

# Toward a Typological Interpretation Of Dan 11:40-45

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## *1. Introduction*

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Elsewhere I have argued that Jesus' presence at three different points in the second half of Dan 11 places the entire narrative in perspective and gives us a useful framework for interpreting it.<sup>1</sup> The reference to Christ in Dan 11:22 shows that the middle third of the chapter has its setting in and around the time of the crucifixion during the first century A.D., not in the second century B.C. The reference to Christ in Dan 11:37 tells us that the last third of the chapter takes place during the Christian centuries. And the reference to Christ in Dan 12:1 shows that the "time of the end" immediately precedes the second coming.

These are major facts about the prophecy of Dan 11. But after we have located vss. 40-45 in the right era of world history and have done so on the basis of an essentially unbroken line of historical argument, where do we go from there? Is there a method for explaining the passage that is as sound as the one we have used to establish its general timeframe in history? One purpose of the present paper is to demonstrate that our resources for interpreting Dan 11:40-45 are more than abundant and that in drawing on them there are clear biblical principles to guide us.

For one thing--and it is a fact so obvious that we might overlook its significance--we have the text of the passage. It has not been lost over time through malice or historical accident. Under the heading of "text" I would include the text itself, any marginal readings to the original, and any supporting evidence from ancient versions.

A second resource is the rest of Scripture--all those parts of it that are not in the passage under review. The recommended approach here is typological. There do not need to be other

prophecies saying the same things as Dan 11:40-45 in order to have biblical parallels to work with, although in fact there are such other prophecies.<sup>2</sup> Biblical history is what I have in mind and this has much to teach us concerning biblical prophecy. There is no reason at all why the sacred text cannot be its own interpreter here, just as it is in other passages. A period of history that will be of special interest in this regard is that of the exile, with special reference to Nebuchadnezzar's role in bringing it about. The body of material dealing with Babylon in general and with Nebuchadnezzar in particular is extensive. Literal Babylon figures prominently in the Old Testament and spiritual Babylon is almost equally prominent in the New. All such material is germane to the present discussion.

A third resource is the Spirit of Prophecy. Ellen G. White has given us a surprisingly rich fund of information concerning Dan 11:40-45. This information is not hidden away somewhere in a bundle of unpublished manuscripts but is available in one of her most popular and widely distributed books--one which has been sold by literature evangelists all over the world for more than a century. I say that this fund of information is surprisingly rich because the initial impression one gets from scanning the *Comprehensive Index* to her writings is that she wrote almost nothing about these or any other verses from Dan 11. She appears to be almost totally silent on this chapter. But on closer examination, six of the last eight chapters of *Great Controversy* (chaps. 35-40) provide what is tantamount to a verse-by-verse and clause-by-clause commentary on Dan 11:40-45.<sup>3</sup> And if this is not enough, the contextual strength of these six chapters is further enhanced by their position relative to the rest of her book.

If the present analysis becomes generally accepted, one implication of it is that no writer, ancient or modern, has ever given Dan 11:40-45 more attention than Ellen White.<sup>4</sup> And when we have finished pondering this fact, it also means that there is no portion of Scripture to which Ellen White gives more attention than Dan 11:40-45.<sup>5</sup>

Thus, where before we had seen nothing but mysterious language and cryptic allusions and had feared that the only exegesis possible would be based on current events and historical dead reckoning, there is a rich fund of material that can be brought directly to bear on Dan 11:40-45 if we will only acknowledge that it is there and avail ourselves of it. There is no need to invent an interpretation of these verses. The Bible provides one for us. The angel's message to Daniel moves in the broadest current of biblical revelation concerning last events and our

conclusions, arrived at on this prior basis, are confirmed at length in the Spirit of Prophecy. There is nothing here that is in any way secret, or hidden, or obscure.

Nor is any of this unimportant. God never speaks aimlessly. The last verses of Dan 11 are intended to prepare us for what lies ahead. The message is therefore simple, practical, and unadorned. The angel has a definite purpose in view and is speaking in order to be understood. If prophecies were men, this one would be John the Baptist. But do not be put off by the simplicity or directness of the material being exegeted. It is simple in proportion to our need to understand and direct in proportion to the seriousness of not understanding.

## 2. *The Text of the Passage*

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### Structure and Content

The single greatest resource we have for interpreting the text of Dan 11:40-45 is the text of Dan 11:40-45. The words are before us. It is our privilege to know what they say and understand them. Until we have done this we are not ready to go further. We cannot expand on what the passage means until we know what it says. So we begin now with the text.

There are three major dividing points within Dan 11:40-45. The most important of these is at vs. 44. In the first part of the bloc divided in this way (vss. 40-43) the king of the North makes his final attack from the North southward; in the last part (44-45) he returns for a mopping up operation against God's people, from the South northward. Next, within vss. 40-43 the most important break is at vs. 40b. The first part of the bloc (vss. 40a) shows the reason why the king launches his final attack (the king of the South provokes him); the last part (40b-43) deals with the king's march and the attack itself. And finally, within vss. 40b-43 the most important break is at vs. 41. The first part (vss. 40b-c) gives a proleptic overview of the king's campaign; the last part (41-43) fills in details and traces its actual course. See fig. 1.

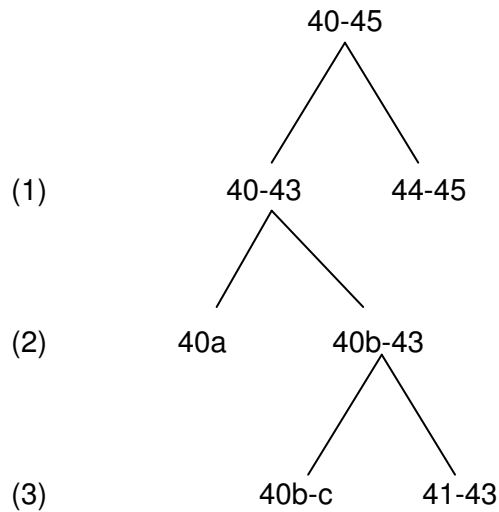


Fig. 1. Tree diagram of Dan 11:40-45 showing three major divisions within the outline of the passage: (1) 40-43/44-45, (2) 40a/40b-43, and (3) 40b-c/41-43.

Verse 40 has the most immediate interest for a reader today because it is the most recognizable from both recent and current events. Its main features are the Southern provocation (which I identify with the rise of scientific secularism) and the Northern response (the opposite counterpart of secularism) carried over into vss. 41-43. These latter verses form a more or less indistinguishable whole.

In vs. 44 there is a distinction between tidings coming to the king (44a) and the king going to the source of the tidings (44b). In vs. 45 the distinction is between the king first establishing himself (45a) and then becoming disestablished by forces outside his control (45b). Across subsections, the dramatic contrast between the king's mild treatment of Egypt on the one hand (vs. 43)--the country that provoked the campaign of vss. 41-43 in the first place--and his extremely harsh treatment of the "beautiful holy mountain" on the other hand (vs. 44) should be carefully noticed.

## Verse 40

[a] "At the time of the end the king of the South will engage him in battle [*yitnaggah ʿimmô*], [b] and the king of the North will storm out against him [*yistāʿer ʿālāyw*] with chariots and cavalry and a great fleet of ships. [c] He will invade many countries and sweep through them like a flood." (Dan 11:40)

There are three clauses in Dan 11:40 (a, b, and c). In the first clause the king of the South attacks the king of the North. In the second clause the king of the North responds by setting out to attack the king of the South.<sup>6</sup> This is the beginning of the king's last campaign. And in the third clause we have a preview of his march through other countries en route to Egypt, the territory historically associated with the king of the South. More details of this march are given in vss. 41-43. But let us begin with vs. 40.

*First clause.* In vs. 40a we come to the "time of the end," as we did earlier in vs. 35 ("so that they may be refined, purified and made spotless until the time of the end").<sup>7</sup> This is a period during which the prophecies of Daniel were to become widely understood. By saying, "But you, Daniel, close up and seal the words of the scroll until the time of the end" (12:4), the angel implies that when the time of the end finally arrives the words of the scroll would be opened to people's understanding and unsealed. This, incidentally, is evidence that the time of the end occupies a fairly substantial amount of time. It would take time for people to study the scroll and assimilate its lessons on a wide scale.

We must ask, in regard to the "time of the end," what it is the end of. Amos 8:2 says, "Then the Lord said to me, 'The time is ripe [*bāʿ haqqēš*] for my people Israel; I will spare them no longer.'" Here it sounds like the time of the end (*haqqēš*) is a time when God's patience with His people would finally end (see Rev 18:4). His patience has limits, it is true, but if people are made to hear a message like the one in Amos 8:2, then it is in fact a time of probation and opportunity--a time characterized not so much by the end of God's patience as by the pointed manner in which people are warned that His patience will end. He sends such a message precisely so that He will be able to spare them. Afterward, when every such effort has been made, it will be the time of the king's end. "Yet he will come to his end [*qissô*], and no one will help him."<sup>8</sup> But in vs. 40a the time of the end is just beginning. It is during this period that all the events of Dan 11:40-45 occur.

When the king of the South "will engage his opponent in battle" (vs. 40a), as NIV has it, the imagery is one of thrusting about as an animal would do when attacking another animal or a man. The verb is *yitnaggah*, which could mean "push,"<sup>9</sup> but similar forms from the same root (*\*ngħ*) are also translated "gore."

"In majesty he is like a firstborn bull;  
his horns are the horns of a wild ox,  
with them he will gore [*y<sup>e</sup>naggah*] the nations,  
even those at the ends of the earth." (Deut 33:17)

"This is what the Lord says: 'With these you will gore [*t<sup>e</sup>naggah*] the Arameans until they are destroyed.'" (1 Kgs 22:11; cf. 2 Chr 18:10)

Both Theodotian and the Septuagint use the word *sugkera tisthēsetai* in Dan 11:40a, a denominative verb built on the Greek word for "horn" (*keras*).<sup>10</sup> So the figure of a wild ox or a bull thrusting with large horns would be appropriate here, although that of a smaller animal, such as a ram, comes to mind as well (see Dan 8:4).

Montgomery suggests that *yitnaggah* ("push, gore"), together with its accompanying preposition *<sup>c</sup>immô* ("with him"), be rendered "butt with him,"<sup>11</sup> i.e., engage him in a butting match. This rendering is grammatically correct but its implications could be misunderstood. In Dan 8:4, the source of Montgomery's allusion, the Persian ram does not merely butt with the animals it challenges but goes on a rampage of conquest. Thus, the first clause of Dan 8:4 ("he charged [*m<sup>e</sup>naggē<sup>h</sup>*] toward the west and the north and the south") must be understood in the context of the second clause ("No animal could stand against him").

The situation of the king of the North in Dan 11:40 is similar to what it was earlier in vss. 29-30. There the king of the North is temporarily overwhelmed by his opponent ("and he will lose heart" [vs. 30]). Here also he is overwhelmed. The idea that the opponents are evenly matched is not present in Dan 8:4, or 11:30, or 11:40. This, I think, is the point to emphasize.

*Second clause.* In the first clause of vs. 40 the king of the South fights against "his opponent" (lit. "him," i.e., the king of the North) as one animal would fight another by butting or goring. Now the metaphor changes. In the second clause the king of the North overwhelms "him" (i.e., the king of the South) as a bad storm would overwhelm the victor in the previous

contest. The word translated "storm out" is *yīštā'ēr* (from *\*š'r* "whirl away").<sup>12</sup> So instead of a largely unequal contest between two animals, we now have an entirely unequal contest between the remaining animal and the elements. No ox, bull, or ram, however threatening he might be under other circumstances, could have any thought of challenging the wind and rain. The only response available during a storm is to seek shelter. Thus, if the king of the South dominates his opponent in vs. 40a, the king of the North has the advantage in vs. 40b. That is one point. A second one is that the margin of inequality has been increased.

*Third clause.* The third clause of vs. 40 says, "He will invade many countries and sweep through them like a flood" (vs. 40c). Here the metaphor is extended again. The intensity of the storm in vs. 40b has risen to such a point that it breaks out in a flood. The intent is to show that the crisis being described in this way reaches immense proportions. What force of nature can equal the destructive power of water? In a flood absolutely nothing is secure. A global application would be consistent with such imagery.

The English words "and sweep through them like a flood" translate Hebrew *w'šātāp w'ābār* (from *\*štp* "rinse" and *\*br* "pass" respectively). The same words are used separately in a number of passages<sup>13</sup> but in Isa 8:8 they are brought together, as in the present passage (see also Dan 11:10).<sup>14</sup>

"It will overflow all its channels,  
run over all its banks  
(8) and sweep on into Judah, swirling over it [*šātāp*],  
passing through [*w'ābār*] it and reaching up to  
the neck."  
(Isa 8:7-8)

*Discussion.* The same things were revealed to John in Rev 13:1-3 as to Daniel in Dan 11:40-45. John begins by saying, "And I saw a beast coming out of the sea" (Rev 13:1).

As the many-headed monster lunged up out of the waves and more of its hulk came into view, John . . . 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 had seven heads and ten horns. (The leopard had four heads, the other three had one each, and the fourth beast had ten horns.)<sup>15</sup>

Later in this paper I return to the similarity between John's symbols and those of Daniel. Here, however, notice that, "One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast" (Rev 13:3). The two passages merit comparison. In the first clause of Dan 11:40 the above wound is inflicted. In the second clause it is healed. And in the third clause we have a proleptic overview of those events which would astonish the whole world and cause it to start following the beast again once it had recovered from its wound. The three clauses of Dan 11:40 and the three clauses of Rev 13:3 are exactly parallel to each other. See the text exhibit below.

