

# **STUDIES ON DANIEL 11**

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## **INTRODUCTORY MATTERS**

**By Pastor Stephen Bohr**

### **Israel and the Great Final War**

In the Old Testament there are many prophets who wrote about the great eschatological war that the wicked will wage against God's people in the future: Joel 2:32, chapter 3; Ezekiel 38, 39; Zechariah 12, 14; Daniel 11:40-45 and 12:1, 2; Jeremiah 25:30-38; Psalms 2, 18. All of these prophets describe the same war and teach that God will ultimately bring salvation at the most critical point. Although there are diversities in the details, they all refer to the final apocalyptic climax of the moral conflict between good and evil.

The parties in this war are God, His angels and His followers against Satan his angels and his followers. The war is not between Muslims and Christians, East and West, Chinese and American. The war is between the righteous and the unrighteous.

We must understand that at its core, this great controversy is between Christ and Satan. We must also remember that the prophecies that once applied to literal Israel in the literal 'holy land' now apply spiritually to the global church, the body of Christ. It is erroneous to teach that these prophecies will find a

literal fulfillment with literal Israel in a literal geographical location. When the New Testament writers refer to these prophecies, they remove the ethnic and geographical limitations and apply the language symbolically and globally to the church.

The New Testament apocalyptic scope of these prophecies is in Matthew 24, Mark 13, Luke 21, 2 Thessalonians 2, Revelation 12:17, Revelation 13:1-10; 14:6-20; 13:11-18; 16:13-16 and chapters 17 and 19.

Hosea, Jeremiah, Ezekiel all refer to Israel (the church of God) as a wife or woman. Likewise, the woman in Revelation 12 represents the history of God's faithful church in all ages since God gave the gospel promise in Genesis 3:15. God has only one church throughout both Testaments. Revelation 12:17 which is the final fulfillment of Genesis 3:15 is developed in Revelation 13:11-18; 14:6-20; 16:13-16 and 19:11-21. At the end, the kings of the earth and the whole world will make war on the Lamb in the person of His witnesses (*Ellen G. White, Testimonies for the Church, vol. 7, p. 182*) and the Lamb will gain the victory. However, the Lamb will not be alone. With him are the called, and chosen and faithful (17:14).

Revelation 20:8, 9 describes Gog and Magog gathering for the final war against God and His people after the millennium. At this point, the literal New Jerusalem is on earth and Christ and His followers are inside. Satan and his followers are outside. At this point Christ will overcome His enemies in the second stage of Armageddon.

In this study, we will focus on Daniel 11, one of the Great War Prophecies of the Old Testament.

## Brief Historical Overview of the Interpretation of Daniel 11

It is not our objective to provide a full historical overview of the interpretation of Daniel 11 in Seventh-day Adventist history. **Donald E. Mansell** in his excellent work, Adventists and Armageddon (Nampa, Idaho: Pacific Press, 1999), has provided an excellent summary. Our concern here is to trace how **the pioneers** understood this chapter, how **Uriah Smith** shifted this understanding in **1871**, and how Seventh-day Adventists have **returned to the pioneer view** in recent years. Let us begin our survey with William Miller.

**William Miller** was not a Seventh-day Adventist. However, because of his influence on Seventh-day Adventist prophetic interpretation, it would be well to examine his view. Miller believed that Daniel 11 followed the **same historical sequence** as Daniel 2, 7 and 8-9. He expressed his understanding in his important book, Evidence from Scripture and History of the Second Coming of Christ about the Year 1843, (1836 edition) p. 73.

After showing how Daniel 11 follows the chronological order of the history of Persia, Greece, and Pagan Rome, Miller wrote about the identity of the king of the north:

*“And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished, for that, that is determined shall be done.’ The king here spoken of is the **same as Daniel’s little horn**, which came up among the ten horns. It is the same that blasphemed the God of heaven. It is **mystical Babylon**. Isa. xiv. 12-15; Rev. xiii. 5, 6. The same Paul has described in his epistle, **II Thess. ii. 1-9**.”*

Clearly, William Miller believed that the king of the north symbolized the Roman Catholic papacy. Miller reached this conclusion by following the historicist principles that guided him in his study of Bible prophecy.

To our knowledge, the earliest reference to the king of the north in Seventh-day Adventist literature is a pamphlet co-authored by **James and Ellen White** and published on **May 30, 1847**:

*“Michael is to stand up at the time that the last power in Chapter 11 comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by Christendom, it follows that the last oppressive power has not ‘come to his end’; and Michael has not stood up. This last power that treads down the saints is brought to view in **Revelation 13:11-18**. His number is 666.”* (James and Ellen White, *A Word to the Little Flock Scattered Abroad*, p. 9

It is clear that James and Ellen White agreed with Miller’s interpretation of the king of the north. As is well known, in The Great Controversy Ellen White clearly identified the beast whose number is 666 as the Roman Catholic papacy.

This early view of William Miller and James and Ellen White went virtually unchallenged for twenty-five years. However, in **1871 Uriah Smith** shifted the traditional view of the king of the north from the Papacy to **Turkey**. This led James White to accuse Smith of ‘*removing the landmarks fully established in the Advent Movement.*’

**Raymond F. Cottrell**, who in the late 1940's and early 1950's did extensive research in this area, remarked:

*“James White in the Review of November 29, 1877, some years after Uriah Smith had **shifted** from his own original position substituting **Turkey for Rome** . . . wrote advising caution in the interpretation of unfulfilled prophecy and found Uriah Smith ‘removing the landmarks fully established in the Advent Movement’. This article leaves no doubt that the position making Rome the power of Daniel 11:45 and Revelation 16:12 had been ‘fully established’ as a ‘landmark’ in the Advent Movement prior to that time, and that it was held by **the pioneers of this message**, without exception down to at least 1863.” Raymond F. Cottrell, ‘The Pioneers on Daniel Eleven and Armageddon.’ Paper available at the Andrews University Heritage Room.*

In an article published in The Review and Herald on October 3, 1878, James White argued persuasively that the king of the north could not be Turkey:

*“If the feet and ten toes of the metallic image are **Roman**, if the beast with the ten horns that was given to the burning of the flames of the great day be the **Roman beast**, if the little horn which stood up against the Prince of princes be **Rome**, and if the same field and distance are covered by these four prophetic chains, then the last power of the eleventh chapter, which is ‘to come to his end and none shall help him,’ is **Rome**. But if this be Turkey, as some teach, then the toes of the image of the second chapter are Turkish, the beast with the ten horns of the seventh chapter represents Turkey, and it was Turkey that stood up against the Prince of princes in the eighth chapter of Daniel.”*

Though James White was probably exaggerating when he called the pioneer view of the king of the north a ‘landmark’ the fact still remains that this was the original pioneer view, a view that Uriah Smith changed in 1871. Donald E.

Mansell documented very well how Smith changed his view because of events that were transpiring in Turkey around 1871. In this way, Smith allowed the press to dictate his interpretation of the king of the north.

It might surprise some to know that **Ellen White** never actually **quoted any verse** from Daniel 11:40-45. In fact, to my knowledge, Ellen White only referred to Daniel 11 **three times** (other than duplicate quotes) in her writings. One of these references is **general** in nature, another is **indirect and general** and a third is **quite specific**.

Here is her general reference:

*“The world is stirred with the spirit of war. The prophecy of the **eleventh chapter of Daniel** has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place.” (Ellen G. White, Testimonies for the Church, volume 9, p. 14)*

In her **indirect and general** statement, Ellen White wrote:

*“The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the **Ulai [Daniel 8]** and the **Hiddekel [Daniel 10-11]**, the great rivers of Shinar, are now in the process of fulfillment, and all the events foretold will soon have come to pass.” (Ellen G. White, Testimonies to Ministers, pp. 112-113)*

The third reference is the **only time** that Ellen G. White actually **quoted** verses from Daniel 11:

*“Troublous times are before us. The world is stirred with a spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the*



*eleventh of Daniel has nearly reached its complete fulfillment. Much of the **history** that **has taken place** in the fulfillment of this prophecy **will be repeated**. In the thirtieth verse a power is spoken of that 'shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.' [Ellen White then quotes verses 31-36]. Scenes **similar** to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them." (Ellen G. White, Letter 103, 1904)*

We must emphasize one key element in this quotation. Clearly, Ellen White saw a similar repetition of the scenes described in Daniel 11:30-36. However, this does not necessarily mean that she believed these verses would receive a **dual fulfillment**. She did not write that this **prophecy** would be fulfilled a second time. What she did say is that much of the **history** that already fulfilled this prophecy would occur once more.

*"The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament **history** have been, and are, **repeating** themselves in the church in these last days." Ellen G. White, Selected Message, vol. 3, p. 339*

*"Study Revelation in connection with Daniel, for **history** will be repeated." Ellen G. White, Testimonies to Ministers and Gospel Workers, p. 116*

Why will the history of this period repeat again? Simply because the papacy, the power described in these verses that oppressed the saints of God for 1260 years will resurrect from its mortal wound to oppress them again, but on a global scale. Verses 40-45 describe this end-time persecution after the healing

of the deadly wound. Thus, as we shall see, verses 40-45 describe the repetition of much of the history that verses 30-36 describe.

Although Ellen White rebuked her husband for his **confrontational spirit** against Uriah Smith on the issue of the king of the north, she did not take issue with his interpretation. Some have taken Ellen White's scarce comments on Daniel 11 and her rebuke of James White as an indication that she sided with Smith on this issue. In fact, nothing could be further from the truth. Ellen White simply felt that **at that time** the church needed to expend its spiritual energy on much more important issues than the identity of the king of the north. A careful study of *Early Writings* and *The Great Controversy* clearly indicates that she supported her husband's side on this issue. On the **practical** side, however, Ellen White knew that Daniel 11 was **not Present Truth** at that particular time so her primary interest fell on keeping unity in the church.

As we proceed in our study Daniel 11, we shall see that Ellen White's interpretation of the king of the north is absolutely clear and unequivocal. As previously noted, her earliest view held that the king of the north is the papacy, and this continued to be her understanding at least until the publication of the 1911 edition of *The Great Controversy*.

Ellen White's methodology in the exposition of Daniel 11 was masterful. Though she quoted verses from Daniel 11 only once and never quoted any verse or used the terminology from Daniel 11:40-45, the careful reader of *Early Writings*, pp. 269-273 and *The Great Controversy*, pp. 211-236, 563-637 will see that she did indeed have much to say on the meaning of these verses. In my chart, *'The Structure of The Great Controversy and Early Writings as Compared*

to *Daniel 11 and Revelation*' I have shown that the chronological flow of events in Ellen White's two publications mentioned above is identical to that of Daniel 11:40-45. However, instead of using Daniel's language, she employed her own.

Perhaps it might be well to give an example of what I mean. Although Ellen White never quoted a verse or employed the terminology of Daniel 11:40-45, she did frequently quote from Daniel 12:1-3. This is important because the opening phrase of Daniel 12:1 (**'at that time'**) indicates that Daniel 12:1-3 is a continuation and conclusion of the argument in Daniel 11:40-45. That is to say, the standing up of Michael in 12:1 follows immediately after the king of the north goes out to destroy and annihilate many (Daniel 11:44-45). The chapter division at this point is unfortunate because Daniel 12:1-3 is a continuation of the argument of the previous chapter.

In *The Great Controversy*, p. 613 Ellen White began the chapter, '*The Time of Trouble*'. by quoting Daniel 12:1. This is a critical reference point that helps us comprehend how Ellen White understood the meaning of the king of the north. The chapter after '*The Time of Trouble*' bears the title, '*God's People Delivered*' (p. 635). On page 637, Ellen White explained the special resurrection and quoted Daniel 12:1, 2. One cannot help but see that in these pages Ellen White described the four events of Daniel 12:1, 2 in their proper chronological order:

- ✓ The standing up of Michael
- ✓ The time of trouble
- ✓ The deliverance of God's people
- ✓ The special resurrection.

Now, if Daniel 12:1, 2 is a continuation of the events described in Daniel 11:40-45 then we would expect Ellen White to comment on verses 40-45 immediately before she quoted Daniel 12:1.

What do we find in *The Great Controversy* immediately before the chapter on 'The Time of Trouble'? A careful examination of the chapters that immediately precede the chapter on 'The Time of Trouble' leaves no doubt about how Ellen White understood the king of the north. In these chapters, she wrote about the healing of **the papacy's mortal wound** through the aid of the civil powers of the world and apostate Protestantism. She also wrote about how the Loud Cry (Revelation 18:1-5) and the Sealing Message (Revelation 7:1-8) would enrage the wicked and lead them to persecute the remnant that would cause a great shaking among God's people (see Matthew 24:9, 10). Later on in our study, we will see in detail how Ellen White followed the precise chronological sequence of events in Daniel 11:40-12:3. Ellen White was far from silent on the identity of the king of the north.

Uriah Smith's new view of the king of the north ruled for many decades in Seventh-day Adventist prophetic interpretation. Evangelists preached many a spectacular sermon on the fall of Turkey, the drying up of the Euphrates River and the mustering of the nations of the East for one great final battle against the Western Nations in the Valley of Megiddo. The Pioneer view seemed to be dead, buried and forgotten.

Then, in the **1930's**, Australian evangelist **Louis F. Were** began reexamining the prophecy of Daniel 11 and **resurrected the pioneer view**. Amidst denominational opposition from the 'old guard' and at the cost of his ministerial

credentials, Louis Were nudged the church back to the original view. Scholars such as Raymond F. Cottrell and Hans LaRondelle then built upon the work of Louis Were. Presently, the church has come full circle back to the original view of the pioneers and none too soon! What was not Present Truth in Uriah Smith's day is certainly Present Truth in a day when the papacy, Protestantism and the civil powers seem to be courting each other on an unprecedented scale.





## **STRUCTURAL ISSUES AND PRINCIPLES OF INTERPRETATION**

**By Pastor Stephen Bohr**

### **Structural Considerations**

It is beyond the scope of this study to analyze the whole of Daniel 11. Our objective is to zero in on verses 30-45. However, before we can do this we must briefly determine where these verses fit within the historical flow of events described in the chapter. The sequence of historical events in verses 2-39 seem to follow the same basic order as the prophecy of Daniel 8. However, beginning at verse 40 we shall see that what Daniel 8 briefly covered (verses 17, 19, 25-26) will find a development in 11:40-12:1.

### **The Historical Outline of 11:2-39**

#### **Daniel 11:1**

Daniel 9 and 11 bear the same date—the first year of Darius—indicating that Daniel 11 is a further explanation and expansion of Daniel 8 and 9. Both prophecies begin with Persia and not Babylon because the 2300 days begin during the period of Persia. If Gabriel had started the explanation in Daniel 8 with Babylon, he would have left the impression that the 2300 days would begin during the period of Babylon.

## Daniel 11:2

Daniel 11 begins at the same historical reference point as Daniel 8. In Daniel 9, the king that gave the decree to build and restore Jerusalem was Artaxerxes and the fourth king in Daniel 11:2 is the same Artaxerxes (see below). Thus, there is a connection between Daniel 11:2 and the prophecy of the 70 weeks in Daniel 9. Both chapters bear the same date and begin with King Artaxerxes. In other words, Gabriel told Daniel the very king that would give the decree that began the 2300-day prophecy. Gabriel mentioned the first three kings only because he wanted to give a historical reference point for when the fourth would appear.

The first three kings in Persia after Cyrus (Daniel 8:3, 4, 20) were Cambyses, Darius, Ahasuerus and the fourth was King Artaxerxes. J. Doukhan correctly wrote:

*“Why four kings? And why has the prophecy started with the fourth one and not with another? Artaxerxes has already been pointed out in the book of Daniel in connection with the prophecy of the seventy weeks (Daniel 9:24-27); it started with the decree of Artaxerxes. Moreover, the very first words of Daniel 11:1 remind of the introduction of Daniel 9. This same setting of Daniel 9 at the opening of chapter 11 indicates that the prophet clearly connects his vision to the 70 weeks, hence also in the wake of the 2300 days, since both periods start at the decree of Artaxerxes.” J. Doukhan, Daniel: The Vision of the End, p. 77.*

Here is the sequence of powers in Daniel 8 and 11:

**Daniel 11:2:** Greece (Daniel 8:5-8)

**Daniel 11:3** Alexander the Great (Daniel 8:5, 8)



**Daniel 11:4:** The fourfold division of Alexander's Greek empire (Daniel 8:4)

**Daniel 11:5-15:** The struggle of Syria and Egypt (kings of the north and south)

**Daniel 11:16-28:** The Roman Empire (Daniel 8:9-10)

**Daniel 11:29-39:** Papal Rome during the 1260 years (Daniel 8:11-12)

## **The Historical Outline of Daniel 11:40-12:1**

**Daniel 11:40a:** The king of the north receives a deadly wound.

**Daniel 11:40b:** The deadly wound of the king of the north heals as it moves from the River Euphrates in the north toward the south.

**Daniel 11:40c:** The king of the north moves west and conquers the countries north of Israel—probably Syria, Lebanon, Tyre and Sidon.

**Daniel 11:41:** The king of the north moves to the south and enters the Glorious Land of Israel and many people fall.

**Daniel 11:41:** Edom, Moab and Ammon, east of the Glorious Land, flee to Jerusalem to escape the onslaught of the king of the north.

**Daniel 11:42:** The king of the north then moves south and overcomes Egypt, Ethiopia and Libya.

**Daniel 11:43:** In its conquests, the king of the north accumulates many riches, even the riches of the world.

**Daniel 11:44a:** Having conquered the world from the Euphrates to the Nile, tidings from the north and east alarm the king of the north.

**Daniel 11:44b:** The king of the north, moves north and east with great fury in an attempt to destroy those who have found refuge in Jerusalem.

**Daniel 11:45:** The king of the north pitches his tents in a strategic place (the Mount of the Congregation) to attack God's people in Jerusalem.

**Daniel 12:1a:** The Investigative Judgment ends when Michael stands up (in Daniel 8:13-14 the judgment began).

**Daniel 12:1b:** The time of trouble ensues for the members of Christ's kingdom.

**Daniel 12:1c:** God intervenes to deliver His living saints from the king of the north.

**Daniel 12:2:** Those who died in the faith of the third angel's message and those who pierced Jesus resurrect in a 'special resurrection'.

**Daniel 12:3:** Those who understand shine as the stars in the everlasting kingdom.

## **Principles of Interpretation**

Scholars have not paid enough attention to the geographical progression of the king of the north's conquests as noted above. Daniel 11:40-45 compares the devastating invasion of the king of the north with the onslaught of the Euphrates river at flood stage (see also Isaiah 8:7-8; Revelation 16:12-16; 17:1-6, 15).

The overflowing river originates in Babylon and then moves west overwhelming the countries north of Israel—Syria, Lebanon, Tyre and Sidon (verse 40). The river then continues moving south, enters the glorious land of Palestine and overthrows many people there (verse 41). As it overwhelms Edom, Moab and Ammon east of Israel, multitudes escape and flee for refuge in Jerusalem (verse 41). The river then continues moving south, overflowing Egypt, Ethiopia and Libya (verses 42-43).

However, when the king of the north is in Egypt (south and west of Israel), tidings from the north and the east (these tidings are coming from Jerusalem

because Jerusalem is north and east of Egypt) shake him up (verse 44). The news is so alarming that he moves toward the north and east and finally pitches the tents of his palace in a strategic place between the Mediterranean and Mount Zion intent on making a devastating strike against the Holy City where the tidings are coming from (verse 45).

It is vital to realize that at this point, the king of the north has overcome the entire civilized world of the time. He only needs to gain one more victory to have total 'global' control. If he can defeat Jerusalem where the tidings are coming from, his triumph will be complete. However, when he is about to strike the final blow against Jerusalem, he comes to his end with none to help him. His helpers, the kings of the earth, the false prophet, the merchants and the multitudes will withdraw their support from him.

A very important question now is this: In the end-time, are we to understand the king of the north, the king of the south, Edom, Ammon, Moab, Egypt, Libya and Ethiopia literally or are we to see in them symbols of worldwide religious and political systems? That is to say, are we to understand the king of the north as Russia invading the literal land of Israel, conquering literal Egypt and ending up at literal Jerusalem?

It is obvious that we cannot understand Edom, Ammon and Moab literally, because they do not even exist as nations anymore. If we cannot take these nations literally, why should we take the others so? Is there a guiding principle to help us understand this prophecy and if so, what is it? Louis Were suggests the following succinct principle:

*“When passing over into the Christian era there is an automatic transition from literal to spiritual Babylon; from literal to spiritual Jerusalem; from the literal lands of Israel and Babylon to their spiritual antitypes.” (Louis F. Were, The King of the North at Jerusalem, p. 75)*

As we saw in our study of the seventy weeks, when Stephen was stoned, the door of probation closed for the Jewish theocracy and the preaching of the gospel moved to the believing Jews and the Gentiles who became God’s new spiritual and worldwide Israel (see, Galatians 3:16, 26-29; Romans 2:28-29; 9:6-8). No longer were there any holy mountains (see John 4:20-24). Today, where two or three are gathered together in Christ’s name, there He is in the midst of them (Matthew 18:20). Jesus is not where Jerusalem is but rather Jerusalem is where Jesus is and Jesus is where two or three gather in His name. That is to say, the holy land today is worldwide and includes those who have embraced Jesus Christ as Savior and Lord. Those who are not gathered to Christ, scatter (Luke 11:23).

Hebrews 8:8 quotes Jeremiah 31 and tells us that God has made a new covenant (see Matthew 26:28) with the house of Israel and the house of Judah. Are we to understand that the new covenant is only for **literal** Israel and **literal** Judah? If we take the language of Hebrews 8:8 literally, we would have to reach that conclusion. No dispensationalist would go so far as to say that the new covenant applies only to literal Israel. God made the new covenant with a spiritual and worldwide Israel. This must mean that we should interpret the enemies of Israel as spiritual and worldwide as well. (For other examples, see how Ellen White uses Zechariah 12:8 in Ellen G. White, Testimonies for the Church,

volume 5, p. 81, and Isaiah 4:3-4 in Ellen G. White, Testimonies for the Church, volume 5, pp. 475, 476; Ellen G. White, Prophets and Kings, p. 592).

This principle has extremely important implications for the study of the prophecy of Daniel 11. It means that we must interpret all the events in Daniel 11 before the year 34 AD in the context of literal Israel. Thus, the king of north in verses 3-15 during the Grecian period, represent literal Syria, which was literally north of Israel and the king of the south represents literal Egypt that was literally south of Israel.

However, in Daniel 11:40, Israel (the glorious land and Jerusalem) is worldwide and spiritual and therefore we must understand the king of the north and the king of the south as worldwide and spiritual as well. This principle also holds true with Edom, Moab, Ammon, Egypt, Ethiopia and Libya.

We can say the same about the **people** of Daniel. In Daniel 9:24, Gabriel informed the prophet that seventy weeks were determined for **his people and city**. We must understand the people and the city at this point as literal Israelites in the literal city of Jerusalem. However, in Daniel 10:14; 12:1 we must interpret the people of Daniel as **spiritual and worldwide** Israel. With this principle in mind, let us now do a verse-by-verse study of Daniel 11:31-12:3.





## **THE PAPACY'S PAST CAREER**

**By Pastor Stephen Bohr**

### **The True and the Counterfeit King of the North**

Before we begin our comments on verse 31, it would be well to identify the genuine and counterfeit king of the north.

The Bible clearly teaches that the true King of the north is God who dwells on Mount Zion in the heavenly Jerusalem (Isaiah 14:12-14; Psalm 48:1-2; Matthew 5:35-36). In ages past, Satan attempted to overthrow God and usurp His throne in the sides of the north in heaven, but he failed. Consequently, Satan set up a rival kingdom on earth. In this way, Satan became the counterfeit king of the north on earth, usurping the legitimate position of God.

As God sits in the heavenly Jerusalem temple in the sides of the north, Satan sits in the earthly temple in the sides of the symbolic north planting a counterfeit religion in the church. The king of the north does not openly deny the true God and religion but rather establishes a false god and a false religion. (2 Thessalonians 2:3-4). The name of God's kingdom is Israel and the name of Satan's kingdom is Babylon. However, there is more to the story.

God the Father has his vicar or vice-gerent who is Jesus. Satan also has his vicar or vice-gerent who is the pope. Thus, the two invisible champions—God and Satan—have their respective earthly representatives. Territorially speaking, Jerusalem, in the sides of the north, was God’s Holy See in the Old Testament. There, David and his successors sat as types of Jesus, the King of kings and Lord of lords (Revelation 17:14). On the other hand, Satan’s See in the Old Testament was Babylon, the archenemy of Israel. There sat Nebuchadnezzar, the counterfeit king of kings (Ezekiel 26:7; see also 38:6, 15; 39:2).

Biblically, the kingdom of the north was Assyria/Babylon because it came against Israel from the north. Jeremiah warned Judah that an evil would come upon them from the north, a clear reference to Babylon (Jeremiah 1:13-15; 4:6-7; 6:1, 22-23; 10:22; 25:9, 26; 31:8; Ezekiel 26:7). Significantly, Jeremiah describes the invasion of Judah by Nebuchadnezzar as an overwhelming flood (Jeremiah 47:2). The flood of Babylon is the river Euphrates (Jeremiah 46:2, 6, 10, 20, 24; Joshua 24:2, 3, 14). When the Assyrian King Sennaquerib invaded Judah in the year 701 BC, Isaiah described his military campaign as an overwhelming flood (Isaiah 8:7-8). In Daniel 3, we find a clear description of Babylon’s counterfeit religion. It sought to impose false worship upon God’s faithful remnant by force.

Literally speaking, the king of the north in Daniel 11 is Babylon and his invasion of the glorious land is compared to an overwhelming flood (Daniel 11:40). Symbolically however, the king of the north at the end of this chapter represents the papacy, which will employ ‘multitudes, nations, tongues and people’ (Revelation 17:1, 15) to attempt to overwhelm the end-time remnant



church. There are multiple reasons why the king of the north represents the same power as the little horn of Daniel 8.

Besides the fact that both the little horn and the king of the north follow Media and Persia in the prophetic chain, there are four other close parallels between the king of the north in this verse and the little horn in Daniel 8. As we have previously noted, the little horn of Daniel 8 represents the Roman Catholic papacy. This being the case, the king of the north in Daniel 11 must represent the same power.

### **Comments on Verse 31**

***Arms** shall stand on **his** part [on his behalf] ...’ (11:31)*

Regarding the word ‘arms,’ the Old Testament scholar, Walter C. Kaiser remarks:

*“In the plural ‘arms’ is equivalent to military or political forces or armies (Dan. 11:15, 22, 31)” (R. Laird Harris, editor. Theological Wordbook of the Old Testament (Chicago: Moody Press, 1981), volume 1, pp. 253-254)*

This means that the king of the north would be helped by the military forces of a political power (see Psalm 37:17; Isaiah 44:12; Ezekiel 30:22-25; 2Chronicles. 32:8; Daniel 11:5). This reminds us of the union of iron and clay in the feet of the image of Daniel 2. We also remember that the little horn would rise to rule ‘but not by his own power’. (Daniel 8:24). Revelation 13:10 presents the same scenario. The beast used the sword of the state (see Romans 13:1-5) to slay the saints and the same sword gave the beast its deadly wound (Revelation 13:9, 10). Revelation 17:1, 2 portrays the same power as a harlot who fornicates with

the kings of the earth. Significant is the fact that the king of the north existed before this point but without the aid of 'arms'. 2 Thessalonians 2 underlines that the man of sin existed before the restrainer was removed and the restrainer was the Roman Empire.

This is the same idea we find in Daniel 8:12 where the little horn 'was given' a host to carry on its nefarious work against the sanctuary, the host, the Prince and the daily. As we have previously noted, the word 'host' in this context means 'army'. We see here a union of the religious and political powers, the union of church and state.

In the year **508 AD**, Clovis, king of the Franks, was the first to give temporal power to the papacy. Thus, France was the first of the European nations to 'forsake paganism' and embrace the Catholic religion.

*'... and **they** shall pollute the **sanctuary** of strength. . .'*

Significantly, the personal pronoun here changes from **singular to plural**. The pronoun 'they' can be a reference to the armies or to both the armies and the king of the north. I believe the proper sense in the context is the latter. In other words, the political power stands on behalf of the king of the north and then **they, together**, pollute the sanctuary. In what sense does this union of church and state pollute the sanctuary?

The Hebrew word *chalal* means 'to profane, to defile, to pollute' and to 'desecrate'

Daniel 8 tells us that the little horn trampled the host and the stars for which reason the sanctuary needed cleansing, vindication and restoration to its

rightful state (see Leviticus 20:3; 21:6, 12; Ezekiel 7:20-22; Ezekiel 13:19; Ezekiel 20:39; 39:7; 44:7; Ezekiel 23:37-39 40-49 on how the sanctuary could be 'illegally' defiled). Daniel 8 describes the same period when the little horn trampled on the saints, the prince, the sanctuary and the daily. Revelation 11:2 also points to this period when the Gentiles trampled the court of the sanctuary for 1260 days. This fits the context of Daniel 11.

*'... and shall take away the daily sacrifice...'*

Daniel 8:12 tells us that 'an army was given over to the [little] horn' to take away the daily and Daniel 8:24 adds that 'his power shall be mighty, but not by his own power'. In parallel fashion, Daniel 11 tells us that the king of the north took away the daily with the help of arms. Clearly, these two prophecies are parallel.

The question that faces us at this point is the meaning of the 'daily' that the little horn removed from the Prince of the Host. What does the word 'daily' mean?

It is difficult to interpret the word unless we go to other places in Scripture that explain it. The word is an adjective that has no noun to qualify. So this is the question, the little horn took away the daily what?

The meaning of the word *tahmid* is simply "something which goes on continuously without interruption." However, what is it that 'goes on continuously without interruption' in Daniel 8?

It is important to keep in mind that the word *tahmid* has the definite article 'the'. It is THE daily (*hatamid*) that the little horn took away (see also Daniel

11:31; 12:11). The **King James Version** translators added the word ‘sacrifice,’ thinking that *tahmid* refers to the morning and evening sacrifice. However, *tahmid* involves far more than just the daily sacrifice. There is a Hebrew expression for the daily sacrifice, ‘*olat tahmid*’. Regarding the *King James Translation* Ellen White wrote:

*“Then I saw in relation to the “daily” (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does **not belong to the text**, and that the Lord gave the correct view of it to those who gave the judgment hour cry.” Ellen G. White, Early Writings, pp. 74, 75.*

What, then, does this word mean? We must allow other Old Testament texts to explain. The Old Testament makes it abundantly clear that this word refers to the daily or **continual ministration** of the priest in the **court** and in the **holy place** of the sanctuary. This means that the little horn was going to attempt to take away from the Prince of the host His priestly ministration in the court and in the holy place of the sanctuary.

In order to comprehend how the little horn took away the daily, we need to identify the Prince and the sanctuary in which He ministered at this point in the vision. We also need to identify the symbolic meaning of each of the items of furniture in the court and in the holy place. In other words, we need to identify the symbolic meaning of the altar of sacrifice, the candlestick, the table of showbread and the altar of incense.

Joshua 5:13-15 identifies the Prince of the host as Jesus. So, where does Jesus minister today? The evidence from the New Testament clearly indicates that

during the Christian era Jesus has been ministering in the holy places of the **heavenly sanctuary** (Hebrews 8:1, 2).

Matthew 21:12-13 tells us that at the end of the Triumphal Entry of Jesus into Jerusalem, He went into the **temple of God** and called it '**My Father's house**'. However, a short while later, when Jesus departed from the Jewish temple, He announced to the Jewish leaders, "**your house** is left unto you desolate." (Matthew 23:38). Clearly, the Jerusalem Temple was **no longer** the 'Father's house' nor the 'temple of God' because Jesus, the 'living Shekinah' had forsaken it. The rending of the veil indicated that the functions of the earthly sanctuary had concluded and the system of earthly types and shadows had ended (Matthew 27:51).

Because the **Jewish nation rejected** Christ, in AD 70 the **Romans destroyed** the Jerusalem Temple (Luke 19:41-44) and it has never been rebuilt. For this reason, it is not possible to conclude that the sanctuary the little horn trampled upon during the Christian era was the literal Jerusalem Temple. During the Christian dispensation when the little horn did its work, there was no earthly Jerusalem temple in existence!

Therefore, the question is this: if the little horn did not usurp the priestly functions in the literal Jerusalem Temple, then which one? The answer is two-fold.

First, upon His ascension, Jesus began His ministry as High Priest in the **literal** heavenly sanctuary personally and **physically** (Hebrews 8:1-2). He is the genuine High Priest who ministers in the **literal** heavenly temple on the **literal** heavenly Mt. Zion in the **literal** heavenly Jerusalem. He is the minister of a

better covenant because He presents before His Father His own **better blood** that runs through His veins. He is the living Shekinah in the heavenly temple.

Secondly, Jesus also ministers in the spiritual temple on earth and that temple is the Christian Church. This spiritual temple has **spiritual** foundations, a **spiritual** Cornerstone, **spiritual** building stones and a **spiritual** Shekinah (the Holy Spirit) who entered it on the Day of Pentecost (see, Ephesians 2:20-22; 1 Peter 2:1-10; 1 Corinthians 3:16-17; 2 Corinthians 6:14-18; 2 Thessalonians 2:3-4). In other words, Jesus ministers in two places at the same time: **Physically in heaven** and **spiritually on earth** through the ministry of the Holy Spirit. His heavenly hosts are the **angels** and His earthly hosts are His **faithful human followers**.

So what does Daniel 8 mean when it states that the little horn took away the 'daily' from the Prince and trampled His hosts? Obviously, it cannot mean that the little horn literally and personally traveled to heaven deposed Jesus, sat in the heavenly Temple and trampled upon the angels.

What, then, does it mean? We find the answer in Daniel 8:11 where the text tells us that the little horn cast down the **place** of the Prince's sanctuary to the earth. We have already shown that the place of the Prince's sanctuary is in the literal heavenly Temple and in His Church on earth.

The word 'place' (*makon*) in the text is not common. There are some very common Hebrew words for 'place' in the Old Testament but this is not one of them. The word *makon* appears only **17 times** in the Hebrew Bible and in **16** of those references the word denotes the **heavenly sanctuary** as God's dwelling place (for example, Exodus 15:17).

Perhaps it would be well to consider some of those references. In 1 Kings 8:37-50 (and parallel passages in 1 Chronicles 6:30, 33, 39; study also Psalm 89:14; 97:2 where *makon* is translated, 'habitation') tells us that God hears our prayers, forgives our sins, saves us and metes out His justice from His heavenly **place** (*makon*).

*"When there is famine in the land, pestilence or blight or mildew, locusts or grasshoppers; when their enemy besieges them in the land of their cities; whatever plague or whatever sickness there is; <sup>38</sup> whatever **prayer**, whatever supplication is made by anyone, or by all Your people Israel, when each one knows the plague of his own heart, and spreads out his hands **toward this temple**: <sup>39</sup> then **hear in heaven** Your **dwelling place**, and **forgive, and act**, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of all the sons of men), <sup>40</sup> that they may fear You all the days that they live in the land which You gave to our fathers. <sup>41</sup> "Moreover, concerning a foreigner, who is not of Your people Israel, but has come from a far country for Your name's sake <sup>42</sup> (for they will hear of Your great name and Your strong hand and Your outstretched arm), when he comes and **prays toward this temple**, <sup>43</sup> **hear in heaven** Your **dwelling place**, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your name. <sup>44</sup> "When Your people go out to battle against their enemy, wherever You send them, and when they pray to the Lord toward the city which You have chosen and the temple which I have built for Your name, <sup>45</sup> then **hear in heaven** their **prayer and their supplication**, and maintain their cause. <sup>46</sup> "When they sin against You (for there is no one who does not sin), and*

*You become angry with them and deliver them to the enemy, and they take them captive to the land of the enemy, far or near; <sup>47</sup> yet when they come to themselves in the land where they were carried captive, and **repent**, and **make supplication to You** in the land of those who took them captive, saying, 'We have sinned and done wrong, we have committed wickedness'; <sup>48</sup> and when they return to You with all their heart and with all their soul in the land of their enemies who led them away captive, and **pray to You toward their land** which You gave to their fathers, **the city** which You have chosen and **the temple** which I have built for Your name: <sup>49</sup> then **hear in heaven Your dwelling place** their **prayer** and their **supplication**, and maintain their cause, <sup>50</sup> and **forgive** Your people who have sinned against You, and all their transgressions which they have transgressed against You; and grant them **compassion** before those who took them captive, that they may have **compassion** on them."*

There is a paradox in this passage. Although God's people utter their prayers toward the earthly temple, God hears their prayers and answers them from the temple in heaven:

*"Hear the plea of your servant and of your people Israel when they pray toward **this place**: O hear **in heaven** your **dwelling place**, heed and forgive." (1 Kings 8:30; see also Daniel 6:10).*

Thus, there is a close connection between the earthly and heavenly temples. In a sense, God dwells in both! For our purposes here, it is important to remember that when Nebuchadnezzar came and destroyed the Jerusalem Temple, he was not able to touch the heavenly! In similar fashion, the little horn was able to take over the sanctuary functions of the Prince and kill His hosts **on earth** but



it was not able to take away the functions of the Prince in heaven nor destroy His angels.

The act of casting down the place of the Prince's sanctuary does not mean that the little horn demolished the mortar and stones of the heavenly sanctuary. The meaning is that the little horn usurped and placed on earth the 'daily' or 'continual' ministration of the heavenly Prince. In other words, that which belonged to the Prince in heaven, the little horn usurped and set up on earth.

Significantly, at this point in the flow of Christian history, the little horn attempted to interfere mainly with the 'daily' ministry of the Prince in the court and in the holy place. This is understandable in that during the period of papal dominion, Jesus had not yet entered the most holy place of the heavenly sanctuary.

The central issue in this conflict is this: Who will control the sanctuary service in the court and in the holy place? Will it be the Prince or the little horn? Further, why is control of the sanctuary such a vital issue? We find the answers to these questions by considering the meaning of the altar of sacrifice in the court and the candlestick, the table of showbread and the altar of incense in the holy place.

## **THE ALTAR OF SACRIFICE**

Morning and evening the priest offered a lamb upon this altar for the sins of Israel. As long as the Hebrew sanctuary and temple stood, there was never a time when the fire was not burning. This was the daily burnt offering.

*"Now this is what you shall offer on the altar: two lambs of the first year, day by day **continually** [tahmid]. <sup>39</sup> One lamb you shall offer in the morning and the other lamb you shall offer at twilight." (Exodus 29:39)*

The sacrifice of the lamb, of course, represented the death of Jesus Christ on the cross (John 1:29; 1 Peter 1:19; Revelation 13:8). The priest offered the sacrifice **daily** or continually, morning and evening, thus indicating that the death of Jesus has enduring value. He died once-for-all and never needs to die again!

**Hebrews 7:26, 27** brings out the enduring benefits of this one and only sacrifice of Christ:

*"For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; <sup>27</sup> who does not need **daily**, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did **once for all** when He offered up Himself."*

Hebrews 9:25-26, KJV underlines the same fact:

*"Not yet that he should offer himself **often**, as the high priest entereth into the **holy place** every year with the blood of others; for then must he **often** have suffered since the foundation of the world: but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men **once** to die, but after this the judgment: So Christ was **once** offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."*

The Roman Catholic dogma of the sacrifice of the mass counterfeits the once-for-all sacrifice of Christ on the cross. According to Roman Catholic dogma, the

priest sacrifices Jesus repeatedly in every sacrifice of the Mass. Instead of looking to the Lamb of God who presents the blood of His once-for-all sacrifice in heaven, the Roman Catholic papacy teaches believers to look at the wafer host where, supposedly, the real body of Jesus in its **totality** (ubiquity) is present. Instead of coming boldly to Jesus at the throne of grace **in heaven** to claim His once-for-all and sufficient sacrifice, Roman Catholic priests teach the faithful that the host nourishes them because they are feeding on the literal body of Jesus on earth.

In fact, the priests store the host in a flower-like artifact called the Tabernacle. At the center of the artifact is the **circular** wafer host, and coming forth from the edges of the host are the rays of the sun. When the priest brings the Tabernacle before the congregation, he teaches them to bow and worship the host. This is simply a deceitful system of sun worship.

Furthermore, Roman Catholic theology teaches that the priest on earth takes over the power and prerogatives of Jesus. In the Roman Catholic view, when the priest pronounces the words of consecration *hoc est corpus meum* ('this is my body') the wafer is no longer a wafer but rather the real physical body of Jesus. Roman Catholic theology teaches that when the priest pronounces these words, he transubstantiates the host into the real body of Jesus. That is to say, the earthly priest supposedly has the power to **create His Creator!** This is blasphemy to the fullest degree.

