

Study 5 Outline

Dividing into layers: **overview** then **specifics**

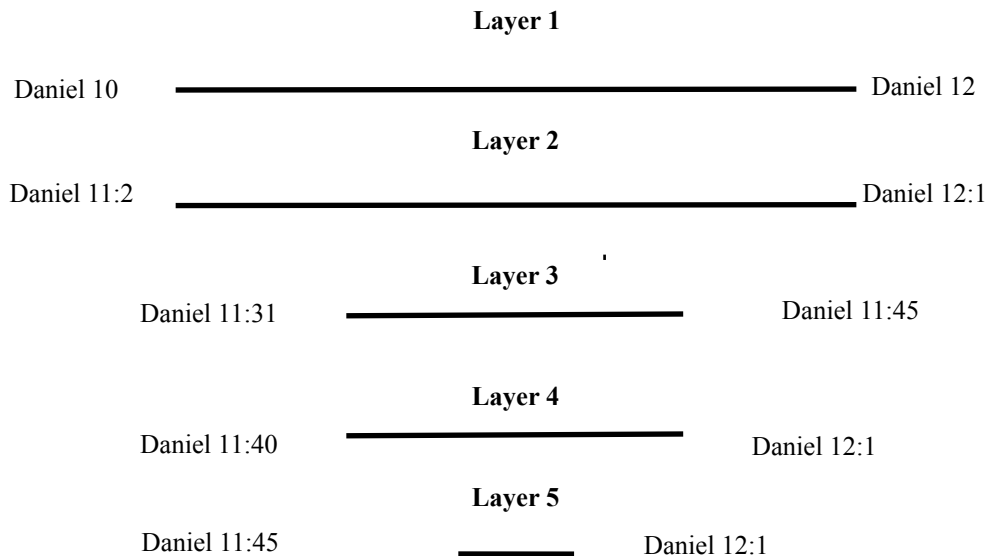
Layer 1: Daniel 10-12 Jesus' change of ministries (10:5; 12:1)

Layer 2: Daniel 11:2-12:1 70 weeks (11:2-22) and little horn (11:23-12:1)

Layer 3: Daniel 11:31-45 Papacy's character revealed (11:31-39) end-time activity (11:40-45)

Layer 4: Daniel 11:41-12:1 trial 1 (11:40-44) trial 2 (11:45-12:1)

Layer 5: Daniel 11:45-12:1 the Great Controversy



Two trials: Layer 4

Tribulation/little time of trouble/shaking

Central issue is Sabbath (11:44; GC 605)

Some delivered (11:41; GC 610, 612)

12:1)

Process shakes out/gathers in (11:41; GC 608)

Death threatened/ martyrs (GC 604; Rev. 6:11)

Some restraint (GC 610)

Jacob's time of trouble

Central issue is Sabbath (GC 614)

All God's people delivered (GC 634;

Already gathered (GC 613)

Death decreed/Not killed (GC 615)

Restraint removed (GC 614)

The Great Controversy: Layer 5

Dan. 11:45-12:1

Satan (11:45)

Plant tabernacles

“come to his end”

Christ (12:1)

Michael stands

His people in a “time of trouble”

Order of Events

Plant tabernacles (11:45)

Michael stands (12:1)

Time of trouble (12:1)

“come to his end” (11:45)

How did we get here? (Dan. 12:1)

1 Jn. 3:11,12 Love not like Cain

Why did Cain hate Abel? 1 Jn. 3:12

1 Jn. 3:15 murderer

1 Jn. 4:20 liar

1 Jn. 2:9-11 in darkness

Who’s spirit did he really have (Jn. 8:44; Eph. 6:12) Satan

This is the resolution of the great controversy between Christ and Satan

Satan’s end-time work through world powers:

This power aims to sin in God’s place (2 Th. 2:4)

Aims to receive worship (Rev. 13:12)

Anger has always been against covenant (Dan. 11:28, 30, 32)

Central to the covenant is God’s law (Dan. 9:4)

Satan’s attack has focused on law. Why?

Who you *serve*, you *obey* (Rom 6:16)

Whom you *worship* is who you *serve* (Mt 4:9,10 see also Rom. 6:16)

His desire is for worship

Attack centered on two identifiers (Rev. 12:17)

Commandment keepers (particularly the Sabbath)

Have testimony of Jesus (particularly the presence of the prophetic gift)

Story of the overcomer:

Time of (Jacob’s) trouble (Da.12:1; Jer 30:7;Gen 32)

Jacob also troubled by a brother

His original name (Jacob) meant: the heel-catcher, or supplanter (Gen. 25:26) *ya’aqob*

b. In life he was a supplanter twice (Gen. 27:36)

By faith it was Jacob (*supplanter*) who became *Israel* (overcomer-Gen. 32:28): “he shall rule as God” (Hos. 12:3)

Satan was original supplanter (Gen. 3:15)

attacking the heel (*aqeb*-related to *ya’aqob*)

this group demonstrates the transfer from the kingdom of the supplanter (or impostor) to rule with God as overcomers (Rev. 1:6; 1 Cor. 6:2)

Study 5: Daniel Chapters 10-12
The Sabbath Controversy, Before Men and Angels

A. Context of Daniel 11: The “thing” Daniel wanted to understand

In Daniel 8:16 Gabriel sent to understand *mareh*.
Daniel 8:27 Astonished at *mareh*, none understood it
Daniel 9:23 Told once again to consider the *mareh*
Daniel 10:1 He now had understanding of the *mareh*
...but was pleading for more (Dan. 10:12,14)
Possibly due to the apparent delay of the building of the temple.
Daniel 10:14 Gabriel is going to give further insight about the *chazown*.
Implies that it’s going to reach to the “latter days”

B. Brief overview of Chapter 10-12 in “Layers”

Within each layer is a transition or two-part contrast. See below.

Layer 1: Daniel 10-12 From priest to king

Layer 2: Daniel 11:2-12:3 From 70 weeks to the Little Horn

Layer 3: Daniel 11:31-12:1 From *identity* of the Papacy to the *activity* of it

Layer 4: Daniel 11:40-12:1 From the shaking to Jacob’s time of trouble

Layer 5: Daniel 11:45-12:1 Controversy between Satan and Michael

“Layer 1” Change in Clothes

1. Christ clothed in linen in Daniel 10:5. (Priestly attire: see Lev. 6:10; 16:16;4,32).
2. Garments taken off when ministration completed (Lev. 16:23; Dan. 12:1)
Begin role as king by standing (see Dan. 11:2,4, etc)
When a king came to power, he stood
When Jesus stood, He **transitioned from priest to king**
This is not to be taken that He began his Holy Place ministry at the beginning of this prophecy, but simply that there’s a transition from priest to king.
(Another tie at the beginning and end of this prophecy is Michael interceding to commence this work (10:13) and He stands up to finish it.)

“Layer 2” Repeat and Enlarge

The “truth”:Daniel 11:2-12:3

Two parts: **70 weeks** and **little horn** of Daniel 8

1. Part one
 - a. verses 2-22 describes secular events during the time of the **70 weeks**
 - v. 2 Sequence of Persian rulers
 - vv. 2-15 rise and fall of Greek/Ptolemaic/Selucid nations
 - vv. 16- 22 Rome: Pompey, Julius Caesar, Augustus, Tiberius

- b. 70 weeks from 457 BC-34 AD; these events from 530 BC-70 AD (AD 37?)