## Text Exhibit

Dan 11:40

Rev 13:3

(a) "At the time of the end the king of the South will engage him in battle,	One of the heads of the beast seemed to have had a fatal wound,
(b) and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships.	but the fatal wound had been healed.
(c) He will invade many countries and sweep through them like a flood."	The whole world was astonished and followed the beast.

## Verse 41

"He will also invade the Beautiful Land. Many countries [reading *rabbôt*] will fall, but Edom, Moab and the leaders of [*rēšît*] Ammon will be delivered from his hand." (Dan 11:41, NIV)

"He shall come into the glorious land. And tens of thousands [reading *ribbôt*] shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of [*rēšît*] the Ammonites." (Dan 11:41, RSV)

In the last clause of vs. 40 it was stated that the king of the North would "invade many countries." The word translated "countries" is *ba<sup>ra</sup>rāṣôt*. Here, at the beginning of vs. 41, we learn that one of those countries would be "the Beautiful Land [*éres haṣṣ<sup>bi</sup>*]." In vs. 42 still others are mentioned ("He will extend his power over many countries [*ba<sup>ra</sup>rāṣôt*]"). These facts show that the function of vss. 41-43 is to give further information concerning events mentioned already in vss. 40b-c.

*Judea.* The "Beautiful Land" (NIV) or "glorious land" (RSV) refers to Judea, on the western side of the Jordan river. Edom, Moab, and Ammon, so long as they existed in history, were east of the Jordan. On his way southward the king would naturally find Judea closer to his line of march than the countries on the other side of the river. Notice that, in the imagery of the passage, his "chariots and cavalry" (no infantry is mentioned) are accompanied by "a great fleet of ships" (vs. 40). The king, driving toward Egypt, makes his way down the coast with all his forces by land and sea, the former especially adapted to mobility and speed. The king's focus on Egypt accounts for his generally coastal or western orientation en route.

*Edom, Moab, and Ammon.* The idea that the king's whole vast army follows the coast is supported by what we learn from vs. 41 about Edom, Moab, and Ammon. As regards longitude, these countries would be too far east to be in the king's main line of march and were further protected by an intervening river. As regards latitude, during Nebuchadnezzar's time Edom was located below the Dead Sea,<sup>16</sup> Moab was north of Edom (occupying the full length of the eastern shore of the Dead Sea), and Ammon was north of Moab (above the Dead Sea and inland from the Jordan river).<sup>17</sup> But despite its location farther east than the other two countries mentioned with it, Ammon was the farthest north and so was closer than the others to the king's homeland. For this reason it does not entirely escape, although the others do.

We might have expected the "Beautiful Land" (or Judea) to escape because of God's special protection, as when Sennacherib attacked Jerusalem in the days of Hezekiah.<sup>18</sup> But Sennacherib was a king of Assyria and, if I am correct, the analogy here is not with Assyria. Just as Ammon does not completely escape in vs. 42, we learn in retrospect (from vss. 44-45) that, despite appearances to the contrary, Judea does not completely fall.

*Discussion.* In the NIV rendering, "many countries will fall," the word "countries" is supplied. (The word *ba<sup>a</sup>rāšôṭ*, is used in vs. 42, but not vs. 41.) This clause is problematic.

Earlier, in the first clause of vs. 41, the king enters one specific country, i.e., "the Beautiful Land." From this it would appear that the "many" who fall are persons living in the country the king has just entered.<sup>19</sup> If we assume that they are not persons but other countries where the king has not yet gone, a grammatical problem arises because the adjective *rabbôt* is feminine, whereas the subject of *yikkāšélû* ("[they] will fall") must be masculine.

The solution proposed by RSV is to vocalize the Hebrew letters *rbwt* as *ribbôt* "tens of thousands" rather than *rabbôt* "many" ("And tens of thousands [*ribbôt*] shall fall"). The adjective (*ribbôt*) is still feminine in this case but one could argue that it is feminine here because it is feminine everywhere.<sup>20</sup> The subject of *yikkāšélû* is masculine because the "thousands" who fall are unidentified people in a language where unidentified people are assumed grammatically to be masculine. Also the word "thousands," being a noun already, does not require us to supply another one, as NIV must do after the word "many." Thus, the sense of the passage is:

"He shall come into the glorious land. And tens of thousands [*ribbôt*] shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of [*rēšît*] the Ammonites." (Dan 11:41, RSV)

Thus, in Judea "tens of thousands" would fall during the king's advance, whereas in Ammon "the main part" (and in Edom and Moab the entire population) would not fall.<sup>21</sup>

Those who hold that the king of the North in Dan 11:40-45 is Russia assume that Russia will come down from the north and attack Israel.<sup>22</sup> More than this, they assume that the resulting battle will be Armageddon. I submit that alongside the real Armageddon a conflict such as the one futurists envision would deserve little mention. Even granting the use of atomic weapons, it would still be just a human war. Exegetically the passage has no such scenario in view, nor is history currently moving in that direction. See appendix 1. Throughout Dan 11 the opponent of the king of the North is the king of the South. The king of the North is fighting the king of the South here--or will as soon as he gets where he can. Throughout the chapter God's people have been caught in the middle of this recurring North/South conflict. But they have never been its primary focus. Nor are they the primary focus of the king's attack in vss. 41-43. In vss. 44-45

they will be, but that comes later and represents part of a dramatic change in policy on the king's part, as we shall see.

Another form of the word translated "will be delivered" (*yimmāl<sup>l</sup>tû*) appears in Dan 12:1 ("But at that time your people--every one whose name is found written in the book--will be delivered [*yimmālēt*]").<sup>23</sup>

#### Verse 42

"He will extend his power [*yišlah yādō*] over many countries; Egypt will not escape." (Dan 11:42)

The Hebrew expression from which we get, "He will extend his power" (lit. "his hand") in the above verse occurs also in Esth 3:6 ("Yet having learned who Mordecai's people were, he scorned the idea of killing [*lišlō<sup>h</sup>h yād*] only Mordecai"). The sense in both passages is one of laying hands on or, more interpretively, unleashing one's power against a person or thing.

In this verse "many" is the supplied word. What the text says is just "countries" (*rāšôt*).<sup>24</sup> Four have been mentioned so far (Judea, Edom, Moab, and Ammon). Two more (Lybia and Nubia) will be mentioned in the following verse. But whatever we may say concerning these other countries, Egypt is the one that the king has primarily in view. He does not allow himself to be distracted by successes en route but presses on toward his ultimate goal, which is Egypt.

The expression, "Egypt will not escape," is of special interest--not because it contains any unusual words but because it is considered necessary to make such a statement at all. Why does the angel assure Daniel on this occasion that "Egypt will not escape"? One reason might be that under Nebuchadnezzar--the only king of the North of which Daniel could have had any personal knowledge--Egypt did indeed appear to escape. Jeremiah had prophesied that Nebuchadnezzar would attack Egypt (see Jer 43:8-13) and eventually he did, but the issue was less decisive than one might expect on the basis of Jeremiah's prophecy.<sup>25</sup> In Dan 11:42 Egypt is completely and thoroughly overrun.

## Verse 43

"He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Nubians in submission [*b<sup>e</sup>miṣ'ādāyw*]." (Dan 11:43)

The king succeeds in his plan to conquer Egypt but the language used to describe his success is not military in nature. Instead we read about "the treasures [*b<sup>e</sup>mikmannê*] of gold and silver and all the riches of Egypt."<sup>26</sup> The king's victory consists of appropriating the resources of Egypt, making them his own. There is another passage which speaks of these same things, but shows a widely different attitude toward them.

(24) By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. (25) He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. (26) He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward. (Heb 11:24-26)

The king not only sweeps down into Egypt but marches through its length and breadth.<sup>27</sup> Egypt had no neighbors on the east (the Red Sea) or the north (the Mediterranean). In antiquity the term "Lybia" was used very broadly to denote the area nearest to Egypt on the west and "Nubia" (lit., "Cush") was the area nearest to Egypt on the south.<sup>28</sup> Thus, the king masters not only Egypt but the territory surrounding it on every available side.<sup>29</sup> There is nothing more to conquer. This fact distinguishes the last king of the North from Nebuchadnezzar. And there is no one to take away his victory before it is fully consolidated. This fact distinguishes the last king of the North from Antiochus.

Notice that in Dan 11:41-43 Egypt is not attacked as an afterthought on a campaign otherwise directed against the "Beautiful Land" (vs. 41). On the contrary, "the Beautiful Land" is attacked as part of a campaign otherwise directed against Egypt. This is a significant fact. One of the most obvious facts about Dan 11 is that the king of the North fights the king of the South. God's people are not the king of the South. They are not the primary object of this attack by the king of the North in vss. 41-43.<sup>30</sup> In vss. 44-45 the king's priorities do undergo a change. He retraces his steps and at that point, having defeated all else, the "beautiful holy mountain" becomes his primary objective. Until then the "beautiful holy mountain" is not his primary objective.

## Verse 44

"But reports from the east and the north will alarm him [*y<sup>e</sup>bahh<sup>a</sup>lûhû*], and he will set out in a great rage to destroy and annihilate many." (Dan 11:44)

Two different emotions are referred to in vs. 44. The first is terror, the second is rage. Terms similar in form and meaning to *y<sup>e</sup>bahh<sup>a</sup>lûhû* (from *\*bhl* "disturb") are used in Job 22:10 ("That is why snares are all around you, why sudden peril terrifies you [*wîbahhêl<sup>e</sup>kā*] you"); Ps 2:5 ("Then he rebukes them in his anger and terrifies them [*y<sup>e</sup>bahh<sup>a</sup>lēmô*] in his wrath"); and Ps 83:15 (16) ("So pursue them with your tempest and terrify them [*t<sup>e</sup>bahh<sup>a</sup>lēm*] with your storm").<sup>31</sup> Another sense of this root is to hasten.<sup>32</sup> The idea in either case is one of being roused to act in some way.

Notice that the reports which provoke such responses come from "the east and the north" (vs. 44). This is the only verse of the Bible where two direction terms are brought together in the above manner. Notice that the king is in Egypt when the reports arrive. So "the north and the east" must mean north and east from Egypt. That is one thing to consider. Another is that there are either two sets of reports corresponding to the two directions they come from (the Mediterranean [north] and the Red Sea [east]?) or there is one set of reports and the two terms refer jointly to one direction on the compass.

With these alternatives in mind, notice that wherever the reports come from, the place where the king goes in response to them is Jerusalem--"the beautiful holy mountain" (vs. 44, lit. "mountain of the beauty of holiness").<sup>33</sup> It is also a fact that Jerusalem is northeast from the only part of Egypt where the king could lead his army back to it--the narrow strip of land separating the Mediterranean and the Red Sea. Thus, using context to elucidate syntax, I conclude that the expression "the north and the east" should be taken together to mean "northeast."<sup>34</sup>

As the king retraces his steps from his newly conquered territory in the South, he is not in good humor. After experiencing an initial flush of terror he flies into an uncontrollable rage and sets out "to destroy and annihilate many" (vs. 44). This represents a distinct change.<sup>35</sup> Recall that the king of the North made no effort to harm the Egyptians in vs. 43 but merely availed himself of their wealth.

There are a number of contrasts between vss. 40-43 and 44-45. One of them has been mentioned. Notice also that the direction of the campaign was originally from North to South. Now, we have a campaign in the opposite direction--from South to North. He cannot march due north because that would take him into the sea but must angle eastward as well in order to get to Jerusalem, where there is word of lingering resistance.

The words used to describe the king's intentions toward those who refuse submission at this point are *l'hašmîd* (from \*šmd "exterminate") and *ûl'haḥ<sup>a</sup>rîm* (from \*ḥrm "consecrate, devote"). The form *l'hašmîd* is used in a number of other passages (Deut 4:3; 9:8, 19, 25; 2 Sam 14:16; Isa 10:7; Zech 12:9), but the most informative ones are Esth 3:6 and 13 (see also Esth 7:4; 8:11).

Yet having learned who Mordecai's people were, he scorned the idea of killing only Mordecai. Instead Haman looked for a way to destroy [*l'hašmîd* all Mordecai's people, the Jews, throughout the whole kingdom of Xerxes. (Esth 3:6)

Dispatches were sent by couriers to all the king's provinces with the order to destroy [*l'hašmîd*], kill and annihilate all the Jews--young and old, women and little children--on a single day, the thirteenth day of the twelfth month, the month of Adar, and to plunder their goods. (Esth 3:13)

Close parallels to the word *l'haḥ<sup>a</sup>rîm* are found in Deut 2:34 and Josh 6:21.

At that time we took all his towns and completely destroyed [*w<sup>e</sup>naḥ<sup>a</sup>rēm*] them--men, women and children. We left no survivors. (Deut 2:34)

They devoted [*wayyah<sup>a</sup>rîmû*] the city [of Jericho] to the Lord and destroyed with the sword every living thing in it--men and women, young and old, cattle, sheep and donkeys. (Josh 6:21)

Just as the Jews were put under a decree of universal extermination during Esther's time, God's people find this part of history repeating itself in Dan 11:44. And just as God wished to lead Israel into full possession of the land of promise during the time of Joshua, the king of the North now wishes to lead his hosts into full and unchallenged possession of the earth. So here we can add exodus imagery to the exile imagery already mentioned.

