

*The King of the South and the King
of the North in Daniel 11–12*

By Edwin de Kock

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*Dedicated to the Memory
of Our Pioneers*

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An essential background of this study was provided by Historicist scholars in a bygone era to whom I am indebted and whom I thank, although I do not necessarily agree with everything they wrote. They include C. Mervyn Maxwell from the twentieth and James Springer White as well as Uriah Smith from the nineteenth century.

The last mentioned was quite mistaken when he identified the entity of Dan. 11:36–39 as revolutionary France. But one of his insights, contained in the next verse, Dan. 11:40, is very valuable. In it, he identified not two but three entities. As he put it, this will be a “triangular war.”

From independent study, I came to the same conclusion, and I think it is crucial for establishing the correctness of my analysis. But to discover the same interpretation in a text by Uriah Smith was most gratifying. Nor did I find others like James White contradict that detail in what he wrote.

Of course, I take full responsibility for this text and any errors that may still lurk in it.

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Foreword

Though they appear at the beginning of this booklet, these prefatory paragraphs are really, like all such pieces, an afterword. Written only when the text has been finished, they present a backward glance, enabling the author or somebody else to say something. It could be a summary, a critique, or—as in this case—a thing or two that may require emphasis.

The main point is that we should accept the explanatory method of the one who is now the loftiest created being in the universe, the angel Gabriel. In the first part of Daniel 8, both Medo-Persia and Greece are depicted by two symbolic animals: a sheep ram and a goat. We also read about the 2,300 prophetic days, which according to the year-day principle are really calendar years.

Verse 15 tells how Daniel greatly wondered about the meaning of what he had seen. Then, according to verse 16, one of the holy ones spoke up: “Gabriel, make this man understand the vision.” From this point onward, the rest of Dan. 8, Dan. 9, and Dan. 10 largely consists of non-symbolic explanations. The whole of Daniel 11 and the first part of Daniel 12 must likewise be understood in a literal sense.

The reader may believe the assertion that the king of the North at the end of Daniel 11 is the papacy. Well, it is not. The papacy does feature in several verses of this chapter, but it is an entity in its own right and will one day be attacked by both the king of the South and the king of the North. If it is attacked by the king of the North, it cannot itself be the king of the North as well. But where does Daniel 11 say that they will clash?

The key text is verse 40, which reads as follows: “At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through” (NKJV).

Easily overlooked or misunderstood is that little word *him*, repeated twice. It is a personal pronoun, which refers back to its antecedent, in verses 36–39. According to James S. White, the entity there described was the papacy, though Uriah Smith

thought it was atheistic revolutionary France represented by Napoleon Bonaparte. We think that the latter identification was wrong.

Nevertheless, Uriah Smith was right when he recognized the entity of Dan. 11:36–39 as the antecedent of the *him* in verse 40. He said this power would be attacked by first the king of the South and then by the king of the North, in what he described as a “triangular war.”

There are three entities in Dan. 11:40, not two: the king of the South + *him* (the papacy) as well as the king of the North + *him* (the papacy); in other words, $1 + 1 + 1 = 3$.

Desmond Ford, who was influenced by George Macready Price, asserted that this verse referred to only two entities. Those who maintain that the king of the North is the papacy believe the same. But numerous translations, both ancient and modern in many languages, basically say the same thing as the New King James Version quoted above.

The principle of consistency forbids the idea that equates the papacy with the king of the North. According to the first verses in Daniel 11 this was ancient Syria, a considerably larger state than the present country which bears that name. Verse 40 must likewise refer to a political entity or coalition of powers that occupies the same territory. This could be modern Syria plus adjacent countries like Iraq and Turkey.

Such a view harmonizes with Gabriel’s literal explanation. But those who say that the king of the North in Dan. 11:40 is the papacy (and consequently not the same entity as in Dan. 11:2–15, etc.) set aside the angel’s method. Instead, they “spiritualize” the last part of the chapter, applying a more or less allegorical approach. At the same time, they turn a blind eye to the awkwardness of having two different identifications for the king of the North in the same chapter. What is more, their interpretation cannot be validated by comparing it with historical events, for it is entirely arbitrary.

At the same time, they ignore the geographical element. In Daniel 11, the expressions “king of the South” and “king of the North” are related to the “glorious land.” At various times this has been called Canaan, Palestine, or the land of Israel. For the prophecy of Daniel 11, this is important. Why?

First, because the earthly sanctuary service in three of its versions was located in that area: the tabernacle constructed at

and brought from Sinai, the temple which King Solomon erected but Nebuchadnezzar destroyed, and the one rebuilt after the Babylonian captivity. Second, that is where the most important events in human history or even in the history of the universe took place. Just outside Jerusalem, our Lord was crucified, buried, and resurrected. Third, this is where the Holy City coming down from heaven is destined to settle. In it will be the throne of God and the Lamb, forever.

For Catholics, Rome is very special, sacred, the “eternal” city. American Protestants think of America as God’s own country. But what is the viewpoint of Jesus the Messiah? He is, of course, the universal Son of man, and yet he is also a Jew and the offspring of David, originally from Bethlehem. Galilee is where he grew up and most of his ministry took place. And Jerusalem in Judaea is where on a bitter cross he saved us, dying as our King. That is his own, his native land.

Does this book contain a definitive interpretation of Daniel 11 and its continuation in the first verses of chapter 12? Not necessarily. It is highly tentative. Unfulfilled prophecy is like that. I hope, however, that these pages will also be useful for others who seek further clarity.

Introduction

“At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through.” Dan. 11:40, NKJV.

More than a century ago, two different Seventh-day Adventist identifications arose about the king of the North referred to above. James Springer White (1821–1881), a great founder of his denomination and married to Ellen G. White, said it was the papacy. Uriah Smith (1832–1903), the Church’s most eminent editor, a towering personality whose masterpiece was *The Prophecies of Daniel and Revelation*, said it was the Turks.

In the following pages, we will show why both views are problematic and propose a simple alternative. First, however, we need to deal with and clear out of the way assertions by three other writers who have unnecessarily complicated the issue.

1. Were’s Misleading Representations

In *The Truth Concerning Mrs. E. G. White, Uriah Smith, and the King of the North*,¹ Louis F. Were, an Australian who flourished in the 1940s and 1950s, attributed to Ellen G. White the view that he said was held by her husband. This was a mistake, compounded by the fact that it indirectly involved her prophetic authority. She was, after all, the servant of the Lord and reputedly infallible.

In his first chapter, Were cited a *Report on the Eleventh Chapter of Daniel, With Particular Reference to Verses 36–39* by a special study group which the General Conference had appointed. It appeared in *Ministry* magazine in March 1954. Among other things it said: “From the foregoing, we conclude that verses 36–39 of Daniel 11 accurately set forth in prophetic language the work and history of papal Rome.” So far, we agree with Were and also that Ellen G. White understood those verses in this way.

In a subsequent paragraph, Were also cited the following

statement of the study group: “Without doubt the Papacy, if it is the power of Daniel 11:36–39, must also play a part in the historical fulfilment of these verses, for the pronoun ‘him’ in verse 40 must refer to the power brought to view in verses 36–39.”² With this we still agree.

But Were went on to say: “Thus ‘the king’ of 36 is undoubtedly ‘the king of the north’ mentioned in Dan. 11:40–45. By applying v. 36 to the Papacy, Mrs. E. G. White disagreed with Smith’s application of Dan. 11:36 to the French Revolution.”³ Yes, in this Smith was wrong. But unfortunately so was Were. Why do we say this?

Dan. 11:40 mentions not two but three entities: the king of the South, the king of the North, and the papacy. A careful reading shows that in the time of the end the last mentioned will be attacked by both kings, a point to which we will be returning.

2. What Was the Difference of Opinion Really About?

In the same piece, Were triumphantly declared: “In ‘*A Word to the “Little Flock”*’, the old Pioneers’ belief, including that of Mrs. White’s, is expressed: ‘Michael is to stand up at the time that the last power in Chap. 11 comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trodden and cast out by Christendom, it follows that the last oppressive power has not ‘come to his end’; and Michael has not stood up. This last power that treads down the saints is brought to view in Rev. 13:11–18. His number is 666.

“The Seventh-day Adventist denomination unanimously ‘held for the first third of the century since 1844’ the belief that the Papacy was the king of the north.”⁴

This last statement is misleading and, we believe, untrue. The main problem lay in Smith’s apparently new interpretation of Dan. 11:36–39 and only secondarily with what follows from verse 40 to the end of the chapter. Let us look at this a little.⁵

About verses 31–35, Smith retained his belief that they described the papacy.⁶ But note what Smith wrote next:

“**Verse 36** And the king shall do according to his will; and

he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

“*A King Magnifies Himself Above Every God.*—The king here introduced cannot denote the same power that was last noticed, namely, the papal power; for the specifications will not hold good if applied to that power.

“Take a declaration in the next verse: ‘Nor regard any god.’ This has never been true of the papacy. God and Christ, though often placed in a false position, have never been professedly set aside and rejected from that system of religion.

“Three peculiar features must appear in the power which fulfills this prophecy: It must assume the character here delineated near the beginning of the time of the end, to which we were brought down in the preceding verse. It must be a willful power. It must be an atheistical power. Perhaps the two latter specifications might be united by saying that its willfulness would be manifested in the direction of atheism.”⁷

Smith assumed that “*France Fulfills the Prophecy*,” i.e., the French Revolution.⁸ About the kings of the North and of the South as mentioned in verse 40, he then said:

“After a long interval, the king of the south and the king of the north again appear on the stage of action. We have met with nothing to indicate that we are to look to any locations for these powers other than those which shortly after the death of Alexander constituted respectively the southern and the northern divisions of his empire. The king of the south was at that time Egypt, and the king of the north was Syria, including Thrace and Asia Minor. Egypt continued to rule in the territory designated as belonging to the king of the south, and Turkey for more than four hundred years ruled over the territory which first constituted the domain the king of the north.”

On the basis of his new interpretation of verses 36–39, Smith proceeded to apply verses 40 and onward to Napoleon Bonaparte, who in 1798 invaded and conquered Egypt. He also clashed with and had to retreat before the Turks who at that time ran the Ottoman Empire.⁹

From our present point of view, this interpretation is

blemished in several ways. To begin with, the Egyptians did not play the aggressor against Napoleon. *He* invaded *their* country. It is true that he wanted them to take the field against him first, but that was a cheap ruse. According to the Bible, “*At the time of the end the king of the South shall attack him.*” And it calls for fierce, extensive aggression by the king of the North.

Survivors from Egypt fled to Palestine, where the Ottoman Turks made a stand. Napoleon led an army of 13,000 to that country and in less than two months captured El Arish, Ramleh, Jaffa, and Haifa. But he had to besiege Acre. British ships from the Mediterranean bombarded his troops, while plague was decimating them. By June 1799, Napoleon had retreated to Egypt and given up.¹⁰

Even more important are two other points. Napoleon was finally defeated by the Western allies at Waterloo in 1814 and exiled to St. Helena, where he died. That was two hundred years ago.

The fizzling out of Bonaparte’s campaign hardly seems to match what the prophecy says.

What is more, as will be discussed in the appropriate place, Field Marshal Edmund H. H. Allenby also, and with much more spectacular success, invaded Palestine during 1917. He conquered Jerusalem and just a year later defeated the Turks at Megiddo.

Let us now return to Louis Were. He may have been wrong in attributing a passage in *A Word to the “Little Flock”* to Ellen G. White, where she supposedly wrote: “His number is 666.”¹¹

That pamphlet had three authors, Joseph Bates, Ellen G. White, and James S. White. The person who here wrote about 666 was probably the last mentioned. We know that this was the case in another quotation containing that number.

