

FINAL BATTLE BETWEEN TWO APOSTATE POWERS

PART 2

“and the king of the north shall come against him like a whirlwind,” (vs 40)

- The Christian world, under its papal leader (undoubtedly supported by the ten-horn world leaders noted in Revelation 17:12-13), fights back at the “*king of the south*,” who is aggressively attacking. Recall that this northern king was initially described in Daniel 8’s little horn (vs 23).
- There are strong Biblical and extra-Biblical links showing that this northern king should also be seen as the “king of Babylon” (which is more deeply embellished in Revelation).¹
- Another key Hebrew word for “*whirlwind*” is *sa’ar*, which is actually a reflexive verb. The northern king is responding mercilessly, like a storm that sweeps something away. Additionally, because the terms “*north*” and “*south*” are used, the picture suggests one of rival powers of equal magnitude² (otherwise the “*king of the south*” would not have embarked on such a daring venture).
- ***Something unstated*** provokes the king of the south to “attack” the “Christian” northern leadership. The context of Daniel 11 and 12 strongly forwards a religious purpose.

What power hates Christianity enough to fight and even annihilate it (even though it may be apostate itself)? There is one collective force that could mount such resistance. Intriguingly, the Islamic world (the global competitor of Christianity) easily meets this description. Their global “membership” rivals Christianity with 1.2 plus billion people. They are driven by such “sacred” text from the Qur’an as:

- Qur’an 5:51: “O ye who believe! ***Take not the Jews and Christians for friends.*** They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.”
- Qur’an 2:21b: “***Fighting is prescribed for you,*** and ye dislike it. But it is possible ye dislike a thing which is good for you, and ye love a thing which is bad for you. But God knoweth, and ye know not.”
- Qur’an 8:12: “I will ***cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.***”
- Qur’an 5:33: “The punishment of those who wage war against Allah and His messenger and strive to make mischief in the land is only this, that ***they should be murdered or crucified or their hands and their feet should be cut off on opposite sides*** or they

¹ Doukhan, Jacques B.; *Secrets of Daniel* (The Review and Herald Publishing Association; Hagerstown, MD 21740; 2000), p. 173.

² Miller, Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), p. 309.

should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement.”

This imagery is provocative, hideous and likely partly what motivates their violent aggression noted in Daniel 11:40. It is a violent world power that despises Christianity. It is big enough to take on the Christian world (which they are currently and rapidly infiltrating). Two of earth's greatest religions by number are depicted in conflict! By now they also share equal interest in world control, coercion, moral failure, deception and violence.³

In the past, atheism, Marxism, communism and fascism were great threats to Christianity. They have often been identified as the “*king of the south*” by Bible students. But in this end-time setting, nothing is emerging with greater antagonistic power than Islam – the Religion of the Sword (aka, politically, “The Religion of Peace”). Is this really a threat to the Christian world? In September, 2017, they killed 878 Christians; in the second week of October, 211 were martyred!⁴

- Tens of thousands have been brutally killed in the last three decades (mainly Christians), which was driven by this religious ideology.
- It is “*pushing*” against Christianity in countries around the world. This has recently been called the “New Holocaust.”⁵
- This prophetic narrative suggests that there will soon be a major standoff between Christianity and Islam, marking a period called the “*time of the end*,” the end of time period.
- Nothing else properly matches the context, which intimates two competing religious powers.

The description of “*the king of the north*[’s]” “attack apparatus” is:

“with chariots, and with horsemen, and with many ships;” (vs 40)

These “implements” suggest hostile movements on both land and sea. Daniel 8–12 uses metaphors that depict the final struggle between Christ and His host (people) and Satan and his host (people). In these Daniel 11 verses, however, a major war between two evil forces is briefly portrayed. Daniel 11 is the only apocalyptic prophecy that addresses these two antagonistic powers.