Uriah Smith suggests that verse 22 describes the violent death of Tiberius in AD 37.

Alternatively, literal Israel overtaken like a flood (v.22)
(incidentally, aim of Papacy to overthrow spiritual Israel like a flood. see v.40)

2. Part two

- a. verses. 23- 12:3 Rome in two phases:
- b. Overview of **little horn of Daniel 8**
 - i. beginning with Jewish league made with Rome (161 BC)
 - ii. until this power is broken “without hand” (destroyed at 2nd coming)
- c. verses 11:23-30 **Pagan Rome**: begins with *making* the league between God’s people and little horn
- d. verses 11:30-12:3 **Papal Rome**: ends with many *breaking* league
 - i. Loud cry (11:44)
 - ii. Remnant gathered at holy mountain-sieged by king of the North (11:45)
 - iii. Michael stands, people delivered (12:1)
 - iv. Come to his end (11:45)
 - Stone cut without hands smote image on feet of iron/clay (Dan. 2:45)
 - Little horn broken without hand (Dan. 8:25)

“Layer 3”: The rise and fall of the Papacy: the consummate impostor

- 1. Impostor: verses 31-45
 - a. Calls himself the King of the North (v. 40)
 - b. “Tidings” from the north “trouble” him (v. 44)

If he is the true King of the North, why would tidings *from* the North trouble him? Answer: he’s an **impostor**.

East:

Angel with seal of God from east (Rev. 7:2)
Loud cry from east (compare Rev. 18:1; Ez. 43:1,2)

He is troubled in that he will be revealed as an **impostor**, and that the sealing message (of which the **sabbath** is a sign of) and **loud cry** (calling people out of him) are being sounded.
- 2. Description of this impostor: vv.31-45
 - a. *Characteristics* of impostor: vv. 31-39

Exposed for 1260 years: adequate time to *clearly* understand
Do you want to know **what characteristics to look for?**
 - b. *Role* in the last days: vv. 40-45

Do you want to know **what it is going to do?**

3. Even though 215 years have passed within Dan. 11:40 between the time the king of the South pushes at king of the North, and the time the king of the North comes again as a whirlwind: it's just a blip on this verse (or literally a “ : ”). As if to say, even though 200+ years have passed, DON'T YOU forget what kind of power we are dealing with here!! Read Chapter 35 in GC.

“Layer 4” Two trials: The two escapes

Two different trials are noted here

1. One for the **gathering** the other for the conclusion of the **controversy**
2. There is a trial that “shakes” and one trial that doesn't
Compare chapters 38 and 39 of The Great Controversy
Contrast Dan. 11:41 and Dan. 11:45-12:1
3. See above for what *troubles* this impostor, causing the trials

Trial #1: The Final Warning (Daniel 11:40-44; GC 38)

Distinguishing Features:

1. Central issue is Sabbath (11:44; GC 605)
2. *Some* delivered (from King of North)-though not all
3. This is the **gathering process**: choosing sides if you will
4. Some martyrs (Rev. 6:11; GC 604)

Further details:

Comes as a whirlwind with chariots, horsemen, ships: quick, armies, riches (see page 11 of notes)

People going in both directions: in *and* out

Many overthrown: **shaking out**

Some escape: Edom, Moab, Ammon

Thousands of gentiles **brought in**

This gathering is for the *future final* battle: Armageddon (Rev. 16:16), in valley of Jehoshaphat (Joel 3:2)

Egypt, Libyans, Ethiopians: worldwide and with far extent

Tidings from East/North trouble him: Loud cry and sabbath message. (See below on verse-by-verse)

Great Controversy states that it is the “loud cry” uniting with the third angel's message that constitute the “final warning”. The Third Angel's Message is a warning about the mark; receiving the seal (Sabbath) would be the opposite of course.

Causes fury: destroy, make away

Trial #2: The Time of Trouble (Daniel 11:45-12:1; GC 39)

Distinguishing Features

1. Central issue is Sabbath
2. *All* God's people delivered (Dan. 12:1)
3. **Already gathered** (Dan. 12:1)

Special resurrection is privilege/sentence to join in that gathering

Some still running to and fro, but too late (Amos 8:11,12)

4. Not killed

-apparently death decree placed during this time, but deaths occurring prior to (GC 631.1; 604.2; Rev. 6:11)

Further details:

Specific promises for God's people during that trial (Ps. 91; Is. 26:20)

Plant tabernacle between seas and glorious holy mountain

Attack on remnant

Michael stands

Papacy's end shall come

*As Satan influenced Esau to march against Jacob, so he will stir up the wicked to **destroy** God's people in the time of trouble. And as he accused Jacob, he will urge his **accusations** against the people of God. He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his **triumph would be complete**. He sees that holy angels are guarding them, and he infers that their sins have been pardoned; but he **does not know that their cases have been decided** in the sanctuary above. He has an accurate knowledge of the sins which he has tempted them to commit, and he presents these before God in the most exaggerated light, representing this people to be just as deserving as himself of exclusion from the favor of God. He declares that the Lord cannot in justice forgive their sins, and yet destroy him and his angels. He claims them as his prey, and demands that they be given into his hands to destroy. – {GC88 618.2}*

“Layer 5”: The Great Controversy

Final battle: Daniel 11:45 and Dan. 12:1

Last phrase of Dan. 11:45- King of North comes to his end (*after* plagues)

First phrase of Dan. 12:1 - *opens* with probation closing (Michael stands)

Therefore cannot be chronological

These verses are nearly parallel and are a depiction of the Great Controversy between Christ and Satan

Order of events:

Plant tabernacles (11:45)

Michael stands (12:1)

Time of trouble (12:1)

King of North comes to and end (11:45)

Comparing the two verses: this is an illustration of the Great Controversy

11:45 What Satan and his armies do

12:1 What Jesus and His remnant experience

Satan

plant tabernacles

come to end

Christ

Michael stands

time of trouble

What's the purpose of this time of trouble if the constituents of both sides are settled?

Part of the process of settling the Great Controversy

We're not puppets; we're active participants (by faith). This is going to settle our eternal security

“The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement.” (GC 621.3)

“But it is needful for them to be placed in the furnace fir; their earthliness must be consumed that the image of Christ may be perfectly reflected.” (GC 621.1)

“The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God's creative power and the witness to His claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator's memorial and to exalt the institution of Rome. In the issue of the conflict all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel all, “both small and great, rich and poor, free and bond,” to receive the mark of the beast, yet the people of God will not receive it. Revelation 13:16. The prophet of Patmos beholds “them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,” and singing the song of Moses and the Lamb. Revelation 15:2. – {CCh 39.6}

C. The issue at hand: It's impact on you

Two powers at end of time: YOU and THEM

1. THEM: either there are at least 7 powers or *all are the same*
 - a. Little horn Daniel 7
 - b. Little horn Daniel 8
 - c. King of the north Daniel 11
 - d. Man of sin 2 Thess 2:3-10

- e. Beast of Revelation 12-14
 - f. Harlot of Revelation 17
 - g. Babylon of Revelation 18
2. YOU: God's remnant
- a. What is happening to YOU at the end of this prophecy?
 - a. In a time of trouble (Dan. 12:1)
 - a. *after* the close of probation
 - b. *before* the second coming
 - b. How did you get here and why are so many people angry?