A Word to the “Little Flock” first appeared in 1847. In the 1900s, a facsimile reproduction was published by the Review and Herald Publishing Association.¹² It is now available on the Internet. On p. 19, we read:

“I saw all that ‘would not receive the mark of the Beast, and of his Image, in their forehead or in their hands,’ could not buy or sell, (o) I saw that the number (666) of the Image Beast was made up; (p) and that it was the beast that changed

the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast, and of his Image."¹³

Please observe that the number is enclosed in parentheses: (666). Why? The publisher interpolated it. This can also be found in a statement from the Ellen G. White Estate on the Internet. But more authoritative is an explanation in the *Advent Review and Sabbath Herald*, vol. 28, published at Battle Creek, Michigan, on July 31, 1866. Uriah Smith, the paper's editor in the period that included June 12 to July 31 of that year, declared:

“Obj. 36. *The number of the Beast*. She saw in 1847, says the objector, that the number 666 of the image beast was made up. This is based on language found in *Word to the Little Flock*, p. 19, as follows: ‘I saw all that would not receive the mark of the Beast, and of his image in their foreheads or in their hands,’ could not buy or sell. (o) I saw that the number (666) of the Image Beast was made up; (p) and that it was the Beast that changed the Sabbath,’ &c. Now says the objector from the West, she here teaches that the number is the number of the image beast, but the Review now teaches that the number belongs to the ‘first’ or papal beast; and besides, the image beast has no number; and therefore the vision is notoriously false and out of joint. And hereupon a little ‘Voice’ pipes up in the East to re-echo the sentiment, as it thinks such facts ‘though painful [? (bracketed question mark in the original)] to learn,’ ‘should be more generally known;’ and lo, like their prototypes of old, they make merry and send gifts one to another. Rev. xi, 10. It is perhaps almost too bad to upset this little cup of froth over which they gloat with such apparent delight; but facts will most effectually do it. Those who have the *Word to the Little Flock*, and can read it for themselves, will notice that this vision was not published by sister White, but by another person. They will notice also that all through the vision, letters are inserted inclosed in parentheses, like the letters “(o)” and “(p)” in the extract given above. These refer to scriptures placed at the bottom of the page, and were the work of the publisher, not of sister W. They will then notice that the figures 666, in the

sentence “I saw the that number (666) of the Image Beast was made up,” are likewise inclosed in marks of parenthesis, showing that their insertion is also the work of the publisher, and no part of the vision itself.”¹⁴

That publisher was James White. Therefore, in the first passage cited by Were, the 666 should probably also be attributed to the publisher, although no parentheses are involved.

3. Enter Ford and Price

In 1978, Pacific Press published Desmond Ford’s *Daniel*.¹⁵ Later the Seventh-day Adventist Church would turn and act against him, especially for rejecting the idea of an Investigative Judgment. In matters of prophecy, he was influenced by other writers, including the Canadian George McCready Price (1870–1969). Ford was partly a conduit for his ideas.

Price, especially known for his works as a creationist, also wrote on prophecy and end-time events. He was published on both sides of the North American continent. His religious books include *A New Commentary on the Book of Daniel*¹⁶ and *The Time of the End*.¹⁷

A brilliant man and obviously charismatic, Price was largely self-educated. But his formal qualifications were meager. No doubt to dignify his academic teaching career, the College of Medical Evangelists (later Loma Linda University) during 1907–1912 granted him an honorary B.A. degree. In 1920, Pacific Union College made him the gift of what was really an honorary M.A.¹⁸ In those days, neither institution was as yet able to make it an honorary doctorate, or they would no doubt have done so.

On the Internet he is described as follows: “Teacher, scientist, author, philosopher. Price’s career covers more than half a century, and the influence of his writings and lectures during that time can scarcely be estimated. . . . He held professorships at Loma Linda University, Pacific Union College, Union College, Stanborough College, and Emmanuel Missionary College (now Andrews University). The thousands of young minds whose philosophies he helped to shape will stand in living memory to his beliefs and ideals.”

We now have the melancholy task of considering one of his ideas—a thoroughly bad one—cited by Desmond Ford, who also fell beneath his spell; for it is still influencing Seventh-day Adventist thinking about Daniel 11:

“It is *a principle of universal validity* that *all* the other prophecies of the Old Testament, if they reach down to periods this side of the cross, *always* become more abstract and spiritual; for the concrete, objective things of the Old Covenant have now become spiritualized, what was local and nationalistic now becoming world-wide and universal”¹⁹ (emphasis added).

We are here concerned with the book of Daniel; therefore, let us test that statement against three major prophecies in it.

3.1. **Nebuchadnezzar’s Image** (Dan. 2). Near the bottom end of the image, we find feet and toes. They are a mixture of iron and clay, representing the kingdoms into which the Roman Empire divided after A.D. 476. As with all the materials that preceded them in the king’s dream, from the head of gold to the legs of iron, the symbol-reality relationship is the same. That was well into the Christian era, “this side of the cross.” Likewise, the stone that finally crushes the image and grows into a great mountain, referring to the future, planet-wide kingdom of Christ is a symbol which points to a very concrete reality.

3.2. **Four Beasts Out of the Sea** (Dan. 7). The fourth beast is “this side of the cross” with its Little Horn which has shrewdly calculating eyes and a blasphemous mouth like a man. It seeks to change times and the Law of God, and also persecutes those who serve the Lord. This is the papal antichrist. Has it been guilty of these crimes in a concrete, physical sense? History says: “Yes!” and it was never just some vague or abstract spiritualization.

3.3. **The Ram, Goat, and Horns** (Dan. 8–11). What we have here is a prophetic series. Only the first part of it, namely Dan. 8:1–12, is highly symbolic. First brought to view is a two-horned ram that pushes to the west, the north, and the south, overcoming all the animals in its way. Thereupon a male goat with one large horn between its eyes came charging from the west. It moved so fast that it did not even touch the ground. In fury, it struck the ram and trampled it down. Then the big horn was broken off. In its place, four other notable

horns grew toward the four winds of heaven. From one of them, a little horn emerged and grew great toward the east, the south, and the Glorious Land. There it exalted itself even as high as the Prince of the host, opposed the daily, and demolished the sanctuary. It cast down truth to the ground and prospered.

Verses 13–14 tell how the prophet heard two holy ones discussing these creatures, especially as they concerned the daily, the transgression of desolation, and the fate of the sanctuary. One of them said: “For two thousand three hundred days; then the sanctuary shall be cleansed.”

Verse 15 tells how Daniel wondered about the meaning of the vision. Then, according to verse 16, one of the holy ones spoke up: “Gabriel, make this man understand the vision.” From this point onward, the rest of Dan. 8, Dan. 9, and Dan. 10 largely consists of non-symbolic explanations. These are twice interrupted when the prophet fell ill.

First, in Dan. 8 the ram is identified as Media and Persia and the goat as the kingdom of the Greeks. After a fourfold division, another power emerges from it and attacks the chosen people.

What sickened Daniel was to hear first, that the Little Horn power would destroy his people (Dan. 8:24) and, later, that the rebuilt temple would, like the first, be demolished. Even the Messiah would be “cut off”! (Dan. 9:26).

In all these chapters, Gabriel plays the role of an internal expositor. Dan. 9, especially verses 21–27, continues what he has to say. At the beginning of Dan. 10, the prophet was ill again; he had been fasting for three full weeks. Again Gabriel, the heavenly expositor, came to make him understand.

And, of course, A.D. 34, when the seventy prophet weeks (490 years) ended, also reached to “this side of the cross.”

Dan. 11 resumes Gabriel’s explanation. Once more he referred to the kings of Persia. There would be three more of them. The last one, obviously Xerxes, would “stir up all against the realm of Greece.” The latter would first have a mighty king (Alexander the Great). He would, however, not last; and his conquests would be divided into four parts.

From this point onward, Gabriel concentrated on the king of the South and the king of the North, as well as another entity with which they interact, right to the end of the chapter.

This whole prophetic series is expressed in straightforward language according to the Historicist school of prophetic interpretation. A necessary exception, to be discussed in its proper place, is the phrase “even for a time” (Dan. 11:24), where the year-day principle applies.

Throughout the chapter we have presented to us real-life, sometimes violent events, the shock of battle, and even such a mundane thing as taxes. Note the wording of Dan. 11:40: “At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships”; and verse 44: “He shall go out with great fury to destroy and annihilate many.” This is not, as George McCready Price would have it, abstract or spiritualized.

According to Desmond Ford, Price also stated: “Literally hundreds of terms, like Zion, Israel, etc., have since the cross come to us with wider and more spiritual connotations.”²⁰ We must not, however, exaggerate. In the New Testament a word like *Israel* also often means exactly what it did in the Old.

We find that the Lord Jesus referred to the great Flood in Noah’s time, Sodom and Gomorrah, Moses, David, Solomon, and the prophet Jonah as very literal events and people. In my *Christ and Antichrist in Prophecy and History* (2001, 2013), I also demonstrated that the church is not an alternative, spiritual Israel, but rather the remnant of God’s ancient people, which is not the same thing.²¹ The apostle Paul said that Gentile Christians were grafted into the tree of Israel (Rom. 11:17).

4. Spiritualizing Can Be Dangerous

Free-and-easy spiritualization is potentially very dangerous, because with it the Bible can be made to teach anything, even the opposite of what Heaven intended. Here is an example.

Our Lord ascended into heaven, taken up in a cloud. As the eyes of his disciples followed his disappearing form, shrinking out of view, two angels suddenly stood near them. These asked and said: “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw

Him go into heaven” (Acts 1:9–11, NKJV). Years later, John, who wrote the Apocalypse, declared: “Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him” (Rev. 1:7, NKJV). That is to say, he will return just as he ascended. Nevertheless, some believe he already came, in 1914, but remained invisible to everybody except to people of their group, because they saw “with spiritual eyes of understanding.”

One variant of spiritualization is allegorizing. As shown in my *Use and Abuse of Prophecy: History, Methodology, and Myth* (2007),²² Origen (c. 185–254) was notorious for it. He could make anything in either the Old or the New Testament mean exactly what he wanted it to mean. Later, through his influence, preaching in the European Middle Ages was thoroughly perverted.

5. Extra-Biblical Typology

Related to his method was false typology. In 1 Corinthians 10:1–4, the apostle Paul declared: “Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.” That is to say, Israel typologically prefigured the church.

On this basis and helped by Origen, medieval Catholicism supposed that it could go further. Pope Zacharias (741–752) found it politically expedient to depose Childeric III of the Franks, the last descendant of King Clovis, in favor of Pepin III. As pontiff, he claimed he had the authority to do so, just like the ancient prophet Samuel who had anointed David to succeed King Saul.²³ This is extra-Biblical typology, which in the same book I also call “Christian Mythology.”

6. Rome’s Protestant Heirs

Protestants found it profitable to persist in such thinking after the voyages of discovery of the late sixteenth and early seventeenth centuries. The Portuguese navigators Bartolomeu

Dias (c. 1451–1500) and Vasco da Gama (c. 1460–1524) had rounded the Cape of Good Hope, establishing a commercial empire in the Far East. A little afterwards, Christopher Columbus (c. 1450–1506) sailed westward, which resulted in a Spanish empire throughout the Caribbean as well as much of Central and South America. By this, both European countries were enormously enriched.

Soon their enemies, the Protestant English and Dutch, who feared but also envied them, defeated them on the high seas, which opened the way for creating their own empires in North America, the East Indies, and Africa. There they found it convenient to justify the exploitation of their nonwhite subjects.

