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. Daniel 12:4

Historicism: I adhere to the principles of historicism, the understanding that prophecy unfolds throughout history in a continuous stream.

Repeat and Enlarge: This interpretive tool suggests that the book of Daniel operates on a pattern that repeats and enlarges. For example, the same powers found in Daniel 2 are present in Daniel 7. By this method, I will demonstrate that Daniel 11 is simply Daniel 2 amplified, while Daniel 2 is Daniel 11 simplified.

Typology: Typology (not to be confused with allegory, an arbitrary and unverifiable assigning of meaning to certain symbols, signs, etc.) suggests that certain events typify, or provide insight into events yet to occur, or that have occurred already. I will utilize this principle to demonstrate that the history of literal Babylon and Egypt is key to understanding the prophetic significance of the king of the North and South in Daniel 11:40-45.

Transition Points: I will seek to demonstrate that Daniel 2, 7, 8, 9, and 11 contain transition points that parallel one another. In understanding these transition point, we will be better able to determine where certain powers pick up or drop off in Daniel 11.

The Testimony of Scriptures of the Spirit of Prophecy: Any position that is true in the Scriptures will be able to be demonstrated from other portions of the Scripture. For example, even though the main text for the 2300-day prophecy is found in Daniel 8:14, there are other scriptures, Daniel 7, Leviticus 16, 23, Revelation 14:6 that corroborate the testimony of Daniel 8:14. Any given truth in the scripture can be demonstrated from multiple angles. This is true with every one of our doctrines.

B. The Name Michael: A Key to Daniel 11:40-45.

The key to understanding Daniel 11:40-45 is in the name Michael. It is interesting to note that the name Michael is not used in the Old Testament until we get to the book of Daniel. Even more specifically, the name is introduced in Daniel 10:13-14, 21 right before the prophecy of Daniel 11. “But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.” It is repeated again immediately after Daniel 11. “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

These are the only two places in all of the Old Testament that the name Michael is used. This is significant. Why is this name only mentioned in connection with the prophecy of Daniel 11? What is of even greater significance is that the name Michael is only mentioned twice in the New Testament. Revelation 12:7 tells us, “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.” The name Michael is the name used in connection with Christ’s war against Satan in heaven. It is also used in Jude 9, regarding the resurrection of Moses. “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” The significance to the events of Daniel 11:40-12:2 cannot be missed. Jesus will return to resurrect all who are found “written in the book.”

So why is the name Michael used here in connection with the prophecy of Daniel 11? The name Michael means the one “who is as God.”³ In heaven Lucifer desired his position. “I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:14. This is what caused the battle between Michael and Satan. Regarding this, the Bible tells us, “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, *in the sides of the north.*” V13. It is interesting to note the chronological appearance of the *name of Michael* have to do with events that occurred before our world was created, and events that occur at the very end of time. Daniel 11 then will highlight the showdown between the One Who Is As God, and the one who said, I will be like God.

C. Repeat and Enlarge

The second chapter of Daniel portrays 4 world powers. These powers are Babylon, Medo-Persia, Greece, and Rome represented by an image whose head is of gold, chest and arms, silver, belly and thighs, bronze, and legs of iron and feet of iron and clay. The feet of iron clay represent the history of divide Europe and specifically the mingling or lack thereof of church and state down to our very day.⁴ The prophecy of Daniel 2 tells us that a stone destroys the image after it is cut out “without hands.” This stone symbolizes the end of the kingdoms of this world through the event of Christ’s second coming.

The smiting of the image on its feet is synonymous with Daniel 12:1-2. When Michael stands up, the kingdoms of the world are about to be destroyed.⁵ While Daniel 2 tells us in symbolic language that Jesus will come again, it does not tell what the image did to incur the wrath of God. In other words, we do not know what actions occur in the time of the toes of iron and clay that leads to Michael standing up. However, when we get to Daniel 7, we see that the prophecy is repeated using different symbols. This time beasts are used to represent the same four powers, Babylon, Medo-Persia, Greece, and Rome. The ten horns coming out of the fourth beast correspond to the iron within the feet, while the little horn that rises among the ten horns corresponds to the clay that is introduced within the feet of iron.⁶

³ מִיכָאֵל *mîykâ'ê*, From [H4310](#) and (the prefixed derivation from) [H3588](#) and [H410](#); *who (is) like God?; Mikael.*

⁴ The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves (MS 63, Ellen White, 1899).

⁵ I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the other; also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. { Christian Experiences and Teachings Ellen White, p 100.2 }

⁶ Clay is a symbol of a people who profess to be molded by God. “But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.” Isaiah 64:8.

After surveying the work of the little horn in Daniel 7, we begin to understand why this could lead to Michael standing up. The little horn speaks “*great* words against the most High,” wears out “the saints of the most High,” and thinks “to change times and laws: and they shall be given into his hand until a time and times and the dividing of time (Daniel 7:25).” Yet despite these cruel acts, Michael is not led to stand up. What worse could possible happen to lead Michael to stand?

In Daniel 8, Babylon has fallen off the scene. The vision there begins with the Medes-and Persians symbolized by a ram (v3-4,20) who is soon confronted by a he-goat symbolizing Greece (v.5-6,21). The he-goat defeats the ram, and soon after, its notable horn is broken, and in its place arises four horns. “Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.” Daniel 8:8. These four horns rise up toward the four winds of heaven, or north, south, east and west. Daniel 11 will repeat this history but focus in on only two of these kings, the kings of the north and south. We are told that out of one of these directions, a little horn would rise. “And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.” (v9).

The little horn in Daniel 8 is the same as in Daniel 7 with the exception that in Daniel 8 the little horn is a joint symbol for both Pagan Rome and Papal Rome, the emphasis being on papal Rome. Through studying the little horn of Daniel 8, we get even *more detail* as to what the feet of clay and iron do to incur the wrath of God. This clay/iron of Daniel 2, this little horn of Daniel 7 which thinks to change times and laws, we find in Daniel 8 also casts down the sanctuary⁷ adding to its formidable list of crimes. Daniel 11:40-45 is the most detailed treatment of the acts of the same iron/clay, little horn powers of Daniel 2,7,8. The reason Michael stands up in Daniel 12:1 is because what occurs in Daniel 11:40-45 surpasses the wicked acts of the little horn in during its 1260-year reign.

They key point here is that from Daniel 2 to Daniel 11, *there is nothing new, only more detail*. If Daniel 2 is the skeleton, Daniel 7 is the muscle, Daniel 8 and 9 are skin, and Daniel 11, hairs and fine details. But it is all one prophecy. It repeats and enlarges.⁸

D. Spiritual or Literal? Why God Locked the Book of Daniel Until 1798

The book of Daniel was sealed up until “the time of the end,” specifically 1798. Why did God keep this book closed until that time? The answer to this question also answers why Daniel 11:23 onward must be interpreted spiritually. When the seventy-week prophecy was unfolding, few were prepared for its fulfilment. The seventy-week prophecy demonstrated a new principle which seemed to reveal that in Bible prophecy a day equals a year. Yet, the early church could not be sure whether this was a principle, or a one-time special prophecy given by

⁷ And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Daniel 8:10-12.

⁸ See Abstract, Dr. James Z. Said, Identities and Roles in Daniel 11:40, Daniel Conference October, 2018, Berrien Springs, MI, Tidings from the East and the North (The Everlasting Gospel of the Three Angels' Messages in Daniel 11), Pastor Pat Milligan, Revised April, 2016, <http://www.daniel11prophecy.com/conference-papers.html>

God. It would not be until the second time prophecy of Daniel, the 1,260 days, that the year day principle would be confirmed.

When the day for a year theory was confirmed as a prophetic principle, then and only then did God allow the book of Daniel to be unsealed. The confirmation of this principle led to other important discoveries as “knowledge” began to “be increased” (Daniel 12:4) as God had promised. Then it was confirmed that the “holy city” that was to be treaded underfoot for 42 months (Revelation 11:2) could not be the city of Jerusalem, but the church of God after the cross. And if Jerusalem *in prophecy after the cross* was spiritual then, that also meant that its enemy, Babylon, *in prophecy after the cross* would not be modern day Iraq, but a spiritual and global power. This in turn led to a confirmation that other cities and places mentioned *in prophecy, after the cross, could not* be literal but symbolic. Gog and Magog (Revelation 20), Egypt and Sodom, (Revelation 11), the river Euphrates (Revelation 16), the wilderness (Revelation 12, 17), Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicia, (Revelation 1-3) were confirmed beyond doubt to be symbolic. Armed with this understanding that in prophecy, after the cross, cities and places were to be unanimously understood as symbolic and not literal, post 1798 expositors would grow in their understanding and be led to embrace the three angel’s messages and the 2300-day prophecy.

Had God’s true church during the Dark Ages try to settle their understanding of Daniel 11, they would have naturally come to a Preterist understanding which follows a literal interpretation, and concludes that Antiochus was the fulfilment of the little horn, and that the king of the north coming to his end in verse 45 was fulfilled when “Julius was assassinated in Rome by those closest to him. This brings us to the rule of Augustus Caesar who was the Roman Emperor at the birth of Jesus the Messiah (Luke 2:1).”⁹

Uriah Smith rightly interpreted Daniel 11:14, “the breakers of thy people” to be Rome. However, in order to do this, he had to divert from a literal reading of the text and also had to divert from history. Commentators and scholars near unanimously held that verse 14 was represented a rogue band of Jews during the Grecian Empire, not the rise of Rome as Uriah correctly held.¹⁰ They also held that the “prince of the covenant” in verse 21, was Onias¹¹, not Jesus as Smith correctly held. Again, in order to arrive at Rome in verse 14, and Jesus in verse 21, one *must* approach Daniel 11 as being an expansion of Daniel 2,7, and 8. One must also abandon a “literal” and purely historical reading of the text, for there is no good reason to bypass rebellious Jews and Onias III in favor of Rome and Jesus except one understand that the key phrases, “breakers of thy people” and “prince of the covenant” connect with other portions of

⁹ http://www.forerunner.com/daniel/X0009_Interpretation_of_Da.html

¹⁰ “*also the children of the violent among thy people shall lift themselves up to establish (the) vision; but they shall be overthrown*” The allusion is apparently to a faction among the Jews, who, for the purpose of fulfilling certain prophecies, took the part of Antiochus against Ptolemy, but were unsuccessful.” Cambridge Bible For Schools and Colleges, John Perowne, See comments on Daniel 11:14, Cambridge, 1891. See also Barnes, Ellicott, Benson, Pulpit Commentary, Gill, Jaimeson, Fausset and Brown, who all agree.

¹¹ “**The prince of the covenant**, i.e. the high priest with his place and honour, for he put out Onias, and set up in his stead Jason his brother, ambitious of that honour. Thus he opposed the people and worship of God with the same stratagems as he did the king of Egypt.” Matthew Pooles Commentary, Matthew Poole, See comments on Daniel 11:22, Robert Carter and Brothers, 1853. See also Barnes, Ellicott, Benson, Pulpit, Gill, Jaimeson, Fausset and Brown who agree that Onias or

Daniel in which Rome “breaks” and “bruises,” (Daniel 2:40, 7:23) and Jesus is the “great prince,” who was to “confirm the covenant” (Daniel 9:27). A consistent literalistic view as some Adventists interpreters are calling for will, upon closer examination, demand that verses 14, and 21 exclude Rome, and Jesus respectively. The result would be to see Daniel 11:40-45 being completely fulfilled by the time of Jesus first advent for most commentators who *truly* follow a literal reading of the text, Daniel 11:40’s “time of the end” is a reference to “The end of Antiochus!” meaning his death in 166 BC.¹² As another put it, “The Vulgate agrees with the Massoretic text. **At the time of the end.** This refers to the same "time of the end" as that in ver. 35; that is to say, not the end of the world, but the end of this distress.”¹³ Such an approach to Daniel is would begin to flood our Adventist writings with articles like these.¹⁴

If we follow a literalistic reading of Daniel 11, then only way to get to 1798 in Daniel 11:40 is to, like Futurists, insert huge “time gaps” into the chapter to bring us down to 1798 and beyond *since there is no mention of the 70 week, or 1260 prophecy in Daniel 11*. In fact, the only way to come to 1798 in Daniel 11 is to understand that Daniel 11 is an amplification of Daniel 2,7,8,9 and thus must be understood symbolically, particular after the death of Christ in verse 22. Since verse 22 represents the death of Christ, and since Daniel 11 is a prophecy, all powers and kingdoms mentioned after verse 23 *must be spiritually understood*.

If Adventists choose to interpret Daniel 11 literally then Preterists have the most straightforward interpretation. Though it is the wrong interpretation, “it fits.”¹⁵ Yet, “it fits,” is not a safe-criteria. Uriah Smith’s understanding of Daniel 11 in which he *began* to bring the prophecy out of a preterist view was the beginning of “knowledge” being increased. That increase of knowledge continues to the end of time. It continues until Daniel 11 is fully understood. What Smith began, we must take to its full completion.

I believe one of the greatest contributors to helping Gods people increase knowledge is Louis F. Were’s work, *The Certainty of the Third Angel’s Message*, which demonstrated a consistent hermeneutic which laid out how to understand spiritual verses literal things. It warned of the popular evangelical error of literalizing that prophetic symbols such as Jerusalem, the Temple, the river Euphrates, etc. It took what Smith started in understanding verses 14, and 21, and brought those principles to their logical conclusion. While Were may have been antagonistic to Smith’s views,¹⁶ nonetheless, they were both on the right track, one finishing what the other had started.

