

FINAL BATTLE BETWEEN TWO APOSTATE POWERS

(Daniel 11:36-45)

Part 1

Daniel 11:36-45 presents the *final era* of the *antichrist power* during a time of trouble, called by many a “tribulation” period. It details two phases of geopolitical aggression:

1. Against the Islamic world (11:40-43)
2. Against God’s remnant (11:44)

Within this narrative is commentary about the antichrist’s power finally achieving world domination and economic control. At the zenith of its rule come arrogant claims that end with its destruction (11:45) at the Second Coming (cf. II Thessalonians 2:3-12, Revelation 18:7-8).

This block of verses continues the Hebrew part of Daniel’s book, given especially to inform the final “remnant” or group of saints of what lies ahead. It is earth’s final history of Satan’s desperate work through his key surrogate agent – the “*king of the north*” – the antichrist.

Many alternative views claim that this narrative is a progressive description of Antiochus Epiphanes. The pagan historian Porphyry is usually cited as originating this proposal. Many scholars have convincingly refuted this understanding.¹

Preamble to the King of the North

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done” (Daniel 11:36).

“And the king shall do according to his will;” (vs 36)

This wording assumes that we already know much about this king! He was first discussed in 8:23-24, which described a “*time of the end*” evil little horn! Later, in 11:21-28 he is called a *vile person*. Daniel describes him during the first rise of papal power. That is a different antichrist era.² Then – a new eschatological timing period for that “*vile person*” (KJV) or antichrist work begins in 11:29 (“*And at the appointed time he shall return*”). From verses 29 to 35 this

¹ E. J. Young, *The Prophecy of Daniel* (Grand Rapids: Eerdmans, 1949) 250-51; Robert Dick Wilson, *Studies in the Book of Daniel* (Reprint; Grand Rapids: Baker, 1972) 266; H. C. Leupold, *Exposition of Daniel* (Grand Rapids: Baker, 1949) 510; and John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody, 1971) 271 – as quoted by George M Harton, *Grace Theological Journal*, 4.2 (1983), p. 210.

² Steinmann, Andrew E.; *Daniel* (Concordia Publishing House, St. Louis), pp. 538-539.

individual is referred to by using the simple pronoun, “he.” “He” threads back through these many masculine references to this “*contemptible person*” (NIV), “*despicable person*” (NET), “*vile person*” (KJV), in 11:21.

Here in verse 36, the identity of this deceitful person (“he”) is embellished by calling him “*the king*” (*hao melek*). Significant is the distinctiveness of this individual now called “*the*” king. It alludes to a very specific person. That will be embellished further by the name “*the king of the north.*”

For centuries the “traditional” Christian religions have viewed this “*king*” as “*the man of sin*” or the eschatological “*antichrist*” of II Thessalonians 2:3-12. This again ties to Daniel 8:23, which describes a king exercising his evil power – timed in verses 8:17 and 19 to the ***time of the end***, at an ***appointed time*** (cf. 11:35c).

This “*king*” is distinctly end-time, when he, *the antichrist*, will rise to world power (cf. Revelation 17:12). Daniel’s ominous note comes with “*this king will do according to his pleasure*” or will. Daniel 11:35 is fascinating because similar words are used that describe the Ram in 8:4, symbolizing Jesus! This continues the story of the horrific attempts that this “*man*” makes to “*be like God.*” Arrogance, elitism, suppression and control are in view by this man of sin in his final venture.

This king is first shown as primarily superintending religious issues (11:36-39); thus he is seen as a religious leader³ similar to what is described in II Thessalonians 2:4b: “*so that he as God sitteth in the temple of God, showing himself that he is God.*” His authority, for a time, will remain unchallenged (8:4; 11:3, 16).⁴ This raises “cries” from Gabriel (Daniel 8:13), Daniel (12:6) and the fifth-seal martyrs (Revelation 6:10), as to “How long?” This is a timing plea as to ***when*** God will intervene and vindicate His people and His character. Prophecy defines what God’s timing is!