For instance, in 1860, Eduard Douwes Dekker, a Hollander writing under the pseudonym *Multatuli* (“I have borne much”), astounded the Netherlands with his novel, *Max Havelaar*, condemning the ill-treatment of the Javanese. This is the most important literary fiction in Dutch of the nineteenth century. In it, spurious and hypocritical typology is quite explicit. The people of the East Indies were supposedly Canaanites, and the Dutch the Israel of God.²⁴

Dekker’s nation also planted this view of history and politics at the Cape of Good Hope. The Afrikaner Boers of South Africa, descended from and heirs of the Dutch, took it with them northward as they ventured deeper into the continent. They, too, regarded themselves as a latter-day Israel and the indigenous peoples as Canaanites, “hewers of wood and drawers of water.” Partly nomadic, seekers after a promised land in which they could be free of British domination, the Boers read and adored the Old Testament. They saw a close parallel between their experiences in this new country and the stories of Abraham, Isaac, and Jacob, as well as the ancient Israelites who later invaded and conquered Canaan.²⁵

The Anglo-Americans have also cherished various forms of national typology, called British Israelism. This centers in the idea that they are descended from the ten lost tribes. Other nations were supposedly not so fortunate. The Germans are modern Assyrians! “A variant of British Israelism formed the basis for a racialized theology and became known as Christian Identity, which has at its core the belief that non-Caucasian people have no souls and therefore cannot be saved.”²⁶

In the United States, during the years before the Civil War,

Genesis 9:25 was used typologically to justify slavery. It quotes Noah as saying, as one translation puts it: “Cursed be Canaan! The lowest of slaves will he be to his brothers.” According to T. David Curp, “this episode has been used to justify racialized slavery, since ‘Christians and even some Muslims eventually identified Ham’s descendents as black Africans.’” On this issue, between 1837 and 1845, the Presbyterians, the Methodist Episcopal Church, and most notably the Baptists, split into separate denominations. The Southerners maintained that slavery was Biblical; those in the North said it was not. Amazingly, “some members of fringe Christian groups like the Christian Identity movement, and the Ku Klux Klan (an organization dedicated to the ‘empowerment of the white race’) and Aryan Nations still argue that slavery is justified by Christian doctrine today.”²⁷

7. A Nonallegorical Approach

Though he was not fully consistent in his own practice, Martin Luther knew that “back in the Middle Ages, everyone used allegory for interpretation. . . . to avoid the plain meaning of Scripture.” He therefore “called on all to avoid allegory. Since then, all good Christians have used the historico-grammatical method of Bible interpretation.”²⁸

That is, only where the Bible uses obvious symbols, these should be interpreted as such. In all other cases, we need to understand it literally, avoiding spiritualization, allegory, false typology, and the like.

In interpreting Dan. 11, which obviously does not use symbols, we must take the text to mean just what it says and not project into it prejudices or figments of our imagination. Therefore, we should push aside the theory of spiritualization held by Desmond Ford and George McCready Price.

8. Consistency, Thou Art a Jewel

The time when this expression originated is unknown, but for prophetic interpretation the principle involved is precious. If spiritualization is applied, we find that the king of the North in Daniel 11 has two meanings! At the beginning it is ancient Syria, while at the end it is supposedly the papacy. This

cannot be true.

Let us therefore apply the principle of consistency and look for only one identification.

9. What Do the Words *South* and *North* Mean in Daniel 11?

Primarily these are literal geographical locations. That is, areas south and north of the Holy Land. They can also refer to the people inhabiting them. Over the centuries, Canaan, Palestine, Israel—whatever people have called it—has, of course, remained in the same place. South of it lies Egypt, a name that is still extant. North of it is Syria, a territory which during the Hellenistic and Christian eras was much bigger than now and once included present-day Iraq and parts of Turkey.

The languages predominating in those areas have changed. The Egyptians no longer speak their ancestral language but Arabic. So do the Syrians. Their religions have also varied, from ancient paganism to Christianity to Islam. At least in part, however, the substratum of their inhabitants is still the same. Modern Egyptians and Syrians are largely descended from ancient Egyptians and Syrians.

10. To What Does the Word *King* Refer?

Dan. 11:2 mentions three more Persian kings. The last of them was certainly Xerxes. Then a mighty king arises but after him his realm is divided into four parts. This is obviously Alexander the Great, whose empire did not survive him but was carved up among his generals (vv. 3, 4).

From this point onward, the chapter concentrates on the king of the North and the king of the South. They deal with and maneuver against each other, seek a marriage alliance, fight, and destroy. This is very literal. And yet neither the king of the South nor the king of the North is a single monarch. These are dynasties that used to rule over Egypt and Syria.

That is how earlier Seventh-day Adventist interpreters have

identified them. For instance, at the beginning of *God Cares, Volume 1: The Message of Daniel for You and Your Family* (1981),²⁹ C. Mervyn Maxwell said they were ancient Egypt, ruled by Macedonian Ptolemies, and Syria ruled by Macedonian Seleucids, as follows:

KINGS OF THE SOUTH
THE PTOLEMIES

	B.C.
Ptolemy I Soter	323–282
Ptolemy II Philadelphus	285–246
Ptolemy III Euergetes	246–221
Ptolemy IV Epiphanes	221–203
Ptolemy V Epiphanes	203–181
Ptolemy VI Eupator	181
Ptolemy VII Philometor	181–145
Etc. to B.C.	51
Cleopatra VI	51–30

(Ptolemaic dates from Edwyn Bevan,
The House of Ptolemy)

KINGS OF THE NORTH
THE SELEUCIDS

	B.C.
Seleucus I Nicator	312–281
Antiochus I Soter	281–261
Antiochus II Theos	261–246
Seleucus II Callinicos	246–225
Seleucus III Ceraunos	225–223
Antiochus III The Great	223–187
Seleucus IV Philopator	187–175
Antiochus IV Epiphanes	175–164
Antiochus V Eupator	164–150
Etc., to B.C.	65

(Seleucid dates from Parker and
Dubberstein: *Babylonian Chronology*,
2nd ed.)

Let us also see how the book of Daniel uses the word *king*.

In chapters 2 and 7, it is interchangeable with the word *kingdom*. But as we probe more deeply, we discover that it is not limited to monarchies. In Dan. 2:40 we read: “The fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others.”

These were the Romans, whose case is most instructive. For a little more than two centuries, they did have kings, of whom many were foreigners, the Etruscans. Then, for almost five hundred years (509–27 B.C.), as they conquered much of the Mediterranean world, they were not ruled by kings nor were they a kingdom, but a republic.³⁰ After that, until A.D. 476, they were ruled by emperors, a word which in the singular originally meant *general*. Nevertheless the prophecy of Dan. 2 referred to them as a kingdom.

In this prophetic book, the word *king* is very flexible.

11. A Shift From Four to Two Divisions

From Dan. 11:6, the focus of this chapter shifts. It says nothing further about the divisions of the Hellenistic world apart from the North and the South. As Uriah Smith pointed out: “The successors of Cassander were very soon conquered by Lysimachus, and his kingdom, Greece and Macedon, was annexed to Thrace. Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace were annexed to Syria.”³¹ Maxwell made a similar if not an identical point.³²

For the Mediterranean East, the situation crystallized into two centers of power, each dominated by a Greek-speaking dynasty: Alexandria in Egypt and Antioch on the Orontes in Syria. The latter was founded by Seleucus I Nicator, one of Alexander’s generals. In later, Roman, times, it also remained influential for “the pivotal role it played in the emergence of both Hellenistic Judaism and Early Christianity.” It was even “called ‘the cradle of Christianity.’”³³ That is an exaggeration, but it is true that “the believers were first called Christians in Antioch” (Acts 11:26, NKJV). And it was from there that Paul and Barnabas set out on their first Missionary Journey among the Gentiles (Acts 13:1–4).

In passing we note that in Egypt, Alexandria likewise became a very great center of Greek learning and culture for

six hundred years.

12. Enter Rome and the Papacy

After describing the conflict and other forms of interaction between the Ptolemies and Seleucids, the eleventh chapter introduces a third power: “Also the robbers of thy people shall exalt themselves to establish the vision . . .” (Dan. 11:14), which Smith said referred to the Romans, “who more than any other people are the subject of Daniel’s prophecy. Their first interference in the affairs of these kingdoms is here referred to as being the establishment, or demonstration, of the truth of the vision which predicted the existence of such a power.”³⁴ Analyzing the text in relation to the Hebrew original, Maxwell concurred.

The Romans began to interfere in Eastern Mediterranean affairs more than 200 years before the birth of Christ. They kept on doing so throughout the rest of their history, while they were still pagans persecuting the church and also after Constantine was nominally converted.

In chapter 8, the Hellenistic Greeks are symbolized by four horns during the post-Alexandrine era. One of them sprouted a Little Horn, which grew and grew. As my *Seven Heads and Ten Horns in Daniel and the Revelation* (2012) makes clear and history attests, one branch of the ancient Greeks had colonized eastern Sicily as well as southern Italy all the way up to Naples.³⁵

With their culture, philosophy, and religion, they profoundly influenced the Romans, who conquered them yet themselves were Hellenized to an amazing extent. Even more, they blended with them biologically. The ancient Romans were therefore partly of Greek descent. Of this blended population, the papacy was a later outgrowth. That is why Inspiration in Daniel 8 shows a Little Horn growing out of one of the four horns which symbolized the ancient Greeks.

Though in some ways pagan Rome was different from papal Rome, they also in many ways resembled each other. Catholicism has retained an amazing number of heathen ideas and practices. It is really a semi-Christian religion. Therefore, in Daniel 8, both systems are represented by the same Little Horn.

That chapter calls it the “transgression of desolation” (v. 13) and mentions several of its misdeeds: “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 practiced, and prospered” (vv. 11, 12).

It is well known that the Romans crucified our Redeemer, “the prince of the host” and destroyed the beautiful temple built by Herod the Great.

In the Olivet discourse, the Lord Jesus told his apostles how this would be fulfilled: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth, let him understand:) Then let them which be in Judaea flee into the mountains” (Matt. 24:15, 16).

But what about a further prediction about the Little Horn: “It cast down the truth to the ground; and it practiced, and prospered” (v. 12)? This does not refer to pagan Rome, but to the papacy. For many, many centuries, it perverted in some way or other almost every Christian doctrine. And it prospered amazingly.

Dan. 8:16 tells of a voice which said: “Gabriel, make this man to understand the vision.” In Daniel 11 he does so, adding further details.

13. Two Emperors Highlighted

The reader should find it profitable and interesting to read Smith for details of Roman involvement in the Holy Land and adjacent countries. For instance, he depicts a politically ambitious Queen Cleopatra, who seduced and manipulated the middle-aged Julius Caesar and afterwards tried similar tricks with Mark Antony.

We shall, however, here refer to only two pagan emperors. In Dan. 11:20, we read: “Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle.”

This could be no other than Caesar Augustus (27 B.C.–A.D. 14), in whose time our Lord was born. Though history has remembered him for many things, the Bible says: “And it

came to pass in those days, that there went out a decree from Caesar Augustus, that the world should be taxed. . . . And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child” (Luke 2:1–5).

As the prophecy foretold, this was “in the glory of the kingdom,” the Augustan Age, when culture, the arts of peace, and literature flourished. But in the long view of things it was only “a few days,” and the first emperor was gone. Unlike so many Roman rulers before and after him, he passed away “neither in anger, nor in battle,” on his bed. But was he really “destroyed”? The Good Book tells us so, and a lingering suspicion has drifted down through the ages that perhaps the real cause of his death was “poisoning by his wife, Livia.”³⁶

About his successor, Gabriel had this to say: “And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant” (Dan. 11:21, 22).

This was Tiberius (42 B.C.–A.D. 37), his successor, who reigned from A.D. 14 to A.D. 37. He was one of Augustus’s great generals, but a strange, ambiguous, and even reluctant emperor, who had to be cajoled and flattered into accepting the position. In his last years, he neglected his work and allowed the prefects of the Praetorian Guard, especially Sejanus, to govern in his stead. This man, however, plotted against him and assassinated many who would have obstructed his own desire to be emperor.