St. Alphonsus Liguori, one of the 33 theological doctors in the history of the Roman Catholic Church, wrote about the supposed transubstantiating power of the priest:

*“Thus the priest may, in a certain manner, be called **the creator of his Creator**, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, Let it be made, and it was created—He spoke, and they were made—so it is sufficient for the priest to say, ‘Hoc est corpus meum,’ and behold the bread is **no longer bread**, but the body of Jesus Christ. ‘The power of the priest,’ says St. Bernardine of Sienna, ‘is the power of the **divine person**; for the transubstantiation of the bread requires **as much power as the creation of the world**.” St. Alphonsus de Liguori, *Dignity and Duties of the Priest or Selva*, pp. 33-34.*

## THE TABLE OF SHOWBREAD

The table of the showbread contained two stacks of six loaves of unleavened bread. The number twelve indicated that there was sufficient bread to feed every person of the twelve tribes of Israel. God called this bread the ‘**continual** bread’ (*tahmid*) because it was available continually to satisfy the spiritual needs of Israel.

*“And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the **continual** [tahmid] bread shall be thereon.” (Numbers 4:7, KJV)*

What does the showbread in the holy place of the sanctuary represent? The answer is that bread is a symbol of the Word of God:

*“For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the*

sower and **bread** to the eater, <sup>11</sup> So shall **My word** be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.” (Isaiah 55:10-11)

When Satan tempted Jesus to turn stones to bread in the wilderness, Jesus compared bread with the Word:

“Man shall not live by **bread** alone, but by every **word** that proceeds out of the mouth of God.” (Matthew 4:4; see also Deuteronomy 8:3-4).

After Jesus fed **five thousand** men with only five loaves of bread and two fishes, He made a very controversial remark:

“Then Jesus said to them, ‘Most assuredly, I say to you, unless you **eat the flesh** of the Son of Man and **drink His blood**, you have no life in you.’” (John 6:53)

Roman Catholics use this text to teach that in each mass believers eat the real flesh of Jesus and the priest drinks His real blood! Is this what Jesus meant? Of course not! Jesus explained the meaning of His own remark:

“It is the Spirit who gives life; the **flesh profits nothing**. The **words that I speak** to you are spirit, and they are life.” (John 6:63)

That is to say, the **words of Jesus** have power to nourish our **spiritual life**. As literal bread sustains physical life, the Word of God sustains spiritual life. Spiritually speaking, when we study the Word we assimilate Jesus and he becomes flesh of our flesh and bone of our bones. The ‘ingested’ Word of God cleanses our life and gives us the victory over sin. David understood the cleansing power of the word:

*“How can a young man cleanse his way? By taking heed according to **Your word**.  
10 With my whole heart I have sought You; Oh, let me not wander from **Your**  
**commandments!** 11 **Your word** I have hidden in my heart, that I might not sin  
against You.” (Psalm 119:9-11)*

Jesus taught the same truth to His disciples:

*“You are already **clean** because of the **word** which I have spoken to you.” (John 15:3)*

The apostle Paul added his testimony when he wrote that the Word cleanses and sanctifies the church:

*“Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and **cleanse her** with the washing of water **by the word**.” (Ephesians 5:25, 26)*

Eating a literal wafer certainly has no power to spiritually feed and transform us. The ‘ingested’ Word cleanses our lives from sin.

So, what does the table of the showbread teach us? There are at least three lessons:

- The bread represents Jesus as contained in the **written Word** of God.
- The bread is **continually available** for all of God’s people.
- If assimilated, the word will **nourish** our spiritual life and provide victory over sin.

In what sense did the little horn cast down the meaning of the table of the showbread? The answer is not difficult to find. Roman Catholicism substituted the **traditions and philosophies** of men in place of the Word of God. The word of a supposedly infallible **magisterium** was placed above a ‘thus saith the Lord’.

The number of unbiblical and anti-biblical traditions in Roman Catholicism is legion. Here are some: Purgatory, limbo, celibacy, auricular confession, the immortality of the soul, an eternally burning hell, lent, processions, the mass, relics, canonization of saints, the rosary, bowing before images, the immaculate conception, the assumption of Mary, baptism of infants by aspersion, novenas, the observance of Sunday, etc.

What was the result of these traditions replacing the Word of God? Spiritual malnutrition and a moral laxity that made the pagan Romans look like saints! It is no coincidence that the **third and fourth seals** of Revelation describe this period as one of famine for the Word of God (see, Revelation 6:5-8). In effect, during the period of the third horse (the period of **Constantine**) the Church assimilated the **unbiblical teachings** and practices of the pagans and the result under the fourth horse (the 1260 years of papal dominion) was a life threatening scarcity of bread—famine!

This is also the period of the **fourth church of Revelation**. Under this church, Jezebel the harlot was in control. During this period of 1260 years, there was **no dew or rain** and as a result, there was **famine for the word** of God. (Revelation 2:20; 11:3, 6; 12:6, 14; cf. Amos 8:11-12).

## THE CANDLESTICK

According to Leviticus 24:1-4, one of the roles of the High Priest was to trim the wicks and replenish the oil in the seven-branched candlestick in the holy place. Thus, he would make sure that the light of the candlestick burned continually.

*"Then the Lord spoke to Moses, saying: <sup>2</sup> "Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn **continually**. <sup>3</sup> Outside the veil of the Testimony, in the tabernacle of meeting, Aaron shall be in charge of it from evening until morning before the Lord **continually**; it shall be a statute forever in your generations. <sup>4</sup> He shall be in charge of the lamps on the pure gold lampstand before the Lord **continually**." (Leviticus 24:1-4)*

What did the seven-branched candlestick symbolize? Let us interpret the symbols:

- The number seven represents **fullness**.
- The **oil** is a symbol of the Holy Spirit.
- The **candlesticks** represent the seven churches.

What does the candlestick itself represent? Revelation 1 provides the clear answer. The seven-branched candlestick represents seven stages in the history of the Christian church from the days of the apostles until the end of time:

*"The seven stars are the angels of the seven churches, and the **seven lampstands** which you saw are the **seven churches**." (Revelation 1:20)*



**Ellen White** explained the meaning of the seven candlesticks:

*“The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates **completeness**, and is symbolic of the fact that the messages **extend to the end of time**, while the symbols used reveal the condition of the church at **different periods** in the **history of the world**.”*  
*Ellen G. White, The Acts of the Apostles, p. 585*

Thus, the candlestick represents the **witness of the church** to the world through the power of the **Holy Spirit** in seven **consecutive periods** of Christian history. The period of papal dominion was one of darkness. The light of the church shone but dimly for it was ‘the dark ages’. At times, it looked like the light of the church was about to be extinguished. Particularly during the period of Thyatira, the light burned dim.

## **THE GOLDEN ALTAR OF INCENSE**

The golden altar upon which the high priest offered the incense was ‘the altar of perpetual or continual (*tahmid*) incense’ because the High Priest burned it on the altar morning and evening **continually**.

What did the incense represent? The incense upon the altar bears a relationship with the **prayers** of the congregation. Luke 1:8-11 tells us that while Zacharias went into the holy place of the temple to offer incense, the people were praying to God outside:

*“So it was that while he [**Zacharias**] was serving as priest before God in the order of his division, <sup>9</sup> according to the custom of the priesthood, his lot fell to **burn incense** when he went into the temple of the Lord. <sup>10</sup> And the whole multitude of*

the people was praying outside at the hour of incense.<sup>11</sup> Then an angel of the Lord appeared to him, standing on the right side of the altar of incense."

The psalmist also discerned the link between incense and prayer:

"Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice." (Psalm 141:2)

However, although the incense bears a relationship with our prayers, the incense is not symbolic of our prayers. Revelation 8:3, 4 tells us that the angel mingles the incense with the prayers of the saints upon the altar:

"Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar that was before the throne.<sup>4</sup> And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand." (Revelation 8:3-4)

Ellen White explained the beautiful symbolism of the prayers mingled with incense:

"There is an inexhaustible fund of perfect obedience accruing from his obedience. In heaven, his merits, his self-denial and self-sacrifice, are treasured up as incense to be offered up with the prayers of his people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of his life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged himself to intercede in our behalf, and the Father always hears his Son. Pray then; pray without ceasing; an answer is sure to come. Ellen G. White, The Review and Herald, October 30, 1900.

Thus, the incense represents the merits of Jesus' obedience that He **mingles** with the prayers of His people. The incense makes our **prayers acceptable** before the Father.

Significantly, the **veil** that divided the holy from the most holy was directly **in front of the altar** and beyond the veil stood the **ark of covenant**, a symbol of the throne of God. When the priest burned the incense on the golden altar, the smoke ascended **over the curtain** and entered the presence of God beyond the veil. The veil contained a beautiful embroidery of angels, representing the fact that they take the prayers of the saints to Jesus and combined with His merits, the prayers enter the very presence of God. This is the meaning of **the ladder** that Jacob saw in his dream (see, Genesis 28:11-12 and John 1:51).

In what sense, then, did the little horn take away this function from the Prince? Roman Catholicism has established a **counterfeit priesthood** to whom the faithful confess their sins. That is to say, instead of the faithful directing their prayers to Jesus in heaven for forgiveness, they utter them **to a human priest** on earth who cannot forgive. In this way, the little horn casts down the intercessory ministry of Jesus in heaven and places it on earth!

Even further, the faithful in Roman Catholicism offer their **petitions to Mary** and the saints instead of to Jesus. In consequence, the attention of the faithful shifts away from Jesus who can truly hear their petitions and forgive their sins.

The Bible is clear that there is '**one mediator** *between God and men, the man Christ Jesus*' (1 Timothy 2:5). Jesus assured us that He is '*the way, the truth and the life*', and that no man comes unto the father except **by Him** (John 14:6). The apostle Paul wrote in Romans 8:34 that Jesus '**makes intercession for us**'

Furthermore, in words that are impossible to misunderstand, the book of Hebrews tells that Jesus *'is also able to save to the uttermost those who come to God through Him, since He always lives to make **intercession for them.**'* (Hebrews 7:25). 1 John 2:1 tells us that *'we have an advocate with the Father, Jesus Christ the righteous.'*

Why do we need mere human intermediaries when we can come boldly to the throne of grace through Jesus, the God-Man? The **confessional** in Roman Catholicism focuses the attention of people upon a man on earth instead of directing them to Christ in heaven.

The vision of Daniel 8 portrays a **ram** with two horns (verses 3-4), a **he goat** with a **notable horn** and **four horns** that came out after the notable horn was broken (verses 5-8). Then a **little horn** attacked the **host** (verse 10) and finally the **Prince of the host** (verse 11).

The angel interpreter at the end of the vision explained that the two-horned ram represents the **Medes and Persians** (verse 20). He then stated that the he-goat represents **Greece** and its notable horn its **first king** (verse 21). Next, he informed Daniel that the four horns represent the **divisions of Greece** after the death of its first king (verse 22). Finally, he explained that a **king would arise** (verse 23) who would *"destroy the mighty and the holy people"* (verse 24) and *'stand up against the Prince of princes'* (verse 25).

Even a passing glance at Daniel 8 indicates that *"the host and the stars of heaven"* in the **vision** is found in the same identical place as *"the mighty and holy people"* in the **explanation** of the vision. Thus, the 'stars' represent God's people.

In summary, Daniel 8 describes two princes that are struggling for the souls of human beings. One of them performs a continual ministry of salvation in the heavenly sanctuary by pleading the blood of His one and only sacrifice before the Father (the altar of sacrifice). He feeds His people with the Word of God (the table of showbread), keeps the light of the church burning by the power of the Holy Spirit (the candlestick) and forgives those who come to Him in penitence and prayer (the golden altar of incense).

The other prince, unable to usurp the heavenly ministry of the Prince, establishes a counterfeit continual ministry (the mass, tradition, the confessional, the pope) in the earthly temple—the church (see 2 Thessalonians 2:3-4). By getting people on earth to focus on his counterfeit ministry, the little horn/king of the north helped by the armies, casts down the place of the sanctuary and deprives human beings from discerning the saving work of Christ! Without being able to discern the saving work of Christ, souls perish in sin!

*‘ . . . **they [the king of the north and the armies that aid him]** shall place the abomination of desolation. . . ’*

This phrase is parallel to Daniel 8:23 where the little horn, with the aid of his host, set up the ‘transgression of desolation.’ The Hebrew word ‘desolation’ is common in the Old Testament (Jeremiah. 12:11; 33:10; Leviticus 26:31-32; Daniel 9:17, 18, 26, 27; 12:11) and frequently refers to the trampling of Jerusalem by the pagan idolatrous nations because of Israel’s unfaithfulness.

The equivalent Greek word appears in Matthew 23:38 where Jesus told the Jewish leaders, ‘*your house is left unto you **desolate***,’ Matthew 24:15 uses the

word as well. There Jesus spoke about the ‘abomination of desolation’ spoken of by Daniel the prophet.

It is well known that Matthew 24 has a **dual fulfillment**, the first of which was the destruction of the literal city of Jerusalem because of its rejection of the Messiah (Matthew 24:1-3; Daniel 9:26-27) and the second that carries us well into the Christian dispensation (referred to in Luke 21:24B and Revelation 11:2). The Revelation passage tells us that ‘the holy city **[the true church]** shall they **[the papacy and the civil powers]** tread under foot forty and two months.’ The beast from the sea did this trampling (Revelation 13:5). During this period, the Roman Catholic papacy allied itself with the political states of Europe from 538-1798 to hide the work of Christ in the heavenly sanctuary and to trample upon God’s people. Daniel 11:31 describes this period of Christian history.

The Old Testament consistently uses the word ‘abomination’ to describe idolatry. We find a notable example in Ezekiel 8:16-18 where the prophet links ‘abomination’ with idolatry in general and sun worship in particular. In the succeeding context of the Ezekiel passage, God predicted that these abominations would lead to the desolation of Jerusalem. Thus, the ‘abomination of desolation’ already existed in the days of Israel immediately before the Babylonian captivity and foreshadows the abomination of desolation that Christ spoke of in Matthew 24.

Ellen White explained that the abomination of desolation has **three dimensions**:

## **The first dimension: The Roman standards**

*“When the **idolatrous standards** of the Romans [**which contained an eagle and a golden wreath representing the sun god Mithra**] should be **set up** in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the **land of Judea**, as well as in **Jerusalem** itself, the signal for flight must be immediately obeyed. He who chanced to be upon the **housetop** must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the **outer garment** laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction.” Ellen G. White, **The Great Controversy**, p. 25*

## **The second dimension: The papacy during the 1260 years**

Significantly, the papacy had the audacity to tamper with God’s Law by obscuring the second commandment and by changing the day of worship from Sabbath to the day of the sun. Thus, the abomination of desolation was set up during the 1260 years by idolatry in general and by Sunday keeping more specifically. Regarding this period of church history, Ellen White wrote:

*“To afford converts from heathenism a substitute for the **worship of idols**, and thus to promote their nominal acceptance of Christianity, the **adoration of images and relics** was gradually introduced into Christian worship. The decree of a general council [Second Council of Nice, A. D. 787] finally established this **system of idolatry**. To complete the sacrilegious work, Rome presumed to*

*expunge from the law of God the second commandment, forbidding image worship and to divide the tenth commandment, in order to preserve the number.”*  
*Ellen G. White, The Great Controversy, 1888 edition, p. 51*

The papacy instituted many abominations (idolatrous practices) during the period of its dominion (see Revelation 17:4). However, the greatest abomination was when it attempted to change the day of worship from Sabbath to Sunday during the 1260 years. It is significant that Ellen White repeatedly refers to Sunday as the idol Sabbath. The papal change in the Law and its enforcement with the aid of the political power is the broader fulfillment of the abomination of desolation spoken of by the prophet Daniel. It stood in the Christian Church where it ought not to be!

Ellen White also referred to Sunday observance as the wine in the harlot's cup of abomination:

*“But the question of Sabbath and **Sunday observance** is to be agitated everywhere and the deceptions of Satan will flood the world. The **man of sin** has instituted a **spurious sabbath** and the Protestant world has taken this child of the papacy and cradled and nurtured it. Satan means to make all nations drink of the wine of the wrath of the fornication of Babylon. Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. The first day of the week is to be exalted and presented to all for observance. Shall we be partakers of this **cup of abomination**? Shall we bow to the authorities of earth and despise God?”* Ellen G. White, *Review and Herald*, April 15, 1890



## The end time Abomination of Desolation

However, this abomination of desolation that the papacy set up during the 1260 years also has a future dimension. Ellen White wrote that the enactment of the national Sunday law by the United States in the future would be the eschatological abomination of desolation:

Ellen White compared the abomination of desolation at the end with the setting up of the standards when the Roman legions surrounded the literal city of Jerusalem:

*"As the approach of the **Roman armies** was a sign to the disciples of the impending destruction of Jerusalem, so may **this apostasy** be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress that prophets have described as the time of Jacob's trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God from martyrs' graves, from the sepulchers of the sea, from mountain caverns, from convent vaults: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"*  
Ellen G. White, *Testimonies for the Church*, volume 5, p. 451

*"It is no time now for God's people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the **siege of Jerusalem by the Roman armies** was the signal for flight to the Judean Christians, so the **assumption of power on the part of our nation in the decree***

**enforcing the papal sabbath** will be a warning to us. It will then be time to **leave the large cities**, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a heavenly. Instead of spending our means in self-gratification, we should be studying to economize. Every talent lent of God should be used to His glory in giving the warning to the world.” Ellen G. White, Testimonies for the Church, volume 5, pp. 464, 465

As stated before, the Bible links the word ‘abomination’ with idolatry. In what sense is Sunday worship idolatrous? Let us examine several statements where Ellen White links the observance of Sunday with idolatry:

“The **Sunday idol** is set up as was this image **[in Daniel 3]**. Human laws demand that it be worshiped as sacred and holy, thus putting it where God's holy Sabbath should be. The Protestant world has **set up** an **idol sabbath** in the place where God's Sabbath should be **[the abomination of desolation is set up where it ought not be]**, and they are treading in the footsteps of the Papacy.” Ellen G. White, Manuscript Releases, volume 12, pp. 219, 220

Ellen White wrote that there are idolaters, even among professed Christians:

“Among professed Christians there are **idolaters**, men and women who are not sealed by God. Many have subverted the Christian faith into **idolatry**, giving to a **man-made institution** the glory and honor that God requires for His Sabbath day, and compelling others to **worship this idol**. Such ones will surely be visited with God's retributive judgments, which are to be poured out without mixture of

mercy **[the seven last plagues]** upon the unrepentant despisers of God's law."

Ellen G. White, Manuscript Releases, volume 19, p. 244

"Sunday keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to **worship** this **idol sabbath**." Ellen G. White, The Faith I Live By, p. 286

"No law has ever been made to exalt the **idol sabbath** but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt the **idol sabbath**, but we cannot do it, for it would be disloyalty to God." Ellen G. White, The Review and Herald, April 29, 1890

"Satan has taken the world captive. He has introduced an **idol sabbath**, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this **idol sabbath**. The world bows to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this **false sabbath**, for which he has stolen the livery of heaven." Ellen G. White, The Review and Herald, March 8, 1898

"Those who respect this human law will be favored, but those who will not **bow** to the **idol sabbath** will have no favors shown them." Ellen G. White, Maranatha, p. 195

"There is to be no compromise with those who are **worshipping an idol sabbath**. We are not to spend our time in controversy with those who know the truth, and

*upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy, the whole world will be engaged, and the time is short. This is no time to haul down our colors." Ellen G. White, Selected Messages, volume 2, p. 385*

*"Under his guidance the Christian world has made void the law of God by tearing down the Seventh-day Sabbath, and exalting in its stead a common working day. As men depart further and further from God, Satan is permitted to have power over the children of disobedience. He hurls destruction among men. There is calamity by land and sea. Property and life are destroyed by fire and flood. Satan resolves to charge this upon those who refuse to **bow to the idol** that he has **set up**. His agents point to Seventh-day Adventists as the cause of the trouble. "These people stand out in defiance of law," they say. "They desecrate Sunday. Were they compelled to obey the law for Sunday observance, there would be a cessation of these terrible judgments." Ellen G. White, The Review and Herald, July 16, 1901*

*"History [**the history of Esther**] will repeat itself. In this age, the test will be on the point of Sabbath observance. The same masterful mind that plotted against the faithful in ages past, is now at work to gain control of the falling churches, that through them he may condemn and put to death all who will not worship the **idol sabbath**." Ellen G. White, Signs of the Times, February 22, 1910*

*"An **idol sabbath** has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation*

will be made that all who will not reverence the **Sunday institution** will be punished with imprisonment and death. Thus, the Sabbath of the Lord is trampled underfoot. However, the Lord has declared, "Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed" [Isa. 10:1]. [Zeph. 1:14-18; 2:1-3, quoted.] Ellen G. White, Manuscript Releases, volume 14, p. 91

Ellen White also wrote that we must to be tactful in the way we tear down this idol 'sabbath':

"If we counsel them not to respect the **idol sabbath** exalted to take the place of the Sabbath of the Lord our God, then instruct them in this matter in a **quiet way** and encourage **no defying** of the law powers in words or actions **unless** called to do this for the honor of God to vindicate His downtrodden law. Let there be no unnecessary act of arousing the **combative spirit or passions of opponents.**" Selected Messages, volume 3, p. 395

"The Sabbath question is one that will demand **great care and wisdom** in its presentation. Much of the **grace and power of God** will be needed to **cast down the idol** that has been erected in the shape of a false sabbath. Lift up the standard, lift it up, higher and still higher. Point the people to the twentieth chapter of Exodus, in which the law of God is recorded." Ellen G. White, Testimonies for the Church, volume 9, pp. 211, 212

## **Comments on Daniel 11:32**

'... and such as do wickedly **against the covenant.** ...'

Those who do wickedly against the covenant are the ones who lend arms to the king of the north. Thus, the first part of verse 32 adds to the idea of verse 31. The thought is that the king of the north would get the aid of 'arms' to **do** wickedly against the covenant.

What is the meaning of the expression '*shall do wickedly against the covenant*'?

As we have already seen, the king of the north represents the same power as the little horn. This being the case, it will help us to go back to Daniel 7 and 8 to see how the little horn, along with the state, acted wickedly against the covenant.

A close examination of the Covenant reveals that it consisted of two interrelated parts, one eternal and the other temporary:

- ✓ **God's eternal Covenant Law** (Deuteronomy 4:12-13)
- ✓ **The temporary Covenant** ceremonial system (Deuteronomy 31:14-16; Matthew 26:26-28).

The transgression of the Covenant Law made the Covenant ceremonial system necessary. Daniel 7 tells us that the little horn attempted to change the Covenant Law (Daniel 7:25) and Daniel 8, tells us that the same horn, with the aid of the state, usurped Christ's exclusive functions as sacrifice and High Priest. The horn trampled upon the covenant sanctuary and the covenant people (see what was included under the two covenants in Hebrews 8-9). In short, the king of the north (or the little horn) and his cohorts acted wickedly against the covenant Prince, the covenant people, the covenant sacrifice, the covenant priesthood and the covenant law!

‘...shall he corrupt by **flatteries**...’

This phrase tells us that the king of the north would corrupt the political power. Just imagine, the religious power corrupting the political power! How did this happen?

Before we answer this question, it is important to remember that God has given the political power a legitimate realm of authority to govern in civil matters (Romans 13:1-9). The church also has its legitimate sphere of authority to govern in spiritual matters. These two must function separately. However, when the church seeks the aid of the state the result is the **corruption of both!**

The root of the Hebrew word *chalaq* (‘flatteries’) denotes something that is **slippery and smooth**. In its extended meaning, the word refers to the use of slithery deceit and treachery to gain an objective. The meaning of the word involves using camouflage to hide the real intentions of the heart. In other words, the king of the north is devious and deceptive in his intentions. A few texts will help us better grasp the meaning of the word *chalaq*.

Daniel 11:21 describes a vile person who obtains the kingdom by flatteries (see also verse 21) and verse 34 refers to those who join God’s people with flatteries, that is, without showing their true colors. Proverbs 7:5 speaks of a strange woman who flatters with her words (see also, Proverbs 6:24; 26:28; Psalm 5:9; Psalm 36:1-3). Psalm 12:1-3 describes a person who flatters with the lips and speaks with a ‘double heart’. This means that while such a person says one thing with his lips, he hides just the opposite in his heart. Ezekiel 12:24 refers to the flattering divinations of the false prophets. Clearly, this involves telling the

people what they want to hear rather than the truth. There is a lot of truth in the expression: 'Flattery will get you everywhere'.

This word 'flatteries' conjures up the image of a **sly and cunning politician**. Frequently politicians make election promises when in their hearts they know they will not be able to deliver half of what they promised. Another image that comes to mind is the **chameleon** that uses camouflage to blend in with its environment.

This depiction of the king of the north closely parallels that of the little horn in Daniel 8:25:

*'And through his **policy** [**cunning**] also he shall cause **craft** [**treachery, deceit**] to **prosper** in his hand; and he shall magnify himself in his heart, and by **peace** shall destroy many . . .'*

2 Thessalonians 2:9-10 also brings out the deceptive character of the king of the north. There the man of sin works with deceptive signs, miracles and wonders. Thus, the text describes the king of the north as a crafty and sly operator—a cunning diplomat! Even a hasty glimpse at medieval history reveals that the Roman Catholic papacy indeed offered the political powers of Europe stability in exchange for the throne (Revelation 13:2) and yet delivered poverty, ignorance, disease and suffering.

Ellen White well described the deceptive nature of the papacy:

*"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**.” Ellen G. White, The Great Controversy, p. 571*

*‘... but the people who **do know** their God...’*

The word ‘but’ here indicates a contrast between those who do wickedly against the **covenant** and those who know their God. Now, if the king of the north and his cohorts do wickedly against the covenant, then we would expect God’s people in contrast to do righteously in favor of the **covenant**. That is to say, the text describes both groups in terms of their attitude toward the **covenant**.

The meaning of the word ‘know’ (*yada*) is rich in the Old Testament and here it denotes much more than knowing **of** God or **about** God theoretically. It involves knowing God with the heart rather than a mere intellectual assent. *Yada* is a word that describes a relationship and it carries the connotation of personal intimacy. The word appears quite frequently to describe the **covenant relationship** that God desires to sustain with His people (see for example, Deuteronomy 7:9) A few biblical examples of the word follow.

Genesis 4:1 uses the word to describe sexual intimacy between Adam and Eve. Deuteronomy 34:10 tells us that no prophet arose after Moses whom God **knew** face to face. It is obvious that this refers to much more than just seeing Moses’ physical face. In Jeremiah 4:22 God complained that Israel did not **know** Him. Clearly, Israel knew much **about** God but they did not know or experience Him as a friend. In contrast, Jeremiah 31:34 vividly describes the time when God would write His law in the minds and hearts of His people and they would **know** Him. In Hosea 13:4 God challenged Israel to know no other God than Himself.

The Old Testament frequently links not knowing God with sinful ethical behavior such as in Jeremiah 9:3. On the other hand, to know God means to act ethically like Him (1 John 2:3-4; 4:8). John 17:3 underlines that we must know God in order to receive eternal life.

*‘...shall **be strong**...’*

In order to be strong, a person must know God. The word ‘strong’ appears frequently in the Old Testament and describes steadfastness in the face of stiff opposition and apparently insurmountable obstacles. The word appears twice in Daniel 11:5 to describe strength in military conquest. Some additional examples follow.

God repeatedly uses the word to encourage Joshua to be strong in the conquest of the land of Canaan (Joshua 1:6, 7, 9, 18; 10:25; 14:11; 17:13; Deuteronomy 31:6). As noted before, the word also describes strength and courage in the midst of trying circumstances. For example, when King Senaquerib came against Jerusalem, Hezekiah encouraged the people to be strong and of good courage because the Lord was with them (2 Chronicles 32:7; see also, 2 Chronicles 15:7). The word appears when there is potential for discouragement (Isaiah 35:4). After the captivity, when the rebuilding of the temple seemed to be an impossible task, God told the people through Zechariah that they should be strong (Zechariah 8:9, 13; see also, Haggai 2:4). The succeeding context of Daniel 11:32 clearly indicates that those who knew their God would face fiery trials for which they would need to be strong.

The expression ‘be strong’ appears in the context of the **covenant relationship** between God and Israel. Deuteronomy 11:8 tells us:

*‘Therefore shall ye **keep all the commandments** which I command you this day that ye may be **strong**, and go in and possess the land, whither ye go to possess it.’*

Furthermore, the chronicler described God’s charge to David:

*‘Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest **keep the law of the LORD thy God**. Then shalt thou prosper, if thou takest heed to fulfill the statutes and judgments which the LORD charged Moses with concerning Israel: be **strong**, and of **good courage**; dread not, **nor be dismayed**.’ (1 Chronicles 22:12-13).*

Both of these verses link the idea of being strong with keeping the commandments of God, which are at the very foundation of the covenant (see Deuteronomy 4:12, 13)!

*‘... and do **exploits**...’*

The italics in the KJV indicate that the word ‘exploits’ is not found in the original text. As we shall see, the addition of this word in the King James Version is unfortunate. The phrase simply says, ‘the people that do know their God shall be strong and **do**.’ The obvious question is this: What will those who know their God do?

The word ‘do’ appears to stand unqualified and seems to be left hanging in the air (we shall see in verse 33 that the word ‘understanding’ also stands unqualified). However, is it really?

We have already seen that the words ‘know’ and ‘be strong’ bear a close relationship with the **covenant**. Likewise, the word ‘do’ (*‘asah*) frequently describes the fulfillment of the ethical obligations required by the **covenant**.

That is to say, 'asah is an **action word** that describes obedience to the stipulations of the **covenant**. Regarding this, Thomas E. McComiskey states:

*"Aside from the numerous occurrences of the meaning 'do' or 'make' in a general sense, 'asah is often used with the sense of **ethical obligation**. The **covenant people** were frequently commanded to 'do' all that God had commanded (Exodus 23:22; Leviticus 19:37; Deuteronomy 6:18, etc.) The numerous contexts in which this concept occurs attest to the importance of an **ethical response** to God which goes beyond mere mental abstraction and which is translatable into **obedience** which is evidenced in **demonstrable act**." (R. Laird Harris, editor. *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1981), volume 2, p. 701)*

Deuteronomy 4:5-6 underlines the importance of 'doing' the stipulations of God's covenant:

*"Behold I have taught you statutes and judgments, even as the LORD my commanded me, that ye should **do so** in the land whither ye go to possess it. Keep therefore and **do** them; for this is your wisdom and **understanding** in the sight of the nations, which shall hear all these statutes, and say: 'Surely this great nation is a **wise** and **understanding** people.'"*

Of particular importance is God's declaration that 'doing' these statutes and commandments will be Israel's wisdom and **understanding**. Verse 33 will tell us that God's faithful people have understanding.

The sense of verses 32-33 then is this: The wicked king of the north and his political allies will do wickedly against the **covenant**. In contrast, God's people will **know** the God of the covenant, will have covenant **strength** in the face of incredible persecution, will **obey** the covenant stipulations and will therefore

have covenant **understanding**. To put it a different way: The people, who **know** their God, will remain **strong** in God and will **obey** and **understand** Him. Clearly then, the word ‘do’ is qualified by the word ‘covenant’. In verses 32, 33 the wicked stand in rebellion against the covenant while God’s faithful people keep the covenant even in the face of persecution and death!

### **Comments on verse 33**

*‘... and they that **understand** among the people’*

The ‘people’ here are those who are faithful to the covenant and those who understand are their teachers. What does the word ‘understand’ mean? Louis Goldberg answers:

*“In many instances sakal is synonymous with bin [**the word translated ‘understand’ in Daniel 9:23**] . . . but there is a fine distinction. While bin indicates ‘distinguishing between,’ sakal relates to an intelligent knowledge of **the reason**. There is the process of thinking through a complex arrangement of thoughts resulting in a wise dealing and use of good practical common sense.” (R. Laird Harris, Theological Wordbook of the Old Testament (Chicago: Moody Press, 1981), volume 2, p. 877)*

The Old Testament uses the word *sakal* to describe an understanding of God and of divine things and in some cases bears a relationship with the covenant. Several examples follow.

1 Chronicles 28:19 tells us that David **understood** the temple pattern that God showed him. Nehemiah 8:13 explains that the people **understood** the law when it was read after the captivity. Psalm 24:2 tells us that those who seek

God **understand**. In Isaiah 41:20 God invited Israel to **understand** that He is the Creator. In Psalm 119:99 David exclaimed that he **understood** more than all his teachers because he meditated on God's testimonies. Psalm 11:10 tells us that those who keep God's commandments have good **understanding**. Jeremiah 9:24 explains that the only reason a person can boast is that they understand and know the Lord.

Turning to the use of the word in the book of Daniel we find in chapter 9:13 that the prophet was lamenting because Israel had gone into captivity. The reason was that they **did not understand** God's truth. Gabriel told Daniel (9:25) to **understand** the prophecy of the seventy weeks. In Daniel 5:11, 12, 14 the messenger informed Belshazzar that Daniel had **understanding** to interpret divine dreams and visions. The same word appears in Daniel 11:35, a text we will consider shortly (notice also, Daniel 12:10; Revelation 13:18; 17:9).

In Jeremiah 3:15 God promised to give Israel shepherds who would feed them with wisdom and understanding. God, speaking through the same prophet, exhorted His people to not glory in their riches, or power or wisdom but rather in **knowing** and **understanding** Him. Psalm 47:7 encourages God's people to sing with **understanding**. Proverbs 21:16 warns that those who go astray from the path of understanding will end up in company with the dead. Isaiah 44:18 explains that the wicked do not understand God.

*'...shall **instruct many**...'*

The text does not tell us what the curriculum was or who the instructors were. Therefore, the context must give us this information. In the context, we have already seen that the covenant involves knowing God, being strong in the face

of opposition, doing what the covenant requires, and understanding divine things. Therefore, all these elements must be included in the instruction given by those who have understanding.

The word 'instruct' (*bin*) appears quite frequently in the book of Daniel and is used there in the sense of 'understanding' (see Daniel 1:4, 17, 20; 2:21; 9:22, 23; 10:1, 11, 12, 14; 12:10). In the verse we are studying, the sense seems to be, *'and they that understand among the people shall help many others understand.'*

Deuteronomy 32:10 uses the word *bin* to describe how God instructed Israel in the howling wilderness. Isaiah 40:13-14 asks the question, 'who instructed him [the LORD]?' Furthermore, Proverbs 1:2, 5; 4:1, 5, 7 uses the words 'instruction' and 'understanding' interchangeably. The purpose of instruction is to impart understanding.

*'...yet **they** shall fall by the **sword**, and by **flame**, by **captivity**, and by **spoil**, many days...'*

The word 'they' refers to the instructors. The instructors of the people will suffer a devastating persecution. Several parallels come to mind from other passages in Daniel and Revelation:

1. The parallel verses in Daniel 7:21, 25 and Daniel 8:24 describe the **onslaught** of the little horn against the saints. These texts tell us that the little horn destroyed the **strong** (those who understood and instructed) as well as the people of the saints (those who received instruction). However, Daniel 11 gives a description of the methods that the little horn used.

2. The **sword** and the **captivity** remind us of Revelation 13:10 where the beast led God's people into captivity and killed them with the sword precisely during the 42 months.
3. The little horn and the beast succeeded in these prophecies. Daniel 11 tells us that the king of the north succeeded in leading God's people into captivity, killing them with the sword, burning them with fire and confiscating their goods. Daniel 7:21, 25 and 8:24 likewise describe the success of the little horn as does Revelation 13:7.
4. Especially intriguing is the reference to the persecution lasting for '**days**' (Daniel 11:33). As we can see from the italics, the translators of the KJV supplied the word 'many'. Daniel 7:25 and Revelation 12:14 refer to this period as 'time, times and the dividing of time' and Revelation 13: 5 calls it the 'forty-two months'. However, significantly, Revelation 12:6 refers to this period as 1260 **days**. Perhaps the King James Version translators were not far from the truth when they interpreted the days of Daniel 11:33 as **many** days. The common denominator that these verses share is the context of oppression and persecution.
5. Also of interest is the reference to the persecuted ones being 'aided with 'a little **help**'. This is precisely what Revelation 12:16 tells us that the earth did. We will come back to this idea when we study verse 34.

Verse 33 provides a strikingly precise description of the methods used by the Roman Catholic Inquisition. Notice the following inspired words from the pen of Ellen G. White in *Ellen G. White, The Great Controversy*, p. 196:



*“As the Romish clergy saw their congregations diminishing, they invoked the **aid of the magistrates**, and by every means in their power endeavored to bring back their hearers. . . . In vain both **ecclesiastical** and **civil** authorities [**remember the ‘arms’ which were put at the service of the king of the north?**] were invoked to crush the heresy. In vain, they resorted to **imprisonment**, **torture**, **fire**, and **sword**. Thousands of believers sealed their faith with their blood, and yet the work went on. Persecution served only to extend the truth, and the fanaticism which Satan endeavored to unite with it resulted in making clearer contrast between the work of Satan and the work of God.”*

Just a few remarks about the word ‘spoil.’ This word refers to ‘plunder’ or ‘booty’ acquired in a war (see, Numbers 31:11, 53; 2Chronicles 25:13; 14:14; Ezra 9:7; Esther 9:10; Nahum 2:9). This brings to mind the Waldenses whose homes and goods the papal crusaders plundered and confiscated. The Inquisition regularly deprived ‘heretics’ of their property and gave it to those who ratted on them.

*“I was shown the Waldenses, and what they suffered for their religion. They conscientiously studied the word of God, and lived up to the light that shone upon them. They were persecuted, and driven from their homes; **their possessions, gained by hard labor, were taken from them**, and their houses burned. They fled to the mountains and there suffered incredible hardships.” Ellen G. White, Testimonies for the Church, volume 1, p. 371*

## Comments on verse 34

*'Now when they shall fall they shall be aided with a little help . . .'*

Some have understood the 'little help' as a reference to the Protestant Reformation and this is a definite possibility.

*"The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to his people cut short the time of their fiery trial. In foretelling the 'great tribulation' to befall the church, the Savior said, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." [Matthew 24:22.] Through the influence of the Reformation, the persecution was brought to an end prior to 1798." Ellen G. White, The Great Controversy, pp. 266, 267*

Not much needs to be said about the phrase 'and when they shall fall' other than that it is linked with the last part of verse 33. God's people fell by sword, by flame, by captivity and by spoil for many days. However, the text tells us that a 'little help' would come to their aid.

The question at this point is, what does the phrase 'a little help' mean? Did God help them by providing them a place of refuge or did He help them by suspending the persecution for a time. That is to say, is the help time related or place related? On the other hand, is it possible that both are true? In order to answer these questions, it would be well to compare some elements of Revelation 12 and 13 with Daniel 11:32-34:

### Daniel 11:32-34

1. The king of the north persecuted the people who knew their God (11:33)
2. The king of the north prevailed (11:34)
3. The people who know their God fall for *many* days (11:33)
4. Those who understand receive 'a little help' (11:34)

### Revelation 12:6, 13-16; 13:5-7, 11

1. The dragon/beast persecuted the woman/saints (12:6, 13-16; 13:7)
2. The serpent/beast prevailed (12:13-16; 13:7)
3. The woman/saints fall for 1260 days/42 months (12:6, 14; 13:5)
4. The earth helped the woman/saints (12:16; 13:11)

Now let us return to our original questions. An examination of the word 'little' in the Old Testament indicates that it is **time related**. Ezra 9:7 tells us that Israel **was** 'delivered into the hand of the kings of the lands, to the **sword**, to **captivity**, and to **spoil**, and to **confusion of face**, as it is this day.' Clearly, this verse uses very similar terminology to Daniel 11:33.

In verse 8, Ezra was more optimistic about the plight of Israel when he wrote:

*'And now for a **little space** [**while**], KJV] grace hath been shewed from the LORD our God to leave us a remnant to escape. . .'*

Clearly, the word 'little' here has to do with time. It means a 'short period of time.'

Other verses in the Old Testament use the word 'little' with a temporal connotation. Job speaks of the wicked as being exalted for a **little while** (Job 24:24). The psalmist tells us that 'for yet a **little while**, and the wicked shall not be...' (Psalm 37:10). Solomon, speaking of the sluggard says, 'yet a **little** sleep, a **little** slumber, a **little** folding of the hands to sleep. . . .' (Proverbs 6:10). Referring to the pouring out of His wrath in Isaiah 10:25 the Lord says: 'For yet a **little while**, and the indignation shall cease, and mine anger in their destruction' (see also, Isaiah 26:20; 29:17). God promised in Hosea 1:4: 'for yet a **little while**, and I will avenge the blood of Jezreel upon the house of Jehu. . . .' And in Haggai 2:6 God promised to shake the heavens and the earth in a **little while**. In all the above references the word 'little' stands unqualified, that is to say, the word 'while' is added but the context clearly reveals that it should be included in the text.

