

WHAT SHALL BEFALL THY PEOPLE

Daniel 10-12 Series

1: INTRODUCTION & OVERVIEW

From a presentation by Jeff Pippenger

The study that we're going to begin here is the last vision of Daniel, chapters 10-12. These chapters contain some of the most profound information in Bible prophecy. There are many themes within this last vision of Daniel, 10, 11, 12, symbols and concepts are identified here that are important to understand correctly.

There are controversies about this last vision of Daniel; heresies and fanaticisms within Adventism that are based upon a misunderstanding of this vision of Daniel. Also, there are truths and understandings of these last chapters that are not fully recognised by God's people, designed by God to help finish the work when they are correctly understood.

I'm going to do the introduction to this study in a very straight-forward manner without giving references or back-ups for the points that I'm making. I want to set forth some of these themes here in the first study, and we'll touch on these as we go through these three chapters in a very systematic fashion in the following studies.

The last three chapters of Daniel's book is not simply the climax or conclusion; in many ways it is the foundation for the book of Daniel. I know it's backwards to say the climax or conclusion is the foundation, but there are many prophetic truths established in this last vision of Daniel, that although inferred or briefly set forward earlier in Daniel, it's in these chapters where they're really brought into focus.

We'll start in chapter 10 and give an overview of what seems important. Later we'll attempt to demonstrate why, by defence from Bible and Spirit of Prophecy. There are so many items that need to be addressed, but to take time to really prove them in the first presentation is beyond the scope of an hour. So I'm going to speak from my heart on these things, and we'll defend the premises later on.

A THING WAS REVEALED

In Daniel chapter 10:1 we're told there was a thing that was revealed to Daniel that was true, and that the time appointed connected with this thing, whatever it is, was long. Daniel understood the thing and he had understanding of the vision.

Daniel gives an understanding here of the following three chapters in Daniel and there are things that happened in leading into actual vision, that are taken up in earnest in chapter 11. We see Daniel in verse 2 and 3 fasting for twenty-one days and in verse 4 we see that he is receiving this vision by the Hedekel or Euphrates River.

He looks up in verse 5 and beholds a certain man clothed in linen. This is Daniel's confrontation with Jesus Christ. Sister White is quite clear that this figure that Daniel sees clothed in linen is Christ and He's very similar to what John the Revelator sees when he sees Christ in Revelation.

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In verse 7, the men that were with Daniel when he sees this vision of Jesus Christ, a great quaking falls upon them and they flee and hide themselves. In verse 8 he's left alone when he sees this great vision, and there remained no strength in him.

We're told in the Spirit of Prophecy that when we study prophecy, we're to consider circumstances and every fact has its bearing. When she's talking about considering the circumstances, not only are we to look at the information contained in the dream or vision given to the prophet but we're also to look at the circumstances surrounding the prophet when the dream or vision comes.

Not simply the vision, but the environment and not just the immediate environment, not just where the prophet is, but even the historical environment that's taking place during the time when the prophet receives the vision or dream. That is also to be factored in to the correct understanding of the vision.

GOD'S END TIME PEOPLE

I would suggest here that one of the things in these chapters worthy of seeing is that Daniel in this vision is symbolizing God's people at the end of the world. You may be asking why this is valid, but this is a very traditional understanding in Adventism. I'm sure if you've been in Adventism very long, you have heard sermons or read things that take you to chapter one and see the test that Daniel and the three worthies had over the health message and apply it to God's people at the end of the world. If you are going to be among those that Daniel and the worthies symbolize, the foundation of the experience symbolized by those four is an agreement to the health message.

It is pretty standard understanding that Daniel and the three worthies in the book of Daniel symbolize God's people here at the end of the world. Certainly the story of Shadrack, Meshack and Abednego and the fiery furnace represent God's people at the end of the world. Many, many times Sister White uses the test of Nebuchadnezzar's image on the plains of Dura as symbolizing the Sunday Law. Shadrack, Meshack and Abednego therefore are representing God's people during the time of the Sunday Law. I would suggest that not only are they symbolizing God's people, but they're symbolizing a special manifestation of God's people which we as Seventh-day Adventists understand as the 144,000.

Taking it up a notch I would say that Daniel in chapter 1 is showing in his upholding the health message that the right arm, the strength of his experience as one that symbolizes the 144,000, is the health message. Shadrack, Meshack and Abednego and the fiery furnace is showing the crisis that the 144,000 are going to be brought into. There are many other things that you can identify with this; Daniel in the lion's den, once again the 144,000 during the time when persecution is taking place, because of worship.

All these stories in the book of Daniel show us how we are to live at the end of the world. There are two teachings in the book of Daniel; one is Daniel and the 3 worthies are identifying how we are to live at the end of the world or how the 144,000 will live at the end of the world and that's a theme in the book of Daniel.

At the same time you have the visions and the information contained in the book of Daniel telling us what will take place at the end of the world. So you have the vision identifying what will take place and the experience of Daniel and his friends, identifying how God's people are to walk during the time period when these end time events are taking place. So there's a two-fold theme that runs through the entire book of Daniel and when you come to 10 and onward, I believe that you need to factor in that Daniel is, in this vision symbolizing the 144,000.

In previous studies, particularly when we looked at Gideon, before Gideon, a symbol of the 144,000, began his work that was prefiguring the final work on earth during

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the later rain time period, he had a confrontation with the Angel and the Angel was none other than Christ. We're under conviction that the 144,000, those of us that strive for that and ultimately accomplish that goal, will have had to have a personal revelation, a personal confrontation, a personal genuine experience with Jesus Christ.

HUMBLED IN THE DUST

In chapter 10, Daniel is also being illustrated in this situation. On the subject of Daniel, seeing Christ at the very opening of chapter 10, there is not a great deal of implication about why Daniel needed to see Christ here. What was the purpose of Daniel recognizing Jesus Christ as the man clothed in linen, girded with fine gold, face with appearance as lightening?

The confrontation that Daniel has here with Christ in verses 5 & 6 is not directly related to the vision of the flow of kingdoms that is taken up as chapters 11 & 12 unfold. Perhaps the most important reason that Daniel has this confrontation with Christ in these four verses is that Daniel is setting forth an example of what will have to take place with those who are among the 144,000. We are each going to have to have a personal confrontation in a positive way, a personal revelation of Jesus Christ. I believe you can see this illustrated in other places in the scriptures.

“Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and **see how God wrought to abase the pride of men, and lay human glory in the dust.** God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom--the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future. Read and understand how poor, how frail, how short-lived, how erring, how guilty, is man in lifting up his soul unto vanity.” {16MR 333.3}

When Daniel sees Christ here, that work of laying man's glory in the dust is illustrated. He has the revelation of Jesus Christ and he's humbled in the dust. The glory that Daniel may have had as a human being, the glory that he thought about himself is totally removed all his comeliness was turned into corruption, verse 8 says and I would suggest to you that this vision that Daniel sees right here at the opening and then the response of his humanity being totally turned into corruption is illustrating the experience of the 144,000. All of our humanity is going to have to be laid at the foot of the cross through the power of the Holy Spirit, so the Lord can empower us to follow Him wherever He may go.

Why am I emphasizing this? This isn't a minor theme from my understanding. I have a friend, a very powerful evangelist, and recently we were working together at a campmeeting in South America and after some meetings one night where we'd been sharing prophecies to about 4-500 people we got into a discussion. He told me this story:

There was a time when he believed the time prophecies at the end of time were to be applied at the end of the world. He never preached it, he never taught it but he did discuss that possibility in the congregation more than once with kind of an open mind about it. Then he realized through his studies that was incorrect, that it was fanaticism and something that the Spirit of Prophecy opposed. The pioneers' understanding of Daniel 12 was that all those time prophecies came to a conclusion by 1844 and they were correct. he told me that even though he knew by faith that Daniel 12's time prophecies were fulfilled by 1844 and they would not be re-applied at the end of the world, he never had the understanding or the ability to identify the 1335 in such a way as to use it in evangelistic series.

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When he was doing evangelism and came to Daniel 12, he very quickly passed over that because he understood it was true based on the historical evidence, yes the pioneers were true, but he didn't understand the implications enough to share with conviction that it was an important and relevant point for evangelism. So he asked me to please take the time and explain how you understand the 1335, why is that a point that is relevant?"

Briefly I'll give you my answer:

1335 DAYS

The 1335 days of Daniel 12:12, the pioneers understood came to fulfillment in 1843. So why is it a blessing to reach 1843? One of the things in Adventism that doesn't seem to be dwelt on enough, is the roll that God's church plays at the end of time. I'm not so much speaking of the church militant, where the wheat and tares are together still struggling. But there comes a time where God's church is purified, this is touched upon throughout the prophets of the Bible,

When God's church is purified, some of the passages give more specific information about the members of the church and this is where the understanding of the 144,000 comes in. The reality of scripture for me is that at a time period in history, God intended to raise up the 144,000 to finish the work and go home. Not only had God spoken about the church triumphant throughout scriptures, but He actually identified in Bible prophecy when the time would come when God was going to begin to raise up this body of people that we call the 144,000 from Revelation 7.

The process that brings the 144,000 together began in earnest in 1843. And if you go back and look at what took place in 1843, the first disappointment that took place prior to the great disappointment of October 22, 1844. Sister White is specific on this subject; that 1st disappointment was designed by God in the same way as the test of Gideon's men was designed by God. It was a test that was to purify a people and remove some of the dross from the gold that the Lord was about to develop in the 144,000.

During the 1843 to October 22, 1844 time period, Sister White is clear that this was a testing process that the Lord ordained. He held His hand over that mistake in order for people to be tested. It took the Millerite movement, the most significant religious movement since the Protestant reformation, estimated at 50,000 people and it fizzled down to 50 people at the Great Disappointment.

This pruning process began in 1843. Spirit of Prophecy tells us that had those people on October 23rd 1844, followed on by faith and continued to follow the light, they would have finished the work and went home immediately thereafter. There was the potential prophetically for God's people to fulfill the prophecies and the end to come. Now we know it didn't happen. We know that some prophecy is conditional and due to insubordination, this didn't come to pass. Nevertheless, as we look at the testimony, the potential for the 144,000 to be developed in 1844 and immediately thereafter was there.

BLESSED YEAR

1843, is a blessed year, it was the time when God said, "All right, this is the point in history when I will develop this people that we call the 144,000." That's why it says 'blessed is he who arrives to 1843.'

