

# **Chapter 5: Daniel 11:40-12:4, Part 1: The Text**

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## **Introduction**

In Dan 11:40-43 we have the fourth, and in 11:44-45/12:1-4 the fifth, example of North superseding South. These cases are uniquely significant because the events of Dan 11:40-43 are still happening now and those of 11:44-45/12:1-4 soon will.

The church had started losing its ability to persecute religious dissent around the end of the eighteenth century.<sup>1</sup> This devastating set back for the papacy provided a context in which the remnant church of prophecy could think, discover, preach, grow, and generally become what it is today. So these things should have some immediacy for us.

What Seventh-day Adventists are derives from what they believe. Without the freedom to read and believe the Scriptures the Seventh-day Adventist church could not be what it is. By contrast, if people had had this same level of freedom during the middle ages, the Roman church could not have been what it was, because it depended crucially on the ability to control people's beliefs. The two principles are complete opposites of each other. The medieval church depended on its ability to control; the remnant depends on its ability to study and practice what it learns without restraint. The fatal wound we are talking about is the reason why I am at liberty to write these lines and why you have the freedom to read them if you wish.

The single most important thing to notice about this period, as portrayed in Dan 11, is that the wound, which has been so devastating to the church's ability to impose its will by force in modern times, eventually heals. If there is present truth in Scripture for God's people today, this is it.

The kings of the North and South take their names and identities within the chapter from their relationship to God's people. Thus, at the beginning of the chapter "North" means north of Judea and "South" means south of Judea. This is why the angel uses terms such as "North" and "South" in the chapter, i.e., because God's people are caught between two powerful neighbors on either side. This point might seem too obvious to mention, but for some authors it is controversial. An important fact to establish through interpretation in vss. 40-45 is the identity of the Beautiful Land. We return to this matter below.

The angel's language is geographical throughout, but the application undergoes a systematic shift away from literal geography. By the end of the chapter the application has nothing whatever to do with geography. There is a difference between what the language derives from and what it points to. God's people today are no longer confined

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<sup>1</sup> The inquisition in Spain lingered on until Napoleon finally put at end to it in X. The papacy fought to keep it and was saddened to see it go.

to Jerusalem, or Judea, or Samaria. For two thousand years they have been Christ's witnesses "to the ends of the earth" (Acts 1:8). The church is now global in scope and the issues that confront it are global as well. Geographical terms are used to convey information about relationships because it is instructive to do so, not because the church is limited to one place (see Rev 7:9-10).<sup>2</sup>

There is both typology and symbolism in the language before us that we must either see or ignore. The application derives, not from a set of prior assumptions, but from comparing Scripture with Scripture. If Scripture does not tell us what these things mean, something else will. Our understanding of the prophecy will be very convincing and we will hold it to be true, whether it is or not. Personally, I have to interest in creative interpretations of this sort. Under the guidance of the Holy Spirit, Scripture must be allowed to interpret Scripture. It is not a sign of authenticity that a given interpretation meets our expectations. What if our expectations are wrong? The text must be allowed to draw us into God's thinking, even if that means distancing us from our own.

It is all the more important to pay careful attention to method in this particular group of verses. Always before the church has been able to wait for predicted events to occur and then learn from their fulfillment. But in this case we are talking about last things. By the time these events occur it will be too late to learn from them. At the outset we must achieve an understanding of vss. 40-45 that is balanced, Scriptural, and reliable. Our interpretation must be such that we can put our full weight on it at the risk of our lives. There is a way to do this, and there is a way to confirm that we have done it.

We begin by comparing Scripture with Scripture – within Dan 11, across other chapters of Daniel, and beyond that to Revelation. I submit that Dan 11 is parallel to Dan 2, 7, and 8-9. In each of these prophecies different empires follow each other in history. They do not rule at the same time, but one after another. If the succession of empires is fundamental to Daniel's message, as I believe it is, and if chap. 11 is parallel to earlier chapters, then we would expect the terms North and South to refer to a succession of different empires, and not to one only – much less one isolated king. When we compare one chapter with another in Daniel and apply what we learn by doing that to chap. 11, it becomes clear that here also what is revealed must be allowed to span many centuries of history.

We must also compare Scripture with history. This comes from believing that what Daniel tells us is real. At the beginning of the book a great Babylonian army sweeps down the eastern Mediterranean coast from the north heading toward Egypt, then pauses at Jerusalem while young Nebuchadnezzar consolidates power after learning of his father's death. God did not want him to pass by Jerusalem quickly. At the end of the book similar language is used and so a connection must be made between the end of the book and its beginning.

At the end of the book, as at its beginning, a foreign king comes down from the north to attack Egypt. Once again this king passes through Judea. Once again he returns home quickly after receiving news he did not anticipate.

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<sup>2</sup> In case there is any confusion on this point, the time just before the second coming is the end of the age. The events of Dan 11:40-45 are happening now, or will in the near future.

The parallel is not exact, since the king of the North in vs. 43 completes his intended invasion of Egypt, dominating both it and the countries surrounding it, while young Nebuchadnezzar does not. There are other differences, but my point is that the parallel is instructive and that it grows out of a close reading of the text itself.

Finally, with these pieces already in place, we review the same materials in light of what the Spirit of Prophecy says about them. This provides an important reality check and illustrates a correct use of this important resource. Avoiding the Spirit of Prophecy altogether is not the same as showing respect for Scripture. It is Scripture, after all, which predicts a prophetic gift would be given to the church. So let each have its place, and each its proper role and sequence – first the text, then the inspired commentary on the text.

## **Daniel 11:40-43**

[Say something here.]

### **Introduction**

By this point in the chapter, the terms North and South no longer have any specific geographical meaning. At least they have no such meaning at the level of interpretation. Here the terms "North" and "South" are used only as a narrative device. In the same way, Jesus used illustrations to make His point on any number of occasions. His words were filled with meaning, but the language He used was often not literal. It did not need to be. He was meeting the minds of His hearers well enough. So is Daniel's narrating angel.

Having said this, I do not mean to imply that the above direction terms have no meaning at all. There is much we can learn from them. North and South are opposites of each other and the powers they represent are presented as opposing one another. Both are comparable in geopolitical size and significance, and God's remnant people – who have no geopolitical significance whatever – are still caught between them.

This last point is one that must be grasped. On a geo-political level the Beautiful Land in vs. 41 is insignificant. It is not comparable in any way to the kingdoms of the North or the South.

Preterist critical scholars hold that none of these last verses can be correlated with actual events, and if we limit ourselves, as preterists do, to events already past, this much of what they say is true. No interpretation that limits itself to the past can be faithful both to the text and to history. We cannot reject history. What happened has truly and fairly happened. So the alternatives are to reject the text or the preterist approach which raises such problems. Theories come and go. For my part, I will stay with the text.

Futurists, on the other hand, argue for literalism, but don't interpret the passage literally. Indeed, there is no literal interpretation that has even the potential of being faithful both to the text and to actual events. I say this in part because a number of the countries referred to by name in vs. 42 no longer exist. Don't pass over this last point too

quickly. It does not take long to say, but the implications of saying it are extremely important. So while literalism has an appearance of great loyalty to Scripture, it doesn't work here, and the effect of insisting at all costs on literalism as a starting assumption is the same, on one level, as in the case of preterism. Both models isolate the text from reality and produce interpretations that in the end are fanciful and contrived.

