

**The Phases of Deceptive Confederacy:
A Proposal for the Interpretation of Daniel 11**

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Introduction

Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken *crafty counsel* against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted *together with one consent*: they are *confederate against thee*. (Ps 83:1–5 KJV, emphases added)

Great powers and nobles (Ps 83:11) of the earth, under one consent, are deceptively confederate against God and His people. NASB and NIV express it in a way that the nobles *conspire* against God (v. 5). Does it sound so incredible even today?

It is not “politically correct” to talk about conspiracies at the present time. Conspiracies are often seen as ridiculous, and the people who refer to them are seen as misled, delusional, eager to simplify the complex world, and even dangerous. In the Seventh-day Adventist community, things are no different. The “conspiracy theorists” are frequently seen as sensationalists and the ones who miss the point of prophecy. Unfortunately, in communities, and even in the Seventh-day Adventist Church, the “conspiracy theorists” have constantly been ostracized. In the church community this has meant that members of Christ’s body have been blacklisted and censured. This is a sad reality indeed, and it has led to destruction of careers and lives and to schism and pain in our body of believers. It has also caused loss of opportunities for research and evangelism.

However, things do not need to be this way. If the “conspiracy view” is internally coherent and Biblical, there is no reason that it should not be seen as one of the possible views of prophetic end-time events. As we look at the Biblical record more closely, it even seems that we have missed an entire key for unlocking prophecy and history. However, we can change the course. It is time to re-evaluate the “conspiratorial view”. Prophecy is the foundation for history and end-time events, and we should study both with an open mind.

Relevant Background for the End-Time Events

Dr. Carroll Quigley, a professor of History at Georgetown University's Foreign Service School, who taught at Princeton and Harvard, wrote:

There does exist, and has existed for a generation, an international Anglophile network which operates, to some extent, in the way the radical Right believes the Communists act. In fact, this network, which we may identify as the Round Table Groups, has no aversion to cooperating with the Communists, or any group, and frequently does so.

I know of the operations of this network because I have studied it for twenty years and was permitted for two years, in the early 1960's, to examine its papers and secret records.¹

Have events and governments in history and today always been obvious and open? At least Edward Snowden's and Julian Assange's cases shook the illusion of government transparency. Moreover, does everything, especially the big moves in politics and policies, always happen by chance or through natural and materialistic needs and tendencies of individuals and parties? Or do world leaders also organize themselves under certain goals and hopes for the future behind the scenes, as well? Undoubtedly, many things happen by "chance" or "naturally". Nevertheless, Dr. Quigley certainly tries to convince us that the latter is also correct. Even if Quigley is not illuminated about the deepest network and agenda in the "rabbit hole", the Bible most certainly is. In light of prophecy, the organized outcomes of the world leaders appear to be true; and in light of Daniel 11 for the sake of this study, we can conclude the same.

We should pay more attention in identifying the plans and moves of Satan, as he builds the global and final deception through the end-time Babylon. Unfortunately, people usually do not understand anymore what the historical great controversy between good and evil is about. The fact is that the two sides in modern times formed significantly during the conflict between the Protestant Reformation and the Catholic Counter-

¹ Carroll Quigley, *Tragedy and Hope* (London: The Macmillan Company, 1966), 950, as quoted in A. Ralph Epperson, *The Unseen Hand: An Introduction to the Conspiratorial View of History* (Tucson, AZ: Publius Press, 1985), 8–9.

Reformation, although the roots of the end-time Babylon reach to the Middle Ages, and even further back. In this paper we concentrate on the Middle Ages and the end of time.

At this point we have to give a side note: Even though the classical Protestant interpretation of the Antichrist identifies the Papal institution in history as the one who gives a wrong picture of God's character and plans, it does not judge individual Catholics. Many Catholics are God's children and true believers in God, and they follow Christ according to the light that they have about Him. In this paper we handle the Papacy as an institution.

As we were saying, modern people do not identify the historically crucial opposite sides, which grew apart during church history. Hence, they do not identify God's opponent, as it disguises itself behind apparently good intentions and proxies. Proxies stand for smoke screens, hiding true aims and outcomes. False flag operations, especially in war time, are not an unheard phenomenon in politics either.² Further, it is not a hushed thing that proxies are used in creating two sides, and thus creating chaos, out of which order is built. This is also called, or is close to, the Roman method of "divide and conquer", and it is also known as Hegelian dialectic.³

² For example, in World War II, the Gleiwitz incident in 1939 "involved Reinhard Heydrich fabricating evidence of a Polish attack against Germany to mobilize German public opinion for war and to justify the war with Poland." "False flag," *Wikipedia*, https://en.wikipedia.org/wiki/False_flag. As another example, in 1953, as the British government and the CIA wanted Mossadeq out of power in Iran, they bombed an Iranian leader's house, aiming to masquerade it as being done by Mossadeq. Appendix B – "London Draft" of the TPAJAX Operational Plan, 23, Electronic Briefing Book No. 28, The National Security Archives, The George Washington University, <https://nsarchive2.gwu.edu/NSAEBB/NSAEBB28/>; V: Mounting Pressure Against the Shah, 37, Electronic Briefing Book No. 28. When a party is defamed by these kinds of deceptive acts, it is called a false flag.

³ Georg Wilhelm Friedrich Hegel (1770–1831) was a German philosopher. Hegel's social, theological, and political views are still influential in philosophy (Paul Redding, "Georg Wilhelm Friedrich Hegel," *The Stanford Encyclopedia of Philosophy* [Spring 2020], ed. Edward N. Zalta, <https://plato.stanford.edu/archives/spr2020/entries/hegel/>), and his dialectic is still prominent (Andrew Cole, "Hegelianism," in *The Bloomsbury Companion to Marx*, ed. Jeff Diamanti, Andrew Pendakis, and Imre Szeman [London: Bloomsbury Academic, 2019], 185–86, <http://dx.doi.org/10.5040/9781474278737.ch-020>). In Hegelian dialectic, two opposite sides, thesis and antithesis, are in conflict, and the conflict is reconciled by synthesis which unites the two opposites. The synthesis does not necessarily mean peace between the two sides, but it can be simply a practical uniformity. The French Revolution is the start of the new political situation and the shattering of governments in the prophetic scene, continuing in subsequent Communist revolutions, influenced by Marxism which was founded on Hegelian dialectic. Hegel supported the French Revolution, and thus was a successor of its philosophy and values. Brad Thompson, "Hegel on Helvétius," *PhilArchive*, III–V, <https://philarchive.org/archive/THOHOH>. Hence,

Hegelian dialectic is a part of the beast from the abyss. The prophetic time-window of transition (from the late 18th century until 1844) includes the emergence of liberalism, of which the American revolution (1776) is the most prominent representation, and subsequent liberal revolutions, bringing the capitalist forces into the scene as well. Capitalism can be taken too far, causing “chaos of selfishness” and exploitation of the worker. The modern and postmodern politics has often been, roughly stated, “a play” between Capitalism and Socialism. Political candidates or representatives and media throw gasoline into the fire of the conflict, causing hatred and havoc in societies. In global politics, while speaking like the dragon, the USA can pretend to be the great liberator of the world when compared to extreme totalitarian powers or rogue nations or terrorist groups or practically any nation against the USA in the media. Whatever the specific and situational political and economic interests might be (securing natural resources for instance), a Biblical bigger picture behind them is that, at least in the longer run, tyranny is answered with tyranny. The two extreme sides bring chaos and suffering among peoples, and the chaos is ultimately answered by a global solution, a synthesis which aims to harmonize the confronting ideologies, using the media to give an impression of a better solution to the masses. Anthony Sutton, a Research Fellow at the Hoover Institution (1968–1973) and a former economics professor at California State University, pens: “Without controlled conflict this New World Order will not come about. Random individual actions of persons in society would not lead to this synthesis, it’s artificial, therefore it has to be created. And this is being done with the calculated, managed, use of conflict. And all the while this synthesis is being sought, there is profit in playing the involved parties against one another. This explains why the International Bankers backed the Nazis, the Soviet Union, North Korea, North Vietnam, ad nauseum, against the United States. The ‘conflict’ built profits while pushing the world ever closer to One World Government. The process continues today.” Anthony C. Sutton, *America’s Secret Establishment: An Introduction to the Order of Skull and Bones* (Walterville, OR: TrineDay, 2009), 115. The two extreme caricatures of left (Communism) and right (Nazism) make synthesis possible. This is especially seen today in the caricaturing of Biblical social foundation (which is the thought that seeing the family unit as the base of society and the people/nation is at least not bad for healthy societal living, while the Biblical social foundation also takes into consideration freedom of choice in one’s lifestyle on the basis of the Constitution) is identified with National Socialism or Nazism (when in reality Nazism came from Hegelianism), and as Biblical Capitalism, which is private ownership, is identified with greed and destruction of the environment. Read about the Biblical foundation for individual/private judgment, freedom of choice, and the right to private property from Ville Suutarinen, “Exploring the Grievances of the Union of Church and State,” *ResearchGate* (October 2017), <https://www.researchgate.net/publication/320691807>

Exploring the Grievances of the Union of Church and State; and Ville Suutarinen, “Hegel, Postmodernism, and the Question of Intrinsic Individual Freedom and the Right to Private Property,” *ResearchGate* (June 2020), https://www.researchgate.net/publication/342107320_Hegel_Postmodernism_and_the_Question_of_Intrinsic_Individual_Freedom_and_the_Right_to_Private_Property.

This caricaturing divides the people. Speaking about dividing the people and caricaturing the other side and bringing a synthesis, the Jesuits are notorious of using divide and conquer in history, and Abraham Lincoln was aware of it, noticing that Rome would aim to use this method in North America, just as she did in Mexico and the South American Republics. See Charles Chiniquy, *Fifty Years in the Church of Rome: The Conversion of a Priest* (Protestant Literature Depository, 1886; repr. n.d.), ch. 60. Dr. Ronald Cooke states that after the unrest and confrontations of the 1970’s Central America, reports came of the Jesuits, which told that they acted on both extreme sides, arousing conflicts between two political opponents. Ronald Cooke, *The Vatican Jesuit Global Conspiracy* (Manahath Press, 1985), 20. James Z. Said states that the Jesuits “infiltrated virtually every secret society and subversive agency to trigger chaos in the secular and ecclesiastic worlds until their ends were established.” James Z. Said, “Identities and

Before you may think that now this is already going too far into the ridiculous conspiracy theories and jumps in logic, because Hegelian dialectic with separate evidence from here and there are mentioned, I invite you to read the whole case of the paper. Below we aim to proceed logically, and we discuss the issue from the Bible, and we do go to Daniel 11 and show the link between the grand deceptive confederacy and the chapter in question.

Ahead of Biblically discussing an organized deception underneath the “surface level” political and economic events of the world, and ahead of discussing Hegelian dialectic, let me guide you into our research with clear comments from the Spirit of Prophecy, underlining points about *deception* and a *secret organized plot with a shared aim*.⁴

God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. *She is silently growing into power*. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. *She is piling up her lofty and massive structures in the secret recesses* of which her former persecutions will be repeated. *Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike*. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.⁵

The Roman Church now *presents a fair front to the world*, covering with apologies her record of horrible cruelties. *She has clothed herself in Christlike garments; but she is unchanged*. Every principle of the papacy that existed in

Roles of the Kings of the North and South in Daniel 11:40,” (a paper presented at Daniel 11 Prophecy Conference, October 20, 2018), 23, <http://www.daniel11prophecy.com/conference-papers1.html>. In the Jesuit ecological theology, which is the base of Christian ecological theology today, Capitalistic economies cause the chaos of global environmental disaster, and synthesis will be the enlightened humanity becoming together as God who can handle the issue. Thus, according to Swimme and Berry, the social, environmental and spiritual union of the world will come exactly in a way as Pope Francis believes it to come according to his encyclicals *Laudato Si* and *Fratelli Tutti*. In my book *Global Deception and the Issue of Freedom* I show that this is the case, while noting that two of the most prominent leaders of all time in ecological theology are Catholic priests: Thomas Berry and Denis Edwards. Berry, together with Brian Swimme, are steeped in Hegelian dialectic, believing that synthesis or the new creation comes through violence, destruction, and disruption. Ville Suutarinen, *Global Deception and the Issue of Freedom: Apocalyptic Trumpets*, 2nd ed. (Finland: self-published, 2023), 151–155.

⁴ The Spirit of Prophecy does not rule our research, but the Bible does. However, the Spirit of Prophecy can guide our research into right directions, aiming to found the study on the Bible.

⁵ Ellen G. White, *The Great Controversy* (Mountain View, CA: Pacific Press, 1911), 581, emphases added.

past ages exists today. The doctrines devised in the darkest ages are still held. *Let none deceive themselves.* The papacy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High.

The papacy is just what prophecy declared that she would be, the apostasy of the latter times. 2 Thessalonians 2:3, 4. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon she conceals the invariable venom of the serpent.⁶

A power from beneath is working to bring about the last great scenes in the drama—Satan coming as Christ, and *working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies.* Those who are yielding to the passion for *confederation* are working out the plans of the enemy. The cause will be followed by the effect.⁷

God's presentation of the detestable works of the inhabitants of *the ruling powers of the world who bind themselves into secret societies and confederacies*, not honoring the law of God, should enable the people who have the light of truth to keep clear of all these evils.⁸

White also notes that the Great Babylon, namely the “*powers of the earth*”, give themselves for the service of evil *through secret societies in the final phase of history* (which is the present time), referring to Revelation 18 and the three angels' messages.⁹

Organized Deception

Similar to Ellen White, the Bible also points to deception and a secret organized plot with a shared aim of Babylon. Satan is deceptive, giving a wrong impression of God's character and plans (Luke 4:9–12; John 8:44), and, unfortunately, leaders of the world do not care about the truth of God's character and plans, but they give their allegiance to the

⁶ White, *Great Controversy*, 571, emphases added.

⁷ Ellen G. White, *Testimonies for the Church*, vol. 8 (Mountain View, CA: Pacific Press, 1904), 27, emphases added.

⁸ Ellen G. White, “Ms 139, 1903: The Message of Revelation, October 23, 1903,” in *Letters and Manuscripts – Volume 18 (1903)* (Ellen G. White Estate, 1903), emphasis added.

⁹ Ellen G. White, “Ms 135, 1902,” in *Letters and Manuscripts – Volume 17 (1902)* (Ellen G. White Estate, 1902), par. 6–14, emphasis added.

beast. We already mentioned in the footnote that the French Revolution is the start of a new political situation and shattering of governments in the prophetic scene, continuing in subsequent Communist revolutions, influenced by Marxism which was founded on Hegelian dialectic or at least was strongly influenced by it. We also stated that Hegel supported the French Revolution, and thus was a successor of its philosophy and values. Therefore, Hegelian dialectic is a part of the beast arising from the abyss in Rev 11:7. These were historical evidences, but is there a *Biblical* connection between Hegelian dialectic and the abyss from where the beast of Atheistic Secularism ascended?

Indeed, the “abyss” is not only the dimension of demons but it is a “territory” of the kings of the world as well (Isa 24:21–22).¹⁰ These kings have a direct reference to Rev 17.¹¹ The “kings of the world” include political leaders of the world, especially.

¹⁰ Ranko Stefanovic, *Revelation of Jesus Christ: Commentary on the Book of Revelation*, 2nd ed. (Berrien Springs, MI: Andrews University Press, 2009), 306.

¹¹ The identities of the harlot/Babylon and the scarlet beast in Rev 17 demand some elaboration. Revelation 17:9–11 introduces a historical succession of eight kingdoms. There have been different kinds of interpretations of the succession, but we hold it to be the following: (1) Babylon, (2) Medo-Persia, (3) Macedonia-Greece, (4) Pagan Rome, (5) Papal Rome, (6) France of the Revolution, (7) United States of America, and (8) the Papal New World Order. The harlot does not represent the Papacy only, because she reigns over many historical kingdoms and kings (Rev 17:9, 10, 18). However, the harlot does represent a church, because a woman symbolizes a church/God’s people (Jer 6:2). In fact, the end-time harlot church betrays God by not only uniting with the state but controlling the state, of which the riding on the beast and the union with and control of the kings of the earth are depictions (cf. Dan 7:24–27; 8:9, 23–26; 11:33, 38–45; Rev 13:1–10; 18). The metasympol of Babylon is represented by the metasympol of the scarlet beast. Metasympol means a symbol which is “above” historical succession, staying as the same symbol, even though history goes by. The partial parallelism of the dragon (Rev 12) and the sea beast (Rev 13), and the partial parallelism of the dragon and the scarlet beast (Rev 17), means that the dragon is the metasympol/metabeast, a.k.a. the scarlet beast, under which different kingdoms or kings or political powers have their successive turns. Thus, it is like the king of the north of Daniel 11, as it is a metasympol, under which different kingdoms or kings have their successive turns. Hence, a power in the succession, whenever it occurs, is the representative of the dragon in its own turn in history. It has been suggested that Egypt would be the first king in the succession. Both Egypt and Babylon are depicted as a dragon (Isa 51:9–10; Jer 51:34; possibly Ps 87:4; compare Jer 51:55 with Rev 12:15). However, Babylon is the beginning of the king of the north, because Babylon is part of the sea beast, but Egypt is not. Although the scarlet beast illustrates the dragon in its phases through different kingdoms in history, the scarlet beast depicts the Papacy. The scarlet beast represents the totality of the kingdoms all the way from Babylon, because this is the case in Rev 13 (see verse 2; and compare the seven heads of Dan 7’s beasts with the seven heads of the sea beast). The Papacy is the climactic masterpiece of Satan, being even “resurrected” from the “dead” (Rev 13:3) (as Satan mimics Christ). This is why it makes sense that only the Papacy is pictured as the beast itself in Rev 17 (although being one of the seven kings), while the other kingdoms are pictured only as kings. Ellen White, as well, states that the prostitute on the scarlet beast is the Papacy, linking it to the beast of chapter 13. Ellen G. White, “Lt 232, 1899,” in *Letters and Manuscripts – Volume 14 (1899)* (Ellen G. White Estate, 1899), par. 20–22.

Obviously, this does not necessarily mean that every great leader of the world is evil and part of a global plot, let alone involved in Hegelian dialectical schemes; nor does it mean that all the elites (or “nobles”) of the world are evil. Instead, using Ellen White’s guidance, it means that those ruling powers or leaders of the world who bind themselves into secret societies and confederacies, not honoring the law of God, are the ones who give their loyalty unto the beast.

Surely, we know that the beast has a global deception organized and implemented in the time of the end. Revelation informs that these particularly organized political leaders of the world, characterized by Ellen White, are in a close connection with the beast, being part of the antitypical Babylon: “And the woman [the harlot, a.k.a. the Papacy] whom you saw is the great city [Babylon], which reigns over the kings of the earth.” (Rev 17:18 NASB) “These [kings of the world] *have one purpose*,¹² and *they give their power and authority to the beast*.” (Rev 17:13 NASB, emphases added) These verses already suggest a deception with one purpose. However, the connection between Hegelian dialectic and the “kings” or “nobles” of the world in secret societies is still uncertain. Below we will come back to the argument more rigorously. Before offering Biblical evidence, we shall lay down more foundational pillars for the study at hand, considering the conspiratorial view of history from the perspective of historical research.

Conspiracy in Historical Research

In historical study, we should be mainly interested in evidence, not speculations about the evidence, even though sometimes one cannot avoid theories. In the case of Anthony Sutton’s research, for instance, the evidence leads to a conspiracy in Wall Street and within a certain secret society.¹³ Someone could say that theorizing about a deeper, grand conspiracy beyond that is only speculation. It might be so. However, C. Behan McCullagh, an Honorary Associate in philosophy at La Trobe University, Melbourne, states:

¹² γνώμη can mean “purpose”. Timothy Friberg, Barbara Friberg and Neva F. Miller, *Analytical Lexicon to the Greek New Testament* (ANLEX), Baker’s Greek New Testament Library (Grand Rapids: Baker, 2000), s.v. “γνώμη.”

¹³ Sutton, *America’s Secret Establishment*.

It is tempting to suppose that because historians sometimes disagree about the implications of the evidence available to them, the evidence never warrants certain conclusions about the past. I argue that although historical conclusions are always fallible, when they are well supported by evidence they deserve to be believed very probably true, that is, as telling us something true about the world.... We should be skeptical of descriptions which are not well supported, but accept as true those which are.¹⁴

Sutton's arguments are well supported by evidence, as they are based on archival material and a secret society's membership lists for instance.¹⁵ Assessing his arguments in detail here is out of the scope of this paper.

In any historical research, after the evaluation of evidence, we aim to see the bigger picture. We organize the bigger picture through patterns and connections, as the historian Leopold von Ranke concludes.¹⁶ McCullagh calls this methodological step "summary interpretation".¹⁷ Undoubtedly, different views can complete each other, as personal

¹⁴ C. Behan McCullagh, *The Truth of History* (London: Routledge, 1998), 5.

¹⁵ One interesting point: Sutton shows that powerful old-line American families and new wealthy families, among which intermarrying occur, dominate the secret society in question in his book. This is close to the prophetic fact that the end-time's divided kingdom is somewhat held together "with the seed of men" (KJV) or by marriages between powerful families, we might say (Dan 2:43).

¹⁶ The method of making connections helps in forming the bigger picture of history, Ranke thinks. The source of persons' influence can be traced by the connections they have, especially when the connections are persons that say the same things and/or act similarly and/or have same goals. Ranke concludes "that the struggle of opposing tendencies, parties, and nations is a form of connection." Katherina Kinzel, "Method and Meaning: Ranke and Droysen on the Historian's Disciplinary Ethos," *History and Theory* 59.1 (March 2020), 31, doi: 10.1111/hith.12144. In other words, according to the sides or parties established in Reformation and Counter-Reformation, we can detect a certain party by its interests and by what it opposes. This search of patterns is a part of historical research. Sutton writes aptly: "We deduce this objective [of this secret society, which is called the Order, changing the world and bring about the New World Order] by examining and then summing up the actions of individual members: there has been a consistent pattern of activity over one hundred years. Part of this activity has been in cooperation with the Group [which is Great Britain's equivalent to the Order], with its parallel and recorded objectives.

Now if, for example, we found that the dominant interest of members was raising ducks, that they wrote articles about ducks, bred ducks, sold ducks, formed duck-studying councils, developed a philosophy of ducks, then it would be reasonable to conclude that they had an objective concerning ducks, that this is not mere random activity." Sutton, *America's Secret Establishment*, 31.

¹⁷ McCullagh writes that summary interpretations "are designed to draw attention to patterns in the data about the subject, patterns which relate many of the elements of that data into an intelligible whole." McCullagh, *The Truth of History*, 111.

interests of historians influence historical interpretations.¹⁸ Additionally, “[m]ost events in history can have a variety of causes.”¹⁹ Hence, events can have both a “natural” cause and a “conspiratorial” cause. I need to highlight that I do not offer a totally independent interpretation of history (regarding Daniel 11 especially), but I only say that among other interpretations, such as interpretations under the “natural view” of history, the view of this paper can go side by side with the “surface level” historical events and interpretations of events within the “natural view”, which Daniel 11 for instance refers to as well.

Nevertheless, McCullagh thinks that there is a difference between “a desire to focus upon interesting aspects of an historical subject, and a desire to provide a *fair* representation of it as a whole.”²⁰ Therefore, I may add that many interpretations of historical events do not take conspiracy into account at all, even if a conspiracy might be a possibility,²¹ whereas the interpretation of this paper factors it in. Hence, we may even argue that the interpretation of this paper is a fairer and more holistic account of history than those explanations which do not consider conspiracy (provided that the theory of this paper is a better or the best explanation and in line with the evidence). Of course, regarding the study of prophecy, the fact whether the interpretation is fairer and more holistic or not depends on whether the interpretation is Biblical or not.

Evidence in line with Biblical Testimony

Methodologically, in general, after looking at the historical evidence (in the case of Sutton for example, for which we do not have space here), eventually, we come back to

¹⁸ McCullagh, *The Truth of History*, 130.

¹⁹ McCullagh, *The Truth of History*, 267.

²⁰ McCullagh, *The Truth of History*, 130, emphasis added.

²¹ For instance, regarding the assassination of President John F. Kennedy, many researchers or investigators and common people with common sense have questioned the so called “Magic bullet theory”, and, thus, for instance, Jim Garrison, who was the District Attorney of Orleans Parish, Louisiana, from 1962 to 1973, challenged the Warren Commission report with evidence pointing to the direction that a conspiracy was behind the assassination. Garrison authored books about the subject. Regarding reasons why people start to question an “official” narrative, they seem to notice that something fishy is going on when, for instance, the government aims to cover up something crucial, and when the mainstream media (which now a days is often called the legacy media) appears to be incredibly malfunctional, “forgetting” its role as the watch dog of the government.

the Bible, our starting point. Sutton seems not to be aware of the deepest organization behind world politics and economics, but we hold that the Scriptures expose trustworthily the most basic grand design of the powers of evil and the ruling powers of the earth. We look for connections in order to see patterns in the enemy's deceptions. People, and especially leaders of the world, do organize themselves under a bigger picture of history and certain goals and hopes for the future. Sutton's (and others', such as Quigley's) evidence support the Biblical record, and vice versa, as we aim to show next.

