

# The Godhead in Prophecy: Part 1

Jeff Pippenger 12/09

Heavenly Father, as we begin this worship and this time to consider the 'Daily' and its parallel to the Life of Christ, we ask that Your Holy Spirit would accompany our study, and that You will send your Holy Angels to fill this room. We ask that You will take control of the thoughts and words that I have, that they would be in agreement with Your thoughts and Your Words, and that You will prepare the hearts and minds of the Brothers and Sisters who are listening to this to understand it as You would have them understand it. We thank You that we are recognizing some of the light that You are opening at this time in Earth's History. We ask that You will give us the discernment and the consecration to bring that light into our experience that we might grow in the knowledge and understanding of You and grow in our representation of Your character. In Jesus' Name—Amen.

Turn to Daniel 10:1, and we are going to consider Daniel's last vision, and put that understanding in place, and once we have that understanding we're going to focus on the 'Daily' in the Book of Daniel, and then take some lessons from the 'Daily' and apply them to the controversy that's going on in Adventism today concerning the Godhead. It will take quite a while to get there but it seems appropriate to put it in context of Daniel. Daniel's last vision is Daniel 10, 11, and 12.

This is important to understand and acknowledge; just a few days ago when we were having a meeting in Tennessee, a sister came up and asked me if the Time of the End is mentioned in Daniel 12:2, 3, is different than the Time of the End that's referenced in Daniel 12:9, 10. This is something that needs to be recognized, that chapters, 10, 11, and 12 are the same vision. So not only in Daniel 12, but we have a Time of the End in Daniel 11 as well, and there is no reason to think that when Daniel is referencing the Time of the End in chapter 11, that it would be a different prophetic marker than the Time of the End in chapter 12.

This understanding comes from the recognition that Daniel 10, 11, and 12 is the same vision; there is no reason to believe that something Daniel says at the beginning of the vision, is going to be different when he expresses the same thought at the end of the vision. So in order to look at the 'Daily' which is referenced in Daniel 11:31 and 12:11, we're going to look at Daniel's vision in its entirety, to begin with.

Daniel 10:1 "In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision <mar'eh>."

The vision here that he has understanding of is the Mareh vision. In the book of Daniel, there are two visions; there's the Chazown and the Mareh vision; and we're going to have to look at those if we're going to understand the 'Daily' correctly. Here in Daniel 10:1, Daniel has understanding of the vision. If you go to the last verses of Daniel 8:

Daniel 8:26 "And the vision <mar'eh> of the evening <`ereb> and the morning <boqer> which was told is true: wherefore shut thou up the vision; <chazown> for it shall be for many days."

The vision of the evening and morning is also the Mareh vision in Daniel 10:1; and then in verse 27 it says:

27 "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, <mar'eh> but none understood it."

This is the Mareh vision here in 8:27, Daniel is astonished at the Mareh vision but no one understood it. If you go back to Daniel 10:1, here we see Daniel understanding the Mareh vision. Just putting that in the record; not trying to explain what it means at this point.

2 “In those days I Daniel was mourning three full weeks.”

What days? The days of Cyrus; the third year of Cyrus, the man that God chose to allow the children of Israel to come out of Babylon and rebuild Jerusalem—in the third year of his reign. In the time period when Daniel understands the Mareh vision, whatever that may represent, it says in those days he was mourning three full weeks. If you read in context in Daniel 8 and 9:2, Daniel has understood that it is time for the Jews to return to Jerusalem.

Daniel 9:1, 2 “In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2. In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.”

So Daniel has understood here in chapter 9 that it is time for the Children of Israel to come out of Babylon and rebuild Jerusalem; he has understood it based upon the prophecy of the Seventy years of Jeremiah 25:12.

Back to 10:2; and in those days Daniel is mourning three full weeks, and of course, if we look at the history in the Spirit of Prophecy, it references that what he is mourning over is that he knows it is time for God to fulfill His will for His people and bring them out of Babylon, so they can rebuild Jerusalem, the streets and the walls, the city and temple. Because Daniel realizes it is time, he begins to seek the Lord with prayer and fasting.

Daniel was mourning three full weeks, what is three full weeks? Twenty-one days.

3 “I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. 4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; 5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: 6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. 7 And I Daniel alone saw the vision <mar'eh>: . . .

