

Sabbath Lesson #12 – From North and South to the Beautiful Land – 14-20 Mar 2020

Christ would have us understand Daniel 11. The Lesson writer uses a new theology approach to interpret Daniel 11. A correct interpretation of Daniel 11 is found in the book called “*Thoughts on Daniel and the Revelation*” or “*Daniel and the Revelation*”, the book that Ellen G White said contains “solid, eternal truth for this time” {1MR 61.2}.

Many misapply Daniel 11:36-39 to the Papacy. History testify that the power in Daniel 11:36-39 was France and not the Papacy. Take a declaration “nor regard any god” in verse 37, this has never been true of the Papacy. God and Christ, though often placed in a false position by traditions of the Papacy, have never been set aside and rejected by the Papacy.

In 1793 France discarded the Bible, and denied the existence of God. The churches were closed. The Bible was publicly burned. And “the desire of women” in verse 37 was lost when marriage was declared a civil contract of a transitional character, binding only during the pleasure of the contracting parties, which marriage contract any two persons might engage in, and cast loose at pleasure when their taste was changed or their appetite gratified.

In 1794 the worship of the Goddess of Reason was introduced in France. This system of paganism, a system of worship of the idol set up in the person of the Goddess of Reason, and regulated by a heathen ritual which had been enacted by the National Assembly for the use of the French people, continued to be in force until the appointment of Napoleon to the provisional consulate of France in 1799. The adherents of this strange religion occupied the fortified places, the strongholds of the nation, as expressed in verse 39. As the government became in need of funds, France sought to “divide the land for gain” as in verse 39 – nobility that owned large undivided estates of land were abolished, and their lands disposed of in small parcels for the benefit of the public exchequer. Thus Daniel 11:36-39 refers to France.

What of the *king of the north*? That Turkey is, and the Papacy cannot be, the King of the North, is proven beyond doubt by Daniel 11:45 when “he shall come to his end, and none shall help him” before the events in Daniel 12:1 of when “Michael stand up” and the “time of trouble” ensues. To teach that the Papacy is the power that “shall come to his end” before “Michael stand up” and before the “time of trouble” would disarrange the prophecies of Revelation 13 and 17 concerning the Papacy persecuting the saints until Christ returns, and would make Paul a liar to assert the Papacy is “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (2 Thessalonians 2:8).

The Papacy does not come to his end; he is brought to an end. The use of the negative imperative “none shall” in Daniel 11:45 is another way of saying “none would” as in “none would help him.” The use of the negative “none” in connection with a positive expression “shall” indicates that someone was able to “help him” but would not to do so. This expression hence cannot be a reference to the Papacy coming to its end when “Michael shall stand up” because when Michael stands up no one would be in a position to “help” anyone else.

The prophecies in the book of Daniel concerning the activities of the Papacy do not go beyond 1798. Referring to the activities of the Papacy in the dark ages, Daniel 12:7 tells us that “it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” Daniel 7:11 talks about the going into the burning flame of the papal beast, and not its activities at the end of time. The book of Daniel, as regards the activities of the Papacy, does not go beyond 1798, and therefore the Papacy cannot be the King of the North who comes to “his end, and none shall help him” in Daniel 11:45. After 1798, the book of Revelation takes over from where the book of Daniel left off in regard to the activities of the Papacy when John saw “his deadly wound was healed: and all the world wondered after the beast” (Revelation 13:3).

When we get to Daniel 12:1, the King of the North is no more, as he has already “come to his end, and none shall help him” (Daniel 11:45). It is misinterpretation of prophecy to say that the Papacy is the power that has “come to his end” (verse 45) when all students of prophecy know well that it is the Papacy that will be persecuting God’s people in the time of trouble after Michael stands up. The Papacy cannot be the power that “come to his end” (verse 45) because John tells us that the Papacy will be around when Christ returns, for John saw that Christ “avenged the blood of His servants at her hand” (Revelation 19:2).