With the wandering in the wilderness which Adventism has done since that time, it's hard to factor in conditional prophecy and see all that. But Sister White speaks about that time period and she says that all that participated in that particular time can still remember the holiness, the sacredness, of that time period. It was something that was taking place that impacted the faithful followers at that time for the rest of their lives. It was such a holy experience that it wasn't lost by those who participated in it. Sister White

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noted it because that holy experience that the Lord began, through a process of purifying that movement, had the potential to produce the 144,000.

Now when you go back to Daniel 10, and you see Daniel having the revelation of Jesus Christ, being humbled in the dust, before he begins to see the information of Daniel 11 and onward, it puts a theme in these last three chapters that I believe is commonly missed in this study. These chapters are speaking, among other things, about the church triumphant, the 144,000. If you don't see that theme, then it's very difficult to see the significance of the 1335 in Daniel 12. Also for me, it's difficult to see what the purpose is of Daniel being confronted with Jesus Christ here in the first verses of Daniel 10.

MICHAEL

If we go back into the overview in chapter 10, we see an angel, which is clearly Gabriel according to the Spirit of Prophecy, and he begins to tell about the struggle that he's been having with the King of Persia and the Prince of Persia. Very specifically those are two distinct beings. The Spirit of Prophecy tells us this 'Prince of Persia' is none other than Satan. Satan was resisting and trying to stop Cyrus from fulfilling God's will concerning God's people. Gabriel was resisting and it was such a battle that ultimately Christ came to be involved with the struggle against Satan.

When Christ becomes involved with the Great Controversy as Michael, He is always portrayed in some kind of conflict with Satan. Michael is the key to seeing the Great Controversy portrayed in scripture. When Michael is there you're seeing a piece of the story of the Great Controversy. Whether it's Michael in Revelation 12, casting Satan out of heaven, or Michael arguing with Satan over his authority to resurrect the dead in Jude when He's resurrecting Moses, or here where He's struggling with the kings of the earth against Satan in order to control the history of the world within God's providence for the benefit of His people and to accomplish his purpose in proof of the gospel.

By the time you get to Daniel 12:1 and Michael stands up, Sister White is quite clear that this is human probation closing. So what we are seeing here in Daniel's last vision is the very climax of the Great Controversy in terms of the close of human probation. I'm not arguing that the Great Controversy has other scenes to be fulfilled after human probation closes, but certainly the close of probation for mankind is one of the most important and serious climaxes of the Great Controversy and this is portrayed in this last vision of Daniel.

The very opening verse of Daniel 1:1, is talking about a war between Babylon and Jerusalem and Babylon comes into Jerusalem and destroys Jerusalem. But by the time that we get to this climax of the Great Controversy in Daniel 12, the king of the North, the king of Babylon—Babylon being associated with the north—the king of Babylon at the end of the world is going to make a march on Jerusalem at the very end—but this time it's going to be different than at the beginning—this time he doesn't enter Jerusalem. He doesn't destroy Jerusalem—this time he comes to his end and none shall help. So there are themes in this last vision that are part of a bigger theme in the Book of Daniel itself, that are worth recognising if we're going to see the context of this overall picture.

In verse 21 of Daniel 10, Gabriel is speaking with Daniel and says, "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." And then begins the history of the struggle between these different political empires all the way until human probation closes.

KINGS OF NORTH & SOUTH

Within this historical narrative we'll find the only place in the Bible where the King of the North and the King of the South are set forth. Therefore, if there is a way to identify the King of the South and the King of the North, you have to find that rule within these

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chapters and that rule is there. The King of the South: the power that controls Egypt, the King of the North: the power that controls Babylon.

We definitely need to understand the history that begins in chapter 11. Adventists have a fair ability at setting forth the prophecies of Daniel all the way up to Daniel 11; but when we get to Daniel 11, there's such a detailed history that it's difficult to study the ebb and flow of that history to share it, so we don't pursue it.

There is a very important passage where Sister White said that the prophecy of Daniel 11 is now in the process of fulfillment and then in the next sentence she says that much of the history that has taken place in the fulfillment of this prophecy will be repeated. So she's teaching us that as Daniel 11 reached its final fulfillment, those scenes that are portrayed in that final fulfillment are going to be repeat of history that took place in the earlier part of Daniel 11.

So to reach a correct understanding of this final fulfillment of Daniel 11 then it must be worthwhile to understand this flow of history. Sister White was correct, there are very important histories that are illustrated in Daniel 11 that impact the conclusion and the conclusion is of such a serious nature that we need to be correct about it.

IMPORTANCE OF DANIEL 11

It's time for Seventh-day Adventists to get as sharp on sharing Daniel 11 as they are on sharing Daniel 2. The information is available and the more you look at that information, the more relevant and serious it becomes, so it's time that we begin to study to show ourselves approved.

Within this narrative are some very important symbols that we will look at as we go through. In Daniel 11 the story begins in the time of the Medes and Persians, it very quickly goes into the kingdom of Greece and Alexander the Great and the division of his kingdom to his four generals. They ultimately, through their struggles, are divided up into two kingdoms; Ptolemy and Selucus. These two kingdoms take up the rest of the struggle until you get to verse 14 and there we see the 'robbers of thy people' identified. These are the people that are going to exalt themselves.

ROBBERS OF THY PEOPLE

They are to 'establish the vision' and when you approach verse 14 to the depth that I believe we should take it, verse 14 tells us that if you want to have a prophetic key of focus, to put this entire prophecy in place, what establishes the vision is these 'robbers of thy people'.

The 'robbers of thy people' is Rome; this is where Rome comes into the narrative. Now, this may not seem significant but we're going to look at this a little bit closer. Rome is the point of reference for this entire vision. Rome is the theme of the vision in the sense that even the information about the Medes and the Persians and the Greeks is simply information that leads and develops the testimony about Rome so that we can fully understand the testimony about Rome because it's something that we need to understand before the end.

If you understand some of the other histories and controversies about Daniel 11, that have taken place in Adventism, this verse becomes extremely important. You'll find that Uriah Smith, when he comes to verses 36 of Daniel 11, begins to identify the French Revolution time period and verse 36-39 and onward, he identifies it as the French Revolution and by the time he gets to verse 40 he's identifying the King of the South and the King of the North as literal Egypt and literal area of Babylon. There are many in Adventism that don't have any historical understanding of the controversies that went on about Daniel 11, but it's at this point that a division comes in Adventism. Verse 36 and onward according to Uriah Smith is the French Revolution, then the literal application of

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the powers that are identified all the way to the end. The other understanding is verse 36 and onward is just a further elaboration of the Papacy.

Everyone agrees that in verse 35 and prior to that, the Papacy has come into the narrative and I believe the Papacy is just further identified in 36-39 and in verse 40 the King of the North is the Papacy—spiritual Babylon and the King of the South is atheism—spiritual entities. And this opposes Uriah Smith's position. This is a controversy in Adventism that isn't new, you could trace it back at least to James White and Uriah Smith and there is a controversy about their controversy.

Uriah Smith at one time gave a sermon identifying the King of the North as Turkey and the very next day James White got up in the same sanctuary and identified the King of the North as the Papacy. Sister White rebuked James White for doing that. She never rebuked James White for his position about the King of the North; she rebuked him for bringing an argument into the public forum in the church.

CONTROVERSY IN ADVENTISM

Many who believe that Uriah Smith is correct will tell you; “see there, Uriah Smith didn't get rebuked, James White did get rebuked, therefore James White was incorrect.” Part of that defence also is “Look at places where Sister White endorsed the book by Uriah Smith, Daniel and Revelation”. There's such a profound and glorious endorsement by the Spirit of Prophecy about that book by Uriah Smith that many people believe that Sister White was saying that everything that Uriah Smith put in that book was accurate as it could be. Now that's one perspective.

Those that accept James White's position on the King of the North being the Papacy go back to the very first publication that took place in the Advent movement called, 'Word to the Little Flock'. There it is stated that the last power that comes to the end is the 666 power and that's a paraphrase, but clearly it says that the King of the North is the Papacy. An argument would take place over that statement too, because those people who want to support Uriah Smith say, “Well the 'Word to the little Flock' says that the authors are James and Ellen White, how do we know whether that was Ellen White saying this power in verse 45 that comes to its end, this king of the North, is the Papacy in the 'Word to the Little Flock'”. Was it James White or Ellen White that wrote that? If it was Ellen White, then the answer is clear, if it was James White then it is open for argument.”

Without addressing that argument at this point, it is clear to see that James White understood the King of the North to be the Papacy. So when you line up the quotes where Sister White says that we should be getting out the book of Daniel and Revelation—the other quote that you need to throw in there is where Sister White says that her husband James White, when it came to Bible doctrine, fulfilled the roll of Moses to the Advent Movement. So you have to factor in that when it comes to Bible doctrine. The man that Sister White says is the leader, is my husband James and my husband James believes the king of the North is the Papacy. So you can approach this argument between Uriah Smith and James White over the King of the North with prophetic endorsement on either side of the issue.

Now, I don't necessarily want to solve that controversy, that's not what I'm attempting to do. We need to know who the King of the North is for ourselves and correctly from the scriptures and Spirit of Prophecy. But for those of us in Adventism that are familiar with this history, I'm at least giving you the tip of the iceberg that Daniel 11, which includes Daniel 10 and 12, they're all the same vision, is the passage that has a great deal of controversial history within Adventism.

THE 'DAILY'

Now there's another controversy, and in my mind it is the greatest controversy, in prophecy in Adventism today and it's the “Daily”. You find Daily in verse 31 of Daniel 11

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mentioned and then you find it in chapter 12 as well. Sister White said that the pioneers had the correct view of the “Daily” and the pioneer position of the “Daily” was that it was Paganism.

In 1901, a different view came into Adventism, and at that time period there were only a couple Adventists that believed that view but they were leading figures and they had a burden to promote this view. Sister White counselled, she had several things to say, but one of her main themes was that the two men who were promoting this new view needed to keep quiet.

Those statements where she says, “On the subject of the Daily, silence is golden”; in our day and age many leaders, theologians, students in Adventism will say, “You know, the “Daily” is not that important, because I can go to passages in the Spirit of Prophecy where Sister White says on the subject of the “Daily”, ‘silence is golden.’ So for you or anyone to be emphasizing that subject, you are opposing the Spirit of Prophecy.”

