

The VISION by the HIDDEKEL

A verse by verse commentary on Daniel eleven

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BRINSMEAD

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by
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Preface

Why any further commentary on Daniel?

Since the days of William Miller (1782-1849), many fine commentaries on the book of Daniel have appeared. Some may question whether any more are needed, but there are good reasons why Daniel's last prophecy merits renewed exploration.

In their day, men such as William Miller, Uriah Smith and George McCready Price were on the growing edge of truth. A host of godly men have done a tremendous amount of research on the prophecies of Daniel. Today we enjoy the benefits of their labor, and we honor them by continuing where they left off. This is the age of the increase of knowledge. (See Daniel 12:4.) The greatest tribute we can pay to our spiritual forefathers is to advance the knowledge of Bible prophecy which they handed down to us.

Let us consider some specific reasons why we should extend our understanding of Daniel's last prophecy—chapters 10 to 12.

Daniel 11 is not understood nearly as well as Daniel 2, 7 and 8. It is generally conceded that Daniel 11 is difficult, if not incomprehensible. Yet it would be unreasonable to conclude that Daniel's climactic prophecy should remain obscure while the other chapters are relatively clear.

Every good story must have a dominant theme, for a story without a theme is pointless. Commentators have failed to find the dominant theme in Daniel 11. Could this be the reason why they lose themselves and their readers in the long rehearsal of history?

Insufficient attention has been given to the true philosophy of

history. History must be seen as a divine lesson book. Then, and then only, will every portion of Daniel 11 come alive with relevance for the present time.

Even the best commentaries on Daniel 11 tend to become so bogged down in Greco-Roman history that they lose sight of the history of God's people. For instance, Uriah Smith's commentary on Daniel 11 devotes ninety-five per cent of its attention to political and military history. This is clearly out of perspective, for the angel told Daniel that the vision was to reveal what would happen to the people of God. (See Daniel 10:14.) Especially has there been a failure to interpret the last verses of Daniel 11 in a manner which is relevant to the final conflict of the church.

Surely one does not need Daniel 11 to teach him that history has been a gory and bloody spectacle. Commentators have left their readers wallowing around in the history of carnage without giving them an intelligent insight into the age-long conflict. What is the battle's concern? It has not been sufficiently emphasized that the real battle is for the minds of men.

Some of the commentaries are still tinged with *futurism*. This system of prophetic interpretation is a Jesuit invention. Futurism turns the spotlight on prophecy away from what is going on in the Christian church to events supposed to happen in the Middle East.

Commentaries have not given due attention to the parallelism of Daniel's four lines of prophecy. All Adventist commentators acknowledge the close parallelism of Daniel 2, 7, 8 to 9 and 10 to 12. But there has been a failure to apply the parallelism to the closing verses of Daniel 11, or even to the over-all theme of the chapter.

Failure to apply sound principles of prophetic interpretation has led to unsatisfactory interpretations. Here are a few illustrations:

**“He shall give him the daughter of women, corrupting her.”
—Daniel 11:17.**

Almost every commentator has concluded that this refers to Caesar's relations with Cleopatra. We might reasonably question whether God would give such prominence to the sordid love affairs of a corrupt woman. Cleopatra's life is more in the

taste of a Hollywood film than a heavenly vision. The facts are that Caesar did not corrupt Cleopatra, but as is well known, she, being already corrupt, set out to seduce the Roman general.

If one adheres to the theme of Daniel's last prophecy, it is not difficult to identify “the daughter of women.”

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god.”—Daniel 11:37.

The expression “the desire of women” is generally interpreted to mean either the celibacy of the Roman clergy or the sexual licentiousness which prevailed during the French Revolution. Neither interpretation fits the context, which is describing objects of worship. Nor does “the desire of women” mean “the desire *for* women.” The Revised Standard Version says “the beloved by women.”

“At the time appointed he shall return, and come toward the south.”—Daniel 11:29.

Other translations read “into the south” instead of “toward the south.” This has been taken to refer to Constantine shifting the seat of the Roman Empire from Rome to Constantinople. But Constantinople is not south of Rome; it is east. When the Word of God says “south,” it means “south.” We are not obliged to force the scripture to mean east.

“And the king of the north shall come against him.”—Daniel 11:40.

By what law of reasoning could Uriah Smith say that “north” means Turkey while “south” in verse 29 means Constantinople? Even after Alexander's kingdom was divided, Turkey was never the king of the north. Some are now identifying Russia with the king of the north. The entire problem arises through a failure to consider the Biblical significance of “north.”

“Glorious holy mountain.”—Daniel 11:45.

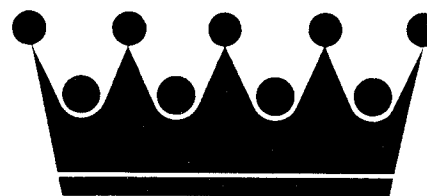
If this refers to a geographical place in Palestine, then those who are delivered in Daniel 12:1 are some Jews who live in the same holy mountain. If Daniel 12:1 refers to the deliverance of the true church in the last days, then Daniel 11:44, 45

refers to an attack on that same church. Correct exegesis must be based on consistency.

Daniel 11 has a theme, and its message, full of importance for today, may be understood.

Come, let us reason together!

Robert D. Brinsmead



The theme of Daniel's prophecies

There are four prophetic outlines given in Daniel—chapters 2, 7, 8 to 9 and 10 to 12. William Miller and James White took pains to emphasize that the four lines of prophecy cover the same ground and enforce the same truth. They were right! The prophecies of Daniel are a unit.

Not only are the four lines of prophecy parallel, but they have one great theme. Ellen G. White wrote:

“Consider the circumstances of the Jewish nation when the prophecies of Daniel were given.”—*Testimonies to Ministers*, p. 113.

The armies of Nebuchadnezzar had descended upon the kingdom of Judah. Kingdom, king, sanctuary and people were swept away by the Babylonians. Daniel was among those forlorn captives who hung up their harps beside the river of Babylon and refused to sing the songs of Zion. Along with every true-blooded Hebrew, he longed for the *restoration*.

The restoration!

In one word this is the theme of Daniel's prophecies. Through a series of visions, God revealed to Daniel both the time and manner of the restoration:

- restoration of the kingdom
- restoration of the king
- restoration of the sanctuary
- restoration of the people

Daniel 2— Restoration of the kingdom



The restoration of the kingdom of David was the great hope of the Jews. Daniel and his compatriots expected that God would restore the kingdom at the end of the seventy years' captivity in Babylon. (See Daniel 9:2.) Then King Nebuchadnezzar had a strange dream about an image of gold, silver, brass, iron and clay. God gave to Daniel the interpretation of the dream. Three more world empires must succeed Babylon (Medo-Persia, Greece and Rome). The fourth and last empire must be divided as the toes of a man, and a stone, representing the kingdom of God, would smite the image and break it in pieces. Then God would restore the kingdom to Israel.

Daniel 7— Restoration of the King

Concerning Zedekiah, the last king of Israel, God had said:



"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him."—Ezekiel 21:25-27.

Never again would Israel have a king until Christ would come to take the throne of His father David.

In the vision of Daniel 7, the prophet was shown that the king would not be restored at the end of Babylonish captivity. The four great empires, represented by the lion, bear, leopard and nondescript beast, must have their period of dominion. Then the Papal horn must continue for 1260 years. After that, Christ would enter the investigative judgment to receive the king-



dom from His Father. Says the prophet:

"I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."—Daniel 7:13, 14.

Clearly, then, the theme of Daniel 7 is the restoration of the King.

Daniel 8— Restoration of the sanctuary

To the Hebrew mind the restoration of the kingdom and the king would be unthinkable without a restored sanctuary. In the vision of Daniel 8, the prophet was shown that the sanctuary would be "cleansed" ("restored"—R.S.V.) at the end of the 2300 prophetic days. Daniel was greatly troubled about this information, for he could not understand the relation between the 2300 years and the seventy years spoken of by Jeremiah. (See *Prophets and Kings*, p. 554.) He sought the Lord in prayer that God would not defer to restore the sanctuary. In the explanation given in chapter 9, Daniel is assured that the Jewish sanctuary would be restored at the end of the seventy years. But this was not the real and final restoration that God envisioned, for Daniel was told that the Jewish temple would again be destroyed (Daniel 9:26).

It was the real sanctuary, even the one in heaven, that would be restored. Just as the everlasting kingdom and the King would be infinitely more glorious than the little kingdom of Judah, so the true sanctuary of the Israel of God would be infinitely superior to the earthly. The partial restoration at the end of the seventy years would only be a little model or type of the final restoration that would take place at the end of the 2300 years. (See *Prophets and Kings*, p. 714.)

The theme of Daniel 8 is the restoration of the sanctuary.

Daniel 10 to 12— Restoration of the people

It has been pointed out how the first three prophetic outlines deal with the restoration of the kingdom, the king and the



sanctuary, in that order. But one important aspect of the restoration has not been dealt with specifically—the restoration of the people from the dominion of oppressing powers. It is fundamental to know that, above everything else, God is dealing with His people. The book of Daniel, like the entire Bible, is the story of the restoration of God’s people. In Daniel’s last vision, which was shown him by the side of the river Hiddekel, he saw the restoration of the people.

At the opening of this last vision, the angel said to Daniel:

“Now I am come to make thee understand what shall befall thy people in the latter days.”—Daniel 10:14.

At the close of the vision, the angel described the climax of the drama in these words:

“And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”—Daniel 12:1.

The restoration of the people of God is the theme of Daniel’s last vision—not Turkey, not Russia, not the Papacy! What a great mistake to indulge in some tangent interpretation of political events when God is spelling out the event of all events in His great gospel plan—the restoration of His people. It is the theme of the vision by the Hiddekel, and the entire prophecy will come alive with thrilling vitality when this is realized.

The interrelation of the fourfold restoration

The focal point of Daniel 2 is the restoration of the kingdom. This foundation prophecy may be represented by a circle.

But the kingdom cannot be restored until the King is restored. The restoration of the King is the focal point of Daniel 7. Daniel 7 can be illustrated by a circle within the first.

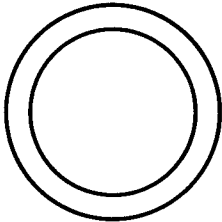
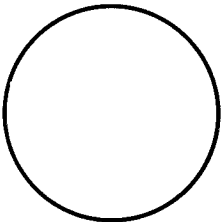
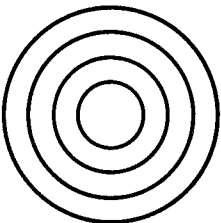
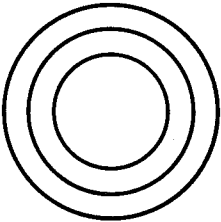
Just as the kingdom cannot be restored unless the King is restored, so the King cannot be restored until His sanctuary is restored (Daniel 8:14). Jesus cannot become King until His sanctuary is cleansed, for while the sins of God’s people are

yet in the sanctuary and are still being transferred into the sanctuary, Jesus must remain in His high-priestly attire. He cannot put on His kingly robes until He has laid off His priestly robes, and this He cannot do until He has cleansed His sanctuary. So the restoration of the King depends upon the restoration of the sanctuary. Daniel 8 may be illustrated by a circle within the second.

Now comes the crucial point. Adventists realize that Jesus entered the most holy place of the heavenly sanctuary at the end of the 2300 days of Daniel 8:14. That was more than 120 years ago. Why the delay that now extends to the fourth generation of Adventists? Upon what does the restoration of the sanctuary depend? It depends upon the restoration of the people! This is the theme of Daniel 10 to 12. Thus the final circle illustrates the hub of the mighty message of Daniel.

Just as there can be no restored kingdom without a restored King, and no restored King without a restored sanctuary, so there can be no restored sanctuary apart from a corresponding restoration in the hearts of the saints. This is because the condition of the sanctuary is directly related to the spiritual condition of the saints. They worship and dwell in the heavenly temple (Revelation 11:1; 13:6), not in their flesh, but in spirit—in the thoughts of their minds and the affections of their hearts. Therefore the sanctuary cannot be cleansed and restored until every mind which worships and abides there is restored in the moral character to the image of God.

This relationship between sanctuary and people was the great lesson of the Hebrew tabernacle. When the people were defiled, the sanctuary was defiled at the same time. (Cf. Leviticus 20:1-3; Ezekiel 5:11; Numbers 19:13, 20.) And the final cleansing of the people coincided with the final cleansing of the sanctuary on the Day of Atonement. (See Leviticus 16:15-17, 30.) Sin and sinfulness on the part of God’s people keep the sanctuary defiled. There must be an end of sin in the experience of the church before Jesus can restore His sanctuary. Looking at the illustration of the four concentric circles, it should be perfectly clear that the restoration does not start from without; it must start from within. Only the restoration of God’s people to a *state* of absolute freedom from sin will make the restoration of the sanctuary a possibility. Only the restoration of the sanctuary will enable Jesus to be-



come King. And only when He becomes King can the prayer be answered, "Thy kingdom come."

Should it be a surprise that the enemy of God and man has done everything possible to blind the minds of God's people to the truth of Daniel's last prophecy? Yet the truth revealed in the last vision is the denouement to the whole drama of restoration! Unless the people of God realize their part in the cleansing of the sanctuary, no restoration is possible. Was it not sin in the hearts of Israel that caused the desolation of their sanctuary, the removal of their king, and the destruction of their kingdom? This point is obvious. Then should it not be just as obvious that only a restoration in the hearts and minds of the saints can enable Jesus to restore all that was lost through sin?

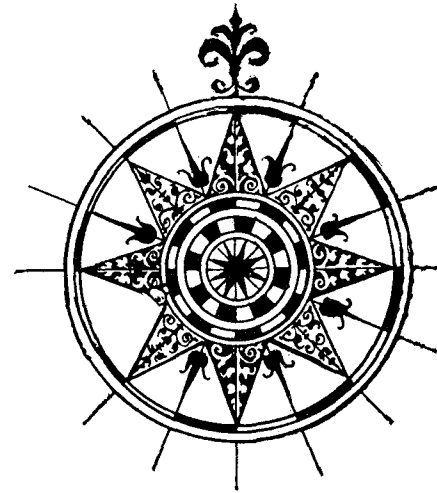
Uriah Smith was among the first to leave the trail hewn out by William Miller and James White in interpreting Daniel 11. Smith interpreted the end of Daniel 11 as if it were a separate prophecy. Adventists generally followed him, and they began watching Turkey instead of their High Priest.

The four great prophetic outlines of Daniel present a logical and beautiful arrangement of truth. Restoration is the theme. Restoration of God's people is the crowning and concluding theme.

The judgment

The focal point of history in the drama of restoration is the judgment. The name *Daniel* means "God is my judge." The book of Daniel tells about God's work of judgment for His people. It is in the *judgment* that the stone of Daniel 2 is cut out of the mountain without hands before it smites the image upon its feet. It is in the *judgment* that King Jesus is restored to the throne of His father David (Daniel 7). It is in the *judgment* that the sanctuary is restored (Daniel 8). So also it is in the *judgment* that God's people receive the seal of God, signifying that they are restored to the full moral image of God in their characters. (See Daniel 11.)

Daniel 11 relates the judgment and cleansing of the heavenly sanctuary, brought to view in chapters 7 and 8, to the earthly experience of the living saints.



Daniel 10: the chart and compass of Daniel 11

Daniel 10:1-21

1

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2

In those days I Daniel was mourning three full weeks.

3

I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4

And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

5

Then I lifted up mine eyes, and looked, and behold a certain Man clothed in linen, whose loins were girded with fine gold of Uphaz:

6

His body also was like the beryl, and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in colour to polished brass, and the voice of His words like the voice of a multitude.

7

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9

Yet heard I the voice of His words: and when I heard the voice of His words, then was I in a deep sleep on my face, and my face toward the ground.

10

And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13

But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16

And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17

For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18

Then there came again and touched me one like the appearance of a man, and he strengthened me,

19

And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21

But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince.

This wonderful chapter provides the chart and compass by which Daniel 11 may be explored. It provides the necessary historical background of the vision, pinpoints the theme, and gives a vital, behind-the-scenes view of the conflict.

DANIEL 10:1—

“In the third year of Cyrus king of Persia.”

Cyrus the Great was “anointed” of God to overthrow Babylon and release the Jews from captivity. More than 100 years before he was born, Isaiah prophesied of him:

“He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” “I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward, saith the Lord of hosts.”—Isaiah 44:28; 45:13.

Cyrus overthrew Babylon in 538 B.C. Two years later, upon the death of Darius the Mede, he ascended the throne of the Medo-Persian Empire. This ruler had heard of Daniel and was impressed by his sterling qualities and by the evidences of divine favor which had marked his life. It was through the influence of Daniel that his mind was directed to the prophecies concerning himself. (See *Prophets and Kings*, pp. 545, 557.)

His heart was profoundly moved as he read the words of Isaiah. In the very first year of his reign—536 B.C. (which corresponded to the end of the seventy years of captivity spoken of by Jeremiah)—Cyrus issued a decree that the Jews could return to their homeland and rebuild the temple. (See Ezra 1.)

In response to the decree, 50,000 Jews returned to Palestine under the leadership of Zerubbabel and Joshua. In 534 B.C. they laid the foundation of the temple and began to restore the sanctuary. This corresponded to “the third year of Cyrus.”

DANIEL 10:1—

“A thing was revealed unto Daniel . . . but the time appointed was long.”