“he shall exalt himself, and magnify himself above every god.” (vs 36)

One can immediately perceive images of Satan – and that is an identity that some see (cf. Isaiah 14:11-14). But – the allusion to an earthly antichrist power is so pervasive in Daniel 11:21-45 (cf. Thessalonians) that our attention must focus there. Since Revelation 13 and 17 also reveal an ***earthly power*** that wields blasphemous abusive force against God, distinct parallels are additionally in evidence. This also describes the little horn imagery of Daniel 8:10-11 and 25! No power matches the collective, coercive, spiritual defiance of the papacy so conclusively identified in these cross references.

³ Steinmann, *op. cit.*, p. 540.

⁴ Goldingay, John E.; Daniel – *Word Biblical Commentary*, vol. 30 (Word Books, Publisher – Dallas, TX), p. 304.

“and shall speak marvellous things against the God of gods,” (vs 36)

The “God of gods” refers to the one true God (Joshua 22:22; Psalm 50:1, 136:2; Deuteronomy 10:17).

One might conclude that such words would provoke a universal abhorrence for such speech, yet prophetically this “king” is such a charismatic, “God-like” figure, he mesmerizes the world while defying God! This is the imagery of charismatic blasphemy.

- This echoes the little horn – *“he shall speak great words against the most High”* (Daniel 7:25)
- It is interesting that Nebuchadnezzar made a law against this type of arrogance: *“Therefore I make a decree, That every people, nation, and language, which **speak any thing amiss against the God** of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort”* (Daniel 3:29). That “little horn” defies the very principles that that global secular pagan king even set into Babylonian law!
- Intriguingly, skewed sensitivity toward the meaning of blasphemy led to Stephen’s death: *“Then they suborned [bribed] men, which said, We have heard him speak blasphemous words against Moses, and against God”* (Acts 6:11). Those leaders were serving Satan. Prejudice and hatred confused their spiritual perceptions. In defending tradition, they supported falsehood – just as will shortly happen with the papacy!

“Marvelous things” (*niplaot*) is from the noun “wonder” (*pele*). That Hebrew expression usually refers to a divine “word” or “act” of God! This rivets conclusively that this “king” will have God-like charisma when he speaks. Such amazing “gifts” will draw the attention of the world toward this evil leader – portraying himself as God – with such “marvelous” words and likely works. All will be deceptively “crafted” to replace God’s Word (II Peter 2:1, 18; Jude 4, 16).⁵

This describes supreme apostasy as a characteristic of this eschatological “king.” The kingdom that this “king” rules is portrayed in Revelation as a sea beast (Revelation 13:1 – where its heads are covered with *blasphemy*) **and** the harlot’s beast (17:3 – where the beast is covered with names of *blasphemy*). The latter distinctly refers to a religious power centered in Rome (17:9). **Collectively**, these prophecies reveal a church–state power that unquestionably represents earth’s final antichrist power.

The instructive key: This eschatological antichrist/king/leader will give to mankind false teachings, disguised as divine messages, which will flatter the world as he elevates his authority above God.

⁵ Steinmann, *op. cit.*, p. 540.

“and shall prosper till the indignation be accomplished: for that that is determined shall be done” (vs 36)

The power that was previously referred to as the “*little horn*” which came out of the north in Daniel 8 is similarly described:

- “*It practiced and prospered*” (8:12) – that ***little horn*** (later called a “king” – Daniel 8:23) and this Daniel 11 ***king*** are the ***same*** power.
- He magnified himself against the “*prince of the host,*” later called the “*Prince of princes*” (8:11, 25), referring to Jesus Christ.