There is an irony here, because this is just the accusation that futurists wish to make against any approach (such as the present one) that goes beyond literalism. Historicism, with its frequent recourse to types and symbols, is the model that seems most vulnerable to fanciful interpretation. How to guard against this? By insisting at every point and in every available way that Scripture be allowed to interpret Scripture. The Bible itself will protect us from every error if, and to the extent that, we draw on the resources it provides. Beyond this, it is true that historicists have no other protection - this is all they have. But it is all they need, if they will only use it.

The terms "North" and "South" in vss. 40-45 must be interpreted figuratively, but this is consistent with the fact that place names such as "Edom," "Moab," "Amon," and "the Beautiful Land" are also figurative. Seeing "Amon" and reading Jordan is not literalism. There is no country currently enrolled in the United Nations called "Edom," or the "Beautiful Land" for that matter. These places no longer exist. And bear in mind that the reference is to events just before the second coming, so it is a very real question whether such place names are still current. The timeframe for the passage is not in the distant past; it is now.

The question before us is not how to apply the language literally. That can't be done within the required timeframe. Instead the question is how to determine correctly the nature of the figures being used. Once established, consistency then requires that we apply this same principle throughout the passage. Thus, "Egypt" must be interpreted in the same sense as "Edom," and so on. It will not do to divide the passage up into pieces and insist that some parts of it be interpreted very literally, while not applying similar principles of interpretation throughout.<sup>3</sup>

Even though there is a country called "Egypt" today, context requires that it also be understood in a way comparable to the other countries that are mentioned by name. The references to "Egypt" in vss. 42-43 are not talking about literal Egypt, any more than the references to "Moab" and so on are talking about literal Jordan. In these passages God is telling us about future events, using words borrowed from past events. This is a time-honored and legitimate way of saying things in Scripture. Until we realize this fact, Dan 11:40-45 will be either obscure or misleading. It is imperative that we apply the right hermeneutic.

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<sup>3</sup> One such approach is that of Hal Lindsay, *The 1980s: Countdown to Armageddon* (New York: Bantam Books, 1980): "Finally, the prophets told us that a great northern confederacy will launch an all-out attack on the Middle East and Israel in particular (Ezekiel 38 and Daniel 11:40-45). For two centuries, Christian and Jewish scholars have identified this northern power as being Russia. . . . Just take a globe and run your finger due north from Israel; you'll find yourself smack in the middle of Russia" (pp. 46, 67).  
\*\*My point is that Dan 11:40-45 has significance for anyone reading it, regardless where they happen to live.

## Text of the passage

In Dan 11:29-39 the king of the South is completely overwhelmed by the king of the North. In vss. 36-39 the king of the South is not even mentioned. The king of the North is completely and totally dominant in both of these earlier groups of verses.

*Verse 40a.* For whatever reason, in vs. 40a the king of the South is once again able to mount a challenge. This represents a change of fortunes for both North and South. As we emerge from the period of the middle ages (the subject matter of vss. 29-39) the king of the North becomes vulnerable again for whatever reason. This fact has as much to do with Northern weakness as with Southern strength. When a global power is strong for centuries and then becomes weak, those two states of affairs are not the same. What accounts for the change in this case. A natural context for understanding this reversal of fortunes for the king of the North is what Rev 13 calls a "fatal wound" (13:3). Verse 40a is a time of weakness for the king of the North because it has sustained the "fatal wound" described in Rev 13.

*Verses 40b-43.* In response to the Southern challenge of vs. 40a the king of the North leads all his forces toward the South. He passes through many countries, not excluding the Beautiful Land, and gives every appearance of conquering each place he passes through. There are some exceptions to this generalization in vs. 41, but the king continues his sweep down toward his primary goal, which is the land of the king of the South, here called "Egypt."

Entering this land he does no apparent harm, but merely appropriates to himself all the treasures he finds there. He also receives the submission of all of Egypt's closest neighbors and political satellites. The king dominates not only Egypt, but Libya to the west and Nubia to the south. The idea being conveyed here is one of a completely successful campaign.

Let us pause to remember why the king of the North starts out and leaves his homeland in the first place. It is because the king of the South engages him in battle. What implications does this fact have? One implication is that the two kings are not allies as the passage begins. Allies do not engage each other in battle.

We must also remember what direction the king of the North is moving as he mounts his attack. To reach the country of the king of the South it is necessary for him to go South. This is the language of the passage. I emphasize that the application is not geographical, but the language the angel uses to convey his point is. The king is going from North to South in vss. 40-43, as the language of the passage uses these terms.

Notice one additional fact. The forces the king leads out in vss. 40-43 are his own. This might seem so obvious that it does not bear saying, but in vss. 44-45 this situation changes and it will be important then to remember what has happened.

## Issues for interpretation

*Major protagonists.* In what follows I argue that the sea beast of Rev 13 is the same as the king of the North in Dan 11:40-45. I also argue that, in this same passage, the beast from the earth in Rev 13 is the same as the king of the South.

In the case of the sea beast the connection is entirely straightforward. In the case of the earth beast a clarification is called for, because the earth beast undergoes a major change. So when suggesting correspondences, both the part before the change and the part after the change must be considered.

In vs. 44-45 the two powers, once hostile to each other, become allies. This is true Dan 11 and also in Rev 13. In Rev 20 the beast (sea beast) and the false prophet (earth beast) are thrown into the lake of fire together. They are inseparable to the end, but not from the beginning. Their attitude toward each other undergoes a change from animosity to friendship and mutual support.

The two lamblike freedoms of religious and civil liberty participate in, though they do not wholly comprise, the Southern attack of vs. 40a. Other factors that go beyond the purview of the earth beast also contributed to this attack.

There are military things, such as Napoleon's general Berthier seizing Pius VI by force and carrying him into exile. There are intellectual things, such as the groundswell of popular interest in Darwinian evolution. There are political things, such as the French and Russian revolutions, both of which showed a deep antipathy toward the church. The Southern attack of vs. 40a is not just one thing, but a collection of diverse factors, which taken together work to bring about one result.

So far as Roman Catholicism is concerned, it did not take the church long to schedule another conclave after the death of Pius VI (X). In 1800 Luigi Barnabà Chiaramonte was elected pope and assumed the name Pius VII. He reigned until 1823.<sup>4</sup> But in any event, the effects of Darwin's theories go much deeper than this and are very much with us still – in the United States and elsewhere. The French Revolution, which experimented with the idea of creating a godless society, was a major event in late eighteenth century Europe, as was the Russian flirtation with state-sponsored atheism in much of the twentieth century. The remnants of communism still linger on in some parts of the world, mostly east Asia.<sup>5</sup>

The one factor that rises out of this mix to transform itself into an ally of the church is not the revolutionary ideas of France, nor evolution (although the church has now officially embraced it), nor communism (now moribund in most places where it had once flourished), but the United States. Its original freedoms of both civil and religious freedom strike at the very heart of everything the papacy stands for, and now we are beginning to see the change from silent hostility to active engagement and partnership. This process has not fully run its course. We will see more before we see less.

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<sup>4</sup> *Oxford Dictionary of Popes*, s.v. Pius VII.

<sup>5</sup> [List of communist countries.]