E. Transition Points

¹² Cambridge Bible For Schools and Colleges, John Perowne, See comments on Daniel 11:40, Cambridge, 1891. See also Barnes, Ellicott, Benson, Pulpit Commentary, Gill, Jaimeson, Fausset and Brown, who all agree.

¹³ Pulpit Commentary on Daniel 11:40.

¹⁴ <https://atoday.org/desmond-ford-the-fourth-danielic-kingdom-isnt-necessarily-rome/>, <https://atoday.org/why-the-little-horn-of-daniel-8-must-be-antiochus-epiphanes/>

¹⁵ <http://www.forerunner.com/daniel/X0009 Interpretation of Da.html>

¹⁶ See David Thiele’s “A Critique of Louis F. Were's Objections to Smith's Position on the Eastern Question” <http://www.daniel11prophecy.com/conference-papers.html>

Daniel 2 contains several transition points. Those transition points are the changes from one kingdom to another. There is no information given between these transition points. We are merely told in rapid succession that one kingdom will arise after another. As we understand the principle of repeat and enlarge, we will see that the transition points present in Daniel 2 carry through to Daniel 7, 8, and 11 as well. For example, in Daniel 2, Rome is represented by the “legs of iron” (Daniel 2:33) that “breaketh in pieces” (v.40). In Daniel 7, Rome is the fourth beast with the great “iron teeth” that “brake in pieces” and “stamped the residue with its feet (Daniel 7:7). In Daniel 8, the little horn, a dual symbol of Rome and the Papacy is said to “cast down *some* of the host and of the stars to the ground, and stamped upon them.” In Daniel 11, we have generally held that Rome begins in verse 14 and for good reason. “And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.” The phrase “robbers of thy people” has the marginal reading of “the breakers of the people.”¹⁷ Hence we know that all the history in verse 14 and prior must cover the kingdom of Greece. We also know that all the history from verse 14 onward must cover Rome until we can find the next transition point. That next transition point must introduce us to the papacy if we are consistent.

Daniel 11:14 onward carries us down to the crucifixion of Christ in verse 22. “And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.” Note that Christ, is “broken.”¹⁸ This corresponds with the breaking power of Rome in Daniel 2, 7, and 8.

Another important transition point to consider, one well laid out by Louis F. Were, is that the incarnation and death of Christ ushered in a change from the literal application to the spiritual.¹⁹ With this in mind, from the death of Christ in verse 22, we should understand that we

¹⁷ "A new power is now introduced – ‘the robbers of thy people;’ literally, says Bishop Newton, ‘the breakers of thy people.’ Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations even to the end of time" (Daniel and the Revelation, p. 256.1).

¹⁸ "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 1 Corinthians 11:24-25.

¹⁹ In the days of literal Israel things were on a literal, local, national basis. The dispensation of the literal and national ended when Jesus came literally and visibly to the literal Jews in the literal land of Israel. His death on Calvary terminated the typical sacrificial services. This was shown when "the veil of the temple was rent in twain from the top to the bottom." Matt. 27:50, 51. The literal things-priests, offerings, temple, city, nation, land, promises and prophecies, etc.-which went with the literal sacrifices, the New Testament writers apply in a "double" or world-wide, spiritual application in connection with spiritual Israel. He who studies diligently into the Scriptures will notice that the laws of Repetition, the First and the Last, Type and Antitype, etc., are frequently used by the prophets. One thing is common to these laws- the enlargement of the first mention. The "double" application comprehends so much more than the original word, phrase, or sentence. The first occasion represents the local and literal pertaining to some historical incident; the repetition, or the antitype, represents the world-wide which is applied to the realms of the kingdom of Christ and the enemies of His church. The Certainty of the Third Angel's Message, Louis F. Were, p.106

are now dealing with the spiritual applications. In other word, the kingdoms mentioned from here on out are no longer important because of geography, but rather, they are important because of the relationship to or against the gospel, or as it relates to “spiritual Israel.”²⁰ This does not negate the fact that literal territories are mentioned. Rather, we should understand that the literal location is no longer the highlight after verse 23.²¹

Uriah Smith taught that verse 23 now looped back to the beginning of the literal Roman Empire to describe its rise into power. “And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.”²² Daniel 11:23.

However, study verse 23 carefully. I have not personally found a good reason to suggest that, though the rise of Rome is described in verse 14 and carries us down to the time of Christ's crucifixion in 31 A.D. in verse 22, verse 23 takes us back again to 168 B.C. to describe Rome beginning to come into power through a league with the Jews. This breaks the forward flow of Daniel 11.

If instead, we continue to move forward in time, which would be the natural thing to do unless some good reason could be given to do otherwise, this must be a new power introduced in verse 23, that of “spiritual Rome.”²³ It would be a power that starts out "small" but

²⁰ Therefore, our primary concern with the kings of the north and south from here on out will have little to do with geographical location. Geographical locations are now used only to reflect the spiritual influence of that power on a global scale. For example, the United States of America is symbolic of Protestantism worldwide; France at the time of the end (king of the south) becomes linked with atheism worldwide; Rome is the symbol for the papacy's worldwide influence, and Jerusalem is the symbol of God's people worldwide. Their literal locations mean little in the prophecies from here onward. *The Coming King of the North*, Ivor Myers, p.74, 2018.

²¹ What about “king of the south” and “king of the north”? In antiquity Judea was located midway between Syria and Egypt. That’s why Syria was North (it was north of Judea) and Egypt was South (it was south of Judea). But Syria ceased to be an independent nation in 63 BC when Pompey the Great made it a Roman province; Egypt ceased to be an independent nation in 31 BC when Rome became an Empire (after that it was the private real estate holding of the emperor); Judea ceased to be an independent nation in AD 6 when it became a Roman province; and Jerusalem was demolished in AD 70. When rebuilt it was called Aelia Capitolina, such that for many years there was no Jerusalem. If North and South are defined by relationships among powers that disappear from the prophecy, there is no basis for suggesting that the relationships themselves remain. In *Daniel 11:40-45, Who Is the King of the South?*, Frank W. Hardy, PhD, Daniel 11 Abstract, 2018.
<http://www.daniel11prophecy.com/conference-papers.html>

²² “*Having taken us down through the secular events of the empire to the end of the seventy weeks, the prophet, in verse 23, takes us back to the time when the Romans became directly connected with the people of God by the Jewish league, B.C.161: from which point we are then taken down in a direct line of events to the final triumph of the church, and the setting up of God's everlasting kingdom. The Jews, being grievously oppressed by the Syrian kings, sent an ambassador to Rome, to solicit the aid of the Romans, and to join themselves in "a league of amity and confederacy with them." 1 Mac.8; Prideaux, II, 234; Josephus's Antiquities, book 12, chap.10, sec.6. The Romans listened to the request of the Jews, and granted them a decree, couched in these words..." (Smith. 1897. Daniel and Revelation, p. 271). (Emphasis mine.)*

²³ **Daniel 11:23-24** After the crucifixion of Jesus (Dan 11:22b), the linear arrow of time continued into a new era of conflict. Constantine I (306-337) emerged as the first Christian Roman emperor. With the Edict of Milan in 313, the Diocletian ten-year era of Christian persecution ended (Rev 2:10). Christians, as well as all other religions, were allowed to follow their faith without persecution, penalty, confiscation of property, or the threat of death.

becomes strong sometime after the Roman empire. Obviously, our principles of repeat and enlarge, as well as following our transition points, this power must be none other than the “little” horn of Daniel 8, and 7 Notice this striking parallel in the previous chapters of Daniel regarding the growth of this power.

Verse 23 points us to the rise of papal Rome, not Pagan Rome as Uriah Smith taught. The “league” here described then is not the Jewish League which occurred in 161 BC as Smith suggested, but rather the “league” made between church and state by the emperor Constantine.²⁴ This of course laid the groundwork for the little horns rise to power.

The events then described in the following verses (23 to verse 29) appear to describe the political nature and conquests of the little horn, while verses 30 to 40 describe the spiritual conquests of the little horn. This is fitting because the papacy was both a religious and political entity.

Daniel 11:40 then introduces us to the deadly wound of the king of the north in 1798. It is the final “transition point” that prepares us for what comes next in verses 40b-45. Note this carefully. Daniel 11 begins with the Medo-Persian empire (v1-2) and takes us through to the crucifixion of Christ in verse 22. This in fact covers the 70-week prophecy time period which began during the Medo-Persian Empire and culminated in the Roman empire, the empire which “broke and bruised” the Messiah. Verse 23 transition us to the little horn and will cover its political and spiritual path to power which would last for 1260 years culminating in Daniel 11:40 (1798). Daniel 11:40 onward will involve events that culminate with the closing of the 2300-day prophecy and the time of trouble. Daniel 11 is in reality, a summation of all the time prophecies of Daniel juiced into one chapter.

F. The Prophetic History of Daniel 1-6 Unlocks the Historical Prophecy of Daniel 11:40-45

As stated earlier, the book of Daniel works on the principle of repeat and enlarge. This is crucial to our understanding of Daniel 11:40 through Daniel 12:2. Note the text.

And at the time of the end shall the king of the South push at him: and the king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt

Constantine saw the erosion of his empire hastened by clashing ideologies between paganism and Christianity. As a political maneuver to strengthen his power base by bringing unity to these opposing systems of worship, on March 7, 321 the nominally Christian emperor legally decreed his imperial Sunday law, mandating rest on the venerable day of the sun, a pagan holiday.” Said, Daniel 11 Abstract, 2018, <http://www.daniel11prophecy.com/conference-papers.html>

²⁴ "There were many Christians scattered throughout the empire who refused to fight under the banner of paganism. With these Constantine *made a league*. The story of his conversion is variously told, and perhaps the details are unimportant. The fact remains that he acknowledged the God of the Christians, proclaimed himself a follower of Christ, and immediately Christians from all over the empire flocked into his army, devout followers of the general who now fought in the name of Christianity" (1901, Stephen N. Haskell, *The Story of Daniel the Prophet*, p. 224.3).

shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" (Daniel 11:40-45, KJV).

In simple terms, here is what these verses describe. At the time of the end, the king of the South pushes against the king of the North. Since we have already concluded that the time of the end was 1798, then we need not look very far to see the fulfillment of this verse. The two prophetic powers warring in the years leading up to 1798 were atheism and the Papacy. Atheism is described in Revelation 11 as the beast that ascended out of the bottomless pit. This beast, or power, was described as "spiritually" Egypt (Revelation 11:8). Egypt was not only the nation known to deny the true God (representing atheism)²⁵, but it was also a nation that worshipped multiple gods.²⁶ This will be important in understanding the identity of the king of the South post 1798. It was this power that helped produced the deadly wound against the papacy in 1798 through the French Revolution.²⁷

However, we are told in verse 40 that the king of the North pushes back against the king of the South and overwhelms him.²⁸ Once this happens, the king of the North turns his attention to the "glorious holy land" and also sweeps through the countries of the earth. But at

²⁵ "The great city" in whose streets the witnesses are slain, and where their dead bodies lie, is "spiritually" Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. "The great city" is also compared, "spiritually," to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture. { The Great Controversy, Ellen White, p. 269.2 }

²⁶ For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. Exodus 12:12.

²⁷ Rome had misrepresented the character of God, and now men rejected both the Bible and its Author. In the reaction, Voltaire and his associates cast aside God's Word altogether and spread infidelity. Rome had ground down the people under her iron heel; and now the masses cast off all restraint. Enraged, they rejected truth and falsehood together. { The Great Controversy, Ellen White, p. 282.1 }

²⁸ Price acknowledges two possible scenarios: one in which there are two major actors (the "king of the north" and the "king of the south") and another in which there are three major actors, with the third person pronouns of verses 40 to 45 refer to some other entity. The differences between these interpretations Price holds to be slight, since "both views agree in saying that the main world power dealt with here is the Roman papacy, . . ." *Journal of the Adventist Theological Society*, 7/1 (Spring 1996): 120-140. Article copyright © 1996 by Donn W. Leatherman.

some point "tidings" trouble him and leads him to put forth a decree of death, to "do away with many." However, his attempt is stopped short by Michael standing up in Daniel 12:1.

The first critical point is this: the final king of the North in Daniel 11 goes forth to destroy many just before Michael stands up in Daniel 12:1. Revelation identifies this persecuting power as spiritual Babylon.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (Revelation 18:2-3, KJV).

We have already identified the final king of the South as "spiritually" Egypt. The **final king of the North** in Daniel 11 is the king of spiritual Babylon. It is noteworthy that the **first king of the North** in the book of Daniel was the king of *literal Babylon*. Notice how Nebuchadnezzar is described in the book of Ezekiel.

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

Now, note the almost identical description of the final king of the North in Daniel 11:40: "And at the time of the end shall the king of the South push at him: and the king of the North shall come against him like a whirlwind, *with chariots, and with horsemen, and with many ships*; and he shall enter into the countries, and shall overflow and pass over" (KJV).

Literal Babylon and its actions, we will see, provide us with a template for the actions of spiritual Babylon described in the crucial verses of Daniel 11:40-45. Amazingly, the history of literal Babylon's ascent to power involved the routing of their rival, the kingdom of literal Egypt. The conflict between ancient Babylon (North) and Egypt (South) is described by the prophet Jeremiah. He chronicles how Egypt first "pushed" at Babylon. "Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem" (Jeremiah 37:5, KJV).