The words translated “time appointed” are from the Hebrew word *saba*, which means “warfare” or “conflict.” The Revised Standard Version translates the passage, “It was a great conflict.” *Prophets and Kings*, page 571, says that Daniel was given a view of a “mighty struggle.” Daniel 11 is a presenta-

tion of a long conflict—not many conflicts, but a conflict. There are many battles, but *one* war.

The river beside which Daniel saw this long warfare was the Hiddekel, or Tigris. This was a swift and turbulent stream of considerable length. Thus it provides a fit setting for the vision. The great warfare may involve nations, but it is not between nations. In chapter 10 the curtain of the invisible is lifted, and it can be seen that behind the affairs and actions of nations, the powers of heaven and the powers of darkness are in deadly conflict. Commenting on Daniel 10, Ellen G. White wrote:

“Through the prophet we are given a glimpse of this mighty struggle between the forces of good and the forces of evil.”—*Prophets and Kings*, p. 571.

The antagonistic forces of good and evil are not really contending for the control of countries and cities. The battle is for the minds of men. God has a people upon earth through whom He plans to demonstrate the principles of His kingdom and bring about the overthrow of the forces of evil. Satan’s supreme object has been to destroy their faith or their persons. He seeks to control the minds of rulers so that the powers of earth will make war on God’s people. At the same time, God overrules in the affairs of nations and influences the minds of rulers to do His will. “The king’s heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will.”—Proverbs 21:1.

Where necessary He brings about the overthrow of kingdoms. God’s people are the focal point of concern in the long conflict. The angel said to Daniel, “Now I am come to make thee understand what shall befall thy people in the latter days.”—Daniel 10:14.

DANIEL 10:1—

“And he understood the thing [the great conflict], and had understanding of the vision.”

Daniel uses two Hebrew words for “vision.” In this instance it is the Hebrew word *mar’eh*, which is used in Daniel 8 and 9 in reference to the 2300 days and the cleansing of the sanctuary. Thus, right at the outset, the vision by the Hiddekel is shown to be linked to his earlier vision by the Ulai. (See Daniel 8.) As the two rivers, Ulai and Hiddekel (Euphrates and Tigris), by which Daniel saw his visions of chapters 8 and 11,



merge into one river, so the two visions must be seen as merging into one.

In his vision in chapter 8, Daniel beheld the Roman “horn” making war on the sanctuary and God’s people. The question was asked, “How long shall be the vision . . . to give both the sanctuary and the host to be trodden under foot?” The answer was given, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”—Daniel 8:13, 14. The angel did not answer both questions specifically. He merely said when the sanctuary would be restored. The last vision specifically answers the question concerning the restoration of God’s people.

Daniel 8 uses two words which the Authorized Version translates as “vision.” The first word is *chazon*. It is used in verses 2, 13, 15, 17 and 26 (last part). The second word is *mar’eh*, and is used in verses 16, 26 (first part) and 27. Concerning these two words, the book *Questions on Doctrine* makes this interesting observation:

“The Hebrew words for ‘vision’ may be significant. It is possible that when the word *chazon* is used, the reference is to the vision as a whole. On the other hand, where the word *mar’eh* is employed, the reference could be to the particular things seen and heard in the *chazon*. One feature seen in the over-all *chazon* was the ‘two thousand and three hundred days’ of Daniel 8:14.”—*Questions on Doctrine*, pp. 270, 271.

Referring to the cleansing of the sanctuary, the angel said, “Make this man to understand the vision [*mar’eh*].” The angel then said to Daniel, “The vision [*mar’eh*] of the evening and the morning [i.e., the 2300 evenings and mornings] which was told is true.” But the spectacle of the sanctuary and the saints being trodden down over such a long period caused the prophet to faint, and he records, “I was astonished at the vision [*mar’eh*], but none understood it.”—Daniel 8:27.

Daniel did not say that he did not understand the *chazon*. He said that he did not understand the *mar’eh*—that is, the part about the cleansing of the sanctuary. This point provides the certain link to chapter 9. As Daniel sought God in prayer for further light, the angel came to the prophet, saying, “I am now come forth to give thee skill and understanding . . . therefore understand the matter, and consider the vision [*mar’eh*].”—Daniel 9:22, 23. Adventist expositors are agreed that the

mar’eh refers to the cleansing of the sanctuary and the 2300 days of Daniel 8.

Chapter 9 does not fully explain the *mar’eh*. It merely gives the starting point of the 2300 days (457 B.C.) and concludes with the destruction of the sanctuary again in A.D. 70. That is no place to end the glorious account of the triumph of the sanctuary and God’s people. So one more vision (*chazon*) was necessary in order to clear up the vital point about the *mar’eh* which Daniel said he did not understand. In Daniel 10:1 the prophet records, “[I] had understanding of the vision [*mar’eh*].” One must therefore expect this last vision to throw more light on the great work of restoring the sanctuary and the saints in the last days.

DANIEL 10:2—

“In those days I Daniel was mourning.”

Daniel had not been able to return to Palestine, but with deepest interest he followed the progress of God’s work in the homeland. Great hindrances to the work of restoring the sanctuary had arisen. The Samaritans were trying to bring the work to a halt by stirring up suspicion in the mind of Cyrus. Apparently Daniel, being a high statesman in the Persian realm, was close enough to the affairs of the palace to detect a change in the current of sympathy for the Jews. The mind of the king was being agitated against God’s people. With a heart burdened for the restoration of the temple, Daniel engaged in fasting, mourning and intercession with God.

The angel showed Daniel what was transpiring behind the scenes. It was a great conflict for the mind of Cyrus:

“While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God’s people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel’s aid. ‘The prince of the kingdom of Persia withstood me one and twenty days,’ Gabriel declares; ‘but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.’ Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained,

the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyases, who reigned about seven and a half years.”—*Prophets and Kings*, pp. 571, 572.

Daniel’s attitude of affliction of soul serves as a type of the attitude that will characterize God’s people in the last days. As Daniel prayed for the restoration of the temple at the end of the seventy years, so the saints are called to a similar response at the end of the 2300 years. (See *Prophets and Kings*, p. 714.)

The experiences of the prophets often serve as a representation of the experience of the church in the last days. Isaiah’s vision of the Lord, high and lifted up in the temple (Isaiah 6: 1-7), “represents the condition of God’s people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary.”—Ellen G. White in *The SDA Bible Commentary*, vol. 4, p. 1139. John’s experience of eating the sweet and bitter book represents the experience of God’s people in the early Advent Movement. (See Revelation 10.) Zechariah’s vision of Joshua and his filthy garments “applies with peculiar force to the experience of God’s people in the closing up of the great day of atonement.”—*Testimonies*, vol. 5, p. 472. So also does Daniel’s experience recorded in chapter 10 portray the experience of God’s people in the last days. With fasting, mourning and humiliation of soul (Joel 2:15-17), they will pray for the cleansing and restoration of the heavenly sanctuary.

DANIEL 10:5-7—

“Behold a certain man . . . I Daniel alone saw the vision.”

The word for “vision” is *mar’eh*, and is used again in verses 8 and 16. The *mar’eh* was a confrontation with the unveiled glory of Jesus Christ. After seeing Him, Daniel could testify that he “had understanding of the *mar’eh*” (verse 1), for Christ is the reality of the sanctuary and its cleansing. When the saints finally see Him as Daniel saw Him, they too will be overwhelmed with a sense of their weakness and imperfection.

Daniel stood alone to see the *mar’eh*. His companions, being aware of something of dreadful import, fled to hide themselves. The godly prophet himself was unable to endure the revelation of divine love. Although he was faultless before men and beloved by God, the weakness and sinfulness of

human nature appeared in painful contrast to the infinite purity of Christ. His moral as well as his physical “comeliness” (brightness, beauty) turned in him to corruption as the painful awareness of the sinful state of human nature rolled upon him like the waves of the sea. (See verses 8, 16.) Like John the Revelator, who also saw the glorified Christ, Daniel was left without breath, and doubtless would not have recovered had he not been revived and strengthened by the angel of God.

As Daniel sought to hasten the restoration of the temple by fasting and affliction of soul, so also God’s people in the last days will seek to hasten the cleansing of the heavenly sanctuary by fulfilling the conditions of the great antitypical day of atonement.

Not for themselves alone will they intercede with God, but for the honor and glory of Christ. They will realize that Jesus will feel the pain and agony of sin until His sanctuary is cleansed. (See *Education*, p. 263.)

It is submitted that Daniel’s humiliating experience recorded in chapter 10 is an illustration of the experience that God’s people will pass through at the time of the judgment and the latter rain. (See Joel 2:12-17; Malachi 3:1-3; *Testimonies*, vol. 5, pp. 472-475.)

DANIEL 10:20—

“I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.”

Daniel 11 covers, in considerable detail, the long period of Greco-Roman history; but Daniel 10 gives a correct insight into what Ellen G. White calls “the true philosophy of history.”—*Education*, p. 173. Though many battles rage, there is but one war. It is the great conflict between the forces of good and evil. It is “the controversy of Zion.”—Isaiah 34:8. The angel said to Daniel, “Now I am come to make thee understand what shall befall thy people in the latter days.”—Daniel 10:14.

As long as the Persian Empire fulfilled the will of Heaven, God permitted it to retain dominion. Angelic forces were sent to “fight with the prince of Persia.” But when angel hands withdrew from Persia, nothing could prevent its overthrow.

The book of Daniel sets forth the principles that govern the rise and fall of nations. Although the crown passed from Is-

rael to the Gentile nations (Ezekiel 21:21-27; *Education*, p. 179), the Most High still ruled in the kingdom of men.

Four Great Lessons

As there are four prophetic outlines in Daniel, so there are four historic chapters which provide four great lessons about earthly authority.

Lesson one is contained in Daniel 3:

God gave dominion to Nebuchadnezzar, but that authority did not include the consciences of his subjects. Earthly rulers must not enforce any kind of worship.

Lesson two is contained in Daniel 4:

Earthly rulers should recognize that their power is given them by the will and providence of God. Power and authority must not become an occasion for self-exaltation.

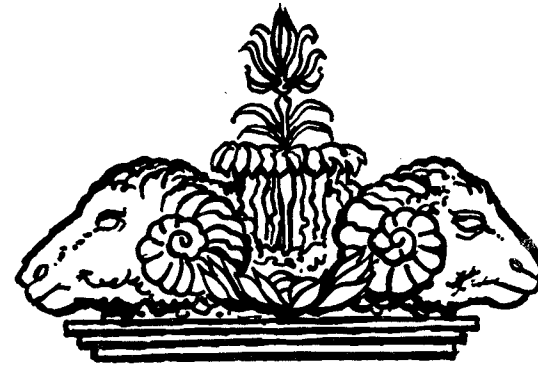
Lesson three is contained in Daniel 5:

Earthly dominion places in the hands of rulers the responsibility to serve their subjects. Power and position must not be used as an opportunity to indulge selfish gratification.

Lesson four is contained in Daniel 6:

Earthly powers must not use their authority to forbid worship.

These are the great principles by which one may understand God's dealings with the nations. Each great power is given its period of test. When it uses its God-given power to enforce worship, to exalt itself, to indulge itself, or to forbid worship, it thereby rejects God's principles and works its own ruin. Its place is then occupied by another. Finally, when all nations pass the limit of divine forbearance, Christ takes His great power and reigns. (See Daniel 12:1.) All history moves forward to this climactic event.



The Persian Empire and the people of God

Daniel 11:1, 2

DANIEL 11:1, 2—

“Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.”

Medo-Persian history is briefly spanned in two verses. Upon the overthrow of Babylon in 538 B.C., Darius the Mede ascended the throne of universal rule.

“The reign of Darius was honored of God. To him was sent the angel Gabriel, ‘to confirm and to strengthen him.’”—*Prophets and Kings*, p. 556.

After a reign of two years, he died and was succeeded by

Cyrus, who has already been considered. Below are the names and dates of the four kings who followed Cyrus:

Cambyses 530-522 B.C.
Smerdis 522 B.C.
Darius the Great 522-486 B.C.
Xerxes 486-475 B.C.

The forces of evil which were working against the Jews “were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.” —*Prophets and Kings*, p. 572. But the Jews did not take full advantage of the favorable period. Selfishness and lack of faith hindered the speedy restoration of the temple.

In 522 B.C. the throne of Persia was seized by a Mede who pretended to be Smerdis, the brother of Cambyses. Known to the Jews as Artaxerxes, he received from the Samaritans unfavorable reports about the Jews. Immediately he issued a letter commanding the Jews to cease rebuilding the temple. (See Ezra 4.)

However, divine Providence intervened, for Darius ascended the throne after Smerdis had reigned only eight months. Encouraged by the prophesying of Haggai and Zechariah, the Jews resumed rebuilding. When the Samaritans saw the work of God moving forward, they petitioned Darius to stop the Jews. However, Darius, being Persian, was more sympathetic to the Jews. He made a search of the records, and finding the decree of Cyrus, he issued a further decree which confirmed and strengthened the decree of Cyrus. (See Ezra 6.) The temple was completed by 516 B.C.

The fourth king after Cyrus was Xerxes—“far richer than they all.” He marshalled the resources of his empire in a great campaign against the Grecians. Gathering a vast army, he engaged in one of the most grandiose military campaigns of ancient times. Although he had many soldiers, he had few warriors, and his hireling army was repulsed by a small force of tenacious Greeks.

Xerxes—known to the Jews as Ahasuerus—is the last Persian king mentioned in Daniel 11. It was during his reign that a decree was passed to exterminate all the Jews throughout the empire. Fortunately, God had arranged matters to meet the emergency. Queen Esther was a Jewess, and through her

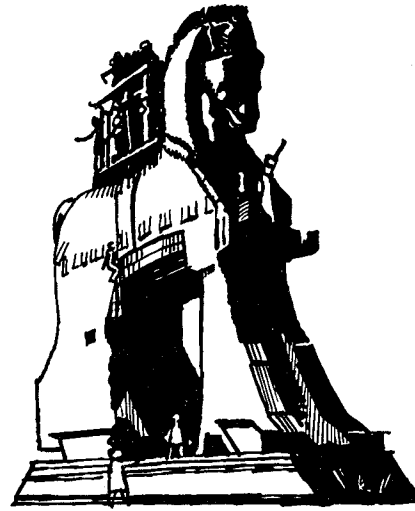
intercession before the king, God’s people were spared.

It was Xerxes’ son, Artaxerxes Longimanus, who issued the third and final decree “to restore and to build Jerusalem.” This was issued in 457 B.C. (See Ezra 7; Daniel 9:25.)

As long as the Medo-Persian Empire fulfilled Heaven’s purpose, angelic hosts from God were sent to “fight with the prince of Persia.” But when she began to work contrary to God’s plan, the Persian rulers were left to their own devices. Gabriel said to Daniel, “When I am gone forth [from helping the prince of Persia], lo, the prince of Grecia shall come.”

“The Medo-Persian realm was visited by the wrath of Heaven because in it God’s law had been trampled underfoot. The fear of the Lord had found no place in the hearts of the vast majority of the people. Wickedness, blasphemy, and corruption prevailed.”—*Prophets and Kings*, p. 502.





The Grecian Empire and the people of God

Daniel 11:3-15

DANIEL 11:3—

“And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.”

It is not difficult to recognize Alexander the Great in this scripture. As the self-styled king of Grecia, he marched into Asia Minor with little money and a small force of about 35,000 men. Although vastly outnumbered by the forces of Darius II, he quickly routed the Persians in three decisive battles—Granicus (335 B.C.), Issus (333 B.C.) and Arbela (331 B.C.).

Alexander may have been a capable general, but from the outset he was met with a remarkable favor of fortune. Providence was against Darius in the same way as it was against George III in his conflict with the American revolutionists. After a mere five years of military conquest, Alexander be-



came the undisputed ruler of the world. He spent another five years extending and consolidating his kingdom.

“Undoubtedly his vision of himself had grown as his power grew, until he saw himself as more than human. . . . Many a great Greek had come to be recognized as a god, and there was in Greek belief no sharp line dividing gods from men . . . the east would accept the deification of Alexander as a matter of course, because it had for ages been customary to regard the king as divine in Egypt, where he was held to be the son of the Sun-god . . .

“As an outward observance vividly suggesting his character as a god he adopted the Oriental requirement that all who approached him on official occasions should bow down to the earth and kiss his feet. He also sent formal notification to all the Greek cities that the league of which he had been head was dissolved, that he was henceforth to be officially numbered among the gods of each city, and that as such he was to receive the state offerings which each city presented.”—James Henry Breasted, *Ancient Times, History of the Early World*, pp. 505-507.

Alexander's self-deification was bound to bring him into serious conflict with God's people, who, being within his dominion, would refuse to worship the deified king. Perhaps Satan was engineering matters for another effort to exterminate the Jews, but Providence quickly interposed. In the year 323 B.C., while only thirty-two years of age, Alexander fell victim to fever which was invited by his own intemperance. He died at the very time he was in Babylon, dreaming of making that ancient city the center of his universal dominion.

DANIEL 11:4—

“And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.”

This scripture is a repetition of Daniel 8:

“Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven . . . four kingdoms shall stand up out of the nation, but not in his power.”—Daniel 8:8, 22.

No sooner had Alexander stood up—that is, assumed his full sovereign authority—than he was cut down. The whole empire

was convulsed in a series of wars as the generals vied for dominion. Alexander's heir and next of kin were murdered. Antigonos, surnamed The One-eyed, was Alexander's most capable and influential general. Vainly did he endeavor to realize the conception of an undivided empire under his personal rule. Four generals formed an alliance against him—Lysimachus in Thrace, Seleucus in Syria, Ptolemy in Egypt, and Cassander in Macedon. Antigonos was slain in the Battle of Ipsus in 301 B.C., and the four generals established separate kingdoms in their territories.