“For this is the message that ye heard from the beginning, that we should love one another.” (1 Jn. 3:11) From Adam to John to us, this truly is the message that we have heard from the beginning: love one another.

However, *who* was this message specifically for?

 - People reading John's epistle.
 - People looking for *His appearing* (v. 2)

What was the warning? Not to *love as Cain*. (1 Jn. 3:12)

In other words, the message has always been to love one another, but to those living while looking for His appearing, a specific warning/appeal is to not love as Cain.

In the end time: two types of people: Cain and Abel

 - They were **brothers**
 - They were **fellow worshippers**

In the end time, the worst persecution will come from a group considered as worshipers and brethren. (Mt. 24:48-51)

Why did Cain hate Abel?

One person's works *evil*, the other's *righteous* (1 Jn. 3:12)

End time hatred

 - If you **hate** your brother: **murderer** (1 Jn. 3:15)
 - If you **say you love God** *and* **hate** brother: **liar** (1 Jn. 4:20)
 - Say in light**, *and* **hate** brother: in **darkness** (1 Jn. 2:9-11).
 - c. Cain hated Abel:
 - Brother**, said **loved God**, and in the **light**: but hated Abel
 - Therefore, really a **murderer**, **liar**, and in **darkness**.
 - d. Who is he *really* controlled by? (Jn. 8:44; 2 Pet. 2:4; Eph. 6:12)

Conversely, God is in the midst of *His* people (Ez. 39:7; Zech. 8:3)
 - e. The great controversy describes issues between two end-time parties (Cain and Abel), but it's really and end-time conflict between Christ and Satan.

D. Real issue at hand

1. Details given on the King of the North (little horn) in these final verses give details on the playing out of the controversy between Satan against Jesus.
 - a. Aims to sit in God's place (2 Th 2:4)
 - b. Aims to receive worship (Rev. 13:12)
2. His anger from the start was against the covenant (Dan. 11:28, 30, 32)
 - a. Covenant: something to do with the keeping of God's commandments (Dan. 9:4, see also appendix in Study 3 on covenants)
 - b. Why would Satan focus his attack on Jesus through his commandments?
 - i. Who you *serve*, you *obey* (Rom 6:16)
 - ii. Whom you *worship* is who you *serve* (Mt 4:9,10 see also Rom. 6:16)
 - iii. Satan wants worship. He'll need people to stop worshipping God. He'll need people to stop *obeying* God.
3. Satan's marching orders to Cain: **Identify** these people in Revelation 12:17
 - a. Keep **commandments of God**
 - i. Sabbath is the issue in the end time
 - ii. With God it's sabbath-keeping from the heart (Rev. 14:12)
 - iii. But with Satan and his forces (in terms of who will be persecuted), anyone who worships on Sabbath.
 - b. **Testimony of Jesus** (Rev. 19:10; 22:9; 1 Pet. 1:10,11).
4. Story of the Overcomers
 - a. Time of (Jacob's) trouble - (Dan. 12:1; Jer. 30:7; Gen. 32)
 - i. Jacob was troubled by a **brother** as well
 - ii. His original name (Jacob) meant: the heel-catcher, or supplanter (Gen. 25:26) *ya'aqob*
 - iii. In life he was a supplanter twice (Gen. 27:36)
 - iv. By faith it was Jacob (*supplanter*) who became *Israel* (overcomer-Gen. 32:28): "he shall rule as God" (Hos. 12:3)
 - v. name change from reminder of sin to commemoration of victory
 - d. Satan was original supplanter (Gen. 3:15)
 - i. attacking the heel ('*aqeb*-related to *ya'aqob*)
 - ii. this group *demonstrates* the transfer from the kingdom of the supplanter (or impostor) to rule with God as overcomers (Rev. 1:6; 1 Cor. 6:2).
 - iii. "By the sifting of temptation, the genuine Christian will be revealed." (GC 625.2)

Daniel 11 VERSE BY VERSE

This is a vision and prophecy:

- a. *Given beside* a river (10:4); *ends beside* river (12:5-7)

- b. Jesus in linen in beginning (10:5), changes garments at end (12:1)
 - c. Opens with Satan seeking to hinder God's work in rebuilding and restoring *literal* Jerusalem; concludes with seeking to destroy people of God (*spiritual* Jews). As work progressed, opposition to it progressed (see Neh. 4:6-8)
 - d. Michael intercedes to *commence* work (10:13) and *finish* it (12:1).
 - e. Opens with Cyrus (Ch10), kings of the East (Is. 41:2,25; 46:11; Jer. 51:11,28) who was the one responsible for drying up waters of Euphrates (Is. 44:27; Jer. 50:38). Ends with none (waters, multitudes) helping "him" (spiritual Babylon).
1. Vision given third year of Cyrus, but recalling back to first year of Darius
 2. Three Kings
 - a. Cambyses, Smerdis, Darius Hystapes (battle of Marathon),
 - b. Fourth is Xerxes (aka Ahasuerus of Esther- Est 1:4,6,7, battle of Thermopylae)
 3. Alexander: king at 336BC, Conquered at Arbela 331BC
 4. Ptolemy (South), Cassander (West), Lysimachus (North), Seleucus (East)
 5. Lysimachus conquered Cassander.
 - Greece/Macedon annexed to Thrace
 - Seleucus conquered Lysimachus. (became King of North of v. 6)
 - Macedon/Thrace annexed to Syria
 - ? Seleucus I Nicator was "one of [Alexander's] princes"
 - Ptolemy I Soter: "King of the south"
 - During time of Soter, Jews flocked to Egypt and introduced to Greek philosophy
 6. King of South: now Ptolemy Philadelphus (time of Septuagint being written?)
 - daughter: Berenice
 - North: Antiochus Theos (Seleucus I's grandson)
 - Married Berenice for political reasons
 - Laodice (Theos' former wife/sister) brought back, poisoned Antiochus →
 - Seleucus Callinicus (son) reigned
 7. Berenice's brother → Ptolemy Euergetes "benefactor"
 8. Names Egypt (denoted as land of South) specifically
 - Cambyses had previously taken images from Egypt to Persia: now brought back by Ptolemy.
 - "He shall continue (stand)" or "refrain from attacking" (RSV)
 - turned back by news of sedition in Egypt
 - Ptolemy Euergetes died 4 years (?) after Seleucus Callinicus;
 9. or "he will come into the kingdom of the king of the south" as noted above, returned to own land