The United States comes down to us in prophecy as both a secular and a religious entity. The secular materialism of the United States in economic matters is one part of our national identity. X said, "The business of America is business." But America is also a very religious place.<sup>6</sup> "In God we trust" is on every dollar in our pockets. Our country's dual nature derives from the two founding principles of religious liberty and civil liberty. As time goes by, both factors remain largely intact and still serve to define who we are in the world.

It is interesting and ironic that the United States should provide the leadership that it does during the time of the papacy's fatal wound. The papacy becomes what it is because of a willingness to be oppressive in both civil and religious matters, so it also has a dual personality. This is what makes it beastlike. It is the combination of civil and religious power that destroy the pure church it was once was, and transform it into what the papacy became before receiving its fatal wound.

Into the void created by a moribund papacy steps a United States that champions civil and religious freedom. Over time it starts to speak like a dragon, however, and as it does, it finds that it has really quite a lot in common with the papacy after all. A bond of understanding develops between them, and they become inseparable allies, as has been stated above. This much we can see today on any newstand.

When the earth beast is first introduced in Rev 13 it is inimical to the sea beast, not because of any military conflict between them, but because what it stands for is opposed to everything the sea beast stands for. The two could not be more different. The sea beast stands for a mixing of civil and religious power, in which religious dissent is punished as a civil offense. The earth beast with two lamb-like horns, on the other hand, promotes freedom in both of these areas. The fact that there are two lamb-like horns tells us the freedoms they represent are distinct, and yet both are championed by one and the same political entity. Where religious belief is free of civil control, it is free in every sense that it was not free under the sea beast. And as these two freedoms erode over time, a deep and abiding bond of solidarity develops between the two powers.

How appropriate – and ironic – that a power standing in for the papacy, as it were, in the prophetic scheme of times during the latter's time of deathly weakness should be comparably strong in the same two areas that the papacy was. But its strength in civil and religious matters was diametrically opposite that of its counterpart. For more than two centuries it has been unwilling to exercise oppressive force of any kind, whether in civil enactment or in religion. Forming such a bond requires a 180 degree change of perspective. Opposites attract.

*The Beautiful Land.* What is the Beautiful Land mentioned in vs. 41? One thing we know about the Beautiful Land – from the text of the passage – is that it is in some sense beautiful. Why should this fact be mentioned and what could it mean? To answer these questions let us begin at the beginning with what the text tells us. We just said that by definition the Beautiful Land is beautiful. This fact stands in contrast with what the text says (or does not say) about Edom, Moab, Amon, Egypt, Libya, Nubia, or any of the "many countries" referred to in vs. 40. The text does not call any one of these other countries beautiful, only this one. The word is either "beautiful" or "glorious" depending

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<sup>6</sup> [Document this.]

on which translation one uses, but the intent is the same. So this is a distinction we will have to bear in mind.

What about Egypt? A number of times the "Egypt" referred to in the passage is said to be wealthy. It has "treasures of gold and silver"; it has "riches" (vs. 43). The Beautiful Land does not have any of these things, or if it does the text does not say so. This fact is instructive or it is not. I suggest that Egypt and the Beautiful Land are attractive to different onlookers and for widely different reasons. This fact will be seen to have vast implications for our understanding of the passage.

Let us now ask who finds the Beautiful Land beautiful, who finds the riches of Egypt desirable, and why. The terms "beautiful" and "riches" can be understood in different ways, so it will be important to know and keep in mind how they are being used within the present context.

It is clear from the text that Egyptian wealth and influence are just the thing for the king of the North (see vs. 43; see also vs. 38). But of course he is not the one telling the story. The Beautiful Land is not beautiful to him. On the contrary, to the king the Beautiful Land is utterly inconsequential – just one more place to pass through on his way to Egypt, with all its wonderful gold and silver.<sup>7</sup> No, the one narrating the story is not the king of the North, but an angel of God. So the beauty we are talking about in the Beautiful Land is something angels would find desirable or attractive, or that God Himself, would value. In heaven gold is paving material (see Rev 21:#). The beauty we are talking about is not a matter of gold or anything of that nature, but something on a different level altogether.

Instead of straining our imagination to figure out what all of this could mean, let us again go to Scripture. When the exiles wept to see how inferior the second temple was to the first, God sent the prophet Haggai to tell them:

"This is what the Lord Almighty says: 'In a little while I will once more shake the heavens and the earth, the sea and the dry land. I will shake all nations, and the desired of all nations will come, and I will fill this house with glory,' says the Lord Almighty. 'The silver is mine and the gold is mine,' declares the Lord Almighty. 'The glory of this present house will be greater than the glory of the former house,' says the Lord Almighty.' And in this place I will grant peace,' declares the Lord Almighty." (Hag 2:6-9)

In this passage the question is what could make the second temple more beautiful than the first. First of all, what does not do this is only silver or gold it might contain. The Lord tells us these things are His already. They are not what He has in mind. What He does have in mind is His Son, who would walk and teach in this second temple. What would make the second temple so very beautiful? Christ.

This fact should give us pause, and it should give us insight into what Dan 11:41 might be saying. What makes the Beautiful Land beautiful is not gold, and it is not

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<sup>7</sup> Here the sequence of vs. 8 is reversed. In vs. 8 the angel speaks of "silver and gold"; here it is "gold and silver." See also vs. 43.

complicated. It is Christ. In this verse we are talking about spiritual things. This does not mean that the Beautiful Land *is* Christ. Instead it is a figurative reference to those who follow Christ, who long for his appearing, who find him intensely desirable and beautiful in character, and in every other way (see 2 Tim 4:8; Song 5:10). The Beautiful Land is Christ's remnant church. It is a code word for God's people during the time of the end. As always in Dan 11 God's people are caught between two powerful neighbors – the king of the North and the king of the South. This is why opposite direction terms are used to describe these kings and the lands they represent, i.e., because God's people are consistently represented as being between them. Just so. In this case also, God's people are between North and South – in the Beautiful Land.

What I am describing here are not geographical facts. God's people live everywhere. The literal geography with which the chapter began has become gradually lost until by this point in the chapter it is wholly irrelevant. The issues, and the actors, are here shown in terms of their spiritual relationships.

In this context it should come as no surprise that the Beautiful Land is the source of the reports which so enrage the king in a later verse. (One factor that makes the Beautiful Land beautiful is the fact that "reports" having an effect such as these obviously have on the king of the North could come from there.) This is not a church has followed the popular Protestant agenda – or the popular papal agenda. At the same time, it is not a church that could successfully guard its borders. So both facts are true.

The "reports" referred to above will be discussed at greater length elsewhere, but for now let me just point out that there is more than one reference to them and they are not always called "reports"; they are also called "messages." The meaning is the same. And there are three of them. At first the three messages of Rev 14 are preached with what we might call conviction. There is a polite level of urgency about them when first introduced. They are given in "a loud voice." But in Rev 18 the second and third of these messages are repeated with irrepressible force. As the messages begin to have their effect on the people under the power of the Holy Spirit, the beast from the sea (earth's last king of the North) begins to notice what is happening. At first he is alarmed by what he hears,<sup>8</sup> and then flies into an uncontrollable rage.

Where are we now in the last verses of Daniel? Are we in vss. 40-43? Have we passed yet into vss. 44-45? That depends on how angry the king is. If the king of the North is not angry yet, we are not in vss. 44-45 yet.

## Discussion

*Land and Mountain.* [Discussion.]