## Verse 45

"He will pitch his royal tents between the sea and the beautiful holy mountain. Yet he will come to his end, and no one will help him." (Dan 11:45, margin)

At this point in the narrative the king leads his campaign from the South northward in an assault on the "beautiful holy mountain" (Dan 11:45) where God rules. There is a question what makes this particular mountain "beautiful"; there is also a question what makes it "holy."

It would seem incredible if it were necessary to prove to enlightened Seventh-day Adventists that Jerusalem, today, could not possibly be designated by the Lord "the glorious *holy* mountain": "the *sacred* hill so fair" (Moffatt's Translation). The prophecy does not state that Jerusalem which *was* anciently "holy" will be where the king of the north comes to his end. The prophecy refers to that which will be glorious and holy at the time the king of the north comes to his end. In the prophecy of Dan. 8 and 9, 70 weeks, or 490 years, were allotted to the Jewish nation and to "the *holy* city" (Dan. 9:24). At the expiration of that period, the Jews and Jerusalem were rejected as the people and city of God.<sup>36</sup>

In Dan 11:45 the king of the North plants his "royal tents"<sup>37</sup> either "between the sea and the beautiful holy mountain" (margin) or "between the seas at the beautiful holy mountain" (text). The marginal reading "sea," used throughout this series of papers, represents an alternative rendering of the English rather than an alternative reading of the Hebrew. According to Joyce G. Baldwin, "The word for *sea* is plural, as in the poetry of Deuteronomy 33:19 and Judges 5:17, but the meaning is the Mediterranean."<sup>38</sup> If the word *yammîm* is taken in a plural sense ("seas"), the seas in question would be the Mediterranean and the Dead Sea. In any event the place where the king pitches his "royal tents" is around Jerusalem.

Notice that the angel prefaced his narrative in vs. 1 with the words, "(And in the first year of Darius the Mede, I took my stand to support and protect him.)" He now brings this section of it to a close that stands in direct contrast with his earlier statement: "Yet he will come to his end, and no one will help him" (vs. 45).<sup>39</sup> In this respect the narrative has come full circle. This is ironic in view of the religious claims made so prominently by the king of the North in vss. 36-39. The last king should be closer than any other to the source of divine aid.

## Should We Interpret the Passage Literally?

Dan 11:40-45 is based on actual historical facts but is not confined to them. There is a difference in magnitude between the last events themselves and the earlier events that we all know about and which are intended to remind us of them. If this is the case, some form of figurative representation is in evidence, whatever we may wish to call it.

The best argument against interpreting the passage literally is a consistently literal interpretation. If there is no room in the angel's language for figures, symbols, types, or whatever, the king of the North does his fighting now--in the twentieth century, during the "time of the end"--with "chariots and cavalry" as well as "a great fleet of ships" (vs. 40). He can be impeded by a body of water the size of the Dead Sea. His attack is survived by Edomites, Moabites, and Ammonites--peoples who no longer exist (see vs. 41). And the object of his final attack is not "Israel" but "the beautiful holy mountain" (vs. 44), located in "the Beautiful Land" (vs. 41) This is literalism.

Reading "chariots" and understanding "tanks" is not literalism but merely a different form of figurative usage. Reading "Moab" (or "Edom," or "Ammon") and understanding those words to mean "Jordan" falls in the same category. (What the angel says is "Ammon," not "Amman.") No one fights with chariots any more. There is no country--at least none with membership in the United Nations--called "The Beautiful Land." And indeed, no one denies these facts. But that is my point. No one--no dispensationalist no matter how committed he may be to literalism in principle--interprets Dan 11:40-45 literally. So there is nothing unusual in my adopting a position that is similar to theirs in at least this one respect. The real question is not whether to interpret in some nonliteral manner but how to achieve trustworthy results.

By denying the possibility of a truly literal interpretation it might seem that we have opened the way for reading back into the text any shade of interpretation we might wish. This is a serious problem--all the more so in a section where we cannot use history to measure exegesis. Large parts of the passage are still future. What we need are sound biblical controls which will place reliable limits on our interpretation. In the next section I propose a set of guidelines that addresses exactly this need and does so in a robust manner.

### 3. *Other Portions of Scripture*

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#### Introduction

If the Bible could interpret itself for us here, as it does elsewhere, our task would be so much less difficult and we could be more confident of the results. But it can! The Bible can interpret this passage for us just like any other. In an earlier paper I discussed prophetic parallels to Dan 11:40-45.<sup>40</sup> Here I emphasize historical parallels.

In his paper entitled, "The Role of Typology in Old Testament Prophetic Interpretation," David P. Duffie illustrates this simple but powerful exegetical principle.<sup>41</sup> Here is the place to apply it. God's leading in the past enables us to understand His leading in the future. The link between the two is typological in nature. Thus, it is especially by typological means that biblical history teaches us concerning biblical prophecy.

More is involved than relating individual verses here to others there. Typological connections fall within certain categories. We can reason from first events to last events. We can reason from recent events (from an Old Testament point of view) to last events. Both of these examples involve a relationship between history and prophecy. And we can reason in reverse from the New Testament to the Old.<sup>42</sup> In this case the relationship is between two prophecies.

As regards the analogy between first events and last events I merely call attention to the work of Warren Austin Gage in his book entitled, *The Gospel of Genesis: Studies in Protology and Eschatology*.<sup>43</sup> The author, an Evangelical pastor rather than an academic, argues that biblical protology (the study of first things) provides the surest basis for understanding biblical eschatology (the study of last things). This is a very insightful approach and one which deserves more attention than I will be able to give it here. While Gage appeals to the distant past, I appeal to a past that was so recent as to be still very fresh in the mind of the prophet as he wrote. It is primarily on the basis of an earlier comparison between the last king of the North and the first (Nebuchadnezzar) that we are able to appreciate how very relevant the New Testament is for

our present study. Babylon figures as prominently in New Testament prophecy as it does in Old Testament history.

### Biblical History Illuminates Biblical Prophecy

Below I examine parallels to the last king of the North within Dan 11, elsewhere in Daniel, and elsewhere in the Old Testament.

#### Within Dan 11

There is no need to look elsewhere for Old Testament parallels to the last king of the North in Dan 11 until we have looked in Dan 11 itself. The most fundamental (and therefore most easily overlooked) fact about the king of the North in vss. 40-45 is that he is a king of the North--not the first one but the last. There have been others before. Who were they? And before we answer that question, Who is this king of the North?

I have argued in other papers that the kings of the North in Dan 11 represent different historical entities over time.<sup>44</sup> This does not mean, however, that their number is made up of a list of individual kings. The last third of the chapter refers to religious Rome (iron mixed with clay in Dan 2), the middle third to secular Rome (iron alone), the first third to Greece (brass), and at the beginning of the chapter Persia (silver) is also mentioned. In view of these facts I suggest that we expand the scope of what we mean by a king of the North to include more than those individuals who are said to occupy such a role in Dan 11:6, 7, 8, 11, 13, 15, 40, and 44.<sup>45</sup> The individuals in question only qualify as kings of the North because they represent one of Daniel's world empires.

We should begin by asking what these earlier Greek and Roman kings of the North can teach us about the last one. To help us get hold of this question, What did they teach Daniel? What features of his own experience would Daniel be most likely to remember as he hears the angel say that history's last king of the North would bring northern troops through Judea, bound for Egypt, and that they would eventually attack Jerusalem? The answer is as close as chap. 1.

### Elsewhere in Daniel

The book of Daniel begins with the story of how Daniel and others were carried off to Babylon by Nebuchadnezzar on a campaign similar in many respects to the one with which it ends. The reason why Nebuchadnezzar ventured so far south that year, from his starting point near Carchemish in northern Syria, was that he had dislodged an Egyptian garrison there and was pursuing it. The Egyptians had been helping the Assyrians defend their dying empire against the Babylonians. After routing the Egyptians at Carchemish Nebuchadnezzar pursued them all the way down the coast of Syria and Phoenicia until, having finally reached Judea, he received news of his father's death and was forced to break off the pursuit. Egypt would have been in a poor position to defend itself but he returned home quickly by a desert route in order to claim the throne. He then returned to Jerusalem, where he besieged the city and took captives.

### Elsewhere in the Old Testament

What we have in Dan 11:40-45 is not merely the last campaign of the last king of the North, but a special case of the northern conqueror motif, which is broadly distributed throughout the Old Testament. Nor are we forced to speak of it in generalities. There are approximately 279 references to "Babylon" in the Old Testament and another 90 references to "Nebuchadnezzar," as can be verified from any major concordance. There are other key words that one could use to find examples of Babylon as a northern conqueror in the Old Testament.<sup>46</sup> Babylon figures prominently in both the Old and the New Testaments. The parallel between the first and last kings of the North in the book of Daniel is an entirely useful one. So this is one point.

Also, if we are talking about Babylon as an enemy of Egypt and of God's people, there were others who occupied a similar role. After Babylon came Persia. Thus, the 32 uses of the words "Persia" or "Persian" in the Old Testament are germane.<sup>47</sup> And after Persia came Greece. The words "Greece" or "Grecian" occur five times.<sup>48</sup> The word "Rome" is not used at all. But in any case it should be clear that the last king of the North is described in terms that are reminiscent of his predecessors. Studying them is one way to study him.

This one way is in fact two ways. The various kings of the North, starting with vs. 5, all consider Egypt their foremost enemy. The whole narrative framework for this prophecy is built around the idea that there are kings of the North who fight kings of the South. So we can study the various kings of the North by examining each one's relationship to Egypt. This much concerns vss. 40-43, discussed in the following section.

But the kings of the North and kings of the South are not the only characters present in Dan 11. If it were not for their impact on the people of God, not one of these kings or kingdoms would be mentioned anywhere in Scripture. So another way to study the kings of the North, in their successive manifestations through history, is in relation to God's people. This relationship becomes especially significant in vss. 44-45.

### Kings of the Four World Empires Are Kings of the North

The fourfold series of world empires in Daniel is represented by metals (chap. 2), wild animals (chap. 7), and domesticated animals (chap. 8). The assertion that they are the same powers as those represented by human kings in chap. 11 is equivalent to the assertion that chap. 11 stands in parallel to chaps. 2, 7, and 8. There is nothing innovative in saying so.

If it is reasonable to proceed on the basis of parallels such as the ones mentioned above, notice that each of Daniel's world empires had, at some time, an adversary relationship to Egypt.<sup>49</sup> Not only is this true but the nature of that relationship becomes progressively worse over time until at last Egypt loses its identity altogether.

#### Relationships between the kings of the North and Egypt

Below I consider each of Daniel's world empires in relation to Egypt. Babylon tried to conquer Egypt but did not succeed. Persia conquered Egypt and ruled it from Persia by means of satraps. The Greeks (Macedonians) conquered Egypt and ruled it from Egypt under circumstances that closely resembled those of a native dynasty. Under Rome Egypt lost its

separate identity as a nation and became--until the Arab conquests--the personal possession of Augustus and his successors.

*Egypt and Babylon.* Nebuchadnezzar drove an Egyptian army back to its own borders after the battle of Carchemish (605 B.C.)<sup>50</sup> and shortly afterward fought Egypt to a draw in a battle (601 B.C.) so damaging to both sides that the Babylonians returned without tribute and stayed at home for more than a year to reequip.<sup>51</sup> Then, while Amasis of Egypt was busy overthrowing Apries during the thirty-seventh year of Nebuchadnezzar (568/67 B.C.), a Babylonian army attacked Egypt again, possibly in fulfillment of the prophecies of Jer 43:8-13; 44:30; 46:13-26; and Ezek 29:1-20. This latter conflict, however, was limited to the northernmost borderlands of the delta.<sup>52</sup> Egypt was effectively impregnable to Babylonian attack.

*Egypt under Persia.* Egypt fell to Persia under Cambyses (530-522 B.C.), who invaded that country in 525 B.C.<sup>53</sup> The campaign was inconclusive, however, and on Cambyses' death there was a revolt.<sup>54</sup> It was not until the third regnal year of Darius I (522-486 B.C.), during the winter of 519/18 B.C., that another Persian king was free to campaign in Egypt.<sup>55</sup> Darius confirmed the system of satrapies established by Cambyses. Many of the satraps were Egyptian, a fact which emphasizes the foreignness of the kings they served as native representatives.<sup>56</sup>

At first Persian rule in Egypt (Darius I) was fair and firm; but repeated Egyptian rebellions brought about a harshening of Persian policy. The Egyptians manufactured anti-Persian propaganda that went down well in Greece (cf. Herodotus); they shared a common foe. Briefly, during c. 400-341 BC, Egypt's last native pharaohs (Dynasties 28-30) regained a precarious independence until they were overwhelmed by Persia to whom they remained subject for just 9 years, until Alexander entered Egypt as 'Liberator' in 332 BC.<sup>57</sup>

*Egypt under Greece.* The Greeks (or Macedonians) had a much closer relationship with Egypt than either Babylon or Persia. After Alexander's death one of his generals, Ptolemy I Soter (323-283 B.C.), took Egypt under his protection until the vexed problem of finding a successor for Alexander could be resolved. It never was. Gradually Alexander's former generals realized that there would be no successor to carry on Alexander's personal dynasty and therefore no unified empire. Barring this, each would have to take whatever part of it he could. Thus, the angel's words to Daniel were fulfilled:

"After he [Alexander] has appeared, his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because his empire will be uprooted and given to others." (Dan 11:4)

Initially Alexander's empire fell into many fragments which changed hands frequently. Some of these were Egypt and Syria under Ptolemy, Babylon under Seleucus, Anatolia under Antigonus, Thrace under Lysimachus, and Macedonia under Cassander. In the above passage the angel mentions four, although the intent could easily be that the empire was divided toward the four points of the compass--not necessarily into four pieces only. In fact the number of pieces originally corresponded to the number of Alexander's most ambitious generals.<sup>58</sup> Within a few years Lysimachus possessed himself of Macedonia and Seleucus took both Syria from Ptolemy and Anatolia from Antigonus, thus establishing himself as a worthy competitor of Ptolemy. In Dan 11:5-15 the angel confines his attention to Egypt and Syria, where the Ptolemies were kings of the South and the Seleucids were kings of the North.