In the light of the previous discussion, the word 'little' in Daniel 11 most likely refers to a **period of time** during which persecution will cease. However, is this all there is to say? We know that Gabriel was the angel who expanded upon Daniel 8 in Daniel 11 (Daniel 10:21; 11:2). We also know that Gabriel was the angel who revealed the book of Revelation to John (Revelation 1:1; 19:10; 22:8-9). This being the case, we would expect Gabriel to expand upon the meaning of Daniel 11 in the book of Revelation. Furthermore, we would expect his explanation in Revelation to harmonize perfectly with what he had previously given in Daniel.

Both Daniel and Revelation clearly indicate that the king of the north/the little horn/the beast would have two periods of dominion with a period of peace and liberty in between. We can discern this clearly in Revelation 13 where the sea

beast was wounded (Revelation 13:10) only to have its deadly wound heal after a certain period of time (Revelation 13:3, 12, 14). Prophecy indicates that the beast (the United States as a nation) from the earth (the United States as a territory) will change, so to speak, from Dr. Jekyll to Mr. Hyde helping the sea beast regain its lost power.

We can discern the same two-stage pattern in Daniel 11:40 where the king of the south attacks the king of the north at the time of the end after the '*many* days' of persecution (Daniel 11:40). But the prophecy goes on to explain that the king of the north will rise to power once more and defeat the king of the south as it regains its world dominion (Daniel 11:40-45). Revelation 6:9-11 presents the same scenario. These verses describe two groups of martyrs with an interval of time in between. Revelation 12:13-15 brings out the same idea: After the 1260 years of persecution, the earth helps the woman (Revelation 12:16) only to have persecution raise its ugly head some time later (Revelation 12:17).

We must conclude that the 'little help' given to those of understanding occurred during the period of time when the United States provided refuge to those who suffered persecution during the 1260 years. The **territory** of the United States has given the true church a respite in **time**, during which persecution has ceased.

Something we must keep in mind is that the territory of the United States provided refuge for the pilgrims (1620 AD) long before a republic was established. Thus, Revelation 12:16 refers to the territory of the United States and Revelation 13:11 describes the moment when the government of the

United States arose from that territory to establish its two foundational principles of civil and religious liberty. Thus, the faithful received a little help toward the end of the 1260 days. Both the Protestant Reformation and the territory of what would become the United States gave the faithful persecuted church a time of respite.

*‘... but many shall cleave to them with flatteries...’*

We will not say much about this phrase other than that the word ‘flatteries’ is the same as in verse 32. It is a matter of fact that many who joined the Christian cause were not sincere but rather joined out of convenience.

### **Comments on verse 35**

*‘... and some of them of understanding shall fall...’*

Verse 35 expands upon the meaning of verse 33. While verse 33 tells us that those of understanding fell by sword, by flame, by captivity and by spoil, verse 35 explains what their fall accomplished. That is to say, verse 35 explains that their suffering was not without purpose.

*‘... to try them...’*

The word ‘try’ (*tsaraph*) has the basic meaning of refining or testing precious metals by fire (see Psalm 12:6; 66:10; Proverbs 25:4; Isaiah 1:25). Its extended meaning describes the testing or refining of God’s people in the furnace of affliction.

For example, in the days of Gideon, God tried the men of Israel in order to determine who was fit to go to war against the Midianites (Judges 7:4). In Psalm

26:2 David pled with the Lord to try or test his **reins and his heart**. In Isaiah 48:10 God said to Israel:

*'Behold, I have refined thee, but not with silver; I have chosen thee in the **furnace of affliction**.'*

In a similar vein, God described the remnant of His people in Zechariah 13:9:

*'I will bring the third part through the fire, and will refine them as silver is refined, and will **try [tsaraph]** them **as gold is tried**. . .'*

Malachi 3:2 describes the coming of the Messiah as a 'refiner's (*tsaraph*) fire' who shall 'sit as a refiner (*tsaraph*) and purifier of silver. . .' Daniel 7 and 8 tell us that the little horn persecuted the saints of the Most High (Daniel 7:21, 25; 8:24) but Daniel 11:35 explains what the end result of their suffering was: They were purified and made white by their trials (see also, Revelation 3:10). Daniel 12:10 uses virtually the same terminology when it states:

*"Many shall be purified, made **white**, and **refined**, **but** the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand."*

In the midst of his severe time of trouble, Job understood the reason for what he was experiencing:

*"But He knows the way that I take; when He has **tested me**, I shall come forth as gold." (Job 23:10)*

*' . . . and to purge and to **make them white**. . .'*

The word 'purge' means 'to make clean, to purify, to cleanse.' We can discern this meaning in texts such as Ezekiel 20:38; 2Samuel 22:27; Psalm 16:26; Zephaniah 3:9 and Daniel 12:10.

How were those of understanding cleansed during the 1260 years? Did the trials and suffering they experienced cleanse them or was there some other cleansing agent? The book of Revelation ought to help us answer these questions.

In Revelation 6:9-11 we catch a glimpse of a group of martyrs who were crying out to God for justice (see Genesis 4) because the papacy was mowing them down. Though God did not answer their plea immediately, He gave them **white robes** and told them to wait until a future group of martyrs should die as they did. It is important to realize that this scene occurred during the fifth seal. During the fourth seal (the yellow horse of death) the beast from the sea/little horn unjustly mowed them down (Daniel 7:21, 25; Revelation 13:7) and under the fifth seal, they were crying out for justice and vengeance. However, God delayed justice until the end-time martyrs died as they did (Revelation 19:2). Remarkably, the fifth seal fits within the identical historical period as the period described in Daniel 11:32-35—the '*many* days'.

We still must ask how God cleansed these martyrs. The answer is not hard to find. The trial itself did not cleanse them. The idea of cleansing in the context of tribulation is an important theme in the book of Revelation. For example, Revelation 7:14 tells us regarding those who will go through the end-time tribulation that they 'have **washed** their **robes** and made them **white** in the



**blood** of the lamb (see also, Revelation 1:5; 1John 1:9).’ This text brings four important ideas to view:

- ✓ Tribulation
- ✓ Blood
- ✓ Robes
- ✓ Cleansing

These four ideas are at the very center of Daniel 11:35.

We must include Revelation 12:11 in the picture. This text informs us that the persecuted saints have overcome the slanderous accusations of Satan by the **blood** of the lamb and by the **word of their testimony** and they did not love their lives even unto death. Further, Revelation 19:7-8 describes the end-time bride of the lamb. At first sight, it appears that the bride made her garments white by her righteous deeds but a closer look reveals that her righteous deeds came because of her trust in the lamb.

Based on the previous discussion we must conclude that the blood of the Lamb purged those of understanding who went through the medieval tribulation (as well as those who will go through the end-time tribulation). Expressed another way, in the midst of persecution their characters were refined because they trusted in the blood of Jesus.

*‘... even to the time of the end...’*

A more detailed study later (see our discussion of verse 40 below) will show that the time of the end began when the 1260 years ended in 1798 AD. That is to say, the time of the end began when the ‘*many days*’ of persecution for the

church ended (see Daniel 7:25). Daniel 12:4 clearly describes the time of the end as a period during which the knowledge of Daniel 8-12 would increase (for further information read my study notes *'Your Redemption Draweth Nigh'*).

*... 'because it is yet for a time appointed...'*

The 'time appointed' here are the 1260 days/42months/three and a half times. This was the period during which God gave the saints into the hand of the little horn/beast/king of the north (see Daniel 7:25; Revelation 13:5, 7; Daniel 11:33). This is the same period that God gave Jezebel to repent (Revelation 2:23).

The Old Testament uses the word *mo'ed* ('appointed') to describe a point or period of time at which a pre-established or predetermined event will occur. The word appears in Isaiah 1:14 and Numbers 9:2-3 to pinpoint the specific time that God appointed for the celebration of the yearly feasts. Jeremiah 8:7 tells us that God laments that the stork knows her appointed times but His people do not know their judgment. In Genesis 18:14 God promised that Sarah would have Isaac at the time appointed. According to 1Samuel 13:11 Saul offered the sacrifice at Gilgal because Samuel did not come within the days that had been appointed. God informed the prophet Habakkuk that 'the vision is yet for an appointed time, but at the end, it shall speak and not lie: though it tarry, wait for it because it will surely come, it will not tarry.' (Habakkuk 2:3).

Outside the three uses of the word in chapter 11 (verses 27, 29, 35), Daniel 8:19 is of particular importance. When Gabriel came to explain the vision of chapter 8 to Daniel, he told him:

*‘Behold, I will make thee know what shall be in the **last end** [this is no longer during the 1260 years] of the indignation [on the meaning of this word see comments on verse 36 below]: for at the **time appointed** the end shall be.’*

Even a cursory comparison of Daniel 8:23-25 with Daniel 11:32-39 reveals some striking parallels. These parallels leave no room for doubt that the little horn represents the same power as the king of the north. However, whereas Daniel 11:31-39 describes the time appointed by God for the king of the north to rule over the saints during the 1260 years, Daniel 8:19 takes us forward in time to the moment which God has appointed for the same power to come to its end with none to help him. We will amplify this detail in our analysis of verse 36.

### **Comments on Verse 36**

*‘And the **king** shall do according to **his** will. . .’*

During this period of 1260 years, God allowed the king of the north to pretty much do as he pleased. The saints, the law, and the sanctuary cultus on earth would all be under his control. We remember the arrogance of the little horn in chapters seven and eight. Significantly, the **little horn** of Daniel 8:9 is identified later in the chapter as a **king** of fierce countenance (Daniel 8:23). Obviously, the little horn is the king of the north!

*‘. . . he shall **exalt himself**. . .’*

The Psalms frequently use the Hebrew word *rum* (‘exalt’) to describe the joyous exaltation of God by His people. The word appears in connection with the idea

of praise and worship due to God because of His infinite greatness and worthiness. Thus, the psalmist exclaimed:

***Exalt** ye the LORD our God, and worship at His footstool for He is holy.’ (Psalm 99:5; see also, verse 9).*

Other texts contain the same central theme. The psalmist exclaimed, ‘Thou art my God, I will **exalt** thee’ (Psalm 118:28). ‘O magnify the Lord with me, and let us **exalt** his name together.’ (Psalm 34:3). ‘Be thou **exalted**, O God above the heavens: and thy glory above all the earth.’ (Psalm 108:5; see also Psalm 57:5, 11).

No creature can claim the right to have other creatures exalt him. Only God can exalt His creatures if he wishes to do so. ‘He who exalts himself will be humbled and he who humbles himself will be exalted.’ The creature must humble himself that God may exalt him (see Matthew 23:12; Philippians 2:5-11).

Yet at the very beginning, even before creation, there was a creature who claimed the right to be exalted. Isaiah 14:12-14 describes the rebellion of Lucifer. Verse 13 tells us that the first creature of God boastfully declared:

*‘I will **exalt** (rum) my throne above the stars of God.’*

Unable to exalt his throne above the angels in heaven, Lucifer set up a rival throne on earth and placed his vice-gerent upon it, as the counterfeit king of the north. Just as the Father in heaven placed his Son upon the throne as His vice-gerent, so did Satan place his son of perdition upon the throne as his vice-gerent. The apostle Paul referred to this when he wrote about the man of sin sitting in the temple of God demanding worship. (2 Thessalonians 2:3-4).

*‘... and **magnify himself** above every god...’*

Only God deserves our magnification because He is our Creator: ‘Let the LORD be magnified,’ exclaimed the psalmist (Psalm 35:27; see also Psalm 40:16). When God intervened to deliver Israel from the invasion of Gog, the prophet explained that God would magnify and sanctify Himself. However, no human being or nation has a right to magnify himself/itself. Self-magnification by mere creatures is the earmark of apostasy. Thus, Jeremiah tells us that God would cut off Moab because it magnified itself against the Lord (Jeremiah 48:26; see also verse 42).

Furthermore, when Babylon destroyed Jerusalem, Jeremiah prayed:

*‘Oh Lord, behold my affliction: for the enemy hath **magnified himself**’ (Lamentations 1:9).*

The very word ‘magnify’ that appears twice in Daniel 11:36, 37 with reference to the king of the north, also appears in Daniel 8:11, 25 where we are told that the little horn or ‘king of fierce countenance’ **magnified himself** against the Prince of the host. Clearly, this power sought to steal the power and prerogatives that belong only to God. How could we forget Paul’s words about the man of sin ‘who opposes and **exalts himself** above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.’ (2 Thessalonians 2:4)

*‘And shall speak **marvelous things** against the God of gods...’*

The expression ‘marvelous things’ is actually the translation of a single Hebrew word. In the majority of cases, the Old Testament word refers to the marvelous

creative and redemptive works of God (see Psalm 17:7; 78:12ff; 98:1-3; 139:14; Zechariah 8:6-7). This means that the king of the north is a usurper of the power and prerogatives that belong only to God. Psalm 105:2, 5 invites God's people to sing psalms unto the Lord and to talk of **His wondrous works**. Then verse 5 exhorts us to 'remember His **marvelous** works that he hath done; his wonders and the judgments of his mouth.'

We cannot fail to remember the boastful claims of the little horn of Daniel, chapters seven and eight. Daniel 7 tells us that the little horn would speak 'great words against the Most High.' This belligerent attitude is reflected in his attempt to change God's times and law. Daniel 8 tells us that the little horn would attempt to usurp Christ's high priestly work of salvation in the heavenly sanctuary. The beast of Revelation 13 also comes to mind. Verse 5 informs us that this beast would speak 'great words and blasphemies.' As we saw in our detailed analysis of Daniel 7 (see, 'Stephen P. Bohr's Notes on Daniel 7') the Roman Catholic papacy fulfills this specification with undeniable precision.

*'... and shall **prosper**...'*

Genesis 39:23 uses the word 'prosper' to describe the prosperity of Potiphar's house during Joseph's tenure. The Bible tells us that the wicked oftentimes prosper for a season (see, Jeremiah 12:1; Psalm 73:12) but in the end, they receive their just reward. The little horn/king of the north succeeded in oppressing God's people but God will judge it (Daniel 7:9-10, 13, 14) and it will come to its end with none to help (Daniel 11:45). Thus, things went well for the king of the north, during the period of his dominion and will go well for him once more before the consummation.

Once again, we cannot fail to see the connection between the king of the north and the little horn of Daniel 8 and 9. Daniel 7:21 tells us that the little horn '**prevailed**' against the saints of the Most High and verse 25 tells us that the saints were '**given into his hand**' for a time, times and the dividing of time. Daniel 8:12, 24 explains that the little horn '**practiced and prospered**'. Revelation 13:7 explicitly states that God gave the beast power 'to make war with the saints, and to **overcome them** and that '**power was given him** over all kindreds, and tongues and nations.' Things did go well for the Roman Catholic papacy until the French Revolution wounded it in 1798.

The links between the little horn (Daniel 7 and 8), the king of the north (Daniel 11), the man of sin (2 Thessalonians 2) and the beast (Revelation 13:1-10) leave no doubt that they refer to the same power, the papacy:

- ✓ All of these powers rule **last** until Jesus establishes His eternal kingdom.
- ✓ In each case, these powers **exalt themselves** above God.
- ✓ In each case, these entities speak **great words** and blasphemies against the Most High.
- ✓ In each case, the powers **prosper** during the period of their dominion.
- ✓ In every case, the powers come to an **ignominious** and supernatural end with none to help.

*'... till the indignation be accomplished...'*

Does the word 'indignation' here refers to the indignation that the king of the north manifests against God's people or the indignation of God against the king

of the north? Another question, when will this indignation be accomplished? What do the words ‘indignation’ and ‘accomplished’ mean?

The Old Testament uses the word ‘indignation’ exclusively as a reference to the outpouring of **God’s wrath**. Thus Daniel 11:36 is a reference to God’s wrath against the king of the north. Speaking about the plagues of God upon Egypt, the psalmist wrote:

*‘He cast upon them the fierceness of his anger, wrath, and **indignation** (zaam), and trouble. . . .’* (Psalm 78:49)

Referring to the destruction of the Assyrian oppressors of Israel, God promised:

*‘For yet a little while, and the **indignation** (zaam) shall **cease**, and **mine anger** in their destruction.’* (Isaiah 10:25).

The prophet Jeremiah described God’s judgment upon historical Babylon:

*‘The LORD hath opened his armory, and hath brought forth the weapons of His **indignation** (zaam): for this is the work of the Lord God of hosts in the land of the Chaldeans’* (Jeremiah 50:25).

However, the word not only describes historical manifestations of God’s wrath. The word appears in many eschatological passages. In the imprecatory Psalms God’s faithful people clamor to God to settle accounts with the wicked:

*‘**Pour out** [notice that wrath is ‘poured out’] thine **indignation** (zaam) upon them, and let thy **wrathful anger** take hold of them’.* (Psalm 69:24)



Isaiah 13:5 describes God and His armies coming from ‘a far country, from the end of heaven, even the LORD, and the weapons of His **indignation** (zaam), to destroy the whole land.’

The ‘Little Apocalypse’ of Isaiah (Isaiah 24-27) encourages God’s people to seek refuge in the final time of trouble:

*‘Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for little moment, until the **indignation** (zaam) be overpast. For behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.’ (Isaiah 26:20-21).*

Ellen White applied these verses to the final outpouring of God’s wrath:

*“The Lord is a refuge for all who put their trust in Him. He bids them hide in Him for a little moment, until the **indignation** be overpast. He is soon to come out of His place to punish the world for its iniquity. Then the earth shall disclose her blood and shall no more cover her slain.” Ellen G. White, The Seventh-day Adventist Bible Commentary, volume 7, p. 967.*

The Minor Prophets apply the word ‘indignation’ to final manifestation of God’s wrath against the wicked. For example, Nahum 1:6 asks the question:

*‘Who can stand before his **indignation** (zaam) and who can abide in the fierceness of his **anger**? His **fury** is poured out like fire, and the rocks are thrown down by him.’ [See Revelation 6:14-17].*

Habakkuk 3 gives a powerful description of the second coming of Jesus. After speaking of the sun and moon standing still in their habitation, the text describes the destruction of the wicked:

*‘Thou didst march through the land in **indignation** (zaam); thou didst thresh the heathen in anger.’ (Verses 11-12).*

Zephaniah 3:8 also points to the final manifestation of God’s wrath:

*‘Therefore wait upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations that I may assemble the kingdoms, to **pour** upon them my **indignation** (zaam), even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.’*

We find in Daniel 8:19 a very important use of the word *zaam*. There the angel Gabriel informs Daniel:

*‘Behold, I will make thee know what shall be in the **last end** of the **indignation** (zaam); for at the time appointed the end shall be.’*

This verse bears a clear connection with the last half of Daniel 11:36.

We must now turn to the meaning of the word ‘accomplished.’ The Hebrew word ‘accomplished’ (*kalah*) means ‘to finish, accomplish, end’ (see, for example, Genesis 2:1; Exodus 40:33; I Kings 6:22; 2 Chronicles 36:22; Jeremiah 4:27; Jeremiah 8:20, etc.) In several Old Testament passages, the word appears in conjunction with the idea of God’s wrath or indignation ending or ceasing. For example, when God promised to scatter Israel for her apostasy, He stated ‘thus shall mine anger be **accomplished**’ (*kalah*; 2 Chronicles 36:22) (see also, Ezekiel 6:12; 7:8; 13:15; 20:8, 21; Lamentations 4:11).

In order to understand **when** the eschatological wrath of God will end, we must turn to the New Testament, particularly the book of Revelation. The equivalent Greek word for the Hebrew *kalah* is *telos*. This word is translated 'end' (Revelation 2:26) 'filled up' (Revelation 15:1), 'finished' (John 19:30; Revelation 10:7; 11:7; 20:5) and 'fulfilled' (Revelation 15:8; 17:17; 20:3. See also Revelation 6:17 where at the conclusion of the seventh plague, God says, 'It is done').

A careful study of Revelation 15:1, 8; 17:17 reveals that the wrath of God is finished, ended, accomplished or filled up when the seven last plagues come to an end. Thus, Daniel 11:36 points forward to the conclusion of the seven last plagues. Though the primary theme of Daniel 11:31-39 is the 1260 years of papal persecution, the last part of verse 36 momentarily carries us forward to the time when the king of the north will come to his end with none to help him as described in Daniel 11:45. Notably, when we use the expression 'mission accomplished' we mean that the mission was finished, fulfilled or ended.

According to verses 31-39 the king of the north would persecute God's people and prosper for [1260] 'days' only to be wounded by the king of the south at the time of the end (verse 40). After a temporary suspension of its power, the king of the north would have a second stage of power and prosperity (Revelation 13:3) after which he would come to his end for the last time at the conclusion of the seven last plagues.

In this context, we must understand Ellen White's comment that much of the history of Daniel 11:30-36 'will be repeated' (see page 3 above). As noted before, Ellen White was not saying that Daniel 11:30-36 has a dual fulfillment.

What she is means is that ‘scenes **similar** to those described’ will occur. Why will they be similar? Simply because when the king of the north (the papacy) resurrects after the healing of its deadly wound, it will be the same power with the same evil character that it had in the past. It will not have changed one iota during its period of convalescence. It will have essentially the same character and carry out the same actions as it did during the previous stage of its existence only on a global stage. This is why I believe that Daniel 11:40-45 contains the eschatological repetition of the historical scenes described in Daniel 11:31-39. Ellen White, ever in harmony with Scripture, concurs with this view:

*‘And let it be remembered, it is the boast of Rome that she **never changes**. The principles of Gregory VII and Innocent III are **still** the principles of the Roman Catholic Church. Had she but the power **[that she lost in 1798]**, she would put them in practice with as much vigor now as in **past centuries**. . . . Rome is aiming to **re-establish** her power, to **recover** her lost supremacy. . . . 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** **[not the prophecy]** **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.’ Ellen G. White, The Great Controversy, p. 581*

*“Let the restraints now imposed by secular governments be removed **[these restraints were put in place in 1798]** and Rome be **reinstated** in her former power, and there would speedily be a **revival** of her tyranny and persecution.”*  
*Ellen G. White, The Great Controversy, p. 564*

*“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 **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.’ Ellen G. White, The Great Controversy, p. 571*

*‘... for that which is determined shall be done...’*

As we have seen in our study of Daniel 9:24, 26, 27, the Hebrew word *charats* means ‘determined, decreed, decided.’ It describes an event that will occur on a time schedule that God has previously determined (see, Job 14:5; Isaiah 10:23; 28:22). The Jerusalem Bible translation catches the nuance of word: ‘for what has been **decreed** will certainly be fulfilled.’

It is clear that the power of the king of the north will not be absolute and endless. God will have the final word. God **allowed** the king of the north to exercise his dominion for 1260 in the past and God will allow it to rise in the future. However, God will cut short its career at the end (Daniel 11:45). According to Revelation 17:17, the beast, the harlot and the kings will agree for a short time at the end, but only ‘until the words of God shall be fulfilled.’ God’s

words ‘are fulfilled’ or come to an end when he says, at the conclusion of the seventh plague, ‘It is done.’ (Revelation 16:17)

### **Comments on Verse 37**

In the last half of verse 36, Gabriel, for an instant, takes us to the very end of the seven last plagues when the king of the north will come to his end with none to help. However, in verse 37, Gabriel goes back and continues his discussion of the 1260-year career of the papacy. It is obvious that verse 37 cannot be in chronological continuity with the last part of verse 36!

*‘. . . neither shall he regard the God of his fathers’*

The word ‘regard’ here means ‘to pay heed’ (see Psalm 28:5; 94:7; Job 30:20) That is to say, the king of the north would not pay heed to the God of his fathers.

The King James translators correctly understood the ‘**God** of his fathers’ as a reference to the true God and for this reason they capitalized the word ‘God’. This clearly indicates that the fathers or ancestors of the king of the north originally worshiped the true God. In short, this means that the king of the north fell away or apostatized from the God of his fathers. This indicates that the king of the north represents an **apostate** Christian system that went astray from the truth. Paul in 2 Thessalonians 2 predicted that after his death there would be a ‘falling away’ (the Greek word is *apostasía*. See also Acts 20:28-31).

Who are the ‘fathers’ whom the king of the north disregarded? In the Old Testament, the fathers of Israel are the nation’s founders—Abraham, Isaac, Jacob and the 12 sons of Jacob to whom God made the promises (Exodus 3:13, 15, 16; 1 Chronicles 29:18; Luke 1:55; John 8:39 Acts 3:13; 7:32). However, as

we have seen, Daniel 11:37 is describing events well into the Christian dispensation. The question then is who were the founding fathers of the Christian church? The answer is clear: the twelve apostles. Paul stated that the church was built upon the ‘foundations’ of the apostles and the prophets (Ephesians 2:20) and John saw that the **foundations** of the New Jerusalem contained the names of the twelve apostles (Revelation 21:14). Ellen White wrote regarding the identity of the ‘fathers’:

*“As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stand as representatives of the gospel church.” Ellen G. White, The Acts of the Apostles, p. 19*

The picture is clear: The king of the north would go astray from the teachings and practices of the apostles. Ellen White makes the following impressive comparison between the apostasy of the Jewish church and the falling away of the Papal church:

*“The Pharisees had declared themselves the **children of Abraham**. Jesus told them that this claim could be established only by doing the **works of Abraham**. The true children of Abraham would **live as he did**, a life of obedience to God. They would not try to kill One who was speaking the truth that was given Him from God. In plotting against Christ, the rabbis were **not doing the works of Abraham**. A mere **lineal descent** from Abraham was of no value. Without a **spiritual connection** with him, which would be manifested in possessing the **same spirit**, and doing the **same works**, they were not his children.*

*This principle bears with equal weight upon a question that has long agitated the Christian world—the question of **apostolic succession**. Descent from Abraham*

*was proved, not by name and lineage, but by likeness of character. Therefore, the apostolic succession rests not upon the transmission of **ecclesiastical authority**, but upon **spiritual relationship**. A life actuated by the apostles' spirit, the **belief and teaching of the truth** they taught, this is the true evidence of apostolic succession. This is what constitutes men the successors of the first teachers of the gospel." Ellen G. White, The Desire of Ages, pp. 466-467*

Adam Clarke wrote:

*"That God who sent the evangelists and apostles to preach the **pure doctrine**. These **true fathers** of the Christian church, and their God, this church has not regarded, but put councils, and traditions, and apocryphal writings in their place." (Adam Clarke's Commentary, Electronic Database. Copyright © 1996, 2003, 2005, 2006 by Biblesoft, Inc.)*

If the apostles resurrected today, they would die of a heart attack! They would be unable to recognize the church they founded. The Roman Catholic Church claims to have the successors of the apostles and yet they killed the saints of the Most High during the dark ages as the Jewish establishment killed Jesus (as we shall see in verse 38, Roman Catholicism allied itself with the state—the god of forces—a god that the apostles never knew!). Furthermore, the teachings of Roman Catholicism are diametrically opposed to the teachings of the apostles!

*'... nor the desire of women...'*

The entire system described as the king of the north would disregard the desire of women (cf. Isaiah 53:2; Haggai 2:7). What does this enigmatic expression mean? How did the king of the north refuse to pay attention to the desire of women? There are strong reasons to see in this a reference to the practice of



celibacy in Roman Catholicism. Even though Peter (Matthew 8:14-15), Paul (probably), the deacons (1 Timothy 3:12), the elders (Titus 1:5-6), and the bishops (1 Timothy 3:2, 4) of the early church were all married, Roman Catholicism since the time of Gregory VII has forbidden marriage to the clergy. We remember the warning of the apostle Paul:

*'Now the Spirit speaketh expressly, that in the latter times some shall **depart from the faith**, giving heed to seducing spirits, and doctrines of devils . . . **Forbidding to marry** . . .'* 1 Timothy 4:1.

The Bible commentator Adam Clarke wrote:

*"Both the Greek and Latin church, in their antichristian enactments, have discouraged, and in several cases proscribed, marriage, under the pretense of greater chastity, to the discredit of God's ordinance, and Christianity itself." (Adam Clarke's Commentary, Electronic Database. Copyright © 1996, 2003, 2005, 2006 by Biblesoft, Inc.)*

In unequivocal words, Canon 10 of the Council of Trent states:

*'Whoever shall affirm that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy, than to be married, let him be accursed.'*

*' . . . nor regard any god: for he shall **magnify himself** above all. . .'*

Once again we encounter the blasphemous boasts of the little horns of Daniel 7 and 8, of the beast of Revelation 13:1-10 and of the man of sin in 2 Thessalonians 2. In a previous study, we have provided irrefutable historical

evidence (see, 'Stephen P. Bohr's 'Notes on Daniel') to substantiate the fact that the Roman Catholic system fits this description as a glove fits the hand!

## **Comments on Verse 38**

*'... but in his estate shall he honor the God of forces. . .'*

Although the King James translators capitalized the word God, the context makes it obvious that the king of the north was not really honoring the true God! We can legitimately translate the phrase 'in his estate' as 'instead of' or 'in place of' as most modern versions do. In other words, instead of honoring the God of his fathers, the king of the north would honor the god of forces. Who is this god of forces?

The word 'forces' is the translation of the plural Hebrew word *mauzim*. The Old Testament uses the word to describe the LORD as the fortress, shelter or refuge of his people (see, Psalm 27:1; 31:2, 4; 43:2; 37:39; 89:13 [and its context of verses 9-12]; Jeremiah 16:19; Nahum 1:7). Daniel 11 uses the word elsewhere to describe a military fortress or stronghold (verses 7, 10, 19, 31). In still other passages of the Old Testament, the word denotes a fortified city (Isaiah 17:9; 23:11). The word also describes human protection, such as in Isaiah 30:2, 3 where the translation of the word is 'strengthen.' The picture is that of a political and military power that would help the king of the north.

*'... and a god whom his fathers knew not. . .'*

In the light of the previous discussion, it seems like the King James Version translation, 'god of forces' is a good one. What the text describes here is the union of the king of the north with military forces—a union of church and state!

How different was the attitude of the apostles! The apostolic fathers did not use the military strength of the state to accomplish their mission. They employed the sword of the Spirit (Ephesians 6:17). Jesus Himself gave them their marching orders (Acts 1:6-8). John 18:36-37 tells us that Jesus told Pilate that if His kingdom were of this world, His disciples would fight to free Him. When Peter drew the sword to defend Jesus, He commanded him put it away (Matthew 26:51-52). In contrast, the apostate papal church appealed to the arm of the state to punish dissenters and to compel unbelievers to become Christians. This 'god' was unknown to the fathers!

*'... shall he honor with gold, and silver, and with precious stones and pleasant things.*

Babylon possess gold, silver, precious stones and pleasant things (Revelation 17:4). Daniel describes here a mutual relationship between church and state (the harlot and the kings: Revelation 17:2) that mutually enriches both until the kings hate the harlot and make her desolate and naked and eat her flesh and burn her with fire (Revelation 17:15-17). Revelation 18:12-13 even gives an expanded list of the pleasant things with which the harlot and the merchants of the earth did business.

The king of the north would command great riches. He would be in control of the world economy in such a way that he could use it to forbid buying and selling to those who do not buy into his agenda.





## THE PAPACY'S FUTURE CAREER

By Pastor Stephen Bohr

### Comments on Verse 39

*“Thus he shall act against the strongest fortresses with a foreign god [the foreign God has already been identified as the ‘god of forces’], which he shall acknowledge, and advance its glory; and he shall cause them to rule over many, and divide the land for gain.”*

The ESV provides an even clearer translation of verse 39:

*“He shall deal with the strongest fortresses with the help of a foreign god. Those who acknowledge him he shall load with honor. He shall make them rulers over many and shall divide the land for a price.”*

The Old Testament word ‘divide’ refers to the distribution of land. In the conquest of Canaan, Joshua distributed land but he did not do it for gain (Joshua 13:7; 18:10; Joshua 14:5; Numbers 26:55; see also 2 Samuel 19:29; Ezekiel 47:21). The papacy, multiple times during its period of dominion offered territory to the kings of Europe in exchange for favors.

I will provide one example among many. In the fourteenth century, there were constant disputes between Spain and Portugal over who would own the routes of travel and trade in the Atlantic Islands and the West African territory. Pope Eugenius wrote a Bull authorizing the Portuguese to enter the Canaries. However, this was just one of more than one hundred Bulls that dealt with the distribution of territory. Regarding these disputes, James Muldoon wrote:

*“Each kingdom made claims to the Atlantic Islands and wished to have a monopoly of access to the islands and to the West African mainland. The papacy entered the fray on the grounds that such conflicts had serious moral consequences for the Christians and also for those who inhabited these lands. The papal solution was to apportion the newly discovered island between the two claimants granting to each a monopoly of trade in an assigned region in return for defending and expanding Christendom.” James Muldoon, Editor, Bridging the Medieval-Modern Divide: Medieval Themes in the World of the Reformation, (2013) “Rights, Property, and the Creation of International Law” p. 192*

## **Review of an Important Principle**

Before we begin our study of verses 40-45, we need to remember an important principle that we considered at the beginning of this study of Daniel 11. In the Old Testament, geographical locations such as Babylon, Egypt, and Israel are literal. Thus, the king of the north—Babylon—is literal and local, the king of the south—Egypt—is literal and local as are Jerusalem and Israel.

However, after the Jewish theocracy ended, Babylon, Egypt, Israel and Jerusalem are symbolic and global. Babylon is the papacy, Egypt is France and Jerusalem/Israel is the faithful in the Christian Church. This is the reason why

the king of the north (the Seleucids) and south (Egypt) in Daniel 11:5-14 are literal and local while the kings of the north and the south are symbolic in Daniel 11:40.

## **Comments on Verse 40A**

In verses 31-39, the king of the north did not face even the smallest hint of opposition. For [1260] 'days' he executed his own will and prospered (verse 33). However, at the beginning of the time of the end, the king of the south pushed at him or attacked him. We first need to determine the date for the beginning of the 'time of the end'.

*'... at the time of the end...'*

The first biblical clue that helps us understand when the 'time of the end' began comes from Daniel 11:40 where we find a very important chronological detail. There we are told that the king of the south would push at the king of the north **at** (not during) the time of the end. Clearly, the time of the end began when the king of the south pushed at the king of the north. Therefore, if we can discover who the king of the south is and when he pushed at the king of the north then we will also be able to determine when the time of the end began.

We find a second clue in Daniel 11:33 where we are told that the king of the north exercised dominion over God's people for '*many* days' (see also Daniel 11:35). As we have previously shown (see pages 14-16), these 'days' are equivalent to 'time, times and half a time' in Daniel 7:25, 'forty-two months' in Revelation 13:5-7 and the 1260 days in Revelation 12:6. Now, if the dominion of the little horn/beast/king of the north was limited to 1260 years, then it must

have lost its dominion at the end of those years. That is to say, the dominion of the king of the north was removed when he was attacked by the king of the south and given the deadly wound in 1798. This would also prove that the time of the end began with the deadly wound when the first stage of dominion of the king of the north/little horn/ beast ended.

Daniel 12:4 provides still another clue that helps us determine when the time of the end began (see also Daniel 8:17 and carefully study Stephen P. Bohr's Notes on Revelation 10, "*Your Redemption Draweth Nigh*"). In Daniel 12:4, Gabriel told Daniel to 'shut up the words and seal the book until the time of the end.' Gabriel also told Daniel that the removal of the seal at the time of the end would increase the knowledge of the contents of the little book.

Revelation 10 describes the specific moment when the Angel removed the seal from the little book. In verse 2, we first see an angel with an open book in his hand. A more literal translation of the verb would be, 'the book, the one having been opened.' Next, the Angel proclaimed a powerful global message from the contents of the book. Finally, the Angel told John to eat the book and it was sweet in his mouth but bitter in his stomach. The time of the end, therefore, must have begun when the knowledge of the 'little book' (Daniel 8-12) was greatly increased, an increase which led to a bittersweet experience.

Another line of evidence is that Ellen White explicitly states that the 'time of the end' began in 1798:

*"The message of salvation has been preached in all ages; but this message [the first angel's message] is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come.*



The prophecies present a **succession of events** leading down to the opening of the judgment. This is especially true of the book of Daniel. However, that **part** of his prophecy that related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not until we reach this time, could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. However, at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' Daniel 12:4.

'The apostle Paul warned the church not to look for the coming of Christ in his day. 'That day shall not come,' he says, 'except there comes a falling away first, and that man of sin be revealed.' 2 Thessalonians 2:3. Not until after the great apostasy, and the long period of the reign of the 'man of sin,' can we look for the advent of our Lord. The 'man of sin,' who is also styled 'the mystery of iniquity,' 'the son of perdition,' and 'that wicked,' represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. **This period ended in 1798.** The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation **down to the year 1798.** It is this side of that time that the message of Christ's second coming is to be proclaimed.

'No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. **But since 1798** the book of Daniel has been **unsealed**, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." Ellen G. White, The Great Controversy, pp. 355, 356

We find the strongest biblical clue for the beginning point of the time of the end in Revelation 11. This last clue will become clear as we continue our study.

*‘...the king of the south...’*

Geographically the king of the south is Egypt because Egypt was south of Israel. Daniel 11:5, 8 makes this identification clear when it tells us that the king of the south took captives into Egypt. It is interesting that the LXX of Daniel 11:40 actually states that at the time of the end the **king of Egypt** would attack the king of the north.

Whereas the north is the realm of counterfeit religion, the south is the opposite; it denotes a denial of the true God and religion. It represents a human government that openly denies the existence of the true God. In this sense, it represents **secular humanism** in all its dimensions—Communism, Socialism, Evolutionism, Materialism, Capitalism, Environmentalism, Spiritualism, Feminism and the Hollywood culture. All of these jettison the need for God in the daily life and make man the sum of all things.

Who is the king of the south who attacked the king of the north at the time of the end? It certainly could not be literal geographic Egypt because God’s true Israel at that time was no longer literal geographic Israel. If Israel is spiritual and worldwide at the time of the end, then Egypt must also represent a spiritual and secularistic worldview.

The question is which system does the word ‘Egypt’ represent? Revelation 11 helps us answer this question, but before we go there, it would be well to determine two things:

- The salient characteristic of ancient biblical **Egypt**.
- The meaning of the phrase 'shall **push** at him'.

There is one characteristic of ancient Egypt that 'jumps out' of the pages in Exodus. Egypt manifested an arrogant and persistent refusal to recognize the existence of the true God. When Moses and Aaron demanded the release of Israel, Pharaoh defiantly thundered:

*"Who is the LORD that I should obey his voice to let Israel go? **I know not the LORD** neither will I let Israel go."* (Exodus 5:2)

Pharaoh's reaction to each of the ten plagues of Egypt reveals his persistent refusal to recognize the existence of Israel's God! Ezekiel 29:3 further portrays this atheistic arrogance when Pharaoh said:

*'My river [**the Nile**] is mine own, and **I have made it** for myself.'*

Concerning the atheistic spirit of ancient Egypt, Ellen White wrote:

*"Of all nations presented in Bible history, Egypt most boldly **denied the existence of the living God** and resisted His commands. No monarch ever ventured upon more open and **highhanded rebellion** against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. **This is atheism**, and the nation represented by Egypt would give voice to a **similar** denial of the claims of the living God and would manifest a like spirit of unbelief and defiance." Ellen G. White, The Great Controversy, p. 269*

Some have questioned whether ancient Egypt was truly an atheistic power. After all, the religion of Egypt consisted of many gods. It is true that Egypt had many gods but biblically speaking, atheism does not mean a denial of the existence of any god (such as man, money, education, fame, power, glamor, etc.) or gods but rather a denial of the existence of the true God. Accordingly, Hezekiah stated that Sennacherib cast the gods of the nations into the fire because 'they were no gods' (Ezekiel 37:19).

When the apostle Paul rebuked the idolatry of the philosophers on Mars Hill, they reviled him because he said that their idols were no gods at all (Acts 17:26; see also 2 Corinthians 8:4-6; Galatians 4:8).

In ancient Rome, when Christians refused to offer incense on Cesar's altar, the crowd would cry out, 'kill the atheists.' In other words, a person who denied the gods of Rome was, in the eyes of the pagan Romans, an atheist. Thus, the salient characteristic of ancient Egypt was its open defiance of the true God.

In short, whereas the north represents counterfeit apostate religion, the south represents atheism/secularism that can trace its ultimate origin to the principles of the French Revolution.

Notably, Daniel 11:40 tells us that while the king of the north and the king of the south were at odds in 1798, later in history they will join forces to persecute God's remnant people who have found refuge in spiritual Jerusalem. Daniel 11:40-45, Revelation 14:20 and Revelation 16:14 describe the gathering of all nations—north and south—against God's holy spiritual Jerusalem.

*'... shall push at him'*

What is the meaning of the expression ‘shall push’? In what sense did the king of the south ‘push’ at the king of the north in 1798? The Hebrew word *nagach* describes the act of thrusting with horns in order to gore a person or kingdom to death (Ezekiel 34:21; 1 Kings 22:11; 2 Chronicles 18:10; Psalm 44:5). In the context of the book of Daniel, the word describes the ram goring the kingdom of Babylon (Daniel 8:4; see also Exodus 21:28-32 where the word appears four times).