*Invasion.* It is one thing to say that the church endures the king's wrath. We know this is coming. But what does it mean to say, "He will also invade the Beautiful Land" (Dan 11:41)? What is the exact nature and extent of this invasion? If I knew, I would not spend large amounts of time dwelling on it. I don't, although there are some clues that might prove useful. Ellen White speaks of a shaking. What does she mean by that? Whatever she means, that is what this passage means when it says the king of the

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<sup>8</sup> Another form of the same word is used in Job

North will invade the Beautiful Land. When Ellen White said what she did, she really meant it.

The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. (2SM 380)

Why does it appear that the church is about to fall? There must be some set of events that causes things to look this way. If Daniel were to say the Beautiful Land is impregnable, would that be consistent with what Ellen White says? If Ellen White says the church gives every appearance of merely coming under attack, would that be consistent with what Daniel says? Would it be consistent with denying what Daniel says? So let both writers say what they actually do say. The Beautiful Land will see foreign armies. The church appears as about to fall.

Bear in mind that, when we are talking about churches, conquest is not achieved by military means. Churches advance by doing what leads to increased popularity and public acceptance. That could be acceptance of what the church does, or acceptance of what it teaches. Either would suffice.

Drawing the parallel, Daniel says, "He will also invade the Beautiful Land," while Ellen White says, "The church may appear as about to fall, . . ." May this never be, but we know that it will be. So let us not say to the church what Peter said to Christ: "Never, Lord!" he said. "This shall never happen to you!" (Matt 16:22). If someone wishes to deny that such an invasion could occur, that does not refute my point but instead illustrates it. Peter began denying Christ initially in the act of denying that he would deny Him (see X). So let us be slow to say that the Spirit of God could not have said what he obviously did say. The church will go through a "terrible ordeal." This is not persecution, but an internal struggle.

Am I attacking the church by pointing out that the king of the North will attack it? I hope no one will think so. But if someone does, let me point out that there is a promise in vs. 44 offsetting the warning in vs. 41. If vs. 41 says the king will invade God's church, we should take the warning seriously and be on our guard. But in vs. 44, where "reports from the east and the north will alarm him," where do those reports – or messages – come from? Who gives these messages with such power that the proclamation enrages the king of the North? It is the same church that he earlier tried to invade. This fact is an immensely significant promise for the church. Its weakness in vs. 41 will be followed by immense strength in vs. 44. The layers of weakness that had protected it from its Protector and prevented it from achieving its full potential before now become a sharpened instrument in His hands to accomplish all His will.

"The church appears as about to fall, . . ." and the king thinks in his haste that it has fallen – that he has pacified it and that now it will say only smooth things. This is one reason why the king becomes so angry at a later time. He thought that his attacks had caused the remnant to fall, and now he sees they have not. To be sure, there will be a shaking. Denying that this will happen merely illustrates that it is happening. Sinners in Zion will be sifted out. Let us not deny it. But as a result of all of this, the church is made stronger than ever and rises in God's strength to meet the challenge before it.

## Daniel 11:44-45/12:1-4

[Say something.]

### Introduction

The "time of distress" referred to in Dan 12:1 is not described in 12:1; it is mentioned there, but is described in 11:44-45. The only thing that prevents God's people from being annihilated when these events occur is the intervention of Christ. In Rev 19 this same holy Being is described as riding a white horse and leading out all the angel armies of heaven to the earth, at the second coming, as soon as the judgment in heaven is over.

Prior to this, Rev 16:16 and 19:19, in parallel descriptions of the same events, John speaks of the armies of earth gathering for battle. This is a highly significant fact, representing, as it does, the time in history when Michael gathers the armies of heaven for battle. Neither of the above verses speaks of the armies of earth fighting each other, although they might do that too. Instead it merely says that they gather. They prepare to fight, but the battle has not yet begun. There is a reason for this. From a prophetic point of view the armies of earth that gather for battle at this time are all on the same side. They are all here on planet earth. The other army comes from another place and does not yet arrive until later. When it does arrive, that is the second coming. So these are not two events, but one. Armageddon is the second coming of Christ, as seen from the perspective of those who have no reason to welcome it.

### Text of the passage

**Dan 11:44-45.** In vs. 44 the king of the North hears "reports from the east and the north" (vs. 44). These reports alarm him and in response he (a) leads, not only his own forces, but those of the king of the South and all the allies of the South as well. (b) He leads them, not southward as before, but northward, retracing his steps toward the source of the reports he has heard, i.e., toward the east and north. This would have to mean northeast, because east from Egypt is the Red Sea and north from Egypt is the Mediterranean. What lies north and east (i.e., northeast) from Egypt? Judea. Jerusalem. Such is the language of the passage.

[Graphic]

(c) As the king goes South initially in vss. 40-43, he is focused but not vicious. In vss. 44-45 he is first alarmed (*y<sup>a</sup>bah<sup>a</sup>lûhû*), then furious (*w<sup>a</sup>yāšā<sup>a</sup> b<sup>a</sup>hēmā<sup>a</sup> g<sup>e</sup>dōlâ*). If you want to know where we are in this prophecy, there is a way to tell. If the king of the North is not angry yet, we are not in vss. 44-45 yet. Verses 44-45 describe a time of wrath.

Again I must emphasize that the geographical details of the narrative are intended to instruct us about global issues affecting the welfare and success of God's people, who are scattered everywhere. God's saints today are present in and among "every nation, tribe, language and people" (Rev 14:6). They are everywhere. It may be they are small in numbers, but they can be found in every part of the earth. The attack against them appears to be localized because it is described using language drawn from

geographical relationships current when the book of Daniel was written. Such is the language of the passage, but its application is universal or it cannot refer to our day, as we know it must from the description in 12:1-4 of the second coming.

The attack against Jerusalem is not an attack on literal Jerusalem in modern Israel, as it was in the days of Nebuchadnezzar, and as many would have it today. Babylon was followed by other different empires – progressively less glorious, larger, and stronger than Babylon. This passage at the end of the book is describing events at the end of the sequence – not at its beginning. This king is not just powerful but, in an earthly context, all powerful. The final attack of earth's last king of the North is against God's remnant people wherever found.

*Dan 12:1-4.* The first verses of Dan 12 occur at the same time in history as the last verses of Dan 11. Only the venue has shifted; the timeframe has not. Dan 11:44-45 takes place on earth. Dan 12:1-4 takes place in heaven – or begins there. That is the focus of events. But the timeframe in both cases is the same.

### **Issues for interpretation**

[Timeframe of 11:44-45 and 12:1-4.]

### **Discussion**

## **Discussion**

In the previous chapter we talked about the introductory formula, "He will do as he pleases." We now bind together some loose ends from that discussion and include with it some of what was said earlier in the present chapter.

Babylon can be included in the sequence to which the expression "he will do as he pleases" (Dan 8:4; 11:3, 16, 36) applies. In chap. 5 Daniel reminds Belshazzar of Nebuchadnezzar's willingness to give glory to the God of heaven. He then says,

"Because of the high position he gave him [Nebuchadnezzar], all the peoples and nations and men of every language dreaded and feared him. Those the king wanted to put to death, he put to death; those he wanted to spare, he spared; those he wanted to promote, he promoted; and those he wanted to humble, he humbled" (Dan 5:19).