10. Seleucus Callinicus → sons Seleucus Ceraunus (killed) and Antiochus Magnus
Ceraunus assembled army, but poisoned
Magnus: “come”, “overflow”, “pass through”
recovered Seleucia and Syria
11. Ptolemy Euergetes → Ptolemy Philopator (next king of South)
Antiochus Magnus vs. Philopater: Battle of Raphia
Antiochus defeated
verse is an example of Hebrew parallelism 1/4, 2/3
12. Ptolemy cast down many thousands: 40-60K Jews in Alexandria
13. 14 years peace
Ptolemy Philopator → Ptolemy Epiphanes (only 5y/o)
Antiochus attacked infant king
14. Agathocles (Ptolemy’s PM) killed during Alexandrian rising
Philip of Macedon leagued with Antiochus
Robbers (breakers) of thy people: Rome’s first mention in 200BC
15. General Scopas (serving Egypt) met Antiochus near Jordan
Scopas fled to and seiged at Sidon “most fenced cities”
16. Antiochus Asiaticus overcome
Syria conquered added to Roman Empire 65BC (Pompey),
Roman jurisdiction over Judea by conquest in 63BC
Glorious (*tsbiy*) land - Palestine (Dan. 8:9)
17. Only Egypt left
Ptolemy Auletes died 51BC → crown to Cleopatra & Ptolemy XII
Pompey was their gaurdian
Battle of Pharsalus: Julius Caesar defeated Pompey (Pompey eventually murdered
in Egypt)
Caesar now guardian in Egypt
Jews, “upright ones” (Antipater of Idumea) helped Julius Caesar defeat
Egypt
Daughter of women: Cleopatra
18. Julius Caesar went to Syria/Asia Minor against Pharnaces
19. “Fort of his own land” - Caesar returned to Rome
“stumble and fall” - Murdered 44BC
20. Raiser of taxes: Octavius, or Augustus Caesar (Lk. 2:1-3)
Jesus born during time of raiser of taxes (Lk. 2:1)
“Glory of the kingdom”: height of Roman greatness
Died peacefully in Nola
Octavius Augustus (Julius’ nephew) joined Mark Antony and Lepidus
21. Referring to Tiberius Caesar : “Your son (Livia’s) is too vile”
Originally title given to Agrippa, but he dies
22. 15th year of Tiberius (Lk.3:1-3) From August 26 AD -Aug 27 AD
Either speaking of death of Tiberius *or* destruction of Jerusalem
Jerusalem overrun like a flood (9:26)

- see Rev. 12:15 serpent sent flood to destroy spiritual Jerusalem
 God will protect final church from flood
23. Jewish made league with Rome 161 BC. They were still a “small people”.
24. “Peaceably”: denoted manner of acquisition of large provinces
 “time” is 360 years: Rome conquering of Egypt in 31 BC (Actium) -330 AD
 (capitol moved to Constantinople)
25. Marc Antony, Augustus, Lepidus (Second Triumvirate)
 Battle of Actium 31BC : Egypt (Antony) versus Rome (Augustus)
 Antony’s larger forces lost
26. “Feed of the portion of his meat”: Antony deserted by allies
27. “Lies at one table”: Antony and Augustus, once allies, both aspired for all of
 kingdom
28. Two returns:
 First from Actium
 Second was after the fall of Jerusalem (warned about in Deut 28:52-55)
29. Time appointed 330 AD, move from Rome to Constantinople
 strength of Rome diminished
30. Ships of Chittim: Vandals-Genseric (428-477AD)
 Chittim, probably refers to Carthage
 further implication of the weakened empire
- Indignation against holy covenant:
 Begin to detail Papacy’s attack on God and people
- Intelligence with them:
 Possibly imply marriage of state with fallen (or forsaken) church
31. Arms (military Dan. 11:22, 15; Ez. 30:24, 25); stand on his part:
 military host given to little horn (Dan. 8): Church **and** state
 Reminiscent of iron mixed with clay (Dan. 2)
- Pollute: by iniquity (Ez. 28:18 same word as defiled); sins written in
 heaven
 Compare to Daniel 8:11 with pagan sanctuary being cast down
- Daily: pagan Rome (see appendix in Study 6)
 Taken away 508 AD.
 Daily desolation is pagan Rome. Abomination of desolation is papal
 Rome
- Abomination of desolation: 538 AD (also 8:13; 12:11)
 Pope declared, “head of all bishops’ in 533 AD
 What is an abomination:
 Deut. 7:25,26 - idols in house, pagan in sacred
 Deut 17:3,4 - Sun worship
- *Compare to abomination of desolation of Daniel 9:27
 Mt. 24:15 The kind of abomination as evidence to flee Jerusalem
 (Lk. 21:20,21)
 Represented Roman standards surrounding Jerusalem (GC p.26)

Why the possible confusion by calling both cases an abomination?
Both literal *and* spiritual Rome described by the same word
abominations, or *bdelugma*: Rev. 17:4,5; Mt.
24:15

Similar lessons to be learned from fall of literal Jerusalem
(see appendix G)

- 32 Two people contrasted:
1. Those corrupted by flatteries (*chalaqqah* from *chalaq*): smooth, tricky things (Pr. 29:5) similar to Daniel 8:25; 2 Th. 2:9,10
-Having *understanding* will keep from flatteries (Pr. 7:4,5)
-Flattery will cause to forget *covenant* of God (Pr. 2:16,17)
-Law will keep whore's flattery from working (Pr. 6:23-26)
(see also Ez. 12:24)
 2. People who know God:
"exploits" is supplied word
Papal assault on Church correlates to assault on "holy city" of Rev. 11:2.
33. Understand: seek God. (Ps. 14:2)
Not seek: God not in thoughts (Ps. 10:4)
Get understanding from testimonies (Ps. 119:99)
Keep testimonies = seek with whole heart (Ps. 119:2)
Seek God = did righteousness (Is. 58:2)
seek God = Waits for God (Lam 3:25)
(see also 1 Ch 28:19 Neh 8:13; Ps 24:2; Is 41:20; 44:18; Jer. 9:23; Ps. 119:99; Jer. 3:15)
Sword (Rev. 13:10), flame, captivity (Rev. 13:10), spoil (2 Ch. 14:14; 25:13)
Papal methods of persecution
1260 years of persecution (see Dan. 7:21,25; 8:24; 12:7; Rev. 12:6,15;13:5,7)
Days ("many" supplied): same as 1260 years (Rev. 11:2,3; Rev. 12:6). Days/years often interchangeable in Hebrew writing
34. Holpen: either protestant Reformation or like earth helped woman in Rev. 12:16
(i.e. land which would become United States receiving migrants)
Many espoused the Protestant faith, not of correct motives
35. Fall: persecution mentioned again as in v.33
Similar language in Dan. 12:10 potentially gives more evidence that this is
the 1260 days of Papal persecution
Try them: refine, test (Jud 7:4; Ps. 26:2)
White (Rev. 6:11; Rev. 7:13,14)
Permits only that which will purify (Dan. 12:10)
Time of the end: after 1798 (Dan. 12:9)
DA 234; 5T 9,10; GC 356
Time "appointed" (see Dan. 8:19; Job. 14:5; Is.10:22,23; Dan. 9:26,27)
God has set a time