This is one of the places where you can demonstrate that the Mareh vision is where you are confronted with Christ Himself.

7 “And I Daniel alone saw the vision <mar'eh>: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. 8 Therefore I was left alone, and saw this great vision, <mar'ah> and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.”

We’re going to go through this and just give a few comments as we go through and then come back and look at it in detail in a prophetic perspective. Daniel here is in a group of people; he’s the one the sees the vision of Christ and the group he is with doesn’t see it, and they are separated—it’s this experience of Christ that makes a distinction between him and the other people that he is standing with.

9 “Yet heard I the voice of his words: (*This appearance of Christ in verses 5 and 6; not only does Christ appear, but He speaks to Daniel.*) and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 “And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. 11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.”

So Daniel has prayed and fasted for twenty-one days; his burden is ‘when is the Lord going to bring His people out of Babylon to rebuild Jerusalem.’ He understands that it is time for this to happen, based upon the prophetic Word, and at the end of his twenty-one days of fasting, Jesus Christ appears to him in vision—the Mareh vision, he’s humbled into the dust, then he is lifted up and he is commanded to understand the words that are going to be spoken to him.

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

The fact that when He spoke the Word to him, he stood trembling; this is a prophetic marker in God’s Word. Those people that are represented in scriptures as the 144,000 are those people that tremble at His Word and you can see this in other places in the scripture. Those people have a sacred reverence for God’s Word. Of course for us at the End of the World, this represents not just the Bible alone, but the Bible and the Spirit of Prophecy.

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

This impacts a common Laodicean teaching within Adventism today that the expression ‘fear God’ means to reverence God. Daniel has just given us an illustration of what ‘Fear God’ represents; when he sees Jesus, he’s humbled into the dust with his face into the ground and he has to be lifted up by a divine entity in order to have the ability to stand. He was afraid; he was fearing God. So now as he is beginning to receive the message in verse 12, the Divine Being says, “Fear not”. The Divine Being isn’t going to say, “Don’t reverence anymore; set your reverence aside.” He’s saying, “Fear not, we have something to accomplish here.”

12 “Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, (*The beginning of that twenty-one day fast.*) and to chasten thyself before thy God, thy words were heard, and I am come for thy words. 13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.”

Take note of the ‘Prince of the kingdom of Persia’, because it has already been noted in verse 1, “in the third year of Cyrus, king of Persia”; we have a King of Persia here, but now the one that is withstanding Gabriel, who is come to give Daniel this information, was not the King of Persia, it was the Prince of Persia. This word ‘prince’ is ‘sar’, and it is used to represent a military leader; so we are seeing here a warfare that is being symbolically represented by the term ‘prince’. This power of Persia that is resisting Gabriel’s work is the prince of Persia; Sister White tells us the ‘Prince of Persia’ is the highest of all evil angels; this is Satan. Sister White quotes Daniel 10:12, 13 and says this:

“By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. The king of Persia (Cyrus) was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right

counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counterwork God's purpose. Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success (Letter 201, 1899)." {4BC 1173.3}

In other places Sister White plainly says that the 'Prince of Persia' is Satan, but you can see it here.

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

This Prince here is also 'sar'; Michael of course, is Christ in the scriptures, so you are seeing a controversy between the Commander of Christ's forces, Michael, the Prince; and the commander of Satan's forces, the prince of Persia. What you are seeing here is the 'Great Controversy between Christ and Satan'.

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

This vision is not the Mareh, it's the Chazown vision, which of course is the vision of prophetic history; whereas the Mareh vision is the appearance of Christ. Verse 14 is one of the keys to Daniel's last vision; Gabriel tells us very plainly that the purpose of Daniel's last vision in chapters 10, 11 and 12, is to teach us what shall befall they people in the later days. This last vision of Daniel is to teach God's people what takes place at the End of the World. One of the primary points of reference for this vision is verse 14.

15 "And when he (Gabriel) had spoken such words unto me, I set my face toward the ground, and I became dumb. 16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength."

Who is one like the son of man? This is Christ. Christ came into the Fiery Furnace in chapter three, and it says that Nebuchadnezzar looked in and saw One like the Son of God in there with Shadrach, Meshach and Abednego. Here Christ comes to Daniel, and empowers him. Daniel tells Him that it is the Mareh vision that has humbled him in the dust, and removed his strength.