The kingdom of Lysimachus (Thrace) only lasted about twenty years, whereas the other three divisions remained until they were incorporated into the Roman Empire. Furthermore, Thrace was in the same general direction as Macedon.

Four permanent geographical divisions did not appear until about forty-eight years after the death of Alexander. A historian says:

“The wars had finally resulted [about 275 B.C.] in a permanent division, in accord with geographical conditions: the Seleucid Empire in Asia [east], the empire of the Ptolemies in Egypt and Syria [south], Macedon under the Antigonids [west], and Pergamum under the Attalids [north].” —Albert A. Trever, *History of Ancient Civilization*, vol. 1, p. 474. (Quoted in *The SDA Bible Commentary*, vol. 9, Alexander's Empire.)

These four kingdoms remained as distinct remnants of Alexander's empire until each was incorporated into the Roman Empire.

DANIEL 11:5—

“And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.”

The spotlight of prophecy turns to the two most prominent divisions of Alexander's empire, not merely because they were the strongest divisions, but because God's people were constantly involved with the two powers for the next 100 years.

Ptolemy established a “strong” Egyptian dynasty whose empire embraced the land of the chosen people and reached north as far as Syria. To the north of Palestine, “one of his princes”—that is, one of Alexander's generals—established the Syrian dynasty. This was Seleucus, who was “strong above



him”—that is, he possessed a greater portion of Alexander’s empire than Ptolemy possessed. It included all the territory from Asia Minor to the river Indus. The line of kings which descended from Seleucus are called the Seleucid dynasty.

DANIEL 11:6—

“And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.”

The terms “king of the north” and “king of the south” occur repeatedly in Daniel 11. Syria was the king of the north referred to above, while Egypt was the king of the south. The significant point to notice is that Syria was the eastern division of Alexander’s empire. Why then does the Bible call it the “king of the north”? It was called the king of the north because it lay to the north in respect to Jerusalem. Egypt, being south of Palestine, was called the king of the south. So it must be understood that “north” and “south” were terms indicating directional relationship to God’s people.

Daniel the prophet could readily appreciate the meaning of “king of the north” and “king of the south,” for Isaiah and Jeremiah had spoken of Babylon coming from the north and Egypt lying to the south. The days of Seleucus and Ptolemy were not the first time that God’s people found themselves lying between two great powers. For centuries Israel had witnessed struggles between Assyria and Egypt, Babylon and Egypt, and Persia and Egypt. *The Seventh-day Adventist Bible Commentary* makes an interesting historical point:

“One of the best known south Arabian inscriptions (Glaser No. 1155) refers to a war between Persia and Egypt and calls the respective kings the Lord of the North and the Lord of the South.”—Vol. 4, p. 866.

Verse 6 begins a description of a long series of conflicts known as the Syrian wars. Ten verses of Daniel 11 (verses 6-15) are devoted to this portion of history. The purpose of this part of the prophecy is not merely to demonstrate how well God can read the future. If the study of Daniel 2, 7 and 8 has not already convinced one of the amazing accuracy of Bible prophecy,

neither will Daniel 11. The principal seat of the wars between Syria and Egypt was Palestine. Indeed, the strategic lands of the chosen people were often the prize of the contestants. As victory alternated from side to side, God’s people were first under the dominion of Egypt and then under the dominion of Syria. God devoted prophetic space to the Syrian-Egyptian wars solely because His people were involved in the century of conflict.

It must also be remembered that the rulers of Syria and Egypt were Greeks. The wars between them were often in the nature of petty and sordid family quarrels.

“In the end of years they shall join themselves together.”

After some years of fruitless conflict, both sides wearied of war and sought to unite themselves into one kingdom.

“The king’s daughter of the south shall come to the king of the north to make an agreement.” The modern nations of Europe were not the first powers to try to patch up old quarrels by way of marriage alliances between the royal houses. Seleucus died in 280 B.C. His grandson, Antiochus II Theos, married Berenice, the daughter of Ptolemy II Philadelphus. According to the agreement between the two kings, the seed of Berenice would be ruler of the entire realms of the north and south. But when Philadelphus died two years after the alliance, Antiochus put Berenice away and restored his former wife, Laodice. Not wishing to risk the caprice of her husband again, Laodice poisoned him. Furthermore, she caused the destruction of Berenice, her son and all her Egyptian attendants. Thus did all efforts to unite the divided Grecian Empire come to nought. Apparently it was in the interests of God’s people that the empire remain divided.

DANIEL 11:7—

“But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail.”

The brother of the murdered Berenice, Ptolemy III, determined to avenge the death of his sister. Accordingly, he marched against Seleucus II, the son of Laodice, in the year 246 B.C. Large areas of Mesopotamia and Babylonia were overrun by the king of the south.

DANIEL 11:8—

“And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.”

Ptolemy returned to Egypt with an enormous quantity of booty, including the gods of the fortress of the king of the north. There is a strange tendency in human nature to worship the gods of conquered enemies. Ahaz brought the altar of the god of Damascus back to Jerusalem. (See 2 Kings 16:10.) The Romans also worshipped the gods of their defeated foes.

The latter part of verse 8 seems to be more accurately translated by the Revised Standard Version: “And for some years he shall refrain from attacking the king of the north.”

DANIEL 11:9—

“So the king of the south shall come into his kingdom, and shall return into his own land.”

If this translation is accepted, it simply repeats what has been stated in the preceding verses. But other translations favor the rendering of the Revised Standard Version: “Then the latter [the king of the north] shall come into the realm of the king of the south, but shall return into his own land.”

This is also in harmony with history. Having re-established his power, Seleucus retaliated by invading Egypt, but without success. Thus he returned “into his own land.”

DANIEL 11:10—

“But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.”

The two sons of Seleucus were determined to recover all that their father had lost in his conflict with Ptolemy. One son soon died, but the other, Antiochus III Magnus, waged war on Egypt in 218 B.C.

“One shall certainly come, and overflow, and pass through.”

The locale of this war was Palestine. In his struggle with Egypt, the king of the north overflowed the land of the chosen people, and Palestine was incorporated into his dominion. This verse finds a significant repetition of history in Daniel 11:40, 41.

DANIEL 11:11—

“And the king of the south shall be moved with cholor, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.”

Ptolemy IV Philopator gathered an army in excess of 60,000 men and marched against Antiochus Magnus. Antiochus “set forth a great multitude” of about 70,000 soldiers. Antiochus was defeated in the Battle of Raphia (217 B.C.), and his multitude was “given into his hand”—that is, into the hand of the king of the south. Palestine once more changed hands.

DANIEL 11:12—

“And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.”

Ptolemy was so elated over recovering Palestine that he held a great victory procession into Jerusalem. He was not content with civil dominion. Assuming the prerogatives of religious authority, he blasphemously offered sacrifice at the temple and even attempted to enter the most holy place in spite of the protests and intreaties of the Jews. The story is well told in *Empires of Prophecy*, which cites Prideaux' *Connection*, 217 B.C.:

“He was smitten from God with such a terror and confusion of mind that he was carried out of the place in a manner half-dead. On this he departed from Jerusalem, filled with great wrath against the whole nation of the Jews for that which happened to him in that place, and venting many threatenings against them for it.”—Quoted by A. T. Jones in *Empires of Prophecy*, ch. xviii.

Upon returning to Egypt, the king embarked upon a program to force the Jews in Egypt to renounce the worship of Jehovah in favor of the Egyptian religion. When they resisted, he persecuted them with great cruelty. In 213 B.C. he slew 40,000 Jews. Thus did the king of the south “cast down many ten thousands.” Satan was stirring up this licentious, drunken ruler to destroy God's people. They would have faced extermination had not Providence interposed.

“He shall not be strengthened by it.” After the king of the south waged war on the Jews, Egypt began to decline rapidly. The kingdom was racked with disorder, insurrection

and dissension. Within a few years (204 B.C.) the king died at the early age of thirty-seven, leaving a crumbling empire to his five-year-old heir, Ptolemy V Epiphanes.

DANIEL 11:13—

“For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.”

The significant point to observe in this history is that Egypt's war on the Jews was the signal for the rapid decline of the king of the south. When the child king, Ptolemy V, came to the throne, Antiochus Magnus prepared a great army for another campaign against Egypt. He invaded Judea and overthrew the Egyptian forces near the Jordan. The inhabitants of Jerusalem and Judea gladly welcomed the rule of Syria, which was at first mild and conciliatory.

DANIEL 11:14—

“And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.”

Antiochus Magnus and Philip V of Macedonia formed a league against Egypt, as both aspired to vital territories of the Egyptian Empire. The guardians of the young Egyptian king appealed to Rome for help. The Romans, who had been rising to great strength in the west, complied with the appeal and sent embassies to Egypt. Rome defeated Philip in 196 B.C. and Antiochus Magnus in the Battle of Magnesia in 191 B.C. The Syrian dynasty was greatly weakened by this defeat.

Antiochus was succeeded by his son, Seleucus IV Philopator, in 187 B.C. When he was murdered within about two years, the next son, who had been held hostage in Rome since the Battle of Magnesia, came to the throne of Syria. He was the notorious Antiochus IV Epiphanes. While Rome was engaged in a war with Macedonia, Antiochus Epiphanes attempted to seize Egypt as his father had done. So it was that “in those times” many stood up “against the king of the south”—the Syrian kings, the Macedonian king, the Romans, who pretended an unselfish protection of Egypt, and even the Egyptians themselves, who loathed the Grecian house of the Ptolemies.

“Also the robbers of thy people shall exalt themselves to establish the vision.” This is a high point in the prophetic drama. The word “robbers” is from the Hebrew *ben parits*, which means, in the plural, “sons of violence.” Other translations render the text:

—“The children of the violent among thy people.”—A.S.V.

—“The men of violence among your own people.”—R.S.V.

—“The children of the violent among thy people.”—*The Holy Scriptures According to the Masoretic Text, a New Translation*.

—“The most powerful people of thy nation.”—Lengerke, cited by Albert Barnes in *Notes on the Book of Daniel*, p. 442.

The Seventh-day Adventist Bible Commentary points out that the passage may be read either subjectively (“violent among thy people”) or objectively (“violent against thy people”). However, the subjective reading is more in keeping with the context, for none but the professed people of God could attempt “to establish the vision.” According to Daniel 10:14, the vision is about the deliverance of God's people from the oppression of heathen powers. Accordingly, the passage means that in these times the violent or powerful leaders among the Jews would attempt to bring about a premature deliverance from Gentile dominion.

The prophecy was fulfilled in the following manner. The Jews had been so persecuted and threatened by Ptolemy that they welcomed Syria's victory over Egypt and the subjection of their territory to Syrian rule. But under Antiochus Epiphanes, Syrian rule became more oppressive than that of Egypt. The king was a fanatical Greek idolater who proceeded to persecute the Jews with such fury that they were threatened with genocide. Epiphanes was determined to wipe out the Jewish religion or, failing that, to wipe out the Jews themselves. God's people were faced with a crisis comparable to the crises in the days of Pharaoh, Sennacherib and Ahasuerus. Returning from Egypt in 168 B.C., Antiochus Epiphanes took Jerusalem with slaughter and devastation. He entered the temple, robbed and polluted it, and installed a profane and wicked person in the high-priestly office. Those who resisted his sacrilege were cut down by the thousands. Josephus records:

"And when the king had built an idol upon God's altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol altars, in every city and village, and offer swine upon them every day. He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction."—Whiston's *Josephus*, bk. xii, ch. v, p. 306.

As for those who resisted, Josephus says:

"... they every day underwent great miseries and bitter torments; for they were whipped with rods, and their bodies were torn to pieces, and were crucified while they were still alive and breathed. They also strangled those women and their sons whom they circumcised, as the king had appointed, hanging their sons about their necks as they were upon the crosses. And if there were any sacred book of the law found, it was destroyed; and those with whom they were found, miserably perished also."—*Ibid.*

A prominent Jewish family, known later as the house of Maccabees, led the Jews in a famous resistance against the Syrians. The father, Mattathias, and his five sons swore that they would resist the Syrians unto blood. As a certain Jew was offering a profane sacrifice in obedience to the command of Apelles, the king's general, Josephus records:

"Mattathias had great indignation, and ran upon him violently with his sons who had sworn with him, and slew both the man himself that sacrificed, and Apelles, the king's general, who compelled them to sacrifice, with a few of his soldiers. He also overthrew the altar, and cried out, 'If,' said he, 'any one be zealous for the laws of his country, and for the worship of God, let him follow me.'

"So Mattathias got a great army about him, and overthrew their idol altars, and slew those that broke the laws, even all that he could get under his power."—*Ibid.*, ch. vi, p. 307.

Although the father died within a year, the sons, led by one named Judas, carried on the struggle. The Jews fought furiously for national survival and cast the Syrians out of their country. In 165 B.C. Judas removed the pagan emblems from the temple and, after rededicating it, caused the normal services, which had ceased for three years, to be resumed. In 161 B.C. Judas sent ambassadors to Rome and entered into a

league of friendship and protection with them. Judas was slain in battle with the Syrians the same year.

Jonathan, brother of Judas, became the new Maccabean leader. Then a scheming claimant to the throne of Syria offered to make Jonathan high priest in return for his support. It was not beneath Jonathan to indulge in this piece of political expediency, so he was installed as high priest in 153 B.C. About ten years later he was treacherously slain as a reward for becoming involved in Syrian politics.

Jonathan's brother, Simon, was then installed by the people with the title, High Priest and General and Ethnarch (Ruler of the People) of God. Simon was murdered in 135 B.C., and his son, John Hyrcanus, succeeded him.

John Hyrcanus carried on a religious persecution against the Edomites. The family which was at first a champion of freedom against religious persecution, ended by forcing religion on others.

Alexander, a son of Hyrcanus, finally took the title of King as well as High Priest. It would be tedious to relate all the instances of violence, intrigue, assassinations, scheming ambitions and religious intolerance that marked the house of the Maccabees.

Josephus reflects the Maccabean aspirations when he connects the Maccabean's resistance with "the prophecy of Daniel"—obviously referring to the cleansing of the temple at the end of the 2300 days. (See *The SDA Bible Commentary*, vol. 5, p. 30.) The Maccabees, and those who supported them, saw themselves as fulfilling the prophecies of Daniel concerning the restoration of the kingdom, king, sanctuary and people. Judas' rededication of the temple and the resumption of the daily services in 165 B.C. were supposed to have fulfilled Daniel 8:14. A little later, this ruling house actually established a priest-kingdom, a thing which God never permitted in the days of the kings of Israel and Judah. Even to this day, most Protestant commentators have accepted the utterly erroneous idea that the house of Maccabees did cleanse the sanctuary according to the prophecy of Daniel 8:14. They have not rightly considered that the restoration of God's eternal kingdom, the restoration of Christ to the throne

of David, the restoration of the sanctuary, and the restoration of God's people from Gentile oppression are inseparable events which take place at the end of history.

Daniel 11:14 places the Maccabean uprising in right perspective. They were "the children of the violent"* among the Jews, who exalted "themselves to establish the vision"—that is, they attempted to bring to pass only what Christ can bring to pass. As they became famous in Israel, not a few dreamed that the hour had dawned to restore the kingdom of Israel and the throne of David. But the measure of national independence gained under the leadership of the Maccabeans was short-lived. Rome soon put an end to their ill-timed efforts to become both the civil and religious rulers of God's people. Prophecy had said, "They shall fall" ("They shall fail"—R.S.V.). They failed because they were working on wrong principles. They failed because they united church and state and brought on religious tyranny. They failed because they attempted to bring about the deliverance of God's people by carnal means. They failed because God's people were in a desperately low spiritual condition. They failed because God's people must be delivered from Satan's power within before they can be delivered from Satan's power without. God's plan for the restoration of Israel will eventually be realized when His people humble themselves before the sanctuary.

The Maccabean uprising has nothing to do with the fulfillment of Daniel 8:14. It was not even a type and forerunner of the cleansing of the sanctuary as brought to view in Daniel 8:14. It was an ill-timed, human counterfeit of Daniel 8:14 and Daniel 12:1. And as the prophecy of Daniel 11:14 says, it utterly failed. God's people were not ready for deliverance. Having escaped from the persecutions of Ptolemy, and having survived the savagery of Epiphanes, they delivered themselves into the hands of the Romans.

DANIEL 11:15—

"So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand."

*The rendering of the Authorized Version, "the robbers of thy people," also fits the Maccabeans in that they had neither divine right to their usurped authority, nor divine blessing upon their heathen alliance, which brought woe upon God's people.

Having mentioned the Maccabean resistance at the time of Antiochus Epiphanes, the prophecy returns to describe the final end of the Egyptian and Syrian kingdoms. While Rome was engaged in a war with Philip of Macedonia, Epiphanes calculated that it would be an excellent opportunity to conquer Egypt. Egypt was on the point of being entirely subjected to Syria when Rome intervened.

Daniel 8:23 says, "When the transgressors are come to the full, a king of fierce countenance . . . shall stand up." Ptolemy's persecution of the Jews was the signal for the downfall of his empire. Antiochus Epiphanes' efforts to wipe out Judaism filled up the cup of the Syrian dynasty. But even the ruling house among God's people were little better than their persecutors. The hour had struck for the dominion to pass from the Greeks to the Romans.



The Roman Empire and the people of God

Daniel 11:16-28

DANIEL 11:16—

“But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.”