It is clear that the king of the south’s ‘pushing’ in Daniel 11 was far more than a friendly shove; the king of the south intended to gore the king of the north to death! Modern versions translate the word *nagach* as ‘will engage him in battle’ (NIV), ‘shall collide with him’ (NASB), ‘shall attack him’ (ESV).

Which nation in history arrogantly and defiantly denied the existence of the true God and arose with the specific intent of goring to death the power that ruled for 1260 years? We find the answer in Revelation 11.

Revelation 11:3 brings to view **two witnesses** (also referred to as two olive trees and two candlesticks) who gave their testimony clothed in **sackcloth** for **1260 days/years**. These two witnesses represent the Old and New Testaments. The Old Testament gives witness to Jesus (John 5:39) as does the New (John 21:24). The oil from the olive trees represents the Holy Spirit who inspired both Testaments (2 Peter 1:21; 2 Timothy 3:16) and the candlesticks symbolize the fact that the two Testaments give spiritual light through the preaching of the church (Psalm 119:105; Matthew 25:1-12). Sackcloth in the Bible represents suffering and mourning (Psalm 30:11).

A careful study of the contents and literary structure of Revelation 12-13 reveals that the 1260 days cover the same time period as the 'time, times and half a time' that the little horn ruled in Daniel 7 and Revelation 12:6, the '42 months' of Revelation 13:5, and the 1260 days of Revelation 12:14. During this period of 1260 years, the Bible was giving testimony to Jesus in suffering, mourning and obscurity.

However, things were about to get a lot worse for these witnesses. Revelation 11:7 tells us that toward the end of their testimony (at the conclusion of the 1260 years) 'the beast that ascends out of the bottomless pit' would make war on them, overcome, and kill them. Their bodies would remain in the street of the **great city** whose name '**spiritually** is Sodom and Egypt, where also our Lord was crucified' (Revelation 11:8).

The death of the two witnesses would lead to great mirth and celebration on the part of those who killed them (Revelation 11:9-10). It bears noting that neither Sodom nor Egypt in this text are literal locations. Sodom did not even exist at this time, because God destroyed it in the days of Abraham. Furthermore, the crucifixion of Jesus did not occur literally in Egypt or Sodom. Thus, the text clearly states that we must understand Sodom and Egypt **spiritually** or **symbolically**. Various Bible versions clearly indicate that we should not take Egypt nor Sodom literally. Here is the rendering of some modern versions: 'figuratively' (NIV), 'mystically' (NASB), 'spiritually' (CEV), 'symbolically' (ESV), 'allegorically' (RSV)

What power in history made open war against the Bible at the end of the 1260 years and arose with the intent of annihilating the papacy (Revelation 13:9-

10)? There is one nation only that fits the specifications of the prophecy—France. Concerning this, Ellen White wrote:

*'This prophecy has received a most exact and striking fulfillment in the **history of France**.'* Ellen White, *The Great Controversy*, p. 269

The French Revolution began in **1789 AD**. From 1793-1797, France, in its National Assembly, adopted a resolution that officially denied the existence of God. The revolutionaries confiscated and burned Bibles and closed churches. The **goddess of reason** was enthroned amidst great **licentiousness** in the Cathedral of Notre Dame. The citizenry was ebullient with the joy that they were finally free from the restraints of the Church and the Bible. The mob gathered up members of both the nobility and the clergy and decapitated them with the guillotine. Wrote Ellen White:

*"France is the **only nation** in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe [keep in mind that the 1917 Bolshevik Revolution had not yet taken place when Ellen White died in 1915]. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as **the single state** which, by the decree of her **Legislative Assembly**, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement." *Blackwood's Magazine*, November, 1870. Ellen G. White, *The Great Controversy*, p. 269.*

Revelation 11:3-6 and Revelation 13:10 refer to the same event and we must study them together. Both refer to the same prophetic period of time (42 months and 1260 days) and both reach their climax in the events that transpired between 1789 and 1798. Revelation 11:3 describes the papacy's war on the Bible for 1260 years that climaxed with the attack of France on God and the Bible from 1789-1797.

Revelation 13:5, 10 likewise describes the papacy's dominion over the saints for 42 months culminating with the war of France against the Roman Catholic system from 1789-1798. During the reign of terror in France, scores of priests perished 'with the sword' and in 1798, the French army took Pope Pius VI captive. Regarding the slaughter of the religious leaders, Ellen White wrote:

*"The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes that their church had so freely inflicted on the gentle heretics." Ellen G. White, The Great Controversy, p. 283*

Furthermore, Revelation 11 describes France not only behaving like Egypt but also behaving like 'Sodom'. Ellen White wrote:

*"France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain." Ellen G. White, The Great Controversy, p. 269*

During the French Revolution, Paris became the center of atheism and crass immorality. One is reminded of the Apostle Paul's description of a godless and



licentious world at the end of history (Romans 1:18-32). Paris changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. They exchanged the truth of God for the lie and worshiped and served the creature rather than the Creator.

Because they did not like to retain God in their knowledge God gave them over to a debased mind, to do those things that are not fitting such as sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness. They were whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.'

At the conclusion of the Revolution in 1798, Napoleon's armies took Pope Pius VI prisoner who died in exile in France in 1799. Napoleon's intention was to destroy the papacy whose principles stood in direct opposition to the principles of the Revolution.

According to Daniel 11:40, the time of the end began when the king of the south **attacked** at the king of the north. This being the case, the time of the end must have begun in 1798 when the French Revolution wounded the papacy!

Daniel 11:33 describes how '[1260] days' (verse 33) the papal king of the north led God's people into **captivity** and killed them with the **sword** but in 1798 the atheistic king of the south led the king of the north into **captivity** and wounded him with the **sword**. In my Notes on Daniel 7, I have provided ample evidence

that the papacy sustained a deadly wound in 1798, a wound that has not yet fully healed in the early twenty first century. Wrote the late Jesuit, Malachi Martin:

*"[For] **fifteen hundred years** and more, Rome had kept as strong a hand as possible in each local community around the wide world . . . . By and large, and admitting some exceptions, that had been the Roman view until **two hundred years of inactivity** had been **imposed** upon the papacy by the **major secular powers of the world**." Quoted in *Christianity Today* (November 21, 1986), p. 26.*

All atheistic Marxist movements of the 20<sup>th</sup> century have derived their inspiration from the French Revolution. The reason is understandable. The Revolution was an uprising of the proletariat against the favored class—the nobility and the clergy. Marxists have referred to religion as the opium of the people because the papal system used it to control the masses during the 1260 years.

For centuries, church and state had joined hands to impose upon European society an oppressive system founded on tradition rather than the Bible. The rulers and priests who lived in opulence controlled the people by warning them of the fearfulness of hell or by offering them the hope of a future reward in heaven. As a result, Europe languished in war, ignorance, disease and poverty. At the end of the 1260 years, the lid of the pressure cooker blew off. Unfortunately, when the revolutionaries overthrew the church-state alliance they also threw out the Bible, that is, they threw out the proverbial baby with the bath water.

It is remarkable to see how the first part of Daniel 11:40 found its fulfillment in history after 1798. First, the United States and Europe established democratic systems that kept papal power in check. Then in 1917 a type of 'French Revolution' took place in Russia (once again it was a war against the ruling class and the clergy). Soon, to the consternation of the papacy and the western world, country after country became communist—China, the Soviet Union, Cuba, Vietnam, Laos, Cambodia and North Korea. Nicaragua followed suit and the destiny of El Salvador was uncertain. Especially disturbing to the Roman Catholic papacy was the fact that communism was overtaking countries which had traditionally been Roman Catholic strongholds. It appeared like in the aftermath of the French Revolution the entire globe would become communist. The king of the south was in the process of **pushing** at the king of the north.

A very interesting article in Life magazine told of an event in the life of Joseph Stalin:

*"In 1935 Josef Stalin, absolute ruler of the Soviet Union, was given some unsolicited advice. Make a propitiatory gesture to the Vatican, he was told. **Pushed** too far, his country's Catholics might become counterrevolutionary. Stalin's great mustache amplified his sneer. 'The Pope. And how many divisions has he?' The answer then was that he has none. The answer now is that he needs none. The structures of Communism are crumbling to the touch." (Stefan Kanfer, Life, "John Paul II's Triumph: How a persistent pope helped foster freedom in Eastern Europe" December 1, 1989).*

Time Magazine for December 4, 1989 describes the Marxist onslaught against the Roman Catholic clergy after the Bolshevik Revolution:

*“Until recently, the battalions of Marxism seemed to have the upper hand over the soldiers of the Cross. In the wake of the Bolshevik Revolution of 1917, Lenin had pledged toleration but delivered terror. ‘Russia turned crimson with the blood of martyrs,’ says Father Gleb Yakunin, Russian orthodoxy’s bravest agitator for religious freedom. In the Bolsheviks’ first five years in power, 28 bishops and 1,200 priests were cut down by the red sickle. Stalin greatly accelerated the terror, and by the end of Khrushchev’s rule, liquidation of the clergy reached an estimated 50,000. After World War II, fierce but generally less bloody persecution spread into the Ukraine and the new Soviet bloc, affecting millions of Roman Catholics and Protestants as well as Orthodox.”*

However, Daniel 11:40 predicted that the Roman Catholic Cross would trounce the Soviet Sickle. Daniel 11:40 affirmed that the king of the south would attack the king of the north in 1798. However, the second half of the verse explains that the king of the north would rise against the king of the south and overwhelm him like a devastating flood.

Revelation 13:3, 12, 14 is parallel to Daniel 11:40. The prophet of Patmos predicted that after the beast received a deadly wound, it would have a miraculous healing and the whole world would eventually wonder after it and worship it (Revelation 13:3).

In the early 1980's, this scenario appeared well-nigh impossible. Well do I remember how my students in our Seventh-day Adventist University in Medellin, Colombia snickered when I told them that the days of communism were numbered! Many objected: ‘Can’t you see how country after country is

going communist?’ Yes, I answered, but the prophecy of Daniel 11 tells us that the papacy will overcome Communism. At the time, I persuaded few!

In the late 1940's, decades before the Berlin Wall went up or came down, Louis F. Were, like a lonely voice crying out in the wilderness, boldly stated:

*“Communism is the one great **barrier** between her [the papacy] and her goal. This **barrier** she regards as a serious **hindrance** to the acquisition of **world control**. This **barrier** she seeks to remove. The Scriptures declare that she will overcome this tremendous **barrier**—‘the land of Egypt shall not escape’. The countries that have adopted ‘godless Communism’ **will not escape** her [the papacy’s] control.” (Louis F. Were, Before Probation Closes, p. 60)*

How could Louis F. Were make such a bold statement when every news source around him said just the opposite? The answer is quite simple. Louis Were allowed the Bible to explain current events rather than having current events explain the Bible! Certainly, Louis Were’s view has been remarkably vindicated post-mortem. For a fuller presentation of the papal strategy to overcome Communism/Socialism, I recommend that you read my two newsletter articles, ‘Thesis, Antithesis and Synthesis’ and ‘Francis the Socialist’. In these articles, I show that the papal strategy to conquer Socialism is to adopt its agenda.

## **Comments on Verse 40B**

In the following map, we can see the geographical trajectory of the king of the north’s conquests. The king begins his campaign in Babylon in the North Country. As a devastating flood he moves west through Syria, Lebanon, Tyre and Sidon (the countries) and then takes a southward turn into Israel (the

Glorious Land). Next, he goes for Ammon, Edom and Moab east and south of Israel, and continues his southward movement into Egypt, Ethiopia and Libya.

The picture is one of an absolute and devastating conquest of the known world at that time from the River Euphrates to the Nile Delta! (Genesis 15:18). However, there is one dissenting voice and it is coming from the north and the east where God's faithful remnant has taken refuge in Jerusalem. Upon receiving disturbing news, the king moves north with the intention of extinguishing the last dissenting voice. He pitches the tents of his palace in a strategic place outside the Mount of the Congregation. However, at the height of his success, he comes to his end with none to help. The kings, the harlot's daughters, the merchants of the earth and the multitudes turn against him.

Noteworthy is the fact that Daniel 11 describes the conquests of the king of the north symbolically as the flooding river of Babylon (Daniel 11:40-41) and in Revelation 17 the harlot, who is identified as Babylon (Revelation 17:5), is described as sitting upon the many waters of the river Euphrates (Revelation 17:1, 15; 16:12). As we shall see, the drying up of the Euphrates (Revelation 16:12) is parallel to the king of the north coming to his end with none to help him (Daniel 11:45). There can be no doubt that Daniel 11:40-45 and Revelation 17 are describing the identical end-time power!

*'And the king of the north shall come against him **[the king of the south]** like a whirlwind, with chariots, and with horsemen, and with many ships'*

These words in Daniel 11:40 describe the healing of the deadly wound that the papacy sustained in 1798. Verses 41-45 then describe a flooding that not only fells the king of the south but also inundates the entire world in his train.

The Old Testament frequently translates the word 'whirlwind' as 'storm' or 'tempest' (Isaiah 28:2; Psalm 58:9; Nahum 1:3; Psalm 50:3). The word is a metaphor for conquering armies. Various Bible translations help us understand the invasion of the king of the north. The NIV reads, '*the king of the North will storm out against him*'. The ESV renders it, '*the king of the north shall rush upon him like a whirlwind*'.

Writing about the period that follows the healing of the deadly wound, Ellen White described it as a **devastating storm**:

*"God has revealed what is to take place in the last days that His people may be prepared to stand against the **tempest** of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming **storm**, comforting themselves that the Lord will shelter His faithful ones in the day of trouble." (Ellen G. White, The Faith I Live By, p. 325)*

*"Angels are now restraining the **winds** of strife, that they may not blow until the world shall be warned of its coming doom; but a **storm** is gathering, ready to burst upon the earth; and when God shall bid His angels loose the **winds**, there will be such a scene of strife as no pen can picture." Ellen G. White, Education, pp. 179-180*

*"As the **storm** approaches a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth,*

*employ their powers to deceive and mislead souls. They become the bitterest enemies of their former brethren.” Ellen G. White, The Great Controversy, p.608*

*“Prophecies are being fulfilled, and **stormy times** are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four **winds**, that they shall not blow, until the specified work of warning is given to the world; but the **storm** is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night.” Ellen G. White, An Appeal to our Ministers and Conference Committees, 1892, p. 38*

**Chariots and horses** portray **military** power (1 Kings 1:5; 20:1; 1 Samuel 13:5; Exodus 14:9; Joshua 24:6; Isaiah 43:17; Ezekiel 26:7; Revelation 9:9) and **ships** are symbolic of **economic** power (1 Kings 10:22; Psalm 107:23; Proverbs 31:14; Ezekiel 27:25, 29; Revelation 18:17-19). The picture is clear: The king of the north would overcome the king of the south by great **military** and **economic** power! Some might argue that today nations do not use chariots and horses for war neither do they use ships for much of the commercial activity. Today planes, drones and missiles are the implements of war. However, we must remember that God speaks in the language that the prophet used in his time.

*‘...and he shall enter into the **countries**, and shall **overflow** and pass over...’*

The Hebrew word ‘countries’ is common in the Old Testament and could be translated ‘nations’ (see for example Genesis 10:20; Genesis 41:57; Ezekiel 6:8; 34:13; Daniel 9:7). The westerly movement of the king of the north indicates



that the countries referred to are Syria, Lebanon, Tyre and Sidon, west of Babylon, and north of Israel.

The Old Testament uses the word ‘overflow’ to depict a flooding river. In this case, the word is a metaphor that compares the conquests of the king of the north with a flooding river. No doubt, the river is the great River Euphrates. Following are some examples of the metaphorical use of flooding, persecuting waters.

In Psalm 69:2, 15 David exclaimed to God:

*“I sink in deep mire, where there is no standing: I am come into deep waters, where the floods **overflow** me. Let not the water flood **overflow** me, neither let the deep swallow me up and let not the pit shut her mouth upon me.”*

**King Senaquerib** invaded the glorious land in the year 701 BC and Isaiah compared the advance of his armies with an all-encompassing flood:

*“Now therefore, behold, the Lord bringeth up upon them the **waters of the river**, strong and many, even **the king of Assyria, and all his glory**: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall **overflow** and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.”* (Isaiah 8:7-8. For further examples, refer to Daniel 11:10, 22, 26; 9:26; Nahum 1:8 and Isaiah 43:2; Isaiah 17:12, 13).

The prophet Jeremiah described Babylon coming from the north as an overwhelming flood, conquering all that was in its path:

*“Thus says the Lord: ‘Behold, waters rise **out of the north**, and shall be an **overflowing flood**; they shall **overflow** the land and all that is in it, the city and those who dwell within; then the men shall cry, and all the inhabitants of the land shall wail.”*

This is the same overflowing river described in Revelation 12:13-15 and 17:1-5. Notably, the harlot of Revelation 17 sits on many waters and her name is ‘Babylon’. Babylon’s river was the Euphrates so the waters the harlot sits on must be the symbolic Euphrates—multitudes, nations, tongues and peoples.

Following is a summary interpretation of verse 40 in the light of what we have studied so far:

*“At the **time of the end** (1798 AD), the **king of the south** (France: Atheistic communism) will **push** (give a deadly wound) **at the king of the north** (the papacy) but the king of the north (the papacy) will **recover from the attack** (the deadly wound will be healed). By means of **horses**, **chariots** and many **ships** (great military and economic power) the king of the north (the papacy) **will defeat** the king of the south (atheistic communism). The victory of the king of the north (the papacy) will be comparable to the devastation caused by the **great river Euphrates** at flood stage.”*

The following bullet points illustrate the total career of the king of the north and his helpers:

- Revelation 12:13-15, Revelation 13:1-9: The persecuting waters of the symbolic **River Euphrates** flowed against God’s people for **1260 years**.

- Revelation 12:16; 13:3, 10: The persecuting **waters dried up** by the earth (the territory of the United States) and the French Revolution (1620, 1798 AD).
- Revelation 12:17; 16:13-15; 17:1, 2, 15: The persecuting waters will **flow once again** when the lamb-horned beast from the earth gives the sword back to the beast and heals its wound.
- Revelation 16:12; 17:16, 17: The persecuting **waters will dry up** on Babylon for the final time when Jesus overcomes it and takes over the kingdoms of the world.

Two critical questions confront us at this point:

- ✓ Did the Roman Catholic papacy overcome atheistic communism through great **military** and **economic** power?
- ✓ Is the papacy in the process of recovering its awesome global power?

Someone might object that the papacy has not fired a single missile at atheistic communism. How can anyone say with a straight face that the papacy overcame atheistic communism with great military and economic strength?

The answer is quite simple. The papacy does not need its own military or economic strength. The papacy's history has been one of piggybacking on the nations that do have military and economic strength. The papacy then uses **their** resources (forces) to accomplish its purposes. Has the papacy done this in recent years? The answer is a resounding yes!

Before the fall of the iron curtain in 1989, the late Malachi Martin boldly predicted in his book The Keys of this Blood, that the papacy would eventually

conquer its two global competitors, Marxism and Western Capitalism. Shortly after the publication of Martin's book, the iron curtain came tumbling down (in 1989). Though this was a remarkable event in itself, even more remarkable was the manner in which the Iron Curtain came down.

The cover of Time Magazine for February 24, 1992 bears the title: 'Holy Alliance.' Portrayed on the cover are Ronald Reagan and Pope John Paul II. The subtitle tells it all: "How Reagan and the Pope conspired to assist Poland's Solidarity movement and hasten the demise of Communism". This fascinating cover article written by Carl Bernstein in 1992 explains how the Vatican and the United States—two philosophical enemies to be sure—joined forces to precipitate the fall of the Iron Curtain. The United States took advantage of the vast intelligence network provided by the Vatican while the United States in turn contributed its vast technological, **economic** and **military** resources. Bernstein wrote:

*"At their first meeting, Reagan and John Paul II discussed something else they had in common: both had survived assassination attempts only six weeks apart in 1981, and both believed God had saved them for a special mission. . . According to National Security Adviser Clark, the Pope and Reagan referred to the 'miraculous' fact that they had survived. Clark said the men shared 'a unity of spiritual view and a unity of vision on the Soviet empire: that right or correctness would ultimately prevail in the divine plan.'"*

Bernstein painstakingly documented and amplified the details of this holy alliance in the book His Holiness that he co-authored with Marco Politi. This book is required reading for anyone who wishes to truly understand the deep

entanglement of the United States with the Vatican in the overthrow of Soviet Communism.

The secular media has recognized that the United States, particularly during the presidency of Ronald Reagan, used its enormous **economic** resources to build up and modernize its **military**. The country incurred huge deficits in the process and the result was that the Soviet Union could no longer compete. The Soviet Union could no longer expend huge chunks of its national budget on defense and still feed its citizens! When the Iron Curtain fell, all could see that the Soviet Union was virtually bankrupt. It was an economic necessity, not a philosophical change from Marxism to Capitalism that prompted Mikhail Gorbachev to cry out *Perestroika! Glasnost!*

Fred Barnes wrote about the economic and military role of Ronald Reagan's presidency in the demise of Soviet Communism:

*"In 1981, the Communist bloc got another shock. A new American President, Ronald Reagan, began fulfilling his promise to challenge the Soviets, not placate them. Over the next few years, he accelerated the **military buildup** and announced the Strategic Defense Initiative (SDI), a space-based system for protecting against a missile attack. He backed anti-Communist rebels in Nicaragua, Angola, Cambodia, and Afghanistan. And with **American troops**, he liberated the island of Grenada from Communist thugs.*

*"The Soviets' confidence was shaken. . . . The Western Europeans also pressured the Soviets. NATO forged ahead with **military modernization**. German voters spurned Soviet 'peace overtures' and elected a government that voted to deploy new intermediate-range missiles. . . **Military pressure** from America and its*

*Western allies had caused the Soviets to flinch” (Fred Barnes, “Communism’s Incredible Collapse” The Reader’s Digest, March, 1990, p. 105)*

*“In the 1980s, communist **economies**, always inefficient, went belly up. Before, they had lacked consumer and luxury goods. Now perennial shortages of staples worsened as well. When Soviet miners went on strike in 1989, their demands included soap, toilet paper, and sugar” (Fred Barnes, Reader’s Digest, March, 1990, p. 105)*

An article in U. S. News and World Report agreed:

*“As the **economy [of the Soviet Union] deteriorates** and shortages grow, public disillusionment with Communism and with Gorbachev himself is rising, and hostile republics, nationalities and interests groups are competing more fiercely for political power and for shares in the **shrinking economy**. Corruption and crime are rampant; miners and railway workers threaten to cut off fuel supplies during the bitter winter; Azerbaijanis cut the rail line to an Armenian enclave in their midst; farmers hoard food, leaving city shelves bare” (U.S. News and World Report, “Collapse of Communism, is the Soviet Union Next?”, January 15, 1990)*

The turmoil in Eastern Europe finally led Gorbachev to seek a personal audience with Pope John Paul. Significantly, it was not Pope John Paul II who was visiting Gorbachev but rather the leader of the Soviet bloc who was traveling to visit the Pope. An article in Time Magazine (December 4, 1989) described the expectation awakened by this historic event:

*“Of all the events that have shaken the Soviet bloc in 1989, none is more fraught with history—or more implausible—than the polite encounter to take place this week in Vatican City. There, in the spacious ceremonial library of the 16<sup>th</sup> century*

*Apostolic Palace, the czar of world atheism, Mikhail Gorbachev, will visit the Vicar of Christ, Pope John Paul II.*

*“The moment will be electric, not only because John Paul **helped inflame** the fervor for freedom in his Polish homeland that **swept** like **brush fire** across Eastern Europe. Beyond that, the meeting of the two men symbolizes the end of the 20<sup>th</sup> century’s most dramatic spiritual war, a conflict in which the seemingly irresistible force of Communism battered against the immovable object of Christianity.”*

Time Magazine for December 11, 1989 used a significant historical analogy to describe this historic encounter between Gorbachev and John Paul II:

*“When the Holy Roman Emperor Henry IV decided to seek pardon of Pope Gregory VII in 1077, he stood barefoot for three days in the snow outside the papal quarters in Canossa, Italy. Gorbachev’s concordat with the church was no less significant in its way.”*

That this secular magazine should compare John Paul II with Gregory VII and Mikhail Gorbachev with Henry IV is amazing. What the author is saying is that John Paul II humbled Gorbachev in 1989 much as his predecessor had done at Canossa with Henry IV in 1077!

An article in Newsweek (December 25, 1989) described the timeline of events that led to the fall of Communism. Significantly, the title of the article was ‘Days of the **Whirlwind**.’ The word ‘whirlwind’ is the very one that appears in the King James translation of Daniel 11:41 where we find a description of the king of the north’s counterattack on the king of the south.

## Comments on Verse 41

*‘...he shall enter [‘invade’, NIV] also into the Glorious Land. .’*

Literally speaking the ‘Glorious Land’ (same expression as in verse 16) represents the geographical territory of Israel. The identical word is translated ‘Pleasant Land’ in Daniel 8:9, ‘Goodly Heritage’ in Jeremiah 3:19 and the ‘Glory of all Lands’ in Ezekiel 20:6, 15.

What does the Glorious Land represent in the end time? In John 4:20-24 Jesus told the Samaritan woman that after Pentecost there would be no more literal and local holy lands or holy mountains. Therefore, we must ask what the ‘glorious land’ represents. However, before we are able to answer this question, we must first determine why God chose literal Israel and why He planted them in the literal ‘Glorious Land.’ Here are the main points:

- ✓ Israel spent 430 years captive in Egypt.
- ✓ At the end of that period, God delivered them from bondage and took them to the Glorious Land.
- ✓ In the glorious land, they had the freedom to worship the true God according to the dictates of their conscience.
- ✓ The land of Canaan flowed with ‘milk and honey which is the glory of all lands’ (Ezekiel 20:6, 15), a euphemism for unparalleled abundance and prosperity. God gave Israel every possible material advantage to become the greatest nation on earth.
- ✓ Israel was to guard the law and preserve the worship of the true God.
- ✓ The land of Israel was at the very hub of three continents (Europe, Asia and Africa). God had a providential purpose in placing Israel in this



strategic location. As people from all three continents came through Israel, God's people would have the excellent opportunity of giving witness to the true God. This purpose is clearly enunciated in Isaiah 49:6:

*"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."*

- ✓ God warned Israel that if they should prove **unfaithful to Him**, they would lose their prosperity and ultimately the land itself. So to speak, national apostasy would lead to national ruin. In effect, this is precisely what happened.

Ellen White described God's providential purpose for electing Israel:

***"God's law must be exalted**, His authority maintained; and to the house of Israel was given this great and noble work. God separated them from the world, that He might commit to them a sacred trust. He made them the **depositaries of His law**, and He purposed through them to preserve among men the knowledge of Himself. Thus, the **light of heaven was to shine out** to a world enshrouded in darkness, and a voice was to be heard appealing to **all peoples to turn from idolatry to serve the living God**.*

*"With great power, and with a mighty hand," God brought His chosen people out of the land of Egypt. Exodus 32:11. 'He sent Moses His servant; and Aaron whom He had chosen. They showed His signs among them, and wonders in the land of Ham.' 'He rebuked the Red Sea also, and it was dried up: so He led them through the depths.' Psalms 105:26, 27; 106:9. He rescued them from their servile state*

that He might **bring them to a good land**, a land which in His **providence He had prepared** for them **as a refuge** from their enemies. He would bring them to Himself and encircle them in His everlasting arms; and in return for His goodness and mercy, they were to exalt His name and make it glorious in the earth.

*"The Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the **waste howling wilderness**; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him.' Deuteronomy 32:9-12. Thus, He brought the Israelites unto Himself, that they might dwell as under the **shadow of the Most High**. Miraculously preserved from the perils of the wilderness wandering, they were finally established in the **Land** of Promise as a **favored** nation." Ellen G. White, Prophets and Kings, pp. 16-17*

It is impossible to miss the striking similarities between the providential establishment of ancient Israel in the Glorious Land and God's plan for the Protestant pilgrims who fled to the United States from papal persecutions in Europe. Notice the similarities:

- ✓ God's people were in **bondage** to the Roman Catholic papacy for 1260 years.
- ✓ Toward the end of this period, God's people fled from Europe to the **earth** (the territory of what would become the United States) which helped them (Revelation 12:16). In this new land, they sought freedom to worship God according to the dictates of their own conscience.

- ✓ This land was truly a good land with almost unlimited material resources conducive to the proclamation of the gospel to the world.
- ✓ God proposed that in this land the law of God should be exalted and true worship preserved among its citizens. This task was particularly committed to Seventh-day Adventists.
- ✓ The land was in a strategic location where technology, travel and industry would make it possible for missionaries to witness about the true Creator God and His worship to the inhabitants of every nation, kindred, tongue and people.
- ✓ However, if this nation should prove unworthy of God's trust, national apostasy would lead to national ruin.

"The **greatest and most favored** nation upon the earth is the United States. A **gracious Providence** has shielded this country, and poured upon her the **choicest of Heaven's blessings**. Here the persecuted and oppressed have found **refuge**. Here the Christian faith in its purity has been taught. This people have been the recipients of **great light** and **unrivalled mercies**. However, these gifts have been repaid by **ingratitude and forgetfulness** of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of heaven against our land; but the crime which shall fill up the measure of her iniquity is that of **making void the law of God**." *Ellen G. White, The Signs of the Times, July 4, 1899*

In a remarkable article in The Signs of the Times 'Build the Old Waste Places', June 12, 1893, Ellen White quoted Jeremiah 3:18-19 which in its original

context applies to the land that God originally gave to literal Israel. Then, in the same breath, she goes on to speak of the prophetic destiny of the United States:

*“When **the land** that the Lord provided as an **asylum** for his people that they might **worship** him according to the dictates of their own consciences, **the land** over which for long years the **shield of Omnipotence** has been spread, **the land** which God has favored by making it the **depository of the pure religion of Christ**—when **that land** shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with **God's law**—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the **side of the Papacy**; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth.”*

In a similar vein, Ellen White wrote about the role of the United States in prophecy:

*“The Lord has done more for the United States **than for any other country** upon which the sun shines. Here He provided an **asylum** for His people, where they could **worship** Him according to the dictates of conscience. Here Christianity has progressed in its purity. The life-giving doctrine of the one Mediator between God and man has been **freely** taught. **God designed** that this country should ever remain **free** for all people to worship Him in accordance with the dictates of conscience. **He designed** that its civil institutions, in their expansive productions, should represent the **freedom** of gospel privileges.” Ellen G. White, *Maranatha*, p. 193*

The book of Revelation (in full harmony with Daniel 11:41) portrays the time when the United States will fall into the hands of the Roman Catholic papacy and will do its bidding (Revelation 13:11-18). The beast that rises from the earth—the Glorious Land— (Revelation 12:16) that has two horns as a lamb (representing civil and religious liberty) will end up speaking like a dragon and the beast! This it will do by making void the law of God and imposing the mark of the beast. Then, like with the Jewish nation, national apostasy will end only in national ruin.

The same sin that brought national ruin upon Jerusalem will bring ruin upon the Christian World:

*“The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth.” Ellen G. White, The Great Controversy, p. 22*

The rejection of Christ by the Jewish nation and the rejection of the Law by the Christian world appear to be different sins, but in principle, they are the same. No one can claim to love Christ and reject the Law because the Law is a transcript or written description of Christ’s character:

*“Christ is revealed in the law, which is a transcript of His character.” Ellen G. White, Selected Messages, volume 1, p. 240*

The Jewish nation claimed to love the transcript (the Law) but hated Christ. On the other hand, the Christian world will claim to love Christ but they will hate the transcript.

We must understand that the ‘Glorious Land’ does not represent the United States as a mere civil society but rather as the stronghold of **Protestant principles**. The United States has exported these Protestant principles by missionary activity to the world.

*‘... and many **countries** [not in the original] shall be overthrown. . . .’*

The word ‘*countries*’ was added by the King James Version translators but does not belong to the text. A better translation would be, ‘**many** [*who are in the Glorious Land*] shall be **overthrown** [*caused to fall*].’

The word ‘overthrown’ (*kashal*) is important. It means ‘to waver, to totter, to falter, to stumble, to fall, through weakness of the legs or ankles.’ The King James Version most frequently translates the word as ‘fall’ or ‘stumble.’ Though it can refer to physical stumbling and falling as in persecution or battle (Daniel 11:14, 33, 34; Nahum 2:5; Isaiah 5:27; Jeremiah 46:6; Isaiah 40:30) its more prevalent use seems to denote a **moral stumbling** and fall. Notice the following examples:

✓ **Isaiah 8:15**

Isaiah predicted that when the Messiah came, ‘*many among them [Israel] shall **stumble**, and fall, and be broken, and be snared, and be taken.*’

✓ **Isaiah 28:7**

*‘But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they **stumble** in judgment.’*

✓ **Jeremiah 50:32**

*“And the most proud shall **stumble** and fall and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.”*

✓ **Jeremiah 18:15**

*‘Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to **stumble** in their ways from the ancient paths, to walk in paths, in a way not cast up.’*

✓ **Malachi 2:8**

*‘But ye are departed out of the way; ye have caused many to **stumble** at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.’*

✓ **Proverbs 16:18**

*‘Pride goeth before destruction and a haughty spirit before a **fall**.’*

✓ **Isaiah 28:13**

*‘But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and **fall** backward, and be broken, and snared, and taken.”*

✓ **Hosea 5:5**

*‘And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim **fall** in their iniquity; Judah also shall **fall** with them.’*

✓ **Hosea 14:9**

*‘Who is wise, and he shall understand these things? Prudent and he shall know them? For the ways of the LORD are right, and the just shall walk in them: but the transgressors shall **fall** therein.’*

Daniel 11:41 is saying that when the king of the north enters the Glorious Land (the realm of the church—Protestant and particularly Seventh-day Adventist), many members will stumble and fall. This is what Seventh-day Adventists have called ‘the shaking.’

Jesus’ Olivet Discourse helps us understand the sequence of events that precede and follow the shaking. First, there are wars and rumors of wars, nation rising against nation and kingdom against kingdom, earthquakes, famines pestilence and tumults. These will be but the beginning of sorrows (Matthew 24:6-8). At this time, the populace will blame Christ’s faithful disciples for these calamities and some of them will suffer death (Matthew 24:9). This persecution will lead many who do not trust in Jesus to turn away from the faith:

*“At that time many will **turn away from the faith** and will betray and hate each other, 11 and many false prophets will appear and deceive many people. 12 Because of the increase of wickedness, the **love of most will grow cold**, 13 but he who **stands firm** to the end will be saved.” (Matthew 24:10-13; NIV)*

Then the United States will set up the Abomination of Desolation (Matthew 24:15; Luke 21, 20; the national Sunday law) followed by the time of trouble mentioned in Matthew 24:21, 22 and Daniel 12:1.



Notice the following corroborating statements from the Spirit of Prophecy about the shaking:

*“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter **to yield** to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, **the gold will be separated from the dross in the church**. True godliness will be clearly distinguished from the appearance and tinsel of it. **Many a star** that we have admired for its brilliancy will then go out in darkness. **Chaff like a cloud will be borne away on the wind**, even from places where we see only floors of rich wheat. All who assume the **ornaments of the sanctuary**, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.” Ellen G. White, Testimonies for the Church, volume 5, p. 81*

*“The Word of God plainly declares that His law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The **professed Protestant world [the glorious land]** will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony.*

*“Here the great crisis is coming upon the world. The Scriptures teach that **popery [the king of the north]** is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time-serving **concessions of the so-called Protestant world**. In this time of peril, we can **stand** only as we have the truth and the power of God. Men can know the truth only by being themselves*

*partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God's Word with humble hearts, He will raise up a standard for us against the lawless element.” Ellen G. White, Selected Messages, volume 2, pp. 367-369*

*“I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. In every religious crisis, some fall under temptation. The **shaking** of God **blows away multitudes** like dry leaves. Prosperity multiplies a mass of professors. Adversity purges them out of the church. As a class, their spirits are not steadfast with God. **They go out from us** because they are not of us; for when tribulation or persecution arises because of the word, many are offended.” Ellen G. White, Testimonies for the Church, volume 4, p. 89*

*“As the **storm** approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, **abandon their position and join the ranks of the opposition**. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the **easy, popular side**. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the bitterest enemies of their former brethren. When Sabbath keepers are brought before the courts to answer for their faith, these **apostates** are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.” Ellen G. White, The Great Controversy, p. 608*

*“Soon God's people will be tested by fiery trials, and **the great proportion** of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly **take the side of the opposers**. . . Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when **the majority forsake us**, to fight the battles of the Lord when champions are few--this will be our test. At this time, we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. **The nation [the glorious land]** will be on the side of the great rebel leader.” Ellen G. White, Testimonies for the Church, volume 5, pp. 135, 136*

*“The word of God plainly tells us that few will be saved, and that the **greater number** of those, even, who are called will prove themselves unworthy of everlasting life. They will have no part in heaven, but will have their portion with Satan, and experience the second death.” Ellen G. White, Testimonies for the Church, volume 2, pp. 293, 294*

*“The **shaking** of God blows away multitudes like dry leaves.” Ellen G. White, Testimonies for the Church, volume 4, p. 89*

*“Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. <sup>19</sup> They went out from us, but they **were not of us**; for if they had been of us, they would have **continued with us**; but they went out that they might be made manifest, that **none of them were of us**.” 1 John 2:18, 19*

*‘...but these shall **escape [malat]** out of his **[the king of the north’s]** hand...’*

The NIV translates verse 41 as follows:

*“He will also **invade** the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be **delivered** from his hand.”*

The word ‘escape’ is of particular importance here. The Hebrew word *malat* means ‘to be smooth, to escape, to deliver, to release, to rescue, and to preserve.’ The King James Version generally translates it as ‘escape’ or ‘deliver.’ In most cases, the word expresses the idea of escaping from some imminent danger. It appears frequently in the sense of physical flight in order to save one’s life. Let us examine a few examples where the word appears.

When the angels took **Lot out of Sodom**, they told him:

*‘**Escape [malat]** for thy life; look not behind thee, neither stay thou in all the plain; **escape [malat]** to the mountain, lest thou be consumed.’ (Genesis 19:17).*

Not only did God instruct Lot to flee. God told him to flee to a particular place, the **mountain** (verses 17, 19).

When **David** was fleeing from the wrath of Saul, he said to himself:

*‘I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily **escape [malat]** into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I **escape [malat] out of his hand**.’ (1 Samuel 27:1).*

God promised to deliver Ebed-Melech the Ethiopian when Nebuchadnezzar destroyed Jerusalem:

*'But I will **deliver** [**malat**] thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely **deliver** [**malat**] thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.'* (Jeremiah 39:18)

Before the fall of Babylon, God warned His people:

*'**Flee** out of the midst of Babylon, and **deliver** every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompense . . . My people, **go ye out** of the midst of her, and **deliver** ye every man his soul from the fierce anger of the LORD.'* (Jeremiah 51:6, 45)

**Psalm 124** describes how Israel escaped because the Lord was on their side:

*"If it had not been the Lord who was on our side," let Israel now say — <sup>2</sup> "If it had not been the Lord who was on our side, when men rose up against us, <sup>3</sup> Then they would have **swallowed us alive**, when their wrath was kindled against us; <sup>4</sup> then the **waters** would have **overwhelmed** us, the **stream** would have gone over our soul; <sup>5</sup> then the **swollen waters** would have gone over our soul." <sup>6</sup> Blessed be the Lord, who has not given us as prey to their teeth. <sup>7</sup> Our soul has **escaped** [**malat**] as a bird from the snare of the fowlers; the snare is broken, and we have **escaped** [**malat**]. <sup>8</sup> Our help is in the name of the Lord, who made heaven and earth."*

In **Isaiah 31:5** the words 'defend,' 'deliver,' and 'preserve' are all used synonymously:

*'As birds flying, so will the LORD of hosts **defend** Jerusalem; defending also he will **deliver** it; and passing over he will **preserve** [**malat**] it.'* (Isaiah 31:5).