The weight of evidence suggests that there is an even deeper intent: ***competition for world dominance – yet, it is a religious battle!*** For Islam it is a firm Sharia objective.⁶ For the papacy we submit this note:

“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

³ <http://schnellmann.org/how-islam-will-dominate-the-world.html>;
http://www.answering-islam.org/Authors/Arlandson/ultimate_goal.htm

⁴ <https://www.thereligionofpeace.com/attacks/christian-attacks.aspx>

⁵ http://www.americanthinker.com/articles/2007/07/islams_global_war_against_chri.html

⁶ <http://schnellmann.org/how-islam-will-dominate-the-world.html>

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.... These things should awaken the anxiety of all who prize the pure principles of the gospel.”⁷

This warring narrative is crucial in analyzing God’s prophetic communiqués. At that period of time these two **religious forces** will be seeking geopolitical control. **Not long afterward** (11:44), the hostility will turn against God’s loyalists, who don’t side with the “northern power”! It will have become by then an “eschatological world kingdom.”⁸

As the evil drama of this antichrist (papacy – “*the king*,” “*the little horn*”) intensifies (depicted in Daniel 7 and 8), God’s forces are also at work. The following thoughts have already been inserted into Daniel’s narration as orientation reminders:

1. “*And they [God’s true people] that understand among the people shall instruct many*” (Daniel 11:32a).
2. “*Some of the wise will stumble [from weariness and defeat], so that they may be refined, purified and made spotless until the **time of the end**, for it will still come at the **appointed time**.*” (Daniel 11:35) (partially repeating 8:17, 19).
 - At that period of final opportunity, God has a people who understand prophetic truth.
 - They are “**instructing many**” – the final gospel cry.
 - Persecution is the lot of some (Daniel 12:7). Many will appear defeated.
 - Because of their success, this king becomes livid (Daniel 11:44).

This papal power is devoid of a military arm. Its fighting action is dependent on the forces of other powers. This is dramatically depicted in Revelation 13, where an earth beast, a nation of global might, executes the wishes of the sea beast, another symbol of the papacy.

“and he shall enter into the countries, and shall overflow and pass over” (vs 40)

This picture refers to the “*king of the north*” – the antichrist power behind apostate Christianity – sweeping through many lands like an overflowing river or flood. The countermeasures against the south will involve many areas where Islam is resisting Christianity. These “military” maneuvers will succeed. At the end, major battles rage (like the Crusades) between two religious powers. The focus will increase against the Islamic world in the next two verses. This “process” **sets the stage** for the “*king of the north*” to fully command the geopolitical world!!!

In all this there is a subtle message that doors might then open for the gospel to uniquely move forward as Islam is defeated. At this writing (2017) the ability to penetrate the Islamic world with the gospel is severely restricted by life-threatening laws. God’s commission is global. A change in how the gospel can penetrate every heart must occur. Though these prophecies reveal conflict between satanic forces, the evidence suggests that it will work to the benefit of heaven’s final call!

⁷ White, Ellen G.; *The Great Controversy*, p. 565 (emphasis added).

⁸ Steinmann, op. cit., p. 539.

“He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon” (Daniel 11:41).

“He shall enter also into the glorious land, and many countries shall be overthrown:” (vs 41)

The word “*countries*” is added, which, however, is contextually implied. It is an echo of what was said in the previous verse. The antichrist and his forces (apostate Christianity), in an effort to subdue Islam, will bring many “*countries*” to their knees.

The word for “*overthrown*” is *kashal* (as noted above in 11:35). It means “*stumble*.” This can be figurative (Psalm 64:8) or literal.⁹ It is used symbolically by Daniel in many places (11:14, 19, 33-35, 41), implying a “*defeat*.”¹⁰ The narrative clearly shows that these “*countries*” or areas they symbolize will be subdued.

This description again portrays military action where many Islam-controlled nations are overthrown (defeated) and no longer able to maintain their religio-political regimes.

Who the “*personal*” “*king*” of the south is, is not clear. There are secular geopolitical documents that suggest that Iran will control region seven in the Middle East. This “*king*” contextually will likely soon become as distinct as the antichrist of the north.

The unique notation that the “*glorious land*” (cf. 8:9, 11:16) “*will be entered*” is a distinct message. The word for “*enter*” is *bo*, a verb in the qal tense. There is no indication that force is used for this particular incursion! Since Palestine is the historic crossroads of Islamic hatred, this entrance alone suggests that Israel will not resist this northern king, perhaps seen as a protective move. This is a simple statement of ***entering and likely controlling*** or protecting this strategic area.

Intriguingly, recent regional geopolitical maps of the New World Order, which the Club of Rome made,¹¹ do not show Israel’s future existence!

An **additional** view is entertained by some scholars. An exegesis of these verses suggests to them that the “*glorious land*” may also refer spiritually to God’s people. This would then be a metaphor for the remnant church, the new Israel, residents destined for the Jerusalem above (Galatians 4:26; cf. Hebrews 12:27). Since in the immediate narrative *kashal* can refer to persecution and martyrdom, the “*enter*” could mean that during their exploits, adverse contact with God’s people will begin to occur (vss 33-35). Does end-time papal power want to suppress or control God’s remnant? It is a prophetic issue at the end.