This verse can apply to no other power but Rome, as will presently be seen. If it be wondered why no clearer break is made between Grecian rule and Roman, it should be remembered that Daniel 11 is an expansion of Daniel 8. In the prophecy of Daniel 8, Rome is represented as a horn which grows out of Alexander's empire. Since the horn exists till the end of time, the goat (Grecia) exists till the end of time. George McCready Price points out that Rome was originally a Greek colony. More significantly, historians all agree that Rome borrowed

its culture and government from the Greeks. Roman civilization was Greek civilization. When Paul spoke of the civilized world of his day, he divided mankind into Jews and Greeks (Romans 1:16). The last conflict between God's people and the world is said to be a battle between the sons of Zion and the sons of Greece (Zechariah 9:13; cf. Joel 3:6).

The Grecian goat of Daniel 8 lives on in the little horn of Daniel 8 until it is broken without hand. This point is vital to a correct understanding of the last verses of Daniel 11.

In defeating Philip of Macedon in the Battle of Pydna, 168 B.C., the power of the Roman Empire was fully established. A few days after this victory, a Roman ambassador ordered Antiochus Epiphanes out of Egypt. Without a word of protest, he quickly complied with the Roman demand.

The expression "do according to his own will" indicates supreme authority and universal dominion. Similar words are used in describing Alexander: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will."—Daniel 11:3. Therefore none but Rome could fulfill the specifications of verse 16.

"He shall stand in the glorious land." This parallels Daniel 8:9, where it says that the Roman power would extend its power to embrace "the pleasant land." This, of course, was the territory occupied by God's people.

"Which by his hand shall be consumed." The Revised Standard Version says, "And all of it shall be in his power." Whichever translation is accepted, Rome did hold all of Judea in its power until the nation was totally destroyed.

DANIEL 11:17—

"He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him."

This verse shows how Rome entered the glorious land. Rome "set his face to enter [come in—LXX] with the strength of his whole kingdom." However, it was not accomplished by outward force. The text says he brought "upright ones with him." In verse 6 the same Hebrew word for "upright ones" is translated as "an agreement." In 161 B.C. the Jews concluded an

agreement or league of friendship with the Romans. The book of Maccabees records the event as follows:

"So Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them. And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude. And they went to Rome, a very long journey, and they entered into the senate house, and said: Judas Maccabeus, and his brethren, and the people of the Jews have sent us to you, to make alliance and peace with you, and that we may be registered your confederates and friends. And the proposal was pleasing in their sight."—1 Maccabees 8:17-21.

The Jews did not have an Isaiah among them to declare, "Say ye not, A confederacy."—Isaiah 8:12. But had they followed the warnings of the prophets, they would not have entered an alliance with a heathen power. Their leaders were not free from political expediency. They had more faith in carnal help than in divine aid. The league with the Romans was a serious breach of their covenant relationship with God.

"And he shall give him the daughter of women, corrupting her." "Daughter of women" is a peculiar Hebrew expression signifying a woman of eminence or, as the footnote of the Douay Version says, "a most beautiful woman." Commentators have generally applied this to Cleopatra, a corrupt Egyptian heiress who was renowned for her seductive beauty. The problem is that it would not be accurate to say that Caesar corrupted her, for the voluptuous queen made it her business to seduce and corrupt a number of rulers. It is not likely that a woman like this would be given such a place in divine prophecy. Further, the context is dealing with Rome entering the glorious land by way of an equitable agreement.

Jeremiah says, "I have likened the daughter of Zion to a comely and delicate woman."—Jeremiah 6:2. In Solomon's love song, the bride, representing God's people, is addressed as the "fairest among women," "the only one of her mother."—Song of Solomon 6:1, 9. The prophets repeatedly refer to Israel as "the daughter of Zion," "the daughter of Jerusalem," or "the daughter of my people." This is the "beautiful woman" which was given to Rome in a union and an alliance that Heaven could never approve. The very family which led the Jews to a measure of freedom from the Grecian yoke actually

led them into this corrupting alliance with a heathen power.

“But she shall not stand on his side, neither be for him.”

Given over to a sort of marriage with the Romans, the Jewish nation soon began to feel the oppressing power of the defacto husband. The Jews came to hate the Roman yoke, and longed for deliverance by the hand of the long-looked-for Messiah.

DANIEL 11:18—

“After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.”

This verse briefly covers the extension of the empire and the downfall of the republic. After Rome’s subjection of Palestine, the armies of the republic extended the empire to “the isles,” or coastlands of Africa, Asia Minor and Europe. In the Hebrew idiom, “isles” also contained the idea of far-off places. Money from all these conquests poured into Rome. With wealth came luxury, and with luxury came vice. A historian says:

“Foreign wealth extinguished in that city a love for the ancient poverty and simplicity in which its strength and honor had consisted. Luxury, which in a manner entered Rome in triumph with the superb spoils of Asia, brought with her train irregularities and crimes of every kind, made greater havoc in the cities than the mightiest armies could have done, and in that manner avenged the conquered globe.”—Rollins, *Ancient History*, bk. xlx, ch. k.

Great wealth and power became concentrated in the hands of a few. The poor Romans sold their votes to those who were grasping for power. Bread and circuses kept the multitude feasted and amused while corrupt politicians destroyed the republican system. Thus the way was thoroughly prepared for dictatorship. When the Romans lost the power to rule themselves, they had to be ruled. Aspirants were not wanting, but Caesar quickly emerged from the sordid play and counter-play of Roman politics to become the supreme ruler of the empire.

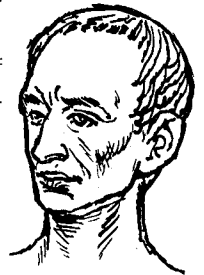
“A prince for his own behalf shall cause the reproach offered by him to cease.” Among the Romans the idea of becoming a king was a reproach. But “a prince [*qatsin*, Hebrew for man in authority or military commander as in Joshua 10:24] for his own behalf”—that is, a military com-

mander in behalf of the Romans— put an end to the reproach. This was Julius Caesar. His great popularity at home and his astonishing military victories abroad made his dictatorship inevitable. The Roman Senate read the writing on the wall, and even before the mighty general returned to Rome, it began heaping such honors, titles and powers upon him that he was king in everything but name. By placing the Senate in a position in which it was forced to bestow kingly power upon him, “the reproach” of making a dictator was thrown back upon the Senate.

DANIEL 11:19—

“Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.”

Having been declared dictator for life, commander-in-chief of the army, and a sacred person, Caesar returned to Rome— “the fort of his own land”—to enjoy the fruits of acquired power. As Alexander was cut down as he stood on the threshold of worldly glory, so Caesar fell in the Roman Senate, murdered by those who had hypocritically honored him.



DANIEL 11:20—

“Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.”

After a thirteen-year struggle with his rivals, the young Octavius became the sole master of the Roman world. He assumed the title, Caesar Augustus. The period of his reign is regarded as “the golden age” of the Roman Empire. With opposition everywhere effectively subdued and Roman law carefully enforced throughout the civilized world, there was a period of peace on earth heretofore unknown. An overruling Providence guided history into a haven of peace so that the earth would be prepared for its greatest event—the birth of the Prince of peace. Luke records, “And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed.”—Luke 2:1. This census brought Joseph and Mary to Bethlehem so that the baby Jesus would be born in the city of David.

“But within a few days he shall be destroyed, neither in anger, nor in battle.” The longest span of one man’s life is only “a few days.” “As for man, his days are as grass . . .

For the wind passeth over it, and it is gone.”—Psalm 103:15, 16. In A.D. 14 Augustus died peacefully in bed at the age of seventy-six. For a ruler to die so peacefully was so unusual amid the turbulent stream of history that the angel made special mention of it. The history covered in Daniel 11 presents the spectacle of a long, weary road, filled with the din of battle and stained with the blood of millions. But for one brief moment a peaceful benediction hovers over the nations as if to salute the mysterious Babe of Bethlehem. Not long, however, for history seems to quietly pause only momentarily before rushing on toward her final end.

DANIEL 11:22—

“And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.”



Tiberius was the third Caesar of Bible prophecy. Tradition says that when Augustus was about to nominate his successor, his wife pleaded that the mantle might fall on her son, Tiberius; to which Augustus replied, “Your son is too vile to wear the purple of Rome.” His reign was characterized by so many debaucheries and cruelties that the Romans never gave him the honor of the kingdom either during or after his reign.

Knowing that the government was in his power after the death of Augustus, Tiberius hypocritically pretended that he regarded the imperial chair as a miserable and burdensome service that he was reluctant to perform. He waited till the Senate heaped titles and honors upon him in the most flattering manner. In this way the reins of government were placed more securely in his grasp.

DANIEL 11:22—

“And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the Prince of the covenant.”

Once in power, Tiberius overthrew all that were suspected of endangering his crown. He filled the empire with armies of paid informers. The Jewish leaders knew the strength of their threat to Pilate, “If thou let this man go, thou art not Caesar’s friend.” The priests only had to imply that they would become Caesar’s informers, and this was sufficient to have Jesus delivered to be crucified. Thousands fell as victims to the

emperor’s jealousy and suspicion—“with the arms of a flood” they were “overflown from before him”—including the Prince of the covenant. Daniel 9:25-27 calls Jesus “Messiah the Prince,” who “shall confirm the covenant with many for one week.” Malachi calls Him the Messenger or Angel of the covenant. Rome sentenced Him to death. Roman soldiers nailed Him to the cross. A Roman guard was stationed at His tomb.

DANIEL 11:23—

“And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.”

Having identified the first three Caesars, the prophetic narrative obviously returns to describe how Rome grew from a small city-state to a world empire. In going back to the rise of Rome, Daniel 11 follows the presentation in Daniel 8. After describing how “exceeding great” Rome became, Daniel 8 goes back in history to describe the secret of Rome’s growth.

“After the league made with him he shall work deceitfully.”

It has already been seen how the Jews entered into a league of friendship with the Romans in 161 B.C. Rome’s dealings with the Jews were a pattern of its dealings with other nations. The Septuagint and Douay versions translate “league” into the plural. The Revised Standard Version gives the same sense by eliminating the definite article. This indicates that the prophecy may not be specifying any particular league, but is showing the manner in which Rome worked. First it would make a league of friendship or protection with a nation, and then, having gained a foothold, it would work deceitfully. The Roman Senate pursued the policy of coming to the aid of oppressed peoples. It promised friendship and protection to all who placed themselves under the umbrella of Roman law. By preying on the hopes of oppressed nations, Rome rapidly gained recognition as the arbiter of universal justice. Rome was in itself a mere city-state, but by its profound policy it became “strong with a small people.” In Daniel 8:9 Rome is symbolized by “a little horn, which waxed exceeding great.” The angel said to Daniel, “His power shall be mighty, but not by his own power.”—Daniel 8:24.

DANIEL 11:24—

“He shall enter peaceably even upon the fattest places of

the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time."

Daniel 8:25 says, "Through his policy also he shall cause craft to prosper in his hand . . . and by peace shall destroy many." By leagues of friendship and peaceful alliances, Rome secured control of the richest provinces of the world. Dying kings left their kingdoms under the guardianship of Rome. In 133 B.C. Attalus III, king of Pergamum, bequeathed his kingdom to the Roman Senate. Pergamum was one of the four divisions of Alexander's empire and was the world's capital in the religion of sun worship. The old Babylonian system of sun worship had been transferred there in the early days of the Persian Empire. Attalus not only bequeathed his civil powers to Rome, but the whole Babylonian religious system was transferred to the new world power.

"He shall do that which his fathers have not done, nor his fathers' fathers." Rome was the first nation in history to gain dominion by exploiting the hopes of oppressed peoples.

"He shall scatter among them the prey, and spoil, and riches." Daniel 8:25 portrays the cruel irony of Rome in four words: ". . . by peace . . . destroy many." It entered as a lamb, but soon revealed itself as that "fourth beast, dreadful and terrible, and strong exceedingly," which "devoured and brake in pieces, and stamped the residue with the feet of it." —Daniel 7:7.

"He shall forecast his devices against the strong holds, even for a time." That is, Rome shall devise plans against the fortified cities or kingdoms for a specified period. Dominion was given to the Roman Empire "for a time." Verses 27 and 29 say for a "time appointed." The destiny of nations and the program of events is in God's hand. He has appointed a time for nations to rise and to fall.

" . . . the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth."—*Education*, p. 178.

DANIEL 11:25—

"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."

Just as Alexander's empire was divided after his death, so the Roman Empire was divided after the death of the greatest of Romans, Julius Caesar. Alexander's empire was divided among Grecian princes. Julius Caesar's power was divided between two Romans—Octavius and Mark Antony. In terms of secular history, Mark Antony took control of the eastern empire; but in relation to God's people who lived in Palestine, it was south, because Mark Antony made Egypt the base of his hostilities against Rome. Octavius gathered "a great army" in excess of 100,000 men. Antony mustered an even larger force, but he did "not stand," because it was given to Rome to "forecast devices against" the strongest opposition for an appointed time.

DANIEL 11:26—

"Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain."

This verse describes the king of the south's defeat in the Battle of Actium in 31 B.C. Antony's army deserted him and went over to Octavius. His fleet was destroyed, along with most of the men on board.

DANIEL 11:27—

"And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed."

The expression "both these kings" is significant. Verse 25 has stated that one king is the king of the south. It must therefore be assumed that Rome is now the king of the north. During the days of the Grecian Empire, Syria was the king of the north, but in 63 B.C. the Syrian kingdom was incorporated into the Roman Empire. Just as Alexander's empire had been divided between the king of the north and the king of the south, so Julius Caesar's empire was momentarily divided between the king of the north and the king of the south.

"They shall speak lies at one table." Octavius and Antony became brothers-in-law. But as Shakespeare said, "The near

in blood, the nearer bloody.” They professed friendship, but planned war. Their alliance, sealed by Antony’s marriage with Octavius’ sister, did “not prosper.”

DANIEL 11:28—

“Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.”

Octavius returned from his victory over Egypt with such a vast quantity of booty that the city of Rome experienced a serious inflation. Yet the prophecy most likely has a broader meaning. The Battle of Actium in 31 B.C. sealed Rome’s title to undisputed supremacy. After this, there was no serious challenge to the seven-hilled city, and the so-called golden era of the Roman Empire began.

“His heart shall be against the holy covenant.” The prophecy now comes down into the early Christian era. Some have taken this passage to refer to the destruction of Jerusalem by the Romans in A.D. 70, but by this time the Jewish nation was no longer within the holy covenant. The covenant is the plan of redemption, and only God’s people are embraced by the holy covenant. The scripture must therefore apply to Rome’s war against the early church. For 250 years the early Christians were subjected to severe persecution. They were sewn in the skins of wild animals and exposed to the fury of the dogs. Others were set alight as human torches to illuminate the arenas where thousands gathered to watch the sport of Christians being thrown to the lions.

“And he shall do exploits.” “Exploits” is a supplied word, although it is quite consistent with the intent of the passage. The passage means that not only was Rome’s heart against the holy covenant, but he was given opportunity to do what was in his heart.

“And return to his own land.” This same expression is used in verse 9. It signifies a cessation of active hostilities. Rome prevailed nothing by warring against the early church. By shedding the blood of Christians, she sowed the seed of the gospel. Satan saw that he was gaining nothing by this mode of attack. Inspiration gives us the true insight into the reason for the sudden end of persecution:

“Although thousands were slain, yet others were spring-

ing up to supply their places. Satan saw that he was losing his subjects; for although they suffered persecution and death, yet they were secured to Jesus Christ, to be the subjects of His kingdom. Satan therefore laid plans to fight more successfully against the government of God and overthrow the church . . .

“It was presented before me in the following manner: A large company of heathen idolaters bore a black banner, upon which were figures of the sun, moon, and stars. This company seemed to be very fierce and angry. I was then shown another company bearing a pure white banner, upon which was written, ‘Purity and holiness unto the Lord.’ Their countenances were marked with firmness and heavenly resignation. I saw the heathen idolaters approach them, and there was a great slaughter. The Christians melted away before them; and yet the Christian company pressed the more closely together, and held the banner more firmly. As many fell, others rallied around the banner and filled their places.

“I saw the company of idolaters consulting together. Failing to make the Christians yield, they agreed to another plan.”—*Early Writings*, pp. 210-212.

This other plan of attack against the holy covenant is described in the succeeding verses of Daniel 11.



The Papacy and the people of God

Daniel 11:29-39

Daniel 11 makes no clear-cut distinction between Pagan Rome and Papal Rome. Daniel 8 makes no distinction at all. This is a great insight into history, for it reveals that Rome merely assumed another garb in order to more effectively oppose the true people of God. Daniel 11:29-31 portrays how the chameleon laid off the pagan garb and donned the cloak of Christianity.

DANIEL 11:29—

“At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.”

Uriah Smith and others have interpreted this as referring to Constantine shifting the capital of the empire from Rome to Constantinople in A.D. 330. But this move was not southward—it was eastward from Rome, or northward from Jerusalem.

The Revised Standard Version is even more definite: “He shall return and come into the south.” Every other place where “south” is mentioned in Daniel 11 applies to *Egypt*. Why have not commentators recognized that the text must refer to Egypt? Because they freely admit that they can find no instance in history that would fulfill the prophecy. But they have ignored an important statement about the south (Egypt) in this very text. The Revised Standard Version makes it even plainer: “He shall return and come into the south [Egypt]; but it shall not be this time as it was before.”

Not just his coming into Egypt would be different, but Egypt itself “shall not be . . . as it was before.” What does the angel mean by saying that the Egypt of prophecy is not “as it was before”?