Here are two texts from the psalmist:

*“They cried to You, and were **delivered** [malat]; they trusted in You, and were not ashamed.” (Psalm 22:5)*

*“Blessed is he who considers the poor; the Lord will **deliver** [malat] him in time of trouble.” (Psalm 41:1)*

We conclude our observations on the word *malat* by quoting two particularly important verses because they relate directly to the last days (for more on the relationship between Joel 2:32, Revelation 14 and Daniel 11, see the end of these study notes):

*‘And it shall come to pass, that whosoever shall call on the name of the LORD shall be **delivered** [malat]: for in mount **Zion** and in **Jerusalem** shall be **deliverance** [palat], as the LORD hath said, and in the **remnant** whom the LORD shall call [Revelation 17:17 tells us that those who are with Jesus in the final conflict are called].’ (Joel 2:32).*

*‘And at that time [when the king of the north goes out with the intention of slaying the remnant] shall **Michael stand up** [probation closes and Jesus begins to reign over His kingdom], the great prince which standeth for the children of thy people [Michael will defend spiritual Israel]: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time [at end of the time of trouble] thy people shall be **delivered** [malat], every one that shall be found written in the book [their name was retained during the investigative judgment].’ (Daniel 12:1).*

We find the New Testament perspective of the word ‘escape,’ in **Luke 21:34-36** and **1 Thessalonians 5:1-3**:

*"But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life and that Day come on you unexpectedly. <sup>35</sup> For it will come as a snare on all those who dwell on the face of the whole earth. <sup>36</sup> Watch therefore, and pray always that you may be counted worthy to **escape** all these things that will come to pass and to stand before the Son of Man."*

*"But concerning the times and the seasons, brethren, you have no need that I should write to you. <sup>2</sup> For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. <sup>3</sup> For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they **shall not escape**."*

We must not only take into account the word ‘escape’ but also the expression ‘out of his hand’ that stands in contrast to ‘into his hand’. The expression ‘into his hand’ means that a king or kingdom conquers another (Genesis 14:20; 32:16; Daniel 1:2). On the other hand, ‘out of his hand’ means the opposite (Genesis 37:21; 2 Chronicles 28:5; Joshua 24:10; 1 Samuel 27:1; 2 Kings 18:29; Jeremiah 34:3; **Daniel 8:4, 7**). Thus, the expression ‘escape or delivered out of his hand’ means that Edom, Moab and Ammon will escape or be delivered from the king of the north when he invades these lands. Why? Simply because those who escape from these nations as Joel 2:32 tells us, flee to **Jerusalem for refuge**.

We shall have much more to say about the Hebrew word *malat* in our comments on verse 45 and Daniel 12:1. However, here is a summary of what we have discussed so far:

Although translated differently in the NKJV, the Hebrew words ‘escape’ in Daniel 11:41 and ‘delivered’ in Daniel 12:1 are identical. This seems to indicate that the ones who escaped from the hand of the king of the north in Daniel 11:41 are the very ones who will later be delivered at the end of the time of trouble in Daniel 12:1.

The progression of Daniel 11:40-45 seems to indicate that the ones who ‘escape’ from the hand of the king of the north actually flee from Edom, Moab and Ammon to seek refuge in Jerusalem or Mount Zion. When the king of the north sets up the tents of his palace between the seas and the glorious holy mountain, God’s remnant is safe inside Jerusalem.

Joel 2:32 underscores this by stating that when the heathen come against Jerusalem (Joel 3) **deliverance** is found in Mount Zion and in Jerusalem. Furthermore, it is clear that the Hebrew words *malat* and *palat* are synonymous in Joel 2:32, a point that will become all the more important as we continue our study. Revelation 14:20 makes it clear that the righteous are in Jerusalem while the wicked are outside the city in the winepress intent on delivering a death blow against those who are inside (see also Revelation 19:11-16).

The mention of deliverance of God’s people in the Time of Jacob’s Trouble brings to mind the experience of Jacob in Genesis 32. Upon hearing that his brother was coming against him with a band of 400 armed men, Jacob divided



his company into two groups so that at least one could **escape** (Genesis 32:8) from the wrath of his brother. In his prayer, Jacob pleaded for God to **deliver** (Genesis 32:11) him from Esau's wrath. It is clear here that Esau foreshadows the king of the north while Jacob foreshadows God's remnant people. Furthermore, the Angel with whom Jacob struggled was Michael, the deliverer! Jacob named the place Peniel that means 'face of God' because He had seen God face to face and survived.

*"... Edom, Moab and the prominent people of Ammon ..."*

Edom, Moab and Ammon have one common denominator and it is that they were all next of kin of Abraham, and thus of Israel. Edom was another name for Esau and Moab and Ammon were sons of Lot, Abraham's nephew.

**Deuteronomy 2:8** refers to the residents of Edom as **brethren** of Israel:

*"And when we passed beyond **our brethren**, the descendants of Esau who dwell in Seir, away from the road of the plain, away from Elath and Ezion Geber, we turned and passed by way of the Wilderness of Moab."*

Numbers 20:14-15 once again calls the Edomites **brothers**:

*"Now Moses sent messengers from Kadesh to the king of Edom. Thus says **your brother Israel**: 'You know all the hardship that has befallen us,<sup>15</sup> how our fathers went down to Egypt, and we dwelt in Egypt a long time, and the Egyptians afflicted us and our fathers.'"*

It bears noting that the Old Testament never refers to any other nation near Israel as a 'brother of Israel'.

Esau, the progenitor of the nation of Edom, was a profane fornicator who despised his birthright for a plate of lentils (Hebrews 12:16, 17). However, before we relegate Esau's descendants to the group of the hopeless, we must remember that some of the gentiles who came into the apostolic church, (that James referred to as spiritual Edomites in Acts 15) were of the same stripe. However, God was able to rescue them from their base behavior and they became members of the covenant community (see 1 Corinthians 6:9-11; Ephesians 2:11-13).

When Israel asked for permission to pass through the lands of Edom, Moab and Ammon at the time of the Exodus, they refused (Judges 11:12-18). The Edomites were enemies of God's people as were the Moabites and the Ammonites. In fact, Edom supported Babylon in the conquest of Jerusalem in the year 586 BC (Psalm 137:8; Obadiah). The Edomites despised Israel (Isaiah 34; 63:1-6; Ezekiel 25:12).

Al three of these brother nations reviled God's people at the **Exodus** and before the Babylonian captivity (Zephaniah 2:8-10). However, **later in their history**, after the Babylonian captivity, the prophet Isaiah predicted that they would obey Israel:

*"It shall come to pass in that day that the Lord shall set His hand again the **second time** to recover the **remnant** of His people who are **left**, from Assyria and Egypt, from Pathros and Cush, from Elam and Shinar, from Hamath and the islands of the sea. . . But they shall fly down upon the shoulder of the Philistines toward the west; together they **[the remnant]** shall plunder the people of the East; they shall*

lay their hand on **Edom** and **Moab**; and the people of **Ammon** shall **obey them**.”  
(Isaiah 11:11, 14)

Clearly, God intended that literal Israel should fulfill this prophecy after the Babylonian captivity. Zechariah 8:20-23 paints a similar picture of what God intended:

*"Thus says the Lord of hosts: 'Peoples shall yet come, inhabitants of many cities; <sup>21</sup> The inhabitants of one city shall go to another, saying, 'Let us continue to go and pray before the Lord, and seek the Lord of hosts. I myself will go also.' <sup>22</sup> Yes, many peoples and strong nations shall come to seek the Lord of hosts **in Jerusalem**, and to pray before the Lord.' <sup>23</sup> "Thus says the Lord of hosts: 'In those days ten men from **every language of the nations** shall grasp the sleeve of a Jewish man, saying, "Let us go with you, for we have heard that **God is with you**.'"*

Unfortunately, these promises did not find their fulfillment with literal Israel because they did not meet the conditions. After the captivity, they shut themselves away from the nations in a self-righteous armor and rejected Jesus. Therefore, the prophecy would find a spiritual fulfillment during the Christian dispensation.

In order to understand the spiritual application of Isaiah 11 and Zechariah 8 during the gospel dispensation, we must understand first what God intended for literal Israel in the dispensation of the promise.

In the days of Joseph, Jacob and His family were **scattered** from the Promised Land to Egypt and fell into bondage. However, the Lord **extended His hand** to gather them to the Promised Land for the **first time** in the Exodus [*notice the expression 'stretched out my hand' in Exodus 3:20 and 7:4, 5*].

Because of their continued rebellion against God, He **scattered** them from the land a **second time** into Babylonian captivity. However, at the end of the captivity, God gave their Babylonian oppressor a deadly wound (Daniel 5) and **gathered** them for a **second time** to the Land (Ezra 1:1-4). Thus, as Isaiah 11 states, the Lord extended His hand the **second time** to gather literal Israel from captivity.

After the captivity, it was God's intention that literal Edom, Moab and Ammon should obey or be subject to Israel. However, literal Israel continued their rebellion, rejected the Lord Jesus, and once more they were scattered. The Hebrew theocracy ended and God turned to spiritual Israel to fulfill His plans.

In several verses in the gospels, Jesus referred to literal Israel as 'scattered' although they lived at the time in the Land of Israel. Jesus explicitly taught that He came to gather those who were scattered.

Jesus gave a profound spiritual interpretation of the gathering and scattering prophecies of the Old Testament. He repeatedly explained that we must understand the gathering and scattering **relationally** rather than **geographically**. As stated before, when Christ was on the earth the Jews were **gathered** in the Land but in the eyes of Jesus, they were **scattered** because they rejected Him.

Although Israel had many religious leaders, Matthew 9:36 tells us that Jesus had compassion on the multitudes because they were **scattered** like sheep without a shepherd:

*"But when He saw the multitudes, He was moved with compassion for them, because they were weary and **scattered**, like sheep having **no shepherd**." (Matthew 9:36)*

Jesus came to gather the sheep because the shepherds had proved unfaithful:

*"But He answered and said, "I was not sent except to the **lost sheep** of the house of Israel." (Matthew 10:5, 6)*

In Luke 11:23 Jesus explained that 'gathering' and 'scattering' is relational, not geographical. If a person lives in the literal Land of Israel but rejects Jesus, that person, in the eyes of God, is scattered:

*"He who is not **with Me** is against **Me**, and he who does not **gather with Me** **scatters**"*

When the Sanhedrin met for Jesus' ecclesiastical trial, Caiaphas uttered a prophecy that he himself did not understand:

*"And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all,<sup>50</sup> nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."<sup>51</sup> Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation,<sup>52</sup> and not for that nation only, but also that He would **gather together in one** the children of God who were **scattered abroad**." (John 11:51, 52)*

Jesus had already predicted this gathering in when He said:

*“And **other sheep [the Gentiles]** I have which are not of this fold; them also I must **bring**, and they will hear My voice; and there will be one flock and one shepherd.” (John 10:14-16)*

Jesus was not saying that He was **like** a shepherd. He was **THE** Faithful Shepherd predicted in **Ezekiel 34:11-16**. He came to counteract the work of the false shepherds of Israel who had not fed or cared for the sheep but rather scattered them (cf. verses 22-24). The failure of the shepherds had led to the **scattering** of the sheep and had caused the sheep to go astray from the shepherd.

Christ’s mission as a second David was to gather **to Himself** all the sheep that had gone astray. As we shall see, this gathering began on the **Day of Pentecost** and continued throughout the early centuries of the Christian dispensation.

When Jesus was about to **leave the Jewish temple** for the last time and leave it desolate, He said:

*“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to **gather** you as a hen **gathers** her chicks under her wings, but you were not willing! See, **Your** house is left to you desolate.” (Matthew 23:37, 38)*

In John 4:23, 24 Jesus explained to the Samaritan woman that worshiping in **holy places** would **end** when the Holy Spirit fell upon the disciples on the **Day of Pentecost** (see verses 13, 14). To gather in Jerusalem while rejecting Jesus is to **scatter**. Literal Israel today is still rejecting Jesus and therefore, though they are **in the Land**, they are spiritually **scattered**.

Jesus said to His disciples:

*‘For where two or three are **gathered together** in my name, **I am there** in the midst of them.’ (Matthew 18:20)*

In the Christian dispensation, the Holy Land is where two or three gather in Christ’s name. That is to say, we must understand Israel today **spiritually** and **relationally** and the Land **globally**. Today, Zion/Jerusalem is not in the Middle East; it is where Jesus is and Jesus is in **two places**. He is present spiritually in a **spiritual temple** (the Church) on earth **globally** (see, 2 Thessalonians 2; Ephesians 2:20-22; 1 Peter 2:4-10) and in the **literal temple** in heaven **locally**. On the other hand, we are in the heavenly temple spiritually and in the future, we will be in the literal heavenly temple.

The context of Matthew 18:20 (verses 15-19) indicates that if a person does not gather to Jesus, he is a **spiritual gentile**. However, it is also possible for a spiritual gentile to become a **spiritual Jew** (see Galatians 4:21-31).

In 2 Corinthians 1:20, the apostle Paul explained that all the promises of God would find their fulfillment only in and through Christ with the Church:

*“For **all the promises** of God in Him are yes and **in Him** Amen, to the glory of God **through us**.”*

The important factor in the gathering prophecies is Jesus, not the Land. **Galatians 3:16, 28, 29** explains that God made the promises (including the Land, Romans 4:13) to Abraham and his Seed and his **Seed is Christ**. When we accept Christ, all the promises **become ours in Him**.

Jesus relived the history of Israel and was victorious where they failed. When we accept Christ, His victorious history becomes ours and therefore we inherit the covenant promises in Him. Those who reject Christ cannot inherit the promises because they are outside of Him.

**Ephesians 1:9, 10** tells us that all things gather in **one** only in **Christ**:

*"... that in the dispensation of the fullness of the times He might **gather together** in **one** all things in Christ, both which are in heaven and which are on earth — **in Him**."*

**Zechariah 13:7** contains a remarkable prophecy about the scattering of the disciples when the temple guard arrested Jesus:

*"Awake, O sword, against My Shepherd, against the Man who is My Companion,' says the Lord of hosts. 'Strike the Shepherd, and the sheep will be **scattered**; then I will turn My hand against the little ones.'"*

Matthew quoted this prophecy in chapter 26:30, 31:

*"Then Jesus said to them, 'All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, and the sheep of the flock will be **scattered**.'"*

However, on the Day of Pentecost, His scattered disciples **gathered** in **one place**, all in **one accord**. Isaiah 43:5-7 contains a magnificent gathering prophecy that Jesus alluded to in Luke 13:28-30; see also Matthew 8:11, 12):

*"Fear not, for I am with you; I will bring your descendants from the **east**, and **gather** you from the **west**; I will say to the **north**, 'Give them up!' and to the **south**,*



*'Do not keep them back!' Bring My sons from afar, and My daughters from the ends of the earth—everyone who is called by My name, whom I have created for My glory; I have formed him, yes, I have made him."*

This gathering to Christ began its fulfillment on the **Day of Pentecost** when believers in Christ from 13 different nations **gathered** with **one accord** and received the Holy Spirit:

*"When the Day of Pentecost had fully come, they were all with **one accord** in **one place**.<sup>7</sup> Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? How is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs — we hear them **speaking in our own tongues** the **wonderful works of God**." (Acts 2:1, 7-11).*

Psalm 133 had already predicted this gathering of minds and hearts on the Day of Pentecost by referring to the anointing of Aaron as the high priest:

*"Behold, how good and how pleasant it is for **brethren** to dwell **together in unity**!<sup>2</sup> It is like the **precious oil** upon the head, running down on the beard, the beard of **Aaron**, running down on the edge of his garments.<sup>3</sup> It is like the dew of Hermon, descending upon the **mountains of Zion**; for there the Lord commanded the blessing—life forevermore."*

The anointing of Aaron with oil as high priest of literal Israel was a type of the anointing of Jesus as High Priest of spiritual Israel in the heavenly sanctuary on the day of Pentecost.

According to **Isaiah 49:6**: God intended that Israel should be the medium through which to reach the world:

*"Indeed He says: 'It is too small a thing that You should be My Servant to raise up the tribes of **Jacob**, and to restore the preserved ones of **Israel**; I will also give You as a light **to the Gentiles**, that You should be My salvation to the **ends of the earth**.'"*

In Acts 13:46, 47 the apostle Paul quoted Isaiah 49:6 and applied it to the ingathering of the Gentiles. **The church** (spiritual Israel) was now to fulfill the commission that God gave to ancient Israel. God did not reject Israel; He rejected the Jewish theocracy as the means to reach the world with the gospel. In the Old Testament God's plan was for the nations to come to Israel's light (Isaiah 60:3) and thus inherit God's blessings. In the New Testament, the plan is for the church to go the nations (Matthew 28:19) and gather them to Jesus and the spiritual Holy Land, the Church:

*"Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, **we turn to the Gentiles**.<sup>47</sup> For so the Lord has commanded us: 'I have set you as a **light to the Gentiles** that you should be for salvation to the **ends of the earth**.'"*

What makes persons **true Israelites** is not that they gather to the **Holy Land** but rather to the **Holy Lord**! If they gather **in the Holy Land** but reject the Holy Lord, then **they are scattered**. The Land was holy because God was there. God was not there because the Land was holy!

With the previous remarks in mind, we now need to return to the prophecy of Isaiah 11. This **symbolic interpretation** of Edom, Moab and Ammon in Isaiah 11 finds corroboration in the prophecy about Edom in Amos 9:11, 12:

*"On that day I will raise up the tabernacle of David, which has fallen down [because of the Babylonian captivity], and repair its damages; I will raise up its ruins, and rebuild it as in the days of old [the gathering after the captivity];<sup>12</sup> that they may **possess the remnant of Edom**, and all the **Gentiles** who are **called by My name**," says the Lord who does this thing."*

James referred to this prophecy at the Jerusalem Council in the year **49 AD** and applied it to winning the Gentiles through the preaching of the gospel by the power of the Holy Spirit after the Day of Pentecost. James interprets Edom symbolically as the residue of men who were not originally part of the covenant community but sought after the Lord. Many who undoubtedly had been enemies of the apostles came over to the side of the Lord. Paul and Barnabas gave a report about how the Gentiles were embracing the message and joining the church:

*"Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the **Gentiles**.<sup>13</sup> And after they had become silent, James answered, saying, 'Men and brethren, listen to me: <sup>14</sup> Simon has declared how God at the first visited **the Gentiles** to take out of them a **people for His name**.<sup>15</sup> And with this, the words of the **prophets agree**, just as it is written: <sup>16</sup> 'After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up; <sup>17</sup> So that the **rest of mankind** may seek the Lord, even **all the***

**Gentiles** who are called by My name, says the Lord who does all these things.”  
(Acts 15:12-17)

Ellen White then explained how the message went to the entire world under the power of the early rain and converts **flocked to the church** (under the latter rain, the spiritual Edomites will once again flock to Mt. Zion or Jerusalem)

*“Then the glad tidings of a risen Savior were carried to the uttermost bounds of the inhabited world. The **church** beheld converts **flocking to her** from all directions. Believers were reconverted. **Sinners united with Christians** in seeking the pearl of great price. The prophecy was fulfilled, The weak shall be ‘as David,’ and the house of David ‘as the angel of the Lord.’ Zechariah 12:8.”*

Many of the Jews that the religious leaders had deceived also embraced the message after Pentecost and joined the Church:

*“In Christ's day many heard the gospel, but **their minds were darkened by false teaching**, and they did not recognize in the humble Teacher of Galilee, the one sent of God. However, after Christ's ascension His enthronement in His mediatorial kingdom was signalized by the outpouring of the Holy Spirit. On the day of Pentecost the Spirit was given. Christ's witnesses proclaimed the power of the risen Savior. The **light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ**. They now saw Him exalted to be ‘a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.’ Acts 5:31. They saw Him encircled with the glory of heaven, with infinite treasures in His hands to bestow upon all who would turn from their rebellion. As the apostles set forth the glory of the Only-Begotten of the Father, **three thousand souls** were convicted.” Ellen G. White, Christ's Object Lessons, p. 121*

Jesus told Paul that he had a people even in pagan Corinth:

*"Now the Lord spoke to Paul in the night by a vision, "Do not be afraid, but speak, and do not keep silent; <sup>10</sup> for I am with you, and no one will attack you to hurt you; for **I have many people** in this city." (1 Corinthians 18:9, 10)*

The sheep that the Jewish teachers had ignored and scattered, at Pentecost Jesus began to gather through the medium of the Church. Ellen White wrote:

*"That which God purposed to do for the world through Israel, the chosen nation, **He will finally accomplish through His church on earth today.** . . . Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are **numbered** among the **spiritual Israel**, and to them will be fulfilled **all the covenant promises** made by Jehovah to His ancient people. . . . To **spiritual Israel** have been restored the privileges accorded the people of God at the time of their deliverance from Babylon." Ellen G. White, *Prophets and Kings*, pp. 713-715*

The spiritual application of Isaiah 11 is clear. At Pentecost God began to gather spiritual Israel for the **first time** to a spiritual land, the Christian Church (for a fuller study of the gathering and scattering prophecies, see my full study, *"Prophetic Principles: The Nuts and Bolts of Bible Prophecy"*, volume 2, pp. 283-295 available from Secrets Unsealed).

Believers came from east and west, north and south, from the highways and byways into the Christian Church. Thus, the prophecy of Zechariah 8:20-23 found its fulfillment. Converts flocked to the church from everywhere.

Then apostasy entered the church and God's spiritual people were scattered and experienced a spiritual captivity in spiritual Babylon (Luke 21:24). It is no coincidence that Martin Luther believed that the harlot of Revelation 17 was the papacy. He actually wrote a treatise titled, *Prelude on the Babylonian Captivity of the Church*. According to Wikipedia:

*"Luther accuses the Roman church and the papacy of keeping the church in captivity, equating Rome with the biblical Babylon that exiled the Israelites from their homeland, holding them captive in Babylon."*

Ellen White compared Israel's Babylonian captivity with the captivity and scattering of God's Church during the 1260 years:

*"The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was **as verily in captivity** during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile." Ellen G. White, *Prophets and Kings*, p. 714*

However, at the end of this period God delivered His scattered remnant by giving the oppressor, (the Roman Catholic papacy) a deadly wound. After the captivity, God began gathering His scattered people the **second time** (the first time was at Pentecost) from every conceivable denomination, a **process** that began in 1798 and continued through the Great Disappointment in 1844 and beyond. Thousands upon thousands from every Protestant denomination joined the preaching of the judgment hour message. Even secular worldlings joined the movement. Most of those who joined the Advent Movement were members of various Protestant Churches. When they heard the call to come out of spiritual Babylon they did and gathered with the faithful remnant movement.

This process of gathering God's scattered people did not end in 1844. Since then, God has been gathering his people with Present Truth for the final conflict. This gathering process will reach a climax when God pours out the Latter Rain and thousands upon thousands will leave spiritual Babylon—the fallen Christian churches—and gather with the remnant.

In Early Writings, pp. 74-76 Ellen White referred to the gathering that began in the time of the end by strongly alluding to the prophecy of Isaiah 11:11-14. Notice that no longer are Edom, Moab and Ammon geographical entities. These nations represent the gathering of God's people who were scattered during the 1260 years:

*"September 23, the **Lord showed me** that He had **stretched out His hand the second time** to **recover the remnant** of His people, and that efforts must be redoubled in **this gathering time**. In the **scattering**, [spiritual] Israel was smitten and torn, but now in **the gathering time** God will heal and bind up His people. **In the scattering**, efforts made to spread the truth had but little effect, accomplished but little or nothing; but **in the gathering**, when God has **set His hand to gather His people**, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the **scattering** for examples to govern us now **in the gathering**; for if God should do no more for us now than He did then, Israel would never be **gathered**." Ellen G. White, Early Writings, p. 74*

In Prophets and Kings, pp. 714, 715 Ellen White continued the quotation mentioned before, describing how, in every part of the earth, multitudes will respond to the call to come out of spiritual Babylon to join the remnant:

*“But, thank God, His church is no longer in bondage. To **spiritual Israel** have been **restored** the privileges accorded the people of God at the time of their deliverance from Babylon. In **every part of the earth**, men and women are responding to the Heaven-sent message that John the revelator prophesied would be proclaimed **prior to the second coming** of Christ: ‘Fear God, and give glory to Him; for the hour of His judgment is come.’ Revelation 14:7.*

*No longer have the hosts of evil power to keep the church captive for ‘Babylon is fallen, is fallen, that great city,’ which hath ‘made all nations drink of the wine of the wrath of her fornication;’ and to **spiritual Israel** is given the message, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Verse 8; 18:4. As the captive exiles heeded the message, “Flee out of the midst of Babylon” (Jeremiah 51:6), and were **restored to the Land of Promise**, so those who fear God today are heeding the message to withdraw from **spiritual Babylon**, and soon they are to stand as trophies of divine grace in the earth made new, **the heavenly Canaan**.” Ellen G. White, *Prophets and Kings*, pp. 714, 715*

Isaiah 11:14 tells us that after the captivity, these nations would obey Israel! This did not happen with literal Israel after the captivity because they did not meet the conditions. However, the fulfillment of the prophecy of Isaiah did not fail. Its fulfillment occurs with spiritual Israel during the Christian dispensation. Toward the end of the Christian dispensation, Daniel 11 tells us that Edom, Moab and Ammon will escape from the hand of the king of the north and flee for refuge in spiritual Jerusalem—the faithful in the remnant church.



Ellen White referred to the prophecy of Isaiah 11:14 and applied it to those who came out of Babylon—the apostate Protestant churches—in the great Advent Movement of 1844 culminating with a greater exodus into the remnant church at the outpouring of the Latter Rain. In fact, in a very important chapter in Early Writings (pp. 277-279) Ellen White wrote that the Midnight Cry of the Millerite movement foreshadowed a far greater exodus from spiritual Babylon during the outpouring of the Latter Rain and the Loud Cry.

Just before the close of probation, there will be a repetition of Pentecost, only this time the faithful in God's remnant church (whom the apostles foreshadow) will receive the Latter Rain. The faithful will preach Present Truth to every nation, kindred, tongue and people and many will come out of Babylon and 'obey' the message of God's people. This will mark the final fulfillment of the prophecy of Amos 9:11, 12. Multitudes will come out of Babylon to join God's remnant people in the 'Mount of the Congregation', Jerusalem. Ellen White described the powerful preaching of the apostles under the Early Rain:

*"Then the glad tidings of a risen Savior were carried to the **uttermost bounds of the inhabited world**. The **church** beheld **converts flocking to her** from all directions. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price."*

Then Ellen White predicted a repeat of this mass exodus during the period of the Latter Rain:

*"These **scenes are to be repeated**, and with **greater power**. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant." Ellen G. White, Christ's Object Lessons, p. 121*

Ellen White even went so far as to say that the prophecies that found their fulfillment in the former rain would repeat during the Latter Rain:

*"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies that were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20.*

*"The work will be similar to that of the Day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest. 'Then shall we know if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' Joel 2:23. 'In the last days, saith God, I will pour out of My Spirit upon all flesh.' "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Acts 2:17, 21. Ellen G. White, The Great Controversy, pp. 611, 612*

Ellen White predicted that many members of Protestant churches whom their religious leaders had deceived would come out and join the remnant:

In the last remnant of time, there will be a new and greater Pentecost, only this time the faithful in God's remnant church (whom the apostles foreshadow) will receive the Latter Rain and preach Present Truth to every nation, kindred, tongue and people. Thousands upon thousands will respond to the message, come out of Babylon, and find refuge in spiritual Jerusalem. Then the prophecy of Amos will reach its final fulfillment. In this 'gathering time', precious jewels, from the apostate world, will leave their former associates and embrace the precious truth. Thus, Ellen White wrote:

*"I was pointed to those who claim to be Adventists, but who **reject the present truth**, and saw that they were crumbling and that the hand of the Lord was in their midst to **divide and scatter** them now in the **gathering time**, so that the **precious jewels among them**, who have **formerly been deceived**, may have their **eyes opened** to see their true state. And now when the truth is presented to them by the Lord's messengers, they are **prepared to listen**, and see its beauty and harmony, and to **leave** their former associates and errors, **embrace the precious truth** and stand where they can define their position." Ellen G. White, Early Writings, p. 69*

*"Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe **[the shaking]** and tribe after tribe from the **ranks of the enemy** united with the commandment-keeping people of God." Ellen G. White, Testimonies for the Church, volume 8, p. 41*

In the chapter on 'Counterfeit Revivals' in *The Great Controversy*, Ellen White wrote that the various Christian churches have true followers of Christ who will respond to the call to come out of Babylon:

*“Notwithstanding the widespread declension of faith and piety, there are **true followers of Christ** in these churches. Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time, **many will separate themselves from those churches** in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming.” Ellen G. White, The Great Controversy, p. 464*

*“Thousands in the eleventh hour will see and acknowledge the truth. . . . These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified.” Ellen G. White, Selected Messages, volume 2, p. 16 (1890) Ellen G. White, Last Day Events, p. 212*

Luke 17:29, 30 describes God's call for Lot to leave Sodom before its destruction.

*“Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;<sup>29</sup> but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. <sup>30</sup> Even so will it be in the day when the Son of Man is revealed.”*

In Daniel 11 describes God's call to Lot's descendants (Ammon and Moab) to get out of spiritual Babylon before God destroys it. Ellen White drew the following parallel:

*“Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were **hurried out of the doomed churches**, as **Lot was hurried out of Sodom** before her destruction.” Ellen G. White, Early Writings, p. 279*

In several statements, Ellen White described how God would rescue faithful members in other churches before the close of probation:

*“There are many souls to come **out of the ranks of the world**, out of the churches--even the Catholic Church--whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore.” Ellen G. White, Selected Messages, volume 3, pp. 386, 387 (1889)*

*“In the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According to this scripture, many of **God's people must still be in Babylon**. In what religious bodies do we now find the **greater part** of the followers of Christ? Without doubt, in the **various churches professing the Protestant faith**.” Ellen G. White, The Great Controversy, p. 383*

*“Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the **great body** of Christ's **true followers** are still to be found in their communion. There are many of these who have never seen the special truths for this time.” Ellen G. White, The Great Controversy, p. 390*

Something similar occurred in the Apostolic Church. Saul of Tarsus was a deadly enemy of Christianity like the Edomites, Ammonites, and Moabites however, God rescued him and he joined the apostolic remnant.

It is vital to remember that when God delivers spiritual Edom, Moab and Ammon from the hand of the king of the north, they will flee to Jerusalem because in Jerusalem and in Zion there is deliverance (Joel 2:32). Those who escape are the ones whose names, God retained in the book during the investigative judgment (Daniel 12:1; Isaiah 4:1-3)

Jesus is gathering His spiritual Israel today to the spiritual Holy Land—the Church. Those who gather spiritually to the Lord now will eventually gather literally to Jesus in the heavenly city and the New Earth. Because they gathered to Jesus spiritually, they will gather with Him literally in the heavenly kingdom at the second coming. For this reason, before the second coming, Israel and Jerusalem are spiritual and global but after the second coming God's people gather in literal heavenly Jerusalem.

At His second coming, Jesus will gather spiritual Israel from the four corners of the earth and take them to the literal New Jerusalem in a literal heaven.

*“Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. <sup>31</sup> And He will send His angels with a great sound of a trumpet, and they will **gather together** His elect from the **four winds**, from one end of heaven to the other.”* (Matthew 24:31)

*“He shall **stretch out his hand** against the **countries**, and the land of Egypt shall **not escape**.”*

The Old Testament uses the idiom ‘stretch out the hand’ to describe an act of conquest and destruction (Exodus 3:20; 9:15; I Samuel 24:6, 9, 11, 23).

The word '*eretz*' describes countries or nations as we can see in the following examples:

- ✓ **Genesis 26:3, 4**: God promised to give Abraham all the countries or lands of Palestine.
- ✓ **Genesis 41:57**: All the countries came to Egypt to buy grain from Joseph.
- ✓ **Isaiah 8:9**: The king of Assyria conquered all the far countries.
- ✓ **Jeremiah 23:3, 8**: God promised to gather His people from all the countries or lands where He scattered them (see also Jeremiah 32:37; Ezekiel 11:16, 17; 20:34)
- ✓ **Ezekiel 5:5, 6**: God set Israel in the midst of the countries that surrounded her. In these verses, nations and countries are synonymous.
- ✓ **Ezekiel 34:13**: These verses place the word 'countries' in contrast to the land of Israel. This shows that the countries of Daniel 11:42 are those beyond the borders of the glorious land (see also 36:24)
- ✓ **Daniel 9:7**: The countries were beyond the borders of Israel.
- ✓ **Zechariah 10:9, 10**: The far countries in these verses are Egypt and Assyria.

Verse 40 tells us that the king of the north invaded the north countries (Lebanon, Syria, Tyre and Sidon). In verse 41, he enters the glorious land, Palestine. He then moves east and south into Edom, Moab and Ammon who escape from his hand and flee for refuge in Jerusalem. Then in verses 42 and 43 he overcomes the countries south of the glorious land—Egypt, Ethiopia and

Libya. The picture is one of a devastating and universal conquest. The invasion begins in the north at the river Euphrates and ends in the south at the River of Egypt.

The word 'escape' in verse 41 is *malat*; the identical word that Daniel 12:1 renders 'delivered'. In the *King James Version*, we would never guess that those who escape to Jerusalem in Daniel 11:41 are those who are later delivered in Daniel 12:1 because in Daniel 11:41 the word *malat* is translated 'escape' whereas in Daniel 12:1 the same word is translated 'delivered'. We therefore know for sure that there will be spiritual Edomites, Moabites and Ammonites in Jerusalem and Michael will deliver them there from the hand of the king of the north.

In verse 42 the word 'escape' is not the same that appears in verse 41. The word 'escape' in verse 42 is *palat*. However, we shall see below that *malat* and *palat* are synonymous.

Other texts use *palat* to describe escaping from destruction:

- ✓ Joshua 8:22: Ai would not be able to **escape** from Israel's sword.
- ✓ 2 Kings 19:31: When Senaquerib invaded Israel, a remnant **escaped** out of Jerusalem (see also Isaiah 37:22)
- ✓ Ezra 9:8: God left a remnant to **escape** from Israel after the captivity. Verse 7 is parallel to Daniel 11:33.
- ✓ Jeremiah 44:14, 28: A remnant **escaped** to Jerusalem.
- ✓ Jeremiah 50:28, 29: God's people **escaped** but Babylon did not.



The New Testament uses the word 'escape' in two significant places, both relating to the calamities that will occur leading up to the second coming. The first is Luke 21:36:

*"Watch therefore, and pray always that you may be counted worthy to **escape all these things** that will come to pass and to stand before the Son of Man."*

The second text is 1 Thessalonians 5:3 where Paul predicted that the unprepared would not be able to escape destruction when Jesus comes:

*"For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. <sup>3</sup> For when they say, "Peace and safety!" then **sudden destruction** comes upon them, as labor pains upon a pregnant woman. And they **shall not escape**."*

Ellen White describes how every country on the globe will be unable to escape from the stretched out hand of the papacy:

*"As America, the land of religious liberty shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of **every country** on the globe will be led to follow her example." Ellen G. White, Testimonies for the Church, volume 6, p. 18*

*"**Foreign nations** will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in **all parts of the world**." Ellen G. White, Testimonies for the Church, volume 6, p. 395*

*"But in this homage to the papacy the United States will not be alone. The influence of Rome in the **countries** that once acknowledged her dominion is still*

far from being destroyed. And prophecy foretells a restoration of her power." Ellen G. White, The Great Controversy, p. 579

"History will be repeated. False religion will be exalted. The first day of the week, a common working possessing no sanctity whatever, will be set up as was the image of Babylon. **All nations and tongues and peoples** will be commanded to worship this spurious sabbath. . . . The decree enforcing the worship of this day is to go forth to **all the world**." Ellen G. White, Last Day Events, p. 134

"The **whole world** is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this antichristian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed." Ellen G. White, Testimonies to Ministers and Gospel Workers, p. 37

"Those who trample upon God's law make human laws which they will force the people to accept. Men will devise and counsel and plan what they will do. The **whole world** keeps Sunday, they say, and why should not this people, who are so few in number, do according to the laws of the land?" Ellen G. White, Manuscript 163, 1897, and Ellen G. White, Last Day Events, p. 136

"Every **nation** will be involved. Of this time, John the Revelator declares: [Revelation 18:3-7; 17:13, 14, quoted]. "These have one mind." There will be a universal bond of union, one great harmony, a confederacy of Satan's forces." Ellen G. White, Last Day Events, p. 137

Of particular importance in our study of verse 42 is Joel 2:32 where the prophet uses the words *malat* and *palat* synonymously. The reason why this text is so important is that it bears a direct relationship with Revelation 14:14-20 where

all of God's faithful people have taken refuge in Jerusalem to escape the wrath of the wicked who gathered in the winepress outside the city (consider the succeeding context in Joel 3). We shall have occasion to consider this verse more fully when we study Daniel 12:1

*'And it shall come to pass that whosoever shall call on the name of the LORD shall be **delivered** [malat: the same word in Daniel 11:41 and Daniel 12:1], for in **Mount Zion** and **in Jerusalem** shall be **deliverance** [palat: the same word that is translated 'escape' in Daniel 11:42] as the LORD hath said, and in the remnant whom the Lord **shall call**' [the word 'call' is also used in Revelation 17:14 to refer to those who are with Jesus].*

### **Comments on Verse 43**

*"He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall **follow at his heels**."*

During the 1260 years, the king of the north accumulated great riches at the expense of the political powers of Europe. When the deadly wound heals the king of the north will continue accumulating **great riches** (Revelation 17:4; 18:11-13, 16). Through its influence upon the United States it will control the **world economy** in such a way that it will be able to forbid buying and selling (Revelation 13:15).

The Bible sometimes couples Ethiopia, Libya and Egypt together (Ezekiel 30:1-6). In the case of Daniel 11, Libya and Ethiopia are helpers of the king of the

north. Ezekiel 38:5 describes both of these countries as allies of Gog who he comes from the land of Magog in the north.

The expression 'shall follow at his heels' is variously translated as, 'shall be his helpers', 'shall follow in his train' (ESV), 'shall be his servants' (LB) 'will obey him' (NCV), 'will submit to him' (NET), 'will surrender to him' (God's Word). The CEV translates: "He will also **conquer** Libya and Ethiopia" (see also Romans 4:12; 1 John 2:6).

Libya in antiquity (before it became an oil-producing nation) was poverty-stricken. Most of the country is desert where there is no capacity to produce food. Thus, in biblical times it represents the poor nations of the world today. On the other hand, Ethiopia in antiquity was a very rich and prosperous nation. The country was renowned for its trading with Egypt and central Africa. It was, so to speak, a 'capitalist country'. Products included ivory, animal skins, myrrh, ostrich feathers and cattle. It was a rich country because of its trading capacity. Thus, it can represent the rich nations of the world today. In geopolitical terminology, the word 'north' represents the rich nations and the word 'south' represents the poor ones. Thus, Malachi Martin wrote:

*"On the modern map of world shame that is the subject of so much of John Paul's attention, North and South do not figure as precise geographical terms. Instead, they are global frontiers where wealth and poverty divide not only nations, but societies within nations." Malachi Martin, The Keys of this Blood, pp. 163, 164.*

The harlot of Revelation 17 is a symbol of the Roman Catholic papacy. Although it is the smallest nation in the world, it is incredibly rich. Its temples and cathedrals are full of precious works of art, gold, silver, precious stones,

priceless images, glass stained windows, and its banking system does business with all the nations of the world. Thus, verse 4 describes the harlot as ‘arrayed in purple and scarlet, and adorned with gold and precious stones and pearls (see also Revelation 18:11-13, 16).

As we have already seen, Egypt appears to represent the secular nations of the world:

*“The Lord God of Israel is to execute judgment upon the gods of this **world** as upon the gods of **Egypt**. With fire and flood, plagues and earthquakes, He will spoil the whole land. Then His redeemed people will exalt His name and make it glorious in the earth. Shall not those who are living in the last remnant of this earth's history become intelligent in regard to God's lessons?” Ellen G. White, Manuscript Releases, volume 10, pp. 240, 241*

*“The plagues upon **Egypt** when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the **world** just before the final deliverance of God's people.” Ellen G. White, The Great Controversy, pp. 627, 628*

*“I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the **world** have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the **church** is flourishing, and that peace and spiritual prosperity are in all her borders. The **church** has turned back from following Christ her leader, and is steadily retreating toward **Egypt**.” Ellen G. White, Christian Service, pp. 38, 39*

*“Many are not growing strong, because they do not take God at his word. They are conforming to the **world**. Every day they pitch their tents **nearer to Egypt**, when they should encamp a day's march nearer the heavenly Canaan. We need individually to ask strength and grace from Heaven, that we may resist the temptation to assimilate to the **world**.” Ellen G. White, The Signs of the Times, March 6, 1884*

## **Comments on Verse 44**

*“But **news** from the **east** and the **north** shall **trouble** him. . .*

When the king of the north is in Egypt, tidings from the north and the east trouble him. The question is this, where are these tidings coming from? What is north and east of Egypt? The answer is Israel and more specifically Mt. Zion/Jerusalem. These tidings are coming from Mt. Zion/Jerusalem.

What are the tidings? The word ‘tidings’ is variously translated as ‘tidings’ (1Samuel 4:19; 2Samuel 13:30; Psalm 112:7; Jeremiah 49:23), ‘news’ (Proverbs 25:25), ‘doctrine’ (Isaiah 28:9), ‘report’ (Proverbs 15:30; Isaiah 53:1) and ‘rumor’ (Jeremiah 49:14; 51:46; Obadiah 1). The reference in Obadiah 1 explains that a ‘rumor from the LORD’ is an ‘ambassador sent among the heathen.’ In other words, it is a message from the LORD through the instrumentality of an ambassador or representative.