Is this different from saying, "He did as he pleased"? If it is, I don't see the contrast. By including 5:9 as a supplement to the earlier series, this concept runs like a thread through all four empires. When an empire rises to power it achieves the ability to do whatever its rulers might wish. This is what rising to power means. At the same time, that empire's defeated predecessor loses the ability to do what its rulers wish. So it

makes sense to say that the above concept applies to each of the four empires in turn, as each rises to power out of the ashes of whatever came before.

Table #  
Formula "He Will Do As He Pleases"

"He will do as he pleases"	"He will do as he pleases"	"He will do as he pleases"	"He will do as he pleases"	
2	3-15	16-22 23-28	29-35 36-39	40-45
8:4				
Medo-Persia	Greece	Rome 1	Rome 2a	Rome 2b

Notice that at the end of the final prophecy – after the king has conquered everything there is to conquer, except for God's remnant – he does *not* do what he pleases. Neither he, nor all his followers, which by this time includes the whole world, can resist Michael when He sets about to deliver His saints. What they want under such circumstances is to "hide from the face of him who sits on the throne and from the wrath of the Lamb!" (Rev 6:16). But they can't.

At the end of the prophecy it is Michael who does as He pleases. His will and purpose is to save His people and bring them home. As we read in Luke 12:32, "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom."

Earth's last usurping king of the North continues to illustrate an important principle even in failing as he does, because he fails – as kings have always failed throughout the prophecy – by being displaced. One falls by reason of the fact that another rises. So in Dan 12:1, when Michael stands up to defend both His saints and His honor, he displaces the angry king by causing His will, rather than the other's, to prevail. He condemns the great prostitute when it is time to do so, and gives the kingdom to His saints when and how He wills. "His kingdom will be an everlasting kingdom, and all rulers will worship and obey him" (Dan 7:27).

Two clarifications should be made just here. In the last column of table #, above, the activity of Rome 2 (religious Rome) is shown as occupying only two major periods of history. These refer to (a) the time before the reverses suffered by the papacy in 1798 and (b) the time after. This implies that the wound itself occupies only a single moment of time. But even now, after more than 200 years, the papacy's ability to punish religious dissent as a civil offense has not been restored. Two hundred years is more than a single moment of time. It has the quality of duration. So it would be more accurate to speak of three periods, rather than two. These correspond to the time (a) before the wound, (b) during the wound, and (c) after the wound.

The second clarification is that 11:44-45 overlaps 12:1-4. This is the third example we have seen illustrating this same type of literary relationship within vss. 16-22/23-28 and 29-35/36-39. There is a reason why this should be the case. We should expect that it would be, based on certain facts about the prophecy. We now extract selected material from table # below, with modifications. The timeframe is the period following 1798, i.e., following the end of the 1260 days.

Table #  
Phases of Rome 2

29-35 36-39	40-43	44-45
Rome 2a	Rome2b	Rome 2c
Before the Wound	During the Wound	After the Wound

The idea of distinguishing the time before the wound is inflicted from the time afterward should be clear. But the time in between these two points represents a gradual process that might require explanation. The wound is inflicted at a moment of time, but heals gradually over a longer period. In another context Christ speaks of this time as a delay.

We have a perfect description of this process in vss. 40-43, where the king of the North is initially so weakened that he is vulnerable to attack by the king of the South – something that would have been radically impossible in vss. 36-39. That’s vs. 40a. Then in vss. 40b-43 he makes a gradual come back, eventually taking over, not only Egypt, but all of Egypt’s allies as well. Finally, in vss. 44-45, he is once more in a position to punish dissent violently, and immediately sets about to do so.

The prototype (not antitype) for this final attack on God’s people is the attack of Antiochus IV Epiphanes on Jerusalem in 164 B.C. Both sets of events (the ancient prototype and the end time antitype) were still future in Daniel’s day, but now we can look back and see the connection in a way that Daniel could not possibly have seen it.

How can we know when the healing process is complete? The answer is in the text of the passage. As soon as the king finishes conquering Egypt and all its political satellites, he becomes first alarmed and then angry. How can we know when the king becomes angry? When this happens we will know.

I include the infliction of the wound its the gradual process of healing together in one period (Rome 2b). The wound is imposed quickly in vs. 40a, but heals slowly in vss. 40b-43. During this time the king of the North spends more time preparing to attack the king of the South than in actually attacking him. He gathers his forces (vs. 40b-c), he marches through many countries along the way (vss. 41-42), and on arriving in Egypt he becomes distracted by that countries wealth (vs. 43). When the king of the North finally enters the territory of the king of the South in vs. 43, nothing is said about conflict, but only of exploitation.

Table #  
Phases of Rome 2  
(Second Statement)

A	B	A'
11:29-35, 36-39	11:40-43	11:44-45; 12:1-3
Rome 2a	Rome2b	Rome 2c
King of the North attacks God's people; the wise among them respond	King of the South attacks the King of the North; king of the North responds	King of the North attacks God's people; Michael responds
Before the deadly wound	During the deadly wound	After the deadly wound

Only in vs. 44 can we say that the wound has been fully healed. Only at that point does the king begin to act truly beastlike once again. Retracing his steps in a livid rage, his goal is now different from what it was before. What he wants in vss. 44-45 is not to defeat the king of the South. He has already defeated him. What he wants in these last two verses is to annihilate God's people – to remove them from the face of the earth.

Bear in mind that this is not something God's people do to others. It is something others do to God's people. Christ's kingdom is not of this world. Those who follow Him attack no one. Nor do they defend themselves. God defends them. In X Jesus says, "X" (X). The same principle applies to verbal and to physical defenses. When the time comes, God will provide whatever is needed in the way of words, and of physical protection. Our preparation for such eventualities is to learn to trust God. Period. End of quotation.

The danger experienced by God's people in the end time provides a context for the second coming, which we see in 12:1-4. The two are inseparably linked. There is nothing in these verses about a rapture, so the church can be safe and secure while the tribulation affects others. The tribulation has the church primarily in view. The church is the reason why there is a tribulation in the first place. Those who teach that the church is exempt from hardship during this time are prophesying peace and safety now, just as false prophets have always done in the past. It is easy to see why a message such as this would be popular.<sup>9</sup>

I submit that the second coming is a rescue mission. It takes place when the church would not survive if it were not rescued in this way. Christ comes when His coming is most needed. It is not unrelated to the historical context in which it occurs.

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<sup>9</sup> Hal Lindsey, Left Behind. Sales statistics. Other example.

## Parallels

### Parallels in Daniel

Scripture must interpret Scripture. We all know this, but how does it happen? What is the process? It is only when we see how two passages bear on the same topic that the one can teach us about the other. In the present case, it is imperative to see how other passages bear on our topic. Only then can we gain inspired insight into what the text before us is saying and come to a reliable understanding of what it means.

The parallels to Dan 11:40-45 that we look at below are found in Daniel and in Revelation. These two books must be studied together. Daniel talks about a series of four world empires that follow each other in power, dominating the world as it was known to His people at the time, and he takes us through this sequence four times. These accounts run parallel to each other and therefore invite comparison. Comparing them is the way Seventh-day Adventists have always taught the book of Daniel.