Verse 29 is dealing with the events of the Christian dispensation. God no longer has a nation in Palestine who are called the Israel of God, for the Christian church is now the chosen people, the glorious land, the object of Christ’s supreme regard (Galatians 3:29). The archenemy of the church is no longer a nation on the northern frontier of Palestine, for Palestine has ceased to be the locale of the great conflict.

Verse 29 even points to the time when Satan also ceases to use a nation as his main weapon in the great struggle against God’s people, and certainly not any nation in the Middle East. If God could successfully use a church instead of national Israel to be His weapon of war, then Satan could also use a church.

**the Revelation
is
the key**

The book of Revelation provides the key to an understanding of Biblical terminology in the Christian dispensation. Israel is the church, not a people who live in Palestine. Babylon is the great apostate church of Christendom, no longer a city that sends armies from the north against the Jews in Palestine. Likewise, there is an Egypt, a king of the south, in the Christian dispensation—“that great city which spiritually is called Sodom and Egypt.”—Revelation 11:8.

Ellen G. White gives the most succinct definition of the Egypt of the New Testament dispensation when she says, “This is atheism.”—*The Great Controversy*, p. 269. Antichristian intellectualism, philosophy and vain deceit, the wisdom of the

world which leads to unbelief—all are embraced by the spiritual land of Egypt.

In the prophecies of Daniel, the conflict is localized around Palestine during the first periods of history. But when the prophecy comes down to the New Testament age, the conflict takes on a world-wide scope. God still has an Israel, but it is not in Palestine. Satan still has a king of the north and a king of the south to make war on the Israel of God, but these powers are no longer the old nations on the frontiers of Palestine.

Somewhere the prophecy must change from the Palestinian setting to the world-wide stage. Verse 29 identifies the change—“it shall not be this time as it was before.”

Why would Rome come into the land of Egypt? It must be borne in the mind that the context is describing Satan’s war on the church. In verse 28 Rome was brought to view as a power that made war on the holy covenant—Christ and His church. But he failed because paganism was losing its hold upon the people. It was no match for virile Christianity. Therefore did he “return to his own land.” A new strategy was formulated and executed by Satan.

“At the time appointed he shall return.” “Return” to what? “Return” to his warfare against God’s people! But why did he come into Egypt? The next verse provides the answer.

DANIEL 11:30—

“For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.”

That which precipitated Rome’s new form of war against the church was “the ships of Chittim.” Originally, Chittim, or Kit-tim, referred to Cyprus and its inhabitants. But the expression also came to take on a wider meaning. *The Seventh-day Adventist Bible Commentary* says, “. . . it came to apply in general to foreign oppressors.” Balaam prophesied that “ships shall come from the coast of Chittim, and shall afflict Asshur [Assyria].”—Numbers 24:24. If “ships of Chittim” are taken to designate foreign oppressors and other factors that arose to afflict the Roman Empire, the prophecy refers to conditions

**the
prophetic
stage**

that hastened the downfall of Pagan Rome and the rise of Papal Rome.

“At the time appointed he shall return . . . For the ships of Chittim shall come against him.” Dominion was given into the hand of the Roman Empire for an appointed time. During that period Rome’s subjection of the nations under its authority was thorough. But the Roman Empire filled up her cup. Rome’s own abominations—pride, avarice, luxury and usurpation of the right to rule the conscience—were its own undoing.

By the time Constantine assumed the purple of Rome in A.D. 311, the Roman Empire was in an advanced state of disintegration. Barbarians from the north were harassing and weakening the empire. The army was disorganized. The economy was precarious. But worst of all, its people were demoralized and spiritually bankrupt. It is suggested that all these afflictions may be included in “the ships of Chittim.”

Constantine sought desperately to find a panacea for the social, moral and spiritual ills of society. He realized that the empire needed some unifying factor, some rallying cause for the people, who seemed hopelessly divided. As he surveyed the whole scene with political acumen, he discerned that, while paganism was dying, the Christian church was growing vigorously, gaining the esteem of thinking men everywhere. He became satisfied that Christianity was the wave of the future. After granting full religious freedom to Christianity in A.D. 313, he issued a series of decrees favoring the church. Finally the full support of the empire was thrown behind the church, and Christianity became the official religion of the Roman Empire. The first Sunday law was passed in A.D. 321.

America today faces similar problems as the Roman Empire faced in the days of Constantine. Prophecy declares that she will apply the same remedy. (See Revelation 13:11-17.)

“Therefore [because of the ships of Chittim] he shall be grieved, and return, and have indignation against the holy covenant.” Constantine’s so-called conversion to Christianity must be recognized for what it was—a new form of warfare against the holy covenant. Satan had tried unsuccessfully to wipe out the church by open force. Then he adopted a bold, new strategy. He joined the church, bringing in the whole

world with all the might, wealth and influence of the empire. This was indeed a war on the holy covenant—that union of Christ and His church. Working through the Roman Empire, Satan pursued a scheme of competing with God. He tempted the church to commit fornication by offering her the arm of the state. He made that arm extremely attractive, holding out all the inducements of power, money, influence and acceptance. This was indeed “indignation against the holy covenant”!

“Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this.”—*The Great Controversy*, p. 42.

“So shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” In this critical hour when Satan sought to corrupt the church by the favor of the world, God’s true people “stood firm, declaring that they could make no compromise.”—*Ibid.*, pp. 42, 43. Rome did not unite with these. Never! But she did “have intelligence”—that is, she did reach an understanding with those who forsook the holy covenant.

By the time of Constantine, the large body of professed Christians had forsaken the holy covenant. The church, once pure, had gradually departed from the uncorrupted simplicity of the gospel of Jesus Christ. Some of the church fathers, such as Justin Martyr and Origen, proposed that the Christian church needed the wisdom of philosophy and science to defend its faith before the world’s great men. At that time the world’s center of philosophy was in Egypt, in the city of Alexandria. From Alexandria the church began to receive its greatest teachers.

Origen was born in A.D. 185 in Alexandria, and became the greatest Christian teacher of his time. He applied himself to the study of Platonic philosophy, being convinced that it was necessary to win the world’s great men to the Christian faith. Mosheim says:

“As this most ingenious man could see no possible method of vindicating all that is said in the Scriptures against the cavils of the heretics and the enemies of Christianity, provided he interpreted the language of the Bible literally, he concluded that he must expound the sacred volume in the way in which the Platonists were accustomed to explain the history of their gods.”—*Church History*, Murdock’s trans., cent. 3, pt. 2, ch. 3, par. 5.

**Plato:
the basis
of
Papal
philosophy**

Professor Harnack writes in *Encyclopedia Britannica*:

“By proclaiming the reconciliation of science with the Christian faith, of the highest culture with the gospel, Origen did more than any other man to win the Old World to the Christian religion.”

In his book, *Living Fountains or Broken Cisterns*, Dr. E. A. Sutherland shows that the Papacy had its foundation in Platonic philosophy, imported from Egypt by the fathers of the church and incorporated into its educational system. It was this corruption of the church that led to the union of church and state. Unless the leaders of the church had abandoned Jesus Christ for the wisdom of Plato, there could never have been a Papal system or a medieval church whose educational system was wholly based on Plato and Aristotle.

Rome could enter no alliance with those who maintained the faith of Jesus. But the angel said, “He shall . . . have intelligence with them that forsake the holy covenant.” Many had forsaken Christ, their Leader, and had turned back to Egypt. In the times of Isaiah and Jeremiah, Israel’s faith in her God was so weak that, instead of seeking divine support in the crises of threatened invasions by Assyria and Babylon, she repeatedly turned to Egypt for succor. So also, when the early church lost faith in her divine Helper, she turned to Egypt to obtain weapons in the battle for the minds of men. In his book, *Fathers of the Catholic Church*, Dr. E. J. Waggoner shows how the church fathers, enamored and captivated by the learning of Alexandria, led a large segment of the church into Egypt. It is interesting to observe that at that time Alexandria was both literally and spiritually in Egypt.

**summary
of
Daniel 11: 29, 30**

To summarize the subtle turn of events brought to view in Daniel 11:29, 30: Rome returned in her conflict against the holy covenant, but in so doing she came down into the south, into Egypt. There she found those who had forsaken the holy covenant. Here, before the altar of Plato and Aristotle, Pagan Rome and so-called Christianity were united in unholy wedlock. Rome united with the institutionalized church because “the ships of Chittim”—the manifold afflictions of the empire—were causing its dissolution. Constantine saw Christianity as the wave of the future, the one factor that gave promise of unifying the divided peoples of the empire.

DANIEL 11:31—

“And arms shall stand on his part, and they shall pollute

the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.”

Constantine intended the church to be an instrument in the hands of the Roman Empire. It is certain that when he bestowed power and special privileges upon the church, he did not foresee the results. Union with the church did not strengthen the empire, but the corrupting influence of the church in government brought about the speedy dissolution of the empire. The barbarians poured across the borders of the Western Roman Empire, and by A.D. 476 the imperial structure had vanished. Yet, strangely, the most powerful figure in the city of Rome remained—the bishop. Once more in history did the conquerors worship the god of their vanquished foes. The barbarians swept aside Rome’s civil powers, but accepted Rome’s religion.

Among those who adopted the religion of the Roman Catholic Church was the most powerful barbarian leader, Clovis, king of the Franks. By his support the priesthood of the Roman Church was fully established in A.D. 508. While the union of church and state under Constantine led to the gradual formation of the Papacy, it was the support of Clovis which established the power of the Roman priesthood in A.D. 508.

Justinian, the emperor of the Eastern Roman Empire, established the civil power of the Papacy in A.D. 538.

“And arms shall stand on his part.” The word rendered “arms” is from the Hebrew word *zeroa* (singular), which properly means “the arm”—especially the lower arm below the elbow. The word is used repeatedly to denote strength, might, power. In verse 15 it means military forces. The text undoubtedly refers to the Roman Church being invested with the power of the state—the arm of civil government.

“And they shall pollute the sanctuary of strength.” Since the prophecy is now well down in the Christian dispensation, the text must mean the sanctuary of the new covenant—the temple of God in heaven (Revelation 11:19). Into this sanctuary Christ entered after His ascension to carry forward His continual mediation, which was the antitype of the daily ministration of the earthly temple.

“Sanctuary of strength” literally reads “sanctuary, the strength.” The words are in apposition. (See *The SDA Bible*

Commentary, vol. 4, p. 873.) The word “strength” is from the Hebrew word *maoz*, which is used repeatedly in Daniel 11, and is translated as “fortress,” “fort,” “forces” and “strong holds.” (See verses 7, 10, 19, 38, 39.) The heavenly sanctuary is the fort, the strong hold, the refuge, the fortress of the saints. They enter, worship and dwell there by faith. (See Hebrews 10:19; Revelation 11:1; 13:6.)

The text under consideration says that Papal Rome would “pollute the sanctuary.” In Daniel 8:11 it says that Rome would cast down the place of Christ’s sanctuary. Some may wonder how the heavenly sanctuary can be defiled or polluted by Rome. According to the typical sanctuary which was erected by Moses, God’s people were the only ones who defiled the sanctuary (*Patriarchs and Prophets*, pp. 354-357). But there is no disharmony between type and antitype. When God’s church of the Thyatira period suffered “that woman Jezebel [the Roman Catholic Church] . . . to teach and seduce” God’s servants “to commit fornication [union with the state],” then God’s temple was defiled by the spirit of Romanism which permeated His church. (See Revelation 2:20.) In short, Rome polluted the sanctuary by polluting the church. Since the heavenly sanctuary is the dwelling place of God’s people, it is polluted by all their sins.

“And shall take away the daily sacrifice.” This is very similar to Daniel 8:11: “From Him [Christ] the daily sacrifice was taken away, and the place of His sanctuary was cast down” (margin). In both passages the word “sacrifice” is supplied by the translators. The word “daily” is from the Hebrew *tamid*, which means “continual.” Although it is applied to a variety of things, it is most commonly used in reference to the daily service of the sanctuary—not just to the daily burnt offerings, but the daily ministration as a whole. From the context of Daniel 8:11 and Daniel 11:31, it is clear that the “daily” is something that relates to Christ and His sanctuary. The “daily” is an appropriate Hebrew expression which denotes the continual mediation of Christ in the heavenly sanctuary. At His ascension Christ commenced the first phase of His ministration, which was the antitype of the daily service of the ancient sanctuary. (See Hebrews 9:6.)

“And they shall place the abomination that maketh desolate.” The testimony of Jesus in Matthew 24:15 states

that Rome is “the abomination of desolation, spoken of by Daniel the prophet.” In the times of the apostles, it was Pagan Rome. In the times of Daniel 11:31, it was the Church of Rome—that woman which Revelation 17:5 titles “the mother of harlots and *abominations* of the earth.” The Papacy robbed God’s church of the knowledge and faith of Jesus’ ministration in the heavenly sanctuary. In the place of a heavenly Priesthood, a heavenly Mediator and a heavenly Sacrifice for repentant sinners, the Papacy directed God’s people to a substitute priesthood offering mass on the altars of Rome. The heavenly *maoz* (fortress) was taken away from the church, and in its place the worshippers were directed to another *maoz*—the Church of Rome.

DANIEL 11:32—

“And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.”

The two pillars of Satan’s kingdom are flattery and force. Flattery cannot overcome the soul who preserves his covenant relation with God, for he says with Christ, “I receive not honour from men.” On the other hand, those who lose the love of God in their souls “receive honour one of another.” (See John 5: 41-44.) The python snake lubricates his victim with saliva before he swallows it whole.

Some continued to stand firm amid the prevailing apostasy. The steadfast faith and heroism of groups like the Waldenses and Albigenses find a very deserved place in prophecy. They were not only strong in defence of the faith once delivered to the saints, but they were aggressive missionaries. Also included among those that did exploits were the early Reformers such as Wycliff, Huss and Jerome. Added to these stalwarts were the great Reformers such as Luther, Knox, Farrel and Calvin.

DANIEL 11:33—

“And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.”

Whom Rome could not corrupt, she sought to destroy. The noontide of the Papacy was the midnight of the world, but the darker the night, the more brilliant the stars. The Waldenses disguised themselves as travelling salesmen and taught the

truth to hungry souls even within the great fortresses of Catholicism. Yet the 1260 years of Papal supremacy (Daniel 7:25; Revelation 12:6, 14) were a long, dreary night of persecution for those who loved the truth. The persecutions of the Dark Ages are well known and are mentioned in many passages of Bible prophecy. (See Daniel 7:21; 8:24; Revelation 13:7; 17:6.)

“God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.”—*Prophets and Kings*, p. 714.

God sentenced the Jews to seventy years captivity for apostasy, but worldly conformity brought a sentence of 1260 years to the Christian church.

DANIEL 11:34—

“Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.”

The first part of this text is too much like Revelation 12:16 to escape notice: “And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.” The solitary regions of the earth often served as a safe retreat from the fury of Rome. Later, some of the German princes rallied to the cause of the Reformers. Also, America became a new home for the oppressed of Europe. Here they founded a government without a king, and a church without a pope.

“But many shall cleave to them with flatteries.” But the progress of the truth, even in the time of the Reformation, was not free from grave hindrances from within as well as from without. When some princes and men of influence joined the Reformation, many were led to espouse the Reformation doctrine from unworthy motives. Satan corrupted the early church by joining it. He corrupted the Reformation by joining it—that is, by rushing great numbers of unconverted people into it.

Satan seems to have devised a method that will corrupt any good cause. He will eventually take over every movement except the one that results in the sealing of the 144,000.

DANIEL 11:35—

“And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.”

In Daniel 12:3 the word for “understanding” is translated as “teachers” (margin). The same idea is presented in verse 33 of Daniel 11. Tyndale, Huss, Jerome and Latimer are some of the well-known teachers of the gospel who sealed their testimony with their blood.

God permitted the period of Papal persecution for the purification of His people. He did not abandon them during the long night of the Dark Ages, neither did He permit one blow to fall on His people that was not for their own good and the advancement of His cause on the earth. God placed His church in captivity “for a time appointed”—that is, until “the time of the end.”

The book of Daniel gives two dates for the time of the end—the end of the 1260 years in 1798, and the end of the 2300 years in 1844. (See Daniel 12:4-7, 12, 13.) In 1798 the period of Papal supremacy ended; in 1844 the church was freed from her captivity. (See *Prophets and Kings*, p. 714.)

DANIEL 11:36—

“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.”

“Shall do according to his will.” This same expression is used of Alexander in verse 3, and of the Roman Empire in verse 16. It denotes universal dominion. The pope of Rome was “the king” over all Christendom.

“He shall exalt himself . . . above every god.” Paul was no doubt citing Daniel 11:36 when he said that the man of sin “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, shewing himself that he is God.”—2 Thessalonians 2:4.

“He shall . . . magnify himself above every god.” This is repeating the prophecy of Daniel 8:11: “He magnified himself even to the Prince of the host.”

“Shall speak marvellous things against the God of gods.” The same thing is said of the Papacy in Daniel 7 and Revelation 13:

“In this horn were eyes like the eyes of man, and a mouth speaking great things . . . And he shall speak great words . . .”

against the Most High.” “And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.—Daniel 7:8, 25; Revelation 13:5, 6.

“Shall prosper till the indignation be accomplished.”

Daniel 8:24 says, “He shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.” The “indignation” refers to the war on the saints. “And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.”—Revelation 13:7. God allows evil to “prosper” for a time, that the principles of Satan’s kingdom might be fully unmasked.