This could embellish what has been said earlier. God’s people will encounter a major time of crisis. It appears, however, that this comes mainly to fruition ***after*** the actions against the

⁹ Theological World Dictionary, TWOT 11:41.

¹⁰ Steinmann, op. cit., p. 514.

¹¹ <http://www.conspiracywiki.com/documents/club-of-rome-report-regionalized-and-adaptive-model-of-the-global-world.pdf>; <https://themarktheory.wordpress.com/2013/09/27/regionalized-and-adaptive-model-of-the-global-world-system/>

Islamic nations are under way. We know that the “*king of the north*” becomes central to this persecution in verse 44, where he is troubled so much by what God’s true followers do that their destruction is sought. The contextual sequence must be preserved. The references to God’s people and this battle are separate and distinct. This additional view is not favored by the author of this writing.

Within the end-time context of silencing Islamic power, the antichrist, heading apostate Christianity, progressively turns against God’s remnant people, later addressed in this chapter. Islam is already suppressed, and the final moves against God’s people will be with efforts to silence them – perhaps a death decree will be given.

“but these shall escape out of his hand,” (vs 41).

“*Escape*” (malat) – will be delivered out of his hand. Most expositors interpret this phrase to mean that the peoples living now in these ancient areas will be protected against military assault. No overt spiritual metaphor has been understood.

“even Edom, and Moab, and the chief of the children of Ammon” (vs 41)

These three “nations,” though related to Israel by descent, were “hereditary enemies” of the chosen people¹² (Psalm 83:7-8, II Chronicles 20:1-2). Why would the suppression of Islam be bypassed here? One must look at the end-time setting this is in. Those three countries compose today what is the nation of Jordan.¹³

More than 90% of Jordan adheres to Sunni Islam. Its 1952 constitution stipulates that the king and his successor must be Muslim and born of Muslim parents. ***Strict adherence, however, to the Islamic traditions has not been prevalent,*** though more so since 1980. Women’s freedom has been strong. Ties with Egypt and Israel came in 1979 with the Treaty of Peace between Egypt and Israel. It has, in addition, been a nation of many conciliatory gestures towards Christianity!

Jordan has also been identified as the custodian of the Islamic Holy Sites in Jerusalem.¹⁴ The Catholic Church is, in turn, the custodian of the Christian “Holy Sites.” Yet, Muslims open and close the Catholic-owned Church of the Holy Sepulcher.¹⁵

King Abdullah has been a remarkable mellowing force in the “center” of Islamic hatred. Though the Islamic Action Front wishes to destabilize Jordan, its chance of success is slim.¹⁶ The “*king of the north*,” in his violent moves to destroy Islamic power, appears to avoid the country that used to be Moab, Ammon and Edom.¹⁷

¹² Hartman, Louis F. and Di Lella, Alexander A.; The Book of Daniel (Doubleday, New York, 1977), p. 304.

¹³ http://en.wikipedia.org/wiki/Islam_in_Jordan

¹⁴ <https://kingabdullah.jo/en/page/the-hashemites/custodianship-over-holy-sites>

¹⁵ <http://www.ancient-origins.net/ancient-places-asia/why-holiest-shrine-christianity-guarded-two-muslim-families-007843>

¹⁶ http://www.sussex-academic.co.uk/sa/titles/midle_east_studies/Tal.htm

¹⁷ Miller, *op. cit.*, p. 311.

Since Moab, Ammon and Edom are metaphors for theological enemies of God's people, could they help move forward the persecution against God's remnant people along with the king of the north? That isn't within the text but arguably in the associated context. It is a consideration to watch. But, at this time, Christians have considerable freedom in Jordan, even holding positions in the Parliament and the military.¹⁸ Roman Catholicism flourishes in Jordan. Muslim converts to Christianity are, however, having an upsurge in conflicts as of 2016.¹⁹

“He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape” (Daniel 11:42).