That is not a fair reading of the information. Sister White is clear that on any subject that she addresses, time and circumstances need to be considered. When people are addressing this aspect of the Spirit of Prophecy, the classic illustration that comes to my mind is the time when she was rebuking Adventists for buying bicycles.

The actual facts at that time were that a bicycle, when she was giving that rebuke was costing people 1-2 month’s wages for one bicycle. So for you and I to take those passages saying we should not be buying bicycles as Seventh-day Adventists when you can get a bicycle today for an amount of money that is certainly not a month’s pay. Time and circumstances in the Spirit of Prophecy writings NEED to be considered.

NEW VIEW?

In the time period when the ‘New View’ on the “Daily” was being brought forth by these two men in Adventism, they were virtually the only ones promoting it. Here were two men against the whole church, promoting a view, and Sister White’s overall counsel was ‘silence is golden’. Considering the time and circumstances, what she was saying is—I don’t know how many members there were in the church at that time, so I’m picking this out of the air—we have a ‘hundred-thousand’ members in the church today, and we have two men over here promoting this new view. Let’s just keep quiet on this subject. This is consistent with where she says ‘error should never be mentioned from the pulpit’. She was basically saying, these men have the wrong view and instead of magnifying the issue by opposing them on every angle, let’s just drop the subject.

So her ‘silence is golden’ on the ‘Daily’ during that time period was valid counsel, but it is different today. Today it is virtually impossible to hear a sermon on the ‘daily’ or read a book on the ‘Daily’ that doesn’t promote and support this view that came into Adventism in 1901, and it is totally different than the view Wm. Miller and the pioneers had—the view that was held by the pioneers for the next 60 years in Adventism. There’s more to that controversy as well that we won’t deal with at this time.

HISTORY REPEATED

In any case, the ‘Daily’ is part of the story of the book of Daniel 11. In fact it is found in the passage where Sister White says the ‘prophecy of Daniel 11 is now in the process of fulfilment, much of the history that has taken place in the fulfilment of this prophecy, will be repeated.’

She’s saying that Daniel 11 is about to be fulfilled and much of the history that has taken place in the **prior fulfilment** of Daniel 11, **is going to be repeated** when it is fulfilled. She’s pointing us back to this history that we should understand and most of us don’t, saying, ‘there’s historical events in here that are going to be repeated in these final

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movements of Daniel 11. You need to understand them.’ As soon as she says that in this quote that I’m talking about, then she doesn’t simply point back to some of the history in Daniel 11, she quotes verses 30-35.

The point being is that she says ‘much of the history of Daniel 11 is being repeated, but here is the history you really need to understand. This is one of the histories that definitely WILL be repeated.’ Now we’re not dealing with that history at this point, but this is the history where the ‘Daily’ is!

The ‘Daily’ is identified in Daniel 11, verse 31. So, whatever this history is in connection with the ‘Daily’, we find in Adventism today at the end of the world a completely different view of that history than the pioneers did and we find that Ellen White and James White agreed with the pioneers.

So if we’re going to take the view of the ‘Daily’ that is the majority opinion in our day and look at that history from that perspective, the sequence of events in that history are going to be different than the history illustrated in the pioneer understanding. And yet Sister White says ‘these histories, particularly THIS history, will be repeated when Daniel 11 is being fulfilled’.

Now, if you have the wrong pattern it’s going to be virtually impossible to come to the right conclusion about the fulfilment of Daniel 11. This is a historical, theological controversy that’s also found within these last few verses of Daniel 11, and from my studies, this HAS eternal consequences.

If you take the history illustrated as the pioneers understood it, and you align it with the fulfilment of Daniel 11, there’s such profound and serious warnings in those verses. To use the wrong pattern, comes to the wrong conclusion and you lose those profound and serious warnings. It eliminates the ability for the Holy Spirit to shake us in such a way so as to bring about a revival in our experiences.

So this controversy, this history in Daniel is something that needs to be understood correctly, if you are going to come to some of the serious conclusions that are found in Daniel 11.

When Michael stands up in Daniel chapter 12:1, that’s when human probation closes. But that verse says, ‘and at that time’—at what time? That phrase in Daniel 12:1 points us back into the previous verses of Daniel 11. In other words, it’s saying in verse 12:1 ‘When Michael stands up’, when human probation closes, when the Great Controversy reaches its conclusion and mankind has been divided into two groups and the 7 last plagues are about to be poured out, ‘at that time’; that time is located in the final verses of Daniel 11. The final verses of Daniel 11 are describing the time period when human probation closes.

ETERNAL CONSEQUENCES

To not understand those verses correctly obviously has eternal consequences. It’s a serious understanding. And the pattern that has been set forth to give us the clear understanding of the final fulfilment of Daniel 11 according to the Spirit of Prophecy is the histories that are illustrated in Daniel 11. Especially the history associated with the ‘daily’, the ‘abomination of desolation’, which is the history of how the Pagan Roman Empire ascends and the Papal Roman empire ascends, and how they’re placed on the throne of the world. Whatever took place during that time period is pointing forward to what’s taking place in our time period today. Sure enough, if you go back and you look at that history, you can draw some very profound parallels.

I would suggest that this understanding in Daniel 10-12, is directly related to the final development of the 144,000. That emphasis and that truth I believe is established when understood correctly at the very beginning of the vision. Generally in Adventism, we

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recognize that Daniel in his book is symbolizing God's people at the end of the world. One of the first things we're told in this vision is that Daniel is confronted with a revelation of Jesus Christ and all the glory of his humanity is laid in the dust; symbolizing us at the end of the world. You and I need to have a revelation, a personal experience with Jesus Christ that lays our humanity in the dust.

When we're at that point, we are at the point that Daniel is symbolizing. He's symbolizing someone that is also located in Daniel 12, where we see two groups of people— one group is going to have understanding, and their understanding is going to be on prophecy among other things, and they're going to bring many to righteousness. And those that don't understand are called the wicked. Daniel is symbolizing those that have understanding during this time period, who, when Human probation is closing are bringing many to righteousness, the 144,000.

What Shall Befall Thy People? Daniel 10-12 Series

2: THE LONG CONFLICT

From a presentation by Jeff Pippenger

In our first study in Daniel 10 we were trying to emphasize that Daniel, among other things in this chapter, as a prophet, was symbolizing God's people at the end of the world—the 144,000.

Desire of Ages 55, 56: "These humble worshippers **had not studied the prophecies in vain**. But those who held positions as rulers and priests in Israel, though they too had before them the precious utterances of prophecy, were not walking in the way of the Lord and their eyes were not open to behold the light of life. So it is still. The events upon which the attention of all heaven is centered are undiscerned. Their very occurrence is unnoticed by religious leaders and worshipers in the houses of God."

PRESENT TRUTH

In the days of Christ, God's people by and large, were not recognizing the events **that were fulfilling prophecy**, identifying the present truth for that time. That is being repeated today. One of the primary purposes of this study in Daniel 10-12, is to identify the events that are Present Truth for us at the end of the world, the events that transpire in the final verses of Daniel 11, that lead up to the close of human probation. These events lead up to the world being divided into two classes before the 7 last plagues.

In order to do that we need to look at the history that's set forth in the prior verses of Daniel 11 that lead up to these concluding verses. Sister White is clear that there are histories within Daniel 11 that will be repeated. MS Releases Vol. 13 pg. 394, we see the passage where she emphasizes this. After she opens with her own statement, she starts quoting right in the middle of verse 30 of Daniel 11.

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war."

No time to loose; probation is about to close. When was it in our experience as Adventists that we actually saw the USA President telling the world, 'You are either for us or against us', Very few people in the world understand the implications of that except for Seventh-day Adventists, because we knew there would come a time when the United States was going to force the whole world to do its will and here we have the president of the United States on a regular basis saying that you're either for us or against us.

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In a Washington Post article from the 'Americans United for Separation of Church and State', in their Church and State magazine, pointing out that since Pat Robertson has stepped down as leader of the Christian Coalition, the figurehead leader of the Christian Coalition today is this same President Bush, that is telling the world this. The Christian Coalition of today is no doubt the modern version of the National Reform Movement of Sister White's day and age. It was pushing for amendments to the constitution in order to bring in a Sunday Law and when you look at the characteristics of that movement that Sister White identified, you can see that the Christian Coalition is their modern-day counterpart. The leader of that movement now, at least symbolically, is the same President that's telling the whole world, "You either do what we say, or you are against us, and we're going to deal with you." We ARE in troublous times as this quote says. We have no time to loose and the world is stirred with the spirit of war.

HISTORY TO BE REPEATED

"Soon the scenes of trouble spoken of in the prophecies will take place. **The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment.**"

Now in Sister White's day and age, if you read Daniel and Revelation by Uriah Smith or Haskell's 'Daniel the Prophet', that verse 40 and onward of Daniel 11, was still future to the pioneers and Ellen White, so when she's talking about the future fulfilment of Daniel 11, she's talking about those final verses.

"Much of the history that has taken place in fulfillment of this prophecy will be repeated.

In the thirtieth verse a power is spoken of that "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." [Verses 31-36, quoted.]

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.

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.

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.

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

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.

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.

"Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Dan. 12:1-4, quoted.]"

So she's very specific that some of the histories in Daniel 11 will be repeated as Daniel 11 is fulfilled. But more specific in that context she quotes verses 30-36, and the pioneer understanding of those verses is that they are describing the history of the transition from Pagan to Papal Rome. In other words, there's something about THAT history of Rome that is paralleling or prefiguring what's going to take place in the final verses of Daniel 11.

But, not just exclusively that, she says **much of the history that has taken place in the fulfilment of this prophecy**, so there is no doubt other history in Daniel 11 that will have a parallel to the last six verses, but after she quoted those six verses—30-36, she

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says scenes similar to those described in these words will take place. And of course, this history is where we find the “Daily” and the ‘abomination of desolation’ and because of this, it is one of the subjects that we’ll have to take up in this study if we are going to address it fully.

We want to begin going through this history because we are told here that we should be studying these prophecies. “Let all read and understand the prophecies of this book”, This book being the book of Daniel, but you could understand her words to be saying this book—of Daniel 10-12—his final testimony.