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

Of course when it comes to identifying a prophet, this is one of the key verses for when Sister White was given the gift of the Spirit of Prophecy, one of the proofs of this was that when she was taken off in vision, she had no breath, and here Daniel has no breath.

18 "Then there came again and touched me one like the appearance <mar'eh> of a man, and he strengthened me, (*Now this man isn't Christ—this is the appearance of a man; this is Gabriel.*)  
19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. 20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come."

This was Gabriel; he is letting Daniel know that it is the power of Christ that is strengthening him here.

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

Here is the passage where Gabriel identifies, for those who will see it, that there is no one that understands the prophetic message better than Gabriel himself other than Christ and of course the Father. He is the one that replaced Lucifer, when Lucifer rebelled in heaven, and Lucifer means 'Light Bearer'; the position that Lucifer held in the work in the sanctuary is he was the one that took the messages of God to the created universe. When he rebelled, Gabriel replaced him. There is none that holdeth with him in this work, other than Christ.

So he said he will show Daniel what is noted in the scripture of truth. Daniel's last vision is to describe what takes place with God's people in the Latter Days, according to verse 14. Gabriel is telling us what is taught here in Daniel's last vision, is also taught throughout the scriptures. He's going to show us that which is noted in the scriptures of truth—the entire Bible; this message is found in the entire Bible. In chapter 11, he begins to tell his story about the End of the World, even though he doesn't start in the End of the World, he begins in the time of the Medes and the Persians, but he selects the history that is to be understood if we are to understand the Latter Days.

Daniel 11:1 "Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him."

Who is the "I" here? This is Gabriel.

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."

Historically, there were more than three kings that followed Darius and Cyrus both, there were many kings, about ten I believe. Scripture has selected three and then the fourth as the points of reference prophetically. There are three kings that stand up, and the fourth shall be far richer than they all. Even though there were more kings in history, inspiration wants us to see these four kings in order to convey a lesson.

There are several lessons there prophetically that we won't dive into at this time; one of them is that when a kingdom is going to come down, you are going to see the number four illustrated. Gabriel is here teaching about the conclusion of the Empire of the Medes and the Persians, and he is marking four kings. Of course the conclusion of the Greek kingdom when Alexander is brought down, then his kingdom is divided to his four generals; there were more than four generals but scripture just notes the four because the number four is marking the conclusion of the kingdom.

3 "And a mighty king (*This is Alexander the Great.*) shall stand up, that shall rule with great dominion, and do according to his will. 4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; (*Alexander stands up and when it is time for his kingdom to end, it is divided not into three; not into five; but towards 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."

A controversy in the Millerite history, and a controversy even in Adventism today, though many may not be aware of it, the foundational argument of someone like Desmond Ford, is that when Alexander's kingdom is divided to the four winds, if you go to Daniel 8:8, another passage of Alexander the Great, it says:

Daniel 8:8 "Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven."

The four notable ones are the four generals of Alexander the Great and they came from the four winds of heaven. The next verse says:

9 “And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.”

This little horn is Rome in both phases; Pagan and Papal Rome. But the argument of Desmond Ford and others, is that this little horn came out of one of the *horns* that came out of the broken horn of Alexander the Great. But if you get into the level of the Hebrew, of these particular verses, you find that this little horn does not come out of one of Alexander’s four horns, it comes from the four *winds*; it doesn’t come from the Greek Empire, it comes from another place—it comes from Rome. Rome is not a direct descendant from the Greeks. That is what Gabriel is teaching us here in chapter 11 also when it says:

4 “And when he shall stand up, (*Alexander the Great*) his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, (*not to Alexander the Great’s descendants; not to one of those four horns or four generals.*) nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.”

It is others besides those four generals. Rome is going to take control of his kingdom and Rome is not going to be a blood descendant of the Greeks. Because people like Desmond Ford say, “No, Daniel 8:8, 9, shows you that that this little horn kingdom comes out of one of the horns—it cannot be Rome; it cannot be the Papacy; it has to be a descendant of the Greek Empire.”

So Desmond Ford and other heretics within Adventism and pretty much the whole Protestant world, believe this little horn is Antiochus Epiphanies, and in so choosing that understanding, they undermine their ability to identify the Pope of Rome as the antichrist of Bible prophecy; which is the heritage of the Protestants—they can live with that heritage if they want, but it was never supposed to come into Adventism. Sister White says very plainly that those who become confused on the meaning of antichrist will ultimately end up on the side of antichrist. It’s here in this transition from Greece to Rome, where those people that will follow along with the logic of Desmond Ford and end up in the Lake of Fire; it’s at this point of the prophecies where they make that wrong turn.