“He shall stretch forth his hand also upon the countries:” (vs 42)

There are just three Hebrew words making up this phrase. The NET appears to reflect best their meaning: “*He will extend his power against other lands.*” This is the third time allusions are made to “*countries.*”

He shall enter into the countries

Many countries shall be overthrown

Stretch forth his hand ... upon the countries

This is a trilogy (three similar thoughts) as often used in John's apocalyptic prophecies. The emphasis suggests that the work of suppressing Islamic influence/power will be broad and complete. ***Evidence is mounting that a geopolitical phenomenon is in view.*** This is symbolically riveting in the next phrase:

“and the land of Egypt shall not escape” (vs 42)

The word for “*countries*” and “*land*” are duplicate expressions in this verse, using only one Hebrew word – simply implying that “*Egypt will not escape.*” The action initially suggests harm will come to this nation.

Egypt is 88% Muslim, which is often in conflict with its 10% Christian community. Though Egypt is currently in a peaceful alliance with Jordan, its antichristian laws are harsh, which helps to drive this “*south*” imagery! It is prophetically and literally singled out.

In prophecy ***Egypt*** also symbolizes the ***wicked world*** from which God's people are to be delivered, as they journey toward the promised land! If we observe this metaphorical meaning, this thought emerges: “The antichrist shall stretch his hand of power over the earth, and the whole world will not escape his grip.” Though there is a distinct military action by the antichrist against Islam, the ultimate mission of Rome is world dominion. Islam is ***in the way*** of that final objective. An additional “global mission” of this northern king is in view!

¹⁸ http://en.wikipedia.org/wiki/Christianity_in_Jordan

¹⁹ <https://www.opendoorsusa.org/christian-persecution/world-watch-list/jordan>

This is intriguing when tied to the geopolitical thoughts of Revelation 13.

Sea-beast – papacy

- Blasphemes God’s name, His church and all heavenly beings (Revelation 13:6)
- Power was given him over ***all kindreds, and tongues, and nations*** (Revelation 13:7) (earth)

Earth-beast

- Exercises all the power of the first beast (Revelation 13:12) – ***on its behalf***

This additionally links ***the world power it finally wields*** with the “*ten kings*” for a short time at the end (Revelation 17:12). Those ten horns and the papal beast are unified in a coalition.

The “*king of the north*” is seen exercising world power in this end-time setting:

1. Against the Islamic world – religious and political
2. Against the world (symbolically, Egypt) – geographically – to gain control

Paraphrasing part of verse 42: ***“The world shall not escape.”***

Through both, there is ***no indication that “nations” are destroyed. The context seems to be mission-specific:*** Stop the expanding violent power of Islam and begin to assume control of the world. Intriguingly, as the Rome-centered power seeks to block expansion of Islam, world dominance happens. In the collective messages of verses 29 to 45 is also another “mission-specific” issue: Destroy the remnant people. This warning comes again in verse 44.

Deeper focus on “Egypt”:

Egypt in Prophecy

The final time the word “*Egypt*” is mentioned in the Bible is in Revelation 11:8. There, a great summation of prophetic symbols is presented. After referring to the great city Babylon, an allegorical expression for apostasy of the Christian world, it then notes, “*which spiritually is called Sodom and Egypt.*” Egypt is figurative of oppression and bondage²⁰ of the wicked world where Sodom intimates the depth of its sinfulness.

Egypt stood as a God-defying nation, beginning at the time of Moses, with Pharaoh’s utter contempt for heaven. God’s people, under His guidance, escaped, beginning their journey toward the Promised Land. That imagery symbolizes the journey of the saved right up to the end. Thus – Egypt, in turn, became a Biblical emblem for global wickedness, oppression and an influence that interferes with God’s purposes.

Later, defiant Pharaoh Hophra of Egypt had lost a major battle with Nebuchadnezzar at Carchemish in 605 B.C. He had endlessly challenged the Babylonian king (as king of the south against that king of the north). Egypt’s threats could interfere with how God would use this Babylonian king. Jeremiah 46:13-26 had prophesied that Nebuchadnezzar would subdue Egypt. It would become nothing more than a hissing serpent, slithering away (46:20-24), all with the divine purpose of moving forward the events in preparation to fulfil prophecy!

Nebuchadnezzar, king of Babylon (a king of the north), could then be called from the north (the route taken to approach apostate Judah) to take captive apostate people into Babylon: “*Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations*” (Jeremiah 25:9; cf. Ezekiel 26:7-12). That vicious despot of the ancient world was called “*my servant.*” God had a special mission for that pagan king.