TIME APPOINTED

We will now begin our study and hope to get through the history of the Medes and Persians and Greeks and get up to the time period of Rome. We’re going to identify that the ‘time of the end’ and ‘the time appointed’ in the book of Daniel is a very specific, prophetic truth. We’re going to look at how Sister White understands the ‘time of the end’ and see that she’s in full agreement with Daniel.

This is significant in my mind because those in Adventism that get into Daniel 12 and seek to apply the time periods there at the end of the world in a day for day fashion, in opposition to the pioneer understanding, they do things with the ‘time of the end’ that are outside the definition of how Daniel understood the ‘time of the end’ and ‘the time appointed’. We’ll show you clearly that these are interchangeable ideas.

We need to look at one thing here in chapter 10 just to make a point. In the first verses it says “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;” This ‘time appointed’ is not the same Hebrew word that is used in the ‘Time appointed’ that you’ll find further on in chapter 11 or previously in chapter 8. There is a difference, we’re going to look at the ‘time appointed’ later in our study. But this particular ‘Time Appointed’ in verse 1 in Daniel 10 we want to consider; it is the Hebrew word ‘Saba’. It gives the sense of an army or warfare or service and some of the other translations that take up this ‘time appointed’ in verse 1 say, ‘Even the great warfare was long’; RSV, ‘it was a great conflict’; Moffatt’s says ‘a true revelation of a great conflict’.

What I am hoping you see here is what Daniel was shown is a great conflict. The truth of these verses that take up the history in Daniel 11:2 and onward is that it is a history of the conflict between different powers struggling for control of the world. This truth needs to be scrutinized very closely.

GLORIOUS LAND

There are many different ideas about the last 6 verses of Daniel 11 that come to different conclusions. These last 6 verses of Daniel 11 is where this ministry draws its prophetic understandings, because of this we have become familiar with many of the opposing views. One that comes up often is in verse 41, we identify the ‘Glorious Land’ as the United States of America.

We use the definition of the Glorious Land as the land that God has provided for His people. This land had certain characteristics, designed by God, to allow God’s people to take the gospel to the world—whether it was ancient Israel or modern Israel. The ‘Glorious Land’ was the Promise Land, the Land flowing with milk and honey. Milk and Honey symbolized wealth which allowed Israel to have the finances necessary to take the gospel to the world. The ‘Glorious Land’ of ancient Israel was at the crossroads of the ancient world. It was not an accident that it was placed there where it could easily take the gospel throughout the world. It wasn’t in some obscure corner of the globe.

We applied those same characteristics to the United States, identifying the Seventh-day Adventist church as modern Israel placed in the ‘Glorious Land’, the United States,

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providing the finances necessary to take the gospel to the world. Also, United States is at the crossroads of the modern world. We probably hear more people that oppose the 'Glorious Land' of our understanding of the last 6 verses of Daniel 11, than any other issue.

One of the strongest arguments against their position, that the 'Glorious Land' is the Seventh-day Adventist church, will be developed as we go through the history of this great conflict that Daniel understood. We are not going to go into every fine detail of the different kings and the different struggles; we are going to look at an overview, but you will find that the history recorded from verse 2 onward to verse 42 and 43 of Daniel 11, when it's showing different powers in conflict with one another, every single time the conflict is concerning a geographical area. It's a conflict where one power is attempting to take control of a geographical area and one power loses a geographical area. From the beginning the struggle is geographical, over and over.

Then those that are unwilling to recognise the 'Glorious Land' as the United States, a geographical area, come to the conclusion that the 'Glorious Land' is the Seventh-day Adventist church. I want to point out here at the beginning that unless there's some kind of specific information in this prophecy that says, 'All right, in verse 41 we're going to make a 180 degrees turn, and what's being conquered here is no longer a geographical area, for the first time in all these verses, the history that's being set forth to Daniel is suddenly a spiritual entity instead of a geographical area. Then, to top it off, the very next verse goes back to a geographical area.

I don't know many of the 'theological rules' and ideas that are used in the colleges that teach theology, nor do I really have a desire to understand those rules—but, from my study of prophecy, when the Lord is developing a sequence of events or symbols and those events are geography, geography, geography for an extremely long period of time and suddenly it switches without any interior reasoning within the passage to do this, it switches from a geographical entity to a spiritual entity and immediately back to geographical entity, there's something wrong there. There's something that doesn't fit. The Lord doesn't do that.

Now I'm not saying the Lord couldn't change the focus of what was coming under attack in verse 41, but I'm saying, if He did so, within that prophetic information He would need to identify, why and how, and it just isn't there. So we're looking at this history as we go through, to bring to bear our understanding of verse 41 when we get there.

DANIEL 11:1

Let's look at verse 1:

Gabriel in chapter 10 has already described a struggle that was going on with the king of Persia against the 'prince of Persia', which Ellen White identifies as Satan. There's a warfare going on here that's consistent with the story of Michael, emphasizing the Great Controversy. In verse 1, Gabriel tells Daniel that he was also supporting Darius the Mede. He confirmed and strengthened him in his first year.

1. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

History tells us that Cyrus is the one that came and conquered Babylon and evidently, and this is one of the historical understandings that I haven't found an absolute proof positive on; I've come across three different variables on this. Darius the Mede may have been a relative of Cyrus, or maybe one of his generals or some other relation to Cyrus; but evidently he was put in charge of Babylon after Cyrus conquered it, because Darius is the one that has Daniel thrown in the lion's den. And it's Darius the Mede. He must have been a ruler of Babylon, but under the authority of Cyrus, and in that context it would be OK for Daniel still in Babylon to refer to him as the king, he was the king of

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Babylon, but he wasn't the king evidently of the entire empire of the Medes and Persians—Cyrus was. But as we look at these kings, we're going to run into another Darius, and it's a different Darius.

2. 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.

Now these are three kings following Cyrus, the king that conquered Babylon. We don't want to lose track of the fact that Cyrus was specifically called by the Lord to accomplish bringing down Babylon, to begin the work of letting the Jews go back to Jerusalem. We see this in these kings as they march through history, the Lord was interacting with them in a very specific way.

Cyrus had already been named in the Bible, long before he existed, this truth was part of what gave him the insight and understanding to work in favour of the Jews. But there were going to be three kings that stood up in Persia after him and then a fourth that would be far richer. The son of Cyrus, Cambyses, is the first of these three kings. He started a campaign to conquer Egypt. He came to the throne by assassinating or murdering his brother so that there was no question about who was going to follow Cyrus.

He murdered his brother, became king and made his attack on Egypt. He was successful and gathered some of the Egyptian idols and wealth, silver and gold and he was coming back from Egypt. Whether it was an accident or he committed suicide on his way back from Egypt, he found that a man pretending to be his brother that he had murdered, had taken the throne. This man was called Smerdis which was his brother's name, but in history he's called false Smerdis, he wasn't Smerdis, but he took the throne.

On his way back from Egypt, Cambyses realized that this impostor had taken his throne and some historians say he committed suicide, some say that he died of an accident. This Smerdis was a Mede and he wasn't sympathetic to the work of the Jews. Seven or eight months later he was dead and the third king comes up, Darius, not Darius the Mede, but Darius the Persian and he, once again is sympathetic to the need of the Jews to return to Jerusalem.

He put forth the second of the three decrees that allow the 2300 day prophecy to begin, that allow the Jews to have full autonomy in their country. After him it says there would be a fourth king that was far richer. This fourth king, Xerxes, is wealthy but he put together a great army and decided to attack Greece and he was frustrated in his plans.

But the verse says he's the one that stirs up the realm of Greece and begins the Greek's preparation to ultimately come and sweep away the kingdom of the Medes and Persians. Now there were 9 other kings that followed in the history of the Medes and Persians but only these are mentioned in this verse because they're the points of reference that the prophetic record wants to give us.

3RD DECREE

The king that did follow Xerxes was the king that ultimately gave the third and final decree, Artaxerxes, the son of Xerxes. If you look at these kings that were writing these decrees in the Bible record, they have Hebrew names and Persian names. Cambyses is the Artaxerxes of Ezra 4, Darius the king that was 3rd in line after Cyrus, is Xerxes, the king that was much richer and stirs up the realm of Greece against the Medes and Persians is the Ahasuerus of Esther.

Every one of these kings, except for Smerdis, the biblical record shows a direct connection between them and the work of bringing the Jews back to Israel. They were being influenced by Gabriel no doubt and other angels to accomplish this work. One of the

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things that I believe we need to understand at the end of the world is, no matter what leader and what kingdom takes place, the Lord is fully in charge of the situation.

GOD DIRECTS HISTORY

There are Adventists on both sides of the issue that would argue that in the election of Bush that Gore should have won or they say Bush should have won. Those kind of political questions are outside of the scope of present truth for Adventism at the end of the world. The understanding that we should have that's being conveyed here in Daniel 11, is that God is ruling and overruling in who the leaders are and what they accomplish.

I believe we have to understand that, because the time of trouble that is just before us is the greatest time of trouble there ever will be and we need to have the confidence of Daniel. Daniel could walk into a crisis situation like he did with Belshazzar, when the handwriting was on the wall and he obviously knew this was going to be a tremendous crisis. Daniel had it figured out, that if not then and there, in a very short time, Cyrus and the Medes and Persians were going to come and conquer Babylon.

He had the faith, the patience, the character to walk into that crisis situation and tell Belshazzar, 'No, I don't want your gifts but I'll read this to you', and he explained it to him. He was symbolizing what God's people are going to have to do at the end of the world. In a crisis situation, the 144,000 are going to be the people that understand the true perspective of the powers that be and the interacting of the different struggles going on in the world. We're going to have to have the same confidence, the same trust that Daniel had, in order to sort these things out and give the faithful witness and the faithful testimony at the Latter Rain period.

One of the truths of the Bible put forth in verse 2, is that God was directly involved with the leaders of the world. He's directly involved with Bush, He's directly involved with the Pope, and all the others. We need to understand that, if we're going to have the mental attitude necessary to stand.

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

We understand this correctly to be Alexander the Great, and when he shall stand up, his kingdom shall be broken. Alexander the Great, finally conquered the world and drinks himself to death. His kingdom is broken up. The next verse talks about 4 winds and the previous prophecies of Daniel say that his kingdom was divided into the four winds. In reality, at that time there were 36 generals that began to strive to take control of Alexander's kingdom and it ultimately got down to the four that we traditionally share. (Cassander, Lysimachus, Seleucus and Ptolemy.)