In Egypt the Ptolemies ruled as foreign kings in the sense that they vigorously promoted Hellenism in the capital. For his Greek constituency Ptolemy endowed an elaborate cult of Alexander. The army remained solidly Greek for over a century until 217 B.C. when native Egyptian conscripts finally served beside Greeks in the battle of Raphia.<sup>59</sup> As an intellectual center Alexandria remained a bastion of Hellenism for centuries.

Alexandria was immense by *polis* standards of the fifth century and possessed an economic and intellectual vitality undiminished for over a thousand years, until the Muslims founded their rival capital of Cairo. The city set the new styles in poetry, scholarship and the sciences for the entire *oikoumene*; it taught the Romans their Hellenism, the Christians and Jews their theology, and the Arabs their philosophy. As Athens had once boasted of being "the school of Hellas," the capital city of the Ptolemies was the university of the entire Mediterranean world in the Hellenistic age newly born in the fourth century before Christ.<sup>60</sup>

Under the Ptolemies Egypt became enduringly Hellenized--at least on its perimeters. And yet all this time, for the benefit of their native subjects, the Ptolemies represented themselves as divine successors to the pharaohs and patronized the cult of "Serapis, a hybrid deity with a calculated hybrid liturgy."<sup>61</sup> In this sense they assumed the role of yet another native dynasty.

*Egypt under Rome.* Rome was Egypt's final possessor. After Lepidus' death, Octavian ruled the western Mediterranean from Rome and Mark Antony ruled the eastern Mediterranean from Egypt.<sup>62</sup> One of the reasons why the Roman people eventually repudiated Antony, forcing his confrontation with Octavian off the coast of Greece at Actium in 31 B.C., was that they thought he was planning to abandon Rome and divide the ancient Republic, virtually giving his half of it to Cleopatra. He had already given her "Phoenicia, Coele Syria, Cyprus, and a large part of Cilicia; and still further, the balsam-producing part of Judaea, and all that part of Arabia Nabataea which slopes toward the outer sea."<sup>63</sup> After Antony's defeat in 31 B.C. the situation was reversed and Egypt was given to Rome. It became the personal property of Octavian (as Caesar Augustus) and was passed on as such to each of his successors.<sup>64</sup>

Nothing was said on that historic occasion [27 B.C.] of Egypt, which was a "province" in a very special sense. Egypt was, and remained, a possession of the emperor, used to feed (and control) Italy and jealously guarded against Senatorial or other interference. The land was administered for Augustus not by the usual proconsular governor but by a praefectus, and from the very beginning these Egyptian prefects were drawn from among the Equestrians.<sup>65</sup>

By the time of Christian Rome Egypt had lost all traces of its earlier national existence and the prophecy's interest shifts to ideological matters. The last link to literal Egypt in Dan 11 is the fact that Arianism was first taught there.<sup>66</sup>

Relationships between the kings  
of the North and God's people

Below I compare, in highly abbreviated tabular form, how successive kings of the North related to the worship of God and to the people who insisted on rendering such worship at various times in history. The closest comparison between any two world empires as regards their treatment of the Jews is that between Babylon and Rome. Apart from this, all showed hostility but showed it in different ways. See table 1.

Table 1  
How Successive Kings of The North Related  
to The Worship And People of God

Empire	Temple	People
Babylon . . .	Destroyed	Exiled
Persia . . .	Desecrated	Massacred
Rome (phase 1)	Destroyed	Exiled
Rome (phase 2)	"Thrown down"	"Given over"

Two of the four world empires destroyed the temple in Jerusalem (Babylon, Rome). Two of them instituted massacres among the Jews (Persia, Greece), although in the case of Persia the Jews were allowed to defend themselves. Under Hadrian Rome expelled the Jews from Jerusalem. Below I compare Babylon with Rome and Nebuchadnezzar with Antiochus.

*Babylon compared with Rome.* The first and last in Daniel's series of world empires have much in common. Babylon destroyed the temple of Solomon (586 B.C.), while Rome destroyed the temple of Herod, otherwise known as the Second Temple (A.D. 70).<sup>67</sup>

Eventually Rome expelled all Jews from Jerusalem, transforming the previously established diaspora community into the only Jewish community.<sup>68</sup> Here there is a distinct similarity between Rome's actions and those of Babylon.

Let me say one more word about the expulsion of the Jews from Jerusalem under Hadrian before going on.

The most prestigious figure in contemporary Judaism, Rabbi Akiba, the elderly head of the academy at Jabneh, affirmed Bar Kokhba's Messiahship and proclaimed a Holy War. Before it ended, three and a half years later in A.D. 135, another half million Jews had perished. The pitiful remnant was driven from the land, and Hadrian, who had directed the war from Gerasa during its final year, clamped upon the community a series of restrictions against cult that were designed to suffocate it.<sup>69</sup>

Deprived of their temple by Titus and of their capital by Hadrian, the center of Jewish life moved outward into the diaspora--to the great academies of Babylon and elsewhere.<sup>70</sup> Abraham

Joshua Heschel's delightfully readable book, *The Earth is the Lord's*, is a memorial to the pathos and yearning which characterized diaspora Judaism as late as the past few centuries, with special reference to Eastern Europe.<sup>71</sup> When Jesus said, "Look, your house is left to you desolate" (Matt 23:38), He meant it.

There is a difference in magnitude between the Babylonian exile (measured in decades) and the Roman exile (measured in centuries and millenia).<sup>72</sup> Last events will be like no others before them. And yet they will not wholly unique (see Eccl 1:9-10). We must have a detailed understanding of the past in order to realize what the greater magnitude of future events is greater than. This is the very essence of typology.

*Nebuchadnezzar compared with Antiochus.* Whereas Antiochus IV Epiphanes (175-163 B.C.) is generally given far too much attention in Dan 11, here such attention is warranted.<sup>73</sup> Most futurist commentators and all preterist commentators introduce Antiochus in vs. 21 and make each clause of the next several verses say something about him. They generally part company with Antiochus either at vs. 36 (futurists) or vs. 40 (preterists)--the one group because they apply the last part of the chapter to the near future, the other because they can find no evidence for a third Egyptian campaign by this king. But it is just here--in vss. 40-45--that the excesses of Antiochus Epiphanes are most instructive. In saying this I have special reference to his first Egyptian campaign.

Let me clarify that it is not any part of the purpose of Dan 11:40-45 to give us historical information about Antiochus. But by remembering what Antiochus did, we can gain useful insights into the information those verses actually do supply. It is Antiochus who teaches us about the prophecy and not the prophecy which teaches us about Antiochus. Nor should we lose sight of other earlier kings of the North such as Nebuchadnezzar, who indeed must occupy the bulk of our attention if we wish to understand Daniel's own thoughts as he listened to what the angel said.<sup>74</sup>

Below it will be necessary once more to remind ourselves of certain historical facts in order to learn what we can from comparing Nebuchadnezzar with Antiochus.

I have already pointed out that while Nabopolassar, Nebuchadnezzar's father, was still alive an Egyptian army fought as allies of the Assyrians in the northern fortress of Carchemish,

assisting them in their war against Babylon. Nebuchadnezzar routed these Egyptians and pursued them southward at least as far as Jerusalem. This much is reminiscent of Dan 11:40-43, where a Southern provocation elicits a Northern response. Nebuchadnezzar did not invade Egypt on this occasion, however, nor did he destroy Jerusalem. After chasing the Egyptians as far south as Judea he received word that his father had died. Having hurried to Babylon and back he took some Jewish hostages, one of whom was Daniel. We must keep these facts in mind about how the book begins as we study how it ends. Surely Daniel did.

At a later time in history Antiochus Epiphanes would go beyond Nebuchadnezzar's accomplishments. He would enter Egypt rather than merely approaching the border. In fact he had already established his camp outside Alexandria (in the western delta) by the time Caius Popilius Laenus told him to stop fighting Egypt or prepare to fight Rome. The king's humiliation was compounded by the fact that this Roman ultimatum was delivered in a most dramatic and therefore retellable manner.<sup>75</sup> It was compounded again by the fact that Antiochus was not only engaged against Egypt within Egypt but was also engaged against an Egyptian army on the island of Cyprus. His men were winning there when the same Romans who had expelled him from Egypt quickly went to Cyprus and sent his troops home.<sup>76</sup> It was compounded even more by the fact that the Jews chose this very inopportune moment to rebel against a high priest he had just appointed. The cumulative effect of all this was just too much. Returning through Judea Antiochus was beside himself with frustration and rage. Here is the context for the events of 2 Macc 5:11-14.

(11) "When news of what had happened reached the king, he took it to mean that Judea was in revolt. So, raging inwardly, he left Egypt and took the city by storm. (12) And he commanded his soldiers to cut down relentlessly every one they met and to slay those who went into the houses. (13) Then there was killing of young and old, destruction of boys, women, and children, and slaughter of virgins and infants. (14) Within the total of three days eighty thousand were destroyed, forty thousand in hand-to-hand fighting; and as many were sold into slavery as were slain" (2 Macc 5:11-14).<sup>77</sup>

Both Nebuchadnezzar in 605 B.C. and Antiochus in 168 B.C. could claim that Egyptian provocation had motivated their actions.<sup>78</sup> On the one hand at Carchemish Egyptian forces were arrayed against the Babylonians and on the other hand Ptolemy VI had started mobilizing an army at Alexandria in order to get Judea back from Syria and make it an Egyptian protectorate once more. Both kings marched southward along the Mediterranean coast. Nebuchadnezzar did

not actually enter Egypt on this occasion, whereas Antiochus got as far as Alexandria in the delta. Nebuchadnezzar attacked Jerusalem and took hostages; Antiochus took the city by storm and then went on a rampage, perpetrating a massacre against his own subjects.

*Summary.* The details of the first attack on Jerusalem by both Nebuchadnezzar and Antiochus fall short of the prophetic description found in Dan 11:40-45. And yet both provide indispensable background information to anyone studying those verses. There is a natural progression from coming close to the borders of Egypt to penetrating the northernmost part of the delta. (Alexandria lay directly by the sea.) But the last king of the North in Dan 11 marches throughout the length and breadth of Egypt. This much concerns vss. 41-43. There is also a natural progression from taking hostages (see Jer 52:28-30) to wholesale slaughter (see 2 Macc 5:11-14). But the prophecy states that the last king of the North does not confine himself to killing thousands of people in the streets and enslaving as many more. Instead he devotes the city to complete destruction--using a term normally reserved for situations in which nothing that breathes is left alive. This part has to do with vss. 44-45. Thus, neither Nebuchadnezzar nor Antiochus fulfills the prophecy, or is intended to. But both men offer a partial foreshadowing of what the real fulfillment will be like when it occurs.

Notice that in both of the above historical precedents for the final verses of Dan 11 Egypt escapes, while the people of God do not escape. In the present prophecy the roles are reversed. Egypt does not escape but the people of God are miraculously delivered.<sup>79</sup>

#### Discussion

Up to this point we have been discussing historical facts from the Old Testament and intertestamental periods. This is not, by any means, all the material available. In an earlier paper I pointed out that the world empires of Daniel correspond in a detailed manner with those of Revelation.<sup>80</sup> At first it might not seem that this would be possible because in Daniel there are four empires and in Revelation there are seven (see Rev 17:8-12). But the correspondence between them is entirely straightforward. The fourth empire of Daniel is always presented in two phases, thus accounting for a fifth period of history. And this fifth period (the second one for Rome) is briefly interrupted by the fatal wound of Rev 13:3, thus making three periods out of one, for a total of seven.

In terms of the seven-part sequence of Rev 17:8 and 10, the second phase of Daniel's fourth empire is number five before the wound, number six during the wound, and number seven when the wound heals.<sup>81</sup> See tables 2 and 3 (next page) and also appendix 2.<sup>82</sup>

Table 2  
Summary of Prophetic World  
Empires in Daniel

Empire	Identity	Dan 2	Dan 7	Dan 8	Dan 11
1	Babylon	Gold	Lion	...	...
2	Medo-Persia	Silver	Bear	Ram	Vs. 2
3	Greece	Bronze	Leopard	Goat	Vss. 3-15
4a	Rome (1)	Iron	Beast	...	Vss. 16-28
4b	Rome (2)	Iron/Clay	Horn	Horn	Vss. 29-39
			Judgment	Sanctuary	Vs. 40a
			Horn	...	Vss. 40b-45

Table 3  
Summary of Prophetic World  
Empires in Revelation

Empire	Rev 12:1-6	Rev 12:7-17	Rev 13:1-4	Rev 13:5-18	Rev 17:8	Rev 17:10
1	...	...	...	...	Once was	1 fallen
2	...	...	...	...	Once was	2 fallen
3	...	...	...	...	Once was	3 fallen
4	Dragon	Dragon	Dragon	...	Once was	4 fallen
5	1260 days	42 months	Authority	42 months	Once was	5 fallen
6	...	Earth	Wound	Lamblike	Now is not	One is
7	...	Remnant	Healing	Dragonlike	Will come	Will come

The distinction between Rome as an empire (in antiquity) and Rome as a church (during the Middle Ages), combined with the fact that the latter has been temporarily rendered powerless, fully accounts for the above set of correspondences. The iron of the image in Dan 2 (imperial Rome) is number four and the period of iron mixed with clay spans that of the fatal wound. Thus, papal Rome prior to the Enlightenment is number five, the past two centuries of rest for the church have been number six, and we are just now starting to cross over into number seven. The series of empires as seen in Daniel and in Revelation are fully identical. This fact has significant implications.