“For that that is determined shall be done.” Many centuries before the Papacy came on the scene, the angel said to Daniel, “I will shew thee that which is noted in the Scripture of truth.”—Daniel 10:21. The history of the Papacy was written down even before Daniel had his vision by the Hiddekel. It could be said of the saints, as it was said of Jesus, that they were “delivered by the determinate counsel and foreknowledge of God” to the indignation of the man of sin. (See Acts 2:23.) Such expressions appear throughout Daniel 11, which assure the saints that God has perfect control of the affairs of earth. Everything is moving forward to the final victory of truth just as He has planned.

DANIEL 11:37—

“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.”

This repeats the thought of the preceding verse: “He shall exalt himself, and magnify himself above every god.” The verse now specifies some of the deities that the Papacy would not honor.

“The God of his fathers.” Most other translations favor “the gods of his fathers.” The Roman Church itself supplanted the deities known to the Roman emperors.

“The desire of women.” Contrary to what many have been led to believe, this does not refer to the celibacy of the Roman clergy. First, the context is about various deities which

are not honored by the Papacy. Second, “the desire of women” does not mean “the desire for women.” The Revised Standard Version translates the expression as “the beloved by women.” The word “desire” is from the Hebrew word *chemdah*, which is used as a title for Christ—“the *Desire* of all nations.”—Haggai 2:7. Jesus is the Desire of all nations, the Desire of every heart, the Desire of ages. Isaiah depicts Christ as the Desire of women when he prophesies, “And in that day seven women shall take hold of one Man.”—Isaiah 4:1. The title “Desire of all nations” means the same as “Desire of women,” for the nations are sometimes represented as women—the daughter of Zion, the daughter of Tyre, the daughter of Babylon, etc.

The text therefore becomes quite straightforward. This king would not honor the gods of old Rome, nor Jesus Christ, nor any god. He would worship none but himself.

DANIEL 11:38—

“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.”

The Revised Standard Version gives a much clearer translation of the verse, and it is more in keeping with the context: “He shall honor the god of fortresses instead of these; a god whom his fathers did not know shall he honor with gold and silver, with precious stones and costly gifts.”

Verse 37 has already said that the Papacy would honor no god but himself. Verse 38 does not contradict what has been explicitly stated in the preceding verse. Then what is meant by this god who has these two identifying characteristics?

One: “The God of forces.” The Hebrew word for “forces” is *mauzzim* (the plural form of *maoz*), which means fortresses, forts, etc. In verses 7, 10 and 19, *maoz* clearly means the capital city or the seat of government. For instance, Washington is the *maoz* of the United States of America, and Paris is the *maoz* of France. A nation is often referred to by the name of its *maoz*. Instead of saying, “The United States is involved in Vietnam,” it might be said, “Washington is involved in Vietnam.” “The God of forces,” therefore, would mean “the god of the governments,” “the god of the powers,” “the god of the nations.”

Two: “A god . . . shall he honour with gold, and silver, and with precious stones, and pleasant things.” Revelation 17 identifies this god who is adored by the powers of earth (*mauzzim*) and lavished with gold, silver, precious stones and pleasant things:

“ . . . the great whore . . . with whom the kings of the earth have committed fornication . . . and I saw a woman sit upon a scarlet coloured beast . . . And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls.”—Revelation 17:1-4. (Note the similarity with Daniel 11:38.)

The great apostate church is presented in Revelation 17 as the god of forces (the powers of earth), for the nations (represented by the beast) are said to carry her. (See verse 7.) This act of carrying the woman about is in keeping with the ancient practice of adoring idols by carrying them about. Thus Amos accused Israel, saying, “But ye have borne the tabernacle of your Moloch and Chiun your images.”—Amos 5:26. The practice is still seen in processions carrying about the Roman Virgin Mary and the pope himself, who are merely personifications of the church.

Daniel 11’s description of the Papacy finds its counterpart in Revelation 17. Both chapters are alike in that they distinguish between the civil and ecclesiastical aspects of Rome. In Daniel 11 “the king” identifies the civil aspect of the Vatican, while the “god” whom he worships is the ecclesiastical aspect of the Papacy. In Revelation 17 the civil power of the Papacy is represented by the “beast” (or the head), while the church is represented by the “woman.”

Thus is identified the only god that is worshipped in the Papal system—the Church of Rome. The essence of the Roman system is the deification of the church institution. Church worship is self-worship, for members merely worship themselves in a corporate capacity. This is the most subtle form of idolatry. All those who put the church institution in the place of God are idolaters; all who allow their church to rule their consciences are idolaters; all those who will only accept the doctrines of the Bible as interpreted by their church are idolaters. Those who deify their own church are ruled by the spirit of antichrist. They also take away “the daily” and replace it by the abomination that maketh desolate. The organized church should be an instrument, not an idol.

**summary
of
Daniel 11:36-38**

Rome does not acknowledge any god but herself. She exalts and magnifies herself above all. She worships herself by honoring, extolling and deifying the church of her own creation. She covers this religious system with names of blasphemy by declaring that the church alone has power to forgive sins, to interpret the Bible, to open the gates of Paradise unto whomsoever it wills, and even to change the law of God—especially the holy Sabbath (Daniel 7:25). Then, to crown the church’s blood-thirsty reign with ultimate impiety, Rome bestows upon it the title of infallibility.

DANIEL 11:39—

“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.”

“The most strong holds.” This expression is from the Hebrew *maoz*, and refers again to those powers or seats of government that would hold the Church of Rome in idolatrous regard. The Revised Standard Version gives a clear rendering to the first part of the text: “He shall deal with the strongest fortresses [nations, powers, cities, etc.] by the help of a foreign god [a god whom his fathers did not know].”

It is interesting how the prophecy makes a distinction between the Papacy and the church, just as it does in Revelation 17. The Papacy is a civil power which maintains dominion by controlling the nations by its religion. It was an astonishing thing how imperial Rome held control of the nations through a small army of representatives that were scattered among the nations like international police. When this system broke up, Rome reasserted its power over the nations by sending among them an army of priests who taught all nations to worship the Church of Rome. The Vatican is a political institution which has gained power and control of the nations by masquerading under the cloak of Christianity. Into the hands of the scarlet woman it places a golden cup, full of intoxicating doctrines. The nations drink of the wine, become mad, then carry the woman about in idolatrous regard (Jeremiah 51:7; Revelation 17:3, 7). Herein has Satan perfected his tactics in his great battle for the minds of kings, nations, governments and peoples.



“Whom he shall acknowledge and increase with glory.”

This seems to be redundant, and makes the following pronoun “them” ambiguous unless the rendering of the Revised Standard Version is accepted: “Those who acknowledge him he shall magnify and honor.”

This applies to the Roman clergy, whose life’s work is to promote the worship of the Roman Church. They, in turn, are magnified and honored by the Papacy. One only has to think of a well-known book called *Dignity and Duties of the Priest*:

“The priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of paradise, and of changing them from the slaves of Satan into the children of God . . . And God Himself is obliged to abide by the judgment of His priests . . . The Sovereign Master of the universe only follows the servant by confirming in heaven all that the latter decides on earth.”—N. Y. Benziger Bros., Printers to the Holy Apostolic See, 1888, pp. 27, 28.

“And he shall cause them to rule over many.” The city of imperial Rome performed an amazing feat by ruling the world by an army of officers called magistrates, procurators, etc., who fanned out through the entire empire. When this system broke down, the new Rome emerged with a far more effective system—the priesthood. Armed with the mysteries of the Roman Church, holding the pretended keys to heaven and hell, and operating a fabulous international espionage system in its own Latin tongue, the clergy wielded a power over people never dreamed of by the officials of the Roman Empire. The officers of the Roman Church ruled “over many”—they ruled the “souls of men” as well as their bodies (Revelation 17:13).

“And shall divide the land for gain.” The Roman Empire was divided into districts called dioceses. The system was carried into Papal Rome, and the head of each diocese was now called a bishop. Each diocese was divided into a small district called a parish, which was in turn ruled over by a priest. A group of dioceses was called an archdiocese and was presided over by an archbishop. These church offices were bought and sold. Wealthy dioceses or archdioceses offered opportunity for personal gain and self-aggrandizement to those who obtained the benefice. Archbishops and bishops gained control of districts by promising to pay their religious

superiors fabulous sums of money, and those who obtained these offices in turn divided their territory among those who would pay for their benefice. The whole system of the Papacy was rotten with simony. During its reign the court of God’s temple was desecrated by the traffic of moneychangers. The vineyard of the Lord was divided for gain.

The merchandising spirit of the church was symbolized in the third seal of the Apocalypse:

“And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.”—Revelation 6:5, 6.

The words of Micah, the prophet, accurately fit the medieval church:

“The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money.”—Micah 3:11.

Ezekiel brings this indictment against the religious rulers:

“Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? . . . with force and with cruelty have ye ruled them . . . Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? (See Ezekiel 34.)

These are “the merchants of the earth” who shall wail over Babylon when “no man buyeth their merchandise any more.” —Revelation 18:11.





The final conflict

Daniel 11:40-45

Daniel 12:1-3

The last six verses of Daniel 11 give a clear delineation of the major events leading to the close of human probation. This is the most important section of Daniel 11, for it not only depicts present-day events, but it sets forth in chronological order the church's final struggle and deliverance.

Review of guidelines

Before proceeding to examine this scripture phrase by phrase, there should be a review of some of the guidelines used in the interpretation of Daniel 11.

The purpose of Daniel's prophecy:

It has been seen that the message of Daniel is *restoration*—restoration of all that was lost in the Babylonish captivity. Daniel 2 presents the restoration of the kingdom, Daniel 7

focuses on the restoration of the king, Daniel 8 highlights the restoration of the sanctuary, and Daniel 10 to 12 concludes the entire book by describing the restoration of God's people from the dominion of ungodly powers. It should be remembered that the angel said to Daniel at the outset of the vision, "Now I am come to make thee understand what shall befall thy people in the latter days."—Daniel 10:14. Therefore one must expect that the final conflict and victory of God's people are the primary concern of the verses being examined.

The use of Palestinian terminology:

Daniel's four lines of prophecy (chapters 2, 7, 8, 11) all commenced in Daniel's time. Palestine was then the home of God's people, and the great nations of prophecy surrounded "the glorious land." The two great centers of world civilization were along the rivers in Mesopotamia and along the river Nile in Egypt. Palestine lay between these two great powers as a sort of buffer state. For centuries Israel witnessed repeated struggles between the power of the north and the power of the south.

As each line of prophecy comes down to the Christian dispensation, it swings away from the geographical setting of Palestine and assumes a world-wide scope. Instead of the Jews in Palestine being threatened by powers along the borders of their national homeland, the prophecies describe the conflict of the true church with the great antichrist. This side of the cross, national Israel has ceased to be the object of God's supreme regard. The Middle East is not the locale of the final conflict. Yet it is not surprising that the prophecy of the church's final conflict is couched in the Palestinian terminology of the Old Testament.

The Revelation — expositor of Daniel:

All the prophecies of the Old Testament are clothed in the language of Palestine. It is impossible to interpret Old Testament prophecies without the clear light of the book of Revelation. The Revelation is a mosaic of the Old Testament. It cites the prophecies of the Old Testament and shows how to understand their peculiar expressions. For example, Babylon

now symbolizes the apostate religious world; Egypt, the atheistic world; and Israel, the believers in the three angels' messages. (See Revelation 17; 11:8; 7; 14.) Since the Revelation unseals the book of Daniel (Revelation 10; *Testimonies to Ministers*, pp. 112-115), one must expect that important features of Daniel 11: 40-45 are covered and clarified in the book of Revelation. Scripture, rather than the newspaper, must be used to interpret prophecy.

The repetition of the four prophetic outlines:

The prophecies of Daniel are a unit. Much depends on following the parallelism of Daniel's four prophetic outlines. By showing that Daniel 8 is parallel to Daniel 7, it is proved that the cleansing of the sanctuary is the judgment. By showing that Daniel 9 relates to Daniel 8, the judgment is shown to begin in 1844. If the parallelism cannot be established, neither can the Biblical basis for Adventism. James White was very conscious of maintaining the parallelism of all four lines of prophecy, and warned that a failure to do so, even in Daniel 11, would endanger the "landmarks fully established by the Advent Movement." In *The Review and Herald*, November 29, 1877, James White wrote:

"Let us take a brief view of the line of prophecy four times spanned in the book of Daniel. It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven. We first pass down the great image of chapter 2, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not Turkish but Roman. And as we pass down to the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast. So of chapter 8, all agree that the little horn that stood up against the Prince of princes is not Turkey but Rome. In all these thus far Rome is the last form of government mentioned.

"Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight? If so, then the last power mentioned in that chapter is Rome."

DANIEL 11:40—

"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."

"At the time of the end." According to Daniel 12:4-7, "the time of the end" would commence with the unsealing of the book of Daniel, which would take place at the close of the 1260 years of Papal supremacy. (See also Revelation 10.) This was 1798. Daniel also gives another date—the end of the 2300 days in 1844. As the fall of ancient Babylon in 539 B.C. prepared the way for the end of the captivity in 536 B.C., so the end of the civil power of the Papacy in 1798 prepared the way for the church's deliverance from spiritual Babylon in 1844. (See *Prophets and Kings*, p. 714.) The expression "time of the end," when considered in the context of Daniel 11, is very sweet and full of hope and consolation for the pilgrims of Zion. Thirty-nine verses have been covered in Daniel 11. The vision by the Hiddekel has been a long, fierce conflict. (See Daniel 10:1, R.S.V.). Sometimes it must have appeared to the saints that the struggle with the powers of darkness would never end. As power after power were stirred up to make war on God and His truth, the cry has often ascended to heaven, "How long, O Lord, How long?"

Finally the last era appointed by the unerring Timekeeper of the universe arrives. Verse 40 announces "the time of the end." The end of what? The end of the church's long warfare with evil! The end of the great conflict between the forces of good and the forces of evil! The end of the rule of force and falsehood! The end of the times of the Gentiles! But it is the time when God will work for the final vindication of His truth and the deliverance of His people.

"The king of the south [shall] push at him." Egypt has consistently been the king of the south, and verses 42 to 43 show that this passage is no exception. But the Egypt of the Middle East is no longer the subject of Bible prophecy. This prophecy is located in the Christian dispensation, when Egypt is "not . . . as it was before." (See Daniel 11:29.) The book of Revelation identifies modern Egypt: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."—Revelation 11:8.

Ellen G. White makes these comments on modern Egypt:

" 'The great city' in whose streets the witnesses are slain, and where their dead bodies lie, is 'spiritually' Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: 'Who is Jehovah, that I should hearken unto His voice to let Israel go? Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance.'—*The Great Controversy*, p. 269.

Near the close of the 1260 years of Papal supremacy, France, which for centuries had been the most ardent supporter of the Papacy, turned atheistic in the French Revolution. Until the present century, it could be said:

" . . . France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."—*Blackwood's Magazine*, November, 1870. (Quoted in *The Great Controversy*, p. 270.)

The French Revolution was a reaction against the corruption of Romanism.

"Rome had ground down the people under her iron heel; and now the masses, degraded and brutalized, in their recoil from her tyranny, cast off all restraint. Enraged at the glittering cheat to which they had so long paid homage, they rejected truth and falsehood together . . .

" 'The scaffolds ran red with the blood of the priests . . . the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics.' "—*The Great Controversy*, pp. 281-283.

Concerning "Egypt," Ellen G. White wrote, "This is atheism." The activities of the king of the south at the time of the end embrace more than France's savage revolt against the Church of Rome. The theories of atheism, infidelity and liberalism, which were spawned in the French Revolution, have filled the world.

" . . . all are tending to involve the whole world in a struggle similar to that which convulsed France."—*Education*, p. 228.

**atheism:
king
of the
south**

Communism also had its roots in the French Revolution. In 1848 Karl Marx wrote the *Communist Manifesto*, and in 1917 the Russian Revolution created the greatest atheistic state known in the history of the world.

It is very significant that the idea of Communism goes back to Plato. Writing before 300 B.C. in *The Republic*, he urged the existence of communal property. He taught that the ideal state would train its citizens to be upright and virtuous, and that each person would perform the work for which he was best suited. Both Roman Catholicism and Communism find their roots in Plato.

Daniel 11:40 declares that at the time of the end, Egypt (atheism) would “push at” the Papacy. Beginning with the French Revolution, the Papacy has lost much of its power and influence, due to the atheistic forces of the world. Many of the Catholic countries of eastern Europe have come under the control of Communism. Even in the Vietnam conflict, the king of the south is seen pushing at the Papacy. South Vietnam has been controlled by the Catholics. It was Cardinal Spellman who influenced the American nation to go to the support of South Vietnam against Communism. The Catholic Church also lost Cuba to Communism. Far from being the bulwark against Communism, many of the Catholic lands have been breeding grounds for it.

The real conflict in the world is ideological. It is a battle for the mind. The Catholic Church has not only suffered reverses through Communism, but, in a more general way, through the forces of intellectualism and liberalism, which are merely forms of atheistic philosophy. She is even battling the winds of “Egyptian” philosophy within her own church. All these anti-religious forces may be included in “Egypt’s” push at the stronghold of the religious world.

“And the king of the north shall come against him.” The term “king of the north” has not been mentioned since verse 15, although verse 25 indicates that Rome was the king of the north in the Battle of Actium in 31 B.C. In the early verses of Daniel 11, the Syrian dynasty of the Seleucids was the king of the north. This kingdom was a division of the Grecian Empire. Syria was conquered by Rome and then incorporated into the Roman Empire along with the rest of the Grecian Empire.

So any attempt to identify the modern king of the north with the old Syrian dynasty is wide of the mark.

In Old Testament times, the northern power was Israel’s archenemy which invaded her borders from the north. “North” indicated directional relationship to Jerusalem. So the king of the north in the time of the end must be the great enemy of the true church in the last days. Since God’s people are scattered all over the earth, “north” can no longer have any geographical significance.