The success of this Roman religious power is ***time-*** and ***event-***limited. At a defined point, God’s wrath or “*indignation*” comes against it. “***Indignation,***” as used here, is *zaam*, which usually refers to God’s wrath (cf. Isaiah 10:25, 26:20; Malachi 1:4). That wrath was also recorded in chapter 8:

- “*And he said, Behold, I will make thee know what shall be in the last end of the indignation* [wrath – *zaam*]: ***for at the time appointed the end shall be***” (Daniel 8:19).
- God’s wrath occurs at an “*appointed time*” (when the little horn and this king’s prophecy applies – 11:29, 35). It will be at the “*time of the end*” (11:40).
- Again, these rivet together the eschatological importance of these verses.

All this is under a prophetic decree (“is determined”) – it will happen. The Pauline description of this “*man of lawlessness*” reveals that his power will end at Christ’s second coming. The ***appointed time*** will have come to its end.

- “*Until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming*” (II Thessalonians 2:7c, 8).
- At the end God’s sovereignty prevails.

This is history in advance of a ruler who “will live in the last days, immediately prior to the coming of the Lord.”⁶ Verse 40 reveals that his activities will occur at the “*time of the end*” (*es qes*) (cf. 10:14), and will be associated with a time of tribulation (12:1) – referred to by Christ in Matthew 24:21 (which occurs immediately before His second coming – Matthew 24:29-31; cf. Revelation 7:14). “But the clearest indication that this ‘king’ will live in the latter days is that the resurrection of the saints will take place immediately after God delivers His people from this individual’s power (12:2). Of course, the resurrection is an eschatological event.”⁷

This king is given power and authority by the dragon (Revelation 13:2) and an “*earth beast*” that forces the whole world to worship him (alluding to the antichrist beast from the sea – Revelation 13:12).

⁶ Miller, Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), p. 305.

⁷ *Ibid.*

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all” (Daniel 11:37).

“God of his fathers” refers to Yahweh in the Old Testament (Exodus 3:13, Joshua 18:3, II Chronicles 7:23). That means that this king does not honor the God that his people anciently did! He is an apostate from early Christianity! This is contrasted with a righteous people *“who know their God”* in 11:32. In verse 38 this king honors another god his fathers didn’t know. Thus, in this eschatological setting, two divergent powers emerge:

1. People **who know God** will be strong and teach others (11:32-33; cf. Exodus 6:7, 29:46; Deuteronomy 4:35, 39; 7:9; 28:64).
2. King (of a kingdom of people – implied) **who is an apostate**, defying God – making himself as God (11:37).

This means that the end-time apostate leader arises from a religious body that used to worship the one true God. In the context of earlier verses and Paul’s description of the antichrist, he claims to be a Christian.⁸ He takes his seat in God’s temple – His church (II Thessalonians 2:4), purporting to be its leader. He arises from what once were faithful believers (I John 2:18-19).

“Neither shall he regard ... the desire of women.” (vs 37)

The weight of evidence suggests that this refers to a disfavor or rejection of normal marital relations (understood and affirmed by such as Luther, Calvin, Keil, Leupold, Young and Archer).⁹ This reflects well the prohibition of nuns to marry by the Catholic Church and relates to the celibacy mandated on its clergy. The evidence more strongly mounts that this apostasy is the Roman Catholic Church, with its papal head centered in Rome. Its liturgy, guised as Christian, had its origins in ancient pagan rites. The unadulterated faith in the apostolic era was poisoned by satanic myths.

“nor regard any god: for he shall magnify himself above all” (vs 37)

He is holding himself up as supreme – thus, superior to all other gods. He actively “magnifies himself.” Pretending to be like God but functioning like Satan.

- *“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” (Isaiah 14:13-14).*
- Echoing the little horn: *“Yea, he magnified himself even to the Prince of the host” (Daniel 8:11a) (referring to the Messiah – cf. 8:25, 9:25).*

⁸ *Ibid.*, p. 307.

⁹ Steinmann, *op. cit.*, p. 542.

Some claim that the phrase “*nor regard any god*” actually belies an atheistic stance. Thus, his demand that he be worshiped rather than allow obeisance to any deity appears to reflect the horror of this apostate king (cf. Revelation 13:12, 14-15).