- There will be persecution and martyrdom again (Rev. 6:11)
 By a solemn oath it is promised that it will end (Dan. 12:7; Rev. 10:5-7)
36. King (little horn referred to as a “king” Dan. 8:23)
 Same as little horn of Daniel 7 (Dan. 7:8,20,25)
 King of the North is same as the “man of sin” (2 Th. 2:3,4)
 Both exalts himself
 Magnify himself above every God; “above all that is called God” (see also Dan. 8:11,25)
- This “Man of sin” is an impostor (sits in place where God sits)
 Falling away (apostasia): meaning once considered to side with truth
 Son of perdition (see Jn. 17:12) was also Judas: was an insider
 Sits *in* temple
 Show himself that *he is* God
 Exalts himself : this entitlement is only for God (Ps. 99:5,9; Ps. 118:28)
 Magnify : we are to magnify God (Ps. 69:30; 34:3)
 Marvelous : God’s works are marvelous (Ps. 105:5; 139:14; 118:23)
- Prosper (see Dan. 8:24,25)
 Indignation: foreshadowing (*za am*) of eventual downfall
 10 Plagues referred to as His “indignation” (Ps. 78:49 see also Is. 13:5; 26:20; Jer. 10:10)
 Final indignation is seven last plagues
 Ps. 69:24,28 indignation poured out after judged and blotted from book (see also Dan. 8:19)
- Accomplished : completed at the seven plagues Rev. 15:1
37. Regard Ps. 28:5; 94:7; Job 30:20; Pr. 29:7
 God “of his fathers”: originators of the faith
 Founders of Israel were fathers in OT (Heb 8:9; 1 Cor 10:1)
 Gospel’s first preachers were fathers in NT (apostles) (I Cor 4:15)
 “Desire or woman”: celibacy (1 Tim 4:3)
 Magnify himself above all: second time stated; important feature? (2 Th. 2:4)
38. “In his estate: “in the place” of God; (Dan. 11:7, 20,21):
 where his seat of power is
 God of forces *ma’owz* (fortresses) Dan. 11:19,7 10 ; Jer. 16:19 Is. 17:9
 political/military strength
 Fathers knew not: not the kind of worship of the fathers
 Gold, silver, precious stones, pleasant things (see Rev. 17:4)
 similar as harlot
 pleasant things (Is. 44:9- decking idols with costly ornaments)
39. “Do” *asah* , “strong holds” *ma’owz mibtsar*: see on verse 38
 he will work for the strongest refuges (strong holds)
 accomplish through political strength
 With a foreign god
 Mal 2:11 It is an abomination to marry daughter of strange god

- “Divide the land for gain”: feudalism
40. Time of the end: 1798 (Dan. 12:4,9; see also Dan. 8:17; 11:35)
 King of the South: was literal Egypt (Dan. 11:8,9).
 Now Egypt is spiritual (Rev. 11:8)
 Atheistic powers (Ex. 5:2; Ez 29:2,3; GC 269.2)
 Is. 37:19 Others nations’ gods not recognized as real gods.(see also
 Gal.4:8; Act 19:26; 1 Cor 8:4-6)
 Therefore, though Egypt had their own gods, it was the abject
 denial of the only true God that made them an atheistic nation.
- Push, *nagach* (see Dan 8:4; see also 1 Ki 22:11; Ez.34:21; 2 Ch. 18:10; Ps. 44:5)
 No beasts can stand before (violence, see Rev. 13:10)
 Taken down by sword (Rev. 13:10). Power of the sword (political,
 see Rom. 13:4)
 French general Berthier takes Pope captive February 10,1798
- Deadly wound healed:
 Rev. 13:3,14
 Rev. 17:8,10
 Rev. 6:11 (by inference if persecution begins again)
- Ancient Babylon is King of “North” (Jer 6:22,23; Is 14:4,13; Jer.46:6,10,20; 47:2;
 4:6,13). Spiritual Babylon then is now King of the North
 Papacy, not Turkey:
 Daniel 11; 2 Th. 2:2,3; Rev. 17 & 18
 All of these prophecies end with the destruction of spiritual
 Babylon,, *not another power*.
- Nature of return: quick, rich, and with military might
 Whirlwind: quick (Ps. 58:8,9; Jer. 4:6,13)
 Ships: riches (Rev. 18:17,19; Ez. 27:9,25)
 Chariots/horsemen: armies (Isaiah 43:17)
- Countries *erets*: also translated earth, nations, world. Possibly implying
 worldwide nature.
- Overflow and pass over: military invasion; similar description to attack by
 Assyria (Is. 8:7,8)
 Waters (Is. 17:12,13; 60:5)
 Babylon sits on waters (Rev. 17:1; Jer. 51:13; 46:2)
 Josh 24:2,3,14,15 refers to Euphrates as “flood”
 Will flood right up to the neck of Jerusalem (Is. 8:7,8; Dan. 11:45)
 Though referring to Assyrian attack (Is. 8:7,8), stories are
 similar in theme
 God pours out His wrath onto the flood (Rev. 16:12)
 God sits on flood (Ps. 29:10)
 He’s the One *truly* in charge
 Flood describes attack during 1260 as well (Rev. 12:15,16)

In other words, character of resurgence similar to character before deadly wound inflicted.



41. “Glorious land” : Israel (Ez. 20:6,15; Dan 8:9; 11:16)
- If Israel is worldwide, “glorious land” is worldwide; these then are the true worshippers of God found worldwide (Jn. 4:20-23)
- Two outcomes: Overthrown versus escape
1. Many overthrown: “countries” supplied: many in worldwide church (glorious land) overthrown: possibly referring to shaking of church (or worshippers)
Overthrown: fall, or stumble (Dan. 11:14,33; Is. 40:30; Jer. 20:11; 46:6)
 2. Escape: *malat* (Dan. 12:1; Gen. 32:8,11; Ez. 7:8- translated as *pleytah*)
Who escapes?
Joel 2:32 call upon name of Lord, delivered (*malat*)
In Mount Zion is deliverance (*pleytah*). Has to do with remnant (see Ob. 1:17)
Escaping to become remnant (see also Jer. 51:45)

Edom: Cannot be literal. There has been no nation of Edom for over a thousand years:
Gentiles (compare Amos 9:11,12 and Act. 15:7, 12-17)
Escapees: Is 11:11-16
Are Sabbath keepers (Mt. 24:20)
Edom originally assisted Babylon in destruction of Jerusalem (Ps. 137:7,8)

42. Countries: see v. 40
Egypt not escape: probably meaning atheistic powers overthrown
43. Gold and silver: Harlot decked with gold (Rev. 17:4, see also 18:11-13)
Has financial influence
Libyan/Ethiopia: furthest reaches of West (Libya) and South (Ethiopia)
Demonstrates extent of kingdom
“At his steps” (feet) - or under his command (Jud 4:10; I Ki 20:10; 2 Ki 3:9)
44. Tidings from East: As the earth rotates on its axis, a message from the East would come from the heavens.
Meaning of the **East** has two facets:
1. Loud cry comes from East (compare Rev. 18:1 and Eze. 43:1,2)
2. Angel with seal of God from East (Rev. 7:2)
Sabbath is sign of the sealing

Summary:

Sabbath commandment message (seal of God) with power of outpouring of Holy Spirit (loud cry) angers the King of North

North:

God's throne from north (Ps. 48:2)

Satan wanted to sit there (Is. 14:13,14)

Babylon is country from the North country (Jer 46:6,10;1:13-15; 4:6; 6:1; 25:9,26; 46:20,24)

Babylon's destruction comes from North (Jer. 50:9)

Gathering of many (Zech. 14:1-3;12-14)

This is a pretender to the King of the North. Rightful king is coming (Is. 14:13)

Why “troubled”? Because of those tidings from the East and North.

We often think of simply waiting or bracing for this time of trouble to come. However, it's the loud cry that brings it on.