There are many comparisons in Seventh-day Adventist literature involving chaps. 2, 7, and 8-9, and this is good as far as it goes, but there are four main visions in Daniel, not just three. All four should be included in the comparison. As we do this, let us be carefully aware of the parallels with Rev 13 and 17, which place the material from Dan 11 in a broader context than what we have discussed so far. There are other chapters to consider,<sup>10</sup> but we will start with this much.

Because the issues are so important, and because the tools God has given us are what they are, I present the following materials in some detail. Let no one think I am wandering from the topic. On the contrary, in my view this is the only biblically sound way of presenting the topic in a way that is true to all of it. We begin with a table.

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<sup>10</sup> [Parallels]

Table #  
Comparison of Passages

Special Attention	North	South	Verses
<b>Greece</b>			
Alexander's Greek <sup>11</sup> Empire	Seleucid Greeks ruling Syria	Ptolemaic Greeks ruling Egypt	11:3-15
<b>Rome 1 (Secular)</b>			
Jerusalem destroyed, Christ crucified	...	...	11:16-22
Capital moved from Rome, beginnings of the Roman Empire	Octavian	Mark Anthony	11:23-28
<b>Rome 2 (Religious)</b>			
Part a (Before the Wound)			
Rise of the papacy	Papacy just getting started	Barbarian tribes (Vandals, Ostrogoths, Heruls)	11:29-35
Papal attitudes during the 1260 days	...	...	11:36-39
Part b (During the Wound)			
The beast wounded in 1798, gradual recovery	Papacy sustaining and recovering from its fatal wound	Secularism in whatever form	11:40-43
Part c (After the Wound)			
Return of persecution after the wound is fully healed	Christ as the true King of the North	Combined forces of North and South under the last earthly king of the North	11:44-45/12:1-4

It is instructive to notice that the above table looks bottom-heavy. Details keep on being added about events toward the end of the sequence. In Dan 2 the focus was on Babylon when Daniel told Nebuchadnezzar, "You are that head of gold" (2:#). In Dan 7 the prophet understood Babylon's role well enough, but wanted to know more about the fourth empire, and in Dan 11 fully two thirds of the chapter has the fourth empire in view. As time goes by, the focus moves onward.

Notice one result of this emphasis on unfolding events. In Dan 2 the fourth empire is represented as iron, then as iron mixed with clay. In chap. 7 the four empires are four wild beasts. After the fourth beast is introduced the little horn attracts Daniel's attention. Next there is a judgment scene, and only after this does he return to consider the horn again. This is an important sequence, as we shall see below. In chap. 8 it is clear from the outset that the writer's emphasis is selective. Babylon is not mentioned at

<sup>11</sup> It is customary to refer to Alexander as a Greek. Actually, he was Macedonian.

all and what is said about the fourth empire has to do mostly with the little horn – not with the beast that bears it. See table #.

Table #  
Comparison of References to the Fourth Empire  
in Dan 2, 7, 8, and 11

Chap.	Rome 1	Rome 2		
		Before Wound	During Wound	After Wound
2	Iron	Iron/Clay		
7	Beast	Horn	Judgment	Horn
8	...	Horn	Sanctuary Cleansed	...
11	11:16-22, 23-28	11:29-35, 36-39	11:40-43	11:44-45 12:1-4

The horn in chap. 7 corresponds to the horn in chap. 8. The judgment in chap. 7 corresponds to the cleansing of the sanctuary in chap. 8. And the post-judgment appearance of the horn in chap. 7 corresponds to the time of rage at the end of chap. 11. Such comparisons are profoundly significant, but they are not complicated. My position is that the book of Daniel teaches itself if we will only outline it. In outlining the book we could divide it up into many incompatible pieces, missing the point, but it would not be useful to do so. It is the similarities among sections that should occupy our greatest attention. We should train ourselves to see how they work together.

**Parallels In Revelation**

*Revelation 13.* In Rev 13 the beasts from the sea and from the earth are both large geopolitical entities. Below, the beast from the sea is described in terms of its connection to the sequence of empires found earlier in Dan 7.

"He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name. The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority." (Rev 13:1-2)

I think C. Mervyn Maxwell's comment on this passage is especially well taken. He says,

As the many-headed monster lunged up out of the waves and more of its hulk came into view, John experienced further surprises. He saw that overall the new beast looked "like a leopard." Its feet, however, looked "like a bear's," and its mouth was "like a lion's mouth." Leopard, bear, lion. We have run across this list before. In a vision six centuries earlier, Daniel saw a lion, a bear, a leopard **and a fourth, indescribable animal** emerge out of the sea. Altogether, they had seven heads and ten horns. (The leopard had four heads, the other three had one each, and the fourth beast had ten horns.) See Daniel 7 and GC 1:107-111.<sup>12</sup>

<sup>12</sup> *God Cares* (Boise: Pacific Press, 1985), 2:324-25.

Notice that if the dragon gives his power and his throne and great authority to the sea beast, and if the sea beast is a composite of Daniel's empires, it would be consistent to say that the same dragon gave the same power and the same throne and the same great authority to each of the beasts in turn. Here is the meaning of the passage in Rev 17 which says,

"The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction." (Rev 17:11)

The eighth king is a power that pertains to all seven of the heads of the composite beast we have seen in Rev 13. That covers quite a span of time, so we are not talking here about any one individual. Instead we are talking about a powerful but fallen angel whose interests are advanced by sharing his great power with whatever rulers in different ages will follow him. The destruction of this eighth king is mentioned in chap. 20.

"And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever." (Rev 20:10)

Just in case there is any confusion on this point, the dragon first gives his power, throne, and great authority to Babylon (lion), then he gives these same things to Medo-Persia (bear), next to Greece (leopard), and finally to Rome (beast).<sup>13</sup> How does this occur? Do each of Daniel's empires begin by persecuting God's people? No, instead each is given an opportunity to learn something about the true God of heaven – the Creator of the world. Each power starts well and is given an opportunity to do God's will, and each eventually falls from its high potential.

God used Babylon to punish His people and in the process revealed Himself to Nebuchadnezzar, so this part is good, but eventually Babylon destroyed the center of Jewish worship in Jerusalem. Cyrus the Persian freed God's people and helped them to rebuild the temple Babylon had destroyed, whereas Haman would later try to obliterate the entire Jewish race – and nearly succeeded. According to Josephus, Jewish priests showed Alexander how the prophecies of Daniel described his career and were treated hospitably, but Antiochus IV Epiphanes would try to wipe out all memory of the worship of God in Jerusalem. Rome initially lavished benefits on the Jews, because Herod's father had the foresight to side with Julius Caesar against Ptolemy during the period of the civil wars, and yet later Romans would crucify Christ and try to destroy the church He had established. The church which arose out of the empire's ashes began by preaching Christ, but would eventually condemn other Christians for preaching Him. They would condemn other people to be burned alive, as they themselves had been earlier.

In this context, consider once more the beast from the earth in Rev 13. The earth beast at first appears gentle and benign. It starts by promoting the welfare of God's remnant. Its manner is not at all aggressive, even toward the sea beast, and yet

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<sup>13</sup> Here, in turn, is insight into Dan 11:37. The king does not worship the god of fortresses, but honors him. It is a crucial distinction. The god of fortresses is the one who gives his power and great authority to the king.

everything about the earth beast opposes everything the sea beast stands for. The two could not be more polar opposites. The gentle looking horns of the earth beast represent civil and religious liberty. Liberty is the opposite of coercion. Initially there could be no bond between the two beasts from earth and sea. Even the terms used to describe them bespeak contrast – earth, sea. These are as different as dry is from wet. The earth beast does not displace Rome when it rises to power because Rome is mortally wounded, so at the time when these things occur there is nothing to displace. The two powers – the one just rising, the other fallen – are not mutually antagonistic to each other, but rather regard each other as being simply irrelevant.