Egypt came to the assistance of besieged Jerusalem and for a time dissuaded Babylon. However, note how the text continues: "Then came the word of the LORD unto the prophet Jeremiah, saying, Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire" (Jeremiah 37:6-8). Babylon would return and defeat Egypt.²⁹ (See Jeremiah 46:1-2, 13, Ezekiel 30:19-21, 2 Kings 24:7).

It was only after that victory that Babylon entered "the glorious land" of Jerusalem to assault Israel.³⁰ Many countries were overthrown to establish Babylon's dominion. This history is repeated in Daniel 11:40-41. This is important to understand.

²⁹ "Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD. Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon" (Ezekiel 30:19-21, KJV).

³⁰ And when, shortly after this, Nebuchadnezzar, the son of Nabopolassar, conquered Necho of Egypt, at Carchemish by the Euphrates, drove him back to Egypt, and took possession of all his territories, even up to the

As literal Babylon came into prominence after defeating Egypt in 605 B.C. (The Battle of Carchemish), so the final spiritual Babylon, the king of the North will come into its final authority after it overthrows, against the spiritual king of the South, spiritual Egypt. Once this occurs, the king of the North will similarly enter the "glorious land," or "spiritual Israel," the Remnant.

In Daniel, chapter 1, we have Nebuchadnezzar, the king of Babylon, the king of the North, having just overpowered Egypt, the king of the South, entering the glorious land and taking the Jews captive. Once this occurs, the king of the North seeks to enforce the "wine of Babylon" upon the Israelites. (See Daniel 1).

They refuse, however, to drink the "wine" of the kingdom of Babylon, a clear parallel to the end-time king of the North's encounter with God's end-time people who will refuse to drink of the symbolic wine of spiritual Babylon. Notice the pattern:

Literal	Symbolic
1. Egypt comes against Babylon	KOS inflicts deadly wound against KON
2. Babylon defeats Egypt	KON heals/ defeats KOS
3. Babylon turns attention to Israel	KON turns attention to the Remnant
4. King enforces the wine of Babylon	KON seeks to enforce wine of Babylon

In Daniel 2, Nebuchadnezzar receives "troubling news," just as the final king of the North receives tidings from the north and east. "But tidings out of the east and out of the north shall trouble him" (Daniel 11:44 a, KJV). What was the troubling news Nebuchadnezzar received? It came from Daniel, and it was regarding the coming fall of his kingdom. He was told that another nation would overthrow it. That nation was the Medo-Persian empire, led by Cyrus. The Medes were north of Babylon while the Persians were east of Babylon. Tidings regarding the north and the east spelled doom for the Babylonian kingdom. Note how the fall of Babylon is described: "For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain" (Jeremiah 50:9, KJV).

Cyrus is described as coming from the east. "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow... Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isaiah 41:2, 46:11, KJV). He is called God's "shepherd" who would open the gates to set the captives free to go back to Jerusalem.³¹ See (Isaiah 44:27-45:3, KJV).

River of Egypt itself, Babylon secured the decidedly predominant power over all. {March 15, 1898 Alonzo T. Jones, Advent Review and Sabbath Herald. 172.7}

³¹ In the prophecy of chapters 10-12 of Daniel eight kings, commencing with Cyrus, are said to "stand up"- the eighth being Jesus commencing His reign in His eternal kingdom. See Dan. 12:1. Thus we have Cyrus at the

Cyrus, then, was not just a king of the North also, but was a type of Christ. Does this make Christ a King of the North then? Remember how the vision of Daniel 2 ends with a stone representing Christ setting up a kingdom that becomes a "great mountain." (Daniel 2:44-45, KJV). That great mountain is Mount Zion, specifically described in Psalm 48:1-8 this way: "Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, *on the sides of the north*, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; **they were troubled**, and hasted away. **Fear took hold upon them there**, and pain, as of a woman in travail. Thou breakest the ships of Tarshish **with an east wind**. As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: **God will establish it forever.**" Christ is the true King of the North. And news of His coming (Daniel 12:1-2) is the news that troubles this counterfeit king of the North in Daniel 11:40-45.

Daniel 3 introduces us to Babylon's reaction to hearing this troubling news. Nebuchadnezzar, fearing that his kingdom will fall, sets up an image made entirely of gold symbolizing that he was not just the head, but the whole body, and that his kingdom would last forever, in defiance to the word of God.

A similar event is described in the book of Revelation 13:14-15, where an image is set up and all commanded to bow before it. The setting up of the image is synonymous with the end time king of the North planting the tabernacle of his palace "between the seas in the glorious holy mountain." Nebuchadnezzar seeking to destroy those who will not worship the image parallels Daniel 11:44b: "therefore he shall go forth **with great fury to destroy**, and utterly to make away many" just as "Nebuchadnezzar in **his rage and fury** commanded to bring Shadrach, Meshach, and Abednego" to be cast into the fiery furnace. (Daniel 3:13, KJV).

In Daniel 4, we have the sins of the king of Babylon reaching unto heaven (remember the tree). In like manner, when the final king of the North of spiritual Babylon attempts to set up his tabernacles in the glorious holy mountain it is then that "her sins" reach unto heaven (Revelation 18:4).

This ultimate sin has something to do with one of the very titles of Nebuchadnezzar. "For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, *a king of kings*, from the north, with horses, and with chariots, and with horsemen, and companies, and much people" (Ezekiel 26:7, KJV). "Thou, O king, *art a king of kings*: for the God of heaven hath given thee a kingdom, power, and strength, and glory" (Daniel 2:37, KJV). From this, we may conclude that the final king of the North, whoever he is, will attempt to usurp the place and position of the true King of Kings, by assuming his title. Paul spoke of this when he wrote: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by

commencement of this prophecy, and Jesus at its ending. Cyrus, "the shepherd king" (Isa. 44: 28) overthrew Babylon by drying up the waters of the Euphrates, liberated Israel from their Babylonian bondage, and gave the first decree for their return to their promised land to rebuild and restore the city and temple at Jerusalem. Cyrus, the first king in this prophecy, God's "anointed," or "messiah" (see Isa. 45:1), is a type of the last king in the prophecy-Jesus "the Shepherd King," God's "Anointed" or "Messiah" Who will come to overthrow spiritual Babylon by first drying up her symbolic waters, and will bring deliverance to His people and enable them to go to their land of promise and to the worship of God in His holy temple. Here we have an example of "the first and the last." Cyrus, the first or typical king, was a literal, limited, national king; Jesus, the last or antitypical King, is the spiritual King, unlimited in power and glory. The Certainty of the Third Angel's Message, Louis F. Were, p. 106, 1945

spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thessalonians 2:1-4, KJV).

In other words, Daniel 12:1-2 will not happen before Daniel 11:45. When this happens, the true King of Kings will stand up, and a time of trouble will ensue. Daniel 5 picks up with Cyrus, the king of the North defeating the kingdom of Babylon with its own king of the North—a parallel again to Daniel 12:1-2.

Finally, in Daniel 6, a child of God is brought out from the tomb after the issuance of a death decree. This event not only parallels the dead who shall be raised from their tombs, ("And many of them that sleep in the dust of the earth shall awake, some to everlasting life..." Daniel 12:2, KJV) but remember, Daniel escaped death, too. So, "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:17, KJV).

The parallels found in Daniel, chapters 1-6 reveal that these chapters were given in a special sense, to prepare God's end-time people to understand Daniel 11:40-45 and to be prepared for the coming onslaught of this counterfeit king of the North.

Daniel 1-6 demonstrates the following:

- (1) At the time of the end, the king of the South will wound the king of the North, but this counterfeit king of kings, the king of the North, will finally overthrow Egypt, the king of the South. After doing so, he will enter the glorious land, and many countries shall submit to his dominion and drink of his wine. But there will be a people who refuse to drink the wine of Babylon.
- (2) They will prophesy the good news of the kingdom, and tidings regarding the coming of the true King of Kings, the true King of the North, the King of Mount Zion, Jesus Christ. This will infuriate and enrage this counterfeit king of kings.
- (3) Therefore, he will set up his tabernacles in the midst of the people and command all to worship.
- (4) This act signifies that the sins of Babylon have reached unto heaven.
- (5) Babylon will fall as Christ stands up, drying up the river Euphrates (Revelation 16) in preparation for Babylon's overthrow.
- (6) He will come to deliver those who refuse to break God's law. They shall all be delivered from death and the grave. Hence, the literal history of Daniel 1-6 unlocks the prophetic history of Daniel 11:40-12:2.

Daniel 7-12 Further Unlocks Daniel 11:40-12:2

We have seen that the book of Daniel is divided into two sections. Chapters 1-6 are the historical accounts, while chapters 7-12 are prophetic accounts. Both sections reveal messages for God's people in the last days. We discovered that the historical chapters of Daniel help unfold Daniel 11:40-45. We will now learn that the prophetic half also helps us to understand the events of Daniel 11:40-45.

In Daniel, chapter 7, we have our first clear glimpse of the little horn. Daniel 7 is

the crucial chapter that helps us to identify this imposter. According to verse 21, the "same horn made war with the saints" and parallels Daniel 11:44, "he shall go forth with great fury to destroy, and utterly to make away many." As Daniel 7 reveals to us the identity of the little horn, so the king of the north will be exposed as a counterfeit. The "tidings" of Daniel 11:43 which trouble the king of the North correspond to the three angel's messages of Revelation 14. Part of that message is the exposing of "spiritual Babylon" (the 2nd Angel's Message) as a counterfeit.

In Daniel 8, the sanctuary of God is cast down and a counterfeit system "prosper" (v. 11-12). Likewise, in Daniel 11:45, the end time king of the North will seek to set up his "tabernacles" in the place of God's sanctuary. According to Daniel 8, however, the sanctuary was to be cleansed. This parallels Michael standing up in Daniel 12:1.

In Daniel 9, the 70-week prophecy signified the close of probation for the one group of people, while another group (the Gentiles) would be granted mercy. When Michael stands up, and the sanctuary has been cleansed, probation closes for the wicked while the righteous are poised to receive eternal life. Daniel 11 culminates with the king of the North coming to his end, with none to "help him" (v 45), while Daniel 12 highlights the resurrection of the dead.

As a review then, here is what the book of Daniel, chapters 1-12 tell us about Daniel 11:40-45. At some point after 1798, the time of the end, the king of the North (spiritual Babylon) will come against and overwhelm the king of the South (spiritual Egypt). When this happens, the king of the North will turn his attention to the holy people (the glorious holy land, Spiritual Jerusalem). He will attempt to enforce the wine of Babylon, but there will be a people who refuse to drink. They will be ten times wiser and will understand end time prophecies. They will preach tidings of the fall of Babylon, by the true king of the North, who is coming from the east. This will result in the counterfeit king of the North setting up an image and demanding all to worship. When he does, then the sins of Babylon will have reached unto heaven. Jesus will dry up the river Euphrates (Revelation 16) and deliver His people from the tomb of death and the grave. The Antichrist will be unmasked by the tidings (the three angels' messages). He will seek to set up his counterfeit tabernacle, sitting in the temple of God, showing himself to be God. But the sanctuary will be cleansed, and Michael will stand up. When this happens, probation will close, one group of people will be cut off, while another will be granted everlasting life. The counterfeit king of the North will come to his end with none to help him, and the dead shall be raised to life, to reign with Christ for 1,000 years.

G. The Identity of the King of the North, and the Crowning/Last Act

We are now prepared to understand the identity of the king of the North. The final verses of Daniel 11 reflect the final chapter of earth's history. In Daniel 2, we saw the image of gold, silver, brass, and iron. The climax of that vision is a stone being cut out without hands, smiting the image on its feet, shattering it to pieces. The wind carries it away. We understand this event to represent the second coming of Christ. But a vital question must be asked regarding this vision. We know what happens but are not told why it happens. Why is God's wrath kindled against the image at the end of time? The "why" began to unfold as we examine Daniel 7, 8, 9, and 11. More information is given regarding the work of this little horn. But God leads our vision on step by step. In Daniel 2, we see Babylon, Medo-Persia, Greece, and then a prophetic merger, pagan and papal Rome in the form of the feet of iron and clay. In Daniel 7, God shows

us the same picture. This time the symbol is the 4th beast/little horn, pagan and papal Rome. In Daniel 8, we see once again the little horn as a merged symbol of pagan and papal Rome.

What was not clear in Daniel 2, begins to emerge in Daniel 7, 8, and 9, which also records a merged symbol, the 70-week prophecy. This would relate to both pagan and partially papal Rome. The 70 weeks is a part of a larger prophecy (2,300 days) dealing specifically with Papal Rome. As we viewed Daniel 11, we saw yet another prophetic merger in Daniel 11:22-23, the transition from pagan to papal Rome, both starting out small but waxing strong. Another merging symbol is found in Daniel 11:40. And here is where we find the answer to our question.

We know that the Papacy is the king of the North in verse 40a. But will the Papacy merge with another power or powers?. Note the description again. "And at the time of the end shall the king of the South push at him: and the king of the North shall come against him like a **whirlwind**, with **chariots**, and with **horsemen**, and with **many ships**; and **he shall enter into the countries**, and shall overflow and pass over" (Daniel 11:40, KJV).

This verse is designed to bring our attention to spiritual Babylon, as it is an almost verbatim description of how ancient Babylon conquered. "For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people" (Ezekiel 26:7, KJV).