“Great power was with these chosen ones. Said the angel, “Look ye!” My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them.” (emphasis supplied) EW 271.2

Great fury to destroy (see Rev. 13:15)

There apparently is a death decree *prior* to close of probation (see appendix F)

Wine of wrath (Rev. 18:3) mentioned in Loud Cry is the false doctrine people have embraced (Is. 28:7)

Utterly to make away: this phrase has the connotation of when the whole sacrifice is entirely consumed. It gives a religious tenor of an event.

Make away, *charam*: (Deut. 7:2; Jer. 50:26) no mercy, nothing left

The purpose of Satan is to completely annihilate

Much of the persecution comes from those professed christians (Mt. 24:48-51)

45 Plant: Establishment of nation (Ex 15:17; Jer. 18:9; Amos 9:15)

Tabernacles (or tents) of palace:

Lev. 23:41-43 feast of Tabernacles commemorated their **temporary** dwellings

Jer. 6:3 Tents are mobile, and in this instance for a **military** siege

Jer. 37:10 Chaldeans were in tents, prepared to attack the Jews

Seas: *yam*: large body of water: Mediterranean Sea

Jonah tossed into pleural “seas”, this was the Mediterranean as well (Jon 2:3)

Glorious holy mountain: could read between the seas *and* the....(see YLT, RSV, NASB, ASV, ESV)

Wicked gathered *outside* the city: Rev. 14:19,20

Wicked destroyed *in* valley of Jehoshaphat -outside of city (Joel 3:2)

What is “Holy mountain”

Is Zion (Ps. 48:1; 2:6)

Zion is God’s people (Is. 51:16; Jer. 6:2)

Not only that, but Zion is God’s *remnant church* (Joel 2:32)

His place of rest (compare Ps.132:13,14 and Is. 66:1,2; Joel 3:17)

144,000 stood on mount Zion (Rev. 14:1)

This is Satan’s *final* push against remnant (Rev. 12:17)

Gathering of God’s people Eze. 39:25-29

This is completed *after* loud cry

Assault is made by **Satan** through King of the North because the **Lord** is in the “midst of My people” (Eze. 39:7)

It is the *dwelling place* of God (Ps .87:1; Is. 11:9; 56:7; Joel 3:17)

Jerusalem is mountain of the Lord when He *dwelt* with them (Zech 8:3)

God’s *presence* makes holy (Ex. 3:5; 29:43)

Holy nation (Ex. 19:6; Lev. 20:26) when God *dwelt* among them (Ex. 25:6)

This is the playing out of the Great Controversy

Gathering of Satan’s people:

From North:
 Came from North to attack (Ez. 38:15,16)
 Destroyed in area east of the sea (Ez. 39:11)
 Both gathered during the last, or “latter” days (Ez 38:8)
 War with the saints Rev. 12:17, Rev. 19:19; 16:13-16
 Gathered at Armageddon (also destroyed in valley of Jehoshaphat)
 Rev. 16:14-16
 Incidentally, Gog is from North (Ez. 39:1,2)
 Gog: “covered”, Magog: “expansion, increase of family”
 Later reference of this nation post-millennium (Rev.
 20:8). Use of the name refers to gathering of Satan’s forces
 He shall come to and end, and *none* shall help him (Is. 47:1,11-15) (I Th. 5:3)
 Harlot seated on waters (Rev. 17:1), Babylon sits on river (Jer 51:13)
 Waters = Peoples (Rev. 17:15; Is .17:12)
 Waters will dry up (Rev. 16:12; Jer. 50:38; Is. 44:27)
 Also had support of **kings** (Rev. 17:2,18)
 Fornication with kings of the earth (17:2)
 Will become widow (Is. 47:9)
 And **merchants** (Rev. 18:3,11,15)
Daughters (Is. 47:15) will be killed (Is. 47:9)
 Her **children** will be killed (Rev. 2:23)
All taken away (Rev. 16:12)
 In sixth plague multitudes (waters) are arrested. Speaking on the time of
 trouble:

 “Then a rainbow, shining with the glory from the throne of God, spans the
 heavens and seems to encircle each praying company. The angry
multitudes are suddenly arrested. Their mocking cries die away. The
 objects of their murderous rage are forgotten. With fearful forebodings
 they gaze upon the symbol of God’s covenant and long to be shielded
 from its overpowering brightness.” (emphasis supplied) – {GC 635.3}

45 (cont’d)

Verses 11:45 and 12:1 are not sequential, but somewhat parallel: plant tabernacle
 (11:45)/stand up (12:1). Or slay saints/people delivered.
 It’s a contrast to what Satan is doing through his people and what Michael
 is doing for His
 End of the King of the North *is associated* with the deliverance of God’s
 people
 On more thought on gathering:
 Gathering: Mt. 13:30,40 This union is not a not physical gathering; whole
 world (Rev. 16:13-16) gathered. It’s a process.
 Told to watch and keep garments (now) for gathering (after)

“The enemy has used the chain of dependence to draw men together. They have united to destroy God’s image in man, to counterwork the gospel by perverting its principles. They are represented in God’s word as being bound in bundles to be burned. Satan is uniting his forces for perdition.” 6T 241.5 (also 5T 383.4)

Daniel’s final prophecy *opens* with Satan seeking to hinder God’s work in rebuilding and restoring literal Jerusalem; it *concludes* with seeking to destroy people of God (spiritual Jews)

12:1 Sequence between 11:45 and 12:1

“plant the tabernacles” (11:45) : gather armies against remnant

“Michael stand up” (12:1) : end of probation

“time of trouble” (12:1)

“come to his end” (11:45)

Michael stand up- takes rulership (Dan. 8:22,23; 11:2,3,4 etc)

Assumes rulership to protect: (Ps 109:31, see also Is. 3:13)

Priest/“Intercessor” change garments as king

Rev. 15:5-8 no man could enter temple (close of probation)

Seventh angel: mystery of God finished (Rev. 10:7), kingdoms of world become kingdoms of God (Rev. 11:15)

Rev. 19:11-20 Jesus as deliverer

Great Prince, Michael = Jesus (see Jude 9; Jn. 5:27-29; 1 Th. 4:16)

Also:

Prince of the host (Dan. 8:11; Josh. 5:14)

Prince of princes (Dan. 8:25)

Prince of the covenant (Dan. 11:22)

Time of trouble

During plagues (Rev. 16)

Nations angry, then wrath (plagues) come (Rev. 11:18; 15:7,8)

They are called *Babylon’s* plagues (Rev. 18:7,8)

Winepress trodden (Is. 63:3, Rev. 14:20; 19:15)

Ps. 69:24,28 indignation poured out after judged and blotted from book

Our protection during plagues:

Is. 26:20; Ps. 91:7,10

12:2 Special resurrection (see Rev. 1:7)

Appendix:

A.