I have argued that each of the kings of the North in Dan 11 represented one or another of Daniel's four world empires and that it is appropriate to extend this fact such that rulers from any of Daniel's four world empires may be considered kings of the North. The fact that each empire in turn either dominated or attempted to dominate Egypt supports this conclusion. Thus, it is not by oversight that Egypt is excluded from the series of empires in Daniel. And the same reasoning applies when we come to Revelation. Egypt cannot be one of the seven powers referred to in Rev 17:8 and 10. More details are given in this later book of prophecy, as we might expect from a source that brings us closer in time to the actual events, but in all Scripture there is only one series of world empires and it begins with Babylon. Not coincidentally it also ends with Babylon (see Rev 17:1-5)--first in a literal sense, then spiritually.

### Conclusion to Section 3

At first it might appear that there is not much we can learn about the last king of the North. But by studying the last king together with the first--i.e., by allowing typology to inform the discussion--our fund of information broadens considerably. The book of Daniel begins with Babylon's first attack on Jerusalem and Babylon goes on to figure prominently in both the Old and New Testaments. On the one hand it participates in the northern conqueror motif and the closely related exile motif (it is a northern conqueror that sends God's people into exile) and on the other hand it is transformed at the end of the Bible from a military power into a spiritual one. Thus, asking whether there is any connection between Babylon and the last king of the North is equivalent to asking whether there is any connection between literal Babylon and spiritual Babylon.

Let me pursue this thought further. If there is a spiritual Babylon, i.e., if there is a valid analogy between the role of Babylon in both Testaments, we should try to determine the basis for the analogy. Does it rest primarily on the licentiousness of Dan 5, the aggressiveness of Dan 1, on neither, on both, or just what does it rest on? Surely both factors (and others) play an important role but in the case of Dan 11:40-45 the link to the New Testament is through Dan 1.

If Babylon in Dan 11:40-45 is both aggressive and spiritual, who or what does it attack? In Dan 1 we have literal Babylon attacking literal Jerusalem. On this analogy, at the end of Dan 11 we have spiritual Babylon attacking spiritual Jerusalem. But what is spiritual Jerusalem?

Are we transforming a prophecy about real things--a very real and ancient city located in Israel--into a fanciful story that refers to nothing? We can only say so by first claiming that spiritual things generally are products of fancy and refer to nothing. In that case, what is any of the Bible talking about? I return to this matter below. In any event, viewing the last king of the North in the context of what Babylon does to Jerusalem and to Daniel himself in Dan 1 provides an important link to the New Testament and to the rest of the Old Testament. If we let the whole Bible inform us typologically concerning itself, it will tell us a great deal.

## 4. *The Spirit of Prophecy*

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### Introduction

Ellen G. White was blessed with an encyclopedic knowledge of the Bible. The three-volume *Comprehensive Index* to her writings begins with 156 pages of densely abbreviated Scripture references and allusions, almost equally divided between the Old and New Testaments.<sup>83</sup> And this does not include the Scripture references in her recently reprinted *Review and Herald* or *Signs of the Times* articles.<sup>84</sup> Because Ellen White's use of Scripture was so voluminous it is of potential interest to know which passages she did not discuss. Unfortunately Dan 11 gives every appearance of being one of them.<sup>85</sup> There is only the barest handful of statements that explicitly refer to Dan 11. See appendix 3.

In view of all the other rich biblical insights we have received from the Holy Spirit through Ellen White, one aches to discover some lost manuscript or other form of instruction that had been previously overlooked, which would give us detailed instruction concerning the events at the end of Daniel's last prophecy.

I would here like to announce just such a discovery. It does not fall within the category of lost manuscripts--far from that--but in the present context it has indeed been previously overlooked. What I am talking about is six of the last eight chapters of *Great Controversy*.<sup>86</sup> I do not mean that in some general sense the two sources discuss a similar topic. I mean that verse by verse and clause by clause they discuss identically the same things and should be brought together as text and commentary. See table 4.

Table 4  
Correspondences Between Verses of Dan 11  
And Chapters of *Great Controversy*

Dan 11	<i>Great Controversy</i>		
	Chap.	Title	Pages
40b	35	Liberty of Conscience Threatened	563-81
40c	36	The Impending Conflict	582-92
41-43	37	The Scriptures a Safeguard	593-602
44a	38	The Final Warning	603-12
44b	39	The Time of Trouble	613-34
45	40	God's People Delivered	635-52

Below I summarize the content of each of the above chapters from the perspective of its corresponding clause, verse, or group of verses. References to *Great Controversy* are given in the form GC plus page number rather than refer the reader continually to endnotes.

It is most unlikely that Ellen White thought of herself as commenting on Dan 11:40-45 as she wrote chaps. 35-40 of *Great Controversy*. But whether or not she had this self-awareness, the result is all the same. The Holy Spirit knew the significance of what He was leading her to write even if she did not. Daniel did not know the significance of this same prophecy when he wrote it down so many centuries earlier (see Dan 12:8). But by studying what both individuals wrote it is our privilege to know these things.

### The Enlightenment

What Ellen White says about the future of the papacy in our own day and beyond has a context which takes us back to an earlier time, before the Enlightenment. By "Enlightenment" I here mean the period centering around the French Revolution. It was a historic turning point for both Catholics and Protestants. Let us consider the following facts before we begin.

## Catholicism before the Enlightenment

Ellen White warned that the papacy would eventually recover from the fatal wound inflicted most notably by one of Napoleon's generals in 1798 (see Rev 13:3) and that when this should happen its power would be used again in the future just as it was in the past.

The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. (GC 581)

The reason why she could say this after the weakness of Pius IX (1846-78) and the conciliatory statements of Leo XIII (1878-1903), and why she would undoubtedly maintain the same position today despite all the personal warmth of John Paul II, is that the same principles which led the church to use violent force in the past in order to suppress dissent are still in place today. The leaves of persecution have been pulled down but the root that nourished them has not been pulled up. If persecution had arisen in the past solely from the bad will of an earlier pope, or of many earlier popes, then any fear of its recurrence could be removed by the good will of later popes. But the church did not persecute heresy because some popes were bad men. Ellen White is not attacking individuals. The problem resides within the system itself--in the principle that obedience to the church of Rome is the rightful obligation of every person.<sup>87</sup> An individual pope might have a winning manner, but until the principle of universal obedience changes, nothing has changed.

"The Constitution of the United States guarantees *liberty of conscience*. Nothing is dearer or more fundamental. Pope Pius IX, in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error--a pest, of all others, most to be dreaded in a state.' The same pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' . . . The archbishop of St. Louis once said: 'Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.' . . ." (GC 564-65)<sup>88</sup>

It is a simple fact of history that papal policies were implemented with violent force during the Middle Ages. There were crusades, for example, to the East (against Muslims), the North (against pagans), and the West (against other Christians).<sup>89</sup> In the East the crusaders were more or less evenly matched by the armies that opposed them. In the North also (Finland, Prussia, the Baltic states) there was at least some potential for armed national resistance. But in the West (Europe) the crusades against the heretical Albigenses and Waldenses were more on the order of pogroms.<sup>90</sup> These things happened. It would be dishonest to say they did not. Nor can the church's role in them be cancelled by saying that the fighting was done by civil rather than religious authorities. The church was the motivating power behind all of the crusades.

The Inquisition is another avenue by which the church used physical violence to accomplish its aims. This peculiar institution did not originate in the fifteenth century nor did it die out in the seventeenth. Precedents for the later Inquisition were being established already in the eleventh century and in Spain the last vestiges of it were dismantled less than 156 years ago (July 15, 1834).<sup>91</sup>

Clerical malpractice always generated a sizable proportion of the Holy Office's case load.<sup>92</sup> One could mount a defense of the Inquisition by saying that, if the church is criticized for tolerating avarice and lechery among its clergy, it should also get credit for at least trying to take matters in hand and bring about a measure of internal discipline. So let us give the church that credit.

To further demonstrate that if one wishes to do so he can generate sympathy for anything, even the darker side of the Inquisition can be placed in a favorable light. Those Muslims and Jews who were special objects of the Inquisition's scrutiny in Spain were primarily those who had professed to be Christians. Thus, it would be possible to argue that here also the church was merely exercising internal discipline.<sup>93</sup> Some choose to emphasize the

(considerably milder) actions taken against clerical malpractice. Thus, one modern Catholic writer states that,

The liberal few hated the Inquisitions and their autocratic methods: most people, however, regarded the tribunals as completely necessary guardians of orthodoxy and public decency.<sup>94</sup>

The persecution of Protestants was also viewed as an internal matter. Since there was only one church, adherence to any other similar body was punishable as treason.<sup>95</sup> The pains of any inducements that might be required to bring someone to his senses would bear no comparison to the flames of hell should he be lost to the church, and so the inquisitors stopped at nothing to force their victims to recant.<sup>96</sup> In this way physical torture became an act of mercy, an expression of pastoral concern.

Practices such as these were not an aberration brought about by some individual pope in the dim and barbarous past who temporarily let things get out of control. They were an integral part of church policy over a period measured in centuries.

### Catholicism during the Enlightenment

The chief victim of the Enlightenment was the papacy in its political aspect. Ellen White was still writing the manuscript for *Great Controversy* during the 1880s, less than ninety years after the French Revolution and less than twenty years after the unification of Italy. In 1870 the papal states, which had occupied roughly the middle third of the Italian peninsula, were taken away and the papacy looked even more moribund, if that were possible, than it had at the turn of the century.

On 15 Feb. 1798 General Louis Berthier entered Rome, proclaimed the Roman Republic and the deposition of Pius as head of state, and forced him to withdraw to Tuscany.<sup>97</sup>

The Directory wanted Napoleon to strike the papacy down much earlier. He had certainly not delayed for want of opportunity. By 1796 Napoleon had invaded the northern portion of the papal states and in 1797 Pius VI (1775-99) refused to honor the armistice of Bologna. On either

occasion he could have justified military action against the pope. But, according to the historian Cedric Ward, "Despite his knowledge that the Directors wanted the papacy destroyed, Napoleon 'had no intention whatever of undertaking such an enterprise.'"<sup>98</sup>

It is prophetically significant that Napoleon's general Berthier did what he did and that he did it in 1798 rather than 1796 or 1797. Elsewhere the Bible speaks of a period of 1260 days (Rev 11:3; 12:6; = 42 prophetic months [Rev 11:2; 13:5], = three and a half prophetic times or years [Dan 7:25; 12:7; Rev 12:14], = 1260 literal years). Assuming that this period begins in A.D. 538, when a decree of Justinian went into effect making the bishop of Rome rather than his own bishop in Constantinople the final arbiter of all religious disputes, it ends, with exact precision, in 1798 with the arrest and subsequent death in exile of Pius VI (1775-99).<sup>99</sup>

When war broke out afresh, fearful of attempts to rescue him, it [the Directory] had him conveyed from Florence (28 Mar. 1799) via Turin across the Alps to Briançon (30 Apr.) and then Valence (13 July). He died a prisoner in the citadel there, and was buried in the local cemetery; his body was transferred to St Peter's, Rome, in Feb. 1802. At his death, after one of the longest pontificates in history, many assumed that the destruction of the holy see had at last been accomplished, and the fortunes of the papacy had indeed reached their nadir under him; but Pius had left instructions (13 Jan. 1797 and 13 Nov. 1798) for the holding of the next conclave in emergency conditions.<sup>100</sup>

The exiled pope's successor, Pius VII (1800-23), would later have to stand by while Napoleon occupied Rome (February 2, 1808) and annexed what remained of the papal states in central Italy (May 17, 1809).<sup>101</sup> When Pius VII excommunicated all "robbers of Peter's patrimony" for such actions Napoleon arrested him (July 5, 1809) and had him imprisoned at Savona, near Genoa. In 1814 Pius was able to get back almost all of what he had lost, except for Avignon and Venaissin. Finally on September 20, 1870, under Pius IX (1846-78), Italian forces occupied Rome and the papal states were taken away once more.<sup>102</sup> Throughout the rest of his reign Pius IX, and after him Leo XIII (1878-1903), made every effort to get them back. But the loss was permanent. Here is the backdrop against which Ellen White predicted a massively revived and politically influential papacy.