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.”

From these four generals, Daniel 11 now does not even worry about carrying on the thought of the four Generals of Alexander the Great, he takes it further down in history where they’ve already struggled for control and it has boiled down to two of those kingdoms, the northern kingdom and the southern kingdom. In verse five, Daniel begins to record the words of Gabriel telling about the Southern kingdom which is Egypt, and the Northern kingdom which in history sometimes is called Syria, but at a prophetic level, Babylon is in that ancient area of Syria so the King of the North that Daniel is going to discuss here is Babylon and the King of the South is Egypt.

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. 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.”

After the kingdom of Alexander the Great has reached the point where it is the kingdom of Babylon and the kingdom of Egypt, but they are warring to try and reestablish the entire kingdom of Alexander the

Great, there comes a point in time where the kingdom of Egypt decides that it wants to build a truce with the kingdom of the north and the daughter of the King of Egypt is given to the King of the North, but it doesn't work. It only increases the animosity between these two kingdoms because she's betrayed. The history that is being discussed here, that I am not going to go too deeply into here as this is just an overview.

Daniel 11:7 "But out of a branch of her roots . . ."

This daughter of Egypt that was given to the King of the North, it is one of her family members. Her roots would be her father, her grandfather—so out of a branch of her roots. Where she came from was her father, her grandfather—one of her cousins is going to come out of that same root.

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:"

This army comes from Egypt to respond to the betrayal of Egypt in verse 6. Egypt gives the daughter of Egypt into an alliance to try and form a peace treaty with the King of the North. Egypt is betrayed by how the daughter is handled, and now in the next verse one of her relatives is going to stand up in Egypt and retaliate for the way that she was treated in that arrangement.

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."

Now at the grammatical level, it's here if you follow from verses 5-8, it is here where grammatically that you can identify that the King of the South is Egypt. When he comes into the King of the North's domain and retaliates for how the King of the North has treated the daughter of Egypt, he defeats the King of the North, and he brings captives and booty back to his kingdom and it's marked here in verse 8 as Egypt. So we see this struggle of the King of the North, King of the South being marked here.

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

This is the development of a war between Syria and Egypt, the King of the North, the King of the South, and the King of the North at this point in time is developing a massive army. At this time the King of the South historically has become very weak.

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. 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."

So we've reached the point in history now where the King of the North has a lot of money, a big army and he's getting ready to take control of Egypt. He is going to reestablish the entire kingdom of Alexander the Great.

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."

Verse 14 here in Daniel 11, as in verse 14 of chapter 10, is one of the key verses in Daniel's vision, because it is here where we first see Rome introduced into the history. It's here where this verse tells us that Rome is what establishes this vision. This vision of prophetic history is the Chazown vision. So if Rome establishes the Chazown vision of prophetic history in Daniel's last vision, all the prophets agree with one another; so it is Rome that establishes the Chazown vision from the beginning of the Bible to the end.

Because of this, the Protestants argued against William Miller on his understanding of verse 14, because William Miller is going to identify this power that is introduced in verse 14 as Rome, and they argued, "No, it is Antiochus Epiphanies." In the theology schools of Adventism today, they have reached the point in time where they suggest that this power here that establishes the vision is not Rome; they've reverted to the Protestant understanding that this is Antiochus Epiphanies. They have swept away the foundational truths. There are many arguments that William Miller had with the Protestants concerning the message he presented, but there is only a few of those arguments that have actually been recorded in history so that we can know for certain that this was an issue that he dealt with. William Miller dealt with the Protestant view of verse 14; he was clear that verse 14 is Rome and it was not a descendant of Greece; it was not Antiochus Epiphanies.

In fact on the two sacred charts, this very controversy is marked on these charts; when you see the year 158 BC on these charts, it's talking about this history here and the history of Antiochus Epiphanies, and there is no other controversy that I've recognized that is on these charts. Right here on this chart, 164, this isn't a prophetic marker in terms of something that is in the scriptures, this is 164 marking the controversy of Antiochus Epiphanies. It says, "Death of Antiochus Epiphanies, who of course, stood not up against the Prince of princes as he had been 164 years dead before the Prince of princes was born." Antiochus Epiphanies never stood up against the Prince of Princes, therefore it cannot be the power under discussion.