When in rebellion, God’s people were seen “returning to Egypt” (Hosea 8:13, 9:3). That land would feel the ultimate curse from God – desolation (Joel 3:19). But before that would occur, God called His people out of Egypt – out of bondage (Hosea 11:1) – as He would similarly do with Babylon at the end of time (Revelation 18:1-5)!

Thus, we can see that Egypt is seen as a kingdom to the south, and also as a metaphor for a wicked world, trying to hold God’s people in bondage. Yet, if needed, even pagan kings or apostate forces become servants of God to do His will, yielding to what He devises.

“But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps” (Daniel 11:43).

²⁰ Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977), pp. 226-227.

“But he shall have power over the treasures of gold and of silver,” (vs 43)

“He” – the king of the north – has “power over.” The Hebrew word is *mashal*, which means “dominion over,” “rule over.” This is in the immediate context of the military exploits into many countries that have Islamic influence. But, as was just noted, “Egypt [the world] will not escape” (vs 42). Contextually, the weight of evidence suggests that the global “treasures” (*mikman*) or “stores” of gold and silver have come under the rule of this northern “king.” Then it notes:

“and over all the precious things of Egypt:” (vs 43)

Most scholars assume that “precious things” and “gold and silver” are tied together, revealing control of the wealth of “Egypt” or, symbolically, the world’s wealth. If the eschatological “campaign” of exploiting “countries” were **only** a suppressive Islamic objective, then singling out Egypt as controlling its wealth would make the prophecy highly disjointed. That is why there is so much opinion and speculation over what this means, especially from literalists. Metaphoric Egypt, representing the evil world, is cohesive and is what now beckons our attention.

It appears that this northern king obtains coercive financial control of the world. It reinforces what Revelation 13 and 17 point out – the “beast” and the “woman,” have geopolitical control for a brief time via its ten horns (17:13)! There is currently a mysterious tie between the Vatican Bank and the International Bank of Settlements in Basil, Switzerland. Additionally, brilliant individuals have been appointed to head the Vatican’s bank; as they began to “audit” secret accounts, they were fired or quit. This happened as recently as July, 2017, when Libero Milone resigned.²¹ There is – right now – a sinister *financial* tie to the international economy.

“and the Libyans and the Ethiopians shall be at his steps” (vs 43)

“Steps” (*misad*) contextually means that it is marching; its military forward movement anticipates conquest. Since these countries are not known for their wealth, why are they mentioned here? This is parenthetically inserted to inform us that no country will be exempt – even the most insignificant (in the contextual eyes of that time) – perhaps some of the poorest. Again, forcing us to think globally.

According to Ezekiel 30:12, God will dry up the Nile River (the great river of Egypt). This represents the elimination of all support (people – Revelation 17:15) for the nations that hamper earth’s final moves. Through this text we are shown that the exploits of the king of the north will be successful! But – only for a time. Numerous prophecies reveal that the antichrist is given a limited time period in which to operate – three and a half years.

“But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many” (Daniel 11:44).

“But tidings out of the east and out of the north shall trouble him:” (vs 44)

²¹ <https://cruxnow.com/analysis/2017/06/25/mysterious-exit-vatican-auditor-begs-question-reform-even-possible/>

The word “*tidings*” (*shema*) is best interpreted as “*reports*” (NET, NIV). News has reached Rome that is troubling. In fact, “*trouble*” (*bahal*) really denotes *terror*. He (the “*king of the north*”) is terrified.²²

This is a dramatic turn in the narrative. The bold king of the north – the papacy with its world support – has been described in powerful, conquering, subduing terms. He has been in command. Undaunted by the “attacks” of the “south,” his counter-exploits have succeeded.

But suddenly, he is terrified. A greater “foe” is in evidence. He is threatened. But the description of the “enemy” must be derived from things that have been said previously. The *directional location* of the news helps.

- **East** is where the end-time forces of Christ come from (Daniel 8:4, 17, 19). The two horns of the ram represent two groups of people who “*know their God.*” It comes from the direction of deliverance!
- **North** is, again, intriguing. That is where this king *is from* – “*king of the north.*” Then why would news from “*home*” terrify him? North is also the symbolic place where God dwells (Psalm 48:2). The final exploits of God’s people receive His power – and this king is threatened.

