The Quo Vadis Problem and Solution in Historicism of Daniel 11

Koot van Wyk
Visiting Professor
Department of Liberal Education, Kyungpook National University Sangju Campus
South Korea

Sook Young Kim
Conjoint lecturer of Avondale College
Australia

Abstract

Currently Historicism scholars are hesitant about the relevancy to the text of Daniel 1, specifically 11:36-45, although relevancy of the text with history in Daniel 2, 7, 8, 9 and Revelation 13 is clear and somewhat consistent. Starting with the Victorian Age, historicists still interpreted the whole chapter as literal and Uriah Smith (1877) interpreted the last verses (vv. 36-45) in the light of Turkey's history and the French. James White objected to his political literal application of these last verses of Daniel 11 and wanted him to consider a continuation of Rome as fourth empire to the end. White (1877) used Rome as an umbrella statement to include both Pagan Rome and the Holy Roman Empire. Shortly after 1900 some scholars objected by papers against Smith. There were those stressing the symbolical application and those stressing the literal application. Arguments for and against each other were regularly presented. The methodology of the symbolical interpreters for these last verses sometimes followed a concordance method of interpretation *and ideas or meanings were carried in from other parts of the Old Testament. Others (since the late 1980's) used literary structure to discover* chiastic structures *minimally and another current scholar as maximally, to superimpose meanings on this grey area of understanding. A number of problems were identified in this research of the symbolical interpreters, especially, that geographical terms became shelved. In the literal understanding of the text, nations like Egypt, Ethiopia, Libya are considered as they are currently, and Moab, Ammon, and Edom as Jordan. They are all allies of the USA. The other problem identified is that symbolical historicists are not consistent since they have Daniel 11:1-35 literal but switch to symbolical at verse 36 all the way to verse 45. They further caused a problem by making the papacy 'come to its end' in Daniel 11:45 as if that is the Second Coming of Christ, when the text of Daniel sees this end as the beginning of the* Time of Trouble *and during that Time, Christ will come. Resurrection is not in Daniel 11:45 but separated in time and later, as Daniel 12:2-3 indicated. This researcher entertained and suggested a literal interpretation that used the second beast of Revelation 13, commonly understood by all historicists in both the Victorian as well as currently, as the USA for Daniel 11:36-45. The other solution is to see not a* bipolar *setting for Daniel 11:40 but a* tripartite division *as: 911, the USA with many ships and Saddam Hussein as the king of the north. Independently also other historicists came near to this solution. A case is made for the role of Justinian and Theodora (538 A.D.) in Daniel 11:21-32 and Daniel 8:9-10 in the Appendices. .*

Introduction

It is very clear that historicism is currently stalling with many events happening for which they cannot account in Daniel 11 the last part. Donn W. Leatherman (1996) wrote a state of the art article covering the same grounds as this researcher and presenting the same prognosis of the problem that historicists in the 19th and 20th centuries are struggling with in Daniel 11:36-45.[1]He did not outline a solution[2] but hinted somewhat a for a broad perspective.

* Visiting Professor in the Department of Liberal Education, Kyungpook National University Sangju Campus, South Korea, and Conjoint lecturer for Avondale College, Australia. He holds a D. Littet Phil in Comparative Semitic Linguistics from the University of South Africa (2004) and a Th.D. from Rikkyo University in Tokyo, Japan (2008).He is married to Sook Young Kim (Ph.D. in New Testament, Andrews University, Michigan USA 2008). She has worked on the "Warrior Messiah" and her dissertation was published by Cambridge Scholars Publishing. She is a conjoint lecturer of Avondale College, Australia.

What becomes clear from this article is that there is indeed a problem that historicists encounter with Daniel 11.[3]This current deficit in historicism of Daniel 11 the last part, is not because the prophetic substratum did not supply the event announcements ahead of time, but because the glasses with which they read the prophetic data has been given to them by comments of James White in 1877 and over-application of what he said instead of incomplete application as the text of White's words also demands and what he possibly intended anyway. M. Berry supplied the words of James White containing the nexus of the agenda for the misapplication. Notice her romanticism with his data due to his association with his wife Ellen G. White:[4]. "James White, who benefited from his close association with the prophetess, was also at advantage as he gave due attention to the hermeneutic principle of the alignment of the four outline visions of Daniel"[5] Her words are not an error and her approach neither. It displays a strong hope to proper exegesis of chapter 11 because someone near someone else who is inspired said something therefore that something should be taken more carefully. James said about chapter eleven: "Let us take a brief view of the line of prophecy four times spanned in the book of Daniel. It will be admitted that the same ground is passed over in Chapters two, seven, eight, and eleven. We first pass down the great image of

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Her view is that vv. 36-39 may be papacy as well but that vv. 40-45 may be the USA and Islam countries. She is undecided yet.