While Daniel 11:45 mark the end of the King of the North, that end is a signal for the next series of events we look for in Daniel 12 when “at that time shall Michael stand up.” After Michael stands up, “He leaves the sanctuary, darkness covers the inhabitants of the earth” and “the people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob’s trouble” {GC 614.1; GC 616.1}. The Papacy will obviously still be alive for it is the Papacy that will be the power doing the affliction and distressing of the people of God during “the time of Jacob’s trouble.” As such, the papacy cannot be the power that has “come to his end” in Daniel 11:45, for after Michael stands up, the Papacy must continue until Michael delivers His saints from the Papacy’s hands.

The *king of the north* today (20 March 2020) is the president of Turkey – Recep Tayyip Erdoğan. If God allowed Daniel 11:45 to be fulfilled at this time, President Erdoğan would plant the tabernacles of his palace (Islamic Caliphate) in Jerusalem, setting off final events.

What does the phrase *king of the north* refer to? We can better answer that question by first discovering what the word *south* means in the phrase *king of the south*. In Daniel 11:4, Alexander’s empire was divided four ways between his generals. Each took a portion of the territory that Alexander had conquered. Daniel 11:5 refers to the southern portion by the phrase *king of the south*. We discover in Daniel 11:8 that south refers to the geographical territory of Egypt. Thus the phrase *king of the south* refers to the leader of Egypt.

The *king of the north* is first mentioned in Daniel 11:6. Because south, in the phrase the *king of the south*, is identifying the southern portion of Alexander’s original empire, the word north, in the phrase *king of the north*, would identify the northern portion of Alexander’s original empire relative to the southern portion. Even though their armies might travel both north and south to attack each other, there is no explicit statement in the prophecy itself, indicating that this direction of attack is the reason why the phrase *king of the south* and *king of the north* is given to these two powers. The terms north and south originate from the division of the empire into the four geographical regions. This is what the plain reading of Daniel 11:4 would indicate. It says, “divided toward the four winds of heaven”. The king of the south would rule from the south and the king of the north would rule from the north.

The division of Alexander’s former empire spoken of in Daniel 11:4 identifies the north and south. These are anchor terms that should remain consistent throughout the prophecy if we are to correctly understand the interpretation of all the prophecies of this chapter. If we bring to the table a different definition for the terms north or south as these terms relate to *king of the north* and *king of the south*, we would introduce into the prophecy false elements that would prevent us from discovering the correct history to connect with the prophecy.

King of the south can only be used to describe the leader of Egypt. It cannot be used to describe atheism, secularism, humanism or any other ism other than the literal ruler of literal Egypt. If we do not hold firmly to this identity of king of the south established by Daniel 11 verses 5 and 8, we will end up with a multiplicity of conflicting interpretations. King of the north can only be used to describe a dominant leader located in the territory of Alexander’s former empire that is north of Egypt. It cannot be used to describe Imperial Rome, Babylon, Assyria, Greece, the Papacy or the Catholic Church, or anything other than a literal ruler of a literal geographical territory located north of Egypt and delimited by Alexander’s former empire. If we do not hold firmly to this identity of king of the north established by Daniel 11 verses 6 through 15, we will end up with a multiplicity of conflicting interpretations.

New theology has not held firmly to either one of these important anchor points. If we were to adhere to these two anchor points, the king of the south in 1798 would be the leader of Egypt (Egyptian Mameluke ruler Ibrahim Bey) and the king of the north would be the leader of the Ottoman Empire (Caliph Selim III of Turkey). The final pronoun “he” in verse 40 refers to the king of the north, and “he”, “his” and “him” of verse 45 are the dominate leader of the north which today would be the president of Turkey. With this understanding, here is an interpretation of Daniel 11:45: “And he [the king of the north – the leader of Turkey – Recep Tayyip Erdoğan at this point in time: 20 March 2020] shall plant [place or establish] the tabernacles of his palace [a religious/political entity – Islamic Caliphate] between the seas [Mediterranean and Dead seas] in the glorious holy mountain [Jerusalem – Mount of Olives]; yet he [the king of the north] shall come to his end, and none shall help him.”