“But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things” (Daniel 11:38).

“But in his estate shall he honour the God of forces:” (vs 38)

This phrase has been inconclusively interpreted. In place of God, the king honors the god (likely should be lower case “g”) of forces (*maoz*).

Many see *maoz* as representing God as a “fortress” (II Samuel 22:33, Isaiah 17:10, Jeremiah 16:19, Joel 4:16, Proverbs 10:29). But contextually that doesn’t fit. *Maoz* can also mean a “safe place,” such as a mountain (Judges 6:26), harbor (Isaiah 23:4), cities (Isaiah 17:9) or even the temple (Ezekiel 24:25). There is another meaning that ties to a later verse. *Maoz* can figuratively mean *human protection by a temporal power*, especially a civil/national power (Isaiah 30:2). Could the papacy rely on a civil power or another nation(s) to see its purposes advanced? This eschatological king will deal with “temporal threats” – with the help of a foreign god! (11:39). Note these observations from over 100 years ago:

“The spirit of persecution manifested by paganism and the papacy is again to be revealed. Prophecy declares that this power will say ‘to them that dwell on the earth, that they should make an image to the beast.’ [Rev. 13:14.] The image is made to the first or leopard-like beast, which is the one brought to view in the third angel's message. By this first beast is represented the Roman Church, ***an ecclesiastical body clothed with civil power, having authority to punish all dissenters.*** The image to the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States.”¹⁰ (The land or earth beast of Revelation 13:11-17).

“The church ***appeals to the strong arm of civil power***, and in this work, papists and Protestants unite.”^{11,12,13}

Notice what is introduced later, in verse 40: “*and the king of the north shall come against him [the king of the south] like a whirlwind, with chariots, and with horsemen, and with many ships.*” That is military language. The antichrist will use civil power – the military might – of other nations, especially the United States in the waning years of its global power.

This is what the late Pope John Paul II appealed to regarding Sunday observance:

¹⁰ White, Ellen G.; *The Spirit of Prophecy*, vol. 4, pp. 277-278 (emphasis added).

¹¹ White, Ellen G.; *The Review and Herald*, July 16, 1901 (emphasis added).

¹² White, Ellen G.; *Maranatha*, p. 169 (emphasis added).

¹³ White, Ellen G.; *The Faith I Live By*, p. 330 (emphasis added).

“Therefore, also in the particular circumstances of our own time, ***Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy.***”¹⁴

In an encyclical called *Caritas in Veritate* (Charity in Truth) (June 29, 2009), Pope Benedict XVI called on world leaders to rethink the status of the global economy. He believes capitalism is effectively obsolete. A world economy, driven by morally neutral concepts, would be for the common good of all. This, too, was a step into the world geopolitical stage, appealing to civil power to bond with Rome’s ideology.

The end-game reveals the antichrist depending on military might to deal with the king of the south (vss 40-41), and civil power to deal with those resisting the mark of the beast (Revelation 13:15-17). The text beautifully fits what just lies ahead in the “time of the end.... instead of relying on God and His Word as a fortress to protect him ... he will rely upon temporal power.”¹⁵

“and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things” (vs 38)

The word “god” is here difficult to fully define. Contextually, it suggests a different “god” than the “god of forces.” It appears to be explained as honoring its **power and ability to control and influence** secular nations. It suggests that this “king” worships himself because of its exceeding riches, status and some pleasant dogma the world accepts.

The “religious” aims of this antichrist are coercive – just as was seen during the Dark Ages – they will, once again, become violent. It has power and wealth that enamors the world.

We have additional clues in Revelation that allude to this type of geopolitical might:

1. A symbolic tie is illustrated by a beast (papal kingdom) and ten horns (ten world divisions – already divided by the UN and the Club of Rome. They work together by resisting God/Christ (the God of their fathers).

*“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have **one mind**, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful”* (Revelation 17:12-14).