To say that the papacy would revive does not imply that it would once again own much of Europe in the manner of a feudal lord. Those times are gone forever. But its ability to influence secular affairs in other ways will return in a manner somehow comparable to what it once enjoyed. One reason why we see no danger in this is because so much historical

perspective is required to appreciate the papacy's earlier position in Europe that it is easier to ignore these things than to learn about them. There is so much to remember and things are so different now--to the extent that we ever knew what they were like before. For this reason and others,

The defenders of the papacy declare that the church has been maligned, and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times and plead that the influence of modern civilization has changed her sentiments. (GC 563)

It is certainly true that the papacy was no longer in a position to do any harm in the 1880s. Indeed, at the beginning of the next decade, the encyclical *Rerum novarum* (May 15, 1891) by Leo XIII (1878-1903) came out so strongly for "private property, but also the just wage, workers' rights, and trade unions; its advocacy of social justice earned him the title of 'the workers' pope'."<sup>103</sup> Nor did the expression "separated brothers" originate at the time of Vatican II; it was introduced by Leo XIII during Ellen White's lifetime. What would she say if she could hear the following plea by John Paul II (1978- ), made in 1979 on a visit to Ireland?

"May no Irish Protestant think that the Pope is an enemy, a danger or a threat," he said. "My desire is that instead Protestants would see in me a friend and brother in Christ."<sup>104</sup>

For Ellen White one danger of conciliatory statements such as these is that they make it virtually impossible to see how a rebirth of papal influence could be dangerous. And indeed, for a vast majority of people it will not be.

In one amazing scene, perhaps as memorable as any that 1979 will offer, John Paul's hearty baritone voice rumbled "Woo-hoo-woo" over the loudspeaker at Madison Square Garden; he was giving the Polish equivalent of "Wow!" as 19,000 youths rocked the arena with nine minutes of spontaneous, frenzied cheers.<sup>105</sup>

Those who stand for nine full minutes to cheer the pope need never fear that he will harm them. The only threat is to the relatively small minority who turn away. And yet this is not the only form that danger can take. There is no safety in merely following a large crowd.

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that "all, both small and great, rich and poor, free and bond" (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience and threatens wrath against all who transgress its precepts. (GC 604)<sup>106</sup>

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's Holy Word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert and reject it. (GC 572)

What does she mean when she says that light has been perverted? One issue on which Protestants and Catholics will eventually unite is that of Sunday legislation. Sunday sacredness will be urged not only as a religious belief but as a civic responsibility here in the United States, just as it was in the American Colonies before the passage of the Bill of Rights in 1791. See appendix 4. When an entire society passes laws contrary to God's law in the name of achieving greater conformity to God's will, that is a perversion of light. As the church takes whatever steps would place it in a position to do such things, it is correctly represented by the king of the North setting out on his last campaign.

## Protestantism and the Enlightenment

The chief beneficiary of the Enlightenment was not science but religion, and more specifically Protestantism, which grew during this time at the expense of the papacy. The Reformation looked forward to achieving certain freedoms and fought for them in a variety of ways. The golden age of Protestantism, however, was not during the sixteen century, or the seventeenth, or the eighteenth. During all this time it was in a defensive posture due to the continued strength of the papacy. The nineteenth and twentieth centuries have seen the greatest advances of Protestantism since its appearance initially.

Here is the meaning of the two witnesses in Rev 11:3 who testified in sackcloth for 1260 days. The 1260 days were 1260 years. These were the Middle Ages and the witnesses were the Old and New Testaments. Toward the end of this period they were attacked and killed and their bodies lay "in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified" (Rev 11:8). Our Lord was crucified on the earth. It is called Sodom for its licentiousness and Egypt for its open disregard of God. The 1260 days ended in 1798, toward the end of the Revolution in France, where the church was taken over by the state, the Scriptures were derided, and something closely resembling atheism became the national religion. After the Revolution, i.e., while the influence of the Enlightenment was at its peak, Bible societies were formed, Protestant missionaries went all around the world, and there was a great period of church interest and growth.<sup>107</sup>

In these events one can see a modern form of the peculiarly symbiotic relationship between God's people and the king of the South. Enemy conquerors in the Old Testament came from the North. Egypt was capable of being hostile and rapacious too, but the fact that God's people were close to Egypt always seemed to give them a sense of security over and above that which they might have derived from trusting in God. During the Enlightenment the king of the South was that secularism, in whatever form, which prevented the church from behaving in an oppressive manner. Both secularism in science and secularism in politics did this and would qualify under this definition.

The church was still the king of the North during the Enlightenment and was active in a religious capacity, but the immense secular power it had enjoyed during the Middle Ages was gone. In this fact lies the significance of the fatal wound of Rev 13:3. Its secular power had been displaced by forms of secularism unrelated to any religious institution.

Protestantism is now taking on a more political aspect and at the same time it is beginning to see the Enlightenment not as a source of freedom for itself but as a source of freedom for the secularism it opposes. It is beginning to regret the Enlightenment and to look for ways to reverse the process that brought it about.<sup>108</sup>

Dan 11:40b / "Liberty of Conscience  
Threatened" (GC chap. 35)

". . . and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships." (Dan 11:40b)

Ellen White begins chap. 35 of *Great Controversy* by saying, "Romanism is now regarded by Protestants with far greater favor than in former years" (GC 563). If she were writing now rather than a century ago she would be able to add that Protestantism is regarded by Catholics in a different light as well.<sup>109</sup> A half century earlier, however, any statement along this line would not have had quite the same ring. "When Pope Pius IX [1846-78] in the 1840s followed the example of European monarchs and sent a block of marble for the Washington Monument, a mob threw it into the Potomac."<sup>110</sup>

The Catholicism of the present

American attitudes toward the papacy have been transformed by people such as John F. Kennedy (1961-64), the first Catholic president of the United States and regarded by some as a second Abraham Lincoln. Another influential figure is Mother Teresa, who in 1979 won the Nobel Peace Prize for her work among the poorest of the poor in Calcutta and elsewhere.<sup>111</sup> Another is John Paul II (1978- ), the church's first non-Italian pope in 445 years,<sup>112</sup> who has twice toured the United States (as well as visiting approximately forty other countries) to wild acclaim.<sup>113</sup> According to one journalist covering the papal visit, "His manner and his message produce a mass response from audiences that verges on adulation."<sup>114</sup>

Nor is this all. The collapse of communism in Eastern Europe (which had not yet arisen at the time of Ellen White's death) can be attributed at least in some measure to the personal influence of John Paul II.<sup>115</sup> Elevated to the papacy in 1978, John Paul visited his native Poland in 1979. A sixth of the population turned out to see him. Under his encouragement the Polish labor union Solidarity pressed forward cautiously with its demands and, for his part, "John Paul II sent word to Moscow that if Soviet forces crushed Solidarity, he would go to Poland and stand with his people."<sup>116</sup> Here is the context for the unsuccessful attempt on his life in St. Peter's Square (May 13, 1981). When Polish communists finally agreed to permit a general election and then lost it by an 80/20 percent margin, that fact captured the imagination of other Eastern

European nations and a domino effect followed. The results are now history. This is an outstanding accomplishment and difficult to criticize.

In the area of interfaith relations some changes seem too good to be true. "In 1964 Vatican II abolished the absolutist doctrine that 'error has no rights,' and instead accepted the right of all religions to worship as they will."<sup>117</sup>

As regards abortion, John Paul II speaks of "the right to life and the inviolability of every human life, including the life of unborn children."<sup>118</sup> The church now holds human life so inviolate that not even a stain of sperm can be sacrificed in the interests of birth control. Ellen White cautions that,

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. (GC 571)

#### The Protestantism of the present

What Protestants talk about now is not justification but abortion and prayer in public schools. Such issues are not barriers separating Protestants and Catholics but bridges bringing the two sides closer together. And so in the news we read statements such as this one:

"In the short time that he has been Pope," Billy Graham said flatly, "John Paul II has become the moral leader of the world."<sup>119</sup>

Where is the element of protest in Billy Graham's remark quoted above? And in the absence of protest, what does the word "Protestant" mean?<sup>120</sup> If we are talking about changes, here is a real one. Martin Luther did not say such things. What he did say, on one occasion, was:

"You don't know in what darkness we were under the papacy. . . . Those who didn't live under the papacy suppose that this teaching about the pope isn't necessary, but those who were stuck in it know how necessary it is to inculcate this."<sup>121</sup>

These two positions are not the same. Whatever else we may say in regard to Luther and Graham, at least that much is clear. A dramatic shift is required for the historic Protestant position to become transformed into the modern Protestant position.

It is not without reason that the claim has been put forth in Protestant countries that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the Reformers." (GC 571)

Protestants are apologetic for the fact that they once protested. Catholics offer apologies of their own. In an atmosphere such as this, to remember the past at all is to place the mother church in the role of the aggrieved party. Delicacy should indicate that its history be passed over in silence. Many are willing to do this. It is to this class of Protestants that Ellen White addresses herself below:

They must have some means of quieting their consciences, and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering Him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world--those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power. (GC 572)

#### A platform for unity

If doctrine drove Catholics and Protestants apart, doctrine will yet provide a basis for bringing them back together. But it is a different doctrine. The doctrine that divided western Christianity was justification. But one cannot be justified unless he is a sinner. In the absence of any adequate concept of sin, this has ceased to be much of an issue. According to 1 John 3:4 sin is lawlessness (*anomia*)--an assertion of one's own will above the expressed will of God. Thus, ironically, a renewed emphasis on the law of God is needed before the doctrine of justification by grace can have the significance it once had.

Those who profess to cling to Christ, centering their hopes on Him, while they pour contempt upon the moral law, and the prophecies, are in no safer position than were the unbelieving Jews. They cannot understandingly call sinners to repentance, for they are unable to properly explain what they are to repent of.<sup>122</sup>

The issue in the final conflict will be over the law of God, which defines simultaneously what sin is and what holiness is. I do not mean that Catholics and Protestants will unite in accepting the Sabbath. Instead they will unite in opposing it.

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance --a custom which originated with Rome, and which she claims as the sign of her authority. (GC 573)

## Discussion

It is not necessary for the Vatican to partition Italy and reconstitute the papal states in order to rise to secular prominence once more.<sup>123</sup> It is only necessary for it to be able to influence legislation. The fact that we live in a post-Christian scientific age does not make this at all impossible.

A day of great intellectual darkness has been shown to be favorable to the success of the papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. . . . Thus the false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages. (GC 573)

One value of studying chap. 35 of *Great Controversy* in the present context lies in realizing that the papacy need not rise at the expense of Protestants to rise in the sense of Dan 11:40b. One of the least expected and most significant of the points Ellen White makes on this topic is that in a political sense Protestants also rise together with Catholics as the papacy revives.<sup>124</sup> Indeed these two groups will hold a large part of their agenda in common. What Rome rises at the expense of is religious indifference and secularity. It was the hostility of a state whose religious policies bordered on atheism that inflicted the papacy's fatal wound in 1798. For that wound to be healed the same process must be run in reverse. What revives therefore is political religion of whatever sort, something which Protestants themselves find increasingly attractive.

The church did not die in 1798.<sup>125</sup> It kept on being a church. But it did not keep on being much of a state and it eventually lost all vestiges of its former ability to use physical force as a weapon against dissent. If this is what was lost two centuries ago, regaining it will involve at least two things: (1) a renewed merger of politics and religion and, extending that principle to its logical conclusion, (2) the imposition of civil penalties for religious dissent. In the following chapter we learn of one such area of dissent--the seventh-day Sabbath of the fourth commandment.

Dan 11:40c / "The Impending Conflict"  
(GC chap. 36)

"He will invade many countries and sweep through them like a flood." (Dan 11:40c)

Reviving implies achieving  
widespread acceptance

Ellen White points out with regard to Rome that "prophecy foretells a restoration of her power" (GC 579). Rome will rise again just as she rose before. Indeed even now we are seeing the fatal wound of Rev 13:3 being healed. No wound heals instantaneously and this one is no exception. But the process is under way.

For the church to rise in influence means for a sizable and growing number of people to accept its influence. One cannot bring about this result by adopting positions that no one finds acceptable. Instead one espouses a cause that is already popular --such as world peace or the rights of the unborn. Another cause that will evoke similar support is Sunday legislation.

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. (GC 588)

The prospect of concerted action on a single issue by the vast majority of people makes the metaphor of an overwhelming flood especially appropriate. Our text says the king of the North "will invade many countries and sweep through them like a flood" (Dan 11:40c). A single drop of water can be shaken from one's finger but when enough drops are combined they can sweep away a house as well the land it is built on (see Matt 7:26-27). The analogy is with public support for an idea that will be forced upon those few who choose not to accept it willingly. We speak of this as a struggle soon to come, i.e., one that is still future. But the principles to be contested in it have been with us for a long time.

From the very beginning of the great controversy in heaven it has been Satan's purpose to overthrow the law of God. (GC 582)

In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering--a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition. (GC 582)

The church must reason from  
cause to effect

The object of enforcing Sunday observance is to improve the morals of society and to get people to show respect for God so that they can receive His blessing. There is a profound irony here. This very issue of Sunday sacredness is the summing up or epitome of a process that has had the opposite effect.

Those who teach the people to regard lightly the commandment of God sow disobedience to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence, and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children

would not shrink from taking the life of their parents if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth. (GC 585)

Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. And now, as in former ages, he has worked through the church to further his designs. The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures, and in combating them they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism. (GC 586)

Enforcing Sunday observance is a symptom rather than a cure of society's prevailing indifference to God. It completes the process rather than cutting it short. The problem is that mankind is naturally independent ("each of us has turned to his own way" [Isa 53:6]). And so we find promiscuity, drugs, and all sorts of godless behavior in society. But if such disobedience toward God is the problem, making yet another form of disobedience into public policy is not a solution. The law of God does not say, "Remember Sunday by keeping it holy." No other passage of Scripture says that either--or anything that could be construed as having a meaning remotely similar to it. It is not there. The idea that Sunday is somehow different from other days came about as a gradual historical development within the church.<sup>126</sup> Largely to avoid the claims of the fourth commandment religious leaders tell people that actually doing what God says is not incumbent on them. These men must therefore take responsibility for the actions of those who have believed them. Modern Protestants are not alone in this.