One of Sutton's main arguments is that there is a secret organization through secret meetings and a shared course of action.²² We can state that the kings of the world have the same deceptive purpose as the Papacy has, because no city (Babylon in this case) functions well without shared purposes of its leaders. The Bible is clear about that the world is tilted on Satan's side by deception, which involves the Papacy, fallen Protestantism and the "kings of the world" sharing the same purpose (Rev 13:14 [cf. vv. 5–8]; 14:8; 17:1–5, 12–13, 18; 18:23). This is not so controversial as a statement.

However, another Sutton's argument is that leading powers of the world use Hegelian dialectic or Order out of Chaos.²³ Now we come to the question: Do we have evidence that the kings of the earth use Hegelian dialectic? In other words, do they create problems (such as wars between two opposite sides) and bring solutions or desired outcomes to those problems (such as international alliances or domestic laws/executive orders which bring more authoritarian/totalitarian power to the state and/or to spiritual-political-economic elites)?²⁴ This is a more controversial question, and demands evidence from the Bible.

²² Sutton, *America's Secret Establishment*, 3.

²³ Sutton, *America's Secret Establishment*, xiii–xiv. One might argue that the secret societies are just simple think tanks, offering spaces for conversation between the right and the left. However, openly democratic and constructive conversation would happen in public. Moreover, as Sutton makes clear in *America's Secret Establishment*, their (or at least this one secret society's) members make real policies and fund both sides of wars, which means that we are talking about a real dichotomy between the two sides, reflecting in societies, and which means that their actions deepens the dichotomy.

²⁴ We know from prophecy that eventually those who do not accept the mark of the beast cannot buy or sell (Rev 13:17). How close is this to the following words of Sutton, as he describes the New World Order: "This will be a planned order with heavily restricted individual freedom, without Constitutional protection." Sutton, *America's Secret Establishment*, 31.

Order out of Chaos as a secret plot is, indeed, based on the Bible. Before going into evidences from Daniel 11, we offer six points in defense of this argument.

Firstly, Satan was the first creator of chaos. He caused the great controversy, because he argued that something good can become from confrontation (chaos)—confrontation towards God and the principles of His government (Gen 3:1–5). He plotted secretly, hiding his true colors, which is why he managed to lure a part of the heavenly angels in his ranks.²⁵

Secondly, after the Flood (chaos), the ancient Babylon tried to unite the world by building the tower of Babylon or Babel (Gen 11:1–9). The end-time Babylon is no different. After the Flood, God started again with a kind of “new” humanity: Noah and his family. The enemy of souls counterfeits this at the end of time.

Thirdly, in the last miracle that the Egyptian enchanters were able to imitate, namely the frog-miracle, God created a problem, so that He could bring a solution. (This does not mean that God would have developed this method, but it suggests that because of sin God sometimes needs to do things which bring creatures on the spot of decision, like He did to Pharaoh through Moses and Aron.) Satan mimics this through his deceptive miracles in order to make people take the mark of the beast (Rev 19:20). The devil does this through earthly powers and leaders, since Revelation 16 mentions that frogs come out of the mouths of Satan, the Papacy and the USA (16:13). “For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” (16:14 KJV) We can safely conclude that influencing abilities to deceive, and inspiring ideas of deception to the kings of the earth, belong to the agenda of evil spirits.

Revelation does not explain what kind of miracles Satan and the leaders of the world use. Thus, we need to consult Exodus, at least, for an explanation, since Rev 16 takes the

²⁵ Ellen G. White, *Patriarchs and Prophets* (Washington, DC: Review and Herald, 1890), 37. Lucifer gave a wrong impression of God by his deceptive conversation or trading of thoughts, as Ezekiel elaborates in the symbolical picture of Lucifer (the King of Tyre being the representative of Lucifer): “By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches.” (Ezek 28:5 KJV) “Traffic/trade/merchandise” noun (רָכָה) comes from the root verb רָכַל, which means “go about, from one to another (for trade of gossip), ... slander”. Brown, BDB, s.v., “רָכַל.” Lucifer went about from one angel to another to gossip about God and slander Him.

idea from there. Both Egypt and the end-time Babylon are cast into the deep of the sea (Exod 15:4, 5, 10; Rev 18:21), and both are burnt (Exod 15:7; Rev 18:8). Hence, Egypt and the end-time Babylon are somewhat parallel in this end-time scenario. Certainly, as was explained in a footnote, Hegelian dialectic is a part of the beast from the abyss, namely the spiritual and political Egypt, which is a part of Rome (Rev 11:8). This supports the argument that Rome/Babylon controls both sides of the conflict.

Undoubtedly, the frogs of Rev 16 do not symbolize the problem-solution deception only, but they stand for spiritual hoax and a trick not to take seriously God's message of the three angels, so that people would fall into the camp of the unholy trinity (Satan, the beast [the Antichrist] and the False Prophet [Rev 16:13]).²⁶ Nevertheless, the occurrence of frogs strongly suggests that the unholy trinity uses the deception of chaos/destruction, as well. Also Psalm 78:45 points out that the frog-plague of Egypt was for destruction. Moreover, the sixth last plague has similarities with the fifth and sixth trumpet-plagues. Both of them introduce destroying evil spirits,²⁷ and both of them refer to Euphrates river. Even if the seven trumpets and the seven last plagues would not be coincidental, they explain each other, precisely because they have parallelism.

Hence, fourthly, we point out evidence from the trumpets. The demonic locusts of the fifth trumpet arise from abyss (Rev 9:2–3), and in the Bible “abyss” means chaos (Gen 1:2; Rev 20:3; Gen 7:24; 8:3). In the Scriptures, “abyss” pictures the bounded dimension of influence of the devil and his evil angels (Luke 8:31; 2 Peter 2:4; Jude 1:6). As was stated already, the “abyss” is not only the dimension of demons but it is a “territory” of the kings of the world as well (Isa 24:21–22), including the ancestral kings, which in this case could depict the succession of the king of the north, Babylon (Ps 69:15; Ezek 31:15; 32), we might add. In sum, abyss means the legal consequence of the way of sin and pride (Rahab—depicting Satan and Egypt and Babylon—stands for pride, the beginning of sin), being under God's condemnation and curse, being bound by circumstances (Rev 20:2–3), like being in a pit or a grave (Sheol).

²⁶ Stefanovic, *Revelation of Jesus Christ*, 500.

²⁷ The locusts of the fifth trumpet have the power of scorpions (Rev 9:3), which symbolize evil spirits (Luke 10:19), at least.

The king of the locust-demons is called Abaddon or Apollyon (Rev 9:11). Abaddon means “destruction” and Apollyon stands for “destroyer”.²⁸ The locusts come from chaos and they hold the earth in chaos for five months (Rev 9:5), because five months refers to the length of the Flood (Gen 7:24; 8:3). The Earth was in chaos during the Flood. One of the ways that the devil generates chaos and destruction in the world is through deception.

It is significant that a symbol of deception is included into the depiction of the locusts. They “had tails like scorpions, and there were stings in their tails.” (Rev 9:10 NKJV) “Tail” depicts false prophets or deceitful proclaimers of religious teachings (Isa 9:15) and, therefore, of unbiblical philosophies and movements of the world. The world is in chaos and confusion, “[f]or those who guide this people are leading them astray; And those who are guided by them are brought to confusion.” (9:16 NASB) The deception of the end-time prophets is not only spiritual, because the typological prophets of Israel (and false prophets especially in this case) prophesied political things, as well (Jer 14:13, 14).²⁹ Moreover, the demonic locusts have breastplates of iron, referring to the iron Rome and political unity (Dan 2:40–43; 7:7). In sum, these Biblical statements are in line with the argument that leaders of the world guide peoples of the world into chaos. *The end-time deceiving beast ascends from the abyss (Rev 17:8).*

Also the horses of the sixth trumpet destroy, even though they also bring order. This is significant. The locusts of the fifth trumpet and the horses of the sixth trumpet depict political-spiritual-philosophical armies of the devil (Joel 1:1—2:11). The greatest deception of Satan is when he unites the world under falsehood and tyranny (2 Thess 2:9–12; Rev 13:7–10, 14, 16; 16:13–14), which gives a wrong picture of God’s government and character. “For the power of the horses resides in their mouths and in their tails, because their tails are like snakes, having heads that inflict injuries.” (Rev 9:19 NET) In the sixth trumpet, the “tails of deception” are used as well, but this time the horses have mouths with power. What could this mean?

In the Bible, “horse” or “horse” and “chariot” are linked with war (Joel 2:1, 4, 5; Mic 5:10). The horses come through the angels from the river Euphrates which was in Babylon

²⁸ Stefanovic, *Revelation of Jesus Christ*, 308.

²⁹ It seems that the false prophets of Israel counseled the people to seek security from Egypt (Isa 30:1–3) and to “trust in oppression and guile” (v. 12 NASB). This is notable in terms of the end-times, as we show under the End-Game subtitle in this paper.

(Rev 9:14–16). Since the locusts are shifted to horses, this is a more intense Babylonian attack, and it follows the pattern of Joel 1 and 2, which picture the attack of Babylon (Joel 1:6; 2:20; cf. Jer 46:23). It refers to the Papacy’s blasphemous elevation of itself to be the highest moral authority of the world (13:6), and it refers to the union of church and state. A state “speaks” order by legislation (13:11–17). The great sea beast Leviathan is a type of the terrible beast of Rome, and both Leviathan and the horses throw out fire and smoke from their mouths (Job 41:19–21; Rev 9:18). “The combination of fire, smoke, and sulphur in the Bible is always linked with judgment of the wicked” (Gen 19:24, 28; Luke 17:29; Ps 11:6; Isa 34:9–10; Ezek 38:22; Rev 14:10–11; 19:20; 20:10; 21:8).³⁰ The legislation we are referring to is most importantly the end-time Sunday law. The Papacy, the USA and the kings of the earth usurp the authority of God and judge “the wicked” who seem to be against “the common good”, when not obeying their laws which suppress religious liberty and the liberty of conscience. Obviously, this would demand more space for explanation which we do not have here.

The symbolic-end-time interpretation (Paulien/LaRondelle/Stefanovic) sees Atheism as the core of the fifth trumpet. I tend to think that Atheism, which developed even further after 1844, is part of the fifth trumpet, although I think that the beast arising from the abyss is a partially secret governmental system, because beasts in the Bible stand for political/governmental entities, as well (Dan 7:17; Rev 17:8–13), and because the appearance of the beast from the abyss is not described. The fifth trumpet pictures the Counter-Reformation after 1844, as it describes the Papacy’s method of deception through the Jesuitical and secret-societal spiritual and political humanism (which was the breeding ground of Atheistic humanism and Evolutionary pantheism/panentheism). Further, as I argued above, the Hegelian dialectical method of rulership is also a part of the fifth and the sixth trumpet.

My elaborations of the trumpets in this paper stand for the second round of the trumpets after 1844. In my book *Global Deception and the Issue of Freedom* I argue that the Turkish view of the trumpets (Litch/Smith/Maxwell/Treiyer) is also correct, but that the trumpets are repeated at the end-times after 1844 as seven judgments, and that the third round of the seven judgments are the seven last plagues (hence the parallelism

³⁰ Stefanovic, *Revelation of Jesus Christ*, 315–316.

between the trumpets and the plagues). In my book I show how the seventh trumpet climactically contains seven judgments (Rev 10:3, 7), but this time “with no time” (v. 6), that is without time prophecies. Erwin Gane argued a similar view, also pointing out that the trumpets after 1844 are without time prophecies, although he concluded that the second round of the trumpets are situated after the close of probation.³¹ I, on the other hand, based on Biblical evidence, add one phase between the two phases of Gane’s view.

One might say that it sounds like I drift away from our Adventist hermeneutical anchor of one fulfilment. Nevertheless, there are phases in prophetic fulfilments, in Daniel 8 and in the Olivet Discourse for instance, to which I refer below. The three woes are a key to my interpretation. Although the three woes are the fifth, the sixth and the seventh trumpet, the three woes are a separate series, as well. In my book I show how not only the seventh trumpet climactically contains seven judgments but that it climactically includes the three attacks of Satan (12:12–17), as well, which are clearly Biblically parallel to the three woes. The first two attacks of Satan are thematically repeated during and climaxed in the third attack of Satan (after 1844), and also the first two woes are thematically repeated during and climaxed in the third woe (after 1844). Regarding the repetition of the trumpets, I argue that the trumpets partially explain the global medical deception that recently occurred (and still partially occur), as well as the global rise of totalitarianism under “social justice” and environmentalism.

All in all, the trumpets also warn about the global deception of Babylon and the kings of the earth. Using deception as a bridge of coming back to the third point of the evidences that Order out of Chaos as a secret plot is based on the Bible, the goal of the deception, namely the mark of the beast, connects the plague of the frogs (a problem or a chaos) and the mark of the beast (the solution) on the basis of Rev 13, 16 and 18, as was shown above. Connecting the third and fourth points, we point out that the fifth and the sixth trumpet, being parallel to the sixth final plague, defend the problem-solution deception of Satan through his earthly allies. Exodus shows that a miracle, on the one hand, creates a problem. Revelation 13, on the other hand, refers to the solution of the miracle. The

³¹ Erwin R. Gane, *Trumpet After Trumpet* (Nampa, ID: Pacific Press, 2012), 55–56, 284–285, 293.

miracle in Rev 13 is that the USA says “to them that dwell on the earth, that they should make an image to the beast” (Rev 13:14 KJV).

All the nations are deceived by the miracles or sorceries of spiritual-political-economic Babylon (18:23; cf. 9:21), which means that the deceptions are also political and economic. Actually, the miracles of plagues are called “signs” (מוֹפְתִים) (Exod 11:10 MT; cf. Ps 135:9 MT), and the Antichrist uses signs (σημεῖον) (2 Thess 2:1–12; Rev 16:14). These signs do not necessarily equal supernatural miracles but can (and do) include them as well. Signs show the origin and character of their source (Mark 16:17–18) or they express the character of times (Matt 24). This means that for God’s people, or for those who know their Bibles, a sign, whether it is a positive sign (such as a healing of the sick) or a negative sign (such as a natural disaster), tells that it comes from either an authentic source or a deceptive source. Signs show Biblical accuracy (Mark 16:20). Hence, on the one hand, if a positive sign comes from a nonauthentic source (which is identified on the basis of the Bible), we know that the sign is a deception. On the other hand, if a negative sign comes from an authentic source, we know that it pictures the character of the source accurately. Luke 21:25 explains that the distress of nations is a sign. It is a sign of the times, but, being a problem, coupled with the end-time-Babylonian solution, it also shows the character of Babylonian deception. This can be explained by the following, which stands for the fifth point of defense for the argument of Order out of Chaos in the Bible.

People’s hearts and/or obedience can be won by bringing a solution of security and justice for their crisis, fear and chaos. This is elaborated by the Olivet Discourse, which says that the abomination of desolation would arise after “men [are] fainting from fear and the expectation of the things which are coming upon the world,” (Luke 21:26 NASB) and that “most people’s love will grow cold,” because “lawlessness is increased.” (Matt 24:12 NASB) Lawlessness and fear cause people to abandon love (1 John 4:17), which is significant, because there is no love without freedom of choice or without freedom of conscience. This is why a couple of verses forward it is said that the abomination of desolation will arise, which is a straight reference to the persecuting Antichrist power. Jesus warns that we should be careful not to fear when everything around us seems to fall apart or when there is insecurity because of wars, rumors of wars, disturbances or uprisings or *chaos* (ταραχαί), famine, natural disasters, and pestilences or epidemics or pandemics (λοιμοί) (Matt 24:6–8; Luke 21:9–11). If we fear, we are lacking love. And

loving is obedience to God from one's free will and free conscience (John 14:15). It is loving obedience from one's heart (Mark 12:28–34), not obedience from outside oppression. The Olivet Discourse seems to suggest that at the end of time Satan uses the disasters mentioned above in order to bring his ultimate solution for the disasters: the final control society, which climaxes in the Sunday law.³²

Satan used dialectic before Hegel “invented” it. As the last and the sixth but not the least example of Biblical Order out of Chaos, we note that Satan aimed to use the deception of problem-solution on Jesus in the wilderness (Matt 4). The devil said to Christ that He should jump off a cliff (create a problem), so that angels would save Him (solution). It is interesting that in Deuteronomy 29:3, signs are somewhat parallel to temptations. This suggests that the sign of the frogs refers exactly to a method of deception in Rev 16:13–14,³³ which has parallelism with the fifth and the sixth trumpet, the sorceries of Babylon mentioned in the context (9:21). This would suggest further that Satan, through his underlings (Babylon and the kings of the earth), use the same method in the time of the end.

In summary, both the end-time Egypt and the end-time Babylon arise from the abyss, and both use Hegelian dialectic (Rev 9; 11; 16). Precisely the end-time beast ascends from the abyss (Rev 17:8). The Antichrist, who is parallel to the sea beast (Rev 13) and the scarlet beast (Rev 17), uses signs (2 Thess 2:1–12), and the Lamb-like beast/the False Prophet (USA) is one of the members of the unholy trinity, who uses the signs of problem-solution. They use the antithesis and philosophical tradition of the French Revolution, namely the Hegelian dialectic. This sign shows the origin and character of its source: Satan, whose way of ruling the world in the time of the end happens via a certain

³² Obviously, the crisis mentioned by Jesus can happen naturally or directly by Satan. So, one might say that what difference does it make whether a crisis is engineered or happens “naturally” if the effect is the same? A difference is that people tend to hold the solution to the crisis legitimate if they believe that the crisis is “legitimate” (and often if it is from an “outside” “enemy” or from a common “enemy”), even if the solution is authoritarian or totalitarian and suppresses basic rights and freedoms. In the public square it makes a difference whether we have evidence against the “legitimacy” of a possibly claimed crisis, because it helps with the defense of liberty of conscience, freedom of religion, freedom of speech, right to have private property, right to privacy, etc.

³³ This does not mean that the battle of Armageddon cannot have phases. Obviously, the last battle of Armageddon, which I would call the last phase of Armageddon, happens after the Millennium, as Satan gathers his troops against God and the New Jerusalem (Rev 20).

deception, namely the Hegelian dialectic, which leads to an oppressive rule. Sutton is spot on Biblically, as he handles the methods of ruling powers of the USA in his book. Thus, again, Biblical prophecy supports Sutton's argument, and vice versa.³⁴

We are now ready to go to Daniel 11. In order to read more about the issues above, especially regarding the fifth and the sixth trumpet and the hermeneutical method behind the conclusions concerning the trumpets, see my book *Global Deception and the Issue of Freedom*.³⁵

Entering the Study of Daniel 11

It is undeniable that secret societies have had their influence in the flow of history. But is their influence so great that it should be considered as a part of our hermeneutics of prophecy? Yes, it is, we argue in this paper. We have already aimed to answer it through the study of Revelation. Daniel 11 "stands in his lot" regarding the issue, as well.

Pastor Ivor Myers, Dr. James Z. Said, and Pastor Tim Roosenberg, at least, are researchers who have argued that the end-time king of the south includes both Secular Atheism and Islam, although their views have differences. Myers' and Said's views will be explained as we discuss the end-times. Tim Roosenberg calls his thesis a unity proposal for the two main views of Daniel 11, in which he sees that the end-time king of the south is Islam, but that Islam's ally is Secular Atheism.³⁶ I have great respect for his attempt, and for the attempts of Myers and Said for that matter. I agree with the idea of

³⁴ It is also interesting that Emperor Nero created a chaos (the fires of Rome) in order to bring a solution (the destruction of the Christians). History repeats itself.

³⁵ Walter Veith has contributed a lot to the research of secret societies and their methods of deception and Order out of Chaos on the basis of Biblical prophecy. See, for instance, his *Total Onslaught*, *Repairing the Breach*, and *From Crete to Malta* evangelism/revival series: <https://adtv.watch/speaker/walter-veith>.

³⁶ Tim Roosenberg, "'Time of the End' Alliances: A Daniel 11 Unity Proposal," (a paper presented at Daniel 11 Prophecy Conference, March 9–11, 2023), <http://www.daniel11prophecy.com/conference-papers4.html>.

Roosenberg's proposal, but I have felt that I have had to tune it in light of evidence from prophecy. This paper is a different kind of unity proposal, arguing that Daniel 11 backs up the interpretation of the Revelation's view of an organized deception of the Papacy and the leaders of the world, and defends Ellen White's claims about the crucial influence of secret societies in history and current events. This research paper also claims that both Atheistic Secularism and Islam are the king of the south in their own ways and phases. The crucial exegetical and hermeneutical argument of this research is that the text of Daniel 11 includes overlapping levels, which point to different phases in history, and that a hinge-section (Dan 11:27–39) shows that both Atheistic Secularism and Islam are the end-time king of the south.

Let us look at the present view, firstly, by introducing some pillars of the hermeneutic in question; secondly, by laying out some principles of interpretation of Daniel 11's language; and, thirdly, by going into the actual interpretation, including exegesis of the chapter.

Levels of Text and Phases of History

Even though we already glimpsed at Revelation, we shall look more closely into an important pillar of the view at hand, which is that levels exist in the text, which occur as phases in history, such as both Revelation and Daniel show.

Entering the book of Daniel, this amazing work of literature is the Old Testament's grand jewel of apocalyptic prophecy. It reveals important truths about the cosmic conflict between good and evil. Daniel's chapter 8 elaborates more on the spiritual and religious characteristics of the little horn, which has a crucial role in the great controversy. The little horn of Daniel 8 symbolizes both the Pagan and the Papal Rome. Dr. Samuel Nuñez explains that the little horn exists in three stages in the text, especially in verse 12, and thus it arises in three phases in history: (1) The Romans attack and destroy the temple of Jerusalem in AD 70; (2) the Papacy of the Middle Ages destroys God's people, and replaces God's truth (thus destroying it, as well), salvation, and the heavenly mediation of Jesus Christ with a settlement of an earthly mediation and salvation system; and (3)

the Papacy continues its similar actions.³⁷ Based on linguistic parallels between Dan 8:11–14 and 9:26 and 27,³⁸ I would add that the abomination of desolation in Dan 9:26 and 27 points to the three stages, as well.

Thus, the book of Daniel gives an example of an apocalyptic text which consists of an entity (the little horn) that exists in different layers. These layers are different phases in history, although the entity stays the same. This founds a precedent according to which an entity in an apocalyptic text can be applied to different phases in history, as long as the application stays inside of the parameters of Daniel 2 and 7 which point out the overall structure of history and the succession of world powers and their identities.

The little horn power is the dragon/sea beast of Revelation 12 and 13 (although the dragon is Satan as well) and the Antichrist. In fact, Revelation 12 and 13 follow the triple-layered historical structure of Daniel 8. Revelation 12:13 refers to the early church, which is the first stage; 12:14–15 speaks about the Dark Ages, which is the second stage; 12:16 is the transition from the Dark Ages into the time of eschatological remnant; and 12:17 depict the actual era of the eschatological remnant, which is the time when the church of the Dark Ages has made its return, which is the third stage. In Revelation 12 and 13 we see indications to the Roman beast's/dragon's reign in the phase of the Pagan Rome (12:3); in the phase of the Papal Rome during the Dark Ages (13:5); Papal Rome's reign after its return (the healing of its mortal wound) (13:3a); and to both Papacy's reign before and after the striking and healing of the mortal wound (13:1–2, 3b–5a, 6–10).³⁹ It is significant that 13:5 can refer to both before and after the mortal wound, although the time prophecy is only for a specific time period. Actually, Revelation 12:12–17 can be applied to the time after the healing of the beast's wound, when God's people are similarly

³⁷ Samuel Nuñez, "Narrative Structure of Daniel 8: A Text Linguistic Approach," *JATS* 26.2 (2015): 88–110, <https://www.atsjats.org/nunez-s-daniel-article-hasel-memorial-formatted.pdf>. In his study, Nuñez uses the theoretical model of Text Linguistics, which includes looking at the Hebrew verbal forms and clause types, which define the stages in narration.

³⁸ Nuñez, "Narrative Structure of Daniel 8," 105n48.

³⁹ Also, Ellen White applies Rev 13:4–18 to both before and after the deadly wound/the healing of the wound. Ellen G. White, "Ms 88, 1897: As It Was In The Days of Noah," in *Letters and Manuscripts – Volume 12 (1897)* (Ellen G. White Estate, 1897); Ellen G. White, "Ms 153, 1902: Calamities," in *Letters and Manuscripts – Volume 17 (1902)* (Ellen G. White Estate, 1902).

persecuted and have to run away from centers of societies. Therefore, Revelation 12 and 13 give another example of the layered structure.