“How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow” (Revelation 18:7).

2. An earth beast (suggested elsewhere to be the United States) is forcing earth’s inhabitants to worship the sea beast (papal kingdom power).

¹⁴ Pope John Paul II, *Dies Domini*, Section 67, May 31, 1998.

¹⁵ Steinmann, *op. cit.*, p. 543.

*“And he exerciseth **all the power** of the first beast before him, and **causeth the earth** and them which dwell therein to worship the first beast, whose deadly wound was healed” (Revelation 13:12).*

The picture suggests that the earth and its major powers sympathize with the leadership of Rome; and, in turn, the world works on her behalf – all functioning in opposition to God.

What does the “king” or beast do for the world? There appears to be a false hope at a time of global despair. Additionally, this is what the record says: *“With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication”* (Revelation 17:2).

The setting clearly shows that “fornication” is false or a deceptive belief. By the tight bond of the world’s nations with Rome, revealed in these prophecies, there is a “religious” coalition based on some doctrine, creating a false hope at a unique time of need. That universal bond is so strong that the power of at least one nation (the earth beast), the Bible says, will kill all those who don’t identify with the “image” or sign of loyalty to the papacy (Revelation 13:15) and its singular “mark.”

“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 [**a false hope**].”¹⁶

“Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain” (Daniel 11:39).

“Thus shall he do in the most strong holds with a strange god,” (vs 39)

Again – this eschatological, religious king fails to rely on God, but relies on temporal powers. That might or authority is his “fortress” (his god); his strongholds, his power. In this light, this “king” is a geopolitical power. John notes: *“And power was given him over all kindreds, and tongues, and nations”* (Revelation 13:7) (noted previously).

“The United States is the power represented by the beast with lamblike horns, and ... this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a **restoration of her power.**”¹⁷

“Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would

¹⁶ White, Ellen G.; *The Great Controversy*, p. 590.

¹⁷ White, Ellen G.; *The Faith I Live By*, p. 329 (emphasis added).

discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to **regain control of the world**, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground upon every side.... These things should awaken the anxiety of all who prize the pure principles of the gospel.”¹⁸

“The peoples of the world will be so impressed by his might that they will say: ‘Who is like unto the beast? Who can make war against him?’ (Rev. 13:4).”¹⁹

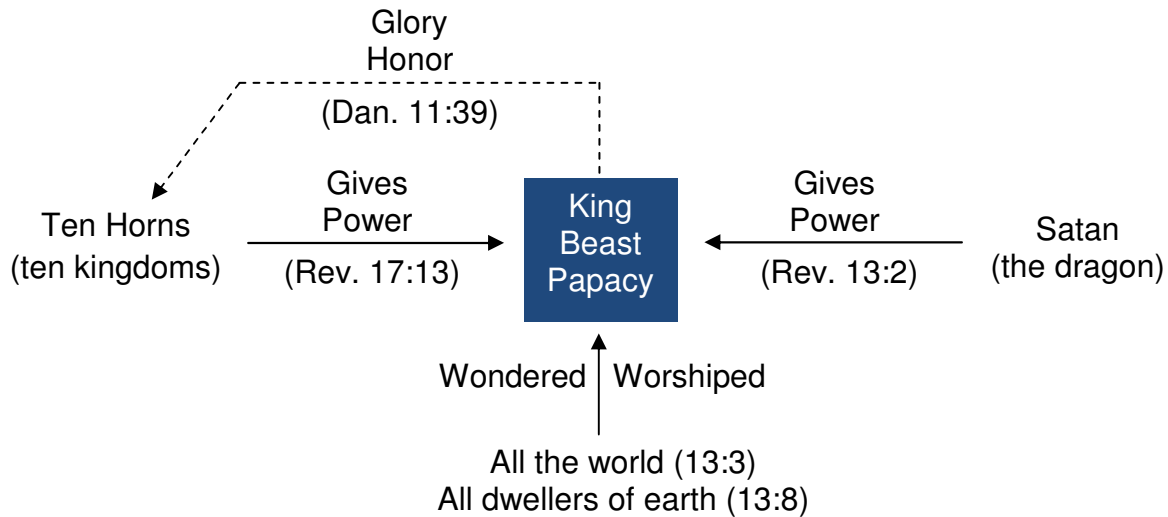
“whom he shall acknowledge and increase with glory:” (vs 39)