In Last Day Events, p. 208 Ellen White explains this ‘news’ as the Loud Cry of Revelation 18:1-6. You will notice, however, that the news does not come from the literal north and east. The message is global:

*“The message of the angel following the third is now to be given to **all parts of the world**. It is to be the harvest message, and the **whole earth** will be lighted with the glory of God.” Ellen G. White, Last Day Events, p. 208*

*“When the **storm** of persecution really breaks upon us, . . . then will the message of the third angel swell to a loud cry, and the **whole earth** will be lightened with the glory of the Lord.” Ellen G. White, Testimonies of the Church, p. 401*

So this is the question that confronts us, if the north and east are not literal but symbolic, what do they represent?

In antiquity north was in heaven, that is, up. This is why Isaiah 14:12-14 tells us that Lucifer wanted to ascend and occupy God’s throne in the sides of the north. According to Jesus Himself, Jerusalem and Zion are in the sides of the north (Psalm 48:1, 2; Matthew 5:35, 36). In Ezekiel 1:4ff God’s cosmic chariot throne arrives in Jerusalem from the north, that is, from heaven. In Isaiah 41:25, Cyrus the great, the deliverer of Israel from Babylonian captivity, came from the north, dried up the River Euphrates and there was none to help Babylon.

The east is also God’s point of the compass. Luke 1:78 tells us that Jesus came into this world by way of the east because He came to enlighten the world. The star that announced the birth of Jesus came from the east (Matthew 2:2, 9). At the second coming Jesus will come from the east (Matthew 24:27; Revelation 16:12). When God returned to the Jerusalem temple after the captivity, he did so from the east (Ezekiel 43:1, 2; 47:1-3). After the millennium, Christ will place His feet on the Mount of Olives that is east of Jerusalem (Zechariah 14:4).

There can be no doubt that God’s points of the compass are north and east because the sun rises in the east and reaches its greatest intensity in the north

when it is directly overhead. The positive points of the quadrant in math are north and east while the negative points of the quadrant are west and south. West is where the darkness begins and south (directly underneath) is where the darkness of midnight reaches its deepest intensity. The **south** is thus the realm of darkness, a denial of God and religion (Exodus 5:2; 10:21 22; 14:20). It is a secular government without God and religion. This is why the beast that represents the rise of Communism/Secularism rises from the abyss.

After the close of probation, people will hunger and thirst for the Word of God and 'wander from sea to sea, and from the north even to the east' seeking the Word of God but shall not be able to find it (Amos 8:11, 12). It is rather obvious that people would not seek for the Word of God which is light (Psalm 119:105, 130) in the west and in the south where darkness reigns! The north is not a denial of the existence of God and religion but rather the establishment of a false God and a false religion. This is the spirit of Babylon.

What are these tidings from the north and from the east? Is it the news about the second coming or even about the 'third' coming of Jesus after the millennium? The answer to these questions is no. The order of events of Daniel 11 proves that the tidings are given in the end time after 1798 (Daniel 11:40) but before the close of probation and the time of trouble (Daniel 12:1) when the king of the north finally comes to his end.

The book of Revelation unlocks the prophecy of Daniel 11 and helps us identify what the tidings are and when God's people will proclaim them.



*“The book of Daniel is **unsealed in the revelation** to John, and carries us forward to the **last scenes** of this earth's history.” Ellen G. White, Testimonies to Ministers and Gospel Workers, p. 115*

As we have proved elsewhere, the beast of Revelation 13:1-10 represents the Roman Catholic papacy. This power ruled for 42 months (from 538 to 1798) and then received a deadly wound. However, prophecy predicts that the wound would be healed (Revelation 13:3) and the whole world would wonder after the beast and worship it. Daniel 11:40-45 describes the healing of the wound as the king of the north overwhelms the world after the king of the south ‘pushes at him’.

The three angels’ messages from heaven announce tidings or a warning to worship the Creator rather than the beast (the king of the north). After God’s people proclaim the three angels’ messages they are pictured as gathered in Jerusalem while the wicked are portrayed as outside the city in the winepress, intent on destroying them (Revelation 14:18-20). The winepress is the ‘place’ where the king of the north strategically pitches ‘the tents of his palace’ with the intention of wiping out the remnant (the faithful remnant church) who has fled to Jerusalem to find refuge.

It is obvious that the three angels’ messages enrage the king of the north/the beast even to the point of influencing the beast from the earth to forbid commercial activities and to give a death decree (Revelation 13:15, cf. Daniel 11:44; Revelation 14:18-20 in the light of Joel 3). When God’s people are gathered in Zion and in Jerusalem (Revelation 14:1-5, 20) the wicked will

gather around the spiritual worldwide city in an attempt to destroy those who are inside (Revelation 14:20; Daniel 11:45).

When the final loud cry message has been given, and the whole world has decided to worship the Creator or the beast, then Michael will stand up and the door of probation will close (Revelation 15:5-8; Daniel 12:1). Then the time of trouble will ensue and the seven plagues will fall (Revelation 16:1-21).

During the period of the first four plagues, the world will gather as an overwhelming flood against God's remnant. The globe will have been flooded by Babylon's Euphrates river and only God's remnant will remain with head above water (Revelation 17:1-5; 16:12; Daniel 11:45)

However, during the last three plagues, God will deliver His people—everyone whose name is in the book (Daniel 12:1; Revelation 17:8). At the same time, Babylon will come to its end with none to help. The kings will hate her, the merchants will stand afar off, the waters will dry up on her and her daughters will turn against her (Revelation 17-18).

Thus, the three angels' message are God's final tidings that will enrage the beast or king of the north against the remnant. Where do these tidings come from? Revelation 18:1 describes a mighty angel who comes down **from heaven** (the north) and gives a boost to the third angel's message as it swells into a loud cry. This angel will enlighten the globe with the glory of God denounce Babylon as the haven of demons (Revelation 18:2, 3). This will not be any middle-eastern small-scale fulfillment. It will be God's final call for His people to **escape** from spiritual Babylon and come for refuge to spiritual Jerusalem.

Daniel 11:41 describes those who escape from the king of the north as spiritual Edomites, Moabites and Ammonites. Obviously, there are two groups here—those who are giving the loud cry message from Jerusalem calling the faithful out of Babylon and those who come out and join those who are proclaiming the message.

Notice that these tidings in Daniel 11:44 come from the east as does the sealing angel in Revelation (Revelation 7:1, 2). The purpose of the message is to warn the world not to receive the mark of the beast and to encourage them to receive the seal of God. This sealing must take place before the close of probation and the time of trouble because the purpose of the sealing is to protect God's people from the wrath that God will pour out during the time of trouble! Thus, the sealing in Revelation 7:1, 2 is after 1798 and before the close of probation just like it is in Daniel 11:44 (see also Ezekiel 9:1-6).

In Scripture it is always a revival among God's people that brings about the wrath of their enemies (Ezekiel 36-37 and 38-39; Joel 2:28-32 and Joel 3; Zechariah 13 and 14; Acts 2:4-5 and chapters 4-5; Revelation 14:6-12 and 14:18-20).

What is the meaning of the word 'trouble'? The Hebrew word *bahal* means 'to shake intensely, to be alarmed, agitated, frightened, terrified, panicked and dismayed.' The following texts use the word:

- ✓ Daniel 4:5: When God gave Nebuchadnezzar the dream of the tree, he was **troubled**.
- ✓ Isaiah 13:8: Babylon will be **alarmed** when God comes against her.

- ✓ Daniel 4:19: Daniel was **troubled** when God revealed the meaning of Nebuchadnezzar's dream to him.
- ✓ Daniel 5:6, 9, 10: When the handwriting on the wall appeared, the king was greatly **troubled**.
- ✓ Daniel 7:15, 28: The vision of the beasts **troubled** Daniel.
- ✓ 2 Chronicles 32:18: Sennacherib attempted **to trouble** Israel by his threats.
- ✓ 2 Samuel 4:1: When the news of Abner's death reached Israel, they were **troubled**
- ✓ Psalm 48:1-6: When the enemies of Israel saw Zion and Jerusalem, they were **troubled and afraid** and filled with pain like a woman in travail
- ✓ Psalm 83:17: When the wicked came against Jerusalem the psalmist said: *'Let them be **confounded and troubled** forever: Yea, let them be put to shame and perish.'*
- ✓ Job 21:6, Psalm 83:15; Isaiah 13:8 the word is translated '**afraid**'.
- ✓ Leviticus 26:16 translates the word '**terror**'

*"...**therefore** he shall go out with **great fury** to **destroy** and annihilate **many**."*

The word 'therefore' explains that the tidings trouble the king of the north and enrage him. He goes out to kill and destroy because he hates the tidings that are coming from the north and the east. This wrath will lead to a little time of trouble during which the faithful will receive the latter rain and proclaim the loud cry (Matthew 24:9; Mark 13:9, 11). There will be martyrs during this short time of trouble (Revelation 20:4; Matthew 24:9). The wrath of the king of the north will gradually increase until a universal death decree is given against God's people (Daniel 11:45; Revelation 13:15)

Daniel 11:44 indicates that the wrath of the king of the north is not ordinary. It is great fury which must be connected with Revelation 18:2, 3 where Babylon gives the kings and the nations the wine of the **wrath** of her fornication which leads her to attempt to kill God's saints (Revelation 17:6; 18:24). Ellen White explained why the wine of Babylon is 'the wine of wrath':

*"The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is composed of **false doctrines**, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the **first day of the week** above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath that is created by false doctrines, and **when kings and presidents drink** this wine of the wrath of her fornication, **they are stirred with anger** against those who will not come into harmony with the false and satanic heresies that exalt the false sabbath and lead men to trample underfoot God's memorial". Ellen G. White, Testimonies to Ministers and Gospel Workers, pp.61, 62*

The book of Revelation reveals that the three angels' message, intensified by the fourth angel, angers Babylon. This anger is highlighted by the expression 'to utterly make away many.' The best translation of this expression would be 'to annihilate' or 'blot out' (the very expression that Ellen White used to describe Satan's designs for God's people, Ellen G. White, The Great Controversy, p. 619).

The Hebrew word *shamad*, 'make away', appears in Deuteronomy 9:3 and 31:3 to describe one who is under anathema. The identical word appears in the book of Esther to describe Haman's hatred for the Jews (3:6, 13; 4:8; 8:11). This is significant when we realize that the book of Esther is typological of the end time when Haman wanted to obliterate, annihilate and blot out all the Jews!

Notice the following corroborating statements by Ellen White:

*"I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had **stirred up and enraged** the inhabitants of the earth who would not receive the message."*  
Ellen G. White, *Early Writings*, p. 279

*"As the controversy extends into new fields and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only **madden those who oppose it**. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions."* Ellen G. White, *The Great Controversy*, p. 607

*"Those who honor the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. The power attending the last warning has **enraged the wicked**; their anger is kindled against all who have received the message, and Satan will excite to still*

*greater intensity the spirit of hatred and persecution.” Ellen G. White, The Great Controversy, pp. 614, 615*

## **Comments on Verse 45**

Before we begin our analysis of each word in verse 45, let us summarize the progression of events beginning with verse 40:

- ✓ The king of the south (atheism) wounds the king of the north (the papacy).
- ✓ The deadly wound of the papacy heals.
- ✓ The papacy gains the support of the state.
- ✓ The papacy invades the countries north of spiritual Israel.
- ✓ The papacy then invades the Glorious Land (Protestantism in the United States).
- ✓ The papacy then gains victories in the various countries of the world.
- ✓ The papacy’s victories shake many SDA’s out of the remnant church.
- ✓ The faithful remnant, after receiving the latter rain, proclaim the loud cry and sealing message.
- ✓ These ‘tidings’ enrage the papacy who influences the United States to give a death decree against them.
- ✓ The papacy and its allies gather in a strategic place to deliver the final deathblow.
- ✓ Michael stands up and closes the door of probation.
- ✓ A time of trouble ensues for God’s people.
- ✓ God delivers His people at the close of the time of trouble.
- ✓ The papacy and its allies come to their end with no one to help them,

- ✓ The special resurrection of those who pierced Jesus and those who died in the third angel's message.
- ✓ The remnant shine as stars in the eternal kingdom.

Now let us analyze each phrase in verse 45 in order to determine **five things**:

- ✓ The meaning of the word 'plant'.
- ✓ The meaning of the expression 'tents of his palace'.
- ✓ Whether the rendition of the KJV 'between the seas **in** the glorious holy mountain' is correct.
- ✓ The geographical location that is in view in the text.
- ✓ The meaning of the phrase 'he shall come to his end with none to help him'.

*"And he shall **plant** the **tents** of his palace. . ."*

The king of the north now moves from Egypt in the south to the north and east where the disturbing tidings are coming from. Upon arrival at Sion/Jerusalem, he plants the tents of his palace outside the city (in the winepress—Joel 3; Revelation 14:19, 20; 19:11-15) to deliver a final deathblow that will silence those who are proclaiming the message.

What does the word 'plant' mean? The word in the literal sense describes the act of putting a plant in the ground. However, the Old Testament also uses the word metaphorically to describe the act of planting a nation. For example, in Exodus 15:17 God promised to 'plant' Israel in His holy mountain (see also, Jeremiah 18:9; Jeremiah 24:6; Amos 9:15). It seems like the king of the north intends to plant his global kingdom and he takes a strategic position to blot out the lone remaining resistance to his aspirations.



The word ‘tents’ is common in the Old Testament and frequently refers to God’s sanctuary. However, the word ‘palace’ is a *hapax legomenon*, appearing only here. Nevertheless, we can determine its meaning by its use in the secular sources of the Persian Empire. Kings in the Old Testament had elaborate fixed palaces in their capital city. However, in Daniel 11:45 the king of the north is on the move. He has overwhelmed the world of the day from the Euphrates in the north to the Nile in the south. Then he has moved north and east for a final attack on Jerusalem. George McCready Price explained the meaning of the expression ‘tents of his palace’:

*“The peculiar phrase here used, ‘the tents of his palace’, means a large and luxurious tent or collection of tents, such as would naturally be used as the field headquarters of an Oriental king on a military campaign. A similar term was used for the temporary headquarters of Cambyses when he invaded Egypt. The word translated ‘palace’ is a Persian word, appeden, and meant a large hall or throne room, such as most Oriental kings used to provide for themselves on their expeditions. They carried their luxurious habits with them. The whole passage is a military one and fits appropriately into the rest of the prophecy.”* George McCready Price, *The Greatest of the Prophets*, p. 317.

The Cambridge Bible for Schools and Colleges explains it this way:

*“The word for ‘palace’ (appéden) occurs only here in the O.T.: it is a Persian word, denoting properly a large hall or throne-room (see on Daniel 8:1). From Persian it passed into Aramaic,—it is used in the Targum of Jeremiah 43:10 of the ‘royal pavilion’ which Nebuchadnezzar was to erect in Egypt,—and occurs frequently in*

*Syriac in the sense of ‘palace.’ The present passage shews that it passed similarly into late Hebrew.”*

*‘... **between** the seas **and** the glorious holy mountain...’*

Bible versions translate the location of the king of the north’s tents differently. The KJV translates, ‘between the **seas in** the glorious holy mountain.’ The NKJV translates, ‘between the **seas and** the glorious holy mountain’ and the NIV has it as ‘between the **seas at** the beautiful holy mountain.’ Some versions, such as the NASB also render the word ‘sea’ as a plural, ‘seas’. Which is the best translation?

We must address two critical questions:

- ✓ Should the singular word ‘sea’ be translated as plural?
- ✓ Does the king of the north set up his tents between the seas **and** the glorious holy mountain, **in** the holy mountain or **at** the holy mountain?

As we shall see, I believe that the NIV renders the text correctly.

In the course of our study, we will see that the glorious holy mountain is Sion/Jerusalem, and the seas are the Mediterranean and the Dead Seas. All other relevant eschatological passages reveal that the king of the north never actually enters the holy mountain. That is to say, he does not come to his end when he is **in** the holy mountain but rather **at** the holy mountain. The city is the last bastion that challenges his desire for global control. If he could blot out the remnant in the city, his triumph would be complete!

*“Satan numbers the world as his subjects; he has gained control of the apostate churches; but here is a **little company** that are resisting his supremacy. If he could*

blot them from the earth, his **triumph would be complete**. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to **destroy the people of God**.” Ellen G. White, *Christian Service*, p. 157.

“The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this antichristian power. It is the purpose of Satan to cause them to be **blotted from the earth**, in order that **his supremacy of the world** may not be disputed.” Ellen G. White, *Testimonies to Ministers and Gospel Workers*, p. 37

The book of Revelation describes the gathering place of the king of the north as Armageddon. Where is Armageddon located? Some have thought that it refers to the valley of Megiddo west of Jerusalem and east of the Mediterranean because many famous battles took place there. However, there is a better explanation.

Armageddon is a compound word that comes from **two Hebrew words**: *Har* (‘mountain’) and *mo‘ed* (‘congregation’). The king of the north and his cohorts actually gather at the Mount of the Congregation. Biblical Hebrew has no vowels. The consonants in Har-mageddon are identical to *Har-mo‘ed*.

Someone might wonder about the ending -on. This is simply a way of rendering a Hebrew word into Greek. That is, a Greek ending is added to a Hebrew word. An example of this is the Hebrew word *abad* (Obadiah 12). Revelation 9:11 renders the word *abad* as *Abaddon*. The ending -on is a Greek ending to a Hebrew word.

Let me give you a more contemporary example. In English, we use the word park to describe the act of parking our vehicle. In Spanish, a person describes the act of parking the car as ‘parkear’. The ending –ear provides a Spanish ending to an English word.

In Daniel and Revelation God gathers His people to Mt. Zion where the temple is and the spiritual temple on earth is the church. The book of Revelation refers to a two-fold gathering. God’s people gather to Mt. Zion and the wicked gather around it in the winepress in an attempt to destroy it. The Old Testament uses the word *mo’ed* almost exclusively to describe the congregation of the tabernacle. It is a sanctuary term that refers to the congregation that meets at the temple on Mt. Zion to worship the Lord. Many texts depict God’s people taking refuge in Jerusalem/Zion in the midst of the final crisis. Notably, in each crisis, the wicked never enter Jerusalem:

- After the three angels’ messages and the judgment divide the world into two groups, the righteous are in Jerusalem and the wicked are outside in the winepress (Revelation 14:19, 20)
- Joel 2:12-18 describes a great revival among God’s people who find refuge in Jerusalem and in Zion (Joel 2:32). Then, in chapter 3, the wicked gather in the winepress outside the city (Joel 3). Those who survive and God delivers are inside Jerusalem/Zion. Joel 2:32 uses the key words *malat* and *palat*, the identical words that appear in Daniel 11:41 and Daniel 12:1.
- Revelation 16:12-16 portrays the wicked gathered at the Mount of the Congregation (Zion) as a swirling flood ready to drown God’s faithful

people but God will dry the waters up. What Lucifer intended in heaven now he attempts on earth.

*"How you are **fallen from heaven**, O Lucifer, **son of the morning**! How you are cut down **to the ground**, you who **weakened the nations**!" <sup>13</sup> For you have said in your heart: 'I will **ascend** into heaven; I will **exalt** my throne **above** the stars of God; I will also sit on the mount of the congregation on the farthest sides of the **north**.' <sup>14</sup> I will **ascend above** the heights of the clouds, I will be **like the Most High**.'" (Isaiah 14:12-14).*

- The king of the north sets up the tents of his palace between the seas **at** the holy mountain of Zion and there comes to his end with none to help him (Daniel 11:45).
- After describing Mt. Zion as the city of the Great King (Psalm 48:1, 2), the psalm describes how God will deliver His people who find in Jerusalem their refuge (verses 2-14).
- Isaiah 4:2, 3 describes a remnant that survives and remains in Jerusalem after the final crisis.
- When Gog from the land of Magog comes against Jerusalem from the north (Ezekiel 38:6, 15, 39:2) God's people will find refuge and God will deliver them in Jerusalem (Ezekiel 38:18-23).
- Revelation 14:1-5 portrays the remnant on Mt. Zion after they come forth victorious over the beast, his image and his mark (Revelation 13:11-18; 15:2-4).
- Isaiah 24:20-23 describes millennial and post-millennial events. God will punish the wicked and deliver the righteous who are safe and secure in Jerusalem. Revelation 20:7-9 develops and expands these verses.

- Revelation 17:14 portrays the kings of the earth gathered to destroy God's people. However, the 144,000 are with the Lamb on Mt. Zion (see Revelation 14:1) and He will deliver them.
- King Senaquerib gathered his forces outside Jerusalem. God promised that the arrogant king would never enter the city (Isaiah 37:32-35).
- After the millennium, the wicked gather around the literal heavenly city (Revelation 20:7-10) intent on destroying the remnant who are within. God destroys the wicked outside Jerusalem.

God manifests His wrath because the wicked intend to slay his people that are in a covenant relationship with Him (Deuteronomy 32:10; Zechariah 2:8; Psalm 17:8; Proverbs 7:2; Revelation 17:6; Revelation 18:20, 24; Ezekiel 38:16-21; Revelation 6:9-11; Revelation 19:2; Ezekiel 38:8, 15-18; 39:2; Joel 3:19-21; Obadiah 12-14; Nahum 2 and 3).

The gathering of the king of the north against Jerusalem cannot be literal. Why not? The answer is simple. Neither Jerusalem nor Mt. Zion today are holy. Notice the following quotations from the Spirit of Prophecy:

*"The **curse of God** is upon Jerusalem and its surroundings, and the land is defiled under the inhabitants thereof. There is no real foundation **for feelings of awe** in looking upon the land of Palestine." Ellen G. White, The Review and Herald, February 25, 1896*

*"How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Savior's life and death! But old Jerusalem will **never be a sacred***

place until it is cleansed by the refining fire from heaven.” Ellen G. White, *The Review and Herald*, June 9, 1896

“I also saw that **Old Jerusalem never would be built up**; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the **gathering time**, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord.” Ellen G. White, *Early Writings*, pp. 75, 76

Ellen White described this climactic moment when the king of the north will plant the tents of his palace between the seas at the Holy Mountain. She understood that the place is global, Israel is global and includes all the wicked. The wicked do not gather against the literal Jews in the literal Valley of Jehoshaphat but rather in the entire world.

“When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in **different lands**, a simultaneous movement for their destruction. As the time appointed in the decree draws near, **the people will conspire** to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

The **people of God**—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in **every quarter** companies of **armed men**, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity that the **God of Israel** will interpose for the deliverance of His chosen.”

We cannot emphasize enough that there is an important prophetic principle that should guide us when we speak about Jerusalem and Babylon. Before the

millennium, the symbolic king of the north is the papacy, the visible leader who is under the leadership of the invisible leader—Satan. The symbolic king of the north and his spiritual armies gather outside spiritual, worldwide Jerusalem where the spiritual Israel of God has found refuge (Revelation 14:18-20; 19:11-15). Before the millennium, the kings, the merchants, the false prophet and the multitudes withdraw their support from the symbolic king of the north and turn against it.

After the millennium, the literal New Jerusalem descends from heaven and all of God's people from all ages enter the literal city. At this moment, the counterfeit king of the north is Satan, visible and in person, who prepares his literal armies to attack the literal city of Jerusalem where God's literal people are gathered (Zechariah 14:4, 5). Ezekiel 38, 39 universalizes Gog and Magog who come, not only from the north, but rather from the four corners of the earth (Revelation 20:8, 9). After the millennium the entire world will turn (dry up) against Satan who has deceived them (see Ezekiel 28:2-10). Thus, before the millennium Jerusalem is spiritual and worldwide and after the millennium it is literal and literally where the Mount of Olives stood.

*'...yet he shall come to his end, and **no one will help him.***





## **GOD'S PEOPLE DELIVERED**

**By Pastor Stephen Bohr**

When will the king of the north come to his end with none to help him? To this point in the story, the false prophet (Revelation 13:11-18), the kings of the earth (Revelation 17:1, 2; 18:2, 3; 16:14) the merchants of the earth (Revelation 18:6-24), and the multitudes (Revelation 17:1, 2, 15) have supported the apostate king of the north. The entire apostate world has God's remnant cornered in spiritual Jerusalem (Revelation 14:20) to deliver a final deathblow. At this point the waters of the spiritual Euphrates are at flood stage (Revelation 17:1-5, 15).

However, when the fifth plague falls, Babylon's helpers will turn on the harlot and leave her desolate. She will be a widow because her spiritual lovers will forsake her. She will be both a widow and an orphan (Isaiah 47:9, 15). The unfaithful religious shepherds will admit that they have deceived the populace (Jeremiah 25:30-38). Thus, the king of the north coming to his end with none to help him is parallel to the waters drying up on the harlot.

Ellen White described this climactic moment:

*With shouts of triumph, jeering, and imprecation, **throngs of evil men** are about to **rush** upon their prey, when, lo, a dense blackness, deeper than the darkness of*

*the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The **angry multitudes are suddenly arrested**. Their mocking cries die away. They forget the objects of their murderous rage. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness." Ellen G. White, The Great Controversy, pp. 635, 636*

A few pages later, Ellen White described how the multitudes would forsake the king of the north:

*"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their **bitterest condemnation upon the ministers. Unfaithful pastors** have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, **these teachers** confess before the world their work of deception. The **multitudes are filled with fury**. "We are lost!" they cry, "and you are the cause of our ruin;" and **they turn upon the false shepherds**. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed **to destroy their enemies**. Everywhere there is strife and bloodshed." Ellen G. White, The Great Controversy, pp. 655, 656*

As stated before, after the millennium something similar will happen. This time the saints will be in the literal city of Jerusalem. Satan will inspire the wicked to surround the city for an attack. However, Satan's supporters will turn against

him. He will be alone with none to help him. (Revelation 20:8, 9). Ellen White described this climactic moment after the millennium:

*"The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. However, of all the countless millions whom he has allured into rebellion, there are **none now to acknowledge his supremacy**. His power is **at an end**. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their **rage is kindled against Satan and those who have been his agents in deception**, and with the fury of demons they turn upon them [see Ezekiel 28:1-10]." Ellen G. White, The Great Controversy, pp. 671, 672*

## **Comments on Daniel 12:1**

The first point we want to make is that the chapter division between Daniel 11 and 12 is in the wrong place. The chapter division should be at the end of Daniel 12:4 where the book is sealed. Regarding this, George M. Harton wrote:

*"Most agree that the chapter division, which isolates 12:1-3 from the rest of chap. 11 with which it structurally belongs, is poorly placed." George M. Harton, 'An interpretation of Daniel 11:36-45 Grace Theological Journal 4.2 (1983) 205-231.*

*"At that time. . .*

The expression 'at that time' links Daniel 12:1 with verse 44 in the previous chapter. That is to say, when the king of the north goes out to destroy and annihilate many (11:44), Michael will stand up to defend them (12:1). The expression 'at that time' cannot refer to events that occur after the king of the

north comes to his end with none to help him (verse 45). Why would Michael have to defend His people in the time of trouble if the king of the north has already come to his end with none to help him?

*“Michael...”*

The name of Israel’s guardian angel is Michael. This specific name appears only five times in the Bible—three times in the Old Testament and twice in the New. However, Michael appears many other times in the Old Testament but with a different name:

- ‘the **Prince** of the host’ (Daniel 8:11; Joshua 5:13-15)
- ‘the **Angel** of the Lord’ (Exodus 3:1-5)
- ‘the **Prince** of princes’ (Daniel 8:25)
- ‘the **Angel** of His presence’ (Isaiah 63:9)
- ‘the **Great Prince**’ (Daniel 12:1)
- **Messiah** the Prince (Daniel 9:25)
- **Michael**, your Prince (Daniel 10:21)

The etymology of the name Michael is important. It is composed of three Hebrew Words:

- **-mi:** ‘who’
- **-cha:** ‘like’
- **-el:** ‘God’

Thus, the name means ‘who is like God’? The name is in itself a **challenge**! There are three **common denominators** when Michael appears in Scripture by name:

- He is always in **conflict** with Satan.
- Michael always **wins** the conflict.
- When Michael wins, His **people win** with Him.

Let us examine each of the references to Michael by name and then some references where He appears under a different name.

The **first time** the name Michael appears in the Bible is in Daniel 10:13. Let us examine the historical context.

From 605 to 536 BC Israel was in Babylonian captivity but God promised that at the end of this period He would deliver them so that they could return to their land to rebuild the city, the wall and the temple (Jeremiah 25:11, 12). Babylon had fallen three years earlier to the Medo-Persian armies in 539 BC (Daniel 5). Right on time in the year 536 BC, Cyrus gave a decree for God's people to return to their land to begin the process of rebuilding the city, and the temple (Ezra 1:1-4).

However, things were happening that were not in plain sight. There was a struggle in the **invisible world** between Gabriel and the prince of Persia who was attempting to **influence the kings of Persia** to interfere with the process of rebuilding. Things got so testy that Michael had to come to Gabriel's aid in the struggle. Gabriel explained:

*"But the **prince of the kingdom of Persia [Satan]** withstood me **[Gabriel]** twenty-one days; and behold, **Michael**, one of the chief princes, **came to help me**, for I had been left alone there with the kings of Persia."*

Ellen White gives a vivid description of the conflict between Gabriel and Michael and the Prince of Persia:

*"For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, **Christ Himself [Michael]** came to Gabriel's aid: "The prince of the kingdom of Persia withstood me one and twenty days," Gabriel declares; "but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Daniel 10:13. All that heaven could do in behalf of the people of God was done. The **victory** was finally gained; the forces of the enemy were held in check all the days of **Cyrus**, and all the days of his son **Cambyses**, who reigned about seven and a half years." Ellen G. White, Prophets and Kings, pp. 571, 572*

Albert Barnes explained the meaning of Daniel 10:13, 21:

*"The angel saw that there were powerful influences against the interests of the Hebrew people at work in the court of Persia; that it was necessary that they should be counteracted; that unless this were done, fearful calamities would come upon the Jewish people, and they would be subjected to great embarrassments in their efforts to rebuild their city and temple, and he says that there was no one whose aid could be permanently and certainly relied on but that of Michael."*

The second reference to Michael by name is in Daniel 10:20, 21:

*"Then he **[Gabriel]** said **[to Daniel]**: 'Do you know why I have come to you? And now I must **return to fight** with the **prince of Persia**; and when I have gone forth, indeed the **prince of Greece** will come. <sup>21</sup> But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except **Michael your prince**.'"*

When Michael joined Gabriel in the battle against the Prince of Persia, the battle had only begun. They, together, must continue to fight the Prince of Persia

because the kings of Persia needed to give additional decrees to favor Israel. Then the battle would continue with the kingdom of Greece. Daniel 10:13 and 21 tell us about the invisible war and history proves that Gabriel and Michael won the battle and along with them the people. The Persian kings gave the decrees and the Messiah came right on time.

The New Testament has three references to Michael. The first is in Jude, verse 9:

*"Yet Michael the **archangel**, in **contending** with the devil, when he **disputed** about the body of Moses, dared not bring against him a reviling accusation, but said, 'The Lord rebuke you!'"*

Once again, Michael is contending with the devil. This is the only time that the Bible refers to Michael explicitly as the Archangel which is significant because when Jesus returns, He will give a shout 'with the voice of an Archangel and the trumpet of God' (1 Thessalonians 4:16)

What was the reason for the battle in Jude 9? We do not have to guess because the texts give us the reason. They contended over the body of Moses. It is absurd to think that Jesus and Satan fight over dead corpses. The evidence indicates that Jesus came to resurrect Moses and Satan contested His right to do so.

Deuteronomy 34:5, 6 brings to view two strange details about the death of Moses. First, God buried him, the only person in the Bible that God buried. Second, no one knew where his sepulcher was. This is strange because the Jews marked the tombs of their heroes. Then later, on the Mt. of Transfiguration, Moses 'appeared in glorious splendor' (Luke 9:31, NIV) or 'in heavenly glory' (NCV) to Jesus and spoke to Him. Obviously, Moses had resurrected!

The fourth reference to Michael is in Revelation 12:7-12:

*“And **war broke out** in heaven: **Michael and his angels** fought with the dragon; and the **dragon and his angels fought**,<sup>8</sup> but they did not prevail, nor was a place found for them in heaven any longer.<sup>9</sup> So the great dragon **was cast out**, that serpent of old, called the Devil and Satan, who deceives the whole world; he was **cast to the earth [John 12:31-33]**, and his angels were cast out with him.<sup>10</sup> Then I heard a loud voice saying in heaven, “**Now** salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the **accuser of our brethren**, who **accused them [the brethren]** before our God day and night, has been **cast down**.<sup>11</sup> And they **[the brethren]** overcame him by the **blood of the Lamb** and by the word of their testimony, and they did not love their **lives to the death**.<sup>12</sup> Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.”*

We need to say several things about these verses. Once again, Michael is in hand-to-hand combat with the devil and both of them have angels under their command. Michael is the commander of faithful angelic hosts and Satan commands the rebellious angels. Michael and His angels prevail over the devil and his angels and cast them out of heaven.

This casting out took place in pre-history when Lucifer, the Son of the Morning sought to overthrow God from His throne (Isaiah 14:12-14). Michael prevailed. However, this passage also refers to the battle between Christ and Satan in the Garden of Gethsemane and on the cross (John 12:31-33). Satan was doing his



utmost to discourage Christ from offering His life for sinners and Christ stood firm in the midst of the tempest.

The first four references to Michael in the Bible describe events that have already transpired. One lone reference has yet to be fulfilled, Daniel 12:1. However, before we study this verse, let us consider some other passages in the Bible that apply to Michael, though the specific name does not appear.

When Israel began the conquest of the Promised Land, the first city they came to was Jericho. As Joshua was preparing to take the city, a warrior appeared to him at the outskirts with drawn sword in hand. Let us pick up the story:

*"And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, **a Man** stood opposite him with His **sword drawn** in His hand. And Joshua went to Him and said to Him, "Are You for us or for **our adversaries**?"<sup>14</sup> So He said, "No, but as **Commander of the army of the LORD** I have now come." And Joshua fell on his face to the earth and **worshiped**, and said to Him, "What does **my Lord** say to His servant?"<sup>15</sup> Then the Commander of the LORD 's army said to Joshua, "Take your **sandal off your foot**, for the place where you stand **is holy**." And Joshua did so." (Joshua 5:13-15)*

Who was this Commander of the army of the LORD? The clues are as subtle as a tornado! The Commander was none other than Michael, who commands the angelic hosts. We know that the Commander was none other than God for three reasons:

- Joshua **bowed** before the Commander and worshiped.
- Joshua called the Commander '**my Lord**'

- The Commander instructed Joshua to **remove the sandals** from his feet because he was standing on holy ground.

The bottom line is that Israel conquered the fortified city of Jericho under the leadership of Joshua, the visible leader of Israel, and the Commander of the LORD's hosts, the invisible leader.

Let us consider now a passage that refers to Michael as the Angel of the LORD. Israel was in bondage in Egypt with no human possibility of escape. While Moses was in Midian tending Jethro's sheep, the Angel of the LORD appeared to him in a bush. Here is the passage that tells the story:

*"And the **Angel of the LORD** appeared to him in a flame of fire **from the midst of a bush**. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. <sup>3</sup> Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." <sup>4</sup> So when **the LORD saw** that he turned aside to look, God called to him **from the midst of the bush** and said, "Moses, Moses!" And he said, "Here I am." <sup>5</sup> Then He said, "Do not draw near this place. Take your **sandals off your feet**, for the place where you stand is **holy ground**." <sup>6</sup> Moreover, He said, "I am the God of your father ó the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was **afraid to look upon God**." (Exodus 3:2-6)*

Several details in this passage reveal the identity of the Angel of the Lord:

- Verse 2 tells us that the Angel of the LORD was in the bush but then verse 4 tells us that God spoke to Moses from the midst of the bush.
- Verse 5 tells us that the Angel commanded Moses to remove his sandals because the ground where he was standing was holy.

- Verse 6 tells us that the Angel identified Himself as the God of Abraham, Isaac and Jacob and that Moses hid his face because he ‘was afraid to look upon God’.
- Jesus referred to this episode in John 8:56-59 and identified Himself as the One who was in the burning bush.

Notably, verses 7, 8 tell us that the Angel of the LORD came down **to deliver** Israel from bondage. Thus, the Angel of the LORD is the great deliverer of Israel (see Exodus 23:20)

*“And **the LORD said**: “I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their **taskmasters**, for I know their sorrows. <sup>8</sup> So I have come down to **deliver** [**the Angel delivers**] them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.”*  
(Exodus 3:7, 8)

Michael also appears in the story of Jacob. Jacob was returning home after 20 years of exile. When he was on the way, he heard that his brother Esau, who had sworn to hunt him down and kill him, was marching toward him with 400-armed men intending to carry out his vow. In this time of trouble, Jacob went by himself to the banks of the brook Jabbok and poured out his soul in prayer to God, pleading for deliverance from the wrath of his brother:

*“Then Jacob said, “O God of my father Abraham and God of my father Isaac, the LORD who said to me, ‘Return to your country and to your family, and I will deal well with you’: <sup>10</sup> I am not worthy of the least of all the mercies and of all the truth*

*which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies.* <sup>11</sup> **Deliver** me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me and the mother with the children.” (Genesis 32:9-11)

As he was praying, a mysterious being laid hold of him and Jacob began to wrestle with Him (verses 24-30). Soon Jacob realized that he was struggling against someone who had supernatural strength because He dislocated Jacob’s hip with a mere touch. Jacob refused to let this being go unless He blessed him. The being then changed Jacob’s name and blessed him. When Jacob asked the being for his name, he did not answer. Hosea 12:4, 5 identifies the personage as an Angel whose name is ‘the Lord’:

*“Yes, he struggled with the Angel and prevailed; He wept, and sought favor from Him. He found Him in Bethel, and there He spoke to us—<sup>5</sup> That is, the Lord God of hosts. **The Lord is His memorable name.**”*

Jacob knew very well that this being was not an ordinary angel because he named the place Peniel that means ‘face of God’. He explained the reason why he gave the place this name: *“For I have seen God face to face and my life is preserved.”* To make a long story short, the Angel, who is the Lord, **delivered** Jacob from the wrath of his brother.

The next important passage that helps us identify Michael is in Daniel 3. We shall find that once again the key word is ‘deliver’. The story is well known. Nebuchadnezzar, king of Babylon, built an image and commanded all the very important persons to bow down and worship it. When the music sounded, three young Hebrews refused, so the king called them into his presence and gave them another chance and challenged the ability of their God to deliver them:

*"Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, good! However, if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace and **who is the god** who will **deliver** you from my hands?" (Daniel 3:15)*

The Hebrew worthies did not hesitate to respond:

*"Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. <sup>17</sup> If that is the case, our God whom we serve is able to **deliver** us from the burning fiery furnace, and He will **deliver** us from your hand, O king. <sup>18</sup> But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up." (Daniel 3:16-18)*

At this, the expression on the face of the king changed:

*"Then Nebuchadnezzar was full of fury, and the **expression on his face changed** toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated." (Daniel 3:19)*

Ellen White described the expression on the king's face:

***"Satanic attributes** made his countenance appear as the countenance of **a demon**." Ellen G. White, Seventh-day Adventist Bible Commentary, volume 4, p. 1169*

The king then cast the three young men into the furnace. Suddenly the king saw four persons in the furnace and the fourth looked like the Son of God:

*"Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king." <sup>25</sup> "Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is **like the Son of God**." (Daniel 3:24, 25)*

Many Bible versions state that the fourth looked like the **son of the gods**. The translators wondered how a pagan king could know what the Son of God looked like so they assume that the king thought that he was merely one of the sons of the pagan gods. However, Ellen White explained:

*"The Hebrew captives had told Nebuchadnezzar of Christ, the Redeemer that was to come, and from the description thus given, the king recognized the form of the fourth in the fiery furnace as the **Son of God**." YI April 26, 1904*

There is another very important detail in the story. Nebuchadnezzar recognized that the Son of God that delivered the three young men was the Angel:

*"Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent **His Angel** and **delivered** His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God!" (Daniel 3:28)*

At the conclusion of the story, the king extolled the God of the three young men because He was able to **deliver** them from the furnace:

*"Therefore I make a decree that any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be*

*cut in pieces, and their houses shall be made an ash heap; because there is no other God who can **deliver** like this." (Daniel 3:29)*

Thus, the Son of God is the Angel and the Angel is God. The Angel that delivered the young men was none less than Michael, another name for Jesus Christ!

Another well-known story in Daniel that illustrates Daniel 12:1 is Daniel 6. Once again, we will find that the Angel 'delivers' Daniel from certain death.

Whereas Nebuchadnezzar in Daniel 3 attempted to establish religion, Darius in Daniel 6 attempted to forbid the free exercise of religion. As in Daniel 3, the issues were obedience to God's Law and worship. The enemies of Daniel could find no dishonesty in his civil responsibilities so they decided to pursue his obedience to His God's Law:

*"Then these men said, "We shall not find any charge against this Daniel unless we find it against him concerning the **law of his God**." (Daniel 6:5)*

Daniel's enemies prepared a carefully devised scheme to deceive the king into giving a decree that presumably would lead to Daniel's death. The king, thinking that the princes had the well-being of his kingdom in mind, readily signed the decree:

*"So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever! <sup>7</sup> All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever **petitions any god or man** for thirty days, except you, O king, shall be cast into the den of lions. <sup>8</sup> Now, O king, establish the decree and sign the writing, so that it **cannot be changed**, according*

*to the law of the Medes and Persians, which does not alter." <sup>9</sup> Therefore King Darius **signed the written decree.**" (Daniel 6:6-9)*

Daniel could have been politically correct by closing his windows and practicing his religion in private. However, he felt that although one's religion is personal, it is never private.