As Jesus answered to His disciples' question about the timing of the end of the world, He gave the so-called Olivet Discourse (Matt 24; Mark 13; Luke 21). In His speech, Jesus deals with the end-time scenario by using a similar layered approach as in the book of Daniel. By referring to the abomination of desolation mentioned by Daniel, Jesus points to the destruction of Jerusalem, the rise of Papal Rome, and the rise of Papal Rome after the healing of its wound, exactly as Daniel did.⁴⁰

⁴⁰ What commonalities can we find between the situation of the Jews at the time of the early church and the Papacy? The Jews of the first century abandoned Christ's righteousness (Acts 7:52), mediation and authority. Christ's righteousness and sacrifice are infinitely pure only if God's law and character are infinitely pure. Thus, by abandoning Christ's righteousness and mediation, these particular Jews abandoned God's authority and covenant, and the abandoning of all of these are a crucial part of the abomination that causes desolation (Dan 9:24, 27; 11:31). The Papacy followed and follows in the same footsteps of abomination, meaning that the same principle is behind its actions, as it changed the authority in righteousness and inheritance to itself. In church history, the Papacy became the champion of Sunday sacredness, holding that the pope can modify divine law, and claiming that the church has the authority to change the day of rest from Sabbath to Sunday. Lucius Ferraris "Papa", art. 2, *Prompta Bibliotheca* (Venetiis [Venice]: Caspa Storti 1772), vol. 6, 26, 29, as trans. in *Seventh-day Adventist Bible Students' Source Book*, vol. 9 of *Commentary Reference Series*, ed. Don F. Neufeld and Julia Neuffer (Washington, DC: Review and Herald, 1962), 680; Heinrich Julius Holzmann, *Kanon and Tradition* (Ludwigsburgh, Germany: Dyruck und Verlag von Ferd. Riehm, 1859), 263, quoted in Norman R. Gulley, *The Church and the Last Things*, vol. 4 of *Systematic Theology* (Berrien Springs, MI: Andrews University Press, 2016), 360; Stephen Keenan, *A Doctrinal Catechism* (1846; repr. Barclay Street, NY: P.J. Kennedy and Sons, 1876), 174, quoted in Gulley, *The Church and the Last Things*, 361. This is why the little horn speaks "great words against the most High, and think[s] to change times and laws." (Dan 7:25 KJV) Regarding salvation, both the ancient Jews in question and the Papacy believe that one is justified by their own works, by human merits (Rom 9:30—10:4) (below we will offer the evidence from the Papacy's documents). Ultimately, the abomination of desolation means that God's temple, mediation and inheritance are replaced by human temple and human authority in the inheritance of the earth. This happened with the Jews from the crucifixion of Christ until AD 70, since the leaders of the Jews handed Christ over to the Romans (Matt 27:2); since Herod and Pilate became friends (had an alliance) (Luke 23:12); since Israel chose Caesar over Christ (Matt 27:25; John 19:15; Acts 7:51—53); and since Israel ultimately made the temple a military base during the siege of Jerusalem by the Roman army at AD 70 (William H. Shea, *Daniel: A Reader's Guide* [Nampa, ID: Pacific Press, 2005], 171). The allies of the Jews, namely the Romans, turned against them. A similar thing will happen at the end of time, when allies of the Papacy will turn against her (Rev 17:16). In order to explain the abomination of desolation deeper, the little horn tries to take the role of the remnant (Rev 12:17; 14:12; 15:2; 19:10) or the overcomers (Rev 15:2; 21:7), who inherit the kingdom and the earth (Dan 7:22, 27; 8:9; Rev 21:7). The little horn grows "exceedingly great" (Dan 8:9, NASB, NKJV). The Hebrew word involved in Dan 8:9 is יָתֵר, which means "remainder, excellence, excess," or "remnant (with implied inferiority in number or quality)." Francis Brown, S. R. Driver and Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (BDB): *With and Appendix Containing*

Some Methods of Interpretation of Daniel 11's Language

One of the crucial questions in the interpretation of Daniel 11 is the following: Is the language of Daniel 11 literal or symbolic/figurative? In this work we hold that Daniel 11 is a mix of literal and figurative speech. We have to take each verse case by case. For example, before verse 40, military troops are described as “multitude of great forces” (v. 10 KJV) or “many ten thousands” (v. 12 KJV) or “multitudes” (v. 13 KJV) or “arms” (vv. 15, 22, 31) or “army” (vv. 25, 26), but in verse 40 ships and chariots are mentioned, appearing to emphasize the exact characteristics and magnitude of the king of the north's institutions. This is coherent with the fact that in v. 33 the magnitude of the persecution of the saints is expressed by the nouns “sword”, “flame”, “captivity” and “spoil” (KJV). Moreover, in v. 38 the magnitude of the riches of the king of the north is pictured by the nouns “gold”, “silver”, “precious stones” and “pleasant things” (KJV). Since the international magnitude of Papal supremacy is emphasized by these groups of nouns, we might suggest that the similar group of nouns in v. 43 refer to the magnitude of the riches that the king of the north snatches from the king of the south, pointing thus to a greater attack than just an attack on literal Egypt. Indeed, one of the main ideas of Dan 11 is that certain themes recapitulate in history. However, we have to mention also that there might

the Biblical Aramaic, based on the lexicon of William Gesenius, trans. Edward Robinson (Peabody, MA: Hendrickson, 2015), s.v. “יָתֵר.” Thus, it can be translated as “exceedingly.” However, its meaning includes the “remainder” scope, because Gen 49:3, which uses the same word (יָתֵר) states, “Reuben, you are my first-born; My might and the beginning of my strength, Preeminent [יָתֵר] in dignity and preeminent [יָתֵר] in power.” (NASB) In the context, Jacob is talking about the inheritance that his sons will have, and the relationships of preeminence, which include the land that they will get or will not get. The context of Dan 8 suggests a power that will be relatively very successful, and preeminent in a way that it is the one that has been left to rule the land. This power is the Papacy. The abomination of desolation is that the inheritance in God's authority to define righteousness (the law—notice the Sabbath as the sign of God's authority) and give the inheritance in righteousness through imputed righteousness of Christ is replaced by the inheritance in human authority (the Man of sin) to define righteousness (the law—Sunday as the sign of the beast's authority) and give the inheritance in righteousness through human power and institutions (church hierarchy, politics, economics, militaries, etc.) and merits (infused righteousness and creature merits in justification in salvation). The Sunday law will be the peak of the abomination of desolation at the end of time. The fact that only Christ's merits have earned salvation for those who believe does not mean that the fruit of justification, which is sanctification, does not matter in salvation. It only means that the fruit is one step in a heavenly judicial process in front of the whole universe in order to show what God's grace causes and have caused in and through His children. The beginning step, the final step, and the overarching reality over the whole process is the imputed righteousness of Christ. This will be explained further in this paper.

be a literal, proxy application in Dan 11:40f with the fight over Jerusalem between Islam and the Papacy, just like with the mark of the beast, but the main application is symbolic.⁴¹ (We will explain the proxy war-method of the Papacy below.) Moreover, the ships of Kittim, being inside a hinge-section of Daniel 11, marks a transition to a more globalized-eschatological-economic-symbolic theme, as we will see below.

“Egypt” is a symbol/figure of speech: it stands for south (Dan 11:8; cf. Matt 12:42) or the beast of the south (Isa 30:1–7). Some say that since Daniel 11 is an explanation text-unit, not a new vision per se, it cannot include symbolic language. However, an explanation unit can also include figures of speech. Daniel 9 is an explanation of Daniel 8’s vision, but it introduces a new symbol: “flood” (Dan 9:26). This “flood” does not stand for a literal flood.

Typology of Daniel 1—6 and ancient history suggest that since the end-time Babylon is spiritual, so is the end-time Egypt. Ivor Myers has explained this quite lengthily, which is why we do not present his conclusions here. See his article “The Great Controversy View: Why Michael Stands up in Daniel 12:1–2.”⁴² I am aware that technically speaking typology means that a same text has both typical and antitypical fulfilments. We could call this typology proper. In the case of Myers’ findings, a type (and perhaps an antitype also) exists in one unit (Dan 1–6), and an antitype occurs in another unit (Dan 11:40–45). Nevertheless, the two units have linguistic and thematic parallelism, and a real type (the ancient Babylon) and a real antitype (the end-time Babylon) do exist. Therefore, perhaps we could call this “typology of parallelism” which relies on “contextual typology”. Let us explain contextual typology.

In order to understand what I mean by contextual typology, we have to point out an issue raised. Dr. Roy Gane argues that we cannot see Egypt as symbolic in Daniel 11,

⁴¹ Revelation states that those who do not take the mark of the beast cannot buy or sell (Rev 13:17). This sanction will be fulfilled literally. However, it will be fulfilled spiritually or religiously, as well. “Buying” has a spiritual meaning of one receiving truth and faith (Rev 3:18), and “selling” and “trade” have a depiction of one trading thoughts and arguments (Ezek 28:16, 18). Hence, the end-time political-economic-religious beasts suppress freedom and right to buy and sell as well as freedom and right to have private opinions and to share those opinions in religious matters.

⁴² Ivor Myers, “The Great Controversy View: Why Michael Stands up in Daniel 12:1–2,” (a paper presented at Daniel 11 Prophecy Conference, October 20, 2018), 11–16, <http://www.daniel11prophecy.com/conference-papers1.html>.

because it would be an illegitimate transfer of the context of Rev 11 into Dan 11 which has a different context.⁴³ Therefore, the term Egypt would be only archaic not figurative. However, Dan 11:40f refers to both spiritual and literal happenings. The language is archaic *and* figurative, and the term Egypt is the key. It is legitimate to transfer the symbol of Egypt from Rev 11 to Dan 11, because the context is similar: In both Daniel 11 and Revelation 9 and 11 we have the attacks of Babylon/the king of the north and Egypt/the king of the south. Hence the term contextual typology. Rev 11:8 together with Rev 17 explain that the Egyptian and Sodomite spirituality is a part of Rome, meaning that Rome is behind Atheism and moral corruption, which also signifies that the war on Atheism is a smoke screen. (Again, more about the proxies of the Papacy below.)

Even though typology of parallelism and contextual typology might be detected from Daniel 11:40–45, typology proper does exist in Daniel 11, as we argue. Certain text-units of Daniel 11, which discuss abomination of desolation, include the type (Pagan Rome) and the antitype (Papal Rome). This interpretation is derived from the Olivet Discourse, in which the typical desolation comes via Pagan Rome, and the antitypical desolation comes via Papal Rome. This is coherent with the hermeneutical method, which arises from Daniel 8 and 9 and from the Olivet Discourse, which is that the units and textual levels of Daniel that deal with the abomination of desolation are political, economic and spiritual (and globalized, depending on the context), not only “literal” which would often stand for only local political-militaristic. Let us now turn to the actual interpretation of Daniel 11, and we will lay down the units and levels of abomination of desolation as well.

Daniel 11 and the Repetition of Deception in History

History is repeated in Daniel 11. Two of the themes under which the repetition happens are economics and deception. One more theme is that the king of the north prospers

⁴³ Roy E. Gane, “Religious-Political Papacy and Islamic Power in Daniel 11,” *DavarLogos* 19.2 (2020): 37–70, <https://digitalcommons.andrews.edu/pubs/240661>.

against God, and against God's people and the mighty of the earth. In the current work we concentrate on these themes.

Starting from economics, the king of the north is a religious-economic-political power, following in the footsteps of Satan (Ezek 28:1–19; Isa 14:13). Old Testament typology explains this more. King of the north is Babylon, because, even though located in the east, it attacked against Israel from the north.⁴⁴ “North” has a clear connection to Babylon (Jer 1:14; 6:1; 10:22; 46:10, 20; Isa 14:13). When it comes to the economic power of the end-time Babylon, the kingdom of Tyre is the type of this monetary element. Tyre was located at north from Israel. Babylon and Tyre united when Babylon conquered Tyre (Jer 27:3–11; Ezek 26:7–14),⁴⁵ uniting the economic element to the religious-political element.

Economic measures of kings are clearly seen in Daniel 11 (vv. 2, 8, 13, [14?], 20, 24, 28, 38, 39, 43) (Verses 30 and 40 use the symbol of ships which depicts economic power, as well [Ezek 28:2; Rev 18:17–19].) Economic language is used at least in eleven verses of Daniel 11, of which seven deal with the Papacy. Rome prospers and uses its powerful influence against God and His people.

Deception and gathering riches are ways of the Papacy, as depicted by Daniel 11:24. Daniel 11 explains means of the Papacy's deceptions, as it uses secular economies behind the scenes. Indeed, we cannot see the full economic and political power that the Papacy has behind the scenes, and same can, hence, be said of the king of the south. We will come back to the economic Order out of Chaos below in this paper. All in all, Daniel 11 depicts the same three phases of the rise of abomination of desolation mentioned above especially in the context of the Olivet Discourse. Let us elaborate these claims.

Outline and Structure of the Phases of Rome

Since Daniel 11 follows the historical foundation of Daniel 2, 7 and 8, pointing to Alexander the Great's Macedonia-Greece and the Seleucid and Ptolemaic kingdoms, an

⁴⁴ Zdravko Stefanovic, *Daniel: Wisdom to the Wise: Commentary on the Book of Daniel* (Nampa, ID: Pacific Press, 2007), 400.

⁴⁵ Gary Byers, “The Biblical Cities of Tyre and Sidon,” *Associates for Biblical Research*, <https://biblearchaeology.org/research/topics/people-places-and-things-in-the-hebrew-bible/4180-the-biblical-cities-of-tyre-and-sidon>.

important question is, where does Rome come into the scene. On the basis of Daniel 8, we may divide Daniel 11's depictions of Rome into three phases (the king of the north in its succession):

The first phase: The Pagan Rome (vv. 14–23), as verse 14 includes a WawDisjunctive verbal form, thus indicating a major turn in the narrative, and as verse 22 states that the Prince of the covenant is broken, which refers to the death of Christ during the reign of the Pagan Rome

The second phase: The Papal Rome before the deadly wound (vv. 23–40a), as verse 23 includes a WawDisjunctive verbal form, thus possibly indicating a major turn in the narrative,⁴⁶ and as verse 23 has a parallel expression with Daniel 8:9, 23 and 25, when the king of the north starts from small by deception

The third phase: The Papal Rome during and after the healing of the deadly wound (vv. 40–45), as verse 40 includes a WawDisjunctive verbal form, thus indicating a major turn in the narrative

However, there are overlapping levels in the text of Daniel 11 concerning Rome (at least), just as there are levels in Daniel 8 and 9.⁴⁷ These levels do not break the flow of the text but add extra layers in it. After dividing the text into levels, we offer the following outline:

⁴⁶ As Dr. Michael Younker points out, before v. 20 there are only three WawDisjunctives, namely in vv. 6, 10 and 14. “Friday Afternoon Session 2019-10-18: Scholars’ Roundtable Discussion: Part 2 — Anchor /Divergence Texts in Daniel 11” in Daniel 11 Prophecy Conference (October 18, 2019), approx. 2:05:00, <http://www.daniel11prophecy.com/video-presentations2.html>. They indicate important scene shifts in the predictive narrative. However, from v. 20 forward, the chapter includes many WawDisjunctives, in vv. 20, 22, 23, 24, 27, 29, 31, 35, 37, 38, and 40. “Friday Afternoon Session 2019-10-18,” approx. 2:07:30. They possibly indicate thematic or descriptive order in the text, as Drs. Martin Pröbstle and Tarsee Li suggest. “Friday Afternoon Session 2019-10-18,” approx. 2:09:00, 2:12:00. This thematic descriptive tone of the narrative may indicate that certain themes are repeated in history, and thus it may indicate historical levels/phases in the text.

⁴⁷ Dividing text of Daniel 11 into overlapping phases is not a new thing. In Daniel 11 Prophecy Conference 2020, Tim Roosenberg says that (at least) vv. 23–24 apply to both Pagan and Papal Rome, and his view is considered as a possible one and not criticized in the conference session. “Friday Afternoon Session 2020-10-23,” approx. 2:16:00, in Daniel 11 Prophecy Conference (October 23 2020), <http://www.daniel11prophecy.com/video-presentations1.html>.

Verse 16: Pagan and Papal Rome bring desolation because of the abomination in their own phases (“does according to his will”, prospers), attacks God’s people (the glorious land is destroyed)

Verses 14–23/24⁴⁸: Pagan Rome

Verses 21–23/24: Pagan and Papal Rome bring desolation because of the abomination in their own phases: the alliance with those who profess to be God’s people, which broke Christ; prospers

Verses 21–28: Papal Rome during the Middle Ages

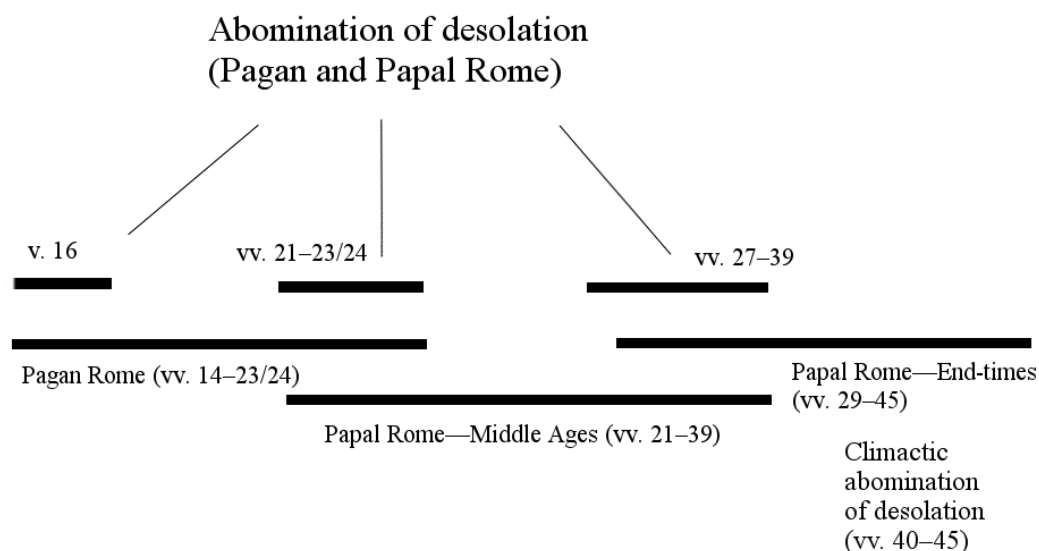
Verses 27–39: Pagan and Papal Rome bring desolation because of the abomination in their own phases (“does according to his will”, prospers): the alliance with those who profess to be God’s people, and unholy alliances of Rome with the king of the south by deception behind the scenes against the holy covenant, including attack against (persecution of) true God’s people (this block of text is a hinge-section between the Papal dominion of 1,260 years and the time of the end)

Verses 29–39: Papal Rome during the Middle Ages and during the end of time

Verses 40–45: Papal Rome during the end of time; enters the glorious land and sets up the abomination of desolation

The levels of the text are pictured in the figure below and will be further explained in this paper.

⁴⁸ The beginning of v. 24 belongs together with v. 23.



The abomination of desolation does not recapitulate in every detail during every one of its phases. The themes of it recapitulate, which are certain spiritual and political characteristics (see footnote 40 above), the unholy alliance,⁴⁹ and the attack against God’s people. The unholy alliance takes the form of deceptive confederacies, as well. We will discuss and explain the phases and alliances below.

Every text-unit of abomination of desolation in Daniel 11 elaborates the abomination of desolation from its own perspective. The final abomination of desolation, depicted in verses 40–45, appears to picture the end-time events only, possibly due to the fact that the end-time abomination of desolation is the masterpiece and climax of the two earlier phases of abomination of desolation and deceptions of Satan.

Two units of the abomination of desolation have chiastic structures. The structure of the unit vv. 21–23/24 is the following:

⁴⁹ As alluded in footnote 40 already, the unholy alliance between Rome and the Jewish leaders of the time of Christ was seen when the leaders of the Jews handed Christ over to the Romans (Matt 27:2); since Herod and Pilate became friends (had an alliance) (Luke 23:12); and since Israel chose Caesar over Christ (Matt 27:25; John 19:15; Acts 7:51–53).

A—The rise of Rome (Pagan and Papal phases)—without honor (small); obtains the kingdom by flatteries (deception); comes peaceably (v. 21)

B—The shattering and prospering of Rome (Pagan and Papal phases)—breaks Christ (the abomination of desolation) (v. 22)

A'—The rise of Rome (Pagan and Papal phases)—comes from small; uses deception; comes peaceably (vv. 23/24)

Section B deals with the abomination of desolation, because it is parallel to Daniel 9:26 and 27. The hinge-section's chiastic structure is the following:

A—The kings speak lies (deception), yet for a time appointed, does not prosper (v. 27)

B—Against the holy covenant (includes being against God's people) with riches, and does exploits (v. 28)

C—Against the holy covenant/abomination of desolation in three phases; looking forward to the time appointed (vv. 29–31)

B'—Against the holy covenant (includes being against God's people), corruption by flatteries (by riches), but God's people do exploits (vv. 32–34)

A'—Yet for a time appointed; will prosper until the time appointed (vv. 35–36); speaks extraordinary things (deceptions); idolatry (being against the holy covenant) with riches (vv. 36–39); magnifies himself above all and rules the land (prosper) (v. 39)

The first principle of the exegetical method used here is that we start from the verses that explicitly refer to the abomination of desolation, and work our way from them to the surrounding verses. However, the linguistic or thematic parallels also point out the sections of the structure. For example, firstly, the concept of being against the holy covenant is in both verses 28 and 32, and “doing exploits” (KJV) is in both verses 28 and 32, as well. These verses, hence, seem to be structurally parallel. Therefore, we have verses 29–31 as the peak of the hinge-section's structure, as the actual verse with the

reference to the abomination of desolation (v. 31) and a verse that suggests the three phases on the basis of the Olivet Discourse (v. 29) are enveloped there. There is a hint of the three phases in vv. 29 and 30, because the king of the north attacks and gets angry and has intelligence with the rejecters of the holy covenant *again* at the appointed time (1798 and forward, which is the last phase), which differ from the first and second phases (v. 29). This will be explained during the discussion of this paper.

A second example of linguistic parallels that mark the sections of the structure, is that the counter sections of A and A' suggest that the king of the north does not prosper until the appointed time (v. 27), yet prospers (v. 36). This will also be unfolded below.

The chiasm of vv. 27–39 includes implicit parallels, as well. Firstly, one being against the holy covenant includes one being against God's people (B); secondly, corruption by flatteries is corruption by riches (B'); and, thirdly, speaking extraordinary things equals speaking deceptions (A'). A short explanation for these parallels is the following.

The surrounding verses of the center (the peak) explain the rise and characteristics of the abomination of desolation. The peak of the hinge-section's structure mentions those who have intelligence with the holy covenant's forsakers (v. 30), and this seems to be elaborated by v. 28, which refers to the king of the north being against the holy covenant, and v. 32, which points out that "those who do wickedly against the covenant" are being corrupted by flatteries (KJV). The latter seem to be professed God's people, because the next clause says: "but the people that do know their God shall be strong." (KJV) The other unit of abomination of desolation (vv. 21–23/24) elaborates vv. 27–39, and vice versa. In vv. 21–23/24, parallel expressions, namely obtaining the kingdom by flatteries (v. 21) and working deceitfully after an alliance is made (v. 23), are parallel to each other and to vv. 30, 28 and 32 mentioned above.

Verse 28's concept of "obtaining riches" and verse 32's "corruption by flatteries" seem to explain each other. Again, vv. 21–23/24 offer an explanation. Coming peaceably and obtaining the kingdom by flatteries (v. 21) appear to be parallel with coming peaceably (v. 23) and scattering riches (v. 24).

Therefore, the two units explain each other and elaborate the typical and the antitypical abomination of desolation. The significance of these elaborations in terms of this study is that one being against the holy covenant includes one being against God's people, and

that an unholy alliance between the kings of the north and south include an economic deal behind the scenes. In the type, the Pagan Rome corrupts those who forsake the holy covenant, namely the Jewish leaders of Christ's time, and in the antitype the Papal Rome does the same to Islamic and secular leaders. This will be discussed in this paper.

Regarding the third implicit point in A', the king of the north speaks "marvellous things against the God of gods" (Dan 11:36 KJV). These marvelous or extraordinary (מִלְפָּא) things are parallel to the miracles that God performed in Egypt. The Lord said: "So I will stretch out My hand, and strike Egypt with all My miracles (מִלְפָּא) which I shall do in the midst of it." (Exod 3:20 NASB) The word מִלְפָּא is parallel to the concept of "sign" (מוֹפֵת), which is explicitly used of God's miracles in Egypt, and implicitly used of the Egyptian enchanters' deceptive miracles or signs, because they answer to Moses' and Aron's signs with similar signs. The significance of these things was already explained above. The end-time Babylon aims to appear as if she would be God Himself, and she uses certain kinds of deceptions, which include a deceptive alliance with the king of the south.