Tiberius had the Senate try and execute Sejanus, after which he went on a frenzied spree of terror as a mass murderer. The Bible calls Tiberius “a vile person.” At his death, the Senate refused “to vote him divine honors,” and mobs that filled the streets wanted his body dumped into the Tiber like the corpse of a criminal. It was, however, cremated.³⁷

During the time of Tiberius, his prefect for Judaea, Pontius Pilate, had Jesus crucified, which the true word of prophecy

foretold. “The prince of the covenant,” it said, would be “broken” (Dan. 11:22).

14. Rome and Jerusalem

For Dan. 11:23–35, Smith’s book is generally a good guide. In this section, we need to dip into what he wrote about a number of those verses.

Verses 23–28. “He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done . . . and he shall forecast his devices against the strong holds, even for a time.” Etc. (vv. 24–28 are not quoted here).

In its relationship with the Eastern Mediterranean, the republic of Rome and its later empire was interventionist, acquiring dominion in highly manipulative ways. Wherever possible, it did so throughout its history. As already mentioned, “even for a time” is temporal symbolism, which Gabriel uses within his otherwise literal explanation. On the year-day principle, it means 360 calendar years, from the battle of Actium in 31 B.C. to A.D. 330, when Constantinople was founded.³⁸

But before that, while the Romans were still pagans, in A.D. 70, their armies under Vespasian invaded a rebellious Judaea, and his son Titus destroyed Jerusalem together with its beautiful temple.

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

According to Smith, “the appointed time” most probably refers to A.D. 330 or afterwards, when the capital of a weakened Roman Empire had been relocated at Constantinople and non-Catholic Germanic peoples were contesting its authority. “The ships of Chittim” refer to the Vandals whose capital was Carthage in North Africa. Their king, Genseric, successfully invaded Italy and pillaged Rome.

Later, in the sixth century, under Justinian I, the Great, the

Roman Empire made a comeback. He supported and linked up with the papacy, having “intelligence with them that forsake the holy covenant.”

Smith, referring to the Heruli, Goths, and Vandals, correctly stated that they had become enemies of the Catholic Church, but also said they were Arians. (In my book, *The Truth About 666 and the Story of the Great Apostasy*, 2013, I show that this is a Catholic slander; they were not like ancient Jehovah’s Witnesses but ancient Sabbathkeepers.³⁹)

In any case, the Roman Church forsook the holy covenant by departing from Scriptural doctrine, which it contaminated with a mixture of human and pagan traditions.⁴⁰

Verse 31. “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.”

The Hebrew term used here in the original is תמיד (tamid), “daily.” *Sacrifice* is a word supplied by translators. For Israelites and Jews, the *tamid* was really the entire sanctuary service. Some Christians therefore believe that it refers to Jesus’ intercession for us in heaven.

About this, Seventh-day Adventists have traditionally held two views. Smith believed “the daily” was paganism, an idea he took over from what William Miller had taught. But others in the denomination adopted Crosier’s view that the sanctuary *trodden under foot* (Dan. 8:13) was the one in heaven, though some were ambiguous about this topic. I also refer to this matter in *The Truth About 666*,⁴¹ though here it is unnecessary to mediate between the two interpretations.

In any case, Smith applied this verse to the conversion of Clovis to Catholicism in A.D. 508,⁴² though predating it to A.D. 496 is incorrect, as my book has shown.

15. The Long and Terrible History of “Christian Rome”

Verses 32 and 33. “And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they

shall fall by the sword, and by flame, by captivity, and by spoil, many days.” The covenant, said Smith, is “the Holy Scriptures” and not papal or church traditions. And the teachers of righteousness would fall before their enemies “for many days.” That is, for 1,260 years of papal supremacy.

Verse 34. “Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.” Such relief was provided by the events surrounding the Protestant Reformation of the sixteenth century. Jesus, looking down through the Great Tribulation, said: “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Matt. 24:22).

Verse 35. “And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: for it is yet for a time appointed.” All the same, persecution would keep on striking down at least some of those who truly serve the Lord and proclaim his truth.

For instance, Smith pointed out how Catholic and Protestant ideas contended for the mastery in England. Anglicans, inheriting much of their theology from Rome, also—when they had the power to do so—persecuted those who dissented from them.

Verses 36–38. As stated above, Smith in dealing with this passage deviated from the explanation of James White and other fellow believers. He denied it could refer to the papal power and said these verses applied to France in the time of its Great Revolution. We have already expressed our skepticism of this explanation.

16. Three Entities, Not Two

Verse 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.”

Looking back to the beginning of Daniel 11, just after Alexander’s death, Smith explained that “the king of the south was at that time Egypt, and the king of the north was Syria, including Thrace and Asia Minor.” But at the time of the end,

in 1798, things would be different. While Egypt remained the king of the south, the king of the North had for four hundred years been Turkey—or, rather, the Ottoman Empire.

He also said that this and the successive verses called for a “triangular war,” i.e., involving three parties. In this, he was right, and scripture makes it plain that three parties were involved. But we do not agree with how he identified them. He believed the war predicted was the one between Egypt and France as well as a war between France and the Turks. We think this is now passé.

Nevertheless, the verse does call for three entities. Maxwell, commenting on verse 45 has only two in mind. Therefore, he wrote: “the little horn-power and the king of the north seem to represent the same earthly power.”⁴³ That, however, leads us back to the strange inconsistency of having, within the same chapter, two identifications for the king of the North, which cannot be correct.

17. Desmond Ford’s Claim of Two Entities

It is interesting that Maxwell’s *God Cares, Volume I*, was published in 1981, just three years after Desmond Ford’s *Daniel* of 1978. The latter book declares about Dan. 11:40: “We should note that there are only two powers in the text, not three (see all modern versions).”⁴⁴

As already noted, Maxwell seemed to think so, too.⁴⁵ Did Ford directly or, through him, McCready Price influence him? However that may be, the two-entity theory is very confusing.

It is in any case untrue, that “all modern versions” have only two powers feature in Dan. 11:40. This characterizing only some of them. Not all. An example would be the Good News Bible, which appeared in 1977, just a year before Ford’s book.

Its Dan. 11:40 says: “When the king of Syria’s final hour has almost come, the king of Egypt will attack him, and the king of Syria will fight back with all his power, using chariots, horses, and many ships. He will invade many countries, like the waters of a flood.”⁴⁶ Using so-called dynamic equivalence, this is more of a paraphrase than a translation.

Another example, published almost twenty years later than

Daniel, comes from the New Living Translation (1996): “Then at the time of the end, the king of the south will attack the king of the north. The king of the north will storm out with chariots, charioteers, and a vast navy. He will invade various lands and sweep through them like a flood.”⁴⁷

18. Ford Contradicted by Modern Versions

But far from “all modern versions” being like that, a large number, like the following nine, exhibit three entities in Dan. 9:40:

18.1. The Revised Standard Version, 1952 (Ecumenical Edition).⁴⁸ “At the time of the end the king of the south shall attack him; but the king of the north shall rush upon him like a whirlwind, with chariots and horsemen, and with many ships; and he shall come into countries and shall overflow and pass through.”

18.2. Bibelen, in Norwegian, 1957. “Men i endens tid skal Sydens konge føre krig med ham, og Nordens konge skal storme frem mot ham med vogner og hestfolk og mange skib og falle inn i landene og oversvømme og overskylle dem.”⁴⁹

(“But in the time of the end the king of the South will wage war with him, and the king of the North will storm forward against him with chariots and horsemen and many ships and invade the countries and flood and overflow them.”)

18.3. New American Standard Bible, 1960. “At the time of the end the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow them and pass through.”⁵⁰

18.4. La Sainte Bible, in French, 1963 (Louis Segond). “Au temps de la fin, le roi du midi se heurtera contre lui. Et le roi du septentrion fondra sur lui comme une tempête, avec des chars et des cavaliers, et avec de nombreux navires; il s’avancera dans les terres, se répandra comme un torrent et débordera.”⁵¹

(“At the time of the end, the king of the south will clash with him. And the king of the north will swoop down on him like a storm, with chariots and horsemen, and with numerous ships; he will advance into the countries, spread himself like a flood and overflow.”)

18.5. New International Version, 1973. “At the time of the end the king of the South will engage him in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood.”⁵²

18.6. A Bíblia Sagrada, in Portuguese, 1977. “E, no fim do tempo, o rei do sul lutará com ele, e o rei do norte o acometerá com carros, e com cavaleiros, e com muitos navios; e entrará nas terras, e as inundará, e pasará.”⁵³

(“And, in the end of time, the king of the south will struggle against him, and the king of the north will attack him with chariots, and with horsemen, and with many ships; and will enter into the countries, and will inundate them, and pass over.”)

18.7. La Sacra Bibbia, in Italian, 1978. “Or in sul tempo della fine, il re del Mezzodi cozzera con lui; e il re del Settentrione gli verrà addosso, a guise di turbo, con carri, e con cavalieri, e con molto navigilio; ed entrerà ne’ paesi d’ esso, e inonderà, e passerà a traverso.”⁵⁴

(“Now at the time of the end, the king of the South will clash with him, and the king of the North will fall upon him, like a storm, with chariots, and with horsemen, and with many ships; and he will enter into his countries, and will inundate, and will cross over.”)

18.8. The *New King James Version*, 1982. “At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through.”⁵⁵

18.9. New Revised Standard Version, 1989 (With the Apocryphal/Deuterocanonical Books). “At the time of the end the king of the south shall attack him. But the king of the north shall rush upon him like a whirlwind, with chariots and horsemen, and with many ships. He shall advance against countries and pass through like a flood.”⁵⁶

19. Older Versions and Their Revisions

Based on the original, the same is true of most if not all the older Bibles in the Jewish, Catholic, and Protestant traditions. Several examples are cited in Appendix I.

Most of these translations emanated from scholars working in groups and not as individuals—formidable authorities to challenge.

Unaffected by twentieth-century theories of dynamic equivalence or historical criticism, their guiding principle was to translate word for word. They deviated from it only where a linguistic difference between the original and their target language made this imperative.

20. Interpreting Dan. 11:40

After considering all the factors mentioned above, let us now attempt a new interpretation. Our point of departure will be verse 40 in the New King James version:

“At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through.”

First we need to determine just what is meant by the phrase *at the time of the end*, and here a little Hebrew can be useful: בְּ־עֵת־הַסֵּף (*ū-və-‘êth` qêtz*) “and *at* the time of the end . . .”⁵⁷ (emphasis added). For this preposition, Hebrew—written from right to left—uses not a separate word but a prefix, the syllable בְ (*bə*), which is stuck onto the front of the noun. (Between vowels the *b* becomes a *v*.) What is “the time of the end”? It is a period that begins in 1798, at the end of the 1,260 year-days, a time prophecy so important that the Bible mentions it seven times, twice in Daniel and five times in Revelation (Dan. 7:25; Dan. 12:7; Rev. 11:2; Rev. 11:3, 7; Rev. 12:6; Rev. 12:14, 15; Rev. 13:5–7).

But what does “*at* the time of the end” refer to? For Smith, it was the beginning of the period, i.e., the year 1798, when Napoleon invaded Egypt. There is, however, another possibility, namely that Dan. 11:40 calls for the predicted events to fall inside the 1,260 year-day period, which by now has already lasted more than two centuries. That is, בְ (*bə*) can be translated “*in* the time of the end,” as the Afrikaans Bible has it.

In Gen. 1:1, the same prepositional form, בְ (*bə*), is used: “*In* the beginning God created the heavens and the earth.”

Therefore, “*in the time of the end*” is a legitimate translation.

21. Viscount Allenby of Megiddo

More than 119 years after Napoleon’s failed venture into Palestine, Edmund H. H. Allenby (1861–1936), a British field marshal during World War I, also thrust toward that country—with spectacular success. The Ottoman Turks were now very weak and had foolishly allied themselves with the Austrians and Germans, who in the final months of World War I could offer them little help.