What I want you to see here, is that of the controversies, the arguments that William Miller dealt with, with the Protestant world, the one that made its way onto these charts, was what we are dealing with here in verse 14; what's dealt with in Daniel 8:8, 9, and it is this power that follows after Greece. Is it another Greek descendent or is it Rome? In verse 14, in the history when the Northern kingdom is getting strong, getting ready to conquer Egypt, and this place in history is in the time when Cleopatra and her brother are young, their father is dead; the King of the North is getting ready to conquer Egypt. Cleopatra and her brother are the rightful heirs, they're supposed to be the ones that are governing Egypt, but they are just children. They are weak, they are vulnerable at this point in history, and a new power arises and it intercedes into this controversy and says; "We're going to defend Egypt." And this power is Rome.

It's like what is going on in Korea today, if the United States wasn't there defending South Korea, it is obvious that North Korea would have attacked South Korea and invaded it long ago. But here Pagan Rome comes into this history and it's going to defend the weakened Egypt. It's going to defend Cleopatra and her kingdom.

14 "And in those times there shall many stand up against the king of the south: (*The whole world is seeing that Egypt is vulnerable.*) also the robbers of thy people (*This word translated as 'robbers' some places in the scriptures it's translated as the breakers of thy people. if you run the word, breakers and robbers throughout the scriptures, it is Rome; but we're not dealing with that yet. That is one of the ways that you demonstrate that it is Rome.*) shall exalt themselves to establish the vision <chazown>; but they shall fall."

What establishes the Chazown vision, which is the vision of prophetic history, is this power that is introduced into verse 14, and one of their characteristics is that they are the breakers of God's people, and that they exalt themselves, and that they fall.

We know that the responsibility of Seventh Day Adventists at the End of the World, and we know that verse 14 of Daniel 10 is saying that this vision explains what happens to God's people at the End of the World, and at the End of the World the responsibility of God's people is to identify that Babylon is fallen, is fallen, and this power is the power that falls.

Of course modern Babylon at the End of the World is the Beast, the Dragon and the False Prophet; but the head, the primary representative of modern Babylon, is the Pope of Rome, who in the Bible is marked as the one who exalts himself above everything that is called God.

Daniel 11:14 "And in those times there shall many stand up against the king of the south: (Egypt and Cleopatra) also (at this time period, Pagan Rome comes into history) the robbers of thy people shall exalt themselves to establish the vision; but they shall fall."

These characteristics of Rome; that they are a persecuting power that exalts themselves but ultimately falls; this is what establishes the prophetic vision of Bible prophecy. Of course, if Satan could be successful in misrepresenting who this power was, then the Chazown vision falls apart and the Bible says, where there is no vision—and this is the Chazown vision, the people perish. So it is life or death to understand what power establishes the vision here in verse 14.

Still talking about the desire of the northern kingdom to invade Egypt:

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."

So the King of the North here begins this movement.

16 "But he that cometh against him (The King of the North) 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."

The power that comes against the King of the North and stops him in his tracks, so to speak, is Pagan Rome. Pagan Rome is here coming into history and in Daniel 8:8, 9, these are parallel histories, it says:

Daniel 8:8, 9 "Therefore the he goat (Greece) waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven."

This little horn in the following verses, represents both Pagan and Papal Rome. The way you make the distinction in the verses between Pagan and Papal Rome, is that Pagan Rome and Papal Rome represent two phases of Rome; Pagan Rome is the masculine phase—this is the civil authority, this is the 'kings of the earth'. Papal Rome in the passage is the feminine form of the little horn; a woman being a church; and the whole story of Rome is this combination of church and state. The combination of man and woman; and the man in the relationship is Pagan Rome and the woman is Papal Rome. In verse 9 this little horn is in the masculine phase; although the little horn represents both phases of Rome, here, more specifically it's Pagan Rome, because Daniel made sure to place this little horn in this verse in the masculine phase.

9 "And out of one of them (*the four winds of heaven, not out of one of those broken horns—this is a new power.*) came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land."