Being against (and even breaking) the Prince of the Covenant is being against the holy covenant (Dan 8:25) and against His sanctuary (v. 11; cf. Dan 11:16, 31, 41, 45). Moreover, being against God's people is part of the transgression of desolation (Dan 8:10, 13, 24; cf. Dan 11:32–35, [44?]). Lastly, at the time appointed or in the end-times, the dividing of the land prospers ultimately and globally through the deceptive alliance, as the outer ranges of the chiasmic structure point out (Dan 11:27, 39; cf. 8:9 and footnote 40 above). These points tell us more what the abomination of desolation is about. In this way, the whole unit of the hinge-section, not only its peak, elaborate the elements of the abomination of desolation in three phases and the dissimilarities of the phases.

Before going into the elaboration of the three phases as levels in Daniel 11 (and their dissimilarities), we should mention that although the levels/phases often occur in similar language or themes in the text, linguistic or thematic parallels do not necessarily convey a recapitulation which concerns a same historical entity, but the parallels can simply point to similar happenings in history under different historical entities. This seems to be the case in terms of the words: "power", "vast", "magnify" and "heart", which are found in

passages dealing with Greek kingdoms and Rome, as Dr. Michael Younker points out.⁵⁰ However, when Rome comes into the scene, there is a greater possibility for us to apply the phases and levels of chapters 8 and 9 into linguistic and thematic parallels in chapter 11. This is so also due to the fact that the economic language refers to a different kind of prospering of this deceptive authority, growing into the magnitude of following Satan in the deceptive method of getting power (see Ezek 28:1–19), as we will explain in this paper. For the moment, let us deal with the phases, beginning from Daniel 11:16 and 14.

Discussing the Phases of Rome

Daniel 11:16 appears to refer to both Pagan/secular Rome and an Antichristian phase of Rome, because it seems to be parallel to 9:26. As 9:26 refers to the cutting off of the Messiah, Jesus Christ, just before mentioning the coming of the Antichrist, we can see the same pattern in 11:22 and 23. Dr. Frank Hardy states: “There is a close relationship between ‘the prince who comes’ in 9:26b and ‘the one who comes’ in 11:16... And there is a close relationship between the destruction he causes in 9:26b and the destruction he causes in 11:17.”⁵¹ Even if by the “people of the prince” (9:26 KJV) Israelites are meant, it does not rule out levels in the text, because the verse could then emphasize that (some) Christians are the ones who fall and defile the temple of God in the Middle Ages and after the healing of the Papacy’s wound. However, it seems more plausible that Daniel 8 and 11 explain Daniel 9 in terms of the phases of the abomination of desolation brought by Rome. It appears that 11:16–22 looks at the Pagan Rome as a whole, referring to the coming of Rome (v. 16; cf. 9:26) and an end with a flood (v. 22; cf. 9:26). This does not rule out that the text can include specific historical references or applications. As stated, the units of abomination of desolation have differences, and here we have an example, because the first phase does not include the king of the south due to the fact that Pagan

⁵⁰ Michael Younker, “Errors in Translation and Genre that Derail Interpretations of Daniel 11,” (a paper presented at Daniel 11 Prophecy Conference, October 21, 2021), <http://www.daniel11prophecy.com/conference-papers3.html>,

⁵¹ Frank Hardy, “Issues in Interpreting Daniel 11:16–17,” (lecture presented at Biblical Apocalyptic Study Group, March 19, 2023).

Rome conquers the king of the south (11:14–16) who is not mentioned until verse 25. This is why we cannot apply every detail of vv. 27–39 to Pagan Rome.⁵²

Hardy says that vv. 23–28 refer to Pagan Rome,⁵³ and that they could recapitulate happenings before the Cross (v. 22).⁵⁴ Nuñez explains that verses 23 and 24 may indicate a jump back in history, because they describe the beginnings and planning of the contemptible person.⁵⁵ Dr. Tarsee Li even says that the section from verse 23 until about verse 40 might describe both Pagan and Papal Rome.⁵⁶ Certainly, Hardy's chiastic structure convincingly reveals that same themes are recapitulated before and after the Cross.⁵⁷ However, as stated above, this does not necessarily mean that the text recapitulates the same historical era. The recapitulation could simply mean that the Papal phase of Rome can be identified also in the earlier phase of Rome, namely in the characteristics and actions of the Pagan Rome. Papal Rome represents Rome (even Pagan Rome) in its own time. Just like Dan 11:16, also 11:23/24 explain the rise of Rome in its Pagan and Papal phases. Obviously, some historical events of Pagan Rome can be applied to 11:23/24. Hence, verses 21 and 23/24 explain the rise of Rome in the chiastic structure, with the prospering of Rome and the death of Christ in the climax (v. 22), as is seen above.

⁵² We possibly can apply the principles of Dan 11:36–39 to Pagan Rome, because, without explaining the passage in detail and just mentioning in general, Pagan Rome uplifted emperors as gods. Wikipedia states that “the first Roman to become a god, as part of aiming at monarchy, was Julius Caesar.” “Roman imperial cult,” *Wikipedia*, https://en.wikipedia.org/wiki/Roman_imperial_cult. This mediatory role of the Caesars as Pontifex Maximus was transferred to the pope or Rome. “The bishop of Rome assumed these priestly functions, and this is why the pope today is sometimes referred to as the Pontiff.” Harry A. Dawe, *Ancient Greece and Rome*, World Cultures in Perspective (Columbus, OH: Charles E. Merrill Publishing Co., 1970), 188, as quoted in C. Mervyn Maxwell, *God Cares*, vol. 1, *The Message of Daniel for You and Your Family* (Mountain View, CA: Pacific Press, 1981), 154.

⁵³ According to Hardy, Dan 11:21–28 would, thus, refer to, as SDABC puts it, “the intrigues of Octavian (later Augustus) and Antony, both of them aspirants to universal control.” *Seventh-day Adventist Bible Commentary* (SDABC), vol. 4, *Isaiah to Malachi*, ed. Francis D. Nichol (Washington, DC: Review and Herald, 1955), 871–872.

⁵⁴ “Friday Sessions 2021-Oct-22, 1:45-5pm: Scholars’ roundtable discussion of the morning presentations on Daniel 11,” in Daniel 11 Prophecy Conference (October 22, 2021), <http://www.daniel11prophecy.com/video-presentations.html>.

⁵⁵ “Friday Afternoon Session 2019-10-18: Scholars’ Roundtable Discussion: Part 2 — Anchor/Divergence Texts in Daniel 11,” in Daniel 11 Prophecy Conference (October 18, 2019), approx. 2:11:00, <http://www.daniel11prophecy.com/video-presentations2.html>.

⁵⁶ “Friday Afternoon Session 2019-10-18,” approx. 2:12:00.

⁵⁷ Frank W. Hardy, “Christ's Place in Daniel 11,” (a paper presented at Daniel 11 Prophecy Conference, October 23, 2020), <http://www.daniel11prophecy.com/conference-papers2.html>.

Pagan Rome put Christ to death on the Cross, and verse 22 expresses it by saying that the Prince of the Covenant was broken; yet, the Papacy also is the “contemptible person” (the “man of sin” [2 Thess 2:3 KJV]) (Dan 11:21), who spiritually broke⁵⁸ Christ by her apostasy,⁵⁹ abandoning the gospel through the belief of justification by human merits and human mediators (v.22), for instance. The Papacy also made an alliance with the state and became strong from small beginnings (v. 23; cf. Dan 7:8, 20, 24). Abomination of desolation includes these actions by the Papacy. Through apostasy one spiritually crucifies Christ again (Heb 6:6), just as the Papacy did institutionally. Hence, the abomination of desolation in two phases is the emphasis of Daniel 11:16, and 21–23/24, although the third phase is also included in the Papal phase. Verses 23–28 can recapitulate the era of Pagan Rome, as Hardy sees it, but I think it is not necessary, because the Olivet Discourse emphasizes the recapitulation of the abomination of desolation, possibly offering us a clue for the hermeneutic of Daniel 11.

⁵⁸ The niph'al form יִשָּׁבֵר can stand for destruction when it refers to a people group (Jer 22:20), or it can refer to breaking (up) when referring to a nonpersonal object like a cistern (Jer 2:13) or a snare (Ps 124:7), or it can refer to being physically/spiritually broken when not specifying whether referring to a person or a part of a person (a physical object such as an arm or a leg) or a people group (Ezek 34:4). Hence, the niph'al form can refer to one being destroyed or spiritually broken or both, which means that when Dan 11:22 refers to the arms of a flood being broken (YLT) or forces being shattered (NASB), and also to the Prince of the Covenant being broken, Christ can be both destroyed (being put to death on the Cross) and spiritually broken in that verse. Even if the verb form would mean only “to be destroyed”, it would not necessarily mean that Christ could not be metaphorically or spiritually destroyed, because then the truth about Him and His character would be the things that are destroyed in the minds of people and in the great controversy, and it would not necessarily mean that then the truth could not be restored. After all, although Christ was even physically dead and thusly “destroyed”, He was resurrected from the “destruction”. Moreover, Dan 8:11 has a similar case, in which the foundation of God’s sanctuary is “cast down” (KJV) or “tumbled down” (William Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* [CHALOT], based upon the lexical work of Ludwig Koehler and Walter Baumgartner [1971] [Leiden: Brill, 2000], s.v., “שָׁלַךְ”). Now, no one can tumble down the foundation of God’s sanctuary, which is why the verse means that the truth about His sanctuary is tumbled down in the minds of people in the great controversy.

⁵⁹ See Engel Yoder, “An Exegetical Study of Selected Verses in Daniel 11,” (a paper presented at Daniel 11 Prophecy Conference, October 22, 2020), 12–23, <http://www.daniel11prophecy.com/conference-papers2.html>, who, referring to Edwin Thiele, C. Mervyn Maxwell and Carlos Mora, concludes that 11:21–22 point to Papal Rome.

Nuñez concludes that the “contemptible person” (v. 21) may refer to an office,⁶⁰ which has several representatives in history, not to a specific literal person alone. Indeed, the figure of speech can be applied to both Pagan and Papal Rome, as Li asserts, as well.⁶¹

Regarding Dan 11:14, it appears to introduce Rome, as Uriah Smith concludes,⁶² but it does not picture the actual rise of Rome in its full power (and especially in its abomination of desolation), because it is yet depicted as one of the many. Verse 14 seems to introduce Rome, because, firstly, it states that “the robbers [פָּרִיץ] of the sons of your people will exalt themselves” (cf. KJV) or “the violent ones [פָּרִיץ] against the sons of your people will exalt themselves,” which is a possible translation.⁶³ Secondly, because this self-exalting of the violent ones happens, it, in the verse’s own wording, establishes the vision (חֲזוֹן) of Dan 8 (see 8:1, 15; cf. 10:14).⁶⁴ Thirdly, Ezekiel 7 explains the coming of Rome with a similar language, stating that because of the abominations of Israel, polluting of the temple and desolation will come (KJV). Especially significant are the following verses: “And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute my secret place: for *the robbers* [פָּרִיץ] shall enter into it, and defile it.” (Ezek 7:22–22 KJV, emphasis added) Hence, verse 14 introduces Rome and looks forward to verse 16, which elaborates the coming of the abomination of desolation through Rome. It is true that verse 14 is a parenthetical statement in Hebrew, not a beginning of a major section in the chapter. However, the context explains the

⁶⁰ “Friday Afternoon Session 2019-10-18,” approx. 2:31:00.

⁶¹ “Friday Sessions 2021-Oct-22, 1:45-5pm,” approx. 2:47:00. In the text of Dan 11, the “contemptible person” continues to be the king of the north from verse 21 until verse 39, until he is named again as the king of the north in verse 40. Tarsee Li, “A Few Observations on the Text of Daniel 11 and Current Adventist Interpretations,” (a paper presented at Daniel 11 Prophecy Conference, March 9, 2023), 28, 34, 35, <http://www.daniel11prophecy.com/conference-papers4.html>. Additionally, there is also a possible “overlap” between the Seleucids and Rome in Daniel 11, because the beast of Dan 7 has teeth of iron and claws of bronze, Li concludes. “Friday Sessions 2021-Oct-22, 1:45-5pm,” approx. 2:47:99. Perhaps the words in passages handling with both Greek powers and Rome echo Li’s insight.

⁶² Uriah Smith, *Daniel and the Revelation* (Battle Creek, MI: Review and Herald, 1897), 230–232.

⁶³ Li, “A Few Observations on the Text of Daniel 11 and Current Adventist Interpretations,” 15–16.

⁶⁴ See Kim Kjaer, “The Case for Three Powers in Daniel 11:40,” (a paper presented at Daniel 11 Prophecy Conference, March 9, 2023), <http://www.daniel11prophecy.com/conference-papers4.html>.

introduction of Rome in a parenthetical statement, because the verse says that many powers rise against the king of the south,⁶⁵ including Rome, thus emphasizing that Rome starts from small beginnings (cf. Dan 8:9).⁶⁶

Daniel 11 explains Daniel 8 and continues the explanation of Daniel 9. Michael Younker shows many linguistic parallels between Dan 8:24–25 and 11:21, 23, 25, 27, 28, 30, 35, 36, 37. For example, the verb “prosper” occurs in 8:24, 25 as destructive and deceptive prospering, so the word “treachery” can be found from verse 25. Then, in 11:27 and 36, and even in 8:12—which, according to Nuñez, includes a reference to both Pagan and Papal Rome⁶⁷—the word “prosper” occurs again, the word “treachery” being in verse 11:23.⁶⁸ Daniel 8:23–25 refers to both Pagan and Papal Rome (except the phrase “latter time of their kingdom” in verse 23 refers to a special sequence of time, namely to the latter time of the rule of the Greek kings when Pagan Rome arouse to power).⁶⁹ Therefore, the deceptive prospering and the abomination of desolation occur in passages concerning the phases of Rome (21–23/24 and 27–39), as we showed in the outline of Daniel 11 above. Li states that the abomination of desolation of Dan 11:31 can, perhaps, be applied

⁶⁵ “‘In those times,’ or during the preparations by Antiochus and Philip to attack Ptolemy, there will be ‘many’ who stand up ‘against the king of the south.’ These included Agathocles, Agathoclea, and Sosibius who plotted to plunder the treasury and place Agathocles on the throne, or at least make him the regent for Ptolemy. The Aetolian general, Scopas, similarly plotted to seize the kingdom for himself.” Kjaer, “The Case for Three Powers in Daniel 11:40.”

⁶⁶ At the time of Ptolemy V Epiphanes, Rome was still a small power.

⁶⁷ Nuñez, “Narrative Structure of Daniel 8,” 88–110.

⁶⁸ Younker, “Errors in Translation and Genre that Derail Interpretations of Daniel 11.”

⁶⁹ For example, the “king of fierce countenance” in v. 23 parallels Deut 28:49–55, where Rome is described. It looks at Rome as a whole in both Pagan and Papal phases. Rome in its Pagan and Papal phases is “skilled in intrigue” (Dan 8:23 NASB), crafty (v. 25), and rose to dominance “not by its own power” (v. 24 KJV). Regarding Pagan Rome, Marter explains: “Not by one vigorous campaign like Alexander, nor by a series of progressive campaigns like Nebuchadnezzar of Cyrus, but by taking advantage of divisions among her enemies, Rome rose to imperial power while hardly ever appearing as an aggressor. For instance, Rome appeared merely to be supporting Aetolia and Pergamum against Macedon in 208, and Rhodes, Pergamum and Athens against Macedon in 200. There was not even a Roman soldier in all Asia Minor from 188 to 133, yet commissioner of the Roman Senate several times interfered successfully in the name of Rome in Asian affairs, as for Egypt in 168, when his army already poised to invade and conquer.” E. W. Marter, *Daniel’s Philosophy of History*, 70, quoted in study material of the course RELB421 Old Testament Apocalyptic Writings (Asia-Pacific International University, 2018).

to the fall of Jerusalem and to the Middle Ages.⁷⁰ I would add that it can be applied to the third phase of the abomination of desolation, as well, namely to the time after the healing of the beast's wound. This interpretation is in line with the levels of the Olivet Discourse in the interpretation of Daniel 9:26 and 27, and 11:31. Hence, it is consistent that another unit dealing with the abomination of desolation, namely 11:21–23/24, includes the levels, as well.

The deceptive and destructive prospering in terms of Daniel 11 will be explained below by showing that it is indeed destructive and deceptive prospering of Rome in three phases. “[B]y peace [Rome] shall destroy many,” (8:25 KJV), and the vile person, through whom armies are broken (v. 22), comes “peaceably” (11:21 KJV) and “shall enter peaceably even upon the fattest places of the province” (v. 24 KJV). NASB translates this as “the richest places”. This means that the prospering of the Papacy is spiritual, political *and economic*, if we remind of the economic (and deceptive) theme of Daniel 11.

Thus, in order to clarify another example of levels, Daniel 12:11 is a parallel verse with 11:31, and this shows that in the flow of the narrative 11:31 jumps back in history, because the 1,290 prophetic years of 12:11 point back to “the removal of ‘the continual worship’ and the setting up of ‘the desolating abomination’ at the beginning of the 1,290 years [which] go back centuries earlier than the Crusades in Dan 11:25-30 to the time when papal domination began in the sixth century AD.”⁷¹ This signifies that the whole description of the papacy and its acts—with the many WawDisjunctives—occur in a topical not chronological manner from verse 31 until verse 39, overlapping with verses 23–30. Granted that this jump back does not point to levels between the three phases of Rome. However, it still shows certain levels inside the phase of the Middle Ages in the text. I agree with Roy Gane that verses 25–30 deal with the Crusades.⁷²

⁷⁰ “Sabbath Afternoon Meeting 2019-10-19: Scholars’ Roundtable Discussion: Part 3 — Anchor/Divergence Texts in Daniel 11 and Final Takeaways,” Daniel 11 Prophecy Conference (October 19, 2019), approx. 54:30, <http://www.daniel11prophecy.com/video-presentations2.html>.

⁷¹ Roy E. Gane, “Implications of Tarsee Li’s Identification of Anaphoric Referents in Daniel 11,” (a paper presented at Daniel 11 Prophecy Conference, March 2023), 28, <http://www.daniel11prophecy.com/conference-papers4.html>. In this paper Gane does not see levels in the text per se, but he sees that the text jumps back in time.

⁷² Roy E. Gane, “Methodology for Interpretation of Daniel 11:2-12:3,” *JATS* 27.1 (2016): 320, <https://digitalcommons>

Why would Dan 11:25–30 refer to the Crusades? Firstly, it would be consistent in the flow of the textual linear narrative without the levels. (Remember, I do not abandon the flow of the text but only add levels to it.) Secondly, verses 27–39 allude that at the same time there would exist both an alliance and a dichotomy between the king of the north and the king of the south, the latter representing those who forsake the holy covenant. The only significant opposition to the Papacy, who was against the new covenant, after the Papacy had become the dominant power of the Middle Ages (vv. 21–23/24), was Islam. At the moment we shall elaborate on what it means that both an alliance and a dichotomy existed between the kings of the north and south, and we shall explain what it means to abandon the holy covenant or the new covenant.

Sitting at One Table and Speaking Lies: Features of the Deceptive Alliance

Regarding the method of deception, we now come to the crucial point in the research. As we look at the ways that Papal Rome acts during the phases, a key passage and a hinge-section is found in Dan 11:27–39. Daniel 11:27 states: “And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.” (KJV) The two kings are the kings of the north and south, since the king of the north as the Papacy is the end-time⁷³ Babylon, wanting to sit on God’s holy mountain (the sanctuary and “command center”) (Dan 11:16–39, 45; cf. Isa 14:13), and because the king of the south is back on the scene (Dan 11:25)—which is also why this alliance of the kings of the north and south is applicable only to the Papal phases of Rome.

Since, the actions of the Papacy during the Middle Ages (vv. 21–28) are overlapping with the description of the continuing characteristics of the Papacy (vv. 31–39), this means that the deceptive union of the king of the north and the king of the south in verse 27 is overlapping with the description of the continuing characteristics of the Papacy, as

.andrews.edu/jats/vol27/iss1/13/. Shea, for instance, would include verses 23 and 24 in the depiction of the Crusades. Shea, *Daniel*, 253.

⁷³ The “last times” or “last days” or “end-times” started during the time of Jesus (1 Pet 1:5; Jas 5:3; Heb 1:2). However, a special and final phase of the end-times, also called “the time of the end” (Dan 11:40 KJV), started during the time-window from the late 18th century to 1844.

well, meaning that this happens both during the Crusades (or during the Middle Ages in general) and just before the final phase of the end-times, which begins from verse 40. The rest of this paper will largely concentrate on this.

Daniel 11:27 hints that “the king of the north was at the side of the king of the south,”⁷⁴ and “*their alliance will have no success.*”⁷⁵ Indeed, they both want to do mischief, which would suggest some kind of an alliance, even though there appears to be the two counterforces of the north and the south. The kings want to do mischief against each other or against some other entity/entities/person(s) or against both. In the context, the kings are against each other (v. 25). However, this does not necessarily guide verse 27, because in the chapter, even one verse can jump a long time in history. Whatever is the case, we must look for other clues from the text, as well. Even though the kings would also be against each other and deceive each other, Rome is the one deceiving continually (vv. 21, 23, 24, 32, 34), when the king of the south is the one being deceived (vv. 25, 26).⁷⁶ Verse 27 is the only verse, which refers to a kind of deception by the king of the south. Therefore, it seems logical that the schemes, which the king of the south is engaged in, are schemes of Rome, because she is the head schemer. Therefore, it is crucial to know what kind of an alliance these kings have with each other, because it might explain the method(s) of the schemes. What are the goals of this alliance?

Against the Holy Covenant. Firstly, the text elaborates the character of the alliance by pointing out against whom they want to do mischief and deception, and how they do it. The kings are against the holy covenant and God’s people, since their hearts have an intent to do evil, but verse 27 says that it does not prosper (נִלְצָ), as Daniel 8:12, 24 and 25 illuminate that prospering (נִלְצָ) against the holy people is linked to being against the Prince of princes (v. 25) or the Prince of the covenant (cf. Dan 11:22) and thus against the holy covenant. This is explained by that being against the holy covenant is being also against the covenant people until the time appointed (11:32–35). Indeed, the hinge-section of 11:27–39 begins from an explanation of the appointed time (v. 27), refers to it

⁷⁴ Jacques B. Doukhan, *Secrets of Daniel: Wisdom and Dreams of a Jewish Prince in Exile* (Hagerstown, MD: Review and Herald, 2000), 174n8, EPUB edition.

⁷⁵ Alexander A. Di Lella and Louis F. Hartman, *The Book of Daniel: A New Translation with Introduction and Commentary*, vol. 23 of *The Anchor Bible* (New York: Doubleday, 1978), 270.

⁷⁶ It is interesting that Prov 6:18 connects one doing mischief to deception.

at the center of the chiasmic structure (v. 29), and ends to an explanation of the appointed time (vv. 32–39 [v. 35 mentions the appointed time]). The center explains that the kings are against the holy covenant, because verse 30 says that the king of the north is with a group that forsakes the holy covenant.

The text does not directly say that the king of the south is against the holy covenant, but by his alliance with the king of the north, we can assume that he is. This is supported by explaining what the holy covenant is. Luke 1:72 and 73 elaborate that the holy covenant is the covenant made with Abraham, namely the covenant of the inheritance in the substitutionary blood (death and merits) of Christ and righteousness by faith on the basis of that blood (Gen 15–17; Rom 4; Gal 4:21–31), leading to sanctification (Rom 6:22).⁷⁷ Thus, actually, the new covenant is the same covenant that was made with the entire spiritual inheritance of Abraham, but in the new covenant the promise of the inheritance was fulfilled. Who are the two greatest powers openly forsaking this holy covenant, which are depicted in the book of Revelation (which explains Daniel)? Islam⁷⁸ and Atheistic Secularism (Rev 9; 11).⁷⁹ On the basis of Revelation, we can safely conclude that after the Cross and the rise of the Papacy (Dan 11:22), Islam and Atheistic

⁷⁷ The holy covenant includes God's law of the Ten Commandments, the Sabbath being the seal of God's authority as the Lawgiver, because without the law there is no sin; and without sin there is no salvation. Obviously, God's law has other functions than showing what sin is, as well, like showing the character of God and His cosmic government, and being a guide for holistic life.