Hence, we know that this power is the one described in Revelation 17 and 18 as Mystery Babylon. The literal king of the North was described as a king of kings, a title that belongs to Jesus Christ, but is specifically used in connection with His second coming (1 Tim.6:15, Revelation 17:14, 19:16). We may conclude that the final king of the North is a counterfeit of the true King of the North, a counterfeit of the true King of Kings, especially regarding His appearing to redeem His people. Remember, the name Michael means the one who is as God. The mention of his name in connection with Daniel 11 gives us a tremendous insight into the identity of this final king of the north. Why does the Bible describe this king of the North coming against the king of the South "like a whirlwind" and overflowing into all the countries"? It appears that this "coming like" a whirlwind overwhelms the king of the South, a symbol of atheism.³² But what could open the way for the king of the North to gain such access to the countries, and bring into mental submission such forces as atheism as well as the whole world?

Where else is "wind" mentioned in Daniel that might fit this time period of the whirlwind? It's found in Daniel 2:35. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the **wind carried them away**, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (KJV).

This "wind" is a reference to the destruction that occurs at the second coming of Christ. That event corresponds with Daniel 12:1-2 where Michael stands up to deliver His people. But this king of the North is said to come like a whirlwind shortly before Michael Himself will come with a whirlwind.

Let's note how the whirlwind is used in other places in the scripture. Elijah is caught up

³² The things we definitely know from the passage would be consistent with saying there is no king of the South at this point. The role has lapsed. This battle, like the one before in vs. 40a, is entirely one sided. In Daniel 11:40-45, Who Is the King of the South? Frank W. Hardy, PhD, 2018, <http://www.daniel11prophecy.com/conference-papers.html>

to God out of a whirlwind, with chariots (2 Kings 2:1,11); God answers Job out of the whirlwind (Job 38:1, 40:6); the "whirlwind of the Lord goeth forth with fury" (Jeremiah 30:23); and Ezekiel saw a "whirlwind came out of the north" in which was the presence and glory of God. Notice this whirlwind comes out of the north. Isaiah 65:15 says this: "For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire" (KJV).³³

The Lord's coming is here equated to an overflowing flood, a whirlwind and a storm. Compare this with Daniel 11:40: "the king of the North shall come against him (the king of the South) like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over" (KJV).

Recall that according to the Bible, the true King of the North is Jesus. "Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Psalms 48:1-2, KJV). The mountain of God's holiness is on the "sides of the north." Lucifer desired this position of God in heaven. He wanted to be king of the North. (Isaiah 14:13-14, KJV.)

At the end time, the final king of the North is a symbol for Satan himself, with the Papacy as his mouthpiece. In other words, *the Papacy is to Satan what John the Baptist was to Jesus*, namely, the one who prepared the people to receive the coming Messiah. The king of the North, "coming" "like a whirlwind" "out of the north" with "chariots" is a representation of Satan counterfeiting the Second Coming of the true King of the North. We have learned that Daniel 11:40-45 represents the "final act" in the drama before Christ comes again.

Note what White wrote regarding this. "As the ***crowning act*** in the great drama of deception, ***Satan himself will personate Christ***. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. ***In different parts of the earth***, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. [Revelation 1:13-15.] The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!'

"The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. ***This is the strong, almost overmastering***

³³ And Nahum 1:3-8: "The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet... The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies" (KJV).

delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is 'the great power of God.' [Acts 8:10.] (ibid., p. 624.1).

The king of the North only comes "like" a whirlwind. In other words, it is not an actual whirlwind, *the* actual whirlwind, but only an intimation of it. This is how Satan counterfeits the Second Coming. Note carefully, it is this event, the appearing of Satan as Christ, from which the "command" goes forth to hallow Sunday. In other words, global Sunday observance occurs when Satan, as Christ, "commands all to hallow the day which he has blessed." Therefore, "As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places." (ibid., p. 626).

Note that this act of Satan's appearing, as well the act of the Sunday law being passed are both called, the "final" or "crowning" act in the last great drama, showing these acts go hand in hand. "As the **crowning act** in the great drama of deception, Satan himself will personate Christ." The Great Controversy, Ellen White, p.624. "The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, **is the last act in the drama.** When this substitution becomes universal, **God will reveal Himself. He will arise** in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain."—Testimonies for the Church 7:141. There cannot be two final acts. This shows that the Sunday law is passed in connection with the appearing of Satan which leads to God who will "reveal Himself," and "arise" or as Daniel 12:1-2 puts it, He "shall stand up."

The appearing of Satan as Christ is the last great deception which occurs in order to deceive the world. Many will be swept away by this deception. Would it not be strange if the final act in the drama, Daniel 11:40-45, did not include the final act in the drama? I believe that Daniel 11:40 presents the final prophetic merger. The king of the North, the Papacy, is a shadow form of the final actions of the last and final king of the North, Satan himself.

Only one event could overwhelm atheism, secularism, communism, lawlessness, and radical Islam, not to mention every other non-Christianity philosophy. It would *literally* take a miracle! That miracle would be the overmastering delusion of Satan appearing as Christ to the different nations of the earth.

Atheism denies the existence of God. It demands nothing short of seeing God personally to believe. The only way militant atheism can be overthrown is by the appearance of God Himself, and this is exactly how Satan will sweep away all non-believers. This is how atheism (KOS) is overthrown. In the final act, Satan himself will "sit in the temple of God, shewing himself that he is God" (2 Thessalonians 2:4, KJV).

This reference by Paul gives us confirmation. He writes: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thessalonians 2:1-3, KJV). The word "revealed" is the Greek word *apokaluptō*. It is this word from which the book of Revelation is titled, specifically, the Revelation *of Jesus Christ*. It is clear then that as Christ will be revealed, so this "man of sin" will have his own "apokalupto." Paul continues, "And then shall that Wicked be revealed, (apokalupto) whom the

Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:" (2 Thessalonians 2:8, KJV).

The word "coming" in verse 8 which speaks of Christ's return is the Greek word "parousia." This same Greek word is used in the following verse regarding the man of sin. "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:9, KJV). The man of sin, this counterfeit king of the North, will "come," and will have a "parousia." His parousia will occur before Christ's parousia. Michael stands up at the end of time for precisely for the same reason He went to war in heaven, Lucifer himself seeking to usurp the position of God.³⁴

H. Identification Verification

Verses 40-45 of Daniel 11 repeat several significant points. Three times we are told that the king of the North enters into the countries: v.40 and he shall enter into the countries, and shall overflow and pass over.

v.41 and many *countries* shall be overthrown:

v.42 He shall stretch forth his hand also upon the countries

Twice we are told he shall enter the glorious land:

v.41 He shall enter also into the glorious land

v.45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain;

Twice we are told of Egypt's demise:

v.42 and the land of Egypt shall not escape.

v.43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt:

The singular mentions are these:

³⁴ Paul describes the Second Coming as "His [Christ's] coming [*parousia*]" (verse 8), and the revelation of the "lawless one" as "the coming [*parousia*] of the lawless one" (verse 9). Notice also that the verb "to be revealed" (*apokaluptō*) is used to describe the coming of both—Jesus in 2 Thessalonians 1:7; and the lawless one in 2 Thessalonians 2:3, 6, 8. At the end, there will be a false, satanic "coming/revelation" and the true one. Paul is describing the work of the antichrist through a historical and religious institution, and through his own personal "coming." In this case the "lawless one" is the historical manifestation of the antichrist during the Middle Ages, as well as the personal "coming" of the real antichrist, whom "Jesus will overthrow with the breath of his mouth" (verse 8, NIV; cf. Isa. 14:4). The Man of Sin, Angel Manuel Rodriguez, BRI, <https://adventistbiblicalresearch.org/materials/bible-nt-texts-prophecy/man-sin>

v.41 but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

v.43 Lybia and Ethiopia shall be at his steps

v.44 But tidings out of the east and out of the north shall trouble him:

Daniel 11:40-45 does not appear to be written in chronological order. Instead, like verses 23-39 it describes several actions of the king of the North during the time of the end, beginning with this push against the king of the South.

Here is my verse by verse commentary beginning with verse 40.

“And at the time of the end shall the king of the South push at him” (Daniel 11:40, KJV).

I believe what we have seen in the spread of atheism, secularism, terrorism, communism, and lawlessness all represent the "push" of the king of the South. As White put it:

"...anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; *the spirit of unrest, of riot and bloodshed*; the *world-wide* dissemination of *the same teachings that led to the French Revolution*--all are tending to involve the whole world in a struggle similar to that which convulsed France" (Education, p. 228.2).

“...and the king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. (v. 41) and many *countries* shall be overthrown: (v.42) He shall stretch forth his hand also upon the countries...” (KJV).

Satan, as the king of the North, "comes," "like a whirlwind," a reference to the counterfeit appearing of Jesus. In this way, he "enters into the countries" and overflows, or overthrows them. Neither atheism, Islam, nor any Eastern religion will be able to stand before this grand delusion. "*In different parts of the earth*, Satan will **manifest himself** among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. [Revelation 1:13-15]" (Great Controversy, p. 624).

“Secular rulers and religious leaders will unite to enforce the observance of the Sunday; and as milder measures fail, the most oppressive laws will be enacted. It will be urged that the few who stand in opposition to an institution of the church and a law of the land ought not to be tolerated, and a decree will finally be issued denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. { 4SP 444.2}

Chariots and horsemen represent land forces. Ships represent sea forces. And the

whirlwind represent air power. These three forces remind of the threefold military of Dragon, prince of the air, the beast from the earth, and the beast from sea.

This army (chariots and horsemen, etc.), will not also include demonic spirits. Through the error of natural immortality, unclean spirits like frogs will go out to "gather the whole world" (See Rev.16). The symbolism of the frogs is taken from the story of the Exodus. The frogs were a divine manifestation from God. The magicians countered with their version of the miracle. In fact, the magicians had counterfeited the first three miracles of God. The third and *last* miracle they were *able* to counterfeit was that of the frogs (See Exodus 8:1-7). Hence, these frogs in the book of Revelation represent the "last" or "crowning" act, the *last* counterfeit Satan is permitted to do, "the last act in the drama." It will be a counterfeit of the person of God, and the law of God. She puts it this way:

"The apostle John in vision heard a loud voice in Heaven exclaiming, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" [Revelation 12:12]. Fearful are the scenes which call forth this exclamation from the heavenly voice. **The wrath of Satan** increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble.

"Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. ***The spirits of devils*** will go **forth to the kings of the earth and to the whole world**, to fasten them in deception, and urge them on **to unite with Satan** in his last struggle against the government of Heaven. By these agencies, rulers and subjects will be alike deceived" (The Great Controversy (1888), p. 623.

"Many will be confronted by the spirits of devils personating beloved relatives of friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils" (The Great Controversy (1888), p. 560.1). Just before us is the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Revelation 3:10, KJV).

"Satan has long been preparing for his ***final effort to deceive the world***. The foundation of his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Genesis 3:4, 5.] Little by little he has prepared the way for his master-piece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; **but it will be reached in the last remnant of time**. Says the prophet: "I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them

to the battle of that great day of God Almighty.” [Revelation 16:13, 14.] Except those who are kept by the power of God, through faith in his Word, **the whole world** will be swept into the ranks of this delusion” (The Great Controversy (1888), p. 561.2).

The appearance of Satan as Christ, the true King of the North, as well as an army of so-called deceased spirits to confirm Satan’s claims will lead to a mass delusion. None will be able to withstand this delusion except by the word of God. This deception is designed to sway even the people of God, that if it were possible, they should be deceived.

Many ships:

This phrase signifies that he will have support *upon the waters*. If the king of the North is symbolically Babylon, then the waters which support it represent the Euphrates. Many ships would signify the cargo of deceived souls who fall for and get behind this delusion.

Interestingly, Revelation 16 refers to the drying up of the Euphrates, a reference we understand to symbolize the wicked no longer supporting Babylon as they realize they have been deceived. This drying up is done in preparation for the coming of Christ (the true Cyrus) to deliver God's people from *the king of worldwide Babylon*, the counterfeit king of the North.³⁵

“Through Spiritualism, **Satan appears as a benefactor of the race**, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer” (The Great Controversy (1888) p. 589.1).

“**Fallen angels upon earth** form confederations with evil men. In this age **antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world**. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan, clothed as an angel of light. Men will be deceived and **will exalt him to the place of God**, and deify him.-- Review and Herald, Sept. 12, 1893” (Evangelism 365.2).

“**Papists, Protestants, and worldlings** will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the *long-expected millennium*” (The Great Controversy (1888), p. 588.3). Using a line upon line approach, Daniel

³⁵ By drying up the waters of the River Euphrates, Cyrus led his hosts into the heart of Babylon and brought about its complete destruction. According to the laws of Repetition, of the First and the Last, and of Type and Antitype, this is all to be repeated on a world-wide scale. Hence the allusion in Rev. 16:12-16 to the drying up of the waters of the Euphrates and the overthrow of spiritual Babylon (v. 19) by the kings of the east. The Certainty of the 3rd Angel’s Message , Were. Page 114

11:40 is pointing us to an event that has yet to occur, the appearing of Satan as Christ.

Daniel 11:41: He shall enter also into the glorious land, but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

Regarding the meaning of Edom, Moab, and Ammon, the Bible refers to these nations in prophetic terms in connection with the remnant. These former enemies of Israel eventually come to "obey" Israel, specifically, the gospel.

“And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: *they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them*” (Isaiah 11:11-14, KJV).