Above everything else, Babylon was national Israel’s greatest foe. Repeatedly, Babylon was referred to as the power from the north. (See Jeremiah 1:14; 4:5-7; 6:1; 10:22; 13:20; 16:15; 20:4; 23:8; 25:9, 12.) The city was founded by Nimrod and became the great religious center of the ancient world. It was Satan’s rival to Jerusalem. Even when Babylon was eclipsed by Assyria, it remained the religious center of the Assyrian Empire as well as a second capital. Some of the kings of Assyria took the title, King of Babylon. Manasseh was carried captive to Babylon during Assyrian rule. The Assyrian power was also called the power from the north. (See Zephaniah 2:13; Isaiah 14:31; Nahum 1:1; 3:1, 19.)

The Medes and Persians captured Babylon and made it one of the great centers of the empire. One of the titles of Cyrus was King of Babylon. The term “north” is also associated with the Medes and Persians (Jeremiah 50:9).

Babylon was the center of Alexander’s empire, and he died there while planning to make it the great capital of his kingdom. When Seleucus became the king of the north, he made his first capital at Babylon.

Unquestionably, Rome became the great Babylon of the new world, religiously as well as politically.

“When Cyrus captured the city of Babylon, the ancient seat of Satan’s counterfeit system of religion, the supreme pontiff of the Chaldean mysteries and his retinue of priests fled from the city and ultimately made their residence in Pergamos. Here they re-established their Babylonian worship and made there the king of Pergamos the chief pontiff of their religion. When Allatus III, the last of their priest-kings, died in 133 B.C., he bequeathed both his royal and priestly offices to Rome and Pontifex Maximus of the religion of the empire.”—Taylor Bunch, *The Seven Epistles of Christ*, p. 150.

**the
Papacy:
king
of the
north**

The early Christians referred to the seven-hilled city by the symbolic name, Babylon. The footnote on Revelation 14 in the Roman Catholic New Testament (for the United States Army) states, "Babylon: in Jewish and Christian circles, Babylon was a synonym for Rome."

The popes of Rome became the successors of the Caesars, and even to this day they still bear the religious title handed down from ancient Babylon through the king of Pergamos—Pontifex Maximus. Revelation 17 identifies the church of Rome as "Babylon the great, the mother of harlots."

Since the Babylon of the Middle East was for centuries the great power that menaced Israel from the north, how fitting that the great Babylon of the Apocalypse is called the king of the north in the time of the end. And even as Egypt is broader than the activities of one single nation, so great mystical Babylon may be taken to include the entire apostate religious world, whose head, of course, is the Papacy. There is a third reason why "king of the north" is a fitting title for the Papacy. Throughout the history of ancient Israel, the civilized world witnessed repeated struggles for world supremacy between the king of the north and the king of the south. Assyria and Egypt were locked in desperate conflict until the king of the south was defeated. Then Babylon and Egypt contended for the supremacy until Egypt was again defeated. The same thing happened during the reign of Cambyses, king of Persia. As pointed out earlier, Daniel 11 describes in some detail the conflicts between Syria and Egypt. Finally, Rome and Egypt fought for the control of the world in the Battle of Actium in 31 B.C. The Jews in Palestine were witnesses to all these conflicts between the two powers, and sometimes, unfortunately, they were participants in the struggle.

Down in the time of the end, the world is still seen divided into two antagonistic camps — the religious world, led by the Papacy and the atheistic world, led by Communism. The Israel of God is still, figuratively speaking, between the two powers, fighting the warfare of truth on two fronts—against false religion on the one hand, and against the infidelity, unbelief, evolutionary theories and darkness of Egypt on the other.

Finally, to use the argument of James White, since the last

power brought to view in Daniel 2, 7 and 8 is Rome, and since Daniel 11 covers the same ground as the other lines of prophecy, Rome is the last power brought to view in Daniel 11. And this power is called the king of the north.

"And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." The angel appears to be borrowing the words of Jeremiah, who wrote of ancient Babylon, "His chariots shall be as a whirlwind: his horses are swifter than eagles."—Jeremiah 4:13. Isaiah also mentions that Babylon's power lies in chariots, horses and ships. (See Isaiah 43:14, 17.) This is further evidence that the king of the north is great mystical Babylon, of whom old Babylon was a type.

The prophecy clearly foretells Rome's rapid recovery and return to world power. The book of Revelation more clearly outlines Rome's manner of regaining her lost dominion. Revelation 13 first shows the Papacy receiving a "deadly wound" in 1798 when the pope was taken prisoner by the French army; then it describes how that deadly wound shall be healed. Protestant America, represented by the two-horned beast, will restore the lost ascendancy of the man of sin (*Testimonies*, vol. 5, p. 712).

"Rome is aiming to re-establish her power, to recover her lost supremacy . . . Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike."—*The Great Controversy*, p. 581.

The book of Revelation does not indicate that Rome's resurgence of power will be through a military conquest, although Daniel 11:40 does couch the king of the north's attack on Egypt in language reminiscent of old Babylon's military conquest. The real battle against Egypt today is ideological, and the prophecy merely indicates that somehow the pope will gather his forces in a great and sudden assault on the anti-religious forces of the world.

"And he shall enter into the countries, and shall overflow and pass over." In order to form a correct picture of the activities of the king of the north, one should imagine the ancient king of the north coming rapidly south to overthrow the land of Egypt. In his march south he would overflow the countries like a river in flood time. Palestine would be included. (See verse

10.) The Assyrian march southward in the days of Hezekiah serves as a type of the last conflict of the king of the north. It seems that the last part of Daniel 11:40 could be repeating the words of Isaiah:

“Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.”—Isaiah 8:7, 8.

DANIEL 11:41—

“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.”

As the king of the north marched south in those ancient campaigns against Egypt, he marched through “the glorious land.” So in this time of the final conflict, the king of the north will enter “the glorious land” and overthrow “tens of thousands.” —R.S.V. (“Countries” in verse 41 is a supplied word.) This repeats in principle what happened many times during the history of the Jews. Especially does Daniel 11:40 (last part), 41 sound like a refulfillment of Assyria’s invasion of Judea, which has already been cited from Isaiah 8.

It is perfectly obvious that “the glorious land” in the time of the end has no relation to the Middle East. George McCready Price comes close to the truth when he suggests that it “probably means the Protestant world as a whole.”—*The Greatest of the Prophets*, p. 315. But unless his point is clarified, it could be very misleading. Protestantism so-called in the world today is not “the glorious land,” for since 1844 the Sunday-keeping Protestant bodies are part of Babylon (Revelation 14:8). Indeed, they constitute apostate Protestantism.

The Advent Movement is now the successor of the Protestant Reformation. “The glorious land” must therefore embrace the people of the Advent Movement the world over. Truth often appears to be frightening. It flatters neither man nor denominational ego. Many have been educated to think that the true church of the last days is impregnable. It will finally become

impregnable, but that is mentioned in verse 45, not verse 41. Daniel 11:41 is the only passage in either Daniel or the Revelation that specifically mentions the great sifting in the church of God at the time of the great final test. Adventists should have no difficulty in recognizing the Sunday-law decree of Revelation 13 as the crisis that will greatly reduce the ranks of true Sabbathkeepers. Ellen G. White says that “chaff like a cloud” and “a large class” will “abandon their position and join the ranks of the opposition.”—*Testimonies*, vol. 5, pp. 81, 136; *The Great Controversy*, p. 608. Indeed, Inspiration warns that the mighty shaking will be so devastating that “the church may appear as about to fall.”—*Selected Messages*, bk. 2, p. 380. It will be the greatest crisis in the history of God’s people, the darkest hour in the experience of the true church. Assyria’s invasion of Judea under Sennacherib and the terrible ravages of Judea wrought by his armies serve as an accurate type of this last conflict. Habakkuk also saw a vision of the northern armies descending upon God’s people. The prophet had been complaining to God about the sinful condition of His people and challenging the Lord to do something about it (Habakkuk 1:1-4). Then the Lord answered the prophet:

“Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs.”—Habakkuk 1:5, 6.

One might naturally raise the question as to whether God has made any way of escape from the king of the north. The prophet Joel also speaks of the northern army coming against God’s people and threatening them with heathen rule. (See Joel 2:17, 20.) But he adds, “In Mount Zion and in Jerusalem shall be deliverance.”—Joel 2:32. It is significant to notice from the type of Sennacherib’s invasion of Judea, that the enemy did not enter the city of Jerusalem.

What is the significance of Mount Zion being the way of escape from the king of the north? “The sanctuary of strength,” both in type and antitype, is depicted as being on Mount Zion. It has been seen that the word “strength” comes from the Hebrew word *maoz*, which means “refuge” or “fortress.” During the Dark Ages the church was robbed of this place of refuge by the Roman apostacy, which obscured the truth of the heavenly

sanctuary. But since 1844 the light concerning the sanctuary has been restored to God's people. This is the refuge, the fortress and the saints' source of power.

More significantly, Daniel 8:14 shows that the time of the final test occurs during the great antitypical day of atonement. During the ancient Day of Atonement, the whole congregation of Israel were required to gather about the sanctuary in prayer, fasting and deep searching of heart (Leviticus 16; 23:27-32; *The Great Controversy*, pp. 430-432). Those who failed to afflict their souls at the sanctuary were cut off from among God's people. So, in this hour of the cleansing of the heavenly sanctuary, God's people are called to gather on Mount Zion, where they may enter by faith into the most holy place. Says the prophet Joel:

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord."

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"—Joel 1:14; 2:15-17.

Ellen G. White wrote:

"I dreamed of seeing a temple to which many people were flocking. Only those who took refuge in that temple would be saved when time should close."—*Early Writings*, p. 78.

In its present Laodicean state, the church of God is obviously not ready for the crisis, for it is not fulfilling the conditions of the great antitypical day of atonement. For this reason God is sending an awakening message to the church, a message which points the people of God to the closing ministration of Jesus in the most holy place of the heavenly sanctuary. The message of Joel 2 is being sounded, and Israel is being called beneath the mediatorial wings of Christ. Only those who heed the message and gain "a knowledge . . . of the position and work of their great High Priest" will have a place of refuge in the coming storm (*The Great Controversy*, p. 488).

Those who are found united with Christ in sympathy, understanding and faith in His work of final atonement in the most holy place will be preserved from the overflowing scourge. All who remain aloof from the call to the sanctuary will be swept into the ranks of the antichrist. And the very fact that God is sending such an awakening message is the most certain evidence that the king of the north is about to invade "the glorious land." To the sanctuary, O Israel!

"But these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." The paradox here is that, while tens of thousands in the true church will be overcome by the king of the north, some who have been traditional enemies of God's people will escape. The Edomites were descendants of Esau; Moab and Ammon were the children of Lot. Although closely related to the Jews, they remained bitter enemies throughout most of their history. No trace of their literal descendants can be found today, which is another evidence that the prophecy must not be understood as literally speaking of Palestine. One must therefore look for their spiritual descendants. Since they will escape from the king of the north, and since there is only one way of escape in the final conflict, they must escape to the refuge of Mount Zion. According to a prophecy in Isaiah 11:11-16, Edom, Moab and Ammon will become obedient to the faith in the last days.

DANIEL 11:42, 43—

"He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 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."

These verses describe Rome's conquest over the anti-religious forces of the world. Not merely the Christian world as it is known today, but "all the world" shall wonder "after the beast."—Revelation 13:3.

In the oft-repeated conflicts between Egypt and the king of the north throughout the history of the ancient world, the king of the north invariably subdued the king of the south in the end of each struggle for supremacy. History repeats itself in verses 42 to 43.

**the call
of the
solemn
assembly**

In the history presented in Daniel 11, it is seen that the king of the north and the king of the south were not really two kingdoms; they were divisions of the one kingdom. Seleucus and Ptolemy were both Grecians. Octavius and Antony were both Romans. More importantly, Daniel 8 shows that the Grecian goat lives on until the Roman horn is broken. Therefore, the king of the north and the king of the south may rightly be regarded as two latter-day divisions of Grecian civilization.

A careful analysis of the principles behind Catholicism and Communism indicates that they also are merely two divisions of one kingdom. The Papacy is anti-Christ; Communism is anti-God. The one puts herself in God's place; the other says there is no God. Both have a philosophy that appeals to the unregenerate man, for while some unregenerate like to cover their wicked lives with a religious garment, others prefer to deny the existence or claims of God altogether.

Both Catholicism and Communism find their father in Plato, the Greek philosopher. It was Platonic philosophy that led to the union of church and state in the fourth century A.D., and it was the teachings of Plato and Aristotle that formed the entire basis of the educational system of the medieval church. On the other hand, historians note that Plato's *The Republic* contained the first concepts of the Communist state. The Papacy, too, believes in the socialist state. The feudal system of the Middle Ages was a type of social state. The late Pope John's encyclical, *Pacem en Terris*, was a socialist manifesto. The Catholic political parties in the Western world can usually be identified by such titles as Social Democrats. Paul Blanchard writes:

"There is so much kinship between the doctrinal absolutism of the Vatican and that of the Kremlin that the possibility of ultimate collaboration on a basis of mutual self-interest cannot be dismissed as unthinkable. Both organizations believe in a censorship and reject democracy as a form of government for themselves. Both are seeking to extend their authority by developing groups of loyal followers within other jurisdictions. The distorted communism of the Kremlin is a fanatical religion, with commissars instead of priests, and Stalin as Pope. Communists and Catholics, as Reinhold Niebuhr has said, are 'rival absolutists.' It is not too difficult for men to pass from one absolutism to another. 'If we are to judge by the writings of the outspoken apologists of Catholicism in Europe and

America,' says Professor Sidney Hook, 'they are just as ready, if necessity arises, to baptize Marx as they once baptized Aristotle.'" —*American Freedom and Catholic Power* (1949), pp. 243, 244.

In the final conflict, when the Lord will bring forth a united people to do battle with the powers of darkness, Satan will also unite the whole world under one head—the Papal head. All the resources of Egypt will be placed at the disposal of the "man of sin." Revelation 18 is a good description of how completely the world's wealth will be in the control of Babylon the great.

"The Libyans and the Ethiopians." Anciently, the Libyans and Ethiopians were blood brothers to the Egyptians. The three countries were colonized by the descendants of Ham. Egypt, Libya and Ethiopia generally confederated together in the battles against the king of the north. (See Jeremiah 46:2, 9.)

As Babylon overthrew these three powers, so great Babylon today will overcome the confederated atheistic forces of the world. According to Revelation 13:11-17, 16:13-14 and 18:11-18, Babylon's weapons of conquest will be religious deception and economic boycott.

So thoroughly will the whole earth be brought under the sway of Rome, that the apostate church will gloat, "I sit a queen, and am no widow, and shall see no sorrow."—Revelation 18:7. With all her foes swept aside, including, to all outward appearances, the people of God, the Roman religion will appear set for another thousand-year reign.

DANIEL 11:44—

"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."

The word "but" is very significant. Indeed, it brings to view the great turning point in the history of God's people. Something interposes to upset the secure reign of the man of sin. In the time of utmost extremity for God's people, the Lord interposes for His own honor and for the salvation of His people. Babylon's apparent triumph is merely the signal for her certain defeat.

Each prophetic outline in Daniel clearly specifies the great

turning point in history. In Daniel 2 the heathen nations, represented by the gold, silver, brass and iron, hold unbroken dominion until the stone is cut out of the mountain without hands. In Daniel 7 the little horn makes war on the saints until the great turning point in the struggle is reached in the judgment. Daniel 7:26 says, "But the judgment shall sit, and they shall take away his dominion." In Daniel 8 the Roman horn treads down the sanctuary and the true church until the time of the cleansing of the sanctuary. In Daniel 11 the mah of sin seems to be somewhat successful in his war against the true church until tidings come from "the east" and "the north."

By comparing the dramatic turning point in history in each line of prophecy, it is apparent that four events all relate to the same thing:

- The stone cut out without hands (Daniel 2)
- The judgment of God's people (Daniel 7)
- The cleansing of the sanctuary (Daniel 8)
- Tidings from the east and the north (Daniel 11)

"East." When the storm bursts upon the church of God, the saints will be found gathered into the house of the Lord. As multitudes in the church will be swept aside by the northern armies, the saints will engage in earnest intercession: "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them."—Joel 2:17.

The spirit of Daniel's intercessory prayer recorded in chapter 10 will be the experience of the remnant as they afflict their souls before God, pleading for pardon and deliverance through Jesus their Advocate (*Testimonies*, vol. 5, p. 473). It is then they will behold the full revelation of Jesus Christ, the *mar'eh* of Daniel 10. The consciousness of the sinfulness of their nature, their weakness and unworthiness will be complete. (See *Testimonies*, vol. 5, pp. 472-475.)

While they afflict their souls, Christ will stand for them in judgment, plead their cause, blot out their sins, and impart to them the reviving, refreshing showers of the latter rain. (See Acts 3:19; *Early Writings*, p. 86). The Revelator calls this final bestowal of spiritual grace "the seal of the living God."—Revelation 7:2-4. It is bestowed upon the saints by the outpouring of the latter rain (Ephesians 4:30; *Testimonies*, vol. 3, p. 267) at the time of the great Sabbath test (*The Great*

Controversy, p. 605; *The SDA Bible Commentary*, vol. 7, p. 976). This seal, which signifies full and final deliverance from sin (Revelation 14:1-5; *Testimonies*, vol. 5, p. 475), is represented as coming from "the east":

"And I saw another angel ascending from the east, having the seal of the living God."—Revelation 7:2.