⁷⁸ Islam sees itself as a descendant of Ishmael (Gen 16). The name Ishmael means "God hears". From a Biblical perspective, it is a picture of God's grace towards nations that are not elected, because only Isaac/Israel is elected by God. Why Ishmael is not elected? The Apostle Paul enlightens this question, saying that Ishmael from Hagar represents spiritual slavery, being under the law and the natural man and one's own works (Gal 4:21–31). In other words, Ishmael depicts salvation by human works. Even though many Muslims are exemplary in their principled and God-honoring faithfulness towards God, unfortunately the Islamic faith that is closely based on the Quran, is not coherent with the Bible in the doctrine of salvation. The Quran teaches salvation by works, and it does not accept righteousness by faith on the basis of the substitutionary blood of Jesus Christ. The Quran states: "And the judging on that day will be just; so as for those whose good deeds are heavy, they are the successful." (Surah 7:8; cf. 23:102–104, *The Holy Qur-an*, containing the Arabic text with English translation and commentary, trans. Mohammad Ali Jauhar [1917], <https://al-quran.info>) Forgiveness is not received from Christ's imputed merits and a person's repentance on the grounds of those merits, but it is received from faith (of Islam) and good works (Surah 35:7). Moreover, God forgives whom he pleases (Surah 4:48–49). According to Paul, inheritance is not grounded on spiritual Ishmael (Gal 4:30), but the Quran asserts that the inheritance is based on good deeds (Surah 23:1–11).

⁷⁹ Ivor Myers notices the same thing. Myers, "The Great Controversy View: Why Michael Stands up in Daniel 12:1–2," 42.

Secularism are the king of the south in their own phases, although they have overlap. The Papacy is not openly forsaking the holy covenant, because it claims to be a Christian institution, and it claims to teach Christian view of salvation, although it teaches justification by infused righteousness and creature merits, which are not Biblical.⁸⁰ Since the Papacy is against the holy covenant (Dan 11:28), teaching justification by infused righteousness and creature merits, she has intelligence with and pays attention to either Islam and Atheism or both (v. 30), because they both share the base of her philosophy of salvation, namely salvation by creature merits. (Atheistic Secularism includes a certain spiritualism and pantheism, and a certain social/scientific salvation, as well, as “salvation” is based on human power and intelligence in the core of its philosophies.) This argument is supported by the end of chapter 11, namely from verse 40 onward, which will be explained below. Further, verse 32 seems to defend the argument, explaining perhaps a/the method of the Papacy’s making of alliances with leaders who are against God’s covenant (undoubtedly in both Atheistic and Islamic circles, although in other

⁸⁰ When it comes to salvation and justification by faith, the Catholic Church believes that justification “is not remission of sins merely, but also the sanctification and renewal of the inward man.” General Council of Trent: Sixth Session, Decree on Justification, vii, Papal Encyclicals Online, <http://www.papalencyclicals.net/councils/trent/sixth-session.htm>. This is called infused righteousness. General Council of Trent: Sixth Session, Decree on Justification, vii. Infused righteousness consists of two important elements: (1) it “can bestow true merit on us” (Catechism of the Catholic Church, #2009); and (2) infused righteousness works inside the human being (Catechism of the Catholic Church, #1987–2011). Catechism of the Catholic Church explains: “Moved by the Holy Spirit and by charity, we can then merit for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life.” Catechism of the Catholic Church, #2010. Moreover, grace “ensures the supernatural quality of our acts and consequently their merit before God and before men.” Catechism of the Catholic Church, #2011. For those who are “imperfectly purified,” Catholicism offers the purgatory, where “after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.” Catechism of the Catholic Church, #1030. The Eucharist (the Lord’s Supper) and the merits of the prayers and works of believers aid the souls in purgatory. “Purgatory,” New Advent Catholic Encyclopedia, <https://www.newadvent.org/cathen/12575a.htm#VI>. According to the Bible, our sanctification does not entail the meritorious quality which can stand before the perfect law and glory of God (more about this below in this paper). We are justified by the imputed righteousness of Christ. Justification includes two events. Firstly, our sin record is not imputed to us, which means that it is not counted as our guilt, because Jesus suffered the penalty of sin already in the death on the Cross (2 Cor 5:19). This is basically the receiving of forgiveness of sins (Ps 32:1–2; Rom 4:6–8). Secondly, Jesus lived a perfect life; and imputation means the counting of Christ’s perfect and sinless record on behalf of the repentant’s imperfect books in heaven (Rom 5:19; 2 Cor 5:21). In other words, God looks at the record of Jesus’ life when He counts the repentant righteous. Regarding the unbiblical dogmas of the Catholic Church, the purgatory belief entails that only Jesus’ merits do not make us sufficient to enter heaven.

political, economic and spiritual circles, as well), because it states: “And such as do wickedly against the covenant shall he [the Papacy] corrupt by flatteries.” (KJV) It would make sense that this corruption includes the deceptive mindset of the Papacy behind the scenes (cf. 8:23, 25), as she uses those who despise God’s holy covenant for her own gains.

Regarding mischief against the covenant people, both the Papacy and the Turks conquered the Christian Byzantium during the Middle Ages. It is argued that Pope Urban II did not want to conquer the Byzantine Church and state, but wanted peace and brotherhood and liberation of the eastern churches, and his own statements appear to make it so.⁸¹ Even though it seems odd that the crusader-war-lords and even a papal legate wanted to colonize the Byzantine world under the Papacy without the permission of the pope, the Papal institution did conquer the Eastern Church even during the First Crusade.⁸² Moreover, especially most of Urban’s successors aimed to colonize Byzantium.⁸³ A Papal crusade in 1105 was implemented against the Byzantines not the Muslims, and “an assault on the Byzantine capital was suggested during every single crusading campaign prior to 1204.”⁸⁴ Finally, the Papacy captured Constantinople in the 4th Crusade.

It seems that under the Papal rule, things were worse than under the Islamic rule. Papadakis states:

In sharp contrast with the socio-religious system of the Islamic world, which tolerated all non-Muslims as “protected” subjects (*dhimmis*) by assuring them

⁸¹ Aristeides Papadakis and John Meyendorff, *The Christian East and the Rise of the Papacy: The Church 1071–1453*, vol. 4 of *The Church in History*, ed. John H. Erickson (Crestwood, NY: St. Vladimir’s Seminary Press, 1994), 88, 89.

⁸² Papadakis and Meyendorff, *The Christian East and the Rise of the Papacy*, 88–97. Even the First Crusade was a campaign from which “the Byzantine world and not Islam... suffered most.” Papadakis and Meyendorff, *The Christian East and the Rise of the Papacy*, 86. John IV, the Patriarch of Constantinople at the time was driven into exile, and Orthodox bishops were either driven out or replaced by Latin bishops. Papadakis and Meyendorff, *The Christian East and the Rise of the Papacy*, 93–94. In Jerusalem, virtually “all of the patriarchate’s real estate was annexed by the Latins... A socially cohesive Kingdom of Jerusalem was never the aim. On the contrary, from the outset Outremer was to remain a colonial society based on a rigid ‘apartheid’ structure. A system of intolerance was built into the Latin law codes.” Papadakis and Meyendorff, *The Christian East and the Rise of the Papacy*, 95.

⁸³ Papadakis and Meyendorff, *The Christian East and the Rise of the Papacy*, 97.

⁸⁴ Papadakis and Meyendorff, *The Christian East and the Rise of the Papacy*, 101.

freedom of worship, person, and even property, the crusaders never really aspired to anything other than their own preferred route of social polarization and enforced apartheid for all non-Franks.⁸⁵

Nevertheless, Papadakis also writes about the Christians of the east being under the Islamic rule that “despite his privilege of protection, non-Muslims were also viewed as secondary citizens. Inequality before the law, mob fanaticism, all sorts of psychological pressures, humiliations and indignities, was their frequent historical fate.”⁸⁶ So, even though the covenant people was not centered in the Byzantium, alone, it is important for this study that both the Papacy and the Turks caused mischief to the covenant people of the time.

All in all, the Papacy did not really care about Byzantium and the Christians of the east, because most of the Sabbath keepers, the real covenant people, resided in the east, as Michael Younker notices.⁸⁷ Regarding the covenant sign, I would add that the Sabbath-keeping is not the full sign of true covenant people, but having the faith of Jesus, that is having the truth of justification by imputed righteousness and sole mediation of Christ, is a part of it, as well (Rev 14:12). Christians of the east did embrace this sign.⁸⁸

⁸⁵ Papadakis and Meyendorff, *The Christian East and the Rise of the Papacy*, 96.

⁸⁶ Papadakis and Meyendorff, *The Christian East and the Rise of the Papacy*, 107.

⁸⁷ “Friday Afternoon Session 2019-10-18,” approx. 2:43:00. Indeed, Sozomen (5th century) states that the people of Constantinople and other cities assemble on both days the Sabbath and Sunday. Sozomen, “Ecclesiastical History,” quoted in Gulley, *The Church and the Last Things*, 353. The schism of 1054 between the churches of the west and the east concerned fasting on the Sabbath day. Byzantine church did not want to fast on that day, when Rome wanted to, and even demanded the east to follow its rule on the issue. Gulley, *The Church and the Last Things*, 356–357.

⁸⁸ While the Papacy in the west (and some church fathers and theologians in the east) held justification by human merits, system of penance and/or deification—which is basically justification by infused righteousness—and/or mediation of justification by the church hierarchy (which developed into the doctrine of transubstantiation right around the time of the Crusades) (Michael Horton, *Justification*, vol. 1, New Studies in Dogmatics, ed. Michael Allen and Scott R. Swain [Grand Rapids, MI: Zondervan, 2018], 54; Norman R. Gulley, *Creation, Christ, Salvation*, vol. 3 of *Systematic Theology* [Berrien Springs, MI: Andrews University Press, 2012], 726–727), true covenant people in the sense of holding justification by the imputed righteousness of Christ resided in the east, although they were also in the west. Dr. Michael Horton traces justification by faith through its heart, which is the Great Exchange of Christ’s death and life with human being’s sin and condemnation, from Irenaeus (2nd century) through Chrysostom (4th and 5th centuries), Theodoret of Cyrrhus (5th century), until Methodius (9th century), as examples from the fathers of the east. Horton, *Justification*, 50–54, 66–74, 80, 82–83. As one more example we give a great eastern theologian Theophylact of Orchid (11th and 12th centuries), who held the

Destroying the Mighty and the Many. The second point regarding the goals of the alliance is that Rome demolishes “the mighty” (Dan 8:24 KJV) and “many” (8:25 KJV). Thus, it seems that the two kings aim to act deceptively against the mighty, since the kings are in alliance. This would suggest that the kings want to deceive the mighty of the earth,⁸⁹ which leads to or happens concurrently with the deception and destruction of the people, just as it is said in Revelation 13:3 and 17:1, 13, 15, 18, and in Revelation 18. Rome shall “destroy to an extraordinary degree” (Dan 8:24 NASB), which, without a doubt, includes the peoples and nations of the world. Therefore, Daniel 11:44 and possibly v. 33 suggest that Rome destroys many among different peoples.

Gathering Riches, and Clandestine Diplomacy. Before explaining the prospering at the time of the end, we need to return to our argument of the thematic phases in terms of prospering, because it gives the historical background for the end-times. As a third characteristic of the alliance between the two kings, they deceive and prosper, and they do it spiritually, politically and *economically*. The chiasm of the hinge-section showed that being against the holy covenant happened by the corruption through flatteries by riches (Dan 11:28, 32) having parallelism with the unit of 11:21–23/24. Even Ezekiel 28 and the fall of Solomon relate economics with spiritual apostasy and deception.⁹⁰ The

Great Exchange. Nick Needham, “The Evolution of Justification: Justification in the Medieval Traditions,” in *The Doctrine on Which the Church Stands or Falls: Justification in Biblical, Theological, Historical, and Pastoral Perspective*, ed. Matthew Barrett (Wheaton, IL: Crossway, 2019) 618–621. The imputed righteousness of Christ is the basis of the covenant, as Sabbath-keeping (and sanctification for that matter) is a sign of it. Through the ages, God has saved people and has seen people as true covenant people even though they have not had knowledge of the true Sabbath or other truths of the Bible so far as that is concerned. Actually, true covenant people were those who saw that the Bible is (and the ecclesiastical hierarchy is not) the highest authority in doctrine and practice. This notion usually came together with the holding and/or finding of truths from the Bible, and, hence, clear dichotomies between the keepers and forsakers of the Biblical authority and the covenant developed through history, and Daniel and Revelation deal with this separation. Revelation makes clear that Sabbath-keeping (and holding on to the imputed righteousness of Christ, which is the basis) becomes the ultimate sign of true covenant keeping in the final phase or in the climax of the end-times (e.g. Rev 14:12), because the devil makes a false sign, that is Sunday, so prominent. True covenant people are seen through dichotomies that Satan causes, because he hates God’s covenant people.

⁸⁹ “‘The mighty people’... applies to kings of the earth and other important political figures.” Stefanovic, *Daniel*, 317.

⁹⁰ The Babylonian Mother Church, being the prostitute who became unfaithful to God, is depicted by the typological example of the Old Testament regarding Solomon. He was firstly faithful to God, but after receiving 666 talents of gold, he became unfaithful and started to worship other gods (1 Kgs 10:14; 2 Chr 9:13). This is why 666 is the number of the beast’s name or character and closely linked to the mark of the beast (Rev 13:17). It is a mark of the economic, political and

economic side needs more explanation at this point, because before the time of the end, the king of the north returns “into his land with great riches” (Dan 11:28 KJV). How can he return to his land with great riches, while he lost the war or the battle (vv. 25–26), unless he has done some kind of a deal with the enemy?

After AD 538, the Papacy became politically and economically mightier and mightier. Banking of the monasteries brought interest financing and the centering of economic power into guilds and orders of knighthoods. The hierarchy of priestly orders of the Middle Ages were largely based on economics. Among the elite, one could be hired as a priest in exchange for an amount of money. Nearly every one of the priestly elite had bought his membership as an investment, expecting notable compensation from the church’s income.⁹¹ Even though already in the late 7th century the Latin church distributed riches (Dan 11:24) and owned apparently more than third of the lands of the Frankish kingdom,⁹² military orders of knighthood, which were greatly developed during the Crusades and were under the authority of the church, became the actual bankers of the High Middle Ages.

Regarding the orders of knighthood, the Knights Templar became the dominant one. When the Templars or the brothers of the Knighthood of the Temple had been just founded, and when Christians identified the Al-Aqsa mosque at the Temple Mount complex as the Temple of Solomon,⁹³ the Templars were provided “quarters connected with the Al-Aqsa Mosque (which was located on the site of the famed stables at King

spiritual dominion under human authority. It is the number of man or human being (v. 18). Number six represents humanity, because humanity was created on the sixth day, and because after falling into sin, number six pictures humanity’s self-exaltation and rebellion in the form of Babylon (Dan 3:1). Nevertheless, this does not mean that the argument of the actual calculation of the *Vicarius Filii Dei* cannot be true, as well.

⁹¹ Rodney Stark, *The Victory of Reason: How Christianity Led to Freedom, Capitalism, and Western Success* (New York: Random House, 2005), 67.

⁹² Torben Christensen and Sven Göransson, *Kirkkohistoria 1: Evankeliumista paavin jumalanvaltoon*, 2nd ed., trans. Leena Piispa (Tapiola, Finland: Weilin+Göös, 1975; trans. of Torben Christensen, *Kyrkohistoria 1: Fro evangelium till den pavelige gudsstat*), 223–225.

⁹³ Dan Jones, *The Templars: The Rise and Fall of God’s Holy Warriors* (London: Head of Zeus, 2018), 39, 40.

Solomon's Temple)."⁹⁴ Ironically, the Templars became rich and powerful like Solomon, and, sadly, they also apostasized like Solomon, as we will show below.

The templars became the "central bankers" of their time. Saussy writes: "Since their founding on French soil in 1118, the Knights Templar had grown from a pair of self-impooverished knights hoping to keep Muslim terrorists from molesting pilgrims in the Holy Land to a mammoth organization controlling international finance and politics."⁹⁵ Even though the monasteries laid the foundation for banking, the Templars "invented modern banking by applying an oriental invention [of paper currency] to their commerce."⁹⁶

The Templars became very powerful. Jones writes:

For those who wielded power, the Templars combined martial prowess with spiritual prestige and global connections. For this reason, Templar knights were to be found among the inner circle of every pope after the accession of Alexander III in 1159, serving the holy father in his private rooms as a chamberlain.... In France and its vassal states the Templars were just as close—perhaps even closer—to the crown.⁹⁷

Just like is the case with the global end-time elite hierarchy (Rev 17:13, 18), one of the secrets of the power of the Templars was their careful organizing of things. Daraul pens: "If their eventual aim was world hegemony, they could not have organized themselves better, or plan their aristocratic hierarchy more thoroughly."⁹⁸ The Papacy

⁹⁴ Oddvar Olsen, "The Historical Beginnings of a Knightly Order: A Brief History of the Knights Templar," in *The Templar Papers: Ancient Mysteries, Secret Societies, and the Holy Grail*, ed. Oddvar Olsen (Franklin Lakes, NJ: New Page Books, 2006), 18. Regarding King Solomon's temple site, the Templars made excavations under it. Olsen, "The Historical Beginnings of a Knightly Order," 20.

⁹⁵ F. Tupper Saussy, *Rulers of Evil: Useful Knowledge about Governing Bodies* (Reno, NV: Ospray Bookmakers, 1999), 35; cf. Jones, *The Templars*, 227. Hamblett offers evidence that the order was actually founded at least in 1111, and Albert Mackey gives the date 1100. Sandy Hamblett "Godfrey de Bouillon and the Early Knights Templar: The First Templars," in *The Templar Papers*, 24–31.

⁹⁶ Saussy, *Rulers of Evil*, 37; cf. William F. Mann, *The Templar Meridians: The Secret Mapping of the World* (Rochester, VT: Destiny Books, 2006), 10.

⁹⁷ Jones, *The Templars*, 226, 227.

⁹⁸ Daraul quoted in Jim Marrs, *Rule by Secrecy: The Hidden History that Connects the Trilateral Commission, the Freemasons, and the Great Pyramids* (New York, NY: HarperCollins, 2000), 285.

together and through the Templars “divide the land for a price” (Dan 11:39 RSV), and thusly *prosper*.⁹⁹

After the Knights Templar was dissolved in 1312, most of the Templar estates were transferred to the Knights Hospitallers of St. John of Jerusalem, which later became known and today are known as the Knights of Malta. Many high officials of US government and big company elites have been Knights of Malta.¹⁰⁰

The spiritual apostasy of the Templars came together with the economic power (cf. Rev 18). The Knights Templar were Gnostics or at least heavily influenced by Gnosticism and Islam (Sufism).¹⁰¹ Their economic power, secrecy, Gnostic cabalism, and oath to papal obedience were succeeded by other societies. Thirteen surviving French Templars established “four new Metropolitan lodges: one at Stockholm for the north, one at Naples for the east, one at Paris for the south, and one at Edinburgh for the west. Thus, the Knights remained the militant arm of the Papacy.”¹⁰² “In Germany and Austria, the Templars became ‘Rosicrucians’ and ‘Teutonic Knights.’”¹⁰³ “In Spain and Portugal the Templars became the ‘Illuminati’ in whom Iñigo [Ignatius of Loyola] had taken membership at Manresa, and ‘Knights of Christ.’”¹⁰⁴ Also Freemasonry is a type of

⁹⁹ For instance, the Templars charged rent. “History of the Knights Templar,” *Wikipedia*, https://en.wikipedia.org/wiki/History_of_the_Knights_Templar#cite_ref-HC_7-0.

¹⁰⁰ Martin A. Lee, “Their Will Be Done,” *Mother Jones* (July/Aug 1983), <https://www.motherjones.com/politics/1983/07/their-will-be-done/>.

¹⁰¹ Olsen pens: “The Abraxas’ dualism is clear, so it is no surprise to us that the Abraxas symbolism was used by the Templars and the Gnostics. Its rooster’s head represents ‘dawn’ symbolizing the sun and the light, the human torso represents the earthly elements, and the cross and two serpent feet represents the darker elements. In its hands the Abraxas holds a shield (wisdom) and a whip (authority). So the Abraxas can be understood as the god that is half good, half evil.” Oddvar Olsen, “Abraxas: The Seal of the Inner Order Templars?” in *The Templar Papers*, 121. “The patristic Origen suggested that the Ophite sect of the early Christians forced its members to curse Jesus (according to Hammer, as quoted in Peter Partner’s *The Murdered Magicians*), and accepted the Templars as successors of the Gnostic Ophites.” Olsen, “Abraxas,” 121–122. Symbols of the Templars have Gnostic and Sufi characteristics. Maurizio Martinelli, “Sumerian, Gnostic, Knights Templars, and Sufi symbols,” *Academia* (2021), https://www.academia.edu/60728306/Dr_Maurizio_Martinelli. Moreover, French researcher Michel Lamy “points out that 10 percent of all Templar seals found had Gnostic origins.” Olsen, “Abraxas,” 123.

¹⁰² Saussy, *Rulers of Evil*, 40. It is interesting that Emperor Charles V of Rome was a friend of Iñigo, and wanted him to revive the Knights Templar. Saussy, *Rulers of Evil*, 27, 30.

¹⁰³ Saussy, *Rulers of Evil*, 40.

¹⁰⁴ Saussy, *Rulers of Evil*, 40.

carrier of the torch of the Templars.¹⁰⁵ It is well known that many leaders of Big Business are Freemasons.¹⁰⁶ Through these secret or semisecret brotherhoods, the king of the north returns “into his land with great riches,” (Dan 11:28 KJV) as the kings of the earth make economic fornication with the head spiritual-political-economic prostitute (Rev 18).¹⁰⁷ But what does it mean that the Papacy sits at the same table with Islam and speaks lies?

The mystery of iniquity/Babylon and the Gnostic cabalism, which includes placing the infinite light/truth/righteousness in humanity (in the creature) and not in Christ, has always been at the heart of the ancient serpent wisdom (Gen 3:5), which we may also call spiritualism. This is the core of the mystery of iniquity/Babylon/the Papacy, and it can be found from all of the pagan religions of all times, even though it was not yet known as Gnosticism or Cabalism in the ancient times. A similar spiritualism, with Quran as equal to the Bible, and with salvation by human deeds and creature merits, is included in Freemasonry.¹⁰⁸ As was stated, righteousness by creature merits is in the heart of

¹⁰⁵ Albert Mackey, a 33-degree Mason states that “the Rose Cross degrees in Freemasonry were instigated by Godfrey de Bouillon in Palestine, in 1100.” Mackey quoted in Hamblett, “Godfrey de Bouillon and the Early Knights Templar,” 25. Dafoe types: “What we know from historical records is that Freemasonry did develop Chivalric and Templar grades.” Stephen Dafoe, “Freemasonry: A History of Canadian masonic Templarism,” in *The Templar Papers*, 208. A carving in Rosslyn Chapel (built between 1441–1486) depicts a ceremony with a Templar Knight, which “could be a depiction of a modern Masonic first degree ceremony.” Robert Lomas, “The Early History of Freemasonry,” in *The Templar Papers*, 224. Additionally, Masons see King Solomon as one of their Grand Masters. Malcolm C. Duncan, *Duncan's Masonic Ritual and Monitor: Guide to the Three Symbolic Degrees of the Ancient York Rite and to the Degrees of Mark Master, Past Master, Most Excellent Master, and the Royal Arch* (1866; San Diego, CA: The Book Tree, 2007), 199, 243.

¹⁰⁶ Patrick Hosking, “Time to Lift the Apron: Pressure is Mounting for the Freemasons in Big Business to Reveal All,” *Independent* (September 20, 1992), <https://www.independent.co.uk/news/business/time-to-lift-the-apron-pressure-is-mounting-for-the-freemasons-in-big-business-to-reveal-all-patrick-hosking-reports-1552542.html>.

¹⁰⁷ Remember that Ellen White links secret societies to Rev 18. White, “Ms 135, 1902.”

¹⁰⁸ Albert Pike, a 33-degree Mason, stated that Freemasonry originated from pagan religions. Albert Pike, *Morals and Dogma* (1932), 99–100, 289, quoted in Joseph R. Nally, “Question: Can a Christian Participate in Freemasonry without Committing Idolatry?” *Thirdmill.org*, <https://thirdmill.org/answers/answer.asp/file/50439>. Moreover, Mackey writes that the Bible, the Quran and the Hindu Vedas convey “the same idea—that of the symbolism of the Divine Will revealed to man.” Albert Mackey, *Encyclopedia of Freemasonry* (The Masonic History Company, 1929), 133, as quoted in Nally, “Question: Can a Christian Participate in Freemasonry without Committing Idolatry?” Freemasonry teaches salvation by works/creature merits, because a Mason can enter heaven by “a pure and blameless life— [and] with a firm reliance on Divine Providence.” Duncan, *Duncan's Masonic Ritual and Monitor*, 132. Furthermore, in some lodges, it is taught that when one imitates Hiram Abiff in virtues and conduct, he can enter the pearly gates after death. Duncan, *Duncan's Masonic Ritual and Monitor*, 276nP.

soteriology of Islam, as well. This does not necessarily mean that Islam developed from Gnosticism. It only means that one similarity, namely salvation by human works, exists between Gnosticism and Islam, although this particular spiritual element takes different forms in Gnosticism and Islam. After Christ, Gnosticism was kept in secret through the antitypical Babylon. However, it was partly seen openly when the Roman church baptized ancient deities as “Christian” saints and brought doctrines of ancient religions into the church.