In the sixteenth century a papal council plainly declared: 'Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's Day.'--[Thomas Morer, *Discourse in Six Dialogues on the Name, Notion, and Observation of the Lord's Day*], pages 281, 282. Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God. (GC 577)

What the law of God does say is, "Remember the Sabbath day by keeping it holy" (Exod 20:8). The Sabbath day is the seventh day of the week--Saturday, not Sunday. Sunday is one of the other six days on which we are commanded to work. "Six days you shall labor and do all your work" (Exod 20:9).

If there is any confusion on this point, consider that Christ rose on "the first day of the week" (Luke 24:1). Otherwise, where did we get Easter Sunday?<sup>127</sup> The Sabbath is the other day--the day Christ's followers kept while He rested in the tomb: "Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment" (Luke 23:56). If our goal is obedience to the commandment, we should pursue that goal by doing what the commandment says. To do so we must distinguish these two days correctly. God commands us to rest on the one and work on the other. The state will eventually command us to work on the one and rest on the other. These commands cannot both be kept. One must choose between them. Nor can we avoid choosing. Everyone's practice will eventually fall within one category or the other. We will obey God or we will obey men--with an intelligent knowledge of what our acts imply.

The Sabbath is a perfect test of human obedience, first, because all the issues concerning the loyalties of mankind are raised by it, and second, because it is entirely fair to every man, woman, and child on planet earth. The word "Sabbath" means rest.<sup>128</sup> What God asks us to do is nothing. The condition to be met is the absence of doing. We must rest in what He has already done for us, and is still doing. Thus, the symbolism of physical rest enfolded within the Sabbath relates to spiritual rest, not spiritual work (as the popular misconception would have it).<sup>129</sup> How can rest symbolize work? That makes no sense. The Sabbath is a weekly reminder that God completed His work of creation ("For somewhere he has spoken about the seventh day in these words: 'And on the seventh day God rested from all his work'" [Heb 4:4]). Resting on the seventh day each week is therefore an acknowledgement that we owe our physical existence to God, by virtue of His creatorship, and also that we can obtain salvation only through resting in the all-sufficient merits of Christ, who said: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light" (Matt 11:28-30). There is no debility or handicap that could prevent us from obeying this command. And yet,

... as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, many popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the

divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God's holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world. (GC 586-87)

Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called "Christian sabbath," and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. (GC 587)

As the Protestant churches reject the clear, Scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath. (GC 592)

It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. . . . As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah. (GC 590)

In the soon-coming conflict we shall see exemplified the prophet's words: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. (GC 592)

## Discussion

If one replies that the message of Dan 11:40-45 is stated in military terms and that spiritual issues such as obedience to God are therefore not germane, consider two points. First, the last king of the North is precisely spiritual Babylon. The book of Daniel begins with the Babylon of the Old Testament and ends with the Babylon of the New Testament--the same one that we encounter again in Rev 14:8; 16:19; 17:5; 18:2, 10, and 21. In this context one would be surprised to learn that the issues were something other than spiritual in nature. And second, on what basis must we conclude that spiritual things are somehow less real than other things? If we think they are, what does that say about our faith? Events do not have to be military in order to be real.

On the cross Pilate wrote, "THIS IS JESUS, KING OF THE JEWS" (Matt 27:37). The claim to be a King was the one for which Christ was most derided at His trial and the one on which Pilate examined Him most closely (see Matt 27:11, 29; Mark 15:2, 9, 12, 18; Luke 23:2-3, 37; John 18:33-19:3, 12-16, 19, 21). Was the claim true? All Christians would agree that it was. But in what sense was it true? Jesus told Pilate, "My kingdom is not of this world" (John 18:36). His was a spiritual kingdom. Was it also real? Actually a better question would be whether any other kingdom is real. All human royalty is a more or less imperfect imitation of His kingship.

I submit that the matter of obedience to Christ as our rightful King and Ruler is precisely the prototypical conflict. The first war did not begin in 1939. It was not fought by Hitler, or Napoleon, or Nebuchadnezzar, or Nimrod. John says,

(7) And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. (8) But he was not strong enough, and they lost their place in heaven. (9) The great dragon was hurled down--that ancient serpent called the devil or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him." (Rev 12:7)

He leads the whole world astray from what? "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11). "We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all" (Isa 53:6). Christ commands us to follow Him; the archrebel commands us not to. We cannot have it both ways. But every living soul will soon have it one way or the other. All the relevant issues will be raised and understood and people will take sides in regard to them. Thus, the war between Christ and Satan, which started in heaven, plays itself out in the life of every person and that war is no less real than the death of Christ on the cross. All human wars have their origin ultimately in this one. So the issues are spiritual, but using military language to describe them is all the more appropriate for that fact.

In Rev 19 the Rider on a white horse leads out the angel armies of heaven to do battle with the beast and all the kings of the earth. This is the second coming. If we think this is unreal, our religious experience is a dream world. When those who do not believe these things see them happen they will "call to the mountains and the rocks, 'Fall on us and hide us from the face

of him who sits on the throne and from the wrath of the Lamb!" (Rev 6:16). If they are fortunate enough to have their wish granted, the rocks at least will be real.

What happens in Rev 19 is the final battle of the war that began in Rev 12. It is also the battle that Dan 11:40-45 is trying to tell us about. Here is the real war--the primordial, prototypical conflict. And the issue in that war is the authority of God--His right to rule mankind. So how is the sign and seal of that authority irrelevant to what the angel is saying?

In Dan 11:40-45 we see the process by which the kings are gathered for Armageddon--an event named in Rev 16:16 but described in Rev 19:11-21. This gathering does not take place in geographical space but in the realm of ideology and belief. If these are the issues, the question is how to prepare to meet them successfully. This matter is taken up in chap. 37.

Dan 11:41-43 / "The Scriptures a  
Safeguard" (GC chap. 37)

(41) "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. (42) He will extend his power over many countries; Egypt will not escape. (43) He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Nubians in submission." (Dan 11:41-43, NIV)

(41) "He shall come into the glorious land. And tens of thousands shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of the Ammonites. (42) He shall stretch out his hand against the countries, and the land of Egypt shall not escape. (43) He shall become ruler of the treasures of gold and of silver, and all the precious things of Egypt; and the Libyans and the Ethiopians shall follow in his train." (Dan 11:41-43, RSV)

The issues are both common  
and surprising

If it is once accepted that the last chapters of *Great Controversy* match the last verses of Dan 11, then the chapters on either side of this one can be related to their corresponding verses in a fairly straightforward manner. After the rest is accounted for we are left--in the middle of the

bloc of verses in Dan 11 and chapters in *Great Controversy*--with Dan 11:41-43 on the one hand and chap. 37 on the other. But the thrust of chap. 37 is that we should study our Bibles. How can this emphasis be related to the steady advance of the king of the North--to the success of some in resisting him and the failure of others? This is exactly what vss. 41-43 are talking about.

If the angel describes spiritual Babylon in vss. 40-45, as I assert, and if the issues on which his success depends are spiritual although described in military language, there is a resounding appropriateness in what Ellen White says. She does not titillate our curiosity with useless details about what will happen first and who will do what. She tells how to get ready.

The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. (GC 593)

None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test: Shall I obey God rather than men? (GC 593-94)

Some will make wise decisions and others will not. Some will stand and others fall. Here is the meaning of vs. 41: "He shall come into the glorious land. And tens of thousands will fall, but these shall be delivered out of his hand: Edom and Moab and the main part of Ammon" (vs. 41, RSV). In this verse those we expect to stand do not stand and those we expect to fall do not fall. Neither clause of this verse meets our prior expectations. Where we look for success ("the glorious land," RSV; "the Beautiful Land," NIV) we see failure and where we look for failure ("Edom and Moab and the main part of Ammon," RSV) we see success.<sup>130</sup>

Egypt is taken over but not destroyed. "He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Nubians in submission" (Dan 11:43). In vss. 40b and c the king musters his forces and in vss. 41-43 he marches to the attack. But when the decisive moment comes, there is no battle--or at least none that is mentioned in the text. The king's treatment of Egypt is altogether remarkable. Instead of bringing devastation, the king merely appropriates the benefits of Egypt's alliances, resources, and wealth. So here also the text flies in the face of everything we might have expected.

The lesson to be learned  
is deeply practical

Knowing these things, will we do any better at predicting things when the events themselves occur? One implication of having such knowledge lies in being aware that the text can surprise us. Will the events surprise us any less than the text? There is a biblical precedent that will help us to answer this question.

The words which they [Jesus' disciples] needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready. (GC 594)

The real question in all of this is, or ought to be, How can I make sure that the events described in Dan 11:41-43 do not find me unprepared? It is a practical question. The three parables of Matt 25 (the virgins [vss. 1-13], the talents [vss. 14-30], the sheep and goats [vss. 31-46]) teach a lesson closely similar to the one being drawn from the present passage. Five of the ten virgins have a reserve of oil, the others do not. Some talents are used, others hidden. The end time flock is made up partly of sheep (those willing to follow), partly of goats (those who wish to go their own way).

In an earlier paper I pointed out that, taken within the total body of Scripture, apocalyptic writing such as that found in Daniel is not at all unique. On the contrary, it is like a miniature Bible compressed in such a way that very little white space remains on any given page--a microcosm of the whole. Here is the special genius of apocalyptic, from which its other characteristics follow naturally.<sup>131</sup>

My reason for saying this again here is that when we come to the final verses of Dan 11 expecting something unusual what we actually find is practical instruction similar to that of Jesus' most familiar parables (see especially Matt 7:24-27). Be ready. Fill your lamps with oil. A crisis is coming that will find many unprepared. Return to God in full and entire obedience to

what He Himself has commanded, by contrast with what others have commanded in His name. Study the Bible. This might seem like an anticlimax and it might seem out of place just here. But it is exactly and precisely the instruction we need now and especially so in the context of Dan 11:41-43.

The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. (GC 594)

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority--not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support. (GC 595)

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God. (GC 598)

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. (GC 599-600)

When the testing time shall come, those who have made God's word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the falsehearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the halfhearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity. (GC 602)

Dan 11:44a / "The Final Warning"  
(GC chap. 38)

"But reports from the east and the north will alarm him, . . ." (Dan 11:44a)

The "reports" are called "messages"  
elsewhere

If we think of the "reports" in Dan 11:44a as messages, and if we look for a biblical parallel to them, we could look for it in the Old Testament or the New Testament. If we look for a New Testament parallel, it would be reasonable to start with the book of Revelation because Daniel and Revelation together are the Bible's two main examples of apocalyptic writing. Within the book of Revelation there are only so many messages to choose from. The three angels' messages of Rev 14 come immediately to mind and two of these are repeated in Rev 18 with added force. Thus, it is not coincidental that Ellen White begins chap. 38 of *Great Controversy* by quoting Rev 18:1, 2, and 4. But let us begin by quoting the message in its earlier form as stated in Rev 14.

A second angel followed and said, "Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries." (Rev 14:8)

The message is repeated  
with great power

Those who have studied their Bibles on the basis of what they read in chap. 37 (above) cannot keep in what they learn. There is a great outpouring of the Holy Spirit and a corresponding increase in the power with which those who receive it bear their message. It is not a new message but a repetition and amplification of the one they have been proclaiming since it was first heard in Rev 14. But now it is given more forcefully.

The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been

witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

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. (GC 611)<sup>132</sup>

The world is plainly and pointedly warned that to reject the commandments of God is to reject the authority of God. The issues are understood and people take up positions in regard to them. Some who have known and understood the message before reevaluate its implications and turn away (see Dan 11:41a). Others who have either not known or not cared see the importance of what they hear and join in giving this last warning message before Christ's return (see Dan 11:41b).

But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently. (GC 605)

So long as those who talk about and keep the Sabbath now have done so in a manner that allows them to be quietly ignored, the king could proceed with his conquest of Egypt--a figure for the unbelieving world. He does not attempt to destroy it. That would defeat his purpose. Instead he courts its favor. Thus, the conquest of Egypt and the worldwide increase in the king's popularity are not two processes but one. He basks in such popularity and makes all the resources of Egypt his own.

But now, from territory he had every reason to think was completely subdued, there is a loud cry,

"Come out of her, my people,  
 so that you will not share in her sins,  
 so that you will not receive any of her plagues;  
 (5) for her sins are piled up to heaven,  
 and God has remembered her crimes. (Rev 18:4-5)

Here is the message that so infuriates the king in Dan 11:44a that he reverses his earlier course. One reason for this is that it is specifically directed to those in his own camp. Instead of smiling gestures, now there would be wrath.

Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been--the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before. 605-06<sup>133</sup>

The people of God do not have a popular message to give at this time. Nor is it a particularly diplomatic message. But it is a resoundingly biblical message. And it is to be given with immense power. In four different ways John emphasizes this latter fact in Rev 18:1 and 2. First, the angel he sees had "great authority." Second, "the earth was illuminated by his splendor." Third, he had a "mighty voice." And fourth, he "shouted." It is no longer a time for diplomacy, but for decision. The angel calls on the whole world to decide whom they will serve. In this, what he says is similar to the message of Elijah. As the last Old Testament prophet says at the very close of his book,

(5) "See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes. (6) He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse." (Mal 4:5-6)

The message spoken with such force in Rev 18 is the same one introduced earlier in Rev 14. It is given with greater power but it is not a different message. The two are the same.