When Pagan Rome comes into history, it has to conquer three geographical areas; the South, the East, the Pleasant Land. History tells us the first point of conquest for Pagan Rome was to conquer the King of the North that we are discussing here in chapter 11. It has to deal with what, in that time period, was called Syria. Syria is where Babylon is located. After it deals with Syria, it then takes control of God's people, Palestine, the Pleasant Land; and then it conquers Egypt; those three obstacles.

16 "But he that cometh against him (*Pagan Rome is coming against Syria--the King of the North in the passage.*) shall do according to his own will, (*Pagan Rome is going to prevail; he'll have his way.*) and none shall stand before him: (*Nobody's going to stop the rise of Pagan Rome.*) and he shall stand in the glorious land, which by his hand shall be consumed."

So he comes against the King of the North, he conquers Syria, this is Daniel 8:9, he has to conquer Syria—King of the North, the Pleasant Land—Israel, and Egypt. So in the verse it says: He that cometh against Syria, shall do according to his will—he'll defeat Syria. And none shall stand before him and he shall stand in the glorious land; this is the Pleasant Land of Daniel 8:9, where we see him conquering Israel. He's got Syria and Israel, he still needs to deal with Egypt.

17 "He shall also set his face to enter with the strength of his whole kingdom, . .

This is Alexander the Great's whole kingdom. He's re-taking Alexander the Great's whole kingdom. He has already taken the northern part of it; he's taken the Glorious land—Israel, the Pleasant land; now he is going to take the whole kingdom, what is left, is the King of the South—Egypt. He has to conquer three obstacles: Syria, the Pleasant Land, and the South—and the South in Daniel 8:9, is Egypt.

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."

Of course this is talking about when Pagan Rome, the intrigue that gets involved with the conquering of Egypt, with Anthony, Cleopatra and Julius Caesar. This verse is talking about Cleopatra not standing on the side of Rome in this time period. The thing I want you to see in verse 17 is when he comes into Egypt, when he is reestablishing the whole kingdom of Alexander the Great, he brings upright ones with him, and the upright ones in the scriptures are God's people. He had already formed an alliance with the Jews, which is a subject of prophecy. Uriah Smith and history tell us that had Rome not formed an alliance with the Jews, they would not have been able to conquer Egypt.

What they needed to be able to do, is to come out of that portion of the land mass and cross over into Egypt, and in order to do so, they had to cross over Israel. Therefore they formed a league with Israel, where Israel said, "Go ahead, you can go across our land, we won't inhibit you, we'll help you." And they actually give some of the Jews into their army; they come into that kind of alliance. It is the alliance between Pagan Rome and Israel that allows the easy access to Egypt that Rome needs to conquer it, plus gives it some extra muscle.

In these verses here, 16 and 17, we see Rome paralleling verse 9 of Daniel 8—it is conquering these three powers. In order for him to conquer the third and final obstacle, the verse here, and Uriah Smith and history emphasizes this, he would not have been able to conquer Egypt if he had not first formed an alliance with God's people, which of course has big impact on Daniel 11:40 when this history is repeated in the last six verses of Daniel 11.

Had not the King of the North in verse 40, not formed an alliance with the 'Pleasant Land', and the Pleasant Land at the End of the World is the United States of America; if the alliance between the Pope and Ronald Reagan hadn't taken place, then modern Rome would not have been able to conquer

Egypt—the King of the South, as Pagan Rome back here conquers Egypt. They had to have that alliance in place, so this is a history that is repeated here in Daniel 11:40 and onward.

Daniel 11:18 “After this shall he (Pagan Rome) turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.”

This is when Brutus kills Caesar on the Ides of March.

19 “Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. 20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.”

This ‘Raiser of taxes’ in Bible prophecy is one of the main stories in the life of Christ. This is Pagan Rome, now the history moves forward to the ‘Raiser of taxes’, the Caesar of Rome that called for taxation upon the Jews, which caused Joseph and Mary to go to Bethlehem. In order to pay your taxes, you had to return to your ancestral home; they returned to Bethlehem to pay these taxes. This is marking the history of Christ.

21 “And in his estate shall stand up a vile person, (the next Caesar) 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.”

The breaking of the Prince of the Covenant is the cross, and in the history of this particular Caesar, we find the crucifixion of Christ. Now it drops back in history to the time period when the Jews made the league with Rome. Daniel is consistent that when he is talking about Rome and their activities, he first tells us how Rome conquers the world; and then he begins to describe how Rome deals with God’s people. He’s told us the story of how Rome conquered the world and now he is going to drop back in history when Rome made a league with the Jews which is the 161, 164 time period—in this history here that’s represented on both these charts.