The secrecy and Gnosticism partly answer the question of the means of deception. Nevertheless, the Templars’ connections to Islamic secret societies seem to offer another explanation and be closely connected to Gnosticism. It might be that this has very little to do with Catholic and Islamic faiths, because the secret cabala and politics offer the platform for the agendas of the secret societies. The kings of the earth, whether they exist in the Middle East or in the Western world, use different faiths as scenes or “smoke screens”, when their true aim is power (Rev 17, 18). The Templar order was the one who “played a role in high-level diplomacy between nobles and monarchs throughout the Western world and the Holy Land,” and they also “forged close links with Muslim rulers and commanded respect from Saracen leaders that far exceeded that accorded any other Europeans.”¹⁰⁹ Again, this does not mean that all of the rulers and elites of the world are involved in secret societies and have clandestine purposes. However, Grand Lodges include powerful people, whether they exist in the Middle East or in the West. The Templars and Islamic “masons” appeared to be connected. Cairo had the Grand Lodge of the Ismailians,¹¹⁰ and the Templars were sure that they were building a new world, calling themselves “brother masons”.¹¹¹

The Islamic secret society called the Assassins had “fully initiated ‘Master Masons.’”¹¹² Masonic historian Mackey states that it is historically proven that the Assassins had an influence over the secret dogmas and practices of the Templars.¹¹³

¹⁰⁹ Mann, *The Templar Meridians*, 10. Jones pens: “The Templars were the diplomats of their time.” Jones, *The Templars*, 221.

¹¹⁰ F. W. Russell, *Religious Thought and Heresy in the Middle Ages* (London: Robert Scott Roxburghe House Paternoster Row, E. C., 1918), 372.

¹¹¹ Saussy, *Rulers of Evil*, 36.

¹¹² Russell, *Religious Thought and Heresy in the Middle Ages*, 367.

¹¹³ Marrs, *Rule by Secrecy*, 283.

Regarding the Gnosticism of the Templars and the connection to the Assassins, Pinkham writes:

Since the time of Templars' private audience with Clement V, a body of evidence has been forming to prove that—although the Pope Clement was blind to the Knights heretical activities—other informed Church officials within the Vatican had known about their heretical propensities. For example, according to testimony given by one Father Antonio Sicci during the Templar trials, some of the Knights' Gnostic activities had been witnessed by Vatican spies in Palestine well before 1307.

The fact also became clear during the Templar trials that both the Vatican and King Philip of France had spent their spies to oversee the knights' activities in Europe before 1307; some of the spies were later chosen as witnesses for the prosecution. It was because of the evidence uncovered by these early spies that months before the Templars' mass arrest, King Philip knew exactly what heretical activities to instruct his twelve specially selected spies to look for when he had them infiltrate certain Templar preceptories.

The monarch may have also known what heresies to look for from studying information contained within a secret Templar document. This document, entitled *Baptism of Fire of the Brothers-Consulate* and often referred to by Templar historians as the "Secret Rule of the Templars," was discovered in 1780 in the Vatican Library by a Danish Bishop.

Said to have been written in A.D. 1240 by a French Templar Master named Roncelinus, it appears to give a green light to all the heretical offenses that the knights were accused of in the fourteenth century. Permission to indulge in all manner of Templar heresy can be found in this document, including defilement of the Cross, denial of Christ as the Savior, sexual liaison, and the worship of the idol head known as Baphomet. There is even a passage within the document that gives the Knights permission to initiate other Gnostics—including Cathars, Bogomils and even Assassins—into their order. If the *Baptism of Fire of the Brothers-Consulate* was indeed in circulation beginning in A.D. 1240, it would have been an easy task for Church or royal spies to procure a copy for their employers.¹¹⁴

¹¹⁴ Mark Amaru Pinkham, "The Templars and the Vatican: The Forbidden Johannite Heresy," in *Forbidden Religion: Suppressed Heresies of the West*, ed. J. Douglas Kenyon (Rochester, VT: Bear and Company, 2006), 62–63. Nevertheless, Oddvar Olsen writes: "I do not think we yet have enough evidence to say that the Templars had a 'secret inner order.' However, I have recently been referred to a text called *The Book of the Baptism of Fire* (the credence of this text needs to be ascertained, so I will just briefly mention it here). The text was apparently transcribed by the Grand Master in England (Robert Sandford), in 1240 A.D. It lists the different articles of *The Order of the Weather*. Some of the articles refer to both the 'chosen' and 'consoled' brothers. There is also mention of Baphomet and 'the Secret Science of the great philosophy: Abrax and the Talisman.' As there have been so many forged documents trying to establish and divulge 'an

Moreover, Marrs writes: “Several accounts have connected the Templars with the Assassins in joint operations during the Crusades, including the attack on Damascus in 1129 led by King Baldwin of Jerusalem.”¹¹⁵ Even if the *Baptism of Fire of the Brothers-Consulate* would not be a historically authentic document, it is well established that the Templars were at least heavily influenced by Gnosticism and Islam (Sufism), as was shown above. However, this is only the spiritual element of Babylon/the kings of the earth. We have to emphasize again that they have political and economic elements, as well (see Rev 13, 17, 18), meaning that there is a political-hierarchical diplomacy and structure behind the scenes, not only spiritual influences between parties.

The “sitting at one table and speaking lies” does not stand for the time of the Crusades, alone. We can say about the Papacy in general that it uses proxies or allies in its conquests over the kings and powers of the world, such as Roy Gane sees in Dan 8:24.¹¹⁶ For example, in the age of the Renaissance, popes made alliances with the Turks against Christian monarchs of Europe.¹¹⁷ Again, the chiasm points to the corruption by flatteries. Corruption, scheming, securing of each others’ backs for own gain, etc.—these are part of the liars’ mindset. “There are those who hate the one who upholds justice in court and detest the one who tells the truth.” (Amos 5:10 NIV)¹¹⁸

The speaking of extraordinary things (signs) is connected to the alliance between the kings of the north and south, as was also shown in the chiasm (Dan 11:27, 36). A part of these signs are the signs of Babylonian economic deceptions, as was laid out above. Therefore, verse Dan 11:27 also depicts the whole process of the development of the

elect secret Order and its mysteries,’ its authenticity will have to be proved before we can accept this as a historical document.” Olsen, “Abraxas,” 124.

¹¹⁵ Marrs, *Rule by Secrecy*, 284.

¹¹⁶ “Sabbath Afternoon Meeting 2019-10-19,” approx. 46:00.

¹¹⁷ Roland H. Bainton, *The Reformation of the Sixteenth Century* (Boston: The Beacon Press, 1952), 4.

¹¹⁸ The verse deals with Israel. However, it can be applied to the Papacy, because from the context we read: “The virgin of Israel is fallen;” (Amos 5:2 KJV) and the judgment is for those “who turn judgment to wormwood,” (v. 7) as the third trumpet declares: “And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.” (Rev 8:11 KJV) The third trumpet alludes to the spiritual decline and apostasy of the church of the Middle Ages. Stefanovic, *Revelation of Jesus Christ*, 300.

secret cabala as the basis of the economic power (11:39), the Great Babylon, through corrupt confederacies and secret societies.

Remember also that Tyre pictures the economic side of the king of the north (Babylon). Tyre is “the bestower of crowns.” (Isa 23:8 NASB) Obviously, this depicts the Medieval Papacy, as in AD 1090 Pope Gregory VII states about the pope in *Dictatus Papae*: “That of the pope alone all princes shall kiss the feet.... That it may be permitted to him to depose emperors.”¹¹⁹ Moreover, as was mentioned, economics largely shaped the politics of the spiritual leaders of that time. Nevertheless, since the typology of Babylon does not refer to the Middle Ages alone, the typology of Tyre does not point only to the Middle Ages, either. Thus, we face the question: How does the Papacy bestow crowns after its mortal wound and today? Since she does not do it openly, the only possibility is that she does it secretly, if we believe that the Scarlet beast of Rev 17 is the Papacy, who “reigns over the kings of the earth” (Rev 17:18 NASB) by *giving* them economic power (18:15). The economic leaders of the world could not become rich through the “luxury” or the “excessive strength” of the Papacy (18:3),¹²⁰ and the Papacy could not make the economic leaders of the world rich, if the world would be a perfectly open environment of free market Capitalism without corruption and brotherhoods which seek their own gain (while masking it as “common good”) and centralize land, wealth and power into the hands of the few.¹²¹ It is clear that the Papacy does not suddenly have the ability to hand out power to the kings of the earth when her wound is healed, but she grows her power little by little during the time when she is being wounded, and she does it secretly, through secret societies, as Ellen White alluded, as well (see her statements above).

¹¹⁹ “Medieval Sourcebook: Gregory VII: Dictatus Papae 1090,” *Fordham University*, <https://sourcebooks.fordham.edu/source/g7-dictap.asp>.

¹²⁰ Friberg translates στρῆνος as “luxury”. Friberg, ANLEX, s.v., “στρῆνος.” And Strong translates it as “excessive strength which longs to break forth” and “luxury”. James Strong, *Strong's Exhaustive Concordance of the Bible* (Abingdon Press, 1890), s.v., “στρῆνος.”

¹²¹ Some cartels are not even so hidden. For example, James P. Warburg wrote in 1959 about the OPEC (The Organization of the Petroleum Exporting Countries): “Eight giant oil companies—five of them American—control the non-Communist world’s supply of oil, maintaining administered prices which... yield exorbitant profits.... The resulting profit has, as a rule, been split on a fifty-fifty basis with the government of the country in which the oil is produced.” James P. Warburg, *The West in Crisis* (Garden City, NY: Doubleday, 1959), 53, 54, as quoted in Epperson, *The Unseen Hand*, 74.

It is interesting that Thyatira of the seven churches of Revelation depicts the church of the Middle Ages in historical application.¹²² Three points make it particularly interesting. Firstly, Thyatira was a great trading city, known for its trade guilds.¹²³ “The guilds were corporate bodies, taking active measures to protect the common interests, owning property, passing decrees, and exercising considerable powers.”¹²⁴ This quotation from Ramsay applies very well to both the Templars and the end-time economic kings of the earth. Secondly, the depiction of Thyatira mentions a type of the Papacy, namely Jezebel (Rev 2:20) who was married to Ahab, thus picturing the union of church and state. Although a spiritual side is included in the story, also the economic side of the typology is revealed when Jezebel provides Naboth’s vineyard to Ahab via deception and corruption (1 Kgs 21). Thirdly, not only is Gnosticism steeped in idolatry in Biblical terms, which is practiced by the antitypical Jezebel (Rev 2:20), but fornication (v. 20) and knowing the depths of Satan (v. 24) are part of her activities. Fornication refers to the economic kingship of the world (Rev 18), and the depths of Satan may refer to the abyss of secret societies and their methods, especially if the fifth trumpet symbolizes end-time Babylonian attack, thus being linked to Rev 16, 17 and 18, as was explained above. Since the Papacy is a religious-political-economic institution, it makes sense that the depths of Satan, which she practices, do not picture only spiritual depths but economic deceptions for the ruling of the world, as well. Again, the Templar brotherhood fits the description very well, as well as end-time secret societies.

Moreover, as we explained above that “abyss” means Sheol and the “territory” of the kings of the earth, it could bring an important view to the following verse, in which Isaiah talks about the leaders of Israel: “Because you have said, ‘We have made a covenant with death, And with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, For we have made falsehood our refuge and we have concealed ourselves with deception.’” (Isa 28:15 NASB) This passage could be applied to the

¹²² Stefanovic, *Revelation of Jesus Christ*, 136–137.

¹²³ William M. Ramsay, *The Letters to the Seven Churches of Asia* (London: Hodder and Stoughton, 1904; repr. Grand Rapids, MI: Christian Classics Ethereal Library), 190, 191, <https://www.ccel.org/ccel/r/ramsay/letters/cache/letters.pdf>. Ramsay writes that “more trade-guilds are known in Thyatira than in any other Asian city.” Ramsay, *The Letters to the Seven Churches of Asia*, 191.

¹²⁴ Ramsay, *The Letters to the Seven Churches of Asia*, 206.

Christian leaders of the end-time, who “have erred through wine” (28:7 KJV), namely through Babylonian wine of false doctrines (Rev 17:2; cf. Isa 29:9). They make a confederacy with the kings of the earth and think that they can survive by deception. They are “those who with a word make someone out to be guilty, who ensnare the defender in court and with false testimony deprive the innocent of justice.” (29:21 NIV) These passages can be applied to the end-times, because their context deals with the final moments of the end-times, as well (26:19–21; 27:1)—the moment when Michael stands up, “[f]or the Lord shall rise up” (28:21 KJV). “Now therefore, do not be mockers, Lest your bonds be made strong; For I have heard from the Lord GOD of hosts, A destruction determined even upon the whole earth.” (28:22 NKJV) Here the judgment on Jerusalem is linked to the judgment on the whole earth, just like in the Olivet Discourse.

Three Phases of the King of the North’s Attack. Now we come back to the question of the goals of the alliance between the kings of the north and south. As the fourth point, since the king of the north prospers (Dan 11:36), it is crucial to know when will he prosper deceptively with the king of the south. It seems that they prosper at the time of the end, because the verse looks forward to it. We promised to come back to what the prospering against God means and how it explains the deceptive goal of the two kings, so let us get into it.

As we stated above, Daniel 11 explains Daniel 8 and continues the explanation of Daniel 9. The prospering against God (Dan 8:24, 25) is included in the abomination of desolation, because the king of the north (Rome) wants to stand in the holy mountain (Dan 11:16; cf. Isa 14:13), which brings destruction or desolation. Daniel 11 elaborates that the prospering happens in phases. Since the king of the north succeeds in his goal by alliances and deceptions (Dan 11:16–17, 23),¹²⁵ verse 27 suggests that the standing on or in the holy mountain only succeeds for a specific time in the second phase (vv. 31 [cf. 8:25; 2 Tess 2:4], 36), but it does not ultimately succeed in the second phase (Dan 11:27). It ultimately and with the deceptive alliance succeeds in the third phase (vv. 41, 43, 45), although the king of the north falls finally (v. 45). The term “time appointed” in both v. 29 and v. 35 seem to refer to the “time of the end” (v. 40), because, firstly, the “time of the end” and the “appointed time” are parallel expressions (Dan 8:17, 19). Secondly, v.

¹²⁵ Frank Hardy, “Issues in Interpreting Daniel 11:16–17.”

29 mentions three turns (or phases we may say) of the king of the north;¹²⁶ and, when the king of the north comes against the king of the south the second or the latter time (אַחֲרֵיכֵן), the meaning appears to be “the second time”,¹²⁷ because the king of the north (the Papacy) has the mortal wound at the end of the second phase, and because verse 30, with a certain verbal form, explains that the second phase does not succeed because the ships of Kittim attack the Papacy.¹²⁸

At the moment we briefly explain the ships of Kittim, because the explanation is coherent with the methods of interpreting the language of Daniel 11 mentioned above. The ships of Kittim mean the ships from Cyprus,¹²⁹ thus depicting battle ships (Num 24:24), which can be applied to the military attack (or counterattack) of Islam on the Papacy, which may have been literarily fulfilled in the naval battle at Lepanto in 1571, as the Turks had captured Cyprus from the Papacy, and now sailed against the Papal forces with a frightening fleet.¹³⁰ It seems correct that Kittim meant the literal Cyprus to the ancient peoples, yet the prophetic meaning in Balaam’s prophecy always included a symbolic meaning. Valiant states: “The references to Kittim and Asshur [in Balaam’s prophecy] create a sort of merismus, embracing west and east.”¹³¹ In addition to Cyprus, the ships of Kittim indicate the ships of the west or Western powers, as some scholars

¹²⁶ Even though Tarsee Li sees the possible three phases differently than I, he nonetheless states that “it is possible that there is a comparison of three events, the ‘first’ in the past (vv. 25–28), the second just mentioned in v. 29, and the ‘last’ in the future (vv. 40–45).” Li, “A Few Observations on the Text of Daniel 11 and Current Adventist Interpretations,” 31.

¹²⁷ “אַחֲרֵיכֵן” can mean either “the second” or “the latter/last”. Holladay, CHALOT, s.v., “אַחֲרֵיכֵן.”

¹²⁸ Verse 30 has a WeQatal verbal form, which means that KJV translates it aptly: “For the ships of Chittim shall come against him...”

¹²⁹ Randal (Randy) and Michael Younker have done extensive research on this. See for example: “The Role of Kittim in Daniel 11,” in Daniel 11 Prophecy Conference (October 20, 2018), <http://www.daniel11prophecy.com/presentation-docs.html>; “Sabbath Afternoon Meeting 2019-10-19,” approx. 1:48:00, 2:08:30; and “Thursday Afternoon Session 2020-10-22,” and “Sabbath Afternoon Meeting 2020-10-24,” in Daniel 11 Prophecy Conference (2020), <http://www.daniel11prophecy.com/video-presentations1.html>.

¹³⁰ Roosenberg, “‘Time of the End’ Alliances,” 8–9; Brendan Valiant, “Navigating the Ships of Kittim: Type and Antitype in the Apocalypses of Balaam and Daniel,” (a paper presented at Daniel 11 Prophecy Conference, October 22, 2020), 22–23, <http://www.daniel11prophecy.com/conference-papers2.html>.

¹³¹ Valiant, “Navigating the Ships of Kittim,” 17. Valiant does not hold that the ships of Kittim in Daniel 11 stand for the ships of the west, only, but he gives a specific interpretation, namely that it depicts the barbarian invasion of Rome at the time when Pagan Rome fell. Valiant, “Navigating the Ships of Kittim,” 28–35.

also see it.¹³² Since Ezekiel 27:6 connects Kittim to wealth and luxury,¹³³ and since the particular kind of ships (יָם) mentioned in Daniel 11:30 were ships that carried expensive items for the wealth of a kingdom,¹³⁴ the ships of Kittim point towards a transition in economic-political history,¹³⁵ as Western economic Liberalism conquers the Papal-Medieval economic authoritarianism.¹³⁶ The ships of Kittim do not represent a proxy attack, because they come from the west. Only the kings of the north and south depict a deceptive alliance.

¹³² Arthur Jeffery, “Daniel,” in *Lamentations, Ezekiel, Daniel, Twelve Prophets*, vol. 6 of *The Interpreter’s Bible: A Commentary in Twelve Volumes*, ed. George Arthur Buttrick (Nashville: Abingdon, 1956), 530; John E. Goldingay, *Daniel*, WBC 30, ed. David A. Hubbard, Glenn W. Barker, and John D. Watts (Dallas, TX: Word Books, 1989), 284, 301; Allen, *Theology of the Balaam Oracles*, 330, quoted in Valiant, “Navigating the Ships of Kittim,” 17. Puukko thinks that the people of Kittim stands for the people of Cyprus, but that the name is used to stand in a broader sense of the inhabitants of all of the islands and coasts of the Mediterranean. A. F. Puukko, *Vanhan testamentin profeettakirjat*, vol. 4 of *Raamatun selitysteos* (Porvoo, Finland: Werner Söderström, 1956), 336.

¹³³ “Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.” (Ezek 27:6 KJV)

¹³⁴ Randal Younker, “Thursday Afternoon Session 2020-10-22,” approx. 52:00.

¹³⁵ In this case, “ships” stand for economic forces, and “west” depicts the Mediterranean Sea, the great avenue of trade and merchandise (Ezek 27:25). The Hebrew word מִעֶרֶב means both “west” and “merchandise/goods”. Also, Randy and Michael Younker point out that Northern “sea peoples” (not the Philistines) came from Cyprus and occupied cities in Northern Lebanon and Levant all the way to Assur and Eber (across the Euphrates river) in the 13th century BC. This would be the fulfilment of Num 24:24, according to the Younkers. “Thursday Afternoon Session 2020-10-22,” approx. 54:30 and 1:01:00. I would add that it would be only the first phase of the fulfilment.

¹³⁶ It was Protestantism which planted the seed for the flourishing of the modern rights-based Western civilizations, which led to the well-being of Western societies, as they started to develop in an incredible speed. See Nicholas P. Miller, *The Religious Roots of the First Amendment: Dissenting Protestants and the Separation of Church and State* (Oxford: Oxford University Press, 2012), 92, 93; Charles Miles Snow, *Religious liberty in America* (Washington, DC: Review and Herald, 1913), 11. Protestantism contributed significantly to industrialization, which gave way for the changing of occupation from hierarchical model to task/role-specific, when “people behind the roles could be seen as in some sense equal.” Steve Bruce, “The Social Process of Secularization,” in *The Blackwell Companion to Sociology of Religion*, vol. 2 of *Blackwell Companions to Religion*, ed. Richard K. Fenn (Oxford: Blackwell, 2001), 256. It is interesting that יָם means also one (such as a wild animal or a person belonging to a people) that dwells in the desert (Ps 72:9; 74:14; Isa 13:21; 23:13; 34:14). Obviously, the context determines whether the text talks about a ship or a desert-dweller. Nevertheless, in prophetic symbolism it is interesting that Protestantism and Republicanism (which were almost opposites to Papal authoritarianism/totalitarianism coming from the sea) are depicted by an animal coming from the earth (Rev 13:11). In the same historical situation, Revelation pictures that the earth helped the people of God who dwelled in the wilderness or desert (Rev 12:14–16).

Here we present some historical background, which could explain the conclusion on the method of language of Daniel 11. Richard the Lionheart took Cyprus from a Byzantine governor and gave it to the Templars, although they did not hold it politically for very long, and were left to hold economic power there.¹³⁷ Regarding the Crusades, it is ironic that Cyprus was the last stronghold of the Templars before it was captured by the Muslims in 1302.¹³⁸ The Papacy lost it again to the Turks before the battle of Lepanto. We could almost say that Cyprus had become a symbol of defeat for the Papacy. At least theologically, the ships of Cyprus remained a symbol of defeat for the Papacy as she was forced to go “underground” by the Western “ships”. Hence, in the hinge-point of Daniel 11, the ships of Kittim stand for both literal and figurative ships, as it points out a transfer to the more globalized-symbolic text-unit of the final abomination of desolation (Dan 11:40–45), in which “ships” do not depict local ships alone, but the globalized economic element of the end-time Babylon as well.

Returning to the explanation of the phases of the Papacy in the hinge-section, the Papacy attacks *again* at the time appointed (after 1798) (v. 29), and she gets angry *again* and pays attention to or has intelligence with rejecters of the holy covenant (KJV) *again* (after 1798) (v. 30), if we follow Frank Hardy’s translation.¹³⁹ The alliance in having intelligence with the rejecters of the holy covenant and having “indignation against the holy covenant” (v. 30 KJV) happens again in the last phase of the time of indignation (11:36) or, with the words of Dan 8:19, it “will occur at the final period of the indignation, for it [the vision] pertains to the appointed time of the end.” (NASB) This refers to the phases in question, since both Islam and Atheism attack against God’s covenant in their phases in history, as was mentioned. Atheistic Secularism arose at the specific time in history; and Islam, which was the greatest threat to the Papacy back in the Middle Ages and at the beginning of the Modern era, emerged in its phase of history.

¹³⁷ Jones, *The Templars*, 204, 217–218.

¹³⁸ Jones, *The Templars*, 333–334.

¹³⁹ Frank W. Hardy, “The Role of Synthesis in Exegesis,” (a paper presented at Daniel 11 Conference, March 9, 2023), 4,

<http://www.daniel11prophecy.com/conference-papers4.html>.

Tarsee Li agrees with Hardy’s translation, “Daniel 11 Conference | March 9-11, 2023,” in Village Seventh-day Adventist Church in *Youtube*, approx. 3:08:00, <https://www.youtube.com/watch?v=0nOhXroLkcg>.

Moreover, when verses 31–39 overlap with verses 23–30, it means that the peripheral text-units and the center of the hinge-section, which deal with the appointed time (vv. 27, 29/30, 35 [in the unit: 32–39]) are chronologically connected to verse 40.¹⁴⁰ This connects the prospering against God to the time of the end, as well.