(1) After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor. (2) With a mighty voice he shouted:

"Fallen! Fallen is Babylon the Great!  
 She has become a home for demons  
 and a haunt for every evil spirit,  
 a haunt for every unclean and detestable bird.  
 (3) For all the nations have drunk  
 the maddening wine of her adulteries.  
 The kings of the earth committed adultery with her,  
 and the merchants of the earth grew rich from  
 her excessive luxuries." (Rev 18:1-3)

This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 (verse 8), is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the Decalogue, until they are led to persecute those who hold it sacred. (GC 603-04)

The message is repeated  
 for a reason

The angel of Rev 18:1-3 is not just shouting abuse. He is making one last desperate effort to get people's attention. Right up to the last some have ignored his message who might yet respond to it. Here is the sequel to the events surrounding the destruction of Sodom.

(14) So Lot went out and spoke to his sons-in-law, who were pledged to marry his daughters. He said, "Hurry and get out of this place, because the Lord is about to destroy the city!" But his sons-in-law thought he was joking.

(15) With the coming of dawn, the angels urged Lot, saying, "Hurry! Take your wife and your two daughters who are here, or you will be swept away when the city is punished."

(16) When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the Lord was merciful to them. (17) As soon as they had brought them out, one of them said, "Flee for your lives! Don't look back, and don't stop anywhere in the plain! Flee to the mountains or you will be swept away!" (Gen 19:14-17)<sup>134</sup>

So also today Christ cries out to those standing undecided in the streets of the great city and acknowledges them as His own. "Then I heard another voice from heaven say: 'Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues; . . .'" (Rev 18:4). When the last of the saints do this, the two opposing camps are fully mustered. Those who are finally loyal are attacked by Satan and defended by Christ. The attack is no pantomime. The saints during the time of Rev 18:4 are physically in danger for their lives.

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. 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. (GC 605)

With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Revelation 14:9, 10. (GC 604-05)

The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power--all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church,

fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain "Thus saith the Lord," the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it. (GC 606-07)

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand.

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side. (GC 612)

#### Dan 11:44b / "The Time of Trouble"

(GC chap. 39)

". . . and he will set out in a great rage to destroy and annihilate many." (Dan 11:44b)

In vs. 44a reports come to the king, whereas in vs. 44b the king goes to the source of the reports. While his approach need not be interpreted geographically in the sense that he attacks literal Jerusalem, it is geographical in the sense that he seeks out God's loyal remnant wherever found. The principle from which this observation follows is that the truth value of the prophecy does not depend on one's location when reading it.

When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have

received "the latter rain," "the refreshing from the presence of the Lord," and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received "the seal of the living God." Then Jesus ceases His intercession in the sanctuary above. He lifts His hand and with a loud voice says, "It is done;" and all the angelic host lay off their crowns as He makes the solemn announcement: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11. Every case has been decided for life or death. Christ has made the atonement for His people and blotted out their sins. The number of His subjects is made up; "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords. (GC 613-14)

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. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. (GC 614)

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.

When God's presence was finally withdrawn from the Jewish nation priests and people knew it not. Though under the control of Satan, and swayed by the most horrible and malignant passions, they still regarded themselves as the chosen of God. The ministration in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son and seeking to slay His ministers and apostles. So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn; and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God. (GC 614-15)

There is no way to stop quoting these paragraphs without just stopping. And I must do that. It is not my purpose to make this paper a substitute for Ellen White's book. Read the chapter. God's people at this time are protected by God but hunted by men and they undergo every species of hardship.

One further fact, alluded to above, must be pointed out in connection with vss. 44-45. There is a most dramatic contrast between vss. 40-43 and 44-45. On the one hand the king marches South from a northern base and does no violence--at least none that is specified in the text. He "will invade" (vss. 40c, 41), "will extend his power" (vs. 42), "will gain control of" (vs. 43), and so on. In the same way, many countries "will fall" (vs. 41), Egypt "will not escape" (vs. 42), and the Libyans and Nubians are brought into "submission" (vs. 43). But just the fact that he comes at the head of so large an army could bring about results like these. It is nowhere stated in vss. 40-43 that he will kill or that he makes any effort to do so. Also up through vs. 43 the king is successful in everything he does.

In vss. 44-45, however, the king marches North from a southern base and his express intent is "to destroy and annihilate many" (vs. 44b). And in vs. 45 he "will come to his end, and no one will help him." The contrast could not be more striking.

There is a reason for the change at vs. 44. Up through vs. 43 we have been dealing with men more or less influenced by Satan. Now we are dealing with Satan himself.

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering

delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10.

But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out. (GC 624-25)

## Discussion

One of the great tragedies of the final hours of earth's history is how unnecessary it is for any soul to be lost in view of how very available the Scriptures are for our examination and study. Now, however busy we may be, we have time. Probation has not yet close. Good translations of the Scriptures are available for a pittance. So however little money we have, we have enough to purchase them. And however little we may have been interested in these things before, we have the Holy Spirit to guide us. His presence has not yet been withdrawn. Surrounded with advantages such as these, we should be studying the Scriptures--not with the object of making them say what we want to hear but with the object of hearing whatever they want to say. Now is the time to be doing this.

Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. (GC 625)

Human history will have an end just as surely as it has had a beginning. The Sabbath message, which calls our attention to God's creatorship (see Rev 14:7), draws these two great themes together and gives new meaning to the statement, "'I am the Alpha and the Omega,' says the Lord God, 'who is, and who was, and who is to come, the Almighty'" (Rev 1:8). Time has not lasted indefinitely through a misty evolutionary past and it will not last indefinitely far into the future. An end will come and the transition will not be easy. And yet,

The precious Saviour will send help just when we need it. The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear He has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him. (GC 633)

The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Malachi 3:17. If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist: "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me." Psalm 27:5. Christ has spoken: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isaiah 26:20, 21. Glorious will be the deliverance of those who have patiently waited for his coming and whose names are written in the book of life. (GC 634)

Dan 11:45 / "God's People Delivered"  
(GC chap. 40)

"He will pitch his royal tents between the sea and the beautiful holy mountain. Yet he will come to his end, and no one will help him." (Dan 11:45, margin)

The king had thought to bring God's people to their end, with none to help them. But the results are not as he had planned. Christ comes to earth again at the head of an army of angels, and no one can harm His saints. Their rescue takes place when it most needs to take place. It is not a pantomime.

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. (GC 635)

The biblical prototype for this event is found in the book of Esther. When Mordecai refused to acknowledge Haman's position and authority, Haman conspired to have not only Mordecai but all Jews living everywhere in the vast Persian Empire put to death on a certain date.<sup>135</sup>

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." Revelation 16:17.

That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free.

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. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient. (GC 636-37)

There is no way to retell this story the way Ellen White has already told it. Again, I can only urge my readers to become her readers. Read the chapter.<sup>136</sup> Read the whole book. I cannot quote more here.

With all nature turned out of its course and the earth itself giving way, who could help the archdeceiver? And who would have any reason to do so? Here is the historical setting for the final words of Dan 11, "Yet he will come to his end, and no one will help him" (vs. 45).

### Epilogue

In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height, of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost.

The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore--humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!"

The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father."

It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son. The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal. The result of the Saviour's conflict with the powers of darkness is joy to the redeemed, redounding to the glory of God throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied. (GC 651-62)

## 5. Conclusion

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There is ample material to inform and constrain our interpretation of Dan 11:40-45. Such material comes from both the Old and New Testaments and is confirmed by the Spirit of Prophecy. There is a synergy that can only be set in operation when these sources are brought together. It is not enough to accept them separately. They are talking about the same things and should be allowed to speak with one voice.

One implication of doing this is that no truly literal interpretation of the passage remains available. Literalism does not provide a framework for showing how Dan 11:40-45 and such other prophecies as Ezek 38-39 and Rev 12-19 agree among themselves. And, having established this much independently, it does not show how any of the above sources can be related systematically to what Ellen White is saying in *Great Controversy*. What does provide the needed framework is not literalism but typology. In this way past events can inform our understanding of future events without requiring that those who lived long ago have the same degree of understanding. Daniel did not (see Dan 12:8). It was enough for these men to realize God was leading them. Having done so, God invites us to consider their experience. It is as Paul says, "These things happened to them as examples [*tupikōs*] and were written down as warnings for us, on whom the fulfillment of the ages has come" (1 Cor 10:11).

I have argued above that the first king of the North is Nebuchadnezzar rather than Antiochus II Theos (261-247) (see Dan 11:6, where the term is first used), that the four world empires of Daniel should be studied from the viewpoint of their increasing dominance over Egypt as well as their varied opposition to God's people, and that chaps. 35-40 of *Great Controversy* provide a verse-by-verse and clause-by-clause commentary on Dan 11:40-45.

The claim made here which will be most subject to discussion is that the last verses of Dan 11 are illuminated in detail by the last chapters of *Great Controversy*. I associate the revival of the papacy and other forms of politically militant religion in *Great Controversy* chap. 35 with the Northern resurgence of Dan 11:40b, which in Rev 13:3 is described as the healing of a fatal wound. Chapter 36 shows what point of Scripture is most at issue in the ensuing conflict (the Sabbath), thus providing an overview of what would follow similar to that found in vs. 40c.

Chapter 37 corresponds to vss. 41-43 and reveals the basis on which some would stand and others fall as the king marches through (personal Bible study). Chapter 38 describes the message growing out of that study which so infuriates the king (vs. 44a, the loud cry). He responds violently in chap. 39 (vs. 44b, the time of trouble). In chap. 40 the persistent rejection of his authority over that of God by a small minority leads to a death decree against them (vs. 45), similar in many ways to the one in Esth 3:8-15. Christ does not lead a vast army of angels back to the earth for no purpose but because if He did not do so the lives of His people would be forfeited. The response is proportional to the threat.

Below I summarize these and other themes for further study. They are not confined to just one of Ellen White's books but permeate her writings. We are dealing with familiar themes here that have been discussed separately for some time. They have been drawn into lists and mapped onto time by any number of students. But to my knowledge they have not previously been related to Dan 11:40-45. See table 5.

Table 5  
Themes for Further Study

Dan 11	Themes Treated	<i>Great Controversy</i>
Verse 40a	Fatal wound inflicted Secularization of science and society	...
Verse 40b	Fatal wound healed Revival of politically militant religion (Catholic, Protestant)	Chap. 35
Verse 40c	The three-fold union (the above plus spiritualism) The Sabbath (main point at issue in what lies ahead)	Chap. 36
Verses 41-43	The shaking The sealing The basis for both in individual Bible study	Chap. 37
Verse 44a	The latter rain (cause) The loud cry (effect)	Chap. 38
Verse 44b	The time of trouble	Chap. 39
Verse 45	The death decree (see Esth 3:1-15) The second coming	Chap. 40

Last events only happen once. There is only one set of them to describe. Thus, if Dan 11:40-45 and *Great Controversy* chaps. 35-40 both deal with last events, their topic is the same and it is necessary to show how the two accounts relate to each other. I have attempted to do this in the present paper.

Another potentially controversial matter involves applying the military language of the passage in a nonmilitary way. It might seem that I have spiritualized the prophecy away. But this is not the case. Instead I have developed a typological application of it. A type, by contrast with a symbol, has independent existence. The angel uses types because his words are reminiscent of real men and real events. His use of types is unusual, however, because he does not confine his attention to only one set of past events. No one set could convey the full force of the comparison he has in mind. And so he speaks more allusively in terms that remind us of Nebuchadnezzar's first attack on Jerusalem, of the death decree during the time of Esther, of Antiochus' first Egyptian campaign (along with the massacre perpetrated at Jerusalem on his

way back from it), of pagan Rome's destruction of Jerusalem in A.D. 70, and of Christian Rome's crusades and inquisitions.

What the angel is saying in all of this is that, having studied the hostilities of Babylon, Persia, Greece, pagan Rome, and Christian Rome against His people, they provide only a frame of reference. Last events themselves will take place on a scale larger than anything that has preceded them. Otherwise those earlier events would themselves have brought about the end.

The angel's point is not that the same events which happened before would happen again. That is just what he is not saying. Instead they will exceed anything that has gone before and therefore differ from them in some way. I submit that one difference is that, while many of the historical facts mentioned above were military in nature, those that he wishes to teach us about by means of them are not. Instead of a war between this human king and that one we have a war of truly cosmic proportions between Christ and Satan. The issue of which side receives our loyalty and allegiance reverberates into eternity. The contested territory is not a hill or a city but a planet. The thrusts do not involve swords but ideas and beliefs. None of this takes anything away from the types or from the prophecy. If the great controversy between Christ and Satan is what the angel wants to tell us about, what words could he have found that would do this any more effectively than the ones he used?

One major point that remains to be established is the relationship between Dan 12:1-3 and 11:44-45. In a later paper I argue that these two passages occur simultaneously but in different venues and with different points of view.<sup>137</sup> The one shows us the second coming of Christ from the perspective of events leading up to it on earth. The other shows us the same second coming from the perspective of events in heaven, how the two correspond, and what the results will be. We take up this additional topic in the next issue of *Historicism*.