These four continued to struggle for the former dominion of Alexander's kingdom and it gets down to two kingdoms, Ptolemy, in control of the southern area of Egypt. Ultimately he represents the kingdom in Daniel 11 that we know as the King of the South. The other general that takes control of most of the area is Seleucus. His kingdom symbolizes the kingdom of the north, his capitol, and point of reference was Babylon and this is where the rule is established in this history of the struggle between Alexander's generals as they go throughout time, that the King of the North, is the power that controls Babylon and King of the South, the Power that controls Egypt.

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."*

We see that his kingdom isn't going to be left to his posterity, to Alexander the Great's family, and sure enough, one of those generals had Alexander's family executed; so

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they're out of the story. It's simply a struggle for these different Generals. Ultimately it gets down to two of them and Verse 5 begins the story of the King of the North and the King of the South.

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."*

Now Uriah Smith, Haskell, virtually everyone that I've read tells you that verse 5 is saying, and the King of the South, Ptolemy, shall be strong and one of his princes, one of Alexander the Great's princes, Seleucus, so it's making a distinction here, the King of the South, Ptolemy, one of his princes, Seleucus, and sure enough, his kingdom was larger and stronger, more powerful than Ptolemy's and that's where the story starts. The King of the North is the stronger, larger kingdom. But they're struggling with one another and in Verse 6 it says;

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."*

"He that begat her" if you look in your margin, it says "and whom she brought forth". Where it says 'he that begat her', is really saying her child.

What's being described here is 'at the end of years', after a certain time period, Seleucus and Ptolemy struggling with one another, they decide to form a treaty. So Ptolemy sends his daughter to the King of the North and says, "Marry her."

In order for the King of the North to do this, he has to put away his wife. His wife's name is Laodice and the daughter's name that was sent to the King of the South is Bernice. This was their agreement of peace. But it says, 'She shall not retain the power of his arm'. 'She' is the King of the South's daughter, Bernice. She's not going to retain the power with the King of the North, Seleucus. History shows in time Seleucus decided that he wasn't happy or satisfied with Bernice from the South, so he set her aside, and brought his former wife, Laodice, back into marriage.

She decided 'this guy is unstable and I can't have confidence in what he's going to do next, so I'm going to kill him.' So she had him killed, and she had Bernice and Bernice's child killed, and turned the kingdom over to her son. That's what's being described here in Verse 6, the daughter of the king of the South will not retain the power of arms, and she's going to be set aside, by the King of the North, as a wife. 'Neither shall he stand'; the King of the North isn't going to stand, because his ex, but newly retrieved wife, is going to assassinate him, and she shall be given up—the daughter of the King of the South shall be given up; she's going to be executed. 'And those that brought her'; the attendants that came from Egypt with her, all the people that were brought to support her as the 'Queen of the North', they were all executed. And her son, that she had while she was there, he was executed. And 'he that strengthened her in these times', the King of the North. Everything about that relationship was assassinated by Laodice, and she places her son of Seleucus in control.

BRANCH OF HER ROOTS

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:*

A branch of the place where the King of the South came from; 'her roots' meaning the King of the South, shall one stand up in his estate, which shall come with an army, and

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shall enter into the fortress of the King of the North, and shall deal against them, and shall prevail.

Sure enough, after the King of the North went back on the agreement that they had made; and ultimately, Laodice executed Bernice, Bernice's brother, then King of the South, because his father had died, was enraged at the treachery of the King of the North. He came out of the same roots as Bernice had come out of, they were brother and sister. So 'out of a branch of her roots will stand up in his estate, in the estate of the King of the South, shall come with an army and shall enter into the fortress of the King of the North. History is very clear that this is exactly what took place.

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."

If you go to this history, the Egyptians, after this King of the South had marched on the King of the North and went all the way to Babylon, entered his fortress, and conquered that area. The booty that he was bringing back is the very booty that had been carried out of Egypt way back when Cambyses, the second king in verse 2, that was going to stand up after Cyrus, had conquered Egypt and brought back booty. It ended up there in the domain of the King of the North and this King of the South went and conquered Babylon and brought it back. He was made a hero because he was bringing back all these treasures that had been lost so many years before.

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

Which he did.

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.

These sons that shall be stirred up in verse 10 are sons of the King of the North, his sons are going to be stirred up and they're going to assemble a multitude of great forces. The sons of the king that was conquered and lost the booty that was carried back into Egypt, are stirred up to retaliate against Egypt, the King of the South. 'Sons' is in the plural, but by the end of the verse it is in the singular, 'and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.'

History says there were 2 sons of the King of the North at that time and the one was inept; he was the one that began the preparation for war. His generals were so frustrated with his abilities that they poisoned him. Then the second son takes up the task and he builds a might army and he comes to return back onto the King of the South in response to what they've done.

MOVED WITH CHOLER

11. And the king of the south shall be moved with choler, 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. 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.

Now the King of the North brings a great multitude, the King of the South, angry about the situation in verse 11 would come and fight against him and he prevailed against the King of the North. Even though the King of the North had a great army, it's still given into the hand of the King of the South. He prevails, and the story of him casting down the 'many ten-thousands', is worth considering because it does impact our understanding of how God was still controlling and working with these kings.

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This is from the historian Prudeau, the chapter is 'Connections' under the 217 time period. This King of the South, that had marched in verses 11,12, into the King of the North and retaliated— defeated their great multitude, and we'll take up the historian's information about him at this point.

"Philopater, was a fellow of abandoned lust and dissipation. He was so elated by his victory over Antiochus that he held processions through the provinces." The provinces he had recovered. He went and conquered a bunch of provinces and as he was coming back to Egypt, as he goes through each area, he's celebrating. He enters Jerusalem and after a blasphemous act of offering sacrifices to God, he attempted to enter the Most Holy Place of the temple, in spite of the protest and entreaties of the Jews in charge.

SMITTEN FROM GOD

So he comes to Jerusalem. He's going to celebrate there as well, and he offers some blasphemous offerings. Then he wants to go in the Most Holy Place, and this is what the historian says; "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."

In verse 12, it talks about him casting down many ten-thousands and it's describing his retaliation against the Jews for this incident. One of the points that is important for me in this, is that even in the condition Israel is at during this time period of history, God is still involved with His people at this time. He protected the Most Holy Place from being entered by this king.

"In vengeance for his disgrace at Jerusalem he returned to his country and endeavoured to force the many Jews in Egypt to sacrifice to Egypt's heathen gods and renounce their worship of Jehovah. When 300 Jews adopted the heathen religion, they were excommunicated by the Jewish society. Regarding this as a further insult to himself, Philopater determined to destroy the Jews in his dominion and commanded that as many as could be rounded up, be brought in chains to Alexandria.

"These were placed in a large arena, and it was proposed that on a certain day, a great public spectacle would be made, by turning wild and drunken elephants upon them. The devout Jews earnestly called upon God and when the appointed time came, the drunken and maddened beasts were let loose. But they turned their rage upon all those who came to see the show and destroyed great numbers of them. Besides, several appearances were soon seen in the air, which much frightened the king and all the spectators. All which, manifesting the interposal of Divine power in the protection of those people. Philopater durst not any longer prosecute his rage against them, but ordered them to be all set free and fearing the Divine vengeance upon him in their behalf, he restored them to all their privileges, rescinding and revoking all his decrees, which he had published against them. Three years afterwards however, in 213 BC, Philopater, on another pretext slew 40,000 Jews." Thus he cast down ten-thousands.

The point being in this history, if you look closely, God is still interacting, watching over His people, and remind yourself, His people at this time are not in a righteous condition, but God is still watching over His church, until the seventy weeks are accomplished. This is for the honor of His own Name.

You can see this in prior history with Alexander the Great also. This is from Josephus. It had been predicted in the bible that Tyre was going to be totally destroyed and Alexander the Great was the man the Lord used to do it. The story in connection with that is worth bringing in at this point to once again emphasize this point that God was involved with His people throughout history.

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“While conquering Tyre, Alexander sent to Jerusalem for supporting forces but being subjects of the Persians, they declined. Whereupon, Alexander marched on the city, intent upon annihilating it, like Tyre. The Jews fasted and prayed, entreating God to deliver them from the fury of Alexander.

“God directed the high priest in meeting the emergency. The high priest led a procession of the priests with the official guard and a multitude of citizens out to meet Alexander. Josephus records that Alexander, when he saw the multitude at a distance in white garments, and the high priest in purple and scarlet clothing with his mitre on his head, having a golden plate whereupon the name of God was engraved, he approached by himself and adored that Name, and first saluted the high priest.

“The Jews also did altogether with one voice salute Alexander and compassed him about. Whereupon the kings of Syria and the rest were surprised at what Alexander had done and supposing him disordered in his mind. However Parmenio alone, went up to him and asked him how it came to pass, that when all other adored him, he should adore the high priest of the Jews; to whom Alexander replied, “I did not adore him, but that God, who hath honoured him with his high priest-hood. For I saw this very person in a dream, in this very habit, when I was at Deus in Macedonia. Who, when I was considering with myself, how I might obtain the dominion of Asia, exhorted me to make no delay but boldly to pass over the sea thither for that he would conduct my army and would give me the dominion over the Persians. Whence it is, that having seen no other in that habit and now seeing this person in it and remembering that vision and exhortation which I had in my dream, I believe that I bring this army under the divine conduct and shall therewith conquer Darius and destroy the power of the Persians and all things shall proceed according to what is in my mind.”

Josephus tells us that Alexander went into the temple and followed instructions by the high priest in how to offer sacrifices and basically acknowledged the God of heaven. But the testimony here in the book of Daniel is that after that interaction with God, he went on into Egypt and allowed himself to be named the son of Jupiter, accepting praise as an Egyptian and Greek God and he ‘did his own will’. He had opportunity to repent as did Nebuchadnezzar did and understand truth, but he rejected it.

The point being, as you look at this history, these kings are still being interacted with by the God of heaven. This history is still being directed and influenced by the God of Heaven. And as you look at the Jews during this time period, there’s no evidence that they were in a righteous condition. This is the history that is growing and developing into the great darkness that precedes Christ coming to earth as a little child, but still God is dealing with them as His people. This kind of truth needs to be factored in where God’s people are today. It’s the same God and we are modern Israel as they are ancient Israel.

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. 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.