While the earth beast is rising, the sea beast's wound is healing. During this time both in different ways are becoming beast like. The earth beast is becoming beast like in the sense that it is losing the characteristics that made it appear gentle and benign initially. The sea beast is becoming beast like in the sense that it is regaining the power it had lost previously. So the one is losing what it once had and the other is regaining what it once had. In any event, the farther this process goes the more the two have in common they begin to see each other as potential allies.

What makes all of this remarkable is not that the earth beast learns to speak like a dragon, or that the wound of the sea beast heals, but that as the two become more and more alike they do not feel any need to compete with each other. The path followed by the earth beast is precisely the same as that of every other power that takes part in the sequence of empires. This power is not mentioned in Daniel, where the emphasis is on what happens to the four world empires, but in Rev 17 it is included as power #6.

The earth beast is the power that presides over the period of the fatal wound, while the second major phase of Rome's power is briefly incapacitated. For a time – partly because of the types of freedoms championed by the gentle earth beast – the sea beast is rendered powerless. John goes so far as to say it is rendered lifeless. But as the earth beast begins to speak like a dragon, it discovers that it has much in common with the sea beast after all. As it grows in power the earth beast does not turn on and seek to replace the sea beast, but becomes a devoted ally and partner of the sea beast.

"He [the earth beast] exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed. And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men. Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed." (Rev 13:12)

This gradual shift in relationships between the sea beast and the earth beast represents a change. The attitudes of the earth beast are not the same in the end as what they were at the beginning. This is one of two supremely important facts about the earth beast. First, it rises to geopolitical power. And second, it undergoes a gradual but thorough change in its relationship to the sea beast.

It is peculiarly appropriate that the United States should be the world's major power during the period of the fatal wound, because it is standing in for a power that combines civil and religious characteristics. The United States, for its part, is the world's major proponent of materialism and of military power, so it might seem paradoxical that such a country would have prominent religious interests as well. There is a paradox, but no contradiction.

The United States becomes at some point an alter ego for the papacy, after which the two are inseparable. They are mentioned together in Rev 13, and again, sadly, in Rev 20.

Table #  
Comparison of References to the Fourth Empire  
in Dan 2, 7, 8, 11 and Rev 13

Chap.	Rome 1	Rome 2a	Rome 2b	Rome 2c
Daniel				
2	Iron	Iron/Clay		
7	Beast	Horn	Judgment	Horn
8	...	Horn	Sanctuary Cleansed	...
11	16-22/23-28	29-35/36-39	40-43	44-45/12:1-3
Revelation				
13	...	Sea Beast	Earth Beast (lamblike)	Earth Beast (dragonlike)

The conquests of the church in Dan 11:40-43 are not acts of aggression, but of public diplomacy. The king sweeps through this country and that country, always pressing toward his goal. The language in Dan 11 is that of a military expedition, but this particular form of conquest is accomplished in the area of public diplomacy. The only way a religious power can increase its influence is by making people buy in to a set of beliefs or practices. The result in this case is that "the whole world wondered after the beast" (Rev 13:3 KJV). We have all seen this in our lifetime.

*Revelation 17.* The subdividing of Rome in Daniel accounts in a straightforward manner for one of the most difficult passages of Revelation. I'm referring to Rev 13, where the series of empires that Daniel portrays in four parts is repeated by John in seven parts. The one series can be mapped directly onto the other in a straightforward manner. See table # below.

Table #  
Comparison of Empires in Daniel with  
Empires in Rev 17

	Dan 2	Dan 7	Dan 8	Dan 9	Dan 11	Rev 17
1	Gold	Lion	...	...	...	1
2	Silver	Bear	Ram	...	2	2
3	Bronze	Leopard	Goat	...	3-15	3
4a	Iron	Beast	...	Princes	16-28	4
4b.i	Iron/Clay	Horn	Horn	...	29-35	5
4b.ii		Judgment	Sanctuary		40-43	6
4b.iii		Horn	...		44-45	7

What stands out most in the series of seven heads is number six. Verse 8 says, "The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction." At this point, we don't know how many heads once were and how many follow. We only know that the focus is on the one that is. Verse 8 goes on to say, "The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because he once was, now is not, and yet will come." Here also, no numbers are given. All of this remains a mystery until vs. 10.

Verse 10 says, "Five have fallen, one is, the other has not yet come; but when he does come, he must remain for a little while." And vs. 11 follows saying, "The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction." Verses 8a, 8b, 10, and 11 can be summarized as follows:

Table #  
Comparison of Clauses within Rev 17

Seq	Vs. 8a	Vs. 8b	Vs. 10	Vs. 11	
1	Once was	Once was	Five have fallen	Once was	An eighth king who belongs to the seven
2					
3					
4					
5					
6	Now is not	Now is not	One is	Now is not	
7	Will come up out of the Abyss and go to his destruction	And yet will come	The other has not yet come	Is going to his destruction	

The focus in this statement of the world empires is on number six, which falls within the period of religious Rome and, more specifically, corresponds to the period of the fatal wound. This in turn corresponds to the time in history when the church would have the freedom to study and understand the prophecies we are now discussing. Elsewhere Daniel describes this same period when he says, "Many will go here and there, and knowledge will be increased" (Dan 12:X). This is not primarily knowledge of technological facts, such as how to make Teflon or send unmanned probes to Mercury,

but is primarily knowledge of the prophecies that have so puzzled him. When Daniel says he doesn't understand, he is not talking about technology. He is talking about prophecy. When he says a time will come when people do understand, again he is not talking primarily about technology, but about prophecy.

The existence of widespread knowledge – and especially knowledge of Scripture – is one part of what wounds the sea beast. During the middle ages the papacy thrived on the ignorance of its communicants. Over time it will learn, and is now learning, to thrive in an atmosphere of widespread knowledge and technological sophistication.

It is necessary to include Rev 13 in the above comparison, because the sea beast of Rev 13 is power #5 and the corresponding earth beast is power #6. When the two make common cause – the one healed of its wound, the other now dragonlike in its own right – that is power #7. In terms of Daniel, however, all of this is merely a series of footnotes to the second, or religious, phase of Rome's power. It all takes place within the second phase of Daniel's fourth empire.

In the relationship between the United States and the papacy there is something reminiscent of the great triumvirates from Rome's history. The first was composed primarily of Julius Caesar and Pompey, but also included Crassus. The second was composed primarily of Octavian and Mark Anthony, but also included Lepidus. Here two major geopolitical forces become allies, but they are joined also by spiritualism. This is what Ellen White calls a "threefold union."<sup>14</sup> It has not two parts, but three.

The motivating force behind the entire series of heads is Satan, who gives his power and authority to each in turn and can therefore be said to belong, not to "the seventh," but to "the seven." What the Greek says is, *ek tōn hepta estin* "he is from (or of) the seven."