Edom, Moab, and Ammon represent those escaping from every form of counterfeit religion. This symbol includes former atheists, Muslims, new agers, eastern religions, as well as those “who come out” of Babylon (Revelation 18:1-4). These escape the overmastering delusion as a result of the preaching of the everlasting gospel.³⁶

³⁶ We have suggested that the reference to Edom, Moab, and Ammon recalls the exodus from Egypt and the travel of the Israelites to Canaan. The mention of these nations could be a literary device used to show that the language and images of the Exodus and conquest are being employed to describe the work of the king of the North. If that is the case, there is no need to identify them with any specific political power or group. The other option would be to take them as designating people who, according to OT eschatology, will find refuge in the Lord (“flee to safety”; Heb. *mālaā*; we are dealing with remnant terminology). This idea is explicitly found in Isaiah’s prophecy that Moab was going to find refuge on Mount Zion in its moment of crisis and under the leadership of a Messianic king (Isa 16:1–5). In this particular case, “Moab is representative of the nations which will come to the mountain of God to learn his ways, ways which are incarnated in a person who is the true ruler of Israel.” In the case of Ammon, God announced judgments against it and also its future restoration (Jer 49:1–6). The Lord promised the Israelites that they would possess the remnant of Edom (Amos 9:12). According to Isaiah, Edom, Moab, and the sons of Ammon will be part of the messianic kingdom (Isa 11:14). Since Daniel also builds on the eschatological ideas of the Old Testament, we could suggest that the three nations, associated with the exodus of Israel from Egypt, appear to represent those from among the nations who would invoke the name of the Lord and find refuge and deliverance on Mount Zion (e.g., Joel 2:32; cf. Isa 2:2–4). Daniel 11 and the Islam Interpretation, Angel Manuel Rodriguez, BRI, May 2015.

“But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps” (Daniel 11:43, KJV).

The text, twice mentioning the demise of Egypt is to signify that atheism, and everything connected to it that is anti-two-witnesses, will be swept away by the overmastering delusion of Spiritualism. Regarding Ethiopia and Libya, the scriptures say: “Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow” (Jeremiah 46:8-9, KJV).

As Edom, Moab, and Ammon represent those who will side with the people of God, Ethiopia and Lybia signify those who are in league with Egypt's atheism, humanism, etc. All sympathetic to the king of the South will be swallowed up by the overmastering delusion of the king of the North.

The reference to having power over the treasures of gold and of silver denotes power over buying and selling. This corresponds with Revelation 13:16-17, “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (KJV).

This death decree is issued in connection with Satan appearing as Christ, the true King of the North. White writes, “. . .he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. ***He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth.*** This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10 (DD p. 41.4).

“But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many” (Daniel 11:44, KJV). These “tidings” out of the east represent the sealing message found in Revelation chapter 7. “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads” (Revelation 7:1-3, KJV).

At the same time, tidings from the north indicate Satan realizing that the true King of the North is on His way, or soon to stand up. The news that a stone cut out without hands, or

that a mountain—Mount Zion, on the sides of the north—will soon replace *the kingdoms of this world* angers Satan, and he sets out to destroy “many,” that is, the people of God.

He shall enter also into the glorious land...And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; (v41,45).

First, it should be noted that the "glorious land," (Jerusalem) and the "glorious holy mountain" are the same, not two different things. “And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, **to my holy mountain Jerusalem**, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD” (Isaiah 66:20, KJV).

“O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away **from thy city Jerusalem, thy holy mountain**: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us” (Daniel 9:16, KJV).

“So shall ye know that I *am* the LORD your God dwelling in Zion, **my holy mountain: then shall Jerusalem be holy**, and there shall no strangers pass through her any more” (Joel 3:17, KJV).

“Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and **Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts, the holy mountain**” (Zechariah 8:3, KJV).

“And he carried me away in the spirit to a great and **high mountain, and shewed me that great city, the holy Jerusalem**, descending out of heaven from God” (Revelation 21:10, KJV).

Now let's compare these verses with several from the Old and New Testament. Notice Ezekiel 28:1-2, The word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, **I am a God, I sit in the seat of God, in the midst of the seas**; yet thou *art* a man, and not God, though thou set thine heart as the heart of God: Tyrus, a type of Satan, is depicted as desiring to sit in the “seat of God, in the midst of the seas.” The seas represent peoples, nations, multitudes and tongues. Isaiah picks up on this theme when writing of Lucifer “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the **mount of the congregation**, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Isa.14:13-14.

The throne of God is symbolically on the "sides of the north" residing over the multitudes, people, nations and tongues, (the seas), or the mount of the congregation. In Exodus 15:17, we read further: “Thou shalt bring them in, and **plant** them in the

mountain of thine inheritance, in the place, O LORD, *which* thou hast made for thee to dwell in, **in the Sanctuary**, O Lord, *which* thy hands have established" (KJV).

Note the identical words used, God "plants" His people on the mountain of His inheritance, in the sanctuary. Satan will also seek to "plant" his tabernacles in this same place, in other words, he will seek to be recognized as the true king of the North, sitting in the place of God. God's sanctuary is compared to His throne. "A glorious high **throne** from the beginning *is* the place of our sanctuary" (Jeremiah 17:12, KJV).

Let's put this together. The glorious holy mountain is on the sides of the north, a symbol of God's throne, or sanctuary. Satan wants to sit as king of the North, upon the mount of the congregation, in the midst of seas, within the sanctuary. Here he will set his throne. When this happens, a line has been crossed and Michael stands up. Now notice this amazing connection with Jesus' words in Matthew 24, where he quotes the book of Daniel. "**And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come**" (Matthew 24:14, KJV).

This verse corresponds with Daniel 11:44's "tidings" out of the east and north. "**When ye therefore shall see the *abomination of desolation*, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)**" (Matthew 24:15, KJV). This parallels Daniel 11:45 which directly points us to the "abomination of desolation" standing in *the holy place*, (Jerusalem, Mount Zion, the Sanctuary) connecting it with the very same event as "sitting in the temple of God, showing himself that he is God." Some contend that the prophecies can only have one fulfilment and an endtime application of the abomination of desolation in "futurism."³⁷ However, this notion is in my estimation erroneous. The little horn of Daniel 8 signifies both Papal and Papal Rome.³⁸ Even the Abomination of Desolation is understood to have a dual fulfilment.³⁹ Finally, the entire chapter of Matthew 24, points to events and signs to occur at "the end of the world" (v3).

³⁷ Angel Rodrigues argues that the abomination of desolation has no future fulfillment, and the interpreting of it as such is "futurism." "The recent incursion of futurism among Adventists has led some to reinterpret the use of the phrase "the abomination that causes desolation" and the "continual" in the book of Daniel...Some Adventists are now arguing that the abomination of desolation in 12:11 designates the enforcement of Sunday observance shortly before the coming of the Lord, and the "daily" is somehow connected to the Sabbath. That interpretation lacks contextual and linguistic support. It is fundamentally a speculative view that should not be taken seriously. The phrase "abomination that causes desolation" designates what took place during the destruction of Jerusalem and the work of the papacy during the Middle Ages." **The Abomination That Causes Desolation**, Ángel Manuel Rodríguez, BRI. <https://adventistbiblicalresearch.org/sites/default/files/pdf/Abomination.pdf>.

³⁸ "Historicists declare that the prophecies in Daniel portray an outline of human and ecclesiastical history from ancient Babylon down to the end of time, with the little horn power being identified as the Roman Empire, in both its pagan and papal stages." 1844 Made Simple, Clifford Goldstein, <http://1844madesimple.org/why-antiochus-iv-is-not-the-little-horn-of-daniel-8>

³⁹ The phrase "abomination that causes desolation" designates what took place during the destruction of Jerusalem and the work of the papacy during the Middle Ages. The slightly different variations in the wording of

Hence, the abomination of desolation cannot be the single the verse, that is not applicable. Ellen White makes this clear.⁴⁰ Note carefully that Jesus says that this entity would stand "in the holy place." Now, where does Satan want to sit? On the sides of the north. What is on the side of the north in the sanctuary? The table of Showbread according to Exodus 26:35. "And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side" (KJV).

Where is the table of showbread? *In the holy place*. Why is this significant? The table of Showbread was to be attended to every Sabbath, not daily like the candlestick or the altar of incense. In other word, the table of Showbread was to bring to mind the Sabbath. The bread was to be changed every Sabbath, and only the priest, a type of Christ, had authority to do this. Could this location signify that Satan will attempt to exercise power over the Sabbath by changing it to Sunday through a worldwide decree? Could this action of Satan appearing and claiming to preside over the Sabbath, be the action that leads Michael stands up?

Notice what White says: "The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, **so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal sabbath will be a warning to us**. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains" (Marantha, p. 180.2).

We are also told from the Spirit of Prophecy, the way this happens: "The Lord of heaven permits the world to choose whom they will have as ruler. Let all read carefully the thirteenth chapter of Revelation, for it concerns every human agent, great and small. Every human being must take sides, either for the true and living God, who has given to the world the memorial of Creation in the seventh-day Sabbath, or for a false sabbath, instituted by men who have exalted themselves above all that is called God or that is worshiped, who have taken upon themselves the attributes of Satan, in oppressing the loyal and true who keep the commandments of God. **This persecuting power will compel the worship of the beast by insisting on the observance of the sabbath he has instituted. Thus he blasphemes God, sitting "in the temple of God, shewing himself that he is God (2 Thessalonians 2:4)"** (3 Selected Messages, p. 424.1).

"And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their

the phrase in the Hebrew text of Daniel point to those two different events. Ángel Manuel Rodríguez, BRI. <https://adventistbiblicalresearch.org/sites/default/files/pdf/Abomination.pdf>.

⁴⁰ As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.—Testimonies for the Church 5:464, 465.

troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. **It will be declared that men are offending God by the violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity**" (The Great Controversy (1888) p. 590.1).

"The miracle-working power manifested through Spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world, and second the testimony of religious teachers, that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony." (The Great Controversy (1888), p. 591.1). Now, notice how Matthew 24 continues in exact order as Daniel 11:40-45 -12:1-2.

"Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matthew 24:16-21, KJV).

This parallels Daniel 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (KJV).

Placing Matthew 24:14-31 side by side with Daniel 11:44-45 shows that Satan planting his tabernacle between the seas is synonymous with the "abomination of desolation" standing in the holy place, which White equates with the passing of the Sunday law and death decree. This action occurs when Satan appears as the "king of the North." This is when Michael, the *true* King of the North stands up.

"The false sabbath, the first day of the week, will be accepted, and the rulers will unite with the man of sin *to restore his lost ascendancy*. Laws enforcing the observance of Sunday as the Sabbath will bring about a national apostasy from the principles of republicanism upon which the government has been founded. The religion of the Papacy will be accepted by the rulers, and the law of God will be made void" (20 Manuscript Releases, p. 14.2).

Remember, according to Revelation 16 and 13, it is under the *threefold union* or *merger* between the Dragon, the Beast, and the False Prophet, that the wound is healed and the image or Sunday sacredness is set up, first nationally, then globally.

Mathew 24:22-31 reads “And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. **Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.** For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, **if it were possible, they shall deceive the very elect.** Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it not.* **For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.** For wheresoever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: **And then shall appear the sign of the Son of man in heaven:** and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other”** (KJV).

Yes, Daniel 12:2 fits perfectly: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt” (KJV). The reason the image is dashed to pieces in Daniel 2 is because within "the days of these kings," Satan will set himself in the place of God. He will sit and preside over the Sabbath, claiming to have changed it and issuing a death decree for all who refuse to observe it. *Michael stands up when Satan stands in the holy place.*

Understanding Daniel 11 in this context may be much more relevant to present to the world as it includes every class of people, not just certain demographic areas. It encompasses Islam, atheism, apostate Christianity, secularism, humanism, and all false religions. In this view, every person on planet earth plays a role in Daniel 11:40-45, and it explains perfectly how a one world order could come about with so much war and division currently in the world. Daniel 11:40-45 is the Scriptural evidence for the following statement from the Pen of Inspiration:

“Through the two great errors, *the immortality of the soul and Sunday sacredness*, **Satan** will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; **and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.** The Great Controversy, p. 588” (Christian Service 160.1).

None shall help him (Daniel 11:45):

This verse refers to Lucifer during Lucifer who will be bound at the second coming of Christ.

During this time, Satan dwells alone. None can help him. He is bound for a thousand years. "Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound; *there are none remaining*, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight" (The Great Controversy (1888) p. 659.1).

"The prophet Isaiah, *looking forward to the time of Satan's overthrow*, exclaims: "How art thou fallen from Heaven, O Lucifer, son of the morning! how art thou cast down to the ground, which didst weaken the nations." "Thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God." "I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? [Isaiah 14:12-17]" (*ibid.*, p

I. Daniel 11 and Revelation 13

"A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos" (Testimony to Ministers, p. 114.6).

"The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened" (1Manuscript Releases, p. 99.3).

If we are to take the above statements as divinely inspired, then the value of them when it comes to Daniel 11 is priceless. Consider this: as Adventists; we believe that Daniel 2, 7, 8, and 9 are all repeated in the book of Revelation. There we find the same four beasts; we find the little horn doing his work of deception and destruction, and we find Christ's inauguration as High Priest. We also see a culmination of the 70-week, 1,260, and 2,300-day prophecy. Should we not expect to find the events of Daniel 11, particularly verses 40-45, in the book of Revelation? I believe that the correct interpretation of Daniel 11:40-45 should be affirmed in the book of Revelation in the same way Revelation affirms our understanding of Daniel 2,7,8, and 9. I'd like to propose that one such affirmation is found in Revelation chapter 13.