CHILD KING

So after the King of the South went in and retaliated on the King of the North, he made his triumphant march back to Egypt, and tried to enter the Most Holy Place and had this interaction with God. In time the King of the North returns and he puts together a great army, and that king of the South, ultimately dies and his son is heir of the throne, but his son is only five years old.

In verse 14, ‘In those times’, in the times when the King of the South is only five years old, he’s very vulnerable and the King of the North is ready to retaliate against the

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King of the South. In those times, there shall many stand up against the King of the South and the 'many' was the Macedonian king at this time Philip of Macedonia, makes an agreement with the King of the North and says, 'let's go in and take the King of the South, and the geographical area that's close to me, I get when we conquer him and geographical area closer to you, you get. So they're forming an alliance and at the same time men in Egypt, seeing the vulnerability of the King of the South, are making plans to do away with him and usurp the throne of the King of the South.

So in those times, that's the times it is taking place, 'there shall many stand up against the king of the south:' The people in Egypt stand up against the King of the South, against this five year old child, the King of the North stands up against him, Philip of Macedonia in confederacy with the King of the North stands up against him; *also the 'robbers of thy people' shall exalt themselves to establish the vision; but they shall fall.*

Now let me address one phrase here. Uriah Smith says, and I believe it is so, if you look at the history of Philip of Macedonia and his alliance to the king of the North to go ahead and attack the vulnerable five-year-old King of the South; they ultimately fall.

ROBBERS

So this last phrase could be applied to them, 'they shall fall'. 'They were under discussion in this verse, it could apply to them. But the premier application of this 'shall fall' is that it is a characteristic of Rome. Rome is here introduced for the first time into chapter 11 as the 'robbers of thy people', and if you look at the history of Rome you can see why the term 'robbers' fits so well.

The Italian peninsula at that time in History was known to be where a band of robbers and thieves would hide out and they would strike out from their base in Italy and not only steal gold and booty, but they were famous for stealing wives and women. They were known throughout that area as thieves and robbers. They had come, basically from Greek heritage; Italy was basically a place for them to hide out.

It reminds me of the stories, of the Pirates having certain islands out in the Caribbean that they would use as their point of attack. Well this is the case of the beginnings of Rome. So when we see the term 'robbers' applied to them, it's very fitting; 'The robbers of thy people'. This is Rome coming into the prophecy.

And it says that Rome shall exult themselves, certainly one of the characteristics of all these pagan powers in the book of Daniel is they exult themselves. But the premier power that exults itself is, once again Rome.

The most important phrase in these first fourteen verses in some ways is that these people, 'The robbers of Thy people' that exult themselves, they are the ones that establish the vision. This, to me, is one of the main focuses in Daniel 11, is that this vision, whether it's talking about Medes, Persians, Greeks, or whatever, the power that makes this vision stand is Rome; it is the point of reference.

MISCONCEPTION

Uriah Smith, Haskell, everyone that addresses this verse speaks in the same terms that I am. Unfortunately, you find Uriah Smith, when he gets to the conclusion of Daniel 11, he sees no place for Rome involved in it, he talks about literal Turkey and literal Egypt. We'll deal with Uriah Smith in one presentation here and address some of his concepts of Daniel 11. But he can't get around verse 14, the truth that's in verse 14, is that the focus of Daniel 10, 11 and 12, is Rome, these other kingdoms are the history that leads to Rome and from verse fifteen onward, Rome is going to become King of the North and it will remain the King of the North until it comes to its end, until it falls, that's what verse 14 says.

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It's always amazed me that even Uriah Smith can make this emphases about verse 14, but then when he gets into the concluding verses, he doesn't recognise that Rome is involved as a player, he's identifying the country of Turkey, making a march against the country of Israel and when this takes place, human probation closes. This is the conclusion he draws.

One of the rules of Bible prophecy that we'll look at when we address Uriah Smith more fully, is a rule that William Miller uses and this is a paraphrase but this is basically what he says, "If you have an understanding of prophecy and it makes sense as far as the history you're describing and it fits in the rest of the Bible, then, if it's not contradicting anything, but it also needs to make sense, then you can trust that it's a legitimate understanding.

But we're obviously at the end of the world, the United States is beginning to do its work of placing the Papacy back in its former position of power, and it's just not sensible to see the country of Turkey, somehow making a march against Israel. The country of Turkey is bankrupt. The country of Israel could eliminate it in a heartbeat. The country of Israel has the allies of the United States, it just doesn't make sense.

What does make sense is to use verse fourteen of Daniel 11 as the point of reference that establishes the vision, and the vision of Daniel 10,11,12 is about Rome and we must see Rome as a player in these final verses, that come to a conclusion and Turkey just isn't sensible.

We'll take up Rome in our next presentation.

What Shall Befall Thy People? Daniel 10-12 Series

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THE ROBBERS OF THY PEOPLE

From a presentation by Jeff Pippenger

This study is setting a foundation for the last few verses of Daniel 11 and addressing Daniel 12 clearly and decisively. The verses that we're looking at should be nothing more than review for Seventh-day Adventists, but unfortunately, they aren't review for us, very few of us seem to be studying these things. If we were studying them, there would be a better understanding of the last 6 verses of Daniel 11.

Some of the ideas about the symbols and truths of the last 6 verses of Daniel 11, are distinctly different and many of those ideas at best leave you with the understanding that the last 6 verses of Daniel 11 are not that relevant and are not that important.

I'm hoping that with this study, we'll see that the last 6 verses of Daniel 11 are Present Truth for this hour; serious Present Truth!

If so, then the ideas that take a different approach to the symbols in these verses and end up placing these verses in a lesser category of importance are serious. It is a necessary and important part of Present Truth to clearly defend these verses and to do this, you have to look at the entire story in Daniel 11, and that includes Daniel 10 and Daniel 12.

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In our last presentation, we made it up to verse 14. This study we're going verse 29.

TWO UNDERSTANDINGS

In Adventism for some time there have been two different understandings of the flow of events described in verses 14 to 29. They both come to the same historical point at verse 29, so it's not as if it challenges prophecy overall.

One approach, used by Uriah Smith, teaches that when Rome comes into this narrative in verse 14 and finally verse 16 onward it's all about Rome. Both approaches agree that from verse 16 onward, it's all about Rome.

Uriah Smith suggests the story from verse 14–22 is telling how Pagan Rome came to rule the world as the supreme ruler. Then Uriah Smith says, in verse 23, the prophecy drops back into that same history and the emphasis from verse 23–29 is not so much how Rome came to control the world but it's how Rome dealt with God's people during that same history.

In the 'Story of Daniel the Prophet', Stephen Haskell, does as many modern interpreters do with this chapter, he tries from verse 22 onward, to maintain the sequential flow of historical events on to verse 29 but they all come together at verse 29 at the same point in history.

I agree with Uriah Smith, but Uriah Smith, arriving at this understanding doesn't have the same reasoning for supporting that position. His reasoning may have been sounder than mine, but I see a specific literary technique used by Daniel when Rome is mentioned in Daniel 11.

ESTABLISH THE VISION

You'll remember verse 14 in our last presentation:

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.

Adventist commentators will tell you that the 'Robbers of Thy People' means Rome and the subject of Rome is what establishes this vision that we find in Daniel 10, 11, 12. Some go so far as to say that it establishes all the visions of Daniel because the primary focus of these powers of Bible prophecy in the book of Daniel is Rome. That's how I understand it.

From verse 14 onward, that Rome is the focus of this prophecy. But I found that there are three different identifications of Rome and when you get to verse 29, you're going to begin dealing with the history of how Papal Rome came to control the world.

Uriah Smith takes a different approach in verse 40 and onward but I would suggest that in verse 40 and onward, you have the **third history of Rome**, the history of modern Rome.

Rome from verses 14–29 is the history of Pagan Rome and then verses 29–40 is the history of Papal Rome, the first time around, and verse 40 and onward is modern Babylon, the Papacy of today. There is a literary technique that Daniel uses in all three of those scenarios, he first describes how Rome comes to control

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the world, then he drops back into that same history and describes how Rome dealt with God's people during that time period.

Recognizing these three times that Rome is addressed in Daniel 11 and seeing this literary technique, isn't anything that Uriah Smith found to confirm his reasoning in this chapter, because he has a different understanding of verses 36 and onward. But looking at Rome in these three settings, you see evidence that first Daniel shows how Rome comes to control the world and then drops back into that same history and describes how Rome dealt with God's people during that time.

Uriah Smith supports this at least for Pagan Rome's scenario here in verse 14-29. He says that at verse 23 it drops back into the year 161 BC when there was a confederacy formed between Israel and Rome, and then he takes that point in history and starts through the very same history in verses 14-22. Many commentators, including Haskell, take verse 23 and continue to identify historical events that take place after the historical events of verse 22 and they try to weave a sequence of events that lead us to the same place that Uriah Smith arrives at in verse 29.

LITERARY TECHNIQUE

For myself, because I see this literary technique illustrated every time all three of the Romes are identified in Daniel 11, I believe it is sound from that point of view. One of the things lost when you try to place the story of Rome from verse 14-29 as sequential, is that you lose the ability to address the time prophecy that was given for Pagan Rome in verse 24. We'll show you how Uriah Smith and many of the pioneers understood the very last phrase of verse 24. Speaking of Pagan Rome, that they were going to forecast their devices for a 'time', this 'time' was understood as Biblical time, a prophetic year; 360 days.

The pioneers understood that Pagan Rome was going to rule the world for 360 years and they marked the starting point for that in 31 BC, from the Battle of Actium that finally subdued fully the nation of Egypt—the last obstacle that Pagan Rome needed to overcome before it was the true fourth power of Bible Prophecy, and they would continue in that place until the year 330 AD, 360 years later. Remember of course that there is no '0' year, you go from 1BC to 1AD in your calculation of prophetic time.

In the year 330 AD, Constantine moved the capitol of the Roman Empire from Rome to Constantinople and historians mark that as the end of the dominance of Pagan Rome and the disintegration began then that turned them into the ten horns.

If you run these verses in a sequence from verse 14 to verse 29, it's very difficult to make any emphases about this time prophecy being associated with Pagan Rome, because by the time you're trying to explain verse 24 you've already went past the battle of Actium in 31 BC.

Let's look at how we should understand verses 14 and onward. I haven't been taking the time to hang the names on all these different Kings of the North and Kings of the South—this information is difficult enough to understand the first time through without trying to memorize the names. I would encourage you to get the book Daniel and Revelation and look at that history—all the kings are there.

