

## Statement No. 3

### A False Choice?

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**Statement:** Historically, we have been given a choice: Is the latter half of Daniel 11 literal, plain speech or is it symbolic, figurative speech? Most Bible students have chosen their camp and have a very difficult time understanding that there is at least a 3rd option.

Jesus, the ultimate interpreter of Daniel (He was with Gabriel in Daniel 10), gives us a third option. In Matthew chapter 24, Jesus is referencing Daniel 9:26,27 and proceeds to model a twofold literal, localized, and geopolitical fulfillment in the destruction of Jerusalem, **and** a globalized, religious application as well. EGW explains it this way: “The prophecy which He uttered was twofold in its meaning; while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day...” {GC 25.3} The Daniel 8 little horn is both **political** Rome and **religious** Rome, from the arrival of the little horn or its parallel in Daniel 8:9, 8:23, 9:26, and 11:21 and onward. The little horn’s activities have a localized, geopolitical application **and** a worldwide, religious application. Both are very literal in their results. This twofold application also applies to all the other kings/kingdoms mentioned from the time of the introduction of the little horn onwards.

**King of the North**=Papacy, which is a geopolitical and religious king or kingdom.

**King of the South**=Islamic power (likely a Caliphate), which is a geopolitical and religious king or kingdom.

**Israel/Jerusalem**=a geopolitical land/people and religious people.

**Edom, Moab and Ammon**=geopolitical lands/people and religious people.

**Egypt, Libya and Ethiopia**=geopolitical lands/people and religious people.

This can be illustrated this way. The king of the North-the Pope, a geopolitical and religious king attacks the King of the South, a geopolitical and religious king. They fight over Jerusalem, a geopolitical location. Religiously, God’s people of faith all over the world get caught in the middle, just as geopolitical Jerusalem does. This parallel between geopolitical and global/religious Israel agrees with Jeremiah 31 and Ephesians 2. These chapters tell us that the new covenant is with Israel, and Gentiles become citizens of Israel when they accept Christ.

There are 3 conflicts between north and south in Daniel 11. They are first the crusades in verses 25-29. During this time the Papacy gains control of geopolitical Israel/Jerusalem and it also gets control of most of religious Israel/Jerusalem, that is, the church. During the second conflict (vs 29-39) the Papacy loses control of geopolitical Israel/Jerusalem. As a result of the reformation, the Papacy loses control of religious Israel/Jerusalem (the church). At the time of the end conflict (vs 40-45) the Papacy once again gains control of geopolitical Israel/Jerusalem and as the whole world follows them (cf Rev. 13:3). They once again gain control of the church (religious Israel/Jerusalem). So, the hermeneutic is confirmed in the history. The geopolitical **and** religious application also works out with Edom, Moab, Ammon, Egypt, Libya and Ethiopia and is currently being fulfilled (See presentation #5 on our website [IslamAndChristianity.org](http://IslamAndChristianity.org)).