The powers – ten horns on the beast (Revelation 13, 17) – are said to *“have one mind and shall give their power and strength unto the beast”* (Revelation 17:13). In turn, the beast, this king, acknowledges them before the world and increases their honor. His “god” is the **power** he receives from them. Now he reciprocates with fiendish gratitude. Why?

A satanic bond is in view, where each power gives glory to the other. John also notes that *“the dragon gave him his power, and his seat, and great authority”* (Revelation 13:2). Combining all these verses:

¹⁸ White, Ellen G.; *The Great Controversy*, p. 565 (emphasis added); cf. Steinmann, *op. cit.*, pp. 547-555.

¹⁹ Miller, Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), p. 308.

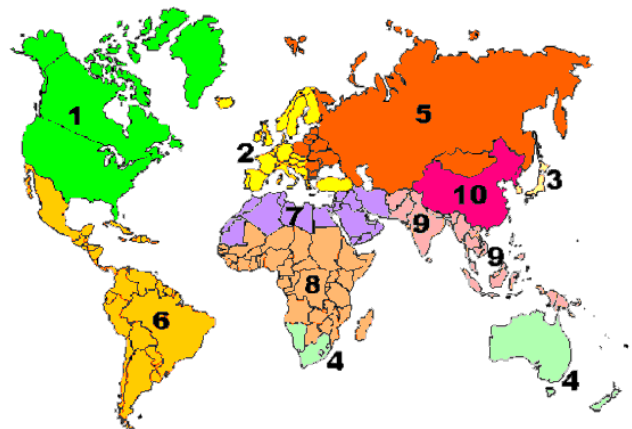


“and he shall cause them to rule over many,” (vs 39)

The imagery is stunning. “He” – the king – the papacy – apparently will now have unlimited power to designate who rules over these ten divisions of the world (the ten horns on the beast). The decision of who rules will be related to the support and power they arranged for him to have (with Satan’s direct intervention). Then – an issue that can only captivate our imagination:

“and shall divide the land for gain” (vs 39)

This refers to the world already provisionally divided by the United Nations into ten divisions or special regions. The evidence suggests that these powers/kings receive their geopolitical divisions to govern or rule by what the papacy decrees – over people (“many”) and boundaries (“land”). Commensurate with this, the Club of Rome has made the recommendation seen on the map to the right.



Club of Rome’s Map

In Revelation it is first noted that these horns/powers/kings “have received no kingdom as yet” (Revelation 17:12). Then they (the horns) appear with crowns (Revelation 13:1). In both instances, they are horns on the beast. Between Revelation 17 and 13, the Daniel 11:39 prophecy is fulfilled!

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over” (Daniel 11:40).

“And at the time of the end” (vs 40)

“Time of the end” is *es qes* (*eth qets* – Strongs) in Hebrew. Its combined use is found nowhere else in the Old Testament except in Daniel, where the seer uses it five times. Therefore, we must study each word and then analyze the Danielic context.

Es (et or eth): “time” refers to a “season of opportunity”²⁰ when God acts (Psalm 119:126), when all will be consummated (Daniel 12:9) or a set time when opportunity comes (I Chronicles 9:25).

Qes (*qets*): “end” refers to when something is cut off or severed. In the Old Testament it is often used to describe when God’s executive punishment comes (Genesis 6:13, Ezekiel 7:2-3).²¹ There is no other opportunity to act after this period.