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But if you remember in verse 13 it says: *“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.”*

That verse was describing a time when Egypt's king had died and left the kingdom of Egypt to his five-year-old son and his daughter Cleopatra. The next verses talk about Rome coming into the picture. Verse 14 says that there would many stand up against the king of the south in this time period. Uriah Smith points out that not only was there a struggle in Egypt itself going on trying to take control immediately after the king died leaving his kingdom to his children, but Phillip of Macedon and the Assyrian kingdom, the King of the North decided they would come together and attack Egypt and divide up the geography connected with that kingdom among themselves.

Verse 14 is following in that scenario and says in this time period that the 'robbers of thy people' will stand up and sure enough, historically during that situation, Rome who had began to make moves towards being a kingdom in the world, had already been to some wars in northern Africa and they accepted the responsibility of being the protectors of these children. They let it be known that if Syria, the King of the North and Macedonia were going to come after Egypt that they were going to have to deal with Rome as well.

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.

If you look at history, the King of the North begins to make his march on Egypt, on the child king. The protectorate, Rome, that was managing Egypt during that time, hired an army. In verse 15 this is the 'chosen people', the protectorate of Egypt selected this army. The King of the North came against them and he just wiped them out. There's more to the battling that went on there but this hired army of mercenaries, as we would call them today, those 'chosen people' couldn't stand, they didn't have any strength to withstand and the King of the North came almost all the way into Egypt but they don't quite get there. Then we see verse 16:

ACCORDING TO HIS WILL

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 was Pompey. And as the King of the North, Assyria, decides to make its move on Egypt, even though the Romans had said, "leave Egypt alone", Rome goes into battle against them and Pompey goes through Assyria and levels it.

So who is the King of the North and who is the King of the South? at this point in the first part of this verse, when Rome overcomes Assyria, Rome becomes the King of the North. Because the rule of thumb is the power that controls the geographical area of Egypt is the King of the South, and the power that controls the geographical area of Babylon is the King of the North.

The centre of the Assyrian kingdom was Babylon, and when Rome in verse 16 came in and the Assyrians could not stand against him and they took control of that area by the rule established here in Daniel 11, they became the King of the

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North. They did that as they swept through Assyria, then they followed on in and took the 'Glorious Land' of Israel as well.

It's important to see that when Pompey is making this move against Assyria and then the Glorious Land, what Uriah Smith says about it. This term the 'Glorious Land' is used twice by Daniel, he uses the term 'Pleasant Land' as well and I don't have a problem with equating the pleasant land with the Glorious Land. Glorious Land is used twice in chapter 11 by Daniel and the first time here in verse 16, everyone understands that it's describing when Rome comes in and conquers the LAND of Israel. But when we get to verse 41, some insist that the 'Glorious Land' is God's church.

In Daniel and Revelation by Uriah Smith, although certainly the sanctuary is impacted by Rome coming in and conquering Israel, he is talking about the Roman army taking control of the **country** of Israel.

In page 247 of Uriah Smith's book, coming to the very close of this commentary on verse 16; speaking about responding to a quarrel for power among the Israelites themselves, it talks about Pompey coming back to Jerusalem to deal with those who were resisting his power. "At the end of three months, the breach was made in the walls sufficient for an assault and the place was carried at to point of the sword. In the terrible slaughter that ensued 12,000 slain. It was an affecting sight, observes the historian, to see the priest engaged at the time in the Divine service with clam hand and steady purpose pursue their accustomed work apparently unconscious of the wild tumult until their own blood was mingled with that of the sacrifices they were offering.

"After putting an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria and imposed tribute on the Jews. For the first time, Jerusalem was by conquest placed in the hands of Rome. That power which was to hold the Glorious Land in its iron grasp until it had utterly consumed it."

When Rome conquered the '**Glorious Land**' in verse 16, they weren't just overthrowing the religion of the Jews, or destroying the temple, they were taking **control of the country of Israel, the Glorious Land**. We must keep that in mind if we're going to correctly divide the Word of God when we get to the end.

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

All Adventist commentators as far as I know, say that what is described here initially in verse 17 is that Rome at this point determines that it's going to use its strength to conquer the entire kingdom, and in verse 17, this is the entire kingdom of Alexander the Great.

Rome has already taken the kingdom of the North when Assyria fell, and then it has taken the kingdom of the 'Glorious Land' and now it decides it's going

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to take the King of the South and when it does that, it will have taken the whole kingdom of Alexander the Great.

LITTLE HORN

In Daniel 8:9 it says, “And out of one of them came forth a little horn,” And this ‘little Horn’ has been correctly understood by Adventists for years as Pagan Rome. “which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.” Rome had to overcome **3 geographical obstacles**, before it would become the fourth kingdom of Bible prophecy. Daniel 11 is simply building upon that truth.

Verse 16, it takes Assyria, to the east of Rome, then it takes the Glorious Land or the Pleasant Land in chapter 8, and its next point of attack is the King of the South which in verse 17 is when Julius Caesar goes into Egypt. Julius Caesar was heading to Egypt and somewhere in this flow of History, he and Pompey, who was also Roman, got crossways of one another and Julius Caesar was coming to deal with him.

When Pompey came into Egypt, the son of the King of Egypt that the Assyrians and the Macedonians were going to take advantage of, who was initially five years old, had reached an age where he was willing to struggle for his kingdom. So he had Pompey murdered and Pompey had been placed in the protectorate of the children, of Cleopatra and Ptolemy. So when Ptolemy had Pompey killed, then Julius Caesar continued his pursuit that began after Pompey, right into Egypt and he then takes the position that since Pompey is removed from the protectorate, he’s the protectorate. He starts to try to settle some of the dissent going on in Egypt between whether Ptolemy is going to rule the kingdom or Cleopatra is going to rule the kingdom.

You can find some variations according to what historian you read, even though they all identify this as Julius Caesar and Cleopatra. They might tell you Cleopatra was Julius Caesar’s mistress; some will say that he married her. A very interesting insight by Leslie Harding was that the royalty in Egypt was passed down through the female side of the family, and the reason Julius Caesar, and later Mark Anthony married Cleopatra, was because that made them the King of Egypt.

If you understand that the blood line passed down through the female side in Egypt, then this verse that says, “and he shall give him the daughter of women, (which the commentators will tell you is Cleopatra) corrupting her:” You can see it could have been Julius Caesar who was initiating this marriage to take control of Egypt, then he would be the corruptor of her. But most of the commentators try to turn this around to where Cleopatra corrupted him and later on corrupted Mark Anthony—but that isn’t what the verse says.

The most important theme through these verses is that Rome has come to control the world at this point, and as the Bible wants to be very clear about this sequence of leadership in Rome—Julius Caesar, then Caesar Augustus then Tiberius Caesar—because this sequence of Caesars so clearly identified in these verses, is what places Rome as the only possible entity that could fulfil this prophecy. Remember that this vision is about Rome. There is some very clear

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history set forth here and to cover these verses for yourself, just pick up Uriah Smith's book and read through this.

In these verses, Julius Caesar comes into Egypt, finds all kinds of problems to resolve and after he fought some of the battles there and seemed to have brought it under control then he turns to the islands in verse 18 and this describes his march through the Mediterranean where he very quickly brought those islands and sea-coasts that he attacked under the authority of Rome. By verse 19 he returns to Rome a Hero, only to be assassinated at the foot of the statue of Pompey.

RAISER OF TAXES

20. "Then shall stand up in his estate (after Julius Caesar is assassinated) a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle."

Augustus Caesar clearly is the raiser of taxes. He called for the taxing that brought Joseph and Mary to Bethlehem, one of the most easily recognisable events in the Bible. These verses in Daniel 11 are saying that this is the history that can't be mistaken; therefore the kingdom under discussion here, if we're going to understand the Bible correctly, is Rome, the Pagan Roman Empire. After Augustus, the raiser of taxes dies in peace, we see verse 21:

21. "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. 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."

History says that Tiberius Caesar was the son of the wife of Augustus Caesar, he wasn't Augustus' son. She petitioned for Augustus Caesar to proclaim her son to be emperor when Augustus died. He refused and picked another person who died before Augustus did. Then Tiberius' mother came back and pled with Augustus Caesar and in his old age, he agreed to let him take control of the kingdom at his death. This is how he took the kingdom by flatteries.

But no one in Rome ever had any respect for him, history shows he definitely was a vile man and finally died as some of his own men executed him by suffocation with pillows. This is what verse 22 is symbolizing; that with all his wickedness, using his arms, his military power to work his own will, finally a revolt overthrows him.

But in the last phrase it says "yea, also the prince of the covenant", would be broken during his reign in Rome. This is not Daniel 9:25-27, the Prince of the covenant will be cut off in the midst of the week. This information in these verses clearly identifies this kingdom that in verse 14 is going to establish the vision, this kingdom called the 'robbers of thy people', that will exult themselves and ultimately fall—as Rome.

This is the focus of this vision, what establishes it, and Daniel in chapter 10 said he had understanding of the vision and the vision was about what was going to befall God's people in the later days. This truth about Rome being the power that establishes the vision, in connection with the truth that this vision is about

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what would befall God's people in the later days, impacts the incorrect presentation of the last 6 verses of Daniel 11 that Uriah Smith makes.

This vision is about the last days and according to verse 14, it is about Rome. So when Uriah Smith came up with this conclusion that this King of the North that is portrayed in the last six verses of Daniel 11 was not Rome, he was came up with an understanding that isn't in agreement with what the vision is about according to verse 14. It's not in agreement with what was going to befall God's people in the last days. According to Smith's reasoning in the book, 'Daniel and Revelation' on those final verses in Daniel 11, verse 44 is supposedly already fulfilled, and the fulfilment of it and of the previous verses had virtually no consequences for God's people. His understanding of verse 40-44 just doesn't fit with the emphasis that's established in chapter 10-11 by the Holy Spirit.

What does fit in agreement with Uriah Smith is that in verse 23, Daniel drops back into the history of Rome just covered from verses 13, 14-22, he drops back into that history to a time period when Israel was under constant attack by Syria and Israel entered into a league with Rome in order to get some protection from Rome. If you're going to understand these verses clearly, you need to take them in sections.