Allenby, commanding the Egyptian Expeditionary Force, first took Beersheba and Gaza in Palestine. Afterwards he captured Jerusalem on December 9, 1917. He had 100,000 British Empire Troops, while the Turks numbered 21,000 with only three German battalions to help them.⁵⁸

There Allenby first awaited reinforcements from Australia, New Zealand, India, and South Africa. He then advanced on Megiddo, where the Turks were defeated by September 21, 1918. To honor him for this feat, he was made a peer with the title Viscount Allenby of Megiddo and of Felixstowe. From there, the EEF set out to capture Damascus, Homs, and Aleppo. Next, it began to strike at the Turkish underbelly of Asia Minor. A month after Megiddo, on October 30, 1918, the Ottoman Empire collapsed and surrendered.⁵⁹

In 1923, an instructional film entitled *Armageddon* was made about Allenby’s leadership during World War I. “However, the film is believed lost.”⁶⁰

Allenby’s achievements in Palestine were much more impressive than those of Napoleon. But that was almost another hundred years ago. Today the British are gone from Palestine. His name has also largely disappeared from memory, except some monuments and the Allenby Bridge over the Jordan River, which connects the West Bank with Jordan. But in 1918 the whole world was watching his every move.

22. The Effect on Prophetic Interpreters

Siegfried H. Horn, Ph.D. (1908–1993), the great Seventh-day Adventist Bible scholar, seminary professor, and

archaeologist, told a fascinating tale to William H. Shea, M.D., Ph.D., about the impact of those events.

As the ticker tape details about the battle at Megiddo came trickling in at Takoma Park, next to Washington, D.C., where the Seventh-day Adventist Church had its General Conference headquarters, prophetic interpreters sat with bated breath. Jerusalem had fallen, the battle of Armageddon was being fought, and—who knew?—the Lord’s return could be only months away.

Like other students of prophecy, Seventh-day Adventists and the Millerites before them had long been studying the Eastern Question, i.e., the Ottoman Empire, in relation to endtime events. Those awaiting the news from Megiddo were well aware of what their church taught about these things. For instance, chapter 65 of *Bible Readings for the Home Circle* (1914 edition)⁶¹ had spelled it all out for them.

There they could read: “In the eleventh chapter of Daniel, Turkey is dealt with under the title of the ‘king of the north,’ in Revelation 9, under the sounding of the fifth and sixth ‘trumpets;’ and in Revelation 16, under the symbol of the drying up of the water of the chief river of the Turkish Asiatic possessions, ‘the great river Euphrates.’ The actual drying up of the river Euphrates was the signal for the overthrow of ancient Babylon.”⁶²

Also: “‘And he shall plant the tabernacles of his palace between the seas *in the glorious holy mountain; yet he shall come to his end, and none shall help him.*’ Dan. 11:45. NOTE.—It would seem natural that the Ottoman government should make its last stand at Jerusalem. Around the city of the Holy Sepulcher and the tombs of the ‘saints’ has been waged for long years a war between the followers of Islam and the believers in the Christian religion. In this place, many Bible students believe, Turkey will come to her end in fulfillment of this scripture.”⁶³

Well, the Christian Allies had captured Jerusalem on December 9, 1917, and sent the Turks fleeing. Right now, at Megiddo, Allenby and his troops were subduing them!

This they did decisively, and on October 30, 1918, the Ottoman Empire surrendered at the Armistice of Mudros. Subsequently Constantinople was occupied. After this, came the partitioning of the Empire. It had lasted since its first

beginnings in 1299 for more than 600 years.⁶⁴

We must, however, add that in 1919–1922 there was a successful Turkish War of Independence under Mustafa Kemal (better known later as Atatürk). On October 29, 1923, the Republic of Turkey was established.⁶⁵ Though a good deal smaller than the Ottoman Empire, it still exists as a formidable power in the Middle East.

Allenby captured Jerusalem and at Megiddo defeated the Turks almost a hundred years ago. But though he had been much more successful than Napoleon before him, the dead did not rise. Instead, since 1917, almost another century has slipped away and a few more generations have gone down to their graves.

According to Herbert E. Douglass, Seventh-day Adventists discussed such topics as the Eastern Question, the “daily,” and the king of the north (Daniel 11) at the 1919 Bible Conference and History Teachers Council (July 1–19, July 20–August 1).⁶⁶ The real focus, however was on Ellen G. White, who had died just four years earlier, as well as the nature of inspiration. As for prophecy, “the judgment of many suggested that no possible good could come from publicizing the disagreement among leading Adventist thinkers over such colorful topics as ‘the Eastern Question.’”⁶⁷

Nevertheless, the prophecy still stands, awaiting fulfillment and a sensible interpretation. So let us proceed.

23. Three Entities

When we look at Dan. 11:40, we must above all—like Smith—note that it speaks of three entities. One of them will be assailed by the others. First the king of the South “shall attack him.” Then the king of the North “shall come against him” violently and with great success.

The king of the South must be Egypt; the king of the North must be Syria, perhaps in coalition with neighboring states. Both of these countries are Muslim, though not all practitioners of Islam belong to the same sects. The third entity, with whom these two go to war, is the papacy—exactly as it is also described in several earlier verses of Daniel 11.

24. Catholic Presence in the Holy Land

When I traveled through Israel in 1985, I was astounded by the large number of churches, particularly those of the Roman Church. About 11,000 Christians live there. Some 4,500 are Catholics. Fouad Twal, born in Jordan, is the very high-ranking Latin Patriarch of Jerusalem. His cathedral is the Basilica of the Holy Sepulchre. Apart from Israel, his Archbishopric includes Palestine, Jordan, and Cyprus, with a membership of 161,400. This office has existed since 1099, when the Crusaders from Western Europe first conquered Jerusalem.⁶⁸

Over many centuries, that part of the world—especially Jerusalem—has been profoundly significant to Jews, as well as Christians and Muslims. The last mentioned consider it the second most holy place in the Islamic world. The status of the Old City has been and remains a bitter bone of contention between Hebrew-speaking Israelis and Arabic Palestinians.

25. How Dan. 11:41–45 Could Be Fulfilled

Here is a possible fulfillment for the prophecy of the last five verses in Daniel 11.

Seemingly intractable problems have long beset the walled city of Old Jerusalem with its sacred sites, in which three religions' adherents claim a stake: Jews, Christians, and Arabs. To solve them, negotiators from America, England, and other countries could propose that it be detached from Israel. Under this plan, the Knesset would be removed from Jerusalem to Tel Aviv as capital. Palestinians would likewise have to give up the idea of having that city as their capital. Muslims, Jews, and Christians would, however, all have free access to their holy places.

But who would administer and regulate the affairs of the Old City? The pope, through his representative, the Latin Patriarch of Jerusalem.

Roman Catholics could find this deeply satisfying, as a belated fulfillment of the Crusaders' dream. The Jews might mutter and yet agree to such a setup as a necessary sacrifice to secure the survival of their country. The Palestinians, worn out by a long struggle over several generations, would have to

content themselves with recognition as a state. They would, however, also need to recognize the Israeli state.

In Washington, D.C., and elsewhere outside the Middle East, the outside world rejoices. But soon a furious Muslim reaction sets in. Swiftly an accord develops between Egypt (the ancient king of the South), and Syria, plus adjacent fellow Islamists. They invade to crush Israel as well as the neo-Crusader statelet in the Old City.

Since 1948, Syria and Egypt have often been allies and tried to defeat the Jewish armies, but on each occasion they failed. This time, however, they are spectacularly victorious, perhaps assisted from the north by Iraqi and Turkish forces.

They demolish the Israeli army and air force, which refrain from using their nuclear weapons, possibly due to threats from Muslim states that also possess them. The northern troops also sweep aside a weak contingent of Americans who uphold the papal settlement. Plunging southward, they bypass Jordan—which occupies what used to be ancient Edom, Moab, and Ammon—and triumphantly push toward the South.

But the Muslims of the Middle East can seldom agree with one another for long. They consist of Sunnis and Shiites, sects that are theologically allergic to each other. Some Muslims are militant and deeply dislike or hate others who are not. Another barrier is linguistic. Though Arabic is the language of the Quran, large numbers speak Turkish, Persian, or Kurdish as their mother tongue. These have a strong nationalistic bent. Then there are other differences. For instance, the position of women differs widely from country to country, and so do attitudes toward democracy. Islamic unity has always been a myth.

According to the scenario outlined above, disagreements and trouble arise between the triumphant warriors from the north and the rulers in the south. And so “the land of Egypt shall not escape,” but the invaders are supported by “the Libyans and the Ethiopians,” i.e., the Sudanese.

It is, however, a short-lived triumph, for “news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many” (v. 44, NKJV).

From the east, this upsetting news could emanate from

Saudi Arabia, Iraq, or Iran on the Persian Gulf. “The north” could be Turkey, Syria, or the freshly conquered country of Israel/Palestine. Regarding the last mentioned, it is ominous to read that the king of the North goes forth “to destroy and annihilate many.” Is a second Holocaust unimaginable? God forbid!

The northern forces certainly strike out toward Israel/Palestine, for “he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him” (v. 45). This location can be easily identified as Jerusalem. “The glorious holy mountain is Mount Zion.” It lies between two “seas,” the Dead Sea and the Mediterranean.

But this maneuver does not avail. The king of the North “shall come to his end, and none shall help him.” Perhaps a wholesale slaughter of Jews is averted, though many die.

We are aware of objections to such an interpretation. One of them is that in the end time the king of the North refers to the papacy. This, however, is an error. We have already disposed of it by pointing out the shortcomings of spiritualization, allegory, and the like. It also clashes with the principle of consistency to have two different identifications for the king of the North in the same chapter.

Another question is how the battle of Armageddon referred to in Rev. 16:16 fits into the view presented here. That, we believe, is a symbolic conflict involving all the enemies of the Remnant Church that will attack it universally. It is, however, different and separate from the literal wars depicted in Dan. 11, 12:1–3.

26. The Effects of Such Developments

The elimination of Israel as a modern state would have results that few can now imagine.

Among Protestants as well as Messianic Jews, it should ring the death knell of Dispensationalism. Derived from Futuristic Catholic ideas, this interpretation of prophecy depends on the idea that the Israeli state will survive.

Antichrist, allegedly not the Roman pontiff, is—according to one variant of Dispensationalism—expected to be a Jew, a future evil man from the tribe of Dan. He will supposedly

forge an alliance with his people, and a temple is to be rebuilt at Jerusalem.

For Jews all over the world, the defeat of Israel would shatter the Zionist dream. As happened after the Romans destroyed Jerusalem in A.D. 70, many Jews would convert to Christianity. If so, they would prefer to become Seventh-day Adventists, with whom they have most in common, among other things because they observe the Biblical Sabbath.

Ellen G. White predicted that before the Second Advent there will be another great ingathering of Jews. She urged all who serve the Lord to do a special work for them and stated repeatedly that many, very many Jews would accept their Messiah and also play a prominent part in preparing a people for the Second Coming. Let us note a few of her remarkable predictions:

“There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and through whom we shall see the salvation of God go forth as a lamp that burneth. There are Jews everywhere, and to them the light of present truth is to be brought. There are among them many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness.”⁶⁹

“Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God.”⁷⁰

“There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord, and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince. A nation shall be born in a day. How? By men whom God has appointed being converted to the truth.”⁷¹

27. Michael Stands Up

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.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (Dan. 12:1–3)

These three verses are a continuation of Daniel 11. In the original, the passage in which they occur is not separated from the preceding text by any heading or punctuation marks.

Once again the question arises as to what *time* is meant. Is it 1798 or does it fall within the period which begins with that date?