*"Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his **windows open** toward Jerusalem, he **knelt down** on his knees three times that day, and prayed and **gave thanks** before his God, as was his custom **since early days.**" (Daniel 6:10)*

When the king discovered that his advisors had deceived him, he did all in his power to **deliver** Daniel but his advisors reminded him that the laws of the Medes and Persians were unchangeable. Daniel's plight seemed hopeless; it appeared that he would be 'cat food':

*"And the king, when he heard these words, was greatly displeased with himself, and set his heart on Daniel to **deliver** him; and he labored till the going down of the sun to deliver him. <sup>15</sup> Then these men approached the king, and said to the king, "Know, O king, that it is the law of the Medes and Persians that no decree or statute which the king establishes may be changed." (Daniel 6:14, 15)*

Therefore, the king gave the command to cast Daniel into the lion's den. However, just before the king's servants cast him in, the king spoke to Daniel and said to him, 'I hope that your God whom you continually serve is able to **deliver** you because I cannot.'



*"So the king gave the command, and they brought Daniel and cast him into the den of lions. However, the king spoke, saying to Daniel, "Your God, whom you **serve continually**, He will **deliver** you." <sup>17</sup> Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed."*

Then the king returned to his palace where there was no music or feasting and where he suffered insomnia all night:

*"Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also his sleep went from him." (Daniel 6:18)*

The next morning the king rushed to the lion's den to see if Daniel's God had been able to **deliver** him from the mouths of the lions:

*Then the king arose very early in the morning and went in haste to the den of lions. <sup>20</sup> And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, "Daniel, servant of the living God, has your God, whom you **serve continually**, been able to **deliver** you from the lions?" (Daniel 6:19, 20)*

Daniel's reply to the king's question is vitally important. He said, 'my God sent **His Angel** and shut the lions' mouths'. It is tempting to think that this Angel was the same that delivered the three young Hebrews from the fiery furnace, Michael:

*"Then Daniel said to the king, "O king, live forever! <sup>22</sup> My God sent **His angel** and shut the lions' mouths, so that they have not hurt me, because I was found **innocent before Him**; and also, O king, I have done **no wrong before you**." <sup>23</sup>*

*Now the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he **believed in his God**.” (Daniel 6:21-23)*

After Daniel deliverance, the king gave a new decree where he used the word ‘deliver’ twice:

*“Then King Darius wrote: To all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you. <sup>26</sup> I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel for He is the living God, and steadfast forever; His kingdom is the one that shall not be destroyed, and His dominion shall endure to the end. <sup>27</sup> He **delivers** and rescues, and He works signs and wonders in heaven and on earth, who has **delivered** Daniel from the power of the lions.” (Daniel 6:25-27)*

Notably, the word deliver appears in four critical chapters of Daniel—Daniel 3, 6, 11 and 12:

- Daniel 3:15, 17 (2X), 28
- Daniel 6:14 (2X), 16, 20, 27 (2X)
- Daniel 11:41
- Daniel 12:1

Now we are ready to consider the last reference to the specific name ‘Michael’. As I mentioned before, this is the only reference of the five that is still future.

Revelation 13:3, 4 describes the mortal wound that the papacy suffered in 1798. However, as we have seen, the papacy will recover from its mortal wound and the whole world will marvel after and follow the beast:

*“And I saw one of his heads as if it had been **mortally wounded**, and his **deadly wound was healed**. And **all the world** marveled and followed the beast.”*

As the beast is sweeping through the earth like an overwhelming flood, the populace will worship it and utter a challenge:

***“Who is like the beast? Who is able to make war with him?”** (Revelation 13:4)*

God will answer the challenge with Michael, whose name is ‘who is like God’. (Daniel 12:1; see also Revelation 17:14). Thus, God will answer the defiant question ‘who is like the beast and who is able to make war with him’, with another question, ‘who is like God and who is able to make war with Him?’ Michael, the great warrior, will **deliver** His people.

*“At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time and at that time your people shall be **delivered**, everyone who is found written in the book.”*

Michael will **not only deliver** the living saints but he will also **resurrect the dead**:

*“And many of those who **sleep in the dust** of the earth shall **awake**, some to **everlasting life**, some to shame and everlasting contempt. Those who are wise **shall shine** like the brightness of the firmament, and those who turn many to righteousness **like the stars** forever and ever.” (Daniel 12:2, 3)*

*“For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. <sup>16</sup> For **the Lord Himself will descend** from heaven with a shout, with the **voice of an***

**archangel** and with the trumpet of God and the dead in Christ will rise first. <sup>17</sup>  
Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. <sup>18</sup>  
Therefore comfort one another with these words.” (1 Thessalonians 4:15-17)

“... shall stand up...”

In the book of Daniel, the expression ‘stand up’ (Hebrew *hamad*) always refers to a king that begins to reign (Daniel 8:22, 23, 25; 11:2, 14, 20, 21). This means that Michael is the last king to win a victory and take over the kingdom. Daniel 2 and particularly Daniel 7 refer to Christ setting up of a kingdom that will last forever and will never be succeeded by another. This moment is parallel to the cut out stone in Daniel 2, the Son of Man going to the Ancient of Days to receive the kingdom in Daniel 7, and the cleansing of the sanctuary in Daniel 8.

While Daniel 8 portrays the beginning of the process of investigative judgment, Daniel 12:1 takes us to point of its conclusion. It is the same moment described in Revelation 11:15-17, 15:5-8, and Revelation 22:11. While the door of probation is open, Jesus wears his priestly robes (Hebrews 8:1, 2; 4:14-16; Leviticus 8:1-9). However, when Jesus closes his ministration He will change his priestly garments to those of a king and will return as King of kings and Lord of lords (Revelation 19:11-16):

*“Then I saw Jesus lay off His priestly attire and clothe Himself with His most kingly robes.” Ellen G. White, Early Writings, p. 21*

*“The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will **stand up**, put on the **garments of vengeance**, and*

then the seven last **plagues will be poured out.**” Ellen G. White, *Early Writings*, p. 36

The Sabbath School Quarterly for the first quarter of 2020 explained the meaning of the word ‘stand’:

*“First, the verb ‘stand’ evokes the rise of kings to conquer and rule. The verb also primarily connotes a **military sense**. It shows that Michael acts as a **military leader** who **protects** His people and leads them in a special way during the last stages of the great controversy. Second, the verb ‘stand’ also points to a **judgment setting**. Michael ‘stands’ to act as an **advocate** in the heavenly tribunal. As the Son of man, He comes before the Ancient of Days to **represent God’s people** during the investigative judgment” (Daniel 7:9–14). Sabbath School Quarterly, First Quarter, 2020, Lesson #13, “From Dust to Stars”, p. 101.*

Although it is true that Jesus stands in the presence of the Father now representing us now as Advocate, intercessor and mediator in the investigative judgment, that is not the sense of the word ‘stand’ in Daniel 12:1. Although the Hebrew word ‘stand’ by itself contains all the nuances described in this quotation, the emphasis here is on Christ beginning to rule over His kingdom because the investigative judgment is over and His kingdom is complete.

In the book of Daniel, whenever the word *hamad* is accompanied by the word ‘up’ it refers to ‘beginning to rule’ (see Daniel 8:22, 23, 25; 11:2, 3, 4, 7, 14, 20, 21). It is no coincidence that Ellen White begins the chapter on the time of trouble in *The Great Controversy* by quoting Daniel 12:1 and then immediately describes the close of probation and the seven last plagues (Ellen G. White, *The Great Controversy*, pp. 613, 614).

Contrary to what many think, Jesus does not receive the kingdom at the second coming. Daniel 7 explicitly teaches that He receives the kingdom from His Father when the investigative judgment is over in heaven, not on earth:

*“Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. **Christ had received His kingdom**, having made the atonement for His people and blotted out their sins. The **subjects of the kingdom were made up**. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords.”*  
*Ellen G. White, Early Writings, p. 280*

In several of His parables, Jesus taught that He would receive the kingdom before His second coming. We will mention only three. At the beginning of the parable of the Minas Jesus said:

*““A certain nobleman went into a **far country** to receive for himself **a kingdom** and to return.” (Luke 19:12)*

In this parable, the nobleman represents Christ, the far country is heaven, and the return is His second coming. Clearly, Jesus receives the kingdom in heaven before He returns to earth to receive His people.

We find another example in the parable of the wedding garment in Matthew 22:1-14. After the gospel net has gathered all of those who have claimed Jesus Christ as Savior, an investigation of the garments takes place. It is absurd to

think that God will examine the garments after all those who have claimed Jesus are in heaven. Will God return people to earth after taking them to heaven? The third example is in Luke 12:35, 36 where the wedding—the same as receiving the kingdom—takes place in heaven before Jesus returns:

*"Let your waist be girded and your lamps burning; <sup>36</sup> and you yourselves be like men who wait for their master, when he will **return from the wedding**, that when he comes and knocks they may open to him immediately. <sup>37</sup> Blessed are those servants whom the master, **when he comes**, will find watching. Assuredly, I say to you that he will gird himself and have them **sit down to eat**, and will come and serve them."*

We have three **sequential events** in this parable:

- The **wedding** in heaven.
- The **return** of Jesus to the earth from the wedding.
- The wedding **reception** when we will sit down to eat with Jesus in heaven.

*"...who stands watch..."*

The sense of Daniel 12:1 is that Jesus stands **up** in order to stand **for** His people. (Esther 8:11; 9:2, 16 uses the word to describe Israel defending themselves from those who wanted to destroy them) Although the word for 'stand' is the same in both cases, the preposition it is with determines the meaning. What the text is telling us that when Jesus takes over the kingdom and begins to rule, he does so because his kingdom is complete. The judgment revealed the identity of the subjects of the kingdom. However, during the time of trouble, the king of the north wants to destroy the subjects of his kingdom. So Jesus now stands for

them, that is to say, defends them (Isaiah 3:13; Psalm 109:31). He stands to defend His sheep, his bride, his vassal and his body. Isaiah 3:13 tells us that the Lord stands up to litigate in favor of Israel (see Ezekiel 13:5).

Various versions translate the word 'stand with' 'stand watch' or 'guards' or 'protects'. At this point, the intercessor has become the defender of the subjects of His kingdom. Although God's people will have to stand without a mediator, they will not stand without a defender. Daniel 8:4, 7 uses 'stand' in a military sense. When an army cannot 'stand', it means defeat.

*"... over the sons of your people..."*

What principle gives us the right to say that 'thy people' refers to Daniel's literal people in Daniel 9:15, 16, 24 and 10:14 while it refers to spiritual Israel in Daniel 12:1? What rule of interpretation allows us to say that the 'holy people' in Daniel 9:24 (see Hosea 11:1, Ezekiel 37:18 21, 25, 16; Ezekiel 43:7; Daniel 1:6; 6:13 (vital verse); Joel 2:6, 16; Psalm 105:6; Psalm 148:14; Psalm 149:2) refers to literal Israelites while the identical expression in Daniel 12:7 refers to spiritual Israelites? Furthermore, why is the 'holy mountain' in Daniel 9:16, 20 a reference to literal mount Zion in the middle east while in Daniel 11:45 the same expression applies to a spiritual, worldwide Mt. Zion?

We find the answer to these questions by understanding that while the Hebrew theocracy is in place, we must understand the word 'Israel' locally and literally. However, when the theocracy comes to an end in the year 34 AD we must understand the word 'Israel' in a spiritual and global sense (see John 4:23, 24; 2 Corinthians 1:20; Galatians 3:16, 26-29; Romans 2:28, 29; Romans 9:6-8). Ezekiel 37:21-28 that applied to literal Israel will find its final fulfillment with



all of the redeemed in Revelation 21:3, 22-27 and 22:3-5. In Joel 3:6, 16 the expressions “children of Judah”, “children of Israel”, “children of Jerusalem” are synonymous. God also calls His people the ‘children of Jacob’ (Psalm 105:6), ‘children of Zion’ (Psalm 149:2) and ‘children of Benjamin’ (Jeremiah 6:1).

God makes the new covenant with the house of Israel and the house of Judah. (Hebrews 8:8). If we read this verse literally, it applies only to literal Israel and Judah. However, no Christian today would say that the new covenant applies only to the literal Jews. Clearly, the words ‘Judah’ and ‘Israel’ apply spiritually to the church. Jesus Himself referred to His sacrifice as the blood of the new covenant that He shed for the disciples (Matthew 26:28).

This is how it works out. ‘Thy people’ (Daniel 9:15, 16, 20, 24; 10:14) changes from the literal to the spiritual Israel in Daniel 12:1. ‘Holy people’ in Daniel 8:24 changes from literal to spiritual Israel in Daniel 12:7. ‘Holy Mountain’ in Daniel 9:16, 20 changes from the literal Israel to the spiritual Israel (the church) in Daniel 11:45. This is the crucial interpretative principle. Ellen White applies Zechariah 12:8 to the church in 5T 81. She also uses Isaiah 4:3, 4 to refer to the church in Ellen G. White, Testimonies for the Church, volume 5, pp. 475, 476; Ellen G. White, Prophet and Kings, p. 592; Ellen G. White, The Great Controversy, p. 485.

*‘... and there shall be a time of trouble, such as never was since there was a nation, even to that time...’*

The key verse to understand the time of trouble in Daniel 12:1 is in Genesis 32:7. In this chapter, Jacob was deeply troubled because he heard that his brother Esau was coming to kill him and his family. Jacob cried out to God for

deliverance from the wrath of his brother (Genesis 32:11). He then struggled with the Angel of the Covenant—Jesus Christ—and prevailed (see Hosea 12:4, 5). The Angel then gave Jacob a new name that reflected his new character.

The context clearly indicates that this Angel was none less than Jesus Christ, the same person as Michael the Archangel who appears in Daniel 12:1. Jacob's experience is expanded in Jeremiah 30:7 and 2Kings 19:3 (see also Psalm 9:9; 37:38, 39; 46:1; 50:15, 16; 91:15; 138:7; Isaiah 33:2; 37:2; Zephaniah 1:15; Nahum 1:9; Habakkuk 3:16). Matthew 24:21 describes the same time of trouble as Daniel 12:1.

The rage of the king of the north comes because of the tidings from the north and from the east. Likewise, the great tribulation in Matthew 24:21 comes after the abomination of desolation. The book of Revelation describes the wrath of spiritual Babylon because the remnant refuses the wine of her abominations. After the time of trouble in Daniel 12:1, comes the deliverance of God's people and the special resurrection. In Matthew 24, after the great tribulation Jesus gathers His people from the four winds of heaven.

Jeremiah 30:4-10 also describes this 'time of Jacob's trouble' as God was about to deliver Judah from Babylonian captivity:

*"Now these are the words that the Lord spoke concerning **Israel and Judah**. 'For thus says the Lord: 'We have heard a voice of **trembling**, of fear, and not of peace. <sup>6</sup> Ask now, and see, whether a man is ever in **labor with child**? So why do I see every man with his hands on his loins like a woman in labor, and all faces turned pale? <sup>7</sup> Alas! For that day is great, so that **none is like it**; and it is the **time of Jacob's trouble**, but he shall be **saved out of it**. <sup>8</sup> 'For it shall come to pass in that*

*day,' says the Lord of hosts, 'That I will break his yoke from your neck, and will burst your bonds; foreigners shall no more enslave them. <sup>9</sup> But they shall serve the Lord their God, and David their king, whom I will raise up for them. <sup>10</sup> 'Therefore do not fear, O My **servant Jacob**, ' says the Lord, 'nor be dismayed, O **Israel**; for behold, I will save you from afar, and your seed from the land of their captivity. **Jacob** shall return, have **rest and be quiet**, and no one shall make him afraid."*

This final time of trouble is also foreshadowed by King Senaquerib's invasion of the Holy Land in the year 701 BC:

*"For out of Jerusalem shall go a remnant, and those who **escape [palat]** from Mount Zion. The zeal of the Lord of hosts will do this. <sup>33</sup> "Therefore thus says the Lord concerning the king of Assyria: 'He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor build a siege mound against it. <sup>34</sup> By the way that he came, by the same shall he return; and he shall not come into this city,' says the Lord. <sup>35</sup> 'For I will defend this city, to save it for My own sake and for My servant David's sake.'" (Isaiah 37:32-35)*

*"... and at that time your people shall be **delivered**..."*

At this point, we must consider more extensively the prophecy of Joel 2 and 3 because it has a direct connection with Daniel 11:45-12:1. As we have noted before, Daniel 11 employs the words *malat* (verse 41) and *palat* (verse 42) to describe those who escape or are delivered from the invasion of the king of the north. Significantly, Joel 2:32 uses these two words synonymously. We shall find that Revelation 14:14-20 universalizes the prophecy of Joel 2 and 3. Revelation 14 portrays all of God's faithful people who have taken refuge in spiritual Jerusalem. Here is Joel 2:32 that introduces the scene of chapter 3:

*'And it shall come to pass, that whosoever shall call on the name of the LORD shall be **delivered** [malat, translated in Daniel 11:41 as 'escape']: for in mount **Zion** and in **Jerusalem** shall be **deliverance** [palat, translated in Daniel 11:42 as 'escape'], as the LORD hath said, and in the **remnant** whom the LORD shall call [same word in Revelation 17:14: Those who are with Jesus are called].' (Joel 2:32).*

Ellen White links Joel 2:32 and chapter 3 with Daniel 11 by using the words 'escape', 'deliver' and 'heathen' (KJV: Joel 2:17, 19; 3:11, 12) and the phrase 'written in the book' from Daniel 12:1:

*"To outward appearance, there was no possibility of their **escape** [Daniel 11:41]. The **wicked** had already begun to triumph, crying out, "Why doesn't your God **deliver** [Joel 2:32; Daniel 12:1] you out of our hands? Why don't you go up and save your lives?" However, the saints heeded them not. **Like Jacob**, they were wrestling with God. The angels longed to **deliver** [Joel 2:32; Daniel 12:1] them but they must wait a little longer; the people of God must drink of the cup and be baptized with the baptism. The angels, faithful to their trust, continued their watch. God would not suffer His name to be reproached among **the heathen** [Joel 2:17, 19; 3:11, 12, KJV]. The time had nearly come when He was to manifest His mighty power and gloriously **deliver** [Joel 2:32; Daniel 12:1] His saints. For His name's glory He would **deliver** [Joel 2:32; Daniel 12:] every one of those who had patiently waited for Him and whose names were **written in the book** [Daniel 12:1]." Ellen G. White, *Early Writings*, pp. 283, 284*

*"... everyone who is found **written in the book**."*

This phrase proves that before the close of probation and the second coming there was an examination of the books to determine whom God would deliver. Only those whose names are retained in the book of life will be delivered (see Philippians 4:3; Isaiah 4:3; Exodus 32:32, 33; Revelation 3:5; Psalm 69:28; Revelation 20:12, 15; 22:19).

When the time of trouble begins after probation closes, the names of the living saints are already in the book. Some who claimed Jesus but were not genuine believers have their names blotted out from the book. Revelation 3:5 indicates that God can delete names from the book of life. The reason why a separation needs to be made is because in the church there are good and bad fish, wise and foolish virgins, wheat and tares, those who have a mere form of godliness and those who say Lord, Lord but are workers of lawlessness.

### **Comments on Daniel 12:2**

*“And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt.”*

The text tells us ‘many’ (Hebrew: *rab*, see Daniel 12:3, 4, 10; 11:44) of those who sleep in the dust of the earth will be raised. That is to say, **not all** who are dead will resurrect when God delivers the living righteous from the death decree. The text describes a partial resurrection of **some righteous** and **some wicked** people.

It is important to realize that Daniel 12:1, 2 refers to two groups. The first are those who alive during the time of trouble and need to be delivered from the death decree by Jesus. After all, if they were not alive, why would Michael have

to stand guard over them and deliver them? The group of the living saints are the 144,000 that God sealed before He released the four winds of strife. The second group are those who sleep in the dust of the earth. God will resurrect them at the precise moment when He delivers the sealed ones at the end of the great tribulation.

We must link the expression 'sleep in the dust of the earth' with Daniel 11:32, 33. This is the moment when those who died will shine as the stars. At this time, God will answer the prayers of both groups of martyrs who are crying out for vengeance in the fifth seal (Revelation 6:9-11; 15:2-4; 19:1, 2).

The resurrection of Daniel 12:2 is not the general resurrection of the righteous and the wicked. The general resurrection of the righteous takes place when the second coming of Jesus concludes and the general resurrection of the wicked occurs after the millennium. Let us consider this 'special resurrection'.

Daniel 12:2 describes a special resurrection of those who pierced Jesus and those who died in the faith of the third angel's message. When Jesus stood before Caiaphas, the wily High priest asked Him if He was the Messiah, Jesus replied by predicting that Caiaphas would be an eyewitness of His second coming on the clouds of heaven. However, in order for this to be possible, Caiaphas must resurrect from the dead:

*"It is as you said. Nevertheless, I say to you, hereafter **you will see** the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."*  
(Matthew 26:64)

Revelation 1:7 clearly predicts that those who pierced Jesus will be eyewitnesses to His second coming:

*“Behold, He is coming with clouds, and every eye will see Him, even **they who pierced Him** and all the tribes of the earth will mourn because of Him. Even so, Amen.” (Revelation 1:7; see also Matthew 24:30)*

Caiaphas and those who pierced Jesus will die when Jesus comes but will once again come to life after the millennium and say ‘blessed is He who comes in the name of the LORD’:

*“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! <sup>38</sup> See! Your house is left to you desolate; <sup>39</sup> for I say to you, **you shall see Me no more till** you say, ‘Blessed is He who comes in the name of the LORD!’ (Matthew 23:37, 38)*

Ellen White wrote:

*“At the **close of the thousand years**, Christ again returns to the earth. Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice, the wicked hosts exclaim: ‘Blessed is He that cometh in the name of the Lord!’” Ellen G. White, The Great Controversy, p. 662.*

This special resurrection will also include those who died in the faith of the third angel’s message:

*“Then I heard a voice from heaven saying to me, ‘write: **Blessed** are the dead who die in the Lord **from now on**.’ ‘Yes,’ says the Spirit, ‘that they may rest from their labors, and their works follow them.’ (Revelation 14:13)*

In context, this verse comes immediately **after** the third angel’s message (Revelation 14:12) and **before** the second coming of Jesus (Revelation 14:14).

The word ‘blessed’ is important. The voice does not pronounce the blessing upon **all** those who have died in the Lord since sin came into the world. The voice pronounces the blessing on a **special group**—those who died in the Lord **after** the proclamation of the third angel’s message began. The expression ‘from now on’ makes this clear.

*“The **third angel’s message began** when the **most holy place opened in 1844**. As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a **third message to the world**. . . The third angel closes his message thus: ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’ As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God.” Ellen G. White, Early Writings, p. 254*

No faithful Seventh-day Adventists who died before the second coming will resurrect in the general resurrection—all will come forth in the special resurrection because all of them died after the proclamation of the third angel’s message began!

The text refers to death as a ‘rest’ from labor. Elsewhere, the Bible uses the rest in sleep as a euphemism for death.

The New Testament uses the word ‘labor’ most frequently to refer to missionary outreach (Revelation 2:2; Hebrews 6:10; 2 Corinthians 6:4, 5; 11:23, 27; 1 Corinthians 15:58; 1 Thessalonians 1:3). In other words, those who rest



in the grave worked tirelessly in preaching the three angels' messages while they lived.

The word 'works' describes the exemplary life of those who labored for the Lord during their lifetime. The testimony of their lives continued to influence succeeding generations leading to conversions for the Lord. For example, Hebrews 11:4 tells us that even after suffering a martyr' death, the testimony of Abel continues to speak:

*"By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he **being dead still speaks.**"*

We must link Revelation 14:13 with Daniel 12:12. Both of these verses begin with the word 'blessed':

### **Daniel 12:12**

*"Blessed is he who waits, and comes to the **one thousand three hundred and thirty-five days.**"*

Heidi Heiks, in his well-documented book, *AD 1798-1843 Source Book*, has shown that the 1335 days began in 508 and ended in 1843. Thus, there is a special blessing for those who live after 1843.

Some well-meaning Adventists project the 1335 days into the future, teaching that they refer to literal time. They base this, partially at least, on a misunderstood statement by Ellen White:

***"We told him** [Brother Hewitt] of some of his errors in the past, [we told him] that the 1335 days were ended and numerous errors of his." Ellen G. White, Manuscript Releases, volume 16, p. 208*

This is an ambiguous statement. Undoubtedly, Ellen White was saying that Brother Hewitt was teaching that the 1335 days had not ended when they already had. This was one of his numerous errors. The time-periods of Daniel 12 cannot reach beyond **1844** because Revelation 10:6 tells us that prophetic time ended in **1844**. Ellen White warned against time setting:

*"There will always be false and fanatical movements made by persons in the church who claim to be led of God--those who will run before they are sent and will **give day and date for the occurrence of unfulfilled prophecy**. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief." Ellen G. White, Selected Messages, volume 2, p. 84*

*"Our position has been one of waiting and watching, with **no time-proclamation to intervene** between the close of the prophetic periods in 1844 and the time of our Lord's coming." Ellen G. White, Manuscript Releases, volume 10, p. 270*

*"The people will **not have another message upon definite time**. After this period of time [Revelation 10:4-6], reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844." Seventh-day Adventist Bible Commentary, volume 7, p. 971*

We may legitimately ask why there is not just one general resurrection for all the saints of all ages. Here is the answer: Let us suppose that Martin Luther resurrected in this **special resurrection** of those who died in the faith of the

third angel's message. Would he be able to understand what was happening at that moment? Would he understand the issues? Would he understand the sanctuary, the state of the dead, the Sabbath, the dragon, the beast, the false prophet, the image of the beast and the mark of the beast in historical context? Obviously not. However, Seventh-day Adventists who understood and preached the third angel's message will stand with the 144,000 and comprehend exactly what is going on at that moment.

Here is a summary of the special and general resurrections:

- **General resurrection of the righteous**: Those who died in Christ before 1844 resurrect when the second coming of Jesus **concludes**.
- **General resurrection of the wicked**: Unbelievers from all ages resurrect after the millennium.
- **Special resurrection of the righteous**: Those who died in the faith of the third angel resurrect when Jesus **begins** His second coming.
- **Special resurrection of the wicked**: Those who pierced Jesus and the worst enemies of the truth resurrect as Jesus **begins** His second coming.
- **Living Righteous**: The 144,000

## **Ellen White and the Timing of the Special Resurrection**

Let us take a look at the sequence of events between the standing up of Michael and the conclusion of the second coming:

- The Great Controversy, p. 613: Jesus **stands up** (Daniel 12:1) and begins to reign (Daniel 11:2, 3, 4 on the meaning of “stand up”). He lays off His priestly robes (which He wears in Hebrews) and puts on His **kingly robes** (spoken of in Revelation 19:11ff).
- The Great Controversy, pp. 613-634: The **time of trouble** (Daniel 12:1).
- The Great Controversy, p. 635: The **death decree** about to be executed (Daniel 11:44; Revelation 13:15).
- The Great Controversy, pp. 635, 636: God’s voice delivers the living saints, the 144,000 (Daniel 12:1). The fact that they are written in the book indicates that they went successfully through a pre-advent judgment (see, Revelation 22:11, 12).
- The Great Controversy, p. 637: **The special resurrection** (Daniel 12:2).
- The Great Controversy, p. 640: Jesus announces the day and hour of His coming.
- The Great Controversy, pp. 640, 641: The second coming of Jesus **concludes** as Jesus arrives above the earth (Matthew 24:30).
- The Great Controversy, p. 644: The **general resurrection** of the righteous (Matthew 24:31).

### **Comments on Daniel 12:3**

*“Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever.”*

The expression forever and ever reminds us of Christ's kingdom in Daniel 2 and 7. This verse now completes the vision that Gabriel did not fully explain in Daniel 8.

### **Comments on Daniel 12:4**

Daniel 12:4 concludes the 'second book' of Daniel 8-12 and Daniel then places the seal on the book. In the time of the end, the Angel of Revelation 10 removes the seal. Daniel 12:1-4 is really the conclusion of chapter 11. We will not say much about the little book because I have covered this fully in my study notes on the Seven Trumpets.





## **A FRESH LOOK AT DANIEL 11:40-45**

**By Pastor Stephen Bohr**

### **Introduction**

Daniel 11:40-45 has always been a subject of lively discussion among Adventist theologians. Until recently most agreed that, the king of the north represents the papacy and the king of the south represents atheism or secularism. However, now a new view has appeared on the horizon that sees **radical Islam** as playing a significant role in the fulfillment of this prophecy. Those who have embraced this view have concluded that the events of 9/11 and the war against Al-Qaeda are so significant that they must be contemplated somewhere in Bible prophecy. This has sparked a new interest in the study of the fifth and sixth trumpets in conjunction with Daniel 11:40-45.

Usually Ellen White has provided valuable guidance in the interpretation of difficult prophetic passages. However, unlike other passages in the book of Daniel Ellen White seems to be silent on the meaning of most of chapter eleven, particularly verses 40-45. Nowhere, to my knowledge does she ever **quote** these verses or even **echo** the terminology contained in them.

This seeming silence on verses 40-45 has led some to conclude that Ellen White had nothing to say about them. We therefore ask, did Ellen White have anything to say about the meaning of these verses or does her apparent silence indicate that their meaning would remain a mystery until long after her death? In this article, we will seek to answer this question.

## **Ellen White's Use of Daniel 11**

To my knowledge, there are only **three** primary Ellen G. White references to Daniel 11 (except for one in A Word to the Little Flock Scattered Abroad).

One of these references is **indirect**, one is **general** in nature and another is quite **specific**. Only in the specific reference does Ellen White actually quote any verses from the chapter (verses 30-36). Unfortunately, as stated before, she never quotes nor does she even allude to the language of verses 40-45 so it would seem well-nigh impossible to know if or how Ellen White understood them.

## **Ellen White's Three Quotations**

The first quotation is **indirect** because she does not specifically mention Daniel 11 but only **alludes** to it (all bold type is mine unless specified). In **1896**, she wrote:

*"The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the **Ulai [Daniel 8:2]** and the **Hiddekel [Daniel 10:4 and chapter 11]**, the great rivers of Shinar, are now in **process** of fulfillment, and all the events foretold **will soon come to pass.**" Ellen G. White, Testimonies to Ministers and Gospel Workers, p. 112*



The second quotation is **general** and she wrote it in **1909**:

*"The world is stirred with the spirit of war. The prophecy of the **eleventh chapter** of Daniel has **nearly reached its complete fulfillment**. Soon the scenes of trouble spoken of in the prophecies will take place." Ellen G. White, Testimonies for the Church, volume 9, p. 14*

She wrote the **third quotation** in **1904** and it is the **only one** where Ellen White actually quotes verses from Daniel 11:

*"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the **eleventh of Daniel** has **nearly reached its complete fulfillment**. **Much of the history** that has taken place in fulfillment of this prophecy **will be repeated**. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [she quotes verses 30-36] **Scenes similar to those** described in **these words** will take place." Ellen G. White, Manuscript Releases, volume 13, p. 394 (Letter 103, 1904)*

## **Analysis of Ellen White's References to Daniel 11**

We must now **examine** more closely the three quotations above:

The quotation from Testimonies to Ministers and Gospel Workers, p. 112 (1896) provides **two key items** of information:

- First, the prophecies of Daniel **eight and eleven** run concurrently and are **parallel**. The prophecy by the Ulai was the one given in chapter 8

(Daniel 8:2) and the one by the Hiddekel was the one given in chapters 10 and 11 (Daniel 10:4).

- Second, both of these prophecies were in the **process of fulfillment** when Ellen White wrote in 1896. Unfortunately, Ellen White does not specify **how much** of the chapter had already reached its fulfillment when she wrote the statement. She merely stated that these prophecies were in the **process** of fulfillment.

The quotation in Testimonies for the Church, volume 9, p. 14, adds some very valuable information: When Ellen White wrote this testimony in **1909** she stated that the prophecy of Daniel 11 had **nearly reached its complete fulfillment**. Thus, we can be certain that in 1909 the process of fulfillment of Daniel 11 was in the **last few verses** of the chapter.

The quotation from Manuscript Releases, volume 13, p. 394 (1904) contains some significant information that we do not find in the other two.

In this statement, Ellen White explains that **much of the history** that fulfilled this chapter **will repeat**. The critical question then is this, to which history was she referring? Fortunately, it is not necessary for us to guess because she immediately quotes verses 30-36. Then, right after quoting these verses, she again repeats the thought that much of the history that fulfilled this prophecy will occur once more in the future:

***"Scenes similar to those described in these words will take place."***

Clearly, Ellen White understood that **verses 30-36** (as well as verses 37-39 that she does not quote) had already reached their fulfillment before she wrote. If verses 30-39 had reached their fulfillment in the past, then the future repetition

of much of the history must occur in verses 40-45. Thus, verses 30-39 describe past events from the time that she wrote while verses 40-45 describe **future events**.

It is important to realize that Ellen White was **not** saying that these verses would have two fulfillments, one past and the other future. What she **is** saying is that much of **the history** that fulfilled these verses in the past will occur in similar manner in the future. Stated another way, it is **not the prophecy** in verses 30-39 that will be fulfilled once again but rather much of **the history** that fulfilled the prophecy in the past will be repeated in **similar fashion** in the future.

### **A Repetition of History**

Now we must ask why the historical scenes of the past will repeat once again in **similar fashion in the future**. The answer is not hard to find. The arrogant and persecuting power that verses 30-39 describe is the **Roman Catholic papacy** as it behaved during its 1260-year career. During this period, it joined church and state, **ran loose** and used **the sword** of the state to persecute dissenters.

As is well known, at the end of the 1260 years the papacy received a deadly wound when the state turned against it at the conclusion of the **French Revolution**. However, this was not the end of the papacy's career. Prophecy predicts that after a period of convalescence the deadly wound **would be healed** (Revelation 13:3) when the United States returns the sword of civil power into the papacy's hand. Then the papacy will behave once more **as it did in the past**. Thus, the history of past papal oppression will transpire in the future because the papacy will rise once again to power.

**In summary:** Ellen White believed that Daniel 11:30-36 (also verses 37-39 although she does not quote them) **found its fulfillment** in the past. She also believed that much of **the history** that these verses describe would transpire once more in **similar** fashion. If verses 30-39 had already found their fulfillment when Ellen White wrote, then we must find the future repetition of the history of these verses in verses 40-45.

Notice the following three quotations on the **past** and **future** power of the papacy:

*"The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a **restoration of her power**. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" Revelation 13:3. Ellen G. White, The Great Controversy, p. 579*

*"When our nation **[the United States]** shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else that **giving life [it must have had a deadly wound]** to the tyranny which has long been eagerly watching its opportunity to **spring again [the active despotism died only to live again]** into **active [for a period the tyranny was inactive]** despotism." Ellen G. White, Testimonies for the Church, volume 5, p. 712*

*"When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ—when that land shall, through its legislators, abjure the principles of*

*Protestantism, and give countenance to Romish apostasy in tampering with God's law—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will **give life** and **vigor** [the corrupt faith of Rome must have been dead for a period] to the corrupt faith of Rome, **reviving** [her tyranny and oppression of conscience were dead for a while] her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth.” Ellen G. White, The Signs of the Times, June 12, 1893*

In the light of the foregoing analysis, we can safely conclude that **Daniel 11:30-39** describes the past career of the papacy and **Daniel 11:40-45** describes its future career.

### **Ellen White's Perspective of Daniel 12:1, 2**

However, does Ellen White have anything to say about the events that Revelation verses 40-45 describe? Where would we **even begin to look** if she never quotes these verses or even alludes to their terminology? I believe that we find the key that will unlock her understanding of these verses in her understanding of Daniel 12:1. Although Ellen White never quoted or even alluded to the language of Daniel 11:40-45 in the book The Great Controversy, she did quote the next verse, **Daniel 12:1**. I believe that the place where she quotes Daniel 12:1 contains the key that unlocks her understanding of the immediately preceding verses.

## Working Deductively

Because Ellen White did not quote or even allude to the terminology of Revelation verses 40-45 in The Great Controversy, we cannot work from verse 40 forwards. We do not know where to find her comments on verse 40. What we must do then is work **deductively** from Daniel 12:1, 2 backwards.

Let us consider Daniel 12 verses one and two:

*"At that time [1] **Michael shall stand up**, the great prince who stands watch over the sons of your people; and there shall be a [2] **time of trouble**, such as never was since there was a nation, even to that time. And at that time your people [3] **shall be delivered**, everyone who is found written in the book. And many of those who sleep in the dust of the earth [4] **shall awake**, some to everlasting life, some to shame and everlasting contempt."*

The bold type indicates that there are **four sequential events** in Daniel 12:1, 2:

- The **standing up** of Michael
- The **time of trouble**
- The **deliverance** of God's people
- The **special resurrection**

Now let us consider how Ellen G. White developed these four events in The Great Controversy but in **reverse order** beginning with the fourth item on the list, the special resurrection and working backwards:

- **The Great Controversy, p. 637**: Ellen White quotes Daniel 12:2 to describe the **fourth** item on the list, the **special resurrection**.

*"Graves are opened, and "many of them that sleep in the dust of the earth... awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2."*

- **The Great Controversy, p. 635:** Ellen White describes the **third** item on the list. The chapter's title is '***God's People Delivered***'. At the beginning of the chapter she states:

*"The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the **deliverance of His chosen**."*

You will notice also that Ellen White concluded the previous chapter ('*The Time of Trouble*') with a clear allusion to Daniel 12:1 where the text tells us that those whose names are in the book will be delivered:

*"Glorious will be the **deliverance** of those who have patiently waited for His coming and whose **names are written** in the book of life." Ellen G. White, The Great Controversy, p. 634*

- **The Great Controversy, p. 616:** Ellen White describes the **second** item on the list by explaining the time of trouble through which God's people will go:

*"The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the **time of Jacob's trouble**."*

- **The Great Controversy, p. 613:** Ellen White begins the chapter on ‘*The Time of Trouble*’ by quoting Daniel 12:1 and then amplifies the meaning of the standing up of Michael, the **first** item on the list.

*“Then Jesus **ceases His intercession** in the sanctuary above. . . When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God **without an intercessor**.”*

## **Summary of Ellen White’s Comments on Daniel 12:1, 2**

Let us look now at Ellen White’s development of Daniel 12:1, 2 in its regular order:

- **The Great Controversy, p. 613:** The standing up of Michael
- **The Great Controversy, p. 616:** The time of trouble
- **The Great Controversy, p. 635:** God’s people delivered
- **The Great Controversy, p. 637:** The special resurrection

The perceptive reader will notice that Ellen White, in The Great Controversy, develops the events of Daniel 12:1, 2 in the **precise order** in which they appear in Daniel 12:1, 2.

## **Importance of the Expression ‘at that time’**

We cannot understand Daniel 12:1, 2 independently of its immediately preceding context. It is important to remember that Daniel 12:1, 2 is **a continuation** of the flow of events that transpired in the previous verses. We know this because Daniel 12:1 begins with a time reference, “*at that time*”. This



expression links Daniel 12:1 with what occurred previously in verses 40-45 particularly verses 44 and 45.

The crucial question at this point is this, where would we expect to find Ellen White's comments about the events that occur immediately before Daniel 12:1? The answer is unmistakable. We must find them in the pages that immediately precede the chapter on the standing up of Michael and the time of trouble.

## **The Literary Structure of Daniel 11:44b-45 and 12:1**

Now let us carefully consider the literary structure of verses 44b-45 to determine how they relate to Daniel 12:1. The purpose is to ascertain the event to which the expression "*at that time*" points.

A comparison of verses 44 and 45 with Daniel 12:1 reveals that they describe the **same events** in the **same order** but with a **different terminology** and **emphasis**:

### **Daniel 11:44b-45**

- A. The king of the north **goes out to destroy** and annihilate many (11:44b).
- B. The king of the north **sets up the tents** of his palace in a strategic place between the seas and the glorious holy mountain to give a final deathblow to the remnant (11:45a).
- C. The king of the north **comes to his end** with none to help him (11:45b).

### **Daniel 12:1**

- A. Michael stands up **to defend** His people (parallel to 11:44b).
- B. A **time of trouble** such as never was ensues (parallel to 11:45a).
- C. God **delivers** His people (parallel to 11:45b).