23 “And after the league made with him (*League between the Jews and Rome*) he shall work deceitfully: for he shall come up, and shall become strong with a small people. 24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.”

This is Pagan Rome; this is a time prophecy saying how long Pagan Rome would rule the world supremely. We’ve already discussed that it had to conquer Syria, Israel and Egypt in order to take the throne of the earth. It conquered Egypt at the Battle of Actium in 31 BC. This verse is telling us that it would rule for a time, which is 360 years, from 31 BC until the year 330 which is 360 years, at which point Constantine moves the capitol of the Roman Empire from the city of Rome to Constantinople, at which point the Roman Empire begins to crumble. This verse is saying he is going to rule the world supremely for 360 years and on page 260 of ‘Thoughts on Daniel and the Revelation’ Uriah Smith will tell you this historical confirmation.

25 “And he (Pagan Rome) shall stir up his power and his courage against the king of the south with a great army; (*in verse 23 it drops back into history, to the league of Rome and Israel, and then it says that they are going to rule supremely for 360 years after they conquer the third obstacle of Egypt in 31 BC.*) 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. (*The conquering of Egypt being stated a second time here.*) 26 Yea, they that feed of the portion of

his meat shall destroy him, and his army shall overflow: and many shall fall down slain. 27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed."

This word 'time appointed' is mow'ed, in the Hebrew it means an appointed time. It's marking a specific point in history. "The end shall be at the time appointed" and by the context, he shall forecast his devices against the stronghold even for a time. This 'time' is a time prophecy that begins in 31 BC and ends in the year 330 AD, which is 'the time appointed'.

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

After the year 330, the kingdom is crumbling, and in this history he is going to be against the holy covenant. Uriah Smith points out that in this history, after the year 330, moving down a couple hundred years, there is a warfare against the Bible and against the scriptures as carried on by Pagan Rome. Smith is saying here that the Bible is the holy covenant that he is against.

Daniel 11:29 "At the time appointed (*the year 330*) he shall return, and come toward the south; but it shall not be as the former, or as the latter."

When he came to the south earlier, he defeated Egypt in 31 BC. But now his ability to rule the world is over. He's having failures in his attempt to control the kingdom.

30 "For the ships of Chittim shall come against him:"

Uriah Smith points out here that ships of Chittim in the time period of Daniel, is what we would call Cyprus today. This was where the Vandals launched their warfare against Pagan Rome. This is the second trumpet. This is describing the disintegration of Pagan Rome after the year 330, during the time period when the first four trumpets are bringing Western Rome to a conclusion by 476.

30 "For the ships of Chittim shall come against him: therefore he (Pagan Rome) 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."

Those that forsake the holy covenant here, 2 Thessalonians 2 tells us that before the Papacy takes control of the world, there has to be a falling away first. The Christian church has to backslide; it has to fall away; it has to forsake the holy covenant before the Papacy can rise. Those people that reject the holy covenant in the time of Pergamos in the seven churches, compromise coming into the Christian church. Those Christians in that history that reject Christianity, that fall away, that forsake the holy covenant, ultimately become the Catholic Church. It says here that Pagan Rome would have intelligence with the Catholic Church—those that forsook the holy covenant.

Uriah Smith tells us, it's here in this dialogue, this relationship that begins to be nurtured between Pagan Rome and the Roman church, it is here where the Roman church takes the ascendancy in the story of Daniel 11. In verse 31 the subject changes from Pagan Rome to Papal Rome. We will continue this overview in our next presentation.

Shall we pray?

Heavenly Father, we wish to be among those that do not perish; where there is no vision, Your people perish and we understand that that vision is the last vision of Daniel chapters 10, 11 and 12; the vision that identifies what happens to God's people in the Latter Days. So as we consider these thoughts, we ask that You would give us wisdom and discernment to understand what this vision is, what it represents, that we might not perish, that we might be prepared to teach these things to those around

us, and that we might be changed into Your image, and drawn into an experience where we have a personal confrontation with You; a personal interaction with You as represented by the Mareh vision where this whole story begins in Daniel 10:1. We thank You for the opportunity to understand these things, in Jesus' name, Amen.