The next verse indicates that it must be the latter, for the dead have not yet risen. Here, too, the Afrikaans translation is very enlightening: “And *in* this time Michael will stand up . . . but *in* this time your people will be delivered” (emphasis supplied).

Several significant things happen during the time of the end, between 1798 and the Second Coming.

October 22, 1844, saw the end of the longest time prophecy in the Bible: “Unto two thousand and three hundred days: then shall the sanctuary be cleansed” (Dan. 8:14). These are prophetic year-days, which began in 457 B.C. On that day, Christ the Messiah, our High Priest, entered the Most Holy Place in the heavenly sanctuary to begin the Investigative Judgment, which ends just before the Lord’s return.

28. More About Michael in Daniel

Michael is a mysterious name. In Hebrew it is *mika’el* and means “who is like God?” It appears several times in the book of Daniel, from chapters 8 through 12. It is often linked with

the word *prince* and is specially related to the Chosen People.

We read that the Little Horn “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” (Dan. 8:11). That is, making much of himself, he would “also stand up against the Prince of princes” (Dan. 8:25).

In the next chapter, where we read about the seventy prophetic weeks or 490 years allocated to the Jewish people, we find “Messiah the Prince,” who we are told would be “cut off.” According to this prediction and its fulfillment in the New Testament, he is our Lord and Saviour Jesus Christ, for “in the midst of the week he shall cause the sacrifice and the oblation to cease.” And afterwards a foreign prince “shall destroy the city and the sanctuary,” which happened in A.D. 70 at the hands of Titus and his Roman army (Dan. 9:26, 27).

Next there is a reference to “Michael, one of the chief princes” (Dan. 10:13), who is also called “Michael your prince” (Dan. 10:21).

We have already referred to Dan. 11:22, which predicts that “the prince of the covenant” would be “broken” on the cross when Tiberius was emperor.

But, resurrected, he lives forevermore. In the end of days Michael, “the great prince which standeth for the children of thy people,” would stand up to save them (Dan. 12:1).

29. Michael in the New Testament

The New Testament mentions him twice: in Jude, a short epistle just before the Apocalypse, and in the book of Revelation itself. Both passages refer to a time more ancient than that of Daniel. Let us briefly consider them.

“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” (Jude 9). What was this about? Moses had died on Mount Nebo as punishment for striking a rock to bring forth water instead of just speaking to it, as God had commanded (Num. 20:8–12). Afterwards, however, Michael came to resurrect his beloved servant. Satan protested vehemently but in vain. During our Lord’s incarnation, if not earlier, Moses was allowed to enter the Promised Land, when—together with Elijah—he came to

encourage the Redeemer, who would soon be dying on the cross.

Incidentally, Jude was a stepbrother of Jesus, which leads to an intriguing question: Did he obtain this information from the Saviour himself?

This verse takes us back to Moses and the Exodus. It also suggests the Angel of the Lord, an intriguing personage, from an even older period. In relation to the family of Abraham and afterwards, he is mentioned in the books of Genesis, Exodus, Joshua, and Judges. According to the contexts in which it is used, the Angel of the Lord is a divine spokesman for and sometimes even an alternative name of God.

Exploring the contexts in which that being appears gives further substance to what Jesus meant when he repeatedly applied the emphatic words *I Am* to himself, and told the Jewish leaders of his time: “Verily, verily, I say unto you, Before Abraham was, I am” (John 8:58). For this claim to divinity, they tried to stone him.

My Seven Heads and Ten Horns in Daniel and the Revelation (2012) deals in some detail with the Angel of the Lord and the Redeemer’s pre-incarnational role. This material also appears in the present study as Appendix II.

In Rev. 12:7–9, the rebel Satan and his cohorts are expelled from heaven by Michael with his loyal angels before our world began:

“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. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”

According to the book of Job, the great Adversary could however, sometimes still make his way into God’s presence. On a special day, he took his place at a celestial conference table, representing our planet. Then, and whenever he had the opportunity to do so, Satan accused the Lord’s people on earth, including Job, the most righteous man in the world, of whom even God was proud. Lucifer had supplanted Adam as “the prince of this world,” a title that Jesus attributed to the devil on several occasions (e.g., John 14:30, 16:11).

Even before the earth's creation Michael was already, as later in the book of Daniel, "the prince of the host." The book of Jude refers to him as the "archangel." That is, Michael was not a mere angel but headed the loyal angels. Lucifer's original expulsion from heaven was carried out by "Michael with his angels."

Later Michael followed Satan down to this planet to save us, and through the incarnation became Jesus Christ.

The crucifixion finally and completely unmasked the great deceiver and dramatically changed his status. Just before his passion, Jesus declared: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:31, 32).

Michael, our incarnate Lord, is the prince of the covenant, who after his passion ascended to heaven to intercede for us until he comes again to fetch his people home.

30. What Is Meant by Michael's Standing Up

To deal with this issue, Uriah Smith referred to the following text: "There shall stand up yet three kings in Persia" and "A mighty king shall stand up, that shall rule with great dominion"⁷² (Dan. 11:2). That is, Michael will begin his reign as earth's eternal king, after he has ceased his intercession as High Priest during the Investigative Judgment.

Another question is for whom he stands up. The angel Gabriel dealt with this point by using two expressions: "Thy people" and "the children of thy people" (Dan. 12:1).

The former were obviously the Jews of Daniel's time as well as all the Israelites who had lived before the Christian era, all the way back to Abraham, Isaac, and Jacob. Among them were Joseph, Moses, Joshua, Gideon, Samuel, David, Hezekiah, and Josiah, as well as many prophets like Elijah, Elisha, Isaiah, Jeremiah, and Daniel himself. Loyal to the Lord, a great multitude of them will be resurrected and obtain their inheritance when he comes again. Also with them will be the early Christian church, which at first consisted largely of Jews who had accepted the Messiah, under the leadership of the apostles. Also, with few exceptions, the Old as well as the New Testament were written by Israelites and Jews.

It may be argued that “the children of thy people” are synonymous with “thy people,” but this expression also includes the Gentiles converted by Paul and those who succeeded him.

As already cited in an earlier paragraph, my *Christ and Antichrist in Prophecy and History* demonstrates that the church is not an alternative, “spiritual” Israel, but rather the remnant of God’s ancient people. The apostle Paul said that Gentile Christians were grafted into the tree of Israel (Rom. 11:17). A chapter entitled “The Remnant of Israel” also makes the following points:

The name *Israel* now applies to all believers who adhere faithfully to what the Bible teaches: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3:28, 29).

This is a fulfillment of what the Most High said to that great patriarch when he called him from Mesopotamia: “In thee shall all the families of the earth be blessed” (Gen. 12:3).

Let us carefully note what the apostle Paul meant. He still referred to Israel. So did Peter in addressing his first epistle “to the exiles of the Dispersion” (v. 1, RSV), who were Christians. He told them that they, as followers of Jesus the Messiah, were now “a chosen generation, a royal priesthood, an holy nation” (1 Pet. 2:9). Here he virtually quotes the Lord’s proclamation to the Israelites at Sinai: “Ye shall be unto me a kingdom of priests, and an holy nation” (Ex. 19:6). But how could Gentiles become Israelites? Surely this, like the expressions “spiritual Israel” or “new Israel,” is just a metaphor?

It is not. The Christian church originated and therefore continued as a remnant of Israel. Those first believers were what we today may call Messianic Jews. In a very significant passage, Paul explains: “I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, ‘Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek

my life.’ But what saith the answer of God unto him? ‘I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.’ Even so then at this present time also there is a remnant according to the election of grace” (Rom. 11:1–5).

Despite the disappointing and defective response of the majority, Israel as a whole had not failed. Through the ages, with all its ups and downs, the chosen people—or, rather, a faithful minority within it—had preserved the oracles of God and eventually brought forth the Messiah. Though prevented for a while from establishing his kingdom on earth, the Saviour accepted the remnant as quintessential Israel and fashioned it into Heaven’s alternative instrument for achieving its purposes with the human race.

Revelation 12 describes the great controversy between Christ and Satan by using two symbols: “a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars” (v. 1). She is on the point of giving birth to the Messiah, but a great red dragon, identified as Satan, wants to devour him (vv. 4, 5). When this design is thwarted, he turns his attention to the woman. But she flees into the wilderness, where she is nourished and protected for 1,260 year-days (vv. 13–16), that is until 1798. After that, “the dragon was wroth with the women, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (v. 17).

This woman has often been equated with the Christian church. That, however, is an incomplete identification; for she gives birth to the Messiah. Yet we all know that it was he who founded the church; it was not the other way round. The explanation of this puzzle is that the woman is God’s Old Testament Israel which becomes his New Testament church. Therefore, his end-time people is the remnant of the woman’s seed.

What is more, completing the proclamation of the three angels’ messages will not be confined to Gentile Christians. As Ellen G. White predicted, many Jews will accept their Messiah and add their voices with marvelous power. So far, only a few have done so. Not all Jews will be converted, but large numbers will be, “every one that shall be found written

in the book” (Dan. 12:1). This prophecy still awaits its breathtaking fulfillment.

31. Unparalleled Times of Trouble

Let us now compare two similar statements. Gabriel said that when Michael stands up “There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Dan. 12:1). Jesus, looking into the future beyond the destruction of Jerusalem, prophesied: “Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. 24:21).

According to Smith, this latter time of trouble, foretold in the Lord’s Olivet discourse, really affected only the true church, persecuted by the papacy. But “the time of trouble mentioned in Daniel is not a time of religious persecution, but of international calamity. There has been nothing like it since there was—not a church, but—a nation.”⁷³

This, however, is not quite correct. In the end, there will be religious persecution as well as international calamity. These two factors will be fatefully combined. The persecution of the Lord’s Remnant people will cause international calamity.

Since the second half of the nineteenth and even more in the twentieth century, the world has been suffering woes without parallel. Speaking from the Mount of Olives, the Lord said that just before the Second Coming there would be “upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth . . .” (Luke 21:25, 26).

The twentieth century, and the twenty-first so far, have seen a period of unprecedented upheaval, violence, and destruction. In World War I, 8.5 million soldiers, airmen, and sailors lost their lives. In World War II this was a full 22 million. Great numbers of civilians were bombed to death. But astoundingly, from 1915 to 2003, far more died as the victims of mass murders and genocide, at least 122,900,000. See Appendix III, which provides an incomplete list.

Since 1945, when two hellish bombs were exploded over

Hiroshima and Nagasaki, Japan, the world has been living in fear of nuclear destruction. By now, at least eight countries, perhaps more, are known to have a nuclear capability.

32. The Great Antagonists

Now let us turn to the theme of religious persecution, which will also characterize the end time. Revelation 13 tells two powers that will then afflict the human race. In contrast with Daniel 11 and Dan. 12:1, these entities are described symbolically.

The first is a leopardlike beast with paws like a bear and a mouth like a lion, coming up out of the sea. It has seven heads and ten horns. One of its heads was mortally wounded but heals up. On each of the heads, it has a golden crown. It receives great power and authority from the great red dragon that fought against Michael. It symbolizes the devil. Further we read that the whole world will wonder after the sea beast and worship it (vv. 1–4). This is the Antichrist, which the Protestant Reformers of the sixteenth century identified as the papal system.

Then another beast comes up out of the earth. Symbolizing Protestant America, it has two horns, like a lamb, but speaks like a dragon, which in the Apocalypse means Satan. It works great miracles. It also aids and abets the leopardlike beast, urging the whole world to honor it. Further, it creates an image of the beast and makes it come alive.

The United States will cause everybody planetwide to receive a mark in their hand or on their forehead. Those who do not comply will not be allowed to buy or sell. This mark of the beast is legalized, compulsory Sundaykeeping. As an alternative, everyone could bear the name or the number of the beast (vv. 11–17). That is, simply profess Catholicism. Ultimately the whole world will have to keep Sunday and desecrate the seventh-day Sabbath. Dissenters will be killed.