This also suggests that the Papacy plays on both sides of the conflict, because, again, the prospering of the alliance between the kings of north (the Papacy) and south happens in the final phase of the indignation with those who forsake the holy covenant (the southern forces). Those who are against the holy covenant are those who “dwell on earth” (Rev 11:10 KJV) or the “nations,” (ἔθνος) mentioned in the context (Rev 11) of the Atheistic forces of the French Revolution (the southern forces), and they are under the rule of Babylon, who plays both sides of the conflict.¹⁴¹ As was pointed out already, both Atheistic and Islamic forces arise from the abyss or bottomless pit (Rev 9:1, 2; 11:7). Also, the Papacy ascends from the bottomless pit (17:8), suggesting that it controls both sides, the north and the south, via *deception*, because, as was also explained, the locusts of the fifth trumpet are somewhat parallel to the evil spirits of Rev 16, as these unclean

¹⁴⁰ It is interesting that Frank Hardy sees that a transition happens in verse 29. Frank Hardy, “The Role of Synthesis in Exegesis,” 9–10.

¹⁴¹ The earth depicts a locus of the great controversy: a testing ground. Eden and its tree of good and evil were the testing ground for the first human beings on earth. Eden was the first sanctuary, and thus it was followed by the Tabernacle and the temple of Israel. The Tabernacle was built in the wilderness, in the testing ground. The earth was cursed as partly a barren land at the Fall, and those who “dwell on the earth” depict the godless. When Satan was cast out of heaven, he did not have a place to dwell in heaven anymore, and Jesus did not have a place to make a home or to dwell on earth (Matt 8:20), because Jesus bore humanity’s curse for it. The Bible has another concept of those who are against the covenant or break the covenant: the nations. The nations symbolize “forces hostile to God and his people and are in opposition to the preaching of the gospel (Rev. 11:12, 18; 14:18; 16:19; 18:3, 23; 19:15; 20:3, 8).” Stefanovic, *Revelation of Jesus Christ*, 345. The people of the nations (ἔθνος) do not care about God’s covenant witnesses (Rev 11:9). Rev 11:18, which explains vv. 7–11, can be translated: “The nations (ἔθνος) have become angry.” The verse also says that it is time to “ruin morally” (διαφθείρω) them who destroy the earth. F. Wilbur Gingrich, *Shorter Lexicon of the Greek New Testament*, ed. Frederick W. Danker, 2nd ed. (Chicago: University of Chicago Press, 1983), s.v. “διαφθείρω.” Destroying the earth means corrupting the land by iniquity (Gen 6:11–13) or not keeping the covenant and thus defiling the land (Lev 18:28). The covenant curses are exactly for the earth (Zech 5:3), for those who break the covenant, who inhabit the earth and bring curse for it. Rev 9:4 explains those who destroy the earth, who ruin the earth morally, because they do not accept the seal of God (Rev 7:1–3). The nations and peoples are those who dwell on earth and let themselves be led to vain things and anger against God via Babylon and the confederacy of the kings of the earth (Ps 2:1, 2; Rev 17:1). “The waters which you saw where the harlot sits, are peoples and multitudes and nations (ἔθνος) and tongues.” (Rev 17:15 NASB) Exactly those who “dwell on the earth shall wonder” after the beast (v. 8 KJV), because they get deceived.

spirits go to the kings of the earth (16:14). These kings “shall make war with the Lamb” (17:14 KJV) and play a part in deceiving the *nations*, “because all the nations (ἔθνος) were deceived by your sorcery.” (18:23 NASB) Corruption of the kings of the earth is a reality in the final phase of indignation, as well, because also then the Papacy manages to unite the leaders with herself through flattery (Dan 11:32).

Daniel 11 and 12 are tightly linked together. The “time of the end” in Dan 11:40 depicts not only 1798 but 1844, as well. This can be explained by that in 12:6 “one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?” (Dan 12:6 KJV) The end of these “wonders” (נִלְפָּז) refers back to 8:24 and the time prophecy of that chapter (2,300 years), which deals with “the time of the end” (v. 17), and it also refers to the “wonders” (נִלְפָּז) explained to be ended after 1,260 years (12:7). Hence, Daniel 11 and 12 do not only explain chapters 8 and 9 but chapter 7 as well. We conclude that the beginning of “the time of the end” in verse 40 seems to refer to a time-window of transition from 1798 until 1844, even though the book of Revelation makes the time-window more exact, since it opens in Lisbon earthquake in 1755. “The time of the end” itself lasts until Jesus comes. Moreover, the preposition “at” (בְּ) before the expression “the time of the end” can mean “in”¹⁴² or “during” the time of the end. Perhaps it can stand for both. If so, v. 40 could also depict the attack of Islam during the time of end.

In sum, during and after the Crusades the Papacy became the economic hub, but before the French Revolution came the Renaissance, the Reformation and Western Liberalism (the symbolic western ships), bringing economic liberty, and hence making the Papacy back off in its “Christian”-(north)-economic authoritarianism/totalitarianism.¹⁴³ The ships of Kittim in the form of Muslim forces shook the dominion of the Papacy militarily and politically. Moreover, the ships of the West took away the political power of the Papacy, culminating in 1798. Additionally, Islam or a kind of Islam shakes the powers of

¹⁴² Holladay, CHALOT, s.v., “בְּ.”

¹⁴³ Obviously, many things, such the rise of conciliarism and France’s Philip IV’s attempt to overrule Papal theocracy in the approximate beginning of the Late Middle Ages, and the Western Schism, probably laid a foundation for the atmosphere from which the Reformation developed. Papadakis and Meyendorff, *The Christian East and the Rise of the Papacy*, 357–370. Whatever is the case, the actual economic Liberalism, having been mainly influenced by Protestant Biblical theology of freedom of individual conscience, came later.

the West through its terrorism in the time of the end. However, after the French Revolution, the Papacy starts to gain its power back and conquers the king of the south (both Atheistic Secularism and Islam) with chariots, horsemen and ships (economic and militaristic [or political with forceful] measures) (v. 40). These are part of the end-game, in which the dichotomy between the north and the south is crucial.

The End-Game

James Z. Said writes:

The second time frame (Dan 11:40b), at the end of time, will be fought on two successive fronts—the first, in America, the second, globally. The King of the North will be Satan’s combined forces of the beast, as the papacy, whose deadly wound is healed, uniting with the false prophet, as Apostate Protestantism, or daughters of the papal “harlot” (Rev 17:5). These represent all agencies that are professedly Christian, ideologically conservative, and politically right-wing. The King of the South will be Satan’s force of the dragon, representing all professedly non-Christian, “pagan,” civil, ideologically liberal, politically left-wing agencies. At the end of time, these two forces must clash in order to create social, political and financial chaos, so as to induce a biblically naïve populace to enact a law enforcing a false day of worship to have all conflicting parties come into one mind, with the hope of ending the turmoil.¹⁴⁴

¹⁴⁴ Said, “Identities and Roles of the Kings of the North and South in Daniel 11:40,” 4–5. Said bases his conclusion at least in three points: (1) In Daniel 11, Satan attacks in three phases which correspond three phases of Christ’s sanctuary ministry. “Satan’s unified ‘seven-headed ten-horned’ church-state attack on Jesus and His people during each of Christ’s three sanctuary ministries.” Said, “Identities and Roles of the Kings of the North and South in Daniel 11:40,” 3. (2) The seven-headed ten-horned beast includes both of the sides which exist in the time of the end: “The irony is that the papal beast, on one hand aligned with the false prophet, at the same time aligns itself with the dragon, thereby controlling both sides of the contest. This is simply the harlot of Rev 17:3 riding the entire scarlet colored beast of church-state union at the end of time, directing both the ecclesiastical (church) and civil (state) agencies to unify in favor of the papal agenda of world dominion. The papacy has no allegiance to either side as ‘she says in her heart, I sit a queen, and am no widow, and shall see no sorrow’ (Rev 18:7).” And (3) he refers to history and history repeating itself.

Said's conclusion is very close to mine, as we will see below. Most importantly, he also thinks that order and unity are created from chaos by using Hegelian dialectic.¹⁴⁵ The master piece and climax of Satan's deception happens at the end of time.

It is essential that Daniel 11 appears to show that Order out of Chaos is based on the dichotomy between the king of the north and the king of the south (Dan 11:27, 36). The deception of the Middle Ages is repeated during the end-times. The end-game consists of the deceptive sign of the devil, namely the thesis, antithesis and synthesis.

We concentrate too much on who is the king of the south after verse 40, but we should understand that the king of the south represents the other end of the dichotomy of the north and the south. Globally and climactically speaking the king of the south represents all the rest of the powers who are against the Papacy and his allies—especially the USA being the head ally. This is the way it has been in recent history, as the Soviet Union, North Vietnam and Viet Cong, al-Qaeda/Taliban/Saddam Hussein, and China and Russia, for instance, have taken the place of the antithesis. The point is that the Papacy and the USA have to have a counterpower, because without a counterpower they would not have a reason to go to spiritual, social, economic and political war for the order of the world.

It is interesting that the same pattern that happened during the Middle Ages, happens at the end of time. As was explained, it seems that when the Muslims (the king of the south) attacked the Christians, the Papacy (the king of the north) came to rescue, but the "rescue" turned out to be even worse and more tyrannical than the attack of the south. We still debate about who started the Crusades, but in a sense, it could be irrelevant, because a crucial point is a proxy war,¹⁴⁶ just like it is today, another crucial point being an attack on the covenant people and on the "many", because perhaps even the covenant people can be ruled by Order out of Chaos. "For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect." (Matt 24:24 NASB)

¹⁴⁵ Said, "Identities and Roles of the Kings of the North and South in Daniel 11:40," 31.

¹⁴⁶ Myers states similarly: "He [Satan] is playing two roles, leading two armies under different disguises. It is a *staged war*, designed to ultimate bring both north and south together against the people of God." Myers, "The Great Controversy View: Why Michael Stands up in Daniel 12:1–2," 47.

On the basis of the Olivet Discourse and the elaboration of the sign of Order out of Chaos above, it seems probable that this sign is at least included in the almost overwhelming deception of the end-times. Since verse 40a depicts the French Revolution and the new governing system/the Napoleonic Code after the revolution, it suggests, like Walter Veith notices from Daniel 11 in general, that the deceptive Hegelian dialectic is happening behind the scenes.¹⁴⁷ Hegelian dialectic directs the new juxtaposition (a proxy war) between the king of the north and the king of the south who is now, broadly speaking, Atheistic Secularism. Furthermore, this might also mean that the king of the north (the Papacy) can use its “Islam-card” as a counterpower in another proxy conflict again at the final events together with its usage of the “Atheism-card” as a counterforce. It is interesting how the modern left is very much Islam-leaning.

Also, Tim Roosenberg, Ivor Myers and James Z. Said notice the link between the modern political left and Islam. Myers states: “The king of the South in 40a is Atheism. However, post 1798, the king of the South becomes Atheism as ‘lead actor’ with supporting roles from all other anti-Bible (anti-two witnesses) philosophies and entities. This would include the new age, agnosticism, Islam, secularism, and eastern religions.”¹⁴⁸ Said asserts that the king of the south in Dan 11:40–45 envelops “Mohammedanism (Islam) in its religio-political form of seventh century Arab imperialism.”¹⁴⁹ Roosenberg argues that in Dan 11:40–45 the king of the south is Islam, but that it has an alliance with Atheistic Secularism, just like the king of the north (the Papacy) has an alliance with the beast arising from the earth (the USA).¹⁵⁰ I agree with Roosenberg’s view, but I would

¹⁴⁷ “272 - The King of the North Part 1 / Repairing the Breach - Walter Veith,” *Amazing Discoveries in Youtube* (Nov 19, 2013), <https://www.youtube.com/watch?v=NJv2z-NB-f8&list=PL13eE2x3qhPIBoE1WKcEhwLGIhx70Nmge&index=2>

¹⁴⁸ Myers, “The Great Controversy View: Why Michael Stands up in Daniel 12:1–2,” 1.

¹⁴⁹ Said, “Identities and Roles of the Kings of the North and South in Daniel 11:40,” 31.

¹⁵⁰ Roosenberg, “‘Time of the End’ Alliances: A Daniel 11 Unity Proposal,” 9–10. Roosenberg asserts that perhaps the Loud Cry has to do with Islam, because the Midnight Cry was coupled with the proclamation of the fall of Turkey in 1840. Roosenberg, “‘Time of the End’ Alliances: A Daniel 11 Unity Proposal,” 15–17. As one evidence, he presents Ellen White’s comments, such as: “The God who gave Daniel instruction regarding the closing scenes of this earth’s history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry. All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.... The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand

only tune his view by saying that Atheistic Secularism is the actual king of the south after 1798, and that it has an alliance with Islam, just like Myers appears to believe as well.

Economic Struggle

I come to my conclusion, because, as has been made clear, the battle between the kings of the north and south during the time of the Papacy is greatly about economics. Even the First Crusade was “fundamentally in general an expression of *western* economic expansion and maturation.”¹⁵¹ Additionally, Ellen White writes that Daniel 11:30–36 will be repeated similarly at the end of time.¹⁵² Regarding the current paper, this appears to signify two things: firstly, also Ellen White applies the descriptive unit of the Papacy (or a part of it) to the final phase of the end-times after the healing of the Papacy’s wound, which would suggest certain levels or phases in the text; and, secondly, the third phase of the abomination of desolation comes about through a similar economic proxy conflict that was during the French Revolution, because White also states the following:

At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France.¹⁵³

Let us return to the methods of interpreting the language of Daniel 11. Daniel 8 and 9, and the Olivet Discourse, show that the units and textual levels of Daniel that deal with the abomination of desolation are political, economic and spiritual, not only “literal” which in the case of Dan 11:40–45 would stand for only *local* political-militaristic-economic. The units in question, namely v. 16, vv. 21–23/24 and vv. 27–39, explain the

in his lot, to give his testimony.” Ellen G. White, “Lt 54, 1906: Farnsworth, Brother and Sister [E. W.],” in *Letters and Manuscripts – Volume 21 (1906)* (Ellen G. White Estate, 1906).

¹⁵¹ Papadakis and Meyendorff, *The Christian East and the Rise of the Papacy*, 85.

¹⁵² Ellen White, “Lt 103, 1904,” in *Letters and Manuscripts — Volume 19 (1904)* (Ellen G. White Estate, 1904).

¹⁵³ Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1903), 228.

language of the final era of abomination of desolation (vv. 40–45). Thus, we have moved into the more globalized-spiritual phase and language. Verse 16 says that the king of the north will destroy the glorious land, and will not only conquer it. Verse 22 points to spiritual breaking of Christ, as was explained above, and verses 24, 38 and 39 mention the economic side of the abomination of desolation. Verses 28, 30, 31 and 36–39 refer to the spiritual side of the abomination of desolation. And, verse 33 states about the persecution. All of these elements explain the final abomination of desolation.

Indeed, the battle of the end-game is not only political and militaristic but largely spiritual and economic as well. Isa 30:1–7 seems to link spiritual into economic power of Egypt as a beast of the south, thus defending the claim that we can transfer the symbol of Egypt from Rev 11 to Dan 11. The economic theme in the end-time controversy according to Rev 18 and Dan 11 makes it coherent.¹⁵⁴ In a context of pointing to Daniel 11, Ellen White describes the economic struggles of the end-times.¹⁵⁵ Economically, politically and spiritually, the Papacy’s “Christian” system is inherently totalitarian and/or authoritarian. That is why she can play with both sides.

“Christian” Authoritarianism Conquers Secular Totalitarianism?

All in all, it seems consistent that the goal of the Papacy is an economic synthesis, among other syntheses. Therefore, after the French Revolution, when the Papacy starts to gain its power back and conquers the king of the south with ships (Dan 11:40), it also seems coherent that the Papacy takes advantage of the political and economic totalitarianism of secularism and/or secular policies or laws, which would have been risen at this point (on the basis of its social justice).¹⁵⁶ It is interesting that there do exist signs

¹⁵⁴ As was stated, it is interesting that “traffic/trade/merchandise” noun (רַכָּלָה), which occurs in the description of Lucifer’s deception, comes from the root verb רָכַל, which means “go about, from one to another (for trade of gossip), ... slander”. Brown, BDB, s.v., “רָכַל.” Hence, the economic-deceptive mix and mindset of Satan comes about in the climactic economic deception at the end of time, as well.

¹⁵⁵ Ellen G. White, *Testimonies for the Church*, vol. 9 (Mountain View, CA: Pacific Press, 1909), 11–18.

¹⁵⁶ Said sees the end-game quite similarly, stating: “The combined efforts of the harlot and her daughters (Rev 17:5), that is, the beast as the papacy, and the false prophet as Apostate Protestantism, will create a unified force as the mature and final phase of the king of the north, driving their agenda for a One World Church. These professedly Christian agencies will clash

of totalitarianism in the current world-events through globalism; military-industrial-intelligence complex; economic fascism (the so called public-private partnership or stakeholder capitalism) or the cooperation of Big Government with Big Business or neo-feudalism with only the elite class and the underclass; the World Economic Forum (WEF) which embraces economic fascism; totalitarian environmental/healthcare policies¹⁵⁷ by the bio-pharmaceutical complex;¹⁵⁸ censorship-industrial complex; surveillance state with its contractors in the Silicon Valley; digitalization of centralized global currency; et cetera. When all of these are linked together, their sum can be called totalitarianism and a confederacy against the principles of the Bill of Rights. In this way the Papacy and the USA and the fallen Protestantism would add the north-element (“Christianity”) on top of secular totalitarianism, thus conquering it (the synthesis).¹⁵⁹ This would suite the Papacy well, because Feudalism was the system of the Middle Ages, and so it would naturally be the head of the neo-feudalistic elites who own everything, and “divide the land for a price” (Dan 11:39 RSV), while the people rents land, services, rights, and everything from them.¹⁶⁰ In other words, like in the case of a typical story from the Old Testament, in

against the mature form of the professedly non-Christian agencies, representing the civil agencies of the dragon that will comprise the king of the south, which will vie for a One World Government under a completely totalitarian regime, as global communism.” Said, “Identities and Roles of the Kings of the North and South in Daniel 11:40,” 26.

¹⁵⁷ It is interesting that the Knights Templar charged for permissions to fish. Jones, *The Templars*, 228. It seems that control of natural resources has always been an interest of economic elites of the world. If you can control the people’s source of food (and their private economies for that matter), it is an important tool for a totalitarian system.

¹⁵⁸ The term “bio-pharmaceutical complex” appears to be coined by Dr. Peter McCullough, <https://www.petermcculloughmd.com>.

¹⁵⁹ It is also interesting that there seems to be already a kind of merging of the king of the north and the king of the south in Revelation 11:8, where Rome is identified as Egypt, since Jesus was crucified in Rome, if Rome is meant there as the place where Christ was crucified. More evidences of the merging of the king of the north and the king of the south are the following. Firstly, the four angels of the sixth trumpet are released from the Euphrates river as horses, being typologically influenced by Babylonian and Egyptian attack (Ps 69:1–2; Jer 46:1–12, 20; 47:2). Secondly, the three last plagues of Egypt go “beyond” the previous seven, relating to the three woes which possibly go beyond the seven trumpets, being a separate series, even though overlapping with the three last trumpets. Whatever is the case, both the three last plagues of Egypt and the three woes include locusts, darkness, a mass termination of people, and a subsequent victory of God (Exod 10; 12:29–36; 14:21—15:21; Rev 9:2, 3, 15; 11:15–17). Thirdly, both Egypt and the end-time Babylon are cast into the deep of the sea (Exod 15:4, 5, 10; Rev 18:21), and both are burnt (Exod 15:7; Rev 18:8). And, fourthly, both Egypt and Babylon are depicted as a dragon (Isa 51:9–10; Jer 51:34; Ps 87:4[?]; compare Jer 51:55 with Rev 12:15).

¹⁶⁰ WEF advertisement video “8 Predictions for the World in 2030” says: “You’ll own nothing. And you’ll be happy.” “8 predictions for the world in 2030,” World Economic Forum Facebook

which Pharaoh Neco (the king of the south) firstly conquered Judah, taxed it and dictated its leadership, thus weakening it before Nebuchadnezzar (the king of the north) conquered it (2 Chr 36), it would be consistent that so would happen in the antitype at the end of time. Moreover, above in this paper we mentioned that the false prophets of Israel counseled the people to seek security from Egypt (Isa 30:1–3) and the leaders and the people “relied on oppression and depended on deceit” (v. 12 NIV). Again, it appears to be consistent that in the antitype the Christian leaders, who make an alliance with Sheol of the kings of the earth (28:15), make a pact with “Egypt” (30:2), namely with the totalitarian “south”. Unfortunately, at this point even Christian leaders and people rely on oppression and deception. If the argument of this paper is true, these leaders take part in the deception of chaos (depicted by the fifth trumpet), so that the deception of order can be introduced to the world (depicted by the sixth trumpet).

The way this could happen, is that Papal authoritarianism replaces secular totalitarianism, as the Christian world and political right seem to look for strong leaders with “real authority”,¹⁶¹ who return the society on the foundation of the atomic family. Perhaps the synthesis will be a mix of totalitarianism and authoritarianism. The Papacy and its allies could even argue that they bring liberty of conscience and private property,

page (November 18, 2016), <https://www.facebook.com/watch/?v=10153920524981479>; cf. “8 predictions for the world in 2030,” World Economic Forum (November 12, 2016), <https://www.weforum.org/agenda/2016/11/8-predictions-for-the-world-in-2030/>. It is true that by their promotion WEF means that everyone should have access to land and goods, like Reuters acknowledges. “Fact check: The World Economic Forum does not have a stated goal to have people own nothing by 2030,” Reuters (February 25, 2021), <https://www.reuters.com/article/uk-factcheck-wef-idUSKBN2AP2T0>. However, Reuters does not explain in detail what this “access” entails. Namely, the WEF video enlightens that this access happens via people renting services and things. When you rent something from someone, you do not own the thing which you rent. What would be the entity from whom people would rent services and things? The UN’s agenda explains this further, because the UN and the WEF signed a joint strategy, which basically advocates the same things. “World Economic Forum and UN Sign Strategic Partnership Framework,” World Economic Forum (June 13, 2019), <https://www.weforum.org/press/2019/06/world-economic-forum-and-un-sign-strategic-partnership-framework>. The UN Agenda for Sustainable Development 2030 explains that global governance of public-private partnerships would control everything. “Transforming our world: the 2030 Agenda for Sustainable Development,” United Nations, 41, #27, #28, #45, #63, #70, Systemic Issues #17.16, 17.17., <https://sdgs.un.org/2030agenda>.

¹⁶¹ Pope Benedict XVI did call for a “true world political authority” to manage the global economy and social justice. Philip Pullella, “Pope calls for a “global authority” on economy,” *Reuters* (July 7, 2009), <https://www.reuters.com/article/us-pope-encyclical-idUSTRE5662VM20090707>.

and thus free people from the bondage of “Egypt”, when in reality it brings only liberty from Atheism. Ultimately there is no real right to private property (and thus no right to buy or sell) in Papal philosophy, because the church decides the extension of moral/societal rights.¹⁶² Pope Francis states: “The principle of the common use of created goods is the ‘first principle of the whole ethical and social order’; it is a natural and inherent right that takes priority over others.”¹⁶³ In other words, common good (which the Papacy defines) controls private property, when right to private property is not an intrinsic right in Catholicism. *Fratelli Tutti* follows Hegel’s view of individual rights, or, actually, Hegel followed Catholicism’s view in this matter.¹⁶⁴ Hegelian dialectic leads to Hegelian/Catholic totalitarianism and individual “rights” in the time of the end.

Climate lockdowns are possibly on the way.¹⁶⁵ The argument of this paper appears to give a coherent Biblical background for the Green Sunday movement. As the encyclicals

¹⁶² For example, Pope Pius XI writes: “The public institutions themselves, of peoples, moreover, ought to make all human society conform to the needs of the common good; that is, to the norm of social justice. If this is done, that most important division of social life, namely, economic activity, cannot fail likewise to return to right and sound order.” Pius XI, *Quadragesimo Anno* (1931), #110, https://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html. Pope John Paul II pens: “The right to private property is valid and necessary, but it does not nullify the value of this principle. Private property, in fact, is under a “social mortgage,” which means that it has an intrinsically social function, based upon and justified precisely by the principle of the universal destination of goods.” John Paul II, *Sollicitudo Rei Socialis* (1987), #42, https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html. It is written in *Gaudium et Spes*: “If one is in extreme necessity, he has the right to procure for himself what he needs out of the riches of others.” Paul VI, *Gaudium et Spes*, #69.

¹⁶³ Francis, *Fratelli Tutti* (2020), #120, https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html.

¹⁶⁴ In order to read about Hegel’s view of individual rights, see Suutarinen, “Hegel, Postmodernism, and the Question of Intrinsic Individual Freedom and the Right to Private Property.”