More on Daniel 10-12 being an enlargement of Chapters 8 & 9. (KONAJ 27)

1. Dan 8:3,20 kings of Media/Persia (Dan. 11:2)

2. 8:5,21 Grecia (11:2,3)

3. 8:8 strong (11:3), waxed very great (11:3), broken (11:4) towards four winds (11:4)

added feature of conflict b/t North and South

4. 8:9 rome (11:16)
5. 8:9 out of one of them (11:15)
6. 8:9 waxed exceeding great (11:16)
7. 8:9 towards the pleasant/glorious land (11:16)
8. 8:10 stamped upon Jews (11:14)
9. 8:11 prince of the host (11:22 prince of the covenant broken)
10. 8:11 by him the daily was taken away (11:31)
11. 8:11 sanctuary was cast down (11:31 pollute the sanctuary)
12. 8:12 cast down the truth (11:31-35 persecute those who stood for truth)
13. 8:12 practised and prospered” (11:36)
14. 8:13 transgression of desolation (11:31)
15. 8:13 sanctuary and host to be trodden under foot” (11:31-35 42 mos)
16. 8:13 how long? (12:6)
17. 8:14 2300 days (12:7,11,12 end of the days)
18. 8:17 time of the end (11:35,40; 12:4,9)
19. 8:19 last end of the indignation”(11:36)
20. 8:23 when the transgressors are come to the full (12:10 wicked shall do wickedly)
21. 8:24 his power shall be mighty (11:31-35)
22. 8:24 shall destroy wonderfully” destroy the might and holy people (11:31-35)
23. 8:25 shall cause craft to prosper (11:32 flatteries)
24. 8:25 shall stand up against prince of princes (11:34)
25. 8:25 broken without hand (11:45 come to his end)
26. 8:26 vision (10:1 thing revealed)
27. 8:26 is true (10:1)
28. 8:26 “shut thou up the vision” (12:4,9 shut up words)
29. 8:26 many days (10:14 vision is for many days)
30. 8:27 understanding the vision (10:1)
31. 8:27 none understood it (10:1)

B.

King of the North is the Papacy (Is. 14:2-15; Rev. 13:5,6; 2 Th. 2:1-9)

1. v. 36 “exalt himself” (2 Th. 2:4; GC 50)
2. v. 36 shall magnify himself above every god (8:25,11)
3. v.36 “shall speak marvellous things against the God of gods” (Dan. 7:25)
4. v. 36 “shall prosper” (8:12)
5. v. 36 “shall prosper till the indignation be accomplished” (Rev. 14:9,10- His indignation; Is. 13:5; Jer. 50:25)
6. v. 37 “neither shall he regard the God of his father” (2 Th. 2:4)
7. v. 37 “nor the desire of women” (1 Tim. 4:1-3)
8. v. 37 “nor regard any god: for he shall magnify himself above all” (2 Th. 2:4)
9. v. 38 “in his estate shall he honour the god of forces” (8:24; 11:31; Rev. 18:24)

10. v. 38 “gold, silver, and with precious things, and things desired” (Rev. 17:4; Rev. 18:12-19)
11. v. 39 “Thus shall he do within the most strong holds with a strange god, whom he shall acknowledge and increase with glory” (wafer god, Mary, shrines)
12. v. 39 “he shall cause them to rule over many (Rev. 13:3,8)
13. v. “shall divide the land for gain (Papacy claimed the right to divide the world among nations)

C.

How do you know Dan 12:4-13 is talking about time period of Dan. 11:31-45 (not some future time period)?

Time of the end (Dan. 12:9; 11:35)

Purified, made white (Dan. 12:10); Purge (Dan. 11:35)

Wickedly (Dan. 12:10; 11:32)

Wise understand (Dan. 12:10); They that understand fall (Dan. 11:35)

D.

Cyrus as type of Jesus

Cyrus name means “the sun (see Mal 4:2)

Called the “Shepard king” (Is. 44:28)

Lord’s anointed (Is. 45:1)

Deliverer of Israel (Is .45:13, compare to Dan. 12:1)

Set free (Ezra 1:2-4; 4:1-3)

Jesus walked on water (Mt. 14:22-33), Cyrus commanded (redirected) waters

Symbolism:

King of South: Egypt (11:8,9)

King of North: by Euphrates river Jer 46:2,6,10

Babylonians come from North (Jer 1:13-15; 4:6; 6:1; 25:9,26)

In Dan. 11, as the territory of the king of the North contracted, expanded, it included Babylon; when Rome over took Syria in 65BC, it was the king of the North. The first approach of little horn was to the south (from north, see Dan. 8:9).

E.

Ptolemaic Rulers

- [Ptolemy I Soter](#) (303 BC-285 BC) married first (probably) [Thaïs](#), secondly [Artakama](#), thirdly [Eurydice](#) and finally [Berenice I](#)
- [Ptolemy II Philadelphus](#) (285 BC-246 BC) married [Arsinoe I](#), then [Arsinoe II](#) Philadelphus; ruled jointly with [Ptolemy I Epigone](#) (267 BC-259 BC)
- [Ptolemy III Euergetes](#) (246 BC-221 BC) married [Berenice II](#)
- [Ptolemy IV Philopator](#) (221 BC-203 BC) married [Arsinoe III](#)
- [Ptolemy V Epiphanes](#) (203 BC-181 BC) married [Cleopatra I](#)

- [Ptolemy VI Philometor](#) (181 BC-164 BC, 163 BC-145 BC) married [Cleopatra II](#), briefly ruled jointly with [Ptolemy Eupator](#) in 152 BC
- [Ptolemy VII Neos Philopator](#) (never reigned)
- [Ptolemy VIII Euergetes II \(Physcon\)](#) (170 BC-163 BC, 145 BC-116 BC) married [Cleopatra II](#) then [Cleopatra III](#); temporarily expelled from Alexandria by [Cleopatra II](#) between 131 BC and 127 BC, reconciled with her in 124 BC.
- [Cleopatra II Philometora Soteira](#) (131 BC-127 BC), in opposition to [Ptolemy VIII](#)
- [Cleopatra III Philometor Soteira Dikaiosyne Nikephoros \(Kokke\)](#) (116 BC-101 BC) ruled jointly with [Ptolemy IX](#) (116 BC-107 BC) and [Ptolemy X](#) (107 BC-101 BC)
- [Ptolemy IX Soter II \(Lathyros\)](#) (116 BC-107 BC, 88 BC-81 BC as Soter II) married [Cleopatra IV](#) then [Cleopatra Selene](#); ruled jointly with [Cleopatra III](#) in his first reign
- [Ptolemy X Alexander I](#) (107 BC-88 BC) married [Cleopatra Selene](#) then [Berenice III](#); ruled jointly with [Cleopatra III](#) till 101 BC
- [Berenice III Philopator](#) (81 BC-80 BC)
- [Ptolemy XI Alexander II](#) (80 BC) married and ruled jointly with [Berenice III](#) before murdering her; ruled alone for 19 days after that.
- [Ptolemy XII Neos Dionysos \(Auletes\)](#) (80 BC-58 BC, 55 BC-51 BC) married [Cleopatra V Tryphaena](#)
- [Cleopatra V Tryphaena](#) (58 BC-57 BC) ruled jointly with [Berenice IV Epiphaneia](#) (58 BC-55 BC) and [Cleopatra VI Tryphaena](#) (58 BC)
- [Cleopatra VII Philopator](#) (51 BC-30 BC) ruled jointly with [Ptolemy XIII Theos Philopator](#) (51 BC-47 BC), [Ptolemy XIV](#) (47 BC-44 BC) and [Ptolemy XV Caesarion](#) (44 BC-30 BC).
- [Arsinoe IV](#) (48 BC-47 BC) in opposition to [Cleopatra VII](#)