The number of the beast represents a potent papal title, *vicarius Filii Dei* (“representative of the Son of God”), with the numeric value of 666 (v. 18).

In the next chapter, Rev. 14:6–11, we see three angels flying in midheaven. They represent three messages preached by the Remnant Church, at the same time as the two beasts are

on the rampage. The third angel threatens hellfire against anyone who worships the beast or receives his mark (vv. 9-10). This is God's final warning to the world.

It also calls attention to the character of his Remnant: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). That is how people are required to be when the Saviour comes again.

33. What Happens Then?

In the end time, Satan will especially deceive the world with two false doctrines: the immortality of the soul and Sunday sacredness. The former opens the way to Spiritualism; the latter is a characteristic teaching of Roman Catholicism. In *The Great Controversy Between Christ and Satan*, edition of 1888, Ellen G. White predicted that American Protestants would take the initiative in forming such a threefold union. And thereby "this country will follow in the steps of Rome in trampling on the rights of conscience."⁷⁴

"When the Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution; when the state shall use its power to enforce the decrees and sustain the institutions of the church—then will Protestant America have formed an image to the papacy, and there will be a national apostasy which will end only in national ruin."⁷⁵

At this time, Jesus the High Priest leaves the heavenly sanctuary. Darkness now covers the earth. "In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that

which came upon Jerusalem of old.”⁷⁶

This refers to its destruction by the Romans during A.D. 70. More than a million people perished in that single city!

How will this happen? Ellen White has pointed out that the Lord’s angels if commanded or evil angels if permitted possess immense destructive power. We do not know exactly what Satan will do, but one of his agencies will probably be the large-scale use of nuclear weapons. In the past, the Lord has prevented such a calamity, yet “there are forces now ready, and only waiting the divine permission, to spread desolation everywhere.”⁷⁷ But “as the wicked see Christ descending, ‘the clash of arms, the tumult of battle . . . is stilled.’”⁷⁸

Desperate and dreadfully malicious, Satan would—if he could—obliterate all human life on this planet to preempt the salvation of God’s true children.

34. At the Second Coming

But suddenly the Redeemer intervenes. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thess. 4:16, 17). “The voice of the archangel” is the voice of Michael, our Lord, who has returned to rescue his loved ones.

Gabriel said to Daniel: “At that time thy people shall be delivered, every one that shall be found written in the book. 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” (Dan. 11:1, 2).

Some of those who are resurrected are not destined for eternal happiness. Who are they? The Apocalypse explains: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him” (Rev. 1:7).

This is not a general but a special resurrection, for most of the lost will be brought up from their graves a thousand years later (Rev. 20:5). But when Jesus was being tried by Caiaphas

the high priest, he was adjured to state whether he was the Son of God or not. So he answered: “Thou hast said: nevertheless I say to you:, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Matt. 26:63, 64).

According to this promise, all those wicked people who spat on him, ill-treated, scourged, and did him to death will see him return. Terrified, Annas, Caiaphas, Pontius Pilate, King Herod, the soldiers who tormented him with a crown of thorns, and those who drove the nails through his hands and feet—they will all come back to life. And perish soon again “to shame and everlasting contempt.”

Of the redeemed who had served him in this life, especially in proclaiming the three angels’ messages, some, however, will also participate in the special resurrection. Theirs will be an imperishable reward. About them it is written: “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan. 12:3).

And here the reader is confronted by a personal question: “Will I choose to serve the Prince of peace, and through God’s mercy belong to this group which is accounted worthy of the resurrection and eternal life?” Is my name written in his book?

Conclusion

In Daniel 11, plus its continuation of Dan. 12:1–3, the angel Gabriel interprets the symbols of Daniel 8 in literal, nonsymbolic language. Initially, for him, the king of the South is Egypt while the king of the North is Syria, two Hellenistic dynasties that split off from the empire established by Alexander the Great.

In modern times, the king of the South is still Egypt, while the king of the North is still the power that occupies the area that used to be ruled by ancient Syria. Now, however, both of them are Muslim.

A third entity in the prophecy is Rome, at first as a pagan empire but later as the Roman Church, the papacy. According to Dan. 11:40–45, in the time of the end, from 1798 to the Second Coming, both Egypt and Syria (perhaps with allies)

will attack the papal system.

This may result from a settlement whereby the Old City of Jerusalem with its holy places is administered by the pope. He does not have to move there from Vatican City but is represented by the Catholic establishment, which includes the Latin Patriarch of Jerusalem.

But soon the Muslims, the king of the South as well as the king of the North, in anger reject that arrangement. Both of them militarily attack those who have charge of the Old City. These, together with the few American troops who are there, are disposed of. The Israeli state is also defeated. Then, however, the Northern armies and the Egyptians turn against each other. The latter are subdued, and neighboring countries like Libya and Sudan support the men from the North.

Soon, however, news from the East and the North upsets those who are now king of the North. They go forth with great fury to destroy this enemy. First they establish their headquarters at Jerusalem, but then they come to their end with nobody to help them. Shortly afterwards, the Second Coming takes place.

Because this is unfulfilled prophecy, the foregoing is a tentative interpretation. I had hardly finished writing it, when an e-mail from Fritz Karl Krieger, M.Div., pastor of a Seventh-day Adventist church in Colorado, reached me. A third party had lent him a copy of my study. He was “excited to find someone” who in several ways shared his views.

“Twenty-eight years ago [i.e., in 1987] I put together a study of Daniel 11 which is attached as a Word document. There are a number of points of agreement.

“1. Daniel 11 is literal and not symbolic.

“2. The identity of the King of the North and the King of the South.

“3. There are three participants in Daniel 11:40, Syria, Egypt, and ‘Him’ who can be traced to Rome through its developments from the Roman Empire, to Papal Rome, and finally to the final stage as outlined in Revelation 13. . . .”⁷⁹

Beginning in Dan. 11:36, Krieger sees a transition from the medieval papacy in vv. 31–35 to the final developments that correspond to the two-horned beast of Rev. 13:11–17. In this scenario, the papacy would rely on a “foreign god” in contrast

with the “God of his fathers” of medieval Europe. As the Bible puts it, this would be a “god of forces,” which its “fathers knew not.” Krieger believes the “god of forces” is the United States which, according to both Daniel 11 and Revelation 13, restores the papacy and uses military and economic pressure to accomplish its designs.⁸⁰

We may ask whether America indulges in self-deification, i.e., does it overtly claim to be a god? Of course not! But in one particular way it has set itself up against the Most High.

Daniel enunciated a very important principle of human history: It is God who “changeth the times and the seasons: he removeth kings, and setteth up kings . . .” (Dan. 2:21). He gave “a kingdom” to Nebuchadnezzar (vv. 37–38). Likewise, after a perpetually divided Europe which would never unite, “shall the God of heaven set up a kingdom, which shall never be destroyed . . .” (v. 44).

The United States is the self-appointed policeman and guardian of our planet to determine who will rule over this or that country. It uses its military might and economic clout to destroy and build up regimes. It has a militaristic mind-set and thereby usurps the prerogatives of God.

Annually it spends more on armaments than all the other nations in the world combined. By 2005, American might had proliferated everywhere around the globe. In his *Nemesis: The Last Days of the American Republic*, Chalmers Johnson stated: “With more than 2,500,000 U.S. personnel serving across the planet and military bases spread across each continent, it’s time to face up to the fact that our American democracy has spawned a global empire.” Johnson, a retired professor of international relations at San Diego, University of California, also wrote that, according to official sources, the United States in 2005 had 737 “military bases in other people’s countries.”⁸¹

That number had increased considerably by January 24, 2011, according to Gloria Shur Bilchik, freelance writer who also edits *Occasional Planet: Progressive Voices Speaking Out*. She said Nick Turse, an investigative journalist writing in *Asia Times*, had analyzed the 2010 *Base Structure Report* issued by the Department of Defense. He wrote: “Depending on whom you ask or what source you consult, there are more than 1,000 US military bases dotting the globe. To be

specific, the most accurate count is 1,077. Unless it's 1,088. Or, if you count differently, 1,169. Or even 1,180. Actually, the number might be higher. Nobody knows for sure.”⁸²

Indeed. The picture has been greatly complicated by a whole complex of private security firms which have for years been hired to operate in Afghanistan and Iraq, but sometimes farther afield, for instance in Bosnia, Israel, Kyrgyzstan, Pakistan, Uzbekistan, Greece, Japan, and even the United States during the Katrina disaster. Originally known as Blackwater, but subsequently renamed, these are mercenaries recruited from various countries including Bosnia, Chile, and the Philippines. To hire Blackwater operatives costs the United States government “\$1,222 per day per guard.” These fighters are specially trained in the use of lethal weapons and other techniques. “In 2006, Blackwater was awarded a contract to protect diplomats for the U.S. embassy in Iraq, the largest American embassy in the world. It is estimated by the Pentagon and company representatives that there are 20,000 to 30,000 armed security contractors working in Iraq, and some estimates are as high as 100,000, though no official figures exist.”⁸³

Allegedly they have also acted as assassins. Despite all efforts by the government of Iraq and private citizens, it has always proved impossible to bring these mercenaries to justice for any murders they may have committed.⁸⁴

At the same time, most Americans serving in the armed forces did so with valor and dignity. They were often helpful and even compassionate toward the local people.

For Krieger, not only the “him” in Dan. 11:40 refers to the United States, but also the “he” of the subsequent verses: Dan. 11:41–45. It will, he thinks, be dismayed by news from the east and the north (perhaps China and Russia, with their nuclear weapons). “Therefore he shall go forth with great fury to destroy, and utterly to make away many. . . . yet he shall come to his end, and none shall help him.”

What a sad and inglorious finale that would be for America the beautiful, my adopted country, which I love! Despite its blemishes, which it allows its citizens to discuss and expose without restraint, it still cherishes liberty and freedom of religion to an extent that has no parallel elsewhere on earth.

And yet, according to the sure word of prophecy, it will

one day also, like “all the world,” wonder after the papal beast and even make horrible laws to uphold its power.

Exactly how Dan. 11:40–45 will be fulfilled cannot yet be determined. We must await future events to know, but I am confident that a literal rather than a symbolic, so-called “spiritual” interpretation will prove to have been correct.

Appendix I

The Original and Earlier Versions

1. *Daniyel*, Hebrew Old Testament, (Internet): קָץ וּבָעֵת, וּבְפָרָשִׁים בְּרֶכֶב הַצָּפוֹן מֶלֶךְ עָלָיו וַיִּשְׁתַּעַר, הִגָּב מֶלֶךְ עִמּוֹ יִתְנַגַּח וַיַּעֲבֹר וַיִּשְׁטַף, בְּאַרְצוֹת וּבָא; רַבּוֹת

ûv'et qêtz yit'naGach iMômelekh' haNegev w'yis'Täer äläy wmelekh' haTZäfôn B'rekhevûv'färäshiyim ûvääöniYôt raBôt û vävaärätzôt w'shä'af w'avär

2. Jewish Translations

2.1. Greek Septuagint, 200 B.C. (Sir Lancelot C. L. Brenton: *The Septuagint with Apocrypha: Greek and English* Hendrickson Publishers, U.S.A. Originally published by Samuel Bagster & Sons., Ltd., London, 1851): Καὶ ἐν καιροῦ περατι συγκερατισθησεται μετα του βασιλεως του Νοτου και συναχθησεται ἐπ' αὐτον βασιλευς του Βορρα ἐν ἀρμασι και ἐν ἰππευσι ἐν ναυσι πολλαις, και εἰσελευσεται εἰς την γην, και συντριψει, και παρελευσεται.