In fact, I believe that Revelation 13 is a commentary on the events of Daniel 11:23-45. Consider this: Revelation 13:1-11 discusses the rise of the Papacy. It is, in essence, a sweeping depiction of Daniel 2, 7, and 8 to 11:40. Notice how the first three verses "juice" almost the entire prophetic portion of the book of Daniel.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and

great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (Revelation 13:2-3, KJV).

These three verses cover the history of Daniel 2 and 7, portions of 8 and 9, and 11:1-40, namely, the lion (Babylon), the bear (Medo-Persia), the leopard (Greece), the dragon (Rome), the ten horns (divided Europe), the "mouth" (the little horn speaking great things) and its deadly wound given in 1798, the time of the end.

Verses 5-7 repeats and emphasizes the work of the little horn, the king of the North during the Dark Ages. It is Daniel 11:23-39 "juiced."

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Revelation 13:5-7, KJV).

Now, notice verse 10: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints" (KJV).

This verse describes the wounding of the Papacy, the king of the North, at the time of the end, accomplished by atheistic France. This is Daniel 11:40, the king of the South, pushing at the Papacy. Now, right in stride with Daniel 11:40, the next verse describes another power coming on the scene that would assist the Papacy in the healing of its deadly wound!

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (Revelation 13:11-12, KJV).

In Daniel 11:40, the king of the North's pushback, like a "whirlwind" signifies that the deadly wound is healed. It is no longer powerless. If this is accurate, then we can look to the verses that follow to explain Daniel 11:40 onward. Notice the next verse. This occurs in conjunction with the healing of the wound. In other words, we know the wound is healed when this happens.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast" (Revelation 13:13-14, KJV).

Miracle working power! The wound is healed when miracles begin to take place, in conjunction with fire coming down from heaven. This is significant. Remember that Daniel 11:40 states that the king of the North will come like a whirlwind with chariots. We see this an allusion to the crowing act of Satan, which is the impersonation of Christ along with departed spirits appearing. Now notice again Isaiah 66. "For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire" (Isaiah 66:15, KJV).

When Jesus comes again, he will come with fire. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thessalonians 1:7, 8, KJV).

Perhaps Paul alludes to this when he writes, "And no marvel; for Satan himself is transformed into an angel of light" (Corinthians 11:14, KJV). The Greek word used here for light

is phos, meaning fire. According to Exodus 24:17, "the sight of the glory of the LORD was like devouring fire." Satan's last deception is a miracle regarding fire or the counterfeiting of the glory of Christ at the Second Coming.

This miracle-working power (fire falling from the sky) that will gather the world together is also described in Revelation 16, under the three unclean spirits. These unclean spirits come out of the mouth of not just the Beast (Papacy) and the False Prophet (apostate Protestantism) but out of the Dragon (Satan), too. In other words, it is the combining or merging of these three powers that bring about the healing of the deadly wound, the counterfeiting of the Second Coming.

Two of the three powers are already united, (recently Catholics and several Protestant denominations signed a treaty claiming to put an end to the Protestant Reformation) but the third power has not yet appeared. When he does, the king of the North will come like a whirlwind.

Note how these three powers are mentioned in Revelation 13:11-12: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (KJV).

These verses signify that the king of the North at the time of the end is a merger, a threefold union of Satan, the Papacy, and apostate Protestantism, working miracles that gather the whole world together. Remember that in the previous chapter we identified Babylon as a threefold entity. Revelation confirms this: "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Revelation 16:19, KJV).

What are these three parts? Here is what A.T. Jones wrote regarding this passage.

"The great city was divided into three parts and the cities of the nations fell and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" {February 13, 1895 Alonzo T. Jones, General Conference Bulletin 131.9}.

"So then, the great city, Babylon, is divided into three parts. Now do those three unclean spirits that come out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet have anything to do with these three parts into which the great city is divided? I believe they have. I believe that they definitely point to that. I believe that the dragon, the beast, and the false prophet express these three parts into which she is divided when the time of her ruin comes. And we all know what the dragon, the beast, and the false prophet are, and the three unclean spirits working miracles coming out of their mouths, going forth to the whole world to gather them" {ibid., 131.10}.

Another verification of this merger is seen in Daniel 11:40 where Daniel writes that the "king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over" (KJV).

The whirlwind operates in the air. It signifies air power. Chariots operate on land and signify land power. Ships operate on the sea and thus represent sea power. All three elements represent the combined onslaught of the king of the North. In the book of Revelation, this threefold union is represented as the beast from the sea (sea-power), the beast from the earth (land-power) and the dragon (air-power). Daniel's mention of the whirlwind, chariots, and ships signifies the total onslaught, the tide of supernatural, miracle-working power that will overwhelm the king of the South, and threaten the existence of the Remnant.

Daniel 11:40 depicts Babylon in its three-fold, healed state bringing about a counterfeit revival! In fact, fire falling from the sky connected with Daniel 11:40 where the king of the North comes like a "whirlwind," reveals another key component. On the day of Pentecost, fire rested upon the people of God as a symbol of the early rain. It was accompanied by a "mighty rushing wind." This event signified that Christ had been inaugurated in the temple.

The Psalmist wrote regarding this event: "Who shall ascend into the hill of the LORD? or who shall stand in his holy place?... Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory" (Psalms 24:3-10, KJV).

Christ had "ascended" to the "sides of the north," as the "King of the North" to ascend "into the hill of the Lord" and "stand in the holy place." Pentecost (fire and a mighty wind) was the signal. This sign led to a powerful revival! Revelation 13's fire falling from the sky represents the inauguration of a counterfeit Messiah, taking his place on the sides of the north, ushering in a counterfeit revival. This corresponds with Daniel 11:40 and the sweep by the king of the North.

"Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon his children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and his Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming.

"The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world" (The Great Controversy (1888) p. 464.1).

"The wicked ... declared that they had the truth, that miracles were among them, that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and that this was the temporal millennium that they had been expecting so long. ***The whole world was converted*** and in harmony with the Sunday law.— Selected Messages 3:427, 428 (1884).

Revelation 13:15 and Daniel 11:40 represent the counterfeit revival which begins when the unclean spirits like frogs (the combining of Satan's appearing and the appearing of the dead on a mass scale, with the Papacy and Protestantism) goes into effect. This is when the wound shall be fully healed. It is the counterfeit of the latter rain.

This counterfeit latter rain will occur just before the genuine. Miracle working power will be seen in both the genuine and the counterfeit.

Now notice what follows after the wound is healed. After the threefold union, signifying Satan's appearance as Christ, the crowning act in the drama takes place. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of

the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live" (Revelation 13:14, KJV).

The "Image of the Beast" is set up as a result of the miracle-working power of Satan appearing as Christ, and the counterfeit revival that follows. What is the image of the beast? It is the reunification of church and state, secularism and religion, the submission of the king of south to the king of the north in the passing of a Sunday law.

The image of the beast occurs under the threefold union. Let's compare this with Daniel 11:43: "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps" (KJV). The term "at his steps" means "at his feet." "He'll capture treasures of gold, silver, and all the treasures of Egypt, with the Libyans and Cushites at his feet" (Daniel 11:43, ISV). This term appears to be synonymous with the act bowing or kneeling in submission. He will also control gold and silver and all of Egypt's treasuries. Libya and Sudan will surrender to him. (God's Word Translation). The image in Revelation 13:15 is set up with a demand that all worship, or bow (symbolically) before it. Remember Daniel 3. When Christ comes again, every knee will bow before Him who is the express image of God (Hebrews 1:3; 2 Corinthians.4:4; Colossians 1:15). "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11, KJV).

Hence, when nations are "at the step" of the king of the North (threefold union) they are worshipping the image—Satan standing in the place of Christ, as the king of the North commanding all to hallow Sunday.

"In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is 'the great power of God.' Acts 8:10" (The Spirit of Prophecy, vol.4, p. 443).

The death decree of Revelation 13:15 follows, which parallels the king of the North seeking to "do away with many" in his fury (v. 44). The latter part of Daniel 11:44 speaks of the treasures of power over the treasures of Egypt. Again, this corresponds to the very next verse in Revelation 13:16-17: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (KJV). Verse 45 of Daniel is simply the culmination of Revelation 13:13-16.

The king of the North is healed when the threefold union takes place. This is the crowning act, the act that sweeps through atheism, and all other anti-Bible powers. The world bows the knee, or is at the steps of the king of the North. The king of the North exercises power over money; no one can buy or sell (v. 43). Tidings from the east and north, the three angels' messages, and the soon coming of the true King of the North causes a time of trouble as Satan goes forth to destroy many. The setting up of the tabernacles is another reference to the Sunday law. This combination of Satan appearing and the Sunday law will be a replica of "abomination of desolation" during 70 AD and the Dark Ages.

J. Revelation 17's Seven Kings: The Other Who Is Not Yet Come

Daniel 1-11 is again summarized in Revelation 17. There, seven kings are brought to view. The identity of these seven kings has been another much-debated subject. But again, if we follow the principle that the events of Daniel are repeated and opened in Revelation, then we will be provided with the key to unlock the identity of these seven kings, especially the seventh. I will attempt to show that the seven kings of Revelation 17 parallel the seven kings of Daniel.

In Revelation 17, we find a description of Mystery Babylon, a woman sitting on a scarlet beast with seven heads and ten horns. We are then given this description regarding the beast and the seven heads.

Revelation 17:8 "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

v. 9 "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

v. 10 "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

v. 11 "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (KJV).

There are seven mountains and seven kings. Five of these kings have fallen, one is, and the other is not yet come, but when he does come, it will only be for a short space. It is this king that ascends out of an abyss and goes into perdition.

The seven mountains represent seven kingdoms, while the seven kings represent seven rulers of those kingdoms. Only one prophetic chapter in Daniel, chapter 11 deals with multiple kings. What is interesting to note is the number of "kings of the North" in the book of Daniel total seven, with the last three symbolizing different phases of the same king in Revelation 17.

Consider this. The first king of the North in the book of Daniel, as noted previously, is Nebuchadnezzar. Thus, the first mountain is Babylon, where he sat as king. "For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar **king of Babylon, a king of kings, from the north**, with horses, and with chariots, and with horsemen, and companies, and much people" (Ezekiel 26:7, KJV).

The second king of the North overthrew Babylon. That king was Cyrus, and the mountain upon which he sat was the kingdom of Medo-Persia. "For, lo, I will raise and cause to come up against Babylon an assembly of great nations **from the north country**: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain" (Jeremiah 50:9, KJV).

After Medo-Persia fell from the scene, Daniel 8 introduces us to the next king of the North, the Seleucian Empire, one of the four that arose out of Greece (v. 8). Seleucis is the third king; the Seleucid Empire under Greece is the third mountain upon which he sits.

The fourth mountain is Rome, and the fourth king (the most prominent king of Rome) would be the one reigning during the time of Christ, Tiberius Caesar. He is the king referred to by whom the Prince of the Covenant was "broken," (you'll recall the Jews crying out, "We have no king but Caesar" in John 19:15). Rome is introduced to us in verse 14: "And in those times there shall many stand up against the king of the South: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall" (Daniel 11:14, KJV).

In verse 23, we are introduced to the fifth king of the North, that is, the Papacy. "And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people" (Daniel 11:23, KJV).

The fifth mountain is the spiritual territory of the Papacy (spiritual Babylon), with the position of the Pope as its "king." This same "king" is spoken of in Daniel 8 in this way: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people" (vs. 23-24, KJV).

This takes to verse 40 which describes the deadly wound of the Papacy at the time of the end, 1798. When Revelation tells us that five were fallen, this takes us through the reign of Babylon, Medo-Persia, Greece, Rome and the Papacy post 1798. Then the sixth king must be the king of the North in a wounded state, that is, after 1798, but before the deadly wound is healed. This is the "is" and yet "is not" state described in Revelation 17:10.

We can know this because the beast is described in the next verse as "was, and is not," and "even he is the seventh." In other words, it is king number five who "was" because he had been wounded, "is not" as the sixth, because he is currently in a wounded state, but shall ascend out of the bottomless pit as the seventh when the deadly wound is healed. Thus, the fifth king is described in three phases: the fifth stage "was;" sixth stage "is, yet is not;" and finally the seventh stage, "shall ascend."

The sixth mountain is the Papacy with a wounded head; the sixth king, Popery without its authority. Under the sixth head, we have the emergence of apostate Protestantism. (Revelation 13:11). We also have the emergence of the sixth church, Philadelphia, which describes the Millerite movement and birth of the Adventist church. Just as literal Babylon continued while Nebuchadnezzar was temporarily dethroned, so the Papacy continues in this state.

King of the North 1: Nebuchadnezzar/Babylon

King of the North 2: Cyrus/Medo-Persia

King of the North 3: Seleucis/Seleucian Empire/Greece

King of the North 4: Cesar/Rome

King of the North 5 Papacy/Babylon (was) from 538-1798

King of the North 6: Papacy Wounded/ Babylon (is, is not) from 1798 to present

King of the North 7: Not yet come/ shall ascend/continue a short space/goeth into perdition. This symbolizes the time period from the healing of the deadly wound to the second coming when Michael stands up.