¹⁶⁵ Zachary Faria, “California wants nation to start pondering climate lockdowns,” *Washington Examiner* (July 21, 2023), <https://www.washingtonexaminer.com/opinion/california-wants-nation-to-start-pondering-climate-lockdowns>. Stephen L. Miller, “Why the media is pushing climate lockdown fantasies,” *Spectator* (July 25, 2022), <https://thespectator.com/newsletter/why-the-media-is-pushing-climate-lockdown-fantasies-07-25-23-bad-press>; “Pope says pandemic is opportunity to rethink the rules of financial activity,” *Pime Asia News* (Aug 4, 2021), <https://www.asianews.it/news-en/Pope-says-pandemic-is-opportunity-to-rethink-the-rules-of-financial-activity-52816.html>; David

Laudato Si and *Fratelli Tutti* reveal, the common good regarding the environment and solidarity are used to promote Catholic social justice and Sunday sacredness as the core of the higher moral order. The Lutheran World Federation, together with operators such as the Global Catholic Climate Movement, World Communion of Reformed Churches, and Anglican Communion Environmental Network, aims to influence the ecological, economic, social and political lifestyle and mindset by demanding “a new and universal solidarity.”¹⁶⁶ As the churches has taken *Laudato Si* (and WEF agenda) as their “blueprint” in fighting against the ills of the world, they most probably, sooner or later, subscribe to Sunday being the core sacrament through which the world may be saved, and that the international legislation of Sunday will be the mark of solidarity.

Sunday is being promoted as the international day of rest. The European Sunday Alliance aims “to establish at the EU level a weekly common day of rest for all EU citizens.”¹⁶⁷ Conference of European Churches, several Catholic and Protestant associations, and labor unions are members of the European Sunday Alliance.¹⁶⁸ Moreover, the Climate Sunday movement purposed to influence the United Nations Climate Change Conference (COP26).¹⁶⁹

Wars, rumors of wars, unrest, famine, pestilences and natural disasters will be around until the end, like the Olivet Discourse enlightens, and undoubtedly all of them will be used for pushing humanity on its knees, begging for security, to bring people together, and to “legitimize” freedom restricting laws and policies. It is even possible that Satan arouses a deceptive revival or awakening against the totalitarian and mostly leftist restrictions, if people see the wrongness of the taking away of basic rights, and thus lean toward a more Christian mindset of the need for a constitution, and are hence acceptable for a religious law, a fair order. Maybe then the Sunday law is presented and can be

Harsanyi, “Get ready for the left’s climate-change ‘emergency’ lockdowns,” *New York Post* (Sep 12, 2021), <https://nypost.com/2021/09/12/get-ready-for-climate-change-emergency-lockdowns/>.

¹⁶⁶ Jubilee for the Earth 2020 Celebration Guide, 38, <https://iers.org.ua/en/season-of-creation-2020-celebration-guide-jubilee-for-the-earth-now-available/>.

¹⁶⁷ “Join the ESA webinar on ‘The right to disconnect and the need for a European weekly common day of rest,’” *The Catholic Church in the European Union* (an invitation to a webinar, May 25, 2021), <http://www.comece.eu/join-the-esa-webinar-on-the-right-to-disconnect-and-the-need-for-a-european-weekly-common-day-of-rest>.

¹⁶⁸ “Join the ESA webinar.”

¹⁶⁹ “What is Climate Sunday?” <https://www.climatesunday.org>.

accepted as a compromise, a synthesis, even a liberation. Perhaps the Sunday sacredness could then be marketed by the two beasts of Rev 13 by saying something like this: “We understand that you, people of the world, need certain rights. Individual rights matter. However, we need to take care of the human race and the planet as a community, as well. We need to come together. We have succeeded to make a deal with the political-economic-religious elites of the world and with the labor unions. The deal is the following, and it is also a suggestion for you the peoples of the world: The political-economic-religious elites of the world will not suppress your rights anymore if you keep only this one thing: just keep the Sunday as a mark of your willingness and commitment to seek the common good. Just cease to work and cease to consume our common resources during that day. Then they will restore your bank accounts and you can have property and you can buy and sell. Think about it: You can just rest, and still play a part in maintaining the common good. This is the way we can all get along and sustain a better future for us and our offspring.”

I do not know when the Sunday law will come, and I do not know what steps will still be taken before the world is ripe for accepting the mark of the beast or the final deception. I only say that at least a fitting system for implementing the Sunday law would seem to be almost ready with the steps taken toward economic totalitarianism and the digital identity platform which is connected to central banks. However, new turns can come quickly, and only God knows what will happen.

At least the prophecy seems to tell that a synthesis is coming. In verses 44–45 the South is totally conquered, because the figure of speech of the Nubians (Libyans and the Ethiopians or Kushim) means that the whole Egypt is conquered.¹⁷⁰ Hence, here we have the amalgamation of the south into the north. The whole world follows the beast (Rev 13:3), and all the forces are gathered against God (16:16). When Egypt or south or the Atheistic-secular world is part of the economic-political deception, also the religious world, depicted by Edom, Moab and the leader of the people of Ammon (Dan 11:41; cf.

¹⁷⁰ “Wednesday Evening Sessions 2021-Oct-20, 6-7:30 pm: Dr. Frank Hardy — Presentation and Discussion,” Daniel 11 Prophecy Conference (October 20, 2021), <http://www.daniel11prophecy.com/video-presentations.html>; Jeffery, “Daniel,” 539.

KJV, YLT), is infused into the deceptive confederacy or conspiracy.¹⁷¹ “They make shrewd plans against Thy people, And *conspire together* against Thy treasured ones.... The tents of *Edom* and the *Ishmaelites [Islam]*; *Moab*, and the Hagrites; Gebal, and *Ammon*, and Amalek; Philistia with the inhabitants of Tyre.” (Ps 83:3, 6, 7 NASB, emphases added) However, Edom, Moab and the children of Ammon could also depict those remnants of God’s people who answer to the call to come out of Babylon (Isa 11:11–14).¹⁷² Whatever is the case, the Loud Cry calls people to realize the deception of Babylon, including her beguiling justice and righteousness, and to choose God and His justice and righteousness, instead.

The Loud Cry and Righteousness by Faith

Earlier, the ships of the west frightened the Papacy. It was a real danger for her, not a proxy attack. The Papacy survives this attack, and its mortal wound heals. In the end, tidings from the east scare the Papacy again, and it goes after its enemies with full rigor, but this time it does not survive (Dan 11:45). This time the east not the west, as a real and not a proxy threat to the Papacy, brings a new turning point in history, depicting the tidings of the last pure message of Reformation’s heritage, which is the Three Angels’ Messages. The third angel’s message is righteousness by faith connected to the Sabbath rest and thus to the liberty of conscience. This message naturally includes the second angel’s message and the Loud Cry of Revelation 18.

What is the core of the third angel’s message? It points out Jesus as our Intercessor in the heavenly sanctuary. During every phase of the abomination of desolation, the Papacy tries the same thing: it aims to place its own mediatory system “in the glorious holy mountain” (Dan 11:45 KJV), namely it tries to replace the sanctuary of God with its own

¹⁷¹ True, Edom, Moab and Ammon are not used for the whole world, because they are used on the side of the concept “whole world” in Jer 25. Michael Younker, “Thursday Sessions 2021-Oct-21, 9 am-12 pm: Dr. Michael Younker & Dr. Roy Gane — Presentations and discussions,” Daniel 11 Prophecy Conference (October 21, 2021), <http://www.daniel11prophecy.com/video-presentations.html>. Nevertheless, Edom, Moab, and Ammon can mean a part of the world, namely the Christian/Abrahamic-religious groups, in the end times.

¹⁷² Ángel Manuel Rodríguez, “Daniel 11 and the Islam Interpretation,” *Biblical Research Institute Release* 13 (May 2015), 10–11; Myers, “The Great Controversy View: Why Michael Stands up in Daniel 12:1–2,” 25.

sanctuary (8:11–13).¹⁷³ Again, all of the text-units of the abomination of desolation explain each other. The Papal replacement mediatory system is based on human mediation of justification and a human meritorial system. The Papacy did not only transgress and/or replace the “daily”¹⁷⁴ (11:31), but it also transgressed and/or replaced the whole sanctuary-salvation system of God (8:11–13), because at the peak of the hinge-section’s chiastic structure, it is said that the Papacy has “indignation against the holy covenant” (11:30), and in another abomination of desolation passage the Papacy follows in the footsteps of the ancient Israel by breaking Christ, the Prince of the Covenant (11:22). Notice that by breaking the Prince of the Covenant, also God’s covenant is broken, which stands for not believing that the covenant was fulfilled in the sacrifice of Jesus, and that only Christ’s merits fulfill the covenant perfectly, and that no other sacrifice or merit is needed.¹⁷⁵ In the hinge-section’s context, the ships of the west are mentioned—namely the Reformation, which brought the truth of justification by faith only through the merits of Christ in its rightful place. However, the Papacy stamps under her foot the whole sanctuary (salvation) system of God, including sanctification in its relationship to justification. As was explained above, the holy covenant stands for righteousness by faith through the imputed merits of Jesus and sanctification being the effect of it. This is significant, because the antitypical daily does not cleanse the sanctuary during the antitypical Day of Atonement (the investigative judgment [Dan 8:13–14]), but

¹⁷³ Said’s presentation, in which he shows that the king of the north purposes to destroy Christ in three attempts, and Samuel Nuñez’ presentation, in which he shows that Dan 11:30c–32a and 44–45 are parallel, led me to realize this notion. James Z. Said, “Identities and Agendas of the Kings of the North and South at the End of Time,” in Daniel 11 Prophecy Conference (October 20, 2018), <http://www.daniel11prophecy.com/videos---sabbath.html>; Samuel Nuñez, “The Referent of 'King of the South' and the 'King of the North' in Daniel 11:40: A Text Linguistic Approach,” in Daniel 11 Prophecy Conference (October 20, 2018), <http://www.daniel11prophecy.com/videos---sabbath.html>.

¹⁷⁴ “The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts.” Ellen G. White, *Christ in His Sanctuary* (Mountain View, CA: Pacific Press, 1969), 46. Moreover, the high priest wore the breastplate, the ephod and the turban daily, and their significance is referred to below by referring to Exod 28:38. Richard Davidson states aptly that the daily represents “the basis of the atoning blood and intercessory merits of Christ” in salvation. Richard M. Davidson, “Assurance in Judgment,” in *Salvation: Contours of Adventist Soteriology*, ed. Martin F. Hanna, Darius W. Jankiewicz, and John W. Reeve (Berrien Springs, MI: Andrews University Press, 2018), 400.

¹⁷⁵ The Papacy believes that other merits than Christ’s merits are needed for salvation. See footnotes 40 and 80.

the antitypical sprinkling of blood (Lev 16:15, 16, 18, 19), which stands for the imputation of Christ's merits *in* the investigative judgment, purifies the sanctuary in heaven. Next, we will elaborate what this means.

The third angel's message is about righteousness by faith and its mark. The mark of righteousness by faith is keeping the Sabbath which is a sign of rest in the merits of Christ, namely in the imputed and substitutionary righteousness of Jesus. This is why it is the last message against the Papacy's erroneous dogmas of human (Papal) authority in defining the law, and against the deceptive salvation system in creature merits. Keeping the Sabbath and other good and loyal deeds are fruit, and they exist in the realm of sanctification not justification. Sanctification is growth in Christ, and thus it cannot stand as perfect in front of the throne of God. Moreover, our sinfulness contaminates our sanctification (Exod 28:38; Hos 12:8),¹⁷⁶ which, therefore, needs Christ's substitutionary righteousness for making sanctification acceptable before God,¹⁷⁷ as Ellen White makes clear.¹⁷⁸ On the one hand, this happens in the antitypical daily, and it is at the heart of Protestantism—the ships of the west. Adventism, being a Protestant movement, inherited this truth and perfected it through the sanctuary doctrine. On the other hand, the tidings from the east perfect the doctrine even more with the truth of the pre-advent judgment. The investigative judgment, or the antitypical Yom Kippur, is about a spiral of justification-sanctification-justification. Justification leads to sanctification, and sanctification leads to justification. Allow me to explain. The heart of true sanctification is the perpetual coming back at the foot of the Cross, seeing our sinfulness and need of alien righteousness, and humbling before God, which is the core of the process that happens inside of a believer on the basis of the pre-advent judgment.¹⁷⁹ This does not

¹⁷⁶ Jiří Moskala, “The Meaning of the Intercessory Ministry of Jesus Christ on Humanity's Behalf in the Heavenly Sanctuary,” in *Salvation: Contours of Adventist Soteriology*, 233.

¹⁷⁷ All human beings are sinful (Jer 17:9; Rom 3), and only Christ's eternal righteousness has the merits which are enough in front of God's glorious throne of goodness (Ps 119:142; 143:2; Isa 45:24; 51:6; 53:11; Jer 23:6; Acts 3:14). Jesus was and is the stainless sacrificial Lamb, the only sinless human being that has ever lived and will ever live on this earth (2 Cor 5:21; Heb 4:15; 1 John 3:5). He is the only perfect substitute for humanity before the perfect law of God (Ezek 46:13; John 1:29; Rev 5:1–14).

¹⁷⁸ Ellen G. White, “Christ Our High Priest,” Manuscript 50, March 28, 1900.

¹⁷⁹ Repentance/humbleness is the core of a human being's part in (typical and antitypical) Yom Kippur. Lev 16:29 (MT) says that people had to humble (עֲנֶה) themselves during Yom Kippur. However, God produces the repentant and humble attitude in him/her if he/she lets Him to do it. Ellen White writes: “Repentance is no less the gift of God than are pardon and justification, and

undermine practical Christian living, character development and putting away sin in one's life, but it is the true mover of them by placing us in Christ, seeing the lovely character (and righteousness) of Jesus, looking at Him, wanting to serve Him in love, and receiving mercy from Him. Yet, God's children realize that even their deepest faith, love and humbleness, even though produced by God in them, is incomplete and cannot merit their salvation, which is exactly why Jesus' merits of faith, love and humbleness fulfilled the law as their substitute.¹⁸⁰ This is why God's children return at the foot of the Cross in this spiral of justification-sanctification-justification. And this is why the investigative judgment process *both* brings forth the fruit of love and obedience of a person through God's grace *and* nullifies creature merits of human choices of love and faith and obedience (or shows that these human choices did not have merits in the first place). Hence, the climax of the pre-advent judgment is the heavenly declaration of justification, in which Jesus' infinitely perfect righteousness is imputed to us in the heavenly sanctuary (signified by the type of sprinkling of blood), and this, alone, is acceptable in front of the

it cannot be experienced except as it is given to the soul by Christ." Ellen G. White, *Selected Messages Book 1* (Washington, DC: Review and Herald, 1958), 391.

¹⁸⁰ Imparted (not imputed) righteousness means both what cooperates in us and what this cooperation produces, because one's insides produce one's works (Matt 12:33–37; Mark 7:21–23). In other words, the insides of a person are equal with his/her works. "For the mouth speaks from what fills the heart." (Matt 12:34 NET) Although love and humbleness and character development are produced by God, they happen inside a believer, and the believer chooses to let God work, which means that sanctification is cooperation between God and a human being, which means there is a human being's part in sanctification, which means that it happens also through the corrupt channels of a human being, which means that it is not acceptable before God unless it is substituted by the imputed righteousness of Jesus.

infinite glory of God's throne, law and character.¹⁸¹ Thus, in the end of the judgment process, only the imputed righteousness of Christ justifies the person.¹⁸²

The inheritance of the kingdom (the new earth) under Papal authority argues that human hierarchical system and its actions can have the quality that saves humanity, as it magnifies itself above God and speaks "marvelous things against the God of gods" (Dan 11:36 KJV; cf. 8:11; Rev 13:5, 6). The end-time Babylon aims to secure the quality by forcing the conscience (Rev 13:7, 10, 16, 17). In its social doctrine, this is how the Papacy "justifies" who has the quality to inherit life or who has the right to life with freedom, property, etc. (Dan 8:9; 11:39; see footnote 40 above). As the Papacy tramples the salvation system, including sanctification, under her foot, one's personal relationship with Jesus is nullified, because in the Papal salvational-collectivism, an individual is ultimately saved through the system, not by personal relationship with Jesus. Further, this is a logical basis for the Papal system's nullification of an individual's right to private conscience, which goes together with civil rights, specially mentioned in the Bill of Rights. However,

¹⁸¹ White asserts that both Jesus' blood and He Himself are the substitute for us in front of the Father in the pre-advent judgment (Ellen G. White, "Accepted in Christ," *Signs of the Times* [July 4, 1892]) and that his body is presented for us "[n]ow", as she expresses it (White, *Great Controversy*, 416–17). I explain the imputation of Christ's righteousness as the climax of the investigative judgment in my MA thesis: Ville Suutarinen, "A Critical Evaluation of Tom Wright's and John Piper's Views of Criteria of Works and Climax in Judgment of the Righteous in Light of Ontological Quality and Adam-Christ Representative Headship," (MA diss., Newbold College of Higher Education, 2021), https://www.researchgate.net/publication/354022882_A_Critical_Evaluation_of_Tom_Wright's_and_John_Piper's_Views_of_Criteria_of_Works_and_Climax_in_Judgment_of_the_Righteous_in_Light_of_Ontological_Quality_and_Adam-Christ_Representative_Headship.

www.researchgate.net/publication/354022882_A_Critical_Evaluation_of_Tom_Wright's_and_John_Piper's_Views_of_Criteria_of_Works_and_Climax_in_Judgment_of_the_Righteous_in_Light_of_Ontological_Quality_and_Adam-Christ_Representative_Headship.

¹⁸² Because of this process of judgment, the wages of the saved are void of negative and selfish pride, and the wages are joy for the salvation of others (John 4:36; Phil 2:16; see Isa 9:3). It is interesting that Eden (עֵדֶן) denotes, among other meanings, "delight" (Brown, BDB, s.v. "עֵדֶן"), and *καυχάομαι* means "glory in, boast in" (Friberg, ANLEX, s.v. "καυχάομαι") and *καύχημα* (e.g. Phil 2:16) stands for "a boast" (Frederick W. Danker, Walter Bauer, William F. Arndt and F. Wilbur Gingrich, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. [Chicago: University of Chicago Press, 2000], s.v. "καύχημα"), when boasting can be "rejoicing confidence" (C. K. Barrett, *The Epistle to the Romans*, Black's New Testament Commentaries, 2nd ed. [London: Adam & Charles Black, 1973], 103). Moreover, the joy of the ones who inherit the earth is in the climax of the righteousness of Jesus (Isa 61:10; read the context: vv. 4–11), in His salvation as Isa 25:9 puts it. The climax is the inheritance in Jesus, in his representative righteousness (Ps 106:5). Hence, the rewards of joy in the new Eden are void of negative pride. "The joy of seeing souls redeemed, souls eternally saved, is the reward of all that put their feet in the footprints of Him who said, 'Follow Me.'" Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1898), 523.

the inheritance of the kingdom (the new earth) under God's authority stands for that human systems and actions do not have the quality that saves humanity, that only Jesus' merits have the quality, and only God justifies who can inherit life on the grounds of His criteria. God has given and gives liberty of conscience to every individual of the human family, so that they can choose to accept Christ or reject Him. This is why God's children proclaim the importance to uphold the basic rights of the people.

I agree with Roosenberg that Ellen White's expression "Daniel standing in his lot"¹⁸³ means the opening and understanding of the book of Daniel and the increase in light of understanding of this book. I would add that the Loud Cry especially has to do with the seventh trumpet, which is almost identical with Revelation 10's opening of the little scroll, that is the book of Daniel and the 1844 message in particular.

The Loud Cry is about the fall of Babylon, which is tied to the message of righteousness by faith and freedom of conscience, from which Babylon has fallen away. In the first round of the trumpets, the fall of Turkey was a sign of the closeness of the Day of the Lord (Jesus starting the pre-advent judgment); in the second round, the fall of the spiritual Egypt is a sign of the closeness of the Day of the Lord (the second coming of Christ), because it shows the closeness of the rule of the king of the north/Babylon through the Sunday law (the sixth trumpet/Dan 11:44–45), of which the Loud Cry warns about. I believe that this is the way that "the messages given from 1840–1844 are to be made forcible now"¹⁸⁴. I also believe that Islam is involved in the Loud Cry message, because the Papacy has used and uses Islam behind the scenes. The proxy war between the Papacy/the Western forces and Islamic powers (vv. 44 and 45) might even have literal fulfilments.

However, the main question in the end-game is this: Who has the authority to define the criteria of the inheritance of the earth? Is it God through His Word? Or is it Satan through His underlings (the beasts)? On the basis of which (or whose) justice/righteousness are we saved? Christ's or the beast's? The beast argues that its authority and righteousness are the answer. And it is the abomination of desolation.

¹⁸³ White, "Lt 54, 1906."

¹⁸⁴ White, "Lt 54, 1906."

Summary of the Paper

Daniel 11:21–23/24 and 11:31, at least, seem to be confusing, because they can be applied to different phases of Rome. Many Seventh-day Adventist scholars of apocalyptic prophecy have often held a certain hermeneutical principle. There cannot be phases in *particular* prophecies, because they would make the prophecies a mishmash, it is claimed on the basis of the principle. Nevertheless, this study has shown that it is not always the case. The levels in the text appear to give a consistent explanation for the units of abomination of desolation, and they do not break the flow of the text but add extra layers in it. Daniel 8 and 9 have levels in the text, and they are coherent with Revelation 13's levels which are detected by Ellen White, as well. Via the hermeneutic of the Olivet Discourse, we can see the levels in Daniel 11. This is not eisegesis but exegesis, because Daniel 11, 8 and 9 explain each other. Further, this does not make Daniel 11 a mishmash, but gives exact rules for interpreting the difficult passages.

I have basically argued that another misconception in the minds of many Adventists has been “the unintelligibility of the conspiracy theories”. Obviously, there can be and are conspiracy theories which are unintelligible and are not based on the Bible. Nevertheless, we have seen that the Bible (and the Spirit of Prophecy) does refer to a grand deceptive confederacy of the Babylonian forces. Even according to Daniel 11, alone, the themes of deception and economics are repeated in history.

The Papacy uses secular economies behind the scenes (Rev 17:1–5, 18; 18). Isa 30:1–7 seems to link spiritual into economic power of Egypt as a beast of the south, fitting into an economic characteristic of the battle between Babylon (north) and Egypt (south), south being then Atheistic/secular economic power, although the king of the south includes Islam as an ally in the time of the end. Both Daniel 11 and the trumpets of Revelation explain that the first great antithesis of the Papacy is Islam (the first phase of the fifth and the sixth trumpet), and the second great antithesis of the Papacy is Atheistic Secularism (the second phase of the fifth and the sixth trumpet),¹⁸⁵ because the ships of Kittim, namely the real (not proxy) Islamic and Western (mainly Protestant) opposition to the Papacy, changed the course of history, and because the appointed time of Daniel 11:40

¹⁸⁵ See Suutarinen, *Global Deception and the Issue of Freedom*.

refers to the time-window from 1798 to 1844, when the French Revolution changed the great balance of the power play of the authorities of the world, and when Turkey was pushed to the background, and Islam joined this new ally (Atheistic Secularism) as proxy enemies. Around that same time emerged the apparent ally of the sea beast (the Papacy), namely the land beast (the USA and fallen Protestantism), who thus is closely related to the king of the north.

In short, this paper elaborated that the hinge-section of Daniel 11:27–39, in both its content and structure, suggests that the deception of the alliance of the kings of the north and south prospers at the appointed time, that is in the last and third phase of the abomination of desolation. The characteristics and history of the prospering of the alliance defends the argument. The Templars were the economic leaders of their time, and offered the spiritual, political and economic pre-model of the alliance between the modern north and south, as the lineage of this partly clandestine diplomacy reaches to the end-times (Rev 18). Speaking of clandestine methods, both Babylon and Egypt use Hegelian dialectic (Rev 9; 11; 16). Hegelian dialectic is one meaning for the sign of the Antichrist (2 Thess 2:1–12). Therefore, the Papacy and the kings of the earth rule both the king of the north and the king of the south (Rev 17), as well as their allies, as the two kings sit at the same table, speaking lies (deceptions), when the deception exactly is based on two opposite sides (Dan 11:27, 36). The Papacy and the kings of the earth use proxy conflicts for creating order out of chaos. Daniel 11 works together with Revelation 9 and 11 and their depiction of the Papacy causing chaos, which can include terrorism through smoke screens such as Islamic and leftist extremism, while the two allies of the north answer to the chaos by “Christian” social, political, economic and religious order. Both Islam and Atheistic Secularism lead the world at the Papacy’s feet accepting the suppression of basic rights and ultimately the Sunday law under the pressure of division, conflicts and crises. Fortunately, the Loud Cry wins many to Christ, until Jesus Himself stands up and comes to deliver His people (Dan 12:1). The victory is His, in His righteousness, alone.

Revelation and Daniel support each other in the view of historical events, which does not rule out a grand conspiracy. I believe it is time to take seriously the notion of the global conspiracy, and to stop ostracizing members of the Seventh-day Adventist Church

on the basis of this notion which can be founded on the Bible and is consistent with our basic beliefs about the end-time events.