The same event is brought to view in the prophecy of Ezekiel:

"And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory." —Ezekiel 43:2.

When the seal of God, which is the character of God, is placed upon the saints, the earth will shine with the glory of God. The Revelator says:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."—Revelation 18:1.

This is the closing work of the gospel, which Adventists are accustomed to calling "the loud cry of the third angel's message." (Compare Ezekiel 43:2 with Revelation 18:1.)

"North." Mount Zion, on which the sealed saints are symbolically gathered, is represented as being "on the sides of the north."—Psalm 48:2. It is ironic that the king of the north is himself troubled by tidings from the north. "North" is often associated with an enemy power (Isaiah 41:25; Jeremiah 4:6). As Cyrus' army descended on Babylon from the north (Isaiah 41:25), so Christ will lead the armies of the living God in the final conflict with the man of sin.

"Tidings." The word signifies "a message." The saints who receive the seal from "the east" stand upon Mount Zion ("north") and proclaim the third angel's message with unwonted power. The message will have effect. Thousands will be stirred in every part of the world, Babylon's sins will be clearly exposed, and the truth of God in the hands of the remnant will win many souls from their allegiance to the king of the north. (See Revelation 18:1-4; Micah 4:1-3; *The Great Controversy*, pp. 606, 607.) Whole nations will be stirred to the center.

It is vital to see how Inspiration sets forth the true chronology of events. Tidings from the east and north (the loud cry) do

chronology
of
last-day
events

not sound before the sifting of the church brought to view in verse 41. God waits for the darkest hour before He signally manifests His power through His chosen ones. First, the king of the north returns to power like a whirlwind. He sweeps through the countries like an overwhelming flood. He even flows through “the glorious land” and appears to triumph over the Advent Movement. Egypt, Libya and Ethiopia fall into the camp of Babylon. All the world wonders after the beast. Then, and not until then, comes the “but” of verse 44: “But tidings out of the east and out of the north shall trouble him.”

The loud cry is not proclaimed until after the true church is purified by the test which is described in Revelation 13:14-17. Verse 44 of Daniel 11 obviously follows verse 41 in the sequence of events. Inasmuch as the tidings come from the east and north, it may be known that the sealing of the saints (east) who stand on Mount Zion (north) results in “the loud cry” message. Isaiah 59:19 to Isaiah 60:3 presents the same order of events as Daniel 11:40-44:

“When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord: My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

“Therefore he shall go forth with great fury to destroy, and utterly to make away many.” As the king of the north recoils with great surprise at the sudden turn of events in favor of the saints, and the threat to his dominion, he will rise up in great wrath against the remnant. The text under consideration finds its counterpart in Revelation 12:17: “And 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.” As Nebuchadnezzar became furious with the three worthies who refused to bow to the

golden image, so the man of sin will be enraged against those who refuse to worship the image to the Papacy. (See Revelation 13:14-17.) As the mind sweeps back over the long history recorded in Daniel 11, one may consider how many times Satan has used the powers of earth to persecute God’s people. But verse 44 describes his last and most bitter conflict with the saints.

DANIEL 11:45—

“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.”

This verse continues on from verse 44. The sealed saints are symbolically located on Mount Zion. The king of the north is represented as taking up a strategic position in his last war against them.

Many of the prophets depict Mount Zion as being the focal point of the final battle between God’s people and their enemies. Isaiah writes of “the multitude of all the nations” that come up to “fight against Mount Zion.” Then he says that “the Lord of hosts” will “come down to fight for Mount Zion, and for the hill thereof.”—Isaiah 29:8; 31:4. Joel declares that “in Mount Zion . . . shall be deliverance.”—Joel 2:32.

The Revelator complements the message of the Old Testament prophets by declaring that the three unclean spirits will gather the kings of the earth and the whole world to Armageddon (Revelation 16:3-16). The word “Armageddon” comes from two Hebrew words. The first is *har*, meaning “mountain,” and the second is *mo’ed* or *moged*, meaning “assembly.” Mount Zion is the “mount of assembly” or “mount of the congregation” (*Harmoged*) where Satan aspires to place his seat. (See Isaiah 14:13.)

Most translators favor “between the seas *and* the glorious holy mountain” instead of “between the seas *in* the glorious holy mountain.” This is more in harmony with the testimony of the other prophets as well as the context. Verse 45 describes Satan’s attack on the sealed church—the church brought to view in the words of the prophet Isaiah:

“In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that re-

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maineth in Jerusalem, shall be called *holy*, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assembles, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the *glory* shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.”—Isaiah 4:2-6.

When God’s people are in the condition here described, Mount Zion can rightly be called “the glorious holy mountain.” It will be glorious because the saints are sealed, and it will be holy because all but the holy will have been cut off. Satan will not be able to enter there either by force or falsehood, for at that time the Lord will be “a wall of fire round about.” —Zechariah 2:5. That “fire” represents the power of the Holy Spirit which will seal the saints against the tempter’s devices. (See *Testimonies to Ministers*, p. 18.) The seal will be placed in the forehead, or in the mind. Satan therefore will have no way of entering such a community of saints.

It has already been seen how the great enemy of God and His people devised a way to corrupt the early church. He *joined* it—he and all his followers. Working on this plan, he can eventually corrupt every good and successful cause. God has one final answer to the problem—He takes a people and seals them.

“Between the seas and the glorious holy mountain.” This would be between the Mediterranean and Mount Zion. As George McCready Price says, “In the days of the Israelites this would mean about the center of the land of Judah.”—*The Greatest of the Prophets*, p. 318. Symbolically speaking, this is where the king of the north entered and overthrew tens of thousands back in verse 41. This sounds ominously like a repetition of the last part of verse 30. When the large body of God’s professed people (all those who fail to enter the most holy place to receive the seal of God) fall into the hands of the king of the north, it appears that they become the base of the king of the north’s final attack against the saints.* Per-

*In his attack on Mount Zion, Sennacherib set up temporary headquarters at Lachish. This was “between the seas and the glorious holy mountain.”

haps this is partially explained in the words of *The Great Controversy*:

“Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.”—Page 608.

“The glorious holy mountain” may also be understood as referring to Christ’s intercessory work. (See Hebrews 12:22-24.) The apostate religious power will try to intercept the message of the efficacy of Christ’s high-priestly work in the hour of the judgment. Thus he will place the tent (his system of worship) of his kingdom between the seas (peoples—Revelation 17:15) and the glorious holy mountain (the place of Christ’s mediation).

“Yet he shall come to his end, and none shall help him.”

These words express the utter failure of the enemy’s last campaign against the true church. Babylon’s power has depended upon the support of the deceived nations and peoples of the earth. The book of Revelation describes how finally the powers of earth will withdraw their support from Babylon, and the “woman” of lies and force will perish by the hands of those who have idolatrously carried her about (Revelation 17:16; 16:12).

It must not be concluded from verse 45 that the king of the north comes to his temporal end before the close of probation, which is brought to view in the very next verse. Rather, Daniel 12:1 describes the great event that precipitates his final end.

DANIEL 12:1—

“And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”

This verse delineates the great event which brings the final downfall of the king of the north.

“At that time shall Michael stand up.” Michael means “One who is like God.” It is another title which Inspiration gives to Christ. The expression “stand up” is used repeatedly throughout Daniel 11. It means that a king, having received power and dominion, commences to exercise his royal authority. Throughout the long history traced by Daniel 11, many princes have stood up to rule, but they have all been princes of Gentile powers. Throughout the ages, the Israel of God have longed for the time when their Prince would stand up and bring them deliverance from the oppressive powers of earth. The restoration of the kingdom to Israel with a Man on David’s throne has been the hope of Israel. But the restoration of the kingdom and the King depends on something else.

Jesus cannot receive His kingdom until His sanctuary is cleansed, for He cannot stand up as King while He ministers as Priest. And He cannot cleanse His sanctuary until He has perfected and sealed His people. But when the moral image of Jesus is restored in His people, and the last soul has received the seal of the living God, Jesus can throw down the censer, saying, “It is done.” (See *Early Writings*, pp. 71, 279.) Then He receives His kingdom and stands up to rule.

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.”—Revelation 11:15.

“The great Prince which standeth for the children of thy people.” Christ died for His church, and ministers in the sanctuary for its purification. It is the object of His supreme regard. When He stands up to rule, His first concern is the deliverance of His people. They are represented as standing on the glorious holy mountain, the focal point of the king of the north’s furious attack.

“And there shall be a time of trouble, such as never was since there was a nation even to that same time.” The day of the Lord is a day of wrath upon the nations who “have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand

shall rise up against the hand of his neighbour.”—Zechariah 14:12, 13. “For it is the day of the Lord’s vengeance, and the year of recompences for the controversy of Zion.”—Isaiah 34:8. In Revelation 16 the outpouring of wrath upon the nations is called the seven last plagues (Revelation 16). Great Babylon is punished for all her warfare on the saints from the beginning to the end of time (Revelation 18:20-24).

“And at that time thy people shall be delivered, every one that shall be found written in the book.”

In the day of the Lord, all those whose names have been retained in the Lamb’s book of life during the judgment will find eternal deliverance from their foes. The important point to notice is that God is able to deliver His people at such a time because, in the previous hour of the cleansing of the sanctuary, they have been delivered eternally from sin. Having been delivered from Satan’s power within (Daniel 11:44), they are ready to be delivered from Satan’s power without (Daniel 12:1).

DANIEL 12:2—

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

This verse does not refer to the general resurrection of the righteous at the second advent, but to a special resurrection at the voice of God under the outpouring of the seventh vial (Revelation 16:17; Joel 3:16). God’s people are delivered by the voice of God. The Holy Ghost is poured upon the living saints, glorifying them before their enemies. (See *Early Writings*, pp. 15, 285, 286). Those who have died in the faith of the third angel’s message are raised as glorified saints to hear God’s covenant of peace with His people. Those also who led out in the crucifixion of Jesus will be resurrected to see Him come in glory. (See Revelation 1:7; *The Great Controversy*, p. 637.)

DANIEL 12:3—

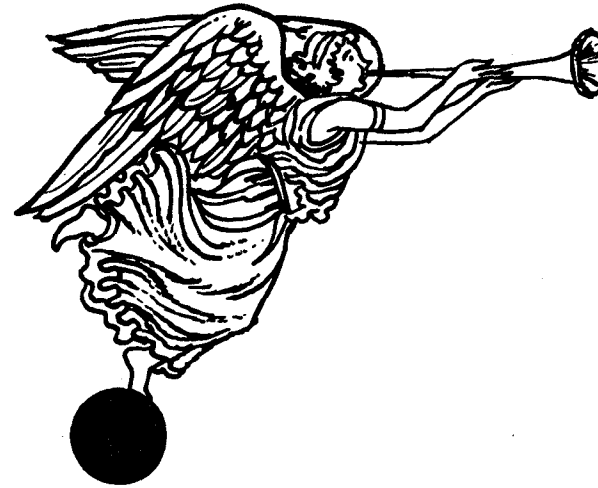
“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

This beautiful promise includes not only the living saints who are glorified shortly before the coming of Christ, but all who come forth in the resurrection of the just. Jesus said, “Then

complete
deliverance
for the
saints

shall the righteous shine forth as the sun in the kingdom of their Father.”—Matthew 13:43.

This is the real conclusion to the vision by the river Hiddekel. The long, turbulent stream of history has run its course. For the saints it ends not in desert sands, but it flows out into the sea—“the sea of glass.” Fellow pilgrims, look up! The sky is flushed with the glory of eternity!



Concluding remarks

Daniel 12:4-13

DANIEL 12:4—

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

The prophecies of Daniel which relate to the time of the end, especially the time prophecies, were sealed by divine command. But the angel promised that when the time of the end should arrive, “many shall run to and fro, and knowledge shall be increased.” The primary meaning of these words is indicated by the context.

“Run to and fro.” This is a Hebrew expression signifying a diligent searching back and forth in the prophecies. At the appointed time “knowledge” of the prophecies of Daniel would “be increased.” In Revelation 10 is found the record of Christ unsealing the little book of Daniel to the understanding of His people in the last days.

Paralleling the increased knowledge of the prophetic Word,

an astonishing progress in scientific knowledge has marked the present age. In this generation man has broken the sound barrier and the space barrier. But mere scientific knowledge has not made the earth safer or the race happier. The knowledge promised in Daniel 12:4 will enable God's people to break the sin barrier. This will be a step in human experience that will dwarf every other human achievement. The people of God will be "men wondered at."—Zechariah 3:8. God says:

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "I will get them praise and fame in every land where they have been put to shame." "And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."—Isaiah 62:3; Zephaniah 3:19; Jeremiah 33:9.

The book of Daniel contains the key to God's final answer to the problem of sin. The light on the perfecting of the saints through the final ministration of Christ in the most holy place of the heavenly sanctuary will yet be seen to overshadow every gem of thought conceived by all the philosophers of all time.

DANIEL 12:5, 6—

"Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the Man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?"

Daniel is permitted to hear one of the angels conversing with Christ. They are just as anxious to know about the time of the end as Daniel is. The church on earth and the church in heaven constitute one church. It is the body of Christ, and the angels realize how much sorrow and humiliation the Saviour endures on account of His defective "body." They long for the sanctuary to be cleansed and for the whole church to be eternally finished with the problem of sin. They weep and sing with the saints below. Therefore they are vitally concerned about the final restoration. The prophecies of Daniel are "things the angels desire to look into."—1 Peter 1:12.

DANIEL 12:7—

"And I heard the Man clothed in linen, which was upon

the waters of the river, when He held up His right hand and His left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

By comparing this passage with Revelation 10:1-6, it is found that Christ Himself is the Man clothed in linen. In Daniel 12 He swore that the book would be sealed up till the end of the 1260 days. (See Revelation 12:6, 14.) In Revelation 10 He swears that the book is unsealed.

"And when he shall have accomplished to scatter the power of the holy people." This refers to the termination of the long period of Papal persecutions in A.D. 1798.

"All these things shall be finished." The Septuagint reads, "They shall know all these things"—that is, after the period of Papal supremacy, the book of Daniel would be unsealed, and God's people would be blessed with the promised increase of knowledge.

DANIEL 12:8, 9—

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

In his introductory remarks Daniel declares that he "had understanding of the vision" — that is, he understood the meaning of the cleansing of the sanctuary and the restoration of God's people in the last days. But he still did not understand the *time* element. Therefore he inquired twice how long it would be to the time of the end. Again he was told that the matter was sealed until the time of the end.

DANIEL 12:10—

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

Since only the pure in heart can see the truth (Matthew 5:8), none of the wicked would profit by the unsealing of the prophecies of Daniel in the time of the end. "Light is sown for the righteous."—Psalm 97:11.

DANIEL 12: 11, 12—

"And from the time that the daily sacrifice shall be taken

away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

These time prophecies have been a "happy hunting ground" for would-be time setters. But the time prophecies of Daniel were all understood by the generation who lived in 1844.

"After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time."—Ellen G. White in *The SDA Bible Commentary*, vol. 7, p. 971.

In 1843 Charles Fitch produced a great chart of the time prophecies of Daniel. On it appeared the four time periods of Daniel—the 2300 days, the 1260 days, the 1290 days and the 1335 days. Except for a six-month mistake of reckoning on the 2300 days, Inspiration declares that the chart was correct:

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them."—*Early Writings*, p. 74.

On this 1843 chart the pioneers figured the 1290 days from 508 to 1798, and the 1335 days from 508 to 1843.

"The daily." This refers back to Daniel 8:11, 12 and Daniel 11:31. As has been seen, the support of Clovis, king of the Franks, established the priesthood of the Catholic Church in A.D. 508. Christ's continual mediation in the heavenly sanctuary was cast down in favor of an earthly priesthood who blasphemously took upon itself the prerogatives of Christ.

"Blessed is he that waiteth." Since the prophetic periods have ended, the special blessing of Christ's final intercessory work is available as soon as the church makes the necessary response. The hour of His judgment for His people is come. The door to the most holy place of the heavenly sanctuary is open. It is time for the Advent people to look up in faith, saying, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come."—Psalm 102:13.

Those who would place these time periods in the future are like the Jews in Haggai's day who began to postpone the end of the seventy years to the future. Although the seventy years had ended in 536 B.C., and the time had then arrived to restore

the temple, they were saying in 520 B.C., "The time is not come, the time that the Lord's house should be built."—Haggai 1:2. The captivity had ended years before, and the temple should have been finished. So too, modern Israel's captivity ended many years ago—in 1844. (See *Prophets and Kings*, p. 714.) The restoration of the heavenly sanctuary is long overdue. Speculation on some future time period will only excuse Laodicea's great sin of failing to grasp the mighty privileges of this hour. The trumpet call of Joel 2 is now summoning God's people to the sanctuary, that they may receive the blessing of the ages.

Even those who die in the faith of this judgment-hour message will receive the promised blessing. Speaking of those who die during the sounding of God's last message, the Revelator says, "Blessed are the dead which die in the Lord from henceforth."—Revelation 14:13. These will come forth in the special resurrection mentioned in Daniel 12:2.

DANIEL 12:13—

"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Daniel was a unique prophet. The other prophets spoke their messages to the people of God in their own day, but Daniel could not speak about the final restoration to the people of his generation. The great light which he received was not for them. The Lord chose Daniel to speak to the people of God in the last days. He was the prophet divinely appointed for this age.

For centuries, while this holy seer was hid in the grave, the great light on Israel's final restoration was hid from the understanding of men. But not any longer. Daniel now stands in his lot. His hour has come. Though dead, he speaks. How blessed are the wise who hear and understand!