The emphasis of Revelation 17 is the seventh king and the seventh mountain. He is the last king before Christ returns. It is to this seventh king, the one that "hath not yet come" that the ten horns of verse 12 (the whole word) give their strength. White quoting this verse writes, " 'These have one mind.' There **will be** a universal bond of union, one great harmony, a confederacy of Satan's forces. 'And shall give their power and strength unto the beast.' Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, **as was** manifested by the Papacy, when **in the past** it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists" (Selected Messages, vol. 3, p. 392.4).

"In the warfare to be waged in the last days there will be **united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah**. In this warfare, the Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth. . ." (ibid., p. 392.5).

This informs us that it is the seventh king of the North that gathers the whole world. But this gathering does not occur before the wound is healed. The seventh king, the "other" that "hath not yet come" is the same as the unification of the dragon, the beast and the false prophet when the gathering together of the whole world through the three unclean spirits like frogs takes place.

The seventh king "ascends." Regarding Lucifer, we read, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst **weaken the nations!** For thou hast said in thine heart, **I will ascend** into heaven, I will exalt my throne above the stars of God: I will sit also upon the **mount** of the congregation, **in the sides of the north: I will ascend** above the heights of the clouds; I will be like the Most High" (Isaiah 14:13-14, KJV).

The seventh king is Lucifer impersonating Christ. The seventh mountain is the glorious holy mountain, which Lucifer seeks to ascend or sit upon as king upon the sides of the north. This seventh king is to continue only "a short space" because Christ will "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Romans 9:28, KJV).

Compare this "short time" with the following verse: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for **the devil is come down unto you**, having great wrath, because he knoweth that he hath but a short time" (Revelation 12:12, KJV).

Note how White uses this verse to show that it not only points to the fall of Lucifer from heaven, and to his fall at the cross but also to his final manifestation, his crowning act of deception in the last days.⁴¹

The "short space" of the seventh king of the North and the "short time" of Satan are the same, revealing that the final king of the North is indeed Satan himself. John the Revelator described three woes to come. "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Revelation 8:13, KJV).

The first two woes are said to be the fifth and sixth trumpets (See Revelation 8-9). Interestingly, the next time the word "woe" is used after describing the fifth and sixth trumpets is

⁴¹ White quotes Revelation 12:12 in connection with the appearance of Satan. See The Great Controversy (1888), p. 623).

in Revelation 12:12 regarding Satan knowing he has a short time. This signifies that the third woe is synonymous with Daniel 11:40, the manifestation of the seventh and final king of the North who ascends to sit in the glorious holy mountain, the temple of God, over the table of showbread on the sides of the north. That last woe signifies Satan planting his seat in the midst of the seas (masses of people), and claiming to be God on earth. It implies an overwhelming force of demonic spirits *appearing to people all over the world verify the claims of the false Messiah*.

It is this seventh king that "shall go into perdition," a reference to the 1,000 years when he is bound in chains. And at the end of the 1,000 years, when Satan is loosed he becomes the eighth and final manifestation of rebellion as he gathers the world one last time. He gathers them under the name of "Gog and Magog" (Revelation 20:8). Not surprisingly, the battle of Gog and Magog against God's people is described in Ezekiel 38:

"Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of *the north parts*, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes" (Ezekiel 38:14-16, KJV).

Satan will rise one last time as the eighth "king of the North (Gog and Magog) when he shall finally and utterly destroyed.

K. Identity of the King of the South Pre-1798

The identity of the king of the South can only be rightly appreciated when we understand the true identity and scale of the work of the king of the North. Once we understand the force of the attack launched by the king of the North, we realize that the king of the South cannot be any one particular group of people. Since there is virtual agreement among SDA regarding the first 22 verses of Daniel 11, I will not address the king of the South in these verses. If Daniel 11:23 introduces the Papacy and the ensuing dark ages, then the king of the south who wars against the papacy during the dark ages must be a power different than Uriah Smith suggested.⁴² What follows is my commentary on verses 23-30, with a specific emphasis on the identity of the king of the South during the 1260, and the new identity of the king of the South post 1798.⁴³

"And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people" (Daniel 11:23, KJV).

⁴² By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, B.C. 161, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time? - They did. The was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief view of the circumstances that led to this conflict. {Daniel And Revelation, Uriah Smith, p. 273.5, 1897}

⁴³ According to this approach, the king of the south in verse 25 would be a different entity to the king of the south in verse 40a, just as the king of the north changes identities throughout Daniel 11.

This verse seems to point to a league made with this new power that starts out small but becomes strong. Such a league was made, as seen in Daniel 8:11 where the little horn is both pagan and papal Rome. Pagan Rome gave way to papal Rome. It was a process that began when Christianity began to compromise with paganism, eventually leading to in Constantine uniting Christianity with the Roman Empire, making it the official religion. In 321 A.D., the first Sunday law was passed which further united paganism with Christianity. It was after this league made between pagan Rome and early apostate Christianity that the papacy began to grow in power, though it started small. The rising of the papacy under the disguise of Christianity did indeed deceive many.

"He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time" (Daniel 11:24, KJV).

He was able to conquer by peace and was able to do that which the kingdoms that came before him could not do, rule over all Western Europe from a spiritual aspect. The little horn also *"scattered" the prey*. Note the parallel: "And he shall speak great words against the most High, *and shall wear out the saints of the most High*" (Daniel 7:25. KJV). "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished" (Daniel 12:7, KJV). The little horn was also to forecast devices against the strongholds. This statement may be a reference to the three horns or "strongholds" it uprooted to gain dominion over Europe (see Daniel 7:8).

And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. (Daniel 11:45 KJV).

Verse 25 brings to view a new king of the South. It is an adversary of the papacy during the dark ages. We need not look far for this enemy of the Papacy during the 1,260-year period. Remember that the papacy was a power with both political and religious power. It was a combination of church and state, a theocracy. The Papacy rose out of literal Rome, yet it is symbolically spiritual Rome. So the king of the South (identified as Egypt), is also a spiritual power, though dominating the geographical area of Egypt.

No other power can fit this description. It is the rise of Islam, a countering "church/state" entity or theocracy. Dr. Roy Gane shares this view and does an excellent job on explaining why the Papacy and Islam occupy verses 23-29 during the Dark Ages.⁴⁴ The

⁴⁴ "The breaking of "the prince of the covenant" = Christ in v. 22 indicates imperial Rome to this point, but the profile in the next verse does not fit imperial Rome: "And, from the time an alliance is made with him, he will practice deceit; and he will rise to power with a small band" (vs. 23 NJPS). Imperial Rome was already an

battles here refer to the Crusades of the Dark Ages. While it is true that there is no consensus on this as Angel Rodriguez argues⁴⁵, I would argue that consensus here would not negate Atheism becoming the king of the South from 1798 forward. In other words, Ganes position, and Rodriguez' can be blended. Just as Revelation verifies the KOS as Egypt from 1798 onward, so Revelation 8-9 verify the identity of the KOS during the Dark Ages as Islam. As the Papacy "spiritually" rises out of the North, so Islam rises "spiritually" from the south. Note that Revelation 9, which depicts the rise of Islam, shows this power rising out of the "bottomless pit" (9:1-3), the same location which the beast from Revelation 11 is said to rise. In other words, Islam and Atheism have the same roots, the same origin, a denial of the true Word of God.⁴⁶ There is also a historical connection between France and the Ottoman Empire. It was known as the "Scandal of the West."

Islam invaded and conquered Egypt in 646 A.D. (Arab-Byzantine Wars), rising roughly 100 years after the Papacy which began its dominion in 538 A.D. Just as spiritual

overwhelming power with a large number of people before Christ died (cf. v. 22a) and it needed no alliance or deceit in order to rise to power. This verse indicates the rise of a new power in a way that fits the rise of the papacy: The church of Rome grew from a position of smallness and weakness,¹⁷ gained its power through "an alliance" with imperial Rome, and subsequently acted "deceitfully" by, among other things, mixing paganism with Christianity for political advantage. Papal wars against Islam = Crusades (11:25-30a). The papal king of the north also aroused "his power and his heart against the king of the south with a great army" (v. 25). Here we see the reemergence of the king of the south, who was last seen when Ptolemaic Egypt was defeated by the Seleucid king of the north in verses 15-16 (named in v. 14). What happened to the king of the south, i.e., the ruler/dynasty of the territory of Egypt, between the Ptolemaic period and the reign of the papacy? Ptolemaic Egypt, i.e., greater Egypt, was absorbed into Rome, the king of the north, just after the death of Cleopatra VII in 30 B.C. This was 160 years after the defeat that the Romans inflicted on Antiochus III at Magnesia (190 B.C.; see v. 18), portending the eventual transition of power. The Romans, including the eastern Roman Byzantine Empire, ruled Egypt from 30 B.C. to A.D. 641, except for a brief period of control by the Sasanian Empire from A.D. 619-629. Muslim forces conquered Egypt in A.D. 641, removing it from Roman/Byzantine rule so that it again became a separate country with its own "king of the south," and the country has remained Muslim until the present time. So the "king of the south" attacked by Rome during the period of the papacy (Dan 11:25) must be Islamic. Egypt is only part of Islamic territory, which came to include all of north Africa and most of the Middle East, as well as a number of other countries in various directions. Compare the fact that Rome itself is only part of the territory controlled by Rome. Daniel 11:25-30 predicts a series of major conflicts between the (northern, more precisely, northwestern) papacy and (southern, more precisely, southeastern) Islamic religious political power from a number of middle eastern countries, which were matched in history by the Crusades." Daniel 11 Conference, October 19-21, 2018, Religious-Political Papacy and Islamic Power in Daniel 11, Roy E. Gane, Andrews University

⁴⁵ Let it be clear that finding the Crusades in Daniel 11 is far from certain and Adventist interpreters of Daniel 11 are still debating the matter. Therefore determining the identity of the king of the South in verse 40 on the basis of this particular interpretation of 11:25-30 should be, to say the least, an extremely tentative suggestion. Apart from finding the Crusades in Daniel 11 there is not a linguistic or syntactical argument that could reveal the presence of Islam in Daniel 11:40. Of course the same could be said about the king of the South being atheism. But in this case there is a significant difference: the book of Revelation provides some assistance in clarifying the issue. Daniel 11 and the Islam Interpretation, Angel Manuel Rodriguez, BRI, May 2015.

https://adventistbiblicalresearch.org/sites/default/files/pdf/Release_13_Angel_for_website.pdf

⁴⁶ http://www.answering-christianity.com/abdullah_smith/quran_vs_bible.htm

Rome had its base in Rome, but was not limited by geographical borders, so Islam controlled Egypt, though its spiritual influence was beyond geopolitical borders. Note the similarities.

Islam: Religio-Political power	vs.	Papacy: Religio-Political Power
Islam: Rises 646 AD	vs.	Papacy: Rises 538 AD
Islam: Suffers Wound in 1840 (6 th trumpet)	vs.	Papacy: Suffers Wound in 1798 (1260) ⁴⁷

The kings of the north and south here have little to do with geographical location. Geographical locations are now used only to reflect the spiritual influence of that power on a global scale. What we have here is the identity of the king of the South as the same power described under the 5th trumpet, an anti-Bible, anti-Christian power. This power according to Revelation 9 does something specific.

"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit" (Revelation 9:2, KJV).

Both the sun and air are darkened. The sun is a symbol of the Son of God (Malachi 4:2), while the air is a symbol of the Holy Spirit (John 3:8). Islam rejects the Godhead, teaches that the Holy Spirit is Gabriel, and denies that God has a Son.⁴⁸

The king of the South *during the dark ages*, Islam, had a great army. This army is the same army described in Revelation 9:1-11 under the 5th and 6th trumpets. "But he shall not stand" is a reference to the events occurring at the end of time. In other words, this power will succumb to the Papacy and Daniel 11:40-45 will explain how and why. This does not mean Islam is the king of the South in Daniel 11:40, however. But here is a fascinating point of history that may carry significance regarding the king of the south at the time of the end.

During the Ottoman empire's long wars with the Byzantine empire, they gained an unlikely ally in France, who was engaged in its own war against the Holy League (an alliance between eastern Europe and papal Rome). This alliance between France and the Ottoman Empire (known as the Franco-Ottoman Alliance) during the Italian Wars, marked the beginning of France's turmoil with the papacy which would culminate two hundred years later in the French Revolution. This connection between France and the Ottoman Empire lasted until 1798.⁴⁹

⁴⁷ God allowed Islam to be a scourge to the Papacy. It came on the scene within just over 100 years after the rise of the Papacy, and was "shut down" within 50 years of the Papacy losing its power!

⁴⁸ The Religion of Islam, A Comprehensive Study of the Sources, Principles, and Practices of Islam, Maulana Muhammed Ali, AHMADIYYA ANJUMAN ISHAAT ISLAM, Dublin, Ohio, 2011.

⁴⁹ An especially effective alliance was that between France and the Ottomans. French kings, in their capacity of *Rex Christianissimus*, had resorted to crusade propaganda and had almost undertaken one in 1495.⁷⁸ The rise of the Habsburgs in Europe and the capture of the French king Francis I (1494–1547) at the battle of Pavia (1525) initiated a long period of cooperation between the two states. Both sides exchanged intelligence, tried to develop

"Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain" (Daniel 11:26, KJV).

This verse describes the downfall of Islam at the end of time, and that those who feed upon it, who believed its teachings, will turn against it and forsake it because of the onslaught of the king of the north.