Earlier, an overview of this “*vile person*” or “*man of sin*” (verses 29-35) indicated that a distinct group of individuals is segregated out, whom this Roman power will also “attack”:

- “*the people that do know their God shall be strong*” (vs 32)
- And they will “*do exploits*” (vs 32) – spreading the final gospel message to planet earth
- “*they that understand among the people shall instruct many*” (vs 33)
- “*some of them of understanding shall ... [become] white*” through purging “*even to the time of the end*” (vs 35) – their robes (Christ’s righteousness) reveal that they are pure (cf. Revelation 7:14).

Since that represents a special group of people who “*know their God,*” those verses paint a picture that this “*king of the north*” has harmed them in the recent past! “*Yet they shall fall by the sword, and by flame, by captivity, and by spoil many days*” (vs 33). But something has now changed/transitioned. He is terrified by the news of their continued success. In fact, this appears to be the final gospel cry planet earth will ever hear! And nothing will stop it (Revelation 11:5-6). Their mission does succeed (Revelation 11:7a)!

“therefore he shall go forth with great fury to destroy, and utterly to make away many” (vs 44)

This unquestionably belies a move or decree to kill God’s people. Harm against them is part of numerous end-time messages! Examples:

²² Steinmann, *op. cit.*, p. 535.

- “shatter the power of the holy people” (Daniel 12:7 – NAS)
- “it cast down some of the host and of the stars to the ground, and stamped upon them” (Daniel 8:10)
- “shall destroy the mighty and the holy people” (Daniel 8:24)
- “under the altar [were] the souls slain for the word of God” (Revelation 6:9)
- “shall overcome them, and kill them” (Revelation 11:7)
- “not worship the image of the beast should be killed” (Revelation 13:15)

All these, along with Daniel 11:33, and here in 11:44, speak of the same events during the “*appointed time*” so frequently alluded to in Daniel and in Habakkuk. This is the tribulation or, as some call it, the “time of trouble,” and also the time when the “Loud Cry” of the fourth angel of Revelation 18:1-5 is sounding throughout the world.

“The most bitter and cruel persecution always comes from those who have the form of religion without the spirit and power of godliness. ***There is nothing at which religious prejudice will hesitate....*** Angels are watching the development of character, and are weighing moral worth. They are bidden to place a mark upon those who are loyal to God’s commandments; such will have special help from God to endure the test and proving of the time of trouble.”²³

“The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God’s commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ’s sake in standing in defense of the truth.”²⁴

Throughout the three and a half years, the “*appointed time*,” there will be persecution. But, as the end draws near, more pointed hatred will develop against those “*from the east*,” who identify with the divine power of the “*north*.” This will reach a point in which God’s people will be the target of destruction.

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him” (Daniel 11:45).

“And he shall plant the tabernacles of his palace” (vs 45)

“The planting of the tabernacles” is actually an expression: “he shall pitch or set up the tents” of his palace.²⁵ There is disagreement as to the meaning of this apparent idiomatic expression. It has been recently suggested that this means only a temporary move (implied by the word “*tents*”).²⁶ It appears to be the final act of the antichrist. The setting up of the palatial tents suggests that a center of worship or leadership is being established. Literalism has enamored most scholars in this verse. The king of the north – the antichrist – has established a residence

²³ White, Ellen G.; *Historical Sketches*, p. 196 (emphasis added).

²⁴ White, Ellen, G.; *Maranatha*, 199.

²⁵ Steinmann, *op. cit.*, p. 535.

²⁶ Gane, Roy E.; *Journal of the Adventist Theological Society*, vol. 27, nos. 1 & 2 (2016), “Methodology for Interpretation of Daniel 11:2–12:3,” p. 294.

or **center of power**. He is already functioning as a geopolitical king from Rome. Why this? Why now? The answer appears to be in the next phrase.

There is a **place** where the antichrist or “man of sin” sets up his seat of **power**, noted by Paul: *“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God”* (II Thessalonians 2:4). This appears to represent words similar to those of Christ (Matthew 24:15), when the abomination of desolation spoken by Daniel the prophet will *“stand in the holy place.”* “*Standing*” or “*sitting*” means that he is *functioning* as ruler.

- Might this imply, with these new Testament verses, that a religious dominion is being established?
- Prophecy is filled with the antichrist seeking coercive control even over Christianity.

“between the seas in the glorious holy mountain;” (vs 45)

The literal meaning of *“between the seas”* is understood by most scholars as between the Dead Sea and the Mediterranean Sea. This is confirmed by the words *“glorious holy mountain.”* That refers to Mount Zion, the *sacred* temple mount. Anciently, that was Mount Moriah, where Abraham attempted to offer Isaac but was rescued by the stay of his hand, a heavenly voice and *“lifting up his eyes”* (Genesis 22:13). ***Mt. Zion remains symbolic of where God and His people reside*** (Revelation 14:1-5).