Daniel 11:44b-45 and 12:1 are precisely parallel but they portray a different emphasis. Whereas Daniel 11:44b-45 highlights the activities of the **king of the north** and its destiny for oppressing God's people, Daniel 12:1 focuses on the **jeopardy of God's people** at the hand of the king of the north and their deliverance by God.

It works out this way:

When the king of the north goes "*out with great fury to destroy and annihilate many*" (11:44b), Michael will stand up to protect and defend them (12:1a).

When the king of the north places the tents of his palace in a strategic location to deliver the final deathblow against God's people (11:45a; vividly described in The Great Controversy, p. 635), they will go through a terrible time of trouble such as never was (12:1b).

However, the king of the north will "*come to his end with none to help him*" (11:45b) when God intervenes to deliver His people who are written in the book (12:1c).

The expression "*at that time*" thus links Daniel 11:44b-45 with Daniel 12:1. God answers the **actions** of the king of the north against the remnant by counteractions in defense of His faithful remnant.

### **What about Daniel 11:44A?**

What about Daniel 11:44a? The first half of verse 44 tells us that '*tidings from the **north and from the east** will trouble the king of the north*'. The '*tidings from the north and from the east*' explain **the reason** why the king of the north will go out and attempt to destroy and annihilate many:

*“But news from the east and the north shall **trouble** [alarm or disturb] him [the king of the north]; **therefore**, he [the king of the north] shall go out with **great fury** to **destroy** and **annihilate** many.”*

What is this news from the east and the north that so infuriates the king of the north that he seeks to destroy ‘many’? We must go to the book of Revelation for the answer because Ellen White wrote that the little book of Daniel is unsealed by the book of Revelation:

*“The books of Daniel and the Revelation are **one**. One is a **prophecy**, the other a **revelation**; one a book **sealed**, the other a book **opened**.”* Ellen G. White, *Christ Triumphant*, p. 344

**Revelation 7:2** describes an angel who ascends **from the east** having **the seal** of the living God. This angel comes to seal the faithful of God upon their foreheads. In contrast, the land beast will impose the mark of the beast on pain of death to those who refuse it (Revelation 13:15, 16). Thus, the beast from the earth gives a death decree against God’s people at the behest of the beast from the sea—the papacy.

**Revelation 18:1-5** portrays a powerful angel who descends **from heaven** (the north according to Isaiah 14:13 and Psalm 48:1, 2) and gives a clarion call for God’s people to reject the mark of the beast and to **get out of Babylon** before she suffers the seven last plagues and comes to her end.

Thus, the book of Revelation identifies the tidings from the north and from the east as the message of the **sealing** and the **call to come out** of Babylon.

Ellen White concurs with this Biblical view. The title of the chapter that immediately precedes the standing up of Michael and the time of trouble bears

the title, *“The Final Warning.”* Ellen White begins this chapter in The Great Controversy, p. 603 by quoting Revelation 18:1, 2, 4 and 5. In perfect accordance with Daniel 11:44a and Revelation 7:2 she then described on **page 605** the issue that will divide the world:

*“While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God’s law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the **mark of the beast**, the other choosing the token of allegiance to divine authority, receive the **seal of God**.”*  
Ellen G. White, The Great Controversy, p. 605

In the same chapter, Ellen White went on to describe the anger that this message will cause in the religious world:

*“The power attending the message will only **madden** those who oppose it.”* Ellen G. White, The Great Controversy, p. 607

Furthermore, in the next chapter Ellen White flashes back to events that occurred before the time of trouble:

*“The power attending the last warning **has enraged the wicked**; their **anger** is kindled against all who have **received the message**, and Satan will excite to **still greater** intensity the **spirit of hatred** and persecution.”* Ellen G. White, The Great Controversy, pp. 614, 615

Thus, the news from the north is identified in Revelation 18 as the Loud Cry of the angel who descends from heaven (the north) and the news from the east is the message concerning the seal of God in Revelation 7. Daniel 11:44a describes

this message from the north and the east that enrages the king of the north to the point of wanting to destroy God's remnant as described in Daniel 11:44b.

## **The Beginning Point of Daniel 11:40-45**

We have focused in this article primarily on the events from Daniel 11:44 to Daniel 12:2. But if we continued moving backwards in The Great Controversy (before page 603) we would find, in **reverse order**, that Ellen White expounds upon each phrase of Daniel 11:40-45 ending with the chapter on "*The Bible and the French Revolution*" where the deadly wound of Daniel 11:40a is described (The Great Controversy, pp. 265-288). Though she does not employ the terminology of verses 40-45, the sequence of events clearly reveals that she is discussing these verses.

Daniel 11:40a tells us that the king of the south would **push** at the king of the north at the **time of the end**. Ellen White clearly identifies the beginning of the time of the end as the year 1798 when France dealt the papacy its deadly wound (The Great Controversy, p. 356). The word 'push' does not adequately portray the idea of the text. The historical event that this word describes was not a friendly nudge or shove. The NIV translates: "*will engage him in battle*" while the ESV translates "*shall attack him*". That is, in the year 1798 some power described as the king of the south would attack the king of the north.

There is a **wide consensus** among students of prophecy in the Seventh-day Adventist Church that the king of the north represents **the papacy**. Furthermore, until recent times there was a broad consensus that the king of the south represents **secularism** as exhibited in the French Revolution. However, times have changed and some Adventist preachers, as they look at

current events, are reinterpreting the king of the south as a symbol of **militant Islam**.

Literally and geographically speaking the king of the south was **Egypt** because Egypt was the kingdom south of Israel (see Daniel 11:5, 8). However, in eschatology we are not dealing with literal geographical locations but rather with global systems.

Who is the king of the south, symbolically speaking? I believe that **Revelation 11** (further described in the fifth and sixth trumpets) clearly identifies **France** as 'spiritual Egypt' (verse 8). While **Babylon** represents a global apostate religious system, Egypt symbolizes the secular powers of the world that threw off the yoke of papal Rome beginning with France. **Revelation 17** explains that for a very short while at the end of time, the secular powers of the world will once again join together in **unholy wedlock** with the harlot but in the end the kings of the earth will hate the Babylonian harlot and destroy her (Revelation 17:15, 16).

In Biblical times, Babylon was the **literal** king of the north because it was a literal enemy to the literal north of literal Israel. However, today the king of the north is a **global spiritual system** of counterfeit religion—the Roman Catholic papacy (see Revelation 17:1-6). The papacy is certainly not literally north of literal Israel (it is actually west). We must therefore interpret the king of the north and the king of the south symbolically.

Furthermore, what was the **main characteristic** of France in 1798? The spirit of the French Revolution was atheism but actually Daniel 11:40a involves far **more than atheism**. The genius of the Revolution culminating with the captivity of Pope Pius VI was to secularize the government and separate it from

its adulterous relationship with the church. In the course of several decades after the French Revolution, country after country in Europe established **secular governments** separate from the dominance of the papacy.

In **1862**, Cardinal Henry Edward Manning complained about how the secular governments of Europe had forsaken the papacy:

*“See this Catholic Church, this Church of God, feeble and weak, rejected even by the **very nations called Catholic**. There is Catholic **France**, and Catholic **Germany**, and Catholic **Italy** giving up this exploded figment of the **temporal power** of the Vicar of Jesus Christ.’ And so, because the Church **seems weak**, and the Vicar of the Son of God is renewing the Passion of his Master upon earth, therefore we are scandalized, therefore we **turn our faces from him**.” (The Temporal Power of the Vicar of Jesus Christ, pp. 140, 141)*

Ellen White has stated why the papacy has not been able to ascend to power once more:

*“Let the restraints now imposed by secular governments be removed and Rome be **reinstated** in her former power, and there would speedily be a **revival** of her tyranny and persecution.” Ellen G. White, The Great Controversy, p. 564*

## **Beginning and Ending Point**

We have the following beginning and ending points for Daniel 11:40-45 in The Great Controversy:

**Daniel 11:40a; The Great Controversy, pp. 265-288:**

France ‘attacks’ the papacy and inflicts the deadly wound severing the illicit love relationship between church and state. Thus, the secular powers put a restraint on the papacy.

**Daniel 11:40b-11:43; The Great Controversy, pp. 289-605:**

Events that transpire between the infliction of the deadly wound in 1798 and the Loud Cry.

**Daniel 11:44a; The Great Controversy, p. 605:**

The Loud Cry and Sealing Message trouble the papacy.

**Daniel 11:44b; 12:1a; The Great Controversy, p. 607 (flashback to the past in The Great Controversy pp. 614, 615):**

The Loud Cry and Sealing Message enrage the wicked against God's remnant. Michael stands up, closing the door of probation and defending His people from the rage of the wicked.

**Daniel 11:45a; 12:1b; The Great Controversy, p. 613ff:**

A universal death decree against God's people is signed as the king of the north sets up his tents outside spiritual Jerusalem (the remnant church) to deliver the final deathblow against God's people. This causes a time of trouble for God's people such as never has been.

**Daniel 11:45b; 12c; The Great Controversy, p. 635ff:**

The king of the north comes to his end with none to help him because his supporters forsake him. As a result, God delivers His people.

**Daniel 12:2; The Great Controversy, p. 637:**

Those who died in the faith of the third angel's message rise in a special resurrection along with those who pierced Jesus.

Thus the two reference points for the beginning and ending of Daniel 11:40-45 are the French Revolution at the beginning as described in The Great



Controversy, pp. 265-288 and the deliverance of God's people and the special resurrection in The Great Controversy, pp. 635, 637. In between these two reference points, we have the events that Ellen White describes in The Great Controversy, pp. 289-604. A careful study of these pages reveals that Ellen White comments on all the details in verses 40b-43 without actually quoting the verses or using the verbiage.

## **Ellen G. White and Islam**

It is uncanny how Ellen White vividly describes the events of Daniel 11:40-45 without ever quoting the verses or alluding to the language. The question is, why did she not simply come out and quote the verses and then comment on them? There is a clear historical reason.

The original view of the pioneers was that the king of the north represents the Roman Catholic papacy. This is the clear view expressed in the pamphlet A Word to the Little Flock Scattered Abroad, **coauthored** by James and Ellen White in 1847. However, in the early **1870's Uriah Smith** (who was the highly respected editor of the Advent Review and Sabbath Herald) changed the view of the pioneers by reinterpreting the king of the north as **Turkey**. You see, in Smith's day Turkey was prominent in the news so he changed the traditional view to fit current events.

James White was unhappy about Smith's new view and accused him of removing one of the landmarks of the Advent Movement. Things started getting nasty and members began taking sides. In this context, Ellen White instructed her husband to desist of his criticism. She knew that an understanding of Daniel 11:40-45 was not a matter of life and death at that time. Her main concern, at that moment, was to preserve the unity of the church. If Ellen White had quoted

the verses of Daniel 11:40-45 and offered a view contradictory to Uriah Smith's, she would have been accused of nepotism so she commented on these verses without quoting them or alluding to the language knowing full well that someday someone would discover her view of the matter.

Significantly, in the eschatological portion of The Great Controversy, Ellen White does not mention Islam, even once, as playing any role in the fulfillment of Bible prophecy in the end time. It appears that Ellen White **saw no prophetic significance** to the rise of radical Islam. The same is true of the great chain prophecies of Scripture. There is **no reference to Islam** in the prophecies of Daniel 2, Daniel 7, Daniel 8 and 9, Revelation 12, Revelation 13, Matthew 24 and Revelation 17 neither is there any reference to Islam in the series of the churches and the seals.

Ellen White's silence on the role of Islam in Bible prophecy has puzzled some Seventh-day Adventist scholars who have concluded that Ellen White simply did not have all the light on end time events. At least one of these scholars has even reached the conclusion that Ellen White was wrong in her interpretation of the little horn as a symbol of the papacy and has reinterpreted it as Islam.

Do not get me wrong. I am not saying that Islam might not play a role in the **precipitation** of end time events as Ellen White describes them in The Great Controversy. It is true that Islam might serve as the catalyst for the fulfillment of Bible prophecies concerning the United States and the papacy, but I do not believe that prophecy contemplates the rising power of militant Islam directly by prophecy.

That is to say, in the light of the Biblical evidence I do not believe that radical Islam fulfills any specific end time prophecy but very well could serve as the

catalyst for the fulfillment of prophecy. Radical Islam has brought the United States to prominence and has led it to flex its military muscles. It has made the curtailing of our civil and religious liberties easier and it has also misdirected the eyes of Christians (and even a few Seventh-day Adventists) to the Middle East for the fulfillment of prophecy thus hiding from view the powers that will play a role in end time events, the papacy and apostate Protestantism.

Time has proven that Uriah Smith's reinterpretation of the king of the north was wrong. Will we learn from his mistake? Will we ever learn that the best way to understand prophecy is not to read the newspapers or to watch CNN but rather to study our Bibles?



## THE TYPOLOGY OF SENAQUERIB'S INVASION

By Pastor Stephen Bohr

In the year **722 BC**, King Sargon II came from the North Country, besieged Samaria, and took it. Then, in the year 701 BC, Assyria turned its attention to Judah. Senaquerib swept from north to south and conquered everything in his path and he was certain that Jerusalem and Judah would fall into his hands as well. Isaiah 8:7, 8 compares his invasion of the Holy Land with the overflowing waters of the River Euphrates:

*“Now therefore, behold, the Lord brings up over them the **waters of the River**, strong and mighty —the king of Assyria and all his glory; he will go up over all his channels and go **over all his banks**.<sup>8</sup> He will pass through Judah, he will **overflow and pass over**, he will reach up to the neck; and the stretching out of his wings will fill the breadth of Your land, O Immanuel.”*

The full story of Senaquerib's invasion of the Holy Land is in Isaiah 36 and 37.

The key word in these chapters is '**deliver**' (36:14, 15 (2x), 36:18 (2x), 19, 20 (2x); 37:11, 12). Sennaquerib sought to intimidate those who took refuge in Jerusalem by reviewing his recent successes. He reminded those who fled to the

city that he had already taken the fortified cities of Judah in the Holy Land (Isaiah 36:1) and he was certain that Jerusalem would suffer the same fate.

Therefore, Sennaquerib sent great army with Rabshakeh, his field commander, to Jerusalem with horses and chariots (36:2; 37:24). Three representatives from the city went out to meet him, Eliakim the son of Hilkiah, Shebna the scribe and Joah the son of Asaph (36:3).

Rabshakeh delivered a message from Sennaquerib referring to him as the **great king**, the king of Assyria (36:4). It bears noting that only God is the great king who dwells in Jerusalem in the sides of the north (Psalm 48:1, 2). Thus, the Assyrian king was usurping the position of the legitimate King of the North.

Rabshakeh delivered a message to King Hezekiah mocking him for saying that he had an army with which to make war against the great king of Assyria. He then made fun of Hezekiah for trusting that his ally, Egypt, would lend support to defeat the great king (36:5, 6).

Rabshakeh then attempted to bribe Judah to submit voluntarily to the king by making a peace treaty. In fact, he claimed that Jerusalem would not escape because God Himself had instructed him to march against the city to destroy it. (36:7-10). Sennaquerib was saying to Hezekiah, "if the LORD instructed me to destroy the city, how then can you depend upon Him to deliver you?" (36:9, 10). Rabshakeh in a threatening tone bellowed out:

*"Hear the words of the **great king**, the king of Assyria! <sup>14</sup> Thus says the king: 'Do not let Hezekiah deceive you, for he will not be able to **deliver** you; <sup>15</sup> nor let Hezekiah make you trust in the Lord, saying, 'The Lord will surely **deliver** us; this city will not be given into the hand of the king of Assyria.'" (36:13-15)*

Again, Rabshakeh called upon Judah to make peace with him so that all would go well for them. He promised that if they submitted to the great king, they would eat bread and drink wine instead of eating their own waste and drinking their own urine (36:16, 7)

Then Rabshakeh reminded them that the great king had conquered all the nations before he came to Jerusalem (36:18-20; 37:11-13, 18) and that their gods had not been able to **deliver** them (36:19, 20). Three times he used the expression 'from my hand', an expression that we find in Daniel 11 (see Daniel 11:41, 42):

*"Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Indeed, have they **delivered** Samaria **from my hand**?<sup>20</sup> Who among all the gods of these lands have **delivered** their countries **from my hand**, that the Lord should deliver Jerusalem **from my hand**?"*

The king had conquered everything in his path and Jerusalem was the last stand against his power. If Sennaquerib could conquer the city, his triumph would be complete.

Once again, Rabshakeh mocked the possible help of Egypt (36:5, 6) and even went so far as to ask the question, 'will you trust in the LORD? (36:7). In other words, the blasphemous challenge was not only against Judah but also against the LORD! He challenged those who had found refuge in the city telling them that Hezekiah would not be able to **deliver** them (36:14).

Going a step further, he blasphemously claimed that the LORD would not be able to deliver them either (36:15, 18). He pointed out that the gods of the

nations (and he mentioned several of them by name, including Samaria) had not been able to deliver them from the great king's power (36:19, 20) and the God of Judah would not be able to deliver them either.

In response, King Hezekiah had told the people that they should not answer the king's threats with a single word and it was so (36:21). Then the three representatives from Jerusalem rent their clothes and relayed the message of the field commander to King Hezekiah (36:22).

In response, Hezekiah tore his clothes, covered himself with sackcloth and went into the house of the LORD (37:1). As the story develops, we will see that Hezekiah's affliction was not due to fear of the king but rather holy indignation because the king blasphemed the name of the LORD. Hezekiah did not make it a priority to organize and rally his troops.

Hezekiah sent Eliakim, Shebna, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz for divine direction from the LORD (37:2; a similar case is 2 Chronicles 20:20 when a threefold coalition came against God's people in the days of King Jehoshaphat). The representatives told Isaiah that this was a **day of trouble**, of rebuke and of blasphemy because Sennaquerib had reproached the living God (37:3; see also Jeremiah 30:4-9; Genesis 32:6ff; Daniel 12:1; Matthew 24:21-24). Their hope was that the LORD had heard the blasphemous words and would intervene to deliver his remnant:

*"It may be that the Lord your God will hear the words of the Rabshakeh, whom his master the king of Assyria has sent to **reproach the living God**, and will rebuke*



the words which the **Lord your God has heard**. Therefore, lift up your prayer for the remnant that is left." (37:4, 5)

Isaiah the prophet then delivered a message from the Lord to King Hezekiah:

*"And Isaiah said to them, 'Thus you shall say to your master, thus says the Lord: 'Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have **blasphemed Me**.<sup>7</sup> Surely I will send a spirit upon him, and he shall hear a rumor and return to his own land; and I will cause him to fall by the sword in his own land.'"* (37:6)

Rabshakeh then returned and gave a report to the king of Assyria (37:8, 9) to which the king responded by defying the God of heaven:

*"Thus you shall speak to Hezekiah king of Judah, saying: 'Do not let **your God** in whom you trust **deceive you**, saying, "Jerusalem shall not be given into the hand of the king of Assyria."<sup>11</sup> Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered?<sup>12</sup> Have the gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezep, and the people of Eden who were in Telassar?<sup>13</sup> Where is the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?"* (37:10-13)

When Hezekiah received the defiant message from Sennaquerib, he went into the temple, laid the king's letter before the LORD, and prayed a beautiful prayer (37:14-20). In his prayer he addressed God as the One who dwells between the cherubim (see Psalm 80:1 and its context), the God of all kingdoms who created heaven and earth. Hezekiah then pleaded for God to open His eyes and ears to see and hear all the words that Sennaquerib spoke to 'reproach the living God'.

He 'reminded' the LORD that the kings of Assyria had laid waste all nations and their lands and cast their gods into the fire 'because they were not gods but the work of men's hands' and that, for this reason, they destroyed them.

At the climax of his prayer, Hezekiah pleaded, 'Lord God, **save us** from his hand (a synonym of 'deliver us'). The expression 'save us from his hand' appears in Daniel 11:41 where Edom, Moab and Ammon escape or are delivered from the hand of the king of the north. However, Hezekiah was not so much concerned with deliverance to escape destruction as 'that all the kingdoms of the earth may know that you are the LORD, you alone'.

In response to Hezekiah's prayer Isaiah relayed a message from the LORD assuring him that, because he had prayed, God was going to deliver Judah from the hand of Sennaquerib. In the first part of the message, God challenged Sennaquerib:

*"Whom have you reproached and blasphemed? Against whom have you raised your voice, and lifted up your eyes on high? **Against the Holy One of Israel.**" (Isaiah 37:23)*

A similar occurrence took place when Israel left Egypt. When Pharaoh pursued Israel into the Red Sea, God caused the wheels of Pharaoh's six hundred chariots to fall off and Pharaoh exclaimed, 'Let us flee from the face of Israel, for **the Lord fights for them** against the Egyptians.' (Exodus 14:25). In other words, the war against the people of the LORD was a war against the LORD of the people (37:22, 28, 29). God assured Sennaquerib that He knew all about his going out and coming in and his rage against Him:

*"But I know your dwelling place, your going out and your coming in, and your **rage against Me**.<sup>29</sup> Because **your rage against Me** and your tumult have come up to My ears, therefore I will put My hook in your nose and My bridle in your lips, and I will turn you back by the way which you came." (37:28, 29).*

Then God assured Sennaquerib that He would save a remnant in the city in His Holy Mount and promised that Sennaquerib would not come into the city:

*"The remnant of those who have escaped shall take root for out of **Jerusalem** shall go a remnant, and those who **escape** from **Mount Zion**. The zeal of the Lord of hosts will do this."<sup>33</sup> "Therefore thus says the Lord concerning the king of Assyria: 'He shall **not come into this city**, nor shoot an arrow there, nor come before it with shield, nor build a siege mound against it."<sup>34</sup> By the way that he came, by the same shall he return; and **he shall not come into this city**,' Says the Lord."<sup>35</sup> 'For I will defend this city, to save it for My own sake and for My servant David's sake.'" (Isaiah 37:31-35).*

The very evening that Sennaquerib gathered his troops to attack the city, God intervened to deliver it:

*"Then the angel of the Lord went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead".*

Sennaquerib, so to speak, with his tail between his legs, returned to Niniveh, the capital of his empire and his own sons killed him:

*"So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh."<sup>38</sup> Now it came to pass, as he was worshiping in the house*

*of Nisroch his god that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat.” (Isaiah 37:36-38)*

Isaiah 30:26ff describes the destruction of Senaquerib’s army. Ellen White specifically quotes Isaiah 30 in an eschatological context when God delivers His people from the flooding of the symbolic River Euphrates:

*“The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord; “Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth . . . to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.” Isaiah 30:29, 30.*

*With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God’s covenant and long to be shielded from its overpowering brightness.” Ellen G. White, The Great Controversy, pp. 635, 636*

## JOEL 2:32, ACTS 2 AND REVELATION 14

By Pastor Stephen Bohr

### The Partial Fulfillment of Joel 2

#1: Before Pentecost, believers **consecrated** their all to the Lord and were in prayer, study, fellowship and in perfect unity—all of one accord (Acts 1:14; 2:1).

#2: There was a **great revival** in the Upper Room.

#3: God poured out His Spirit in **Early Rain** power upon those gathered in the Upper Room (Acts 2:1-4; Joel 2:32).

#4: Then Peter quoted **Joel 2:28-32** as the main Scripture of his sermon saying that the prophecy of Joel found its fulfillment at Pentecost (2:17-21).

#5: The prophecy of Joel 2:28-32 found only a **partial fulfillment** on the day of Pentecost (as John the Baptist partially fulfilled the Elijah prophecy of Malachi 4:5, 6). There were certain aspects in Acts 2 that did not find their fulfillment at Pentecost. God did not pour out His Spirit on **all** flesh and there were no 'signs in the earth beneath: Blood, fire and vapor of smoke.' Furthermore, the sun was not 'turned into darkness and the moon into blood' (Acts 2:19, 20)

#6: Joel wrote about the deliverance in Zion and Jerusalem for those who call on the name of Yahweh. However, Peter in Acts identified **Yahweh as Jesus Christ**. Paul wrote that the Corinthian church worshiped Jesus as 'Lord' in His own day (1 Corinthians 1:2) Verse 8 tells us that the second coming is the day of the Lord Jesus Christ (see also Romans 10:9-13).

#7: It is important to understand that Joel 2:28-32 has a **dual application**. The calling upon the name of the Lord on the day of Pentecost was to save people **spiritually** from their sins. This is the reason why our Lord's name is Jesus (see, Matthew 1:21). Those whom Jesus delivers from sin become citizens of Spiritual Jerusalem, the church. Thus, in Acts 2 Jerusalem is spiritual, not literal.

However, in the end time application of Joel 2:32 calling upon the name of the Lord is not for salvation from sins. At this time, the elect will call upon the name of the Lord for salvation from physical annihilation. The parable of Jesus in Luke 18:1-8 applies to this period as does the second stage of the fifth seal (Revelation 6:9-11). The redeemed will cry out day and night for God to judge their oppressors and avenge their blood (see Revelation 19:1, 2).

#8: On the day of Pentecost, Peter preached boldly that the Father had installed Jesus as King and High Priest of spiritual Israel in the holy place of the heavenly sanctuary (Acts 2:31-33).

#9: The outpouring of the Holy Spirit led to a great **evangelistic outreach** (see Acts 1:7, 8). Three thousand souls joined the Christian church on the Day of Pentecost followed by five thousand a short while later. The message grew like a California grassfire all over the Roman Empire.

#10: The revival and preaching of Jesus in Acts 2 led to persecution against the apostles in chapters three and four. The apostate Jewish church hated and persecuted those who were in spiritual Jerusalem. The hatred was toward Jesus in the person of those who had embraced Him as Savior and Lord (2 Timothy 3:12).

#11: Peter actually quoted Psalm 2 (Acts 4:23-30) as the explanation for what was happening. In the original context, the Gentile nations gathered against David, on the day of his anointing as King of Israel. However, at Pentecost, the Jewish leadership gathered against Christ in the person of His witnesses. Thus, in Peter's view, the apostate Jews were the Gentiles or heathen of Joel 2 and 3.

#12: The religious leadership hated Peter and John because they preached Jesus and reflected His character. The enemies of the apostles hated them because they had been with Jesus (Acts 4:13). The religious leaders vented their hatred against Jesus by attacking His disciples, Peter and John. Their hatred was purely spiritual. They attacked the faithful because of their relationship with Jesus. God does not have two separate Israel's, one literal and the other spiritual. He has only one true Israel that He defines based on their relationship with Christ. The war was against the disciples because they claimed Jesus as Lord. They hated Jesus and therefore they hated his people.

#13: Peter's reference to Joel 2 in Acts makes it clear that the fulfillment of Joel 2 took place with a qualified Israel, that is, with those in Israel who accepted Jesus Christ as Savior and Lord (see Galatians 3:16, 26-29; Romans 2:28, 28; Romans 9:6-8). The book of Acts is the Christological fulfillment of Joel 2. However, Joel 2 and 3 will have a greater eschatological fulfillment with Christ

and His people versus those who are against Christ and His people. Those who will be against God's people are ones who claim Christ (see John 16:1-3). In the church there are wheat and tares, good and bad fish, wise and foolish virgins, those who have an appearance of godliness, those who have been forgiven but are not forgiving and those who say Lord, Lord but are transgressors of God's law.

#14: The same prophecies that found a partial and limited fulfillment in the early rain will fulfill again in the latter rain but on a global scale.

#15: An important question comes to the fore at this point. If prophecy predicted that God would protect Jerusalem and not allow the enemies to enter the city, why did God not protect Jerusalem in AD 70 from the Romans? Was God unfaithful to His covenant? No, he was actually very faithful to the covenant. He gave the Jewish theocracy 70 weeks to repent of their covenant unfaithfulness and they did not. He then gave them 40 additional years to repent and they still did not repent of their covenant unfaithfulness.

The doom of Jerusalem in AD 70 shows that no literal Israel in unbelief will receive the fulfillment of the Joel's or any other prophecy. Only the Israel of God who is in a covenant relationship with Jesus will receive the promise of the outpouring of the Holy Spirit and His protecting care.

From Pentecost on, the Jews were the greatest persecutors of the Christians. Why did Saul of Tarsus persecute the church? It was because they were Christians! He fought against Christ in the person of His church. In AD 70, there were two groups in Jerusalem. Christians who had gathered to Christ and those



who were scattered because they rejected Christ. Gathering and scattering has to do with a relationship with Christ, not being present or absent from the land.

Matthew 23:37-39 explains that God allowed the Romans to destroy Jerusalem because the Hebrew theocracy rejected the covenant Lord and therefore they were no longer His chosen people. God took the kingdom from them and gave it to a nation that would produce the fruits thereof (Matthew 21:42, 43):

***Jerusalem** was lost because of its obstinate refusal to acknowledge the truth. This the world is doing today. Men refuse to see the truth that the word of God plainly reveals. A 'Thus saith the Lord' is regarded as of no account, while the words of men are given great authority. Therefore, as the inhabitants of **Jerusalem** were punished, so will those be punished who refuse to receive truth. God would have us realize that by the city of Jerusalem **a world is represented**. Christ's utterances regarding the destruction of **Jerusalem** are ever to be connected with the **more terrible destruction of the world**." Ellen G. White, The Review and Herald, December 13, 1898.*

God cannot gather His people in the city and protect them if they break the covenant relationship with the Lord! The Christians fled from the city because they were the true, faithful Israel. God continued the blessings of the covenant from literal Israel to spiritual Israel. Jerusalem is now the gathering 'place' for the faithful and that place is the global Christian Church.

## **The Eschatological Fulfillment of Joel 2**

Ellen White understood that the scenes that transpired at Pentecost would occur once more but with greater power:

*"These **scenes [at Pentecost] are to be repeated**, and with **greater power**. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant." Ellen G. White, Christ's Object Lessons, p. 121*

*"But **near the close** of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.' In response, 'the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down . . . the rain, the former rain, and the latter rain,' Zechariah 10:1; **Joel 2:23**." Ellen G. White, The Acts of the Apostles, p. 55*

The prophecy of Joel 2:32 will have another fulfillment:

*"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies that **were fulfilled** in the outpouring of the former rain at the opening of the gospel **are again to be fulfilled** in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20.*

*"The work **[under the latter rain]** will be **similar** to that of the Day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the **opening of the gospel**, to cause the upspringing of the precious seed, so the 'latter rain' will be given **at its close** for the ripening of the harvest. 'Then shall we know if we follow on to know the Lord: His going forth is prepared as the morning; and He*

*shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ **Joel 2:23**. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.” “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ **Acts 2:17, 21**. Ellen G. White, The Great Controversy, pp. 611, 612*

## **Joel 2 and 3**

Joel 2:1-11: The second coming of Jesus climaxing with the question: “The great day of His wrath has come, and who shall be able to stand?”

Joel 2:12-18: A great Day of Atonement revival among God’s people in preparation for the latter rain.

Joel 2:23, 28-32: The latter rain gathers God’s faithful people in spiritual Jerusalem after which, in chapter 3, the nations will gather in the winepress outside the city with the intention of attacking those who are within the city.

## **Revelation 14**

- ✓ Revelation 14:1-5 describes the climax when the faithful remnant stands victorious on Mt. Zion and Jerusalem.
- ✓ Then comes the description of the events that led up to this climax, the three angels’ messages (14:6-12).
- ✓ The ripening of the harvest and grapes by the latter rain (14:15, 18).
- ✓ The three angels’ messages empowered by the latter rain divides the world into two groups, the harvest and the grapes.

- ✓ With the sickle, Jesus harvests the harvest of the earth, the righteous.
- ✓ Jesus then harvests the grapes and throws them into the winepress of God's wrath outside the city—the seven last plagues (14:14).
- ✓ The wicked outside the city have gathered to attack God's faithful people (15:1; 19:11-21).
- ✓ Jesus and the armies of heaven ride on horses to trample the winepress outside the city (14:19)
- ✓ God delivers His people who are gathered inside the Holy City (14:20)
- ✓ The 144,000 stand on Mt. Zion victorious over the beast, his image and his mark (15:2-4).

## **Detailed Explanation of Revelation 14**

Here is the order of events in Revelation 14:

- ✓ There will be powerful preaching that will swell the three angels' messages into the Loud Cry.
- ✓ The remnant will expose the deceptions of Babylon (Revelation 18:1-5) and call God's people to come out and join God's faithful people in spiritual Jerusalem. People from every nation, kindred, tongue and people will respond to the call and gather in spiritual Jerusalem.
- ✓ The Loud Cry message will polarize the world into two groups. It will soften hearts and harden hearts. Many in the Seventh-day Adventist church will leave and those who come out of Babylon will take their places.
- ✓ Revelation describes the faithful as 'the harvest of the earth' (Joel 3:13; 14:15) and Jesus gathers them into the spiritual city of Jerusalem.

- ✓ The sickle first reaps the harvest and then the grapes. Both are ripe because the wicked are hopelessly wicked and the righteous are unchangeably righteous (Revelation 22:11).
- ✓ The book of Joel gives the command to 'put in the sickle of Yahweh' while Revelation states that the Son of Man puts in the sickle. The inevitable conclusion is that the Jesus of Revelation is the Yahweh of Joel. The harvest is the end of probationary time (Ellen G. White, Christ's Object Lessons, p. 72).
- ✓ When probation closes, there are only two groups: Those who found refuge in the city and those who are outside the city in the winepress.
- ✓ Joel states that the harvest is ripe. However, Revelation says seven times that 'the harvest of **the earth** is ripe'. This is not some local judgment in the Valley of Jehoshaphat but rather a global judgment. The book of Revelation universalizes the judgment.
- ✓ According to Joel 2, the wicked prepare for war against Jerusalem (3:9-11) and God brings down His warriors there as well (3:11).
- ✓ Joel 3:1-4 describes the reason why God is going to trample the wicked grapes in the winepress: They oppressed His people. The outpouring of the latter rain and the gathering message (Joel 2:28-32) enrages the nations and they now turn against those who proclaim the tidings from the east and the north or the Loud Cry and the sealing message (Daniel 11:11).
- ✓ The name 'Jehoshaphat' means, "Yahweh will judge". The parallel is in Revelation 19 where Jesus judges and makes war (19:1, 2, 11). The coming of Jesus with the armies of heaven is not the investigative

judgment but rather the executive judgment. This is the battle of Armageddon (Revelation 16:16).

- ✓ The heathen nations surround Jerusalem in the whole world (in the winepress) outside the city with the intention of destroying the Spirit filled remnant who have gathered spiritually to Jesus in the spiritual city (3:12). The motive for the war is purely spiritual and not economic, geographical, or ethnic. 'Jerusalem and Zion' in Joel 2:32, 'tents of his palace' (Daniel 11:45) and 'the Mount of the Congregation' 16:16) are all the same place. This leads to the time of trouble that we find in Daniel 12:1.

We must understand the final persecution against the remnant in the context of the covenant. The wicked gather against spiritual Jerusalem because they hate the people who are in a covenant relationship with the Lord. The battle is not for the literal land of Israel. At this point in history, the wicked cannot lay hands on the Lord and therefore they go after His people. Revelation 12 presents a similar scenario. When Satan is unable to overcome Christ, he goes after the woman. The final remnant have entered into a faithful covenant relationship with the Lord. The literal Jewish theocracy broke their relationship with the Lord and therefore they are no longer His chosen people. Joel 3:16, 17 tell us that Jerusalem is holy because God dwells there, he does not dwell there because Jerusalem is holy.

Saul of Tarsus was persecuting Christ when he persecuted the church. Those who are the people's enemies are God's enemies. To decide whom Israel is, and who are the heathen we must go to Christ, not geography or ethnicity. Christ in the valley of Jehoshaphat will judge the nations (3:12, 2). When we bypass the

New Testament, we bypass Christ and we interpret the prophecies of the Old Testament isolated from Christ this would be an atheistic approach.

We find a parallel idea in Ezekiel 36-39. There, the nations come from the four corners of the earth because they intend to destroy those who have taken refuge inside Jerusalem (Ezekiel 38:14-16). Those who are inside experienced a great spiritual revival in chapters 36, 37 and this enraged their enemies (in this context, consider the sequence of events in Ezekiel 39:21-29 and Zechariah 2:2-5). The final war is not over geographical or ethnic issues but deeply spiritual. When Christ is the key, His church is the key because the church is the body of Christ. Where the head goes, the body will go. An attack on the sheep is an attack on the shepherd. This is not a battle of Jews versus Gentiles but rather the righteous versus the wicked.

Scholars have not paid enough attention to the geographical progression of the king of the north's conquests as noted above. Daniel 11:40-45 compares the devastating invasion of the king of the north with the onslaught of the Euphrates river at flood stage (see also Isaiah 8:7-8; Revelation 16:12-16; 17:1-6, 15).

The overflowing river originates in Babylon and then moves west overwhelming the countries north of Israel—Syria, Lebanon, Tyre and Sidon (verse 40). The river then continues moving south, enters the glorious land of Palestine and overthrows many people there (verse 41). As it overwhelms Edom, Moab and Ammon east of Israel, multitudes escape and flee for refuge in Jerusalem (verse 41). The river then continues moving south, overflowing Egypt, Ethiopia and Libya (verses 42-43).

However, when the king of the north is in Egypt (south and west of Israel), tidings from the north and the east (these tidings are coming from Jerusalem because Jerusalem is north and east of Egypt) shake him up (verse 44). The news is so alarming that he moves toward the north and east and finally pitches the tents of his palace in a strategic place between the Mediterranean and Mount Zion intent on making a devastating strike against the Holy City where the tidings are coming from (verse 45).

It is vital to realize that at this point, the king of the north has overcome the entire civilized world of the time. He only needs to gain one more victory to have total 'global' control. If he can defeat Jerusalem where the tidings are coming from, his triumph will be complete. However, when he is about to strike the final blow against Jerusalem, he comes to his end with none to help him. His helpers, the kings of the earth, the false prophet, the merchants and the multitudes will withdraw their support from him.

The wicked will hate the remnant because they fear God, give glory to Him, keep his Sabbath, denounce Babylon, warn against the beast, his image and his mark, keep the commandments of God and have the testimony of Jesus Christ.

Jeremiah 25:30-38 gives a fuller description of the trampling of the false shepherds in the winepress. In ancient times, the owners of vineyards cast grapes in a large vat and then trampled upon them to make wine. As they trampled the grapes, the juice splattered onto the garments and it looked like blood. Isaiah 63:1-6 describes how Christ, when He comes is going to crush the wicked because of their attempt to slay those who have made a covenant with Him. Revelation 19 further expands upon the concept of the winepress theme



but removes the geographical limitations of Edom and Bozrah. Revelation 19:11-15 identifies the horses that trample the winepress outside the city in Revelation 14:20 as the armies of heaven (see also, Joel 3:13; Revelation 15:1).

What is the meaning of the 1,600 stadia in Revelation 14:20? The 1,600 stadia is an intensified multiple of four. It is actually  $4 \times 4 \times 100 = 1,600$ . The intensification of the number four means that the battle is global. In a similar way, the number 144,000 is  $12 \times 12 \times 1,000 = 144,000$ . Revelation 14 interprets the Valley of Jehoshaphat as a worldwide valley. Those inside the city are safe while the horses trample the wicked who are outside the city in the winepress. Those inside can claim the promises of the covenant and those outside cannot. When the grapes fight against the people of God, they are fighting against the God of the people because His people are in a covenant relationship with Him (in Exodus 14 the LORD fought for Israel).

The final battle is not in the little valley of Jehoshaphat in the Middle East. It is a battle between the beast, the false prophets and the kings of the earth and the whole world and Christ, and the heavenly hosts and His faithful covenant people (Revelation 16:13, 14).

Joel 2:32 contains two words that are of particular importance in this context. The words 'saved' and 'deliverance' (ESV). As we have seen, both of these words appear in Daniel 11. The words 'escape' and 'survivors' imply persecution (Joel 2:32). The Valley of Jehoshaphat is the valley of decision (3:14). It is God's decision against the wicked because they have oppressed His people.

We must understand the darkening of the Sun, moon and stars (Joel 3:15) in the light of Matthew 24:29; Joel 2:10, 11; Isaiah 13:10-13. These are not the same signs of Joel 2:31 (cf. Acts 2:20) and Revelation 6:12, 13.

God's voice roars and thunders from Jerusalem and earth and sky will shake (3:16). I Thessalonians 4, John 5, Matthew 24, 1Corinthians 15) God will be a refuge for His people and He will defend His Holy Hill (Joel 2:32; 3:16, 17). God will restore His people and destroy their enemies (3:18-21). However, God will only deliver those who call upon Him in truth (Psalm 145:18). Jesus will be faithful and true to the covenant promises. When God saves or destroys, He is faithful and true to the terms of the covenant promises. He is faithful to give blessings to the faithful and curses to the unfaithful.

#### Note Regarding Daniel 12:

There will be no commentary by Pastor Bohr on Daniel 12:4-13 because these verses have been fully addressed in the book ***“Prophetic Principles: Crucial Exegetical, Theological, Historical & Practical Insights”*** published by the Michigan Conference. Pastor Bohr highly recommends that you try to obtain a copy for a study of Daniel chapter 12. As of this print it is currently out of print.

## Contact Information

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