The reason why the eighth king goes to his destruction is that he has led people living in every age to their destruction. God destroys him, because he has destroyed them. If we focus on those who are saved in the end, Satan does not succeed in destroying them on a spiritual level, but only physically. In any case, God is just and fair in destroying that ancient dragon called the devil and Satan. All those assembled for the judgment in Dan 7 will say so (see Dan 7:26).

In terms of table #, which includes Rev 13, the same material can be summarized as shown as in table # below.

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<sup>14</sup> "Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience." *Great Controversy*, p. 588.

Table #  
Comparison of References to the Fourth Empire  
in Dan 2, 7, 8, 11 and Rev 13, 17

Chap.	Rome 1	Rome 2a	Rome 2b	Rome 2c
		Before the Wound	During the Wound	After the Wound
Daniel				
2	Iron	Iron/Clay		
7	Beast	Horn	Judgment	Horn
8	...	Horn	Sanctuary Cleansed	...
11	16-22/23-28	29-35/36-39	40-43	44-45/12:1-3
Revelation				
13	...	Sea Beast	Earth Beast (lamblike)	Earth Beast (dragonlike)
17	Head #4	Head #5	Head #6	Head #7

In table # the second column (Rome 1) corresponds to head #4 in table # (above). Babylon, Medo-Persia, and Greece and followed by secular Rome. Rome is Daniel's fourth empire. But it is also divided. There is iron, and also iron mixed with clay; there is the nondescript fourth beast, but also the little horn; in chap. 8 we have the horn without the beast, in chap. 9 the beast without the horn. Secular Rome crucifies Christ (in Dan 9); religious Rome attacks the subsequent role of Christ as our great High Priest in heaven (in Dan 8). So there are two parts.

But is this really true? Are there only two parts? If the career of religious Rome is briefly interrupted by its fatal wound, how many phases are there in the career of religious Rome? There are three – one before, one during, and one after the wound. Four (Babylon, Medo-Persia, Greece, secular Rome) plus three (religious Rome before, during, and after the fatal wound) equals seven. Thus, there is only one series of world powers in Daniel (the little horn in chap. 7 is the same as that in chap. 8) and, more than this, there is only one series of world powers in Scripture. The powers listed in Daniel correspond point for point to those in Revelation.

Head #6 in Rev 17 is the same as the lamblike phase of the earth beast in Rev 13, vss. 40-43 in Dan 11, the cleansing of the sanctuary in Dan 8, and the judgment scene in Dan 7. We have said that Dan 11:40-43 describes the period of the fatal wound, when the sea beast of Rev 13 is struggling to regain what it lost in 1798 and the earth beast of Rev 13 is becoming a world power. This respite is what enables God's people to thrive, to study, and to learn (see Dan 12:4, 10).

We know, from what Dan 8:9-12 says about the "daily" and from what vss. 13-14 say about the corresponding yearly, that the cleansing of the sanctuary begins in 1844. This is the great object of the judgment in Dan 7, i.e., to cleanse the sanctuary. There is also a work of cleansing for the saints, whose worship is directed to the sanctuary. The whole universe knows we need it. But the focus of Dan 8:14 is on the sanctuary itself. The passage does not say, "then shall the worshipers be cleansed," but, "then shall the sanctuary be cleansed" (Dan 8:14, KJV). The government of God, administered from the sanctuary, is vindicated by the proceedings in the judgment. These are momentous times to be living and the things we are discussing are happening now.

## Conclusion

The relationship between Dan 11:41 and 44 constitutes the heart of the message God has for His people in Daniel's final prophecy.

The knowledge that the church will come under attack in vs. 41 is a warning. The very force of this warning might make some apprehensive that it not a warning from God but an attack from some human source – a figment of the imagination. It is not a figment of the imagination. The warning is from God, it applies to us, and we would do well to pay very careful attention to it.

On the other hand, the knowledge that those who remain in the church through this attack will fulfill their original trust and give the message with immense power is a promise. The promise is as important as the warning. To those who would point to the church's obvious weaknesses in the years leading up to the final crisis as justification for leaving, the message of vs. 44 is: Don't do it. Leaving the weak and faulty church of vs. 41 means leaving the only body of people that could possibly have any interest in giving the messages of vs. 44. Leaving the one means excluding yourself from the other.

God's message in Dan 11:40-45 is not for the world, but for the church. It is not a dramatic message that will excite the multitudes and capture their attention. Other prophecies do this, but the message of Dan 11 is for the church itself, and what it says is: Stay on board. This is the body that will go through the horrible ordeal of the king's wrath and welcome Christ's return.

It is a message that the church needs now. As the king's invasion deepens, those who are most sensitive to spiritual things will be the first to feel that their continued presence in such a church is a mistake. It is not a mistake. On the contrary, staying is the only safe course to pursue. We are not talking here about eating the king's meat and drinking his wine, but about sharing the king's tastes in worship, the entrancing (or mind numbing) music of his orchestra, the subtleties of his views on origins, and especially the Sabbath. How can Seventh-day Adventists reject the Sabbath and be Seventh-day Adventists? It is a searching question, but some are doing it. And even where Sabbath observance remains strong, the basis for it can be weakened through unscriptural theories of origins. The entrance of such things into our realm of thought and practice represents an invasion – the introduction of foreign elements where they don't belong and where they can do incalculable harm.

We say that the mark of the beast's authority is Sunday sacredness. So how can we know when this beast, through those he influences, has invaded the church? To answer this question we must ask another. Has he left behind a recognizable influence? When Seventh-day Adventists question the validity of the seventh-day Sabbath, that is evidence that the beast has made his presence felt. Scientific arguments against our faith will appeal primarily to highly educated people. I'm not talking here about leadership, but about our church's academics. This is one example. The membrane that separates our church from the world that surrounds us is porous. Would anyone argue it is not?

The angel who spoke to Daniel is speaking to us. What he is saying is, Stay where you are. The appearance of defeat in vs. 41 will surely be followed by the reality of victory in vs. 44. Don't go. The body might well be defective, but Christ is the Head of the body. One cannot separate from the body without separating from its Head. This is the message of Daniel's final prophecy, and it is given especially for those who are members of the body. They are the only ones for whom staying or leaving is an issue.

For these reasons the final prophecy of Daniel is a counterpart to the book of Hebrews. (See appendix #.) Hebrews urges people not to give up their faith just after Christ leaves earth to return to heaven; Dan 11:40-45 urges people not to give up their faith in the last moments of time before He leaves heaven to return to earth. Both messages are given because they are needed. Neither the book of Hebrews, written for Christians in the first century, nor Daniel's final prophecy, written for Christians living now, is designed for use as an evangelistic tool. That is not what they are for. At least the church has never used them that way.

To anyone who feels strongly about the well being of the church I would say, If you want to be part of the church when its message is so pure and focused that it enrages the king in vs. 44, then you've got to remain in the church through the dark period of invasion and attack in vs. 41. Stand your ground and make sure your little corner of the church is pure, active, holy, and true – all the things you want to see in those around you. Those who leave during the timeframe of vs. 41 for any reason – whether because they think the church is benighted (holding wrong doctrinal positions about origins), or because they think the church is corrupt (holding right doctrines but abandoning them) – will not be able to participate in the triumph of vs. 44.

Many people have devised reasons for leaving God's remnant church, but there are no good reasons. So don't leave it. We are about to see things happen that no one could imagine and one particular thing that Christians for two thousand years have all imagined and have longed for fervently. Stay!