Seleucid Rulers

King	Reign (BCE)	Consort(s)	Comments
Seleucus I Nicator	Satrap 311-305 King 305-281	Apama	
Antiochus I Soter	co-ruler from 291, ruled 281-261	Stratonice of Syria	Co-ruler with his father for 10 years

Antiochus II Theos	261-246	Laodice I Berenice	Berenice was a daughter of Ptolemy II of Egypt. Laodice I had her and her son murdered.
Seleucus II Callinicus	246-225	Laodice II	
Seleucus III Ceraunus (or Soter)	225-223		Seleucus III was assassinated by members of his army.
Antiochus III the Great	223-187	Laodice III Euboea of Chalcis	Antiochus III was a brother of Seleucus III
Seleucus IV Philopator	187-175	Laodice IV	This was a brother-sister marriage.
Antiochus IV Epiphanes	175-163	Laodice IV	
Antiochus V Eupator	163-161		
Demetrius I Soter	161-150	Apama ? Laodice V?	Son of Seleucus IV Philopator and Laodice IV
Alexander I Balas	150-145	Cleopatra Thea	Son of Antiochus IV and Laodice IV
Demetrius II Nicator	first reign, 145-138	Cleopatra Thea	Son of Demetrius I
Antiochus VI Dionysus (or Epiphanes)	145-140?		Son of Alexander Balas and Cleopatra Thea
Diodotus Tryphon	140-138		General who was a regent for Antiochus VI Dionysus. Took the throne after murdering his charge.
Antiochus VII Sidetes (or Euergetes)	138-129	Cleopatra Thea	Son of Demetrius I

Demetrius II Nicator	second reign, 129-126	Cleopatra Thea	Demetrius was murdered at the instigation of his wife Cleopatra Thea.
Alexander II Zabinas	129-123		Counter-king who claimed to be an adoptive son of Antiochus VII Sidetes
Cleopatra Thea	126-123		Daughter of Ptolemy VI of Egypt. Married to three kings: Alexander Balas, Demetrius II Nicator, and Antiochus VII Sidetes. Mother of Antiochus VI, Seleucus V, Antiochus VIII Grypus, and Antiochus IX Cyzicenus. Coregent with her son Antiochus VIII Grypus.
Seleucus V Philometor	126/125		Murdered by his mother Cleopatra Thea
Antiochus VIII Grypus	125-96	Tryphaena of Egypt Cleopatra Selene I of Egypt	
Antiochus IX Cyzicenus	114-96	Cleopatra IV of Egypt Cleopatra Selene I of Egypt	
Seleucus VI Epiphanes Nicator	96-95		

Antiochus X Eusebes Philopator	95-92 or 83	Cleopatra Selene I	
Demetrius III Eucærus (or Philopator)	95-87		
Antiochus XI Epiphanes Philadelphus	95-92		
Philip I Philadelphus	95-84/83		
Antiochus XII Dionysus	87-84		
(Tigranes I of Armenia)	83-69		
Seleucus VII Kybiosaktes or Philometor	83-69		
Antiochus XIII Asiaticus	69-64		
Philip II Philoromæus	65-63		

F.

Questions for Great Controversy Chapters 38 and 39:

I believe that by answering some of the following questions, the student will be more ably discern the difference between the tribulation (Trial #1) and the Time of Trouble (Trial #2).

What verse begins each chapter and what does that tell you about about the chapter's pre-probationary and post-probationary time period?

What is the central issue in Trial #1? p. 603.2, 605.2

What is the central issue in Trial #2? p.615.1

Will there be a death decree in Trial #1? p. 604.2 (though it seems as though the main emphasis is on other types of persecution)

Will there be restraint in Trial #1? p. 610.1

Where there be a death decree in Trial #2?

Will there be restraint? p. 614.1

Why are people mad in Trial #1? p. 603.2, 606.2

Why are people mad in Trial #2? p. 614.3

Will miracles be used in Trial #1? Any specific ones noted? 612.1

(This is not to say this won't be used later. I don't know that for sure. Only an example to compare the intensity of the tests.)

Will miracles be used in Trial #2? Any specific ones noted? p. 623.3, 624.1

Will the people of God die in trial #2? p. 629.2, 634.1

G.

“When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand) then let them which be in Judaea flee into the mountains:” (Mt. 24:15,16; see also Mk. 13:14)

Before we consider Christ's reference to the abomination of desolation, let us view the context of this verse. We know that Jesus is mixing the details of the fall of Jerusalem and the end of the world within this prophecy as a whole. If we take this verse literally, minimally this occurs no sooner than just before the destruction of Jerusalem in AD 70. Ellen White applied it in the same fashion:

“When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight.” (GC 25.4)

Jesus does give this same description elsewhere in scripture:

“For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee on every side.” (Lk. 19:43)

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” (Lk. 21:20)

Therefore, Jesus Himself confirms that whatever this was referring to was an *event still in the future* (not in the past as some suggest in crediting the events of Daniel 9:27 to

Antiochus Epiphanes). This was the abomination of desolation spoken of in Daniel 9 that Jesus was referring to.

A curious repetition of this phrase occurs in Daniel 11 and 12 that has caused a great deal of confusion.

“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.” (Dan. 11:31)

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.” (Dan. 12:11) (Furthermore, another similar phrase is found in Daniel 8:13 which we will look at later)

By context, these texts would seem to discuss events not occurring until centuries *after* the destruction of Jerusalem. In other words, it appears as though the abomination in Daniel 9 is speaking of a different event than of that spoken of in Daniel 11 and 12. Why then the same wording?

Looking back to the destruction of Jerusalem, we can see what type of abominations lead to its desolation. Historically, the Jewish nation continued to practice idolatry in the house of God; an abomination (Jer. 7:30,31) The Pharisees in particular practiced abomination in their covetousness and self-righteousness (or self-justification). Covetousness being just another form of idolatry. (Col.3:5) Eventually, they “killed the prophets” including Christ Himself. This sealed their imminent desolation (Mt. 23:38).

Understanding this, the phrase “abomination of desolation” would then be an apt description of the Papacy spoken of in Daniel 11 and 12. In fact, that is one of the harlot’s very names in Revelation 17. (Rev. 17:4,5) She sits in the temple of God shewing herself as God: idolatry (2 Th. 2:4; see also Dan. 11:36) . She acts in covetousness. (Dan. 11:38,39; Rev. 18:7,12-17). It was this abomination that the wilderness church was told to flee from during the 1260 years, and it will be this abomination that the remnant church will look for (idolatrous Papal practice in the place where God has made sacred) when the time to flee will be known.

In essence, the fall of Jerusalem was a type of the end time and therefore a fitting usage of the expression for both. This is consistent to its rendering in Daniel 8:13 then in which Thomas Newton (amongst others) supported a more accurate wording of the verse to read, “How long shall be the vision concerning the daily desolation, and the transgression of desolation...” (he confirms that the word “sacrifice” is supplied and that “desolation” would have been a better fit). The “daily desolation” brought on the desolation of literal

Jerusalem and the “transgression of desolation” brought on the desolation of spiritual Jerusalem.

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Recommended material:

The King of the North at Jerusalem, Louis Were