To the Jewish world, Islam and Dispensational Christians, this *“mount”* is a holy mountain. It ***symbolizes*** the central place of worship, where God meets man. That, in turn, figuratively ***represents*** the “place” where the antichrist ***performs his final act.***

- *“standing”* – he has dominion over all places of worship (Matthew 24:15)
- *“sitting”* – judicial rule, no one is higher – he claims lordship over all; the antichrist acts as God (II Thessalonians 2:4)
- *“glorious holy mountain”* – the symbolic center of all worship (Daniel 11:45)

Though literal imagery is used, a metaphor representing God’s church comes into focus – albeit now in apostasy. Will this be physically on the Temple Mount? Unlikely. It represents “central control” of the world’s religious elements – at least over the literal and spiritual descendants of Abraham.

“And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven” (Revelation 13:6). Of him it is said, the world *“wondered after the beast”* (Revelation 13:3) and the world *“worshipped the beast”* (Revelation 13:4). The beast is the Roman Catholic “empire” and its leader, depicted especially in Revelation 13 and 17 and here as the *“king of the north.”* Paul embellishes this apocalyptic imagery:

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and

exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (II Thessalonians 2:3-4).

Putting these thoughts together: The world is shown to accept this **“religious position”** by the papal antichrist. It is so enamored, it finally, in impudence, asks a rhetorical question: *“Who is like unto the beast? Who is able to make war against him?”* (Revelation 13:4). This moral collusion will be so strong that anyone at variance with it, like God’s remnant, will be harmed. It assumes the supreme head of God’s church in the position of *“standing”* and *“sitting.”*

In this final drama from the apostate religious world, that question appears justified after the successful war between the kings of the north and south. The sinister obeisance of the world is now further embellished by the persecution of those saints.

- *“And it was given unto him to make war with the saints [the members of God’s true church], and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him”* (Revelation 13:7-8a).
- But then, God has had enough!

“yet he shall come to his end, and none shall help him” (vs 45)

This echoes *“they shall take away his dominion”* (Daniel 7:26) and *“he shall be broken without hand”* (Daniel 8:25). What brings him to his end? II Thessalonians 2:8 says the *“brightness of his coming.”*

From this verse (as well as Ezekiel 39:2-29; Joel 3:2-16; and Zechariah 12:2-9, 14:1-21) literalists claim that the final conflict or battle will be fought in Palestine. Since the papacy has much land in Palestine and has sought to mediate the terrible conflict there between Jews and Muslims, there may be events occurring there. The greater imagery, however, is spiritual. *“Israel,”* at the end, refers to all of God’s people (Galatians 3:28-29).

The beautiful news comes in the next chapter (Daniel 12:1) – God’s people will be delivered. There – a great issue is clarified. *“God’s people”* includes all those who shall be found written in the Book (of Life) (Daniel 12:1).

This prophecy ends with 12:3 (an unfortunate chapter break is between 11:45 and 12:1). Daniel 12:1 begins: *“Now at that time”* – this ties earth’s final events with Daniel 11:29-45.

“There is small doubt in the minds of any except a very few that the first portion of chapter 12 is prophecy concerning ‘last things’ – in the theological nomenclature, ‘eschatology.’ Events connected with the resurrection of the dead and final rewards and punishments can hardly be otherwise.

“If there were a clean break in thought between chapters 11 and 12 it might be possible to say that all of the previous section of the prophecy relates to events of now past history. But such a break does not exist. Rather, a chronological connection is clearly provided between the last of chapter 11 and the first of chapter 12 by the opening words of chapter 12. Referring to the destruction of a certain king whose career is predicted in the last part of chapter 11, chapter 12 opens thus: ‘And at that time shall Michael stand up,’ etc. Thus a clear connection with the

eschatological prediction of chapter 12 is established for the last portion, at least, of chapter 11.²⁷

Franklin S. Fowler, Jr., M.D.
Prophecy Research Initiative – non-profit 501(c)3 © 2017
EndTime Issues..., Number 207, November 2, 2017

²⁷ Culver, Robert D.; *Daniel and the Latter Days* (Chicago: Moody, 1954), p. 163.