Kai en kairou perati synkeratisthēsetai meta tou basileōs tou Notou kaj synachthēsetai ep' auton basileus tou Borra en armasi kai en hippeusi en nausi pollais, kai eiseleusetai eis tēn gēn, kaj suntripsei, kaj pareleusetai.

(“And at the end of the time he shall conflict with the king of the south: and the king of the north shall come against him with chariots, and with horsemen, and with many ships; and they shall enter into the land: and he shall break in pieces, and pass on.”)

2.2. La Sankta Biblio, Esperanto, trans. Lazaro L. Zamenhof (British and Foreign Bible Society, London, 1919): “Fine ekbatalos kontraŭ li la suda reĝo, kaj ĵetos sin sur lin la norda reĝo kun ĉaroj, rajdistoj, kaj multe da ŝipoj, atakos la regionojn, inundos, kaj trairos.”

(“In the end the southern king will suddenly fight against him, and the northern king will cast himself upon him with chariots, horsemen, and many ships, will attack the regions, flood, and pass through.”)

2.3. The Complete Jewish Bible, with Rashi Commentary (Internet): “And at the time of the end, the king of the south

will clash with him, and the king of the north will storm over him with chariots, with horsemen, and with many ships, and he will come into the lands and inundate and pass.” (Rashi is Rabbi Shlomo Yitzhaki: Solomon ben Isaac, whose Hebrew initials spell Rashi (1040–1105). “Translation edited by esteemed translator and scholar, Rabbi A. J. Rosenberg” (www.chabad.org).

3. Catholic Translations

3.1. The Latin Vulgate, A.D. 400 (Internet): “Et in tempore praefinito proeliabitur adversum eum rex austri et quasi tempestas veniet contra illum rex aquilonis in curribus et in equitibus et in classe magna et ingredietur terras et conteret et pertransiet.”

(“And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through.”)

3.2. The New American Bible (World Catholic Press, (Official Bible of the Roman Catholic Church, 1970.): “At the appointed time the king of the south shall come to grips with him, but the king of the north shall overwhelm him with chariots and horsemen and a great fleet, passing through the countries like a flood.”

4. Protestant Translations

4.1. Die Bibel, German, 1534 Martin Luther, Revision (Stuttgart: Württembergische Bibelanstalt, 1964). “Und zur Zeit des Endes wird sich der König des Südens mit ihm messen, und der König des Nordens wird mit Wagen, Reitern und vielen Schiffen gegen ihn anstürmen und wird in die Länder einfallen und sie überschemmen und überfluten.”

(“And at the time of the end the King of the South will pit himself against him, and the King of the North will rush upon him with chariots, horsemen, and many ships and will invade the countries and flood and overflow them.”)

4.2. The Authorized/King James Version, 1611 (Keene, TX: Seminars Unlimited Edition, n.d.): “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.”

4.3. English Revised Version, 1885 (Internet): “And at the time of the end shall the king of the south contend with 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 through.”

4.4. American Standard Version, 1901 (Internet): “And at the time of the end shall the king of the south contend with 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 through.”

4.5. Statenbijbel, Dutch (published in London and Amsterdam, 1637): “En op den tijd van het einde, zal de Koning van het Zuiden tegen hem met horens stoten; en de Koning van het Noorden zal tegen hem aanstormen, met wagenen, en met ruiteren, en met vele schepen; en hij zal in de landen komen, en hij zal ze overstroomen en doortrekken.”

(“And at the time of the end the King of the South will thrust against him with horns; and the King of the North will rush upon him, with chariots, and with horsemen, and with many ships; and he will come into the countries, and he will inundate them and pass through.”)

4.6. Die Bybel, Afrikaans, 1953 (Cape Town, South Africa: Bible Society of South Africa, 1957): “Maar in die tyd van die einde sal die koning van die Suide met hom in botsing kom, en die koning van die Noorde sal op hom afstorm met strydwaens en perderuiters en baie skepe, en hy sal daarmee in die lande inkom en instroom en dit oorvloei.”

(“But in the time of the end the king of the South will clash with him, and the king of the North will rush down on him with chariots and horsemen and many ships, and with them enter into the countries and flood in and overflow them.”)

4.7. Santa Biblia, Spanish, 1569, 1960 (Casiodoro de Reina, 1569; revised by Cipriano de Valera, 1602; other revisions, 1862, 1909, 1960): “Pero al cabo del tiempo el rey del sur contendrá con él; y el rey del norte se levantará contra él como una tempestad, con carros y gente de a caballo, y muchas naves, y entrará por las tierras, e inundará,

y pasará.”

(But at the end of time the king of the south will fight with him; and the king of the north will rise up against him like a tempest, with chariots and horsemen, and many ships, and will enter into the countries, and inundate, and pass through.”)

Appendix II

The Angel of the Lord in the Old Testament

Early in the Old Testament, he is called the Angel of the Lord or the Angel of God. It is he who in the desert twice met Hagar, Abraham's concubine, when she fled, distraught and oppressed by her mistress Sarah. Both times, he told her *he* would exceedingly multiply her and Ishmael's seed: "I will make him a great nation" (Gen. 16:10; 21:18), which was to claim a divine prerogative.

This, too, must have been the mysterious personage who wrestled all night with Jacob and at daybreak renamed him Israel. Thereupon the patriarch asked him: "Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name?" Jacob then called the place Peniel, "for I have seen God face to face, and my life is preserved" (Gen. 32:24–30).

When Moses, a lonely exile from his native Egypt and far from his Hebrew relatives, was tending Jethro's sheep in the wilderness of Sinai, "the angel of the LORD appeared to him in a flame of fire" (Ex. 3:2). Then, "when the LORD saw that he turned aside to see, God called unto him out of the bush" and ordered him to keep his distance and "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (v. 5). This close association, if not identification, of the Angel with Yahweh characterizes several episodes in the Old Testament.

As the Israelites were fleeing from Egypt, he daily accompanied them in a pillar of cloud, which burned like a fire at night. As pharaoh and his charioteers pursued them right in between the parted waters of the Red Sea, "the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud went from before their face, and stood behind them," to prevent the pursuers from reaching their prey (Ex. 14:19–20).

Later the Lord told Moses that this being would accompany the Israelites all the way to Canaan and cut off their enemies (Ex. 23:20–23). But they had to obey the Angel and not provoke him, "for my name is in him" (v. 21).

After the Israelites had faltered and rebelled at the entrance

to Canaan, the Lord returned them to the wilderness for forty years. This was to eliminate a cowardly, unholy generation and to discipline the next one, which would finally inherit the Promised Land.

During all that time, to indicate his displeasure, God did not allow the chosen people to celebrate the Passover or even to practice circumcision (Josh. 5:5, 6). Yet their special companion never forsook them. For forty years, he kept on supplying them with manna and drinking water, protected them against the burning sun, the desert cold at night, and all diseases. Miraculously he also preserved their raiment; neither their clothes nor their shoes wore out (Deut. 29:5). Further, “In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old” (Isa. 63:9).

Joshua, who succeeded Moses, met this companion of their wanderings just after the Israelites had crossed the Jordan into Canaan. “And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship. . . . And the captain of the Lord’s host said unto Joshua, Loose thy shoe from off thy foot; for the place whereupon thou standest is holy” (Josh. 5:13–15).

This was the very person who had originally appeared to Moses in the burning bush, and these were the words then spoken to him. It was none other than Michael, the archangel. He even accepted Joshua’s worship, which no ordinary angel would have allowed. This becomes clear from the episode when John the beloved apostle tried to venerate his angel companion—probably Gabriel—who had revealed so many marvelous things to him: “And I fell at his feet to worship him. And he said to me, See thou do it not: I am thy fellowservant, of thy brethren that have the testimony of Jesus: worship God . . .” (Rev. 19:10).

Judges 2:1–5 records an amazing story. The Angel of the Lord appeared among the Israelites and made his way from

Gilgal to Bochim. There he told a whole assembly of the chosen people: “I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers,” and reproached them for disobeying him by entering into treaties with the Canaanites instead of eliminating them. “Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.” Again the Angel was describing his actions as those of God himself.

In the time of the Judges, he appeared to and instructed Gideon in what he had to do to save his people from the Midianites (Judges 6:11–21). In this context, he is also called the LORD. At a later time, to Samson’s parents he explained in detail how they had to rear the son who would be born to them and was destined to deliver Israel from the Philistines (13:3–23).

Because of their repeated apostasy, “the great prince which standeth for the children of thy people” often seemed to hide his face from the Israelites, yet he never forsook them. Unfortunately, in the time of Samuel, they insisted on replacing him with a human monarch. This greatly offended the aged judge and prophet. But then the Lord said to his servant: “Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them” (1 Sam. 8:7).

From that time onward, the Angel appears less frequently in the Old Testament. It is sad to think that even before his incarnation his people repudiated the Messiah as their ruler. Yet he did not give up. One day, he would try once more, by being born at Bethlehem to live among them as a man—though he knew beforehand that most of them would despise and reject him yet again.

He just could not keep away from this world! In a very special sense, it became his own planet, purchased by his blood and his acceptance of the limitations imposed by a material, human body.

(Edwin de Kock: *Seven Heads and Ten Horns in Daniel and the Revelation* [2012], pp. 23–25.)

Appendix III

Genocide and Mass Murders

1915–1918 Armenians killed in Turkey: 1,500,000
1932–1933 Stalin's forced famine: 7,000,000
1937–1945 Killed by Japanese: 30,000,000
1939–1945 Adolph Hitler: 26,000,000
1941–1944 Croatian genocide of Serbs: 500,000
1949–1979 Mao Zedong: Chinese murdered: 50,000,000
1965–1967 Indonesia, Suharto's anti-Communism: 500,000
1967–1970 Nigeria's Biafra famine and murders: 1,000,000
1971, West Pakistani murders in Bangladesh: 1,000,000
1971–1979 Idi Amin, Uganda massacre: 300,000
1975–1978 Menghistu, Ethiopia: 1,500,000
1992–1995 Serbs killed Croats in Bosnia-Herzegovina: 200,000
1994 Rwanda, Tutsi genocide: 800,000
1975–1979 Pol Pot, Cambodia, in a purge: 2,200,000
2003 South Sudanese by Northern Muslims: 400,000

Total: 122,900,000

(Many Internet sources)

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1. *Christ and Antichrist in Prophecy and History* (2001, 2013), book, \$19.95. E-mail attachment, \$10.00. Also a data CD: *Christ and Antichrist, Africa and the Bible*, and 12 other items, \$19.95.
2. *The Use and Abuse of Prophecy* (2007). Book, \$14.95. E-mail attachment, \$10.00,
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The Author

Edwin de Kock (1930–) displays a grasp of history, contemporary world affairs, and a polyglot culture that is unusual among writers on prophecy. Typically their works are replete with errors about the facts of history, which de Kock avoids. His writings are soundly Historicist though not derivative, being based on the latest research.

He has also published in Afrikaans, his mother tongue, and Esperanto, the International Language. In the latter, he is one of its most famous original poets. A good deal of his poetry has been translated into other languages, including English.

De Kock's fascination with prophecy and history is virtually as old as his Adventism, beginning in his native South Africa eight decades ago. It culminated in more than twenty years of intensive research, which is still continuing. He has academic qualifications in theology, literature, education, and speech. In Israel, on Crete, and in Europe, he visited great museums, cathedrals, art galleries, and important sites connected with the contents of his books.

He has lectured internationally and been interviewed on radio and television, including the Esperanto service of Radio Vatican. The last mentioned was about his Adventism.

Professionally he was an educator for more than thirty-five years in South Africa, South Korea, and the United States, especially as a college teacher. He finished this career as a writing professor at the University of Texas–Pan American, in 2000. His wife Ria, whom he married in 1954, did the same kind of work at the last-mentioned institution from 2004 to 2012. Their two sons and their families also live in America.