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

These two verses are giving us the starting place of the league with the Jews that Rome made in 161, so it places us back in the history of the previous verses. Then it begins to describe the characteristics of Rome shown earlier in Daniel, that this fourth kingdom would be different.

One of the differences all the pioneer commentators bring out is that Babylon, Medo-Persia, and Greece conquered through their military might and Rome conquered through it's military might as well but Rome also conquered through what I'll call 'politics'. They formed 'leagues' and it starts here in verse 23 with the league they formed with the Jews.

They made agreements with countries to be their protector, like they were watching over Egypt, to protect the young King of Egypt; they formed a league with Greece to protect Greece from the Macedonians and the Assyrians. They took control of countries through politics and military might and this was one of the 'differences' of this fourth kingdom that it becomes 'strong with a small people'. They began as a small people, but if you're going to conquer a country by signing a truce with it, a peace treaty that ultimately brings that country under your control, you don't need a large army, you just need a diplomatic chore. These characteristics of the fourth kingdom carry on in the second phase of the fourth kingdom.

But in verse 24 it's simply carrying on this description, 'he'll enter peaceably upon the fattest places of the province'. When it took control of Greece it was through peaceable measures and 'he'll do what his fathers have not done or

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his father's fathers'. This is saying, according to Uriah Smith and others, Alexander the Great, or the Medes and the Persians or Babylon, being the 'fathers, the grandfathers and the great grandfathers', never conquered this way. They never conquered through politics, they conquered through warfare.

SCATTER THE SPOIL

'He shall scatter among them the prey and the spoil and riches', and this was one of the characteristics of Rome when they conquered a place, the booty was divided between the members of the participating army also some of the countries that would come along with them and form the treaties, were also given initially some of the riches. Ultimately they came under the slavery-type dominance of Rome, but one of the techniques was to share the wealth as they took the wealth and this is the technique that historians clearly identified with the Roman power as it rose to conquer the world.

Now if you look at the last couple phrases of verse 23 it says that Rome shall 'forecast his devices against the stronghold' and you can see much discussion about this. It can be understood that Rome will forecast his devices 'from' his stronghold; this seems like the clearest understanding of this verse. Those that understand the Hebrew, say that the 'stronghold' that Rome forecast it's devices from, was the city of Rome and it says 'even for a time'. What it is saying is that Rome would prosecute its taking control of the world from the city of Rome for 360 years.

So when you have a starting point 31 BC and you put this time prophecy into play and the time prophecy comes to a conclusion in 330, you'll find that in 330 the capitol of the Roman Empire was moved from the city of Rome to the city of Constantinople. They were going to forecast their devices from the city of Rome for 360 years and when the 360 years was up this stronghold of Rome was no longer going to be a stronghold.

I believe verses 25–28, is a passage that needs to be understood in a block, in a broader way than simply verse by verse.

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."

Verse 25 is describing the final conquering of Egypt which included the battle of Actium in 31 BC and the King of the South at this time in verse 25 isn't one of the lineage of Ptolemy, it's Mark Anthony, who had come together with Lepidus and Caesar to form a triumvirate, a three-party rule in Rome and one of the reasons was to avenge the assassination of Julius Caesar and they all three began to go after things in their own ways.

Ultimately, Mark Anthony ends up in Egypt and depending on which point of historical testimony you want to believe, he either falls in love with Cleopatra in such a way that he can't control himself, or if you take the reasoning set forth by Leslie Harding in his historical references, he realized, 'Well, if I marry Cleopatra, then I become the king of Egypt.' There's a logic to that, which seems to make sense. But at this point in verse 25, the King of the South that the king is going to come against is Mark Anthony and verse 26-27 just builds upon this story.

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26-27. "Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. 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."

What Uriah Smith and others will tell you is being described here is that the Triumvirate, the 3 man rule in Rome that was set up after Julius Caesar—Lepidus, Augustus Caesar and Mark Anthony—they had come together to accomplish their task of controlling the world and working revenge against Julius Caesar's enemies. They sat at the same table and talked about doing mischief together but they were lying to one another and their lies weren't going to prosper.

Ultimately when Caesar comes into Egypt to deal with Mark Anthony, he is destroyed and when he is destroyed, he has his army in place to battle against another Roman army—they're both Roman armies, but he also has the Egyptian army of Cleopatra with him and as they see the folly of fighting with Mark Anthony, one by one the Egyptian army and his army itself, switches over to the other Roman army, the Egyptian army fled and Mark Anthony is totally wiped out. This is what's being described in verse 25; he's not able to stand.

When Caesar comes back to Rome with all the booty from Egypt and all the human trophies, he would have had Cleopatra but at this time, Cleopatra commits suicide. So she isn't carried back into Rome.

In verse 26 it says 'they that feed of the portion of his meat shall destroy him', it's talking about how Mark Anthony's army turned on him so that his troops instead of coming to his aid, saw the position he was in and switched over back to Rome. That's what's being discussed in these verses.

These verses are significant because this battle where the King of the South, Mark Anthony, is finally dealt with, is the Battle of Actium 31 BC, the starting point of the 'time' of verse 24, the 360 years that Rome would rule the world, and verse 27, 'yet the end shall be at the time appointed' is just a concluding thought to this time prophecy.

Now if you don't take this concept of first the verses tell how Rome conquered the world and then drop back in history and show how Rome related to God's people; you're forced to continue verse 23 onward in a sequence that follows the death of Christ on the cross and you don't have as much historical evidence of your sequence of events as Uriah Smith and others set forth.

Up to verse 27, we see Rome described as different from other powers that have come to control the world; they're going to use politics as well as military might; they're going to rule the world for a 'time', 360 years, from the stronghold of Rome and the starting point for this is the battle where Mark Anthony and his supporters are overthrown and the end will be at the time appointed.

END AT THE TIME APPOINTED

This term, 'the end will be at the time appointed', in the book of Daniel is a very important understanding to the conclusion of this vision in Daniel 12.

Let's move on to verse 28:

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28. *“Then shall he return into his land with great riches;”*

Then Caesar comes back to Rome after this battle of Actium, and he has all the booty that he has taken from Egypt and he parades it through the streets of Rome and historians testify this is just what he did.

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

Uriah Smith points out correctly in verse 28, that there are two ‘returnings’ in this verse. The first ‘returning’, is when he returns from conquering the King of the South, when he returns from being established as the king of the earth, the fourth kingdom of Bible prophecy, in the year 31 BC. Then it says, “his heart shall be against the holy covenant and he shall do exploits and return to his own land”; and this ‘returning is the returning from the next conquest, that military campaign where Rome undertakes going down into Israel and ultimately destroying Jerusalem and the temple in AD 70. This is why his heart is against the holy covenant. After he conquers Egypt and becomes the king of the world, his next military campaign ends up in Israel and his heart is against the holy covenant in the sense that he’s going to destroy the temple and Jerusalem and the people that formerly had been God’s people.

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.*

Now the ‘time appointed’ jumps forward in history because verse 27 says ‘the end shall be at the time appointed, and that Rome would forecast its power from the stronghold of the city of Rome for 360 years. The next couple verses are describing the starting point, 31 BC. Verse 27 is letting us know that the end of this time period of verse 24, the end of the 360 years, will be at the ‘time appointed’, and verse 29 is carrying this thought forward saying ‘at the time appointed’, in the year 330, he shall return and come towards the south, but it shall not be as the former, or as the latter.’

The ‘time appointed’ is the end of the time prophecy of the 360 years and in 330 when the capitol of the Roman empire was moved from the city of Rome to Constantinople by Constantine, that was the end of the supremacy of Rome. The 360 years of prophetic time had come to a close and from that point on, the ability of Rome to control the world at will, through its military might and its political prowess ceased.

So in verse 29, it says at the time appointed—in 330 AD—when he moved the capitol, then all the problems begin for Rome. It was immediately divided into east and west and the western empire immediately comes under attack from the Barbarians out of the north.

The islands of the Mediterranean that Rome had formerly controlled suddenly become the launching points for some of the powers designed by God to bring Rome down and contribute to the environment that needed to be developed for Rome to turn into the ten horns and then the three horns to be removed. (Daniel 7)

Verse 29 says ‘At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.’ The ‘former or later’

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means this; when Rome attempts to defend itself and maintain its authority from Constantinople, the changed capitol of the kingdom, he won't have the ability to be successful in his military campaigns from that point on. It won't be as the former; it won't be like when he went into Egypt and dealt with Mark Anthony and had such great success, nor will it be as the latter; when he went into Judea and destroyed the temple in AD 70 and wiped out Israel. He had success then, but in 330 on his military successes just weren't going to be the same as the former or the latter.

This point in history is where both Uriah Smith, and other commentators, both come to verse 29 and agree that this is the year 330. They have a different understanding of verse 23 up to verse 29 and as I said earlier, I think Uriah Smith is accurate because he provides the prophetic historical understanding that allows you to deal with this time prophecy for Pagan Rome.

This is important to understand, because in the time prophecy for Pagan Rome, you get some of the pieces to the puzzle that lets you understand that in the Book of Daniel, the phrase 'time of the end' meant something very specific. The 'time of the end', the 'time appointed' means the end of the time prophecy. When the time prophecy is finally come to the point in history where it is fulfilled—that is the time of the end. This has great bearing on how you understand Daniel 12.

You'll find those in Adventism that want to re-apply these time prophecies in Daniel 12, the 1260, 1290 and 1335, at the end of the world. They go to great lengths to teach that the time of the end is a special time period at the very end of earth's history and in doing that they're not only denying the definition of what the 'time of the end' is in the book of Daniel, but they're also opposing Sister White.

Sister White does not simply call the time of the end 1798, as she does in the Great Controversy, but there's other places where she says 1843 and 1844 were the time of the end. So was Sister White speaking against herself, or confused? Well no. Sister White was using the reasoning that is established in the book of Daniel—the 'time of the end' is the end of a time prophecy. 1798, 1843, and 1844 were all the ends of time prophecies. So she was more accurate than we might see at first glance.

Manuscript Releases volume 13, pg. 394; "We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "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."

Then she quotes verses 30-36 and says, "Scenes similar to those described in these words will take place." To understand the last 6 verses, of Daniel 11, according to this passage in Manuscript releases, it must line up with the history portrayed in verses 30-36. Understanding that clearly, is something that has an impact on those last 6 verses which come to a conclusion just as probation closes. Daniel 12:1 says that's when Michael stands up. When Michael stands up, probation closes.