When used together (*es qes*), they suggest that it is ***earth’s last season of “opportunity” just before God judicially acts.*** Daniel first used this in 8:17: “So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the ***time of the end*** shall be the vision.” Then in 8:19 he embellishes what that means: “And he said, Behold, I will make thee know what shall be in the last end of the indignation: for ***at the time appointed the end shall be.***”

This “time of the end” is an “appointed time,” a set time God has identified in prophecy, when earth’s final season of redemptive opportunity comes. This is also noted to be when God’s judicial wrath will soon begin.

- “It is the end of the world [just before] the return of Christ.”²²
- “There is nothing in the context that would restrict the force of the word ‘end’ and so the end of all things must be meant.”²³

In Daniel 11:29, where this ***last-day*** antichrist prophecy actually begins (representing a second rise of the papacy within this chapter), Daniel already gave a contextual timing statement:

- “At the ***time appointed*** he shall ***return***, and come ***toward*** the south; but it shall not be as the former, or as the latter” (Daniel 11:29). This refers to end-time emergence of Rome’s power at the end and its initial conciliation moves toward the Muslim world.
- Another rise in papal power comes at the “time appointed” identified as the “time of the end,” when God will be drawing redemptive history to a close.

²⁰ Harris, R. Laird; *Theological Wordbook of the Old Testament*, vol. 2, p. 680.

²¹ *Ibid.*, p. 809.

²² Steinmann, *op. cit.*, p. 544.

²³ Leopold, *Daniel*, p. 520, as quoted in Miller, *op. cit.*, p. 309.

- Daniel 11:29-45 introduces the antichrist's last geopolitical moves, culminating in resistance against other competing powers.

“At the time of the end” – the *es qes* – in verse 29: While God's people are going out with earth's final warning – conflict between Christianity and Islam, the king of the south, accelerates.

Now – one of those competing forces:

“time of the end shall the king of the south push at him:” (vs 40)

Ever since Vatican II moved to “placate” the Islamic world (the “south”), a fake coalition with them has moved forward. Rome notes:

“But the plan of salvation also includes those who acknowledge the Creator, in the first place among whom are the Muslims: these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day.”²⁴

“The Church has also a high regard for the Muslims. They worship God, who is one, living and subsistent, merciful and almighty, the Creator of heaven and earth, who has spoken to men. They strive to submit themselves without reserve to the hidden decrees of God, just as Abraham submitted himself to God's plan, to whose faith Muslims eagerly link their own. Although not acknowledging him as God, they venerate Jesus as a prophet.”²⁵

- Twenty-eight Muslim countries have formal diplomatic ties with the Holy See (the Roman Catholic Church combined with the Vatican City State).
- These geopolitical ties will ultimately unravel, which begins to unfold here in verse 40.

The *“king of the north”* of Daniel 11:40-45 represents the papal head of “Christianity” (morphed into “Babylon” in Revelation) when he becomes the lead geopolitical power.²⁶ This is fulfilled in Revelation 17:12-13 (which is followed by chapter 13)!

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.”

“This battle concludes with the destruction of the Antichrist, apparently in Palestine (v 45), followed by a special resurrection of the saints (12:2). These events have not transpired, and therefore, the ‘end’ in view here must be the final days of the ‘present age.’”²⁷

This leader's jurisdiction and prerogatives are suddenly challenged when the *“king of the south pushes at him.”* “Push” is *nagach* in Hebrew in the hitphel tense. This is a “reflexive” or reactionary act. It is mainly used in a military sense. The imagery suggests that there will be a

²⁴ Second Vatican Council, *Lumen Gentium* 16, November 21, 1964.

²⁵ Second Vatican Council, *Nostra Aetate* (3), October 28, 1965.

²⁶ White, Ellen G.; *The Great Controversy*, p. 565.

²⁷ Miller, *op. cit.*, p. 309.

unique and intense conflict right at the end between apostate Christianity and this new “southern king.”