Again, note the parallel: "And at the time of the end shall the king of the South push at him: and the king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, *and shall overflow and pass over*" (Daniel 11:40, KJV).

This verse is simply a reference to the fact that the papacy will come out on top of this battle. I am not suggesting that the king of the South at the time of the end is Islam. I believe it is atheism, rising out of the French Revolution. However, the crucial connection between Islam and atheism is its position against the word of God.

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

Verse 27 is significant as it portrays that both these kings (KON/KOS) "speak lies" and their "hearts" are to do mischief. We find the rise of Islam in Revelation 9 synonymous with the king of the South during the Dark Ages. This power is described as an army of locusts. "And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months" (Revelation 9:10, KJV).

What is the significance of the tails? "The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail" (Isaiah 9:15, KJV). Both these kings "speaking lies," may signify, and reinforce that both powers represent false religions which, while

a shared strategy and cooperated militarily. French forces helped the Ottomans at the siege of Corfu in 1537, while the Ottoman fleet wintered in Toulon in 1543 and 1544 after the failed siege of Nice,⁷⁹ and undertook joint military operations with the French fleet in the Tyrrhenian and Ligurian Seas in the 1550s. The Ottomans granted France *capitulations* in 1569,⁸⁰ and helped the election of a French prince, Henri de Valois (1551–1589), the future Henry III, to the throne of the Polish–Lithuanian Commonwealth in 1573.⁸¹ Good relations continued in the next century, as both sides still had a common enemy in the Habsburgs. The war of 1683–1699 between the Ottomans and the Holy League of the Habsburgs, Venice, Poland, the Papal States and Russia, coincided with the war between France and the Habsburgs in 1688 and 1697. France also played the role of diplomatic middleman between the Ottomans and its Christian enemies. In 1724, it helped arrange a diplomatic treaty between Russia and the Ottoman Empire, while the French ambassador was to be the main protagonist during the negotiations for the Belgrade Treaty of 1739. Almost until Napoleon's invasion of Egypt in 1798, with some exceptions, the two states enjoyed a warm relationship.

<http://ieg-ego.eu/en/threads/alliances-and-wars/alliances-and-treaties/emrah-safa-gurkan-christian-allies-of-the-ottoman-empire>

claiming peace (as both do), their "hearts" are set on mischief. Islam and Catholicism entered into several treaties during the 126 year period many of which were broken.⁵⁰

Of one such treaty (The Treaty of Ramla) between Richard the Lionheart and the Sultan Saladin, another historian writes, "Richard and Saladin reached a peace treaty, but when Saladin refused to uphold his part of the deal, Richard slaughtered 2,700 Muslim prisoners; Saladin responded by slaughtering his share of Christians prisoners" (Jeffrey Ian Ross, Religion and Violence: An Encyclopedia of Faith and Conflict from Antiquity, p.138. Both these powers made treaties and broke them throughout the crusades.

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

The papacy profited from the Crusades (the war against Islam) and was made rich by it. They sent forces from western Rome to assist the eastern empire in their conflict with the Ottomans.⁵¹

This assistance to the east had diverted the attention and resources of the papacy away from warring against the Waldensians, the forerunners of the Protestant Reformation, hindering efforts to stamp them out.

Islam, atheism, and secularism are occupying the attention of the religious right for a time, allowing God's people to do the work of spreading the gospel unhindered by assaults. But once these powers are defeated by the king of the north, the attention of the religious right "will return" and his heart will be "against the holy covenant." His "exploits" will be to destroy the people of God.

"At the time appointed he shall return, and come toward the south; but it shall not be as former, or as the latter" (Daniel 11:29, KJV).

⁵⁰ One observer writes of "leaders of the kingdom of "Jerusalem" who repeatedly broke treaties with their Muslim counterparts...Christian leaders" who, "continually went back on their word" (Keith Augustus Burton, The Blessing of Africa: The Bible and African Christianity, p.181).

⁵¹ "The capture of Jerusalem and the success of the First Crusade gave incalculable prestige to the pontiffs. While the nations of Europe attributed this victory to manifest supernatural power, the Roman Pontiffs were quick to transform the great martial movements of the Crusades into powerful instruments to be used to expand their spiritual and temporal dominion. This was done by employing them as military and political levers, which never ceased to yield territorial and financial advantages throughout the middle Ages. Such policies went a step further when, basing papal claims on an even more daring interpretation of the Donation, it was stated that the secular rulers should be made to pay tribute to the Papacy. A vehement advocate of this was Otto of Freisingen, who in his Chronicles composed in 1143-6, did not hesitate to declare that as Constantine, after conferring the imperial insignia on the pontiff, went to Byzantium to leave the empire to St. Peter, so other kings and emperors should pay tribute to the popes. For this reason the Roman Church maintains that the Western kingdom have been given over to her possession by **Constantine**, and demands tribute from them to this day, with the exception of the two kingdoms of the Franks (i.e. the French and German)" (http://www.bibliotecapleyades.net/vatican/vatican_billions.htm).

The time appointed reflects the second wave of assaults corresponding with the 6th trumpet of Revelation 9, or the second woe. This event also corresponds with the fall of Constantinople to the Ottoman Empire in 1453 and afterward. This conflict would not be as the former (the first woe, where the Papacy is able to hold off Islam) or the latter (final role of Islam after 1798 where the Papacy overcomes Islam along with atheism and secularism). Instead, in this second wave of conflicts, Islam would succeed in its missions. The conflict is described in the following verse.

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

Chittim also referred to as the "isles of Chittim" (Jeremiah 2:10) is the region of the Mediterranean Sea. Uriah Smith writes: "What country or power is meant by Chittim? Adam Clarke has this note on Isa_23:1, "From the land of Chittim it is revealed to them:" "The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; 'for the Tyrians,' says Jerome on verse 6, 'when they saw they had no other means of escaping, fled in their ships, and took refuge in Carthage and in the islands of the Ionian and Aegean sea.' . . . So also Jarchi on the same same place." Kitto gives the same locality to Chittim, the coast and islands of the Mediterranean" (Uriah Smith, Daniel and Revelation, p.253).

Since Smith looped back to rise of Rome in verse 23, he finds the removal of the Roman seat to Constantinople (330 AD) as the fulfilment of Daniel 11:29-30. "...this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal for the downfall of the empire. Rome then lost its prestige" (Ibid., p.252).

However, since we continued from Rome to the Papacy in verse 23 instead, we must find another application for verses 29-30 in the region of the Mediterranean (Chittim). The fulfilment would be the fall of Constantinople by the Ottoman fleet under Suleiman the Magnificent (1453), the 6th trumpet of Revelation (Revelation 9:13-21). This event led to the loss of the prestige of spiritual Rome, the Papacy.

The Ottoman fleets under Suleiman the Magnificent (1494-1566) successfully battled against Christian forces for control and domination over the isles and territory of the Mediterranean Sea. This is further evidence that the king of the South may be understood as Islam, at least during the 1,260 years. Remember, the Mediterranean is not mentioned as a geographical entity, but rather the geographical entity is being used to describe the spiritual powers involved, Islam and the papacy. He, the king of the north, is "grieved" because of the fall of Constantinople and the success of the Islamic hordes. His attention has also been diverted from his focus on a growing problem, the threat of the Protestant Reformation, which began in 1517 and spread rapidly. The spread of the gospel causes the king of the North to be grieved, and he returns to "have intelligence

with them that forsake the holy covenant." From 1545 to 1563, the Council of Trent convened to "have intelligence with them that forsake the covenant." The council, also known as the Counter-Reformation, sought to undo all that Protestantism was doing and led to a period of great persecution.

b. The King of the South Post 1798: A Diabolical Scheme

We have already seen that the king of the South at the time of the end is Atheism. In Daniel 11:40 onward, the king of the south becomes subject to the king of the North. Frank Hardy's argument here, that the two roles of merge under the king of the north is sublime.⁵² Secularism becomes obedient to the religious right. This reveals the most diabolical aspect of Daniel 11! Who really is leading the charge of Atheism? Speaking of the French Revolution, Ellen White writes, "The *same master-spirit* that urged in the Massacre of St. Bartholomew, led also in the scenes of the French Revolution...In all this, *supreme homage was paid to Satan*, while Christ, in his characteristics of truth, purity, and unselfish love, was crucified. The Bible was publicly burned. The Sabbath was blotted out. Romanism had enjoined image worship; now divine honors were paid to the vilest objects. The work which the papacy had begun, atheism completed. The one withheld from the people the truths of the Bible; the other taught them to reject both the Bible and its Author. The seed sown by priests and prelates was yielding its evil fruit.⁵³ *At the time of the end, Satan is both king of the South, leading those whom he can to deny that God exists, only to come as King of the North pretending to be God himself.* Remember that while Satan was spiritually leading the king of the north, the Papacy during the Dark Ages, he was also leading Islam, the king of the South as Apollyon (Revelation 9:11) at the same time⁵⁴. He is playing two roles, leading two armies under different disguises. It is a *staged war*, designed to ultimate bring both north and south together against the people of God. But God will demonstrate that a "kingdom divided against itself cannot stand (Luke 11:18)." Daniel 11 is a depiction of the division that occurs when Satan is allowed to be king.

Implications: Counterfeit Millennium

When Satan appears as Christ, he will also make it appear that this is the "ushering in of the long-expected millennium." {The Great Controversy, p 588.3}. In this counterfeit millennium, "judgment" will be "given unto the saints" (the wicked) who will be given license to judge the "wicked" (the righteous). Combined with appearance of demonic spirits, and even the

⁵² The two roles merge at this point, as do the king's forces. The whole point of this passage is to show how North and South could fight *unitedly* as they confront Michael in 12:1. (Emphasis mine). "In Daniel 11:40-45, Who Is the King of the South?" Frank W. Hardy, PhD, 2018. <http://www.daniel11prophecy.com/conference-papers.html>

⁵³ 4 Spirit of Prophecy, Ellen White, 192.1

⁵⁴ Even so, if the "covering cherub," a being created full of wisdom, and perfect in beauty, sets his heart to do wrong, his power, his wisdom, his beauty, all combine to give him influence over others, and enable him to become the greatest sinner of all. It is not surprising that such a being, having fallen, has earned the titles of Satan, **Apollyon**, and devil, or Diabolus. {1891 JHW, ATNM 65.1}

apostles,⁵⁵ it will produce an environment where even the “very elect” if it were possible, will be led to question what they have always believed. This is why an understanding of what is coming is crucial and why God promised that “knowledge” would be increased, and the book of Daniel would be understood not by a select few, but by God’s remnant, as well as those who present know little about the truth (Edom, Moab, and Ammon).

Conclusion:

The Global Great Controversy View unites and harmonizes the pieces of several other views. Yes, the Papacy is the king of the North in Daniel 11:40, but he is not the lead, post 1798. He along with Apostate Protestantism are only supporting actors for Satan himself who will appear as the lead actor impersonating Christ. Yes, Islam is found in Daniel 11, but not as lead actor post 1798. Islam in Revelation 8-9 correspond with the King of the South during the Middle Ages of Daniel 11, as Atheism in Revelation 11 is the king of the South post 1798. Atheism however, is not the king of the South alone, for other anti-Two Witnesses entities are included as supporting roles under that title. In essence, this view takes the whole world into account, not just two particular powers. The king of the North and the king of the South at the tie of the end is really Satan leading two forces of people to unite against the Remnant. This view aligns with what is written in the Great Controversy, and introduces nothing new, but rather tells us how these things unfold and answers the question of why Michael *must* stand up when he does. The true King of the North will come. AT Jones uncanny analysis of the two great mysteries is a fitting close.

“In order that this might be, they preached, "Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not a thing to be seized upon, to be violently striven for and eagerly retained, to be equal with God." They preached that by this mind of Christ, each one should empty self, take upon him the form of a servant, obedient unto death, being made conformable unto His death. But there came a "falling away." Instead of an emptying of self, there was an exalting of self in those who professed the name of Him who emptied himself: grievous wolves entered in, not sparing the flock; men arose, speaking perverse things to draw away disciples after them. And in this exalting of self there was developed the man of sin, the son of perdition, the mystery of iniquity; which again hid from ages and generations the mystery of God. Thus, this mystery of iniquity is the papacy; the mystery of God is Christianity. Christianity is self-renunciation; the papacy is self-exaltation. The spirit of Christianity is the spirit of humility and self-renunciation; the spirit of the papacy is pride and self-exaltation. *Christianity is the incarnation of Christ; the papacy is the incarnation of Satan.*” {1901 ATJ, ECE 603.1} Daniel 11:40-45 to 12:1-2 is the final conflict of the mysteries, Satan, the head of

⁵⁵ He who is the father of lies, blinds and deceives the world by sending his angels forth to speak for the apostles, and make it appear that they contradict what they wrote when on earth, which was dictated by the Holy Ghost. These lying angels make the apostles to corrupt their own teachings and declare them to be adulterated. By so doing he can throw professed Christians, who have a name to live and are dead, and all the world, into uncertainty about the word of God; for that cuts directly across his track, and is likely to thwart his plans. Therefore he gets them to doubt the divine origin of the Bible, and then sets up the infidel Thomas Paine, as though he was ushered into heaven when he died, and with the holy apostles whom he hated on earth, is united, and appears to be teaching the world. { 1 Spiritual Gifts, Ellen White, 176.1 }

his people coming to the battle himself, and Christ the head of his church coming to defend his saints in person.