Who is this southern king? Our first clue comes from verse 5. Gabriel is conveying a narrative describing the key kings that will arise during the 490-year probationary period of Daniel 9. This is the background: four of Alexander’s generals, after his death, took up territory in four different areas:

1. Seleucus I Nicator (321–316) – Babylon and Syria (**north**)
2. Lysimachus – Asia Minor
3. Ptolemy I Lagi (Soter) (323–285 B.C.) – Egypt, Palestine and Phoenicia (**south**)
4. Cassander – Macedonia and Greece

In symbolic language, as the prophecies are unfolded, a powerful division between the north and the south emerged. This literally started with those generals – the **north** included Syria, Babylon, Asia Minor and Greece; the **south** included Egypt, Palestine and Phoenicia. This historically occurred due to the weakness of Cassander and Lysimachus. The north grew in power under Seleucus I Nicator and the south through Ptolemy I in Egypt. From that division the early symbolisms of **north** and **south** were carried forward. Through verse 15 of Daniel 11, the military conflicts between the north and the south are described – then, that phase of the prophecy ends when Rome takes over the “world” in 64 B.C.

The last king to arrive within the 490-year review was the “raiser of taxes” (11:20). He was Caesar Augustus, who was in power when Jesus was born.

In verses 21-28 **Papal Rome comes on the scene during the Dark Ages.** Then the king of the south is visited again: “*And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him*” (11:25).

The *vile person* stirs up his power against the *king of the south* with a great army. This leader’s kingdom is representative of the Islamic world. The Crusades are being described, especially in verse 25.

“In the 7th century A.D. Arab Muslims conquered Palestine. During the 11th century the fierce Seljuk Turks from central Asia invaded the near east and became conquerors of the Byzantines (Battle of Manzikert in Asia, 1071 A.D.), capturing many lands, including Palestine, from the Arab Muslims. They then blocked all Christian pilgrimages to the area.

“The Byzantine Emperor Alexius Comnenus (1048-1118 A.D.) asked Pope Urban II for the help of the Catholic Church in fighting the Muslim Turks. Urban II was competing with a rival ‘pope’ and thought this a unique way to consolidate his power and prestige.

“In the autumn of 1095 A.D. he met with church leaders in Clermont, France”²⁸ and appealed to his European parishioners to unite and fight to regain Palestine. He offered spiritual and physical rewards, including forgiveness of sins, if they joined this crusade.

“From 1096 A.D. through 1270 A.D. Crusades against the Turks (symbolic of the south) were conducted. Knights and princes, the common people and the wealthy joined. This added greatly to the trade and economic growth of Europe. Their immediate goals were reached. With a ‘very great and mighty army,’ Palestine was retaken. Biblical prophecy was fulfilled. But the Ottoman Empire continued to resist. Their control of the ‘glorious land’ was regained and then lost again. By 1453 A.D. the Byzantine Empire fell and the Muslim Turks were permanently in charge.”²⁹ This anti-Christian power was anciently for a time the “king of the south.”

That battle between the Christian world in the north and the Islamic world in the south is a type of what will occur at the end of time as the latter verses of this chapter unfold. This reveals, once again, a battle between the Christian world and the Islamic world.

From this event-driven historical era, we can see that the “*king of the south*” was tied to the Muslim world (See *King of the South* – Parts 1 and 2 – *Endtime Issues*, Aug. 4 and Sept. 1, 2016). Daniel 11 has now fast-forwarded to the present graphic account when the “*king of the south*” is on the attack once again.

We’ll continue to analyze this in the next issue.

Franklin S. Fowler, Jr., M.D.
Prophecy Research Initiative – non-profit 501(c)3 © 2017
EndTime Issues..., Number 206, October 5, 2017

²⁸ <http://www.milestonedocuments.com/documents/full-text/urban-iis-call-to-crusade/>

²⁹ *The World Book Encyclopedia*, 1996 Edition (World Book Inc, a Scott Fetzer Company; Chicago, London, Sydney, Toronto), 1995.