[1]Donn W. Leatherman, "Adventist Interpretation of Daniel 10-12: A Diagnosis and Prescription," *Journal of the Adventist Theological Society* 7/1 (Spring 1996): 120-140. The brevity with which historicists dealt with the last part of Daniel 11 is a signal of this inability: M. Maxwell (less specific) in vv. 29-45; Arthur Keough (1986) used 2 pages for Daniel 11. D. W. Leatherman 1996: 128 indicated that of W. Shea's 137 pages for Daniel only 9 pages dealt with chapter 11. R. J. Wieland (undated) Daniel Reveals the Future: *A Message for Modern Man* (Zambia: Zambia Adventist Press, undated), has 10 pages for a 225 page book.

[2] Leatherman emphasized at the end of his article the need for more study by saying: "Considerable study will be necessary to resolve the tension between these factors, and the tension which may arise in other similar cases." He is silence [except for minor hints] about a solution: "I offered an analysis of the malady, and a proposal for therapy. I did not promise to present the cured patient, well and healthy and in his right mind. I cannot pretend to have a comprehensive, cogent and consistent interpretation of the last apocalypse of the book of Daniel. I only urge that such an interpretation be sought. By collaboration, by diligent study and sincere prayer, we may hope eventually to find such an interpretation." (Leatherman 1996: 137).

[3] Leatherman made clear that historicists have problems with the final three chapters of Daniel (Leatherman 1996: 120)."This lack of certainty is reflected in the diversity of Adventist views on thissegment of the book.... But there is considerable diversity inthe interpretation of the last three chapters, and especially chapter 11" (Leatherman 1996: 121).The most diversity exists among Historicists in Daniel 11:29-45 (Leatherman 1996: 121).

[4] Ellen White did not elaborate on Daniel 11 at all. She said, "The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment." *Review and Herald* November 24, 1904, p. 94. It is a very relevant statement since the role of the USA in prophecy building upward as a global force before 1945 and a global policeman after 1974 was still to come in her days. This statement will become clearer below. The First and Second World Wars and Middle-Eastern wars were still in future for her. Five years later in 1909 she restated it again in an article "The Last Crisis": "The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment."(Ellen White, "The Last Crisis" *Testimonies for the Church*, vol. 9 [1909], 14). "The prophecy in the eleventh [chapter] of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated" Letter 103, 1904 (MR 1077). She does not say there will be dual applications of the prophecy but that the wars, megalomania, rifts with dictatorships, aggressive expansionism, landgrabbing actions, violence that feeds migrationism, will necessitate a lot of police-activities of the main empire of the New World Order after 1798 (deadly wound year of papacy), actions which will be many times repeated as cycles. "The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are no win process of fulfillment, and all the events foretold will soon come to pass." *Testimonies to Ministers*, pp. 112-113. The "deadly wound" of the papacy would heal in 1928, the USA would become the global policemen, growing into the New World Order power that is keeping an eye on the world that would lead to Middle-eastern wars and the boomerang of verse 40 at 911 in 2001 and other actions described in more detail below, all fulfilled in our time but not yet in Ellen White's day (meaning vv. 36-45). As Stephen Bohr also indicated in his lectures and sermons in 2006 (Stephen Bohr, "Reflections on Daniel 11" [2 December 2006]) the evidence of Ellen White on Daniel 11 is scanty and no more than what is given here. About future speculations she counseled: "We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told his disciples to 'watch', but not for a definite time" (Ellen White, *Selected Messages* Book 1, 189). It is related to the timing of the Second Coming of Christ and does not refer to periods and time events clearly revealed by prophecies, like 1798 (1260 years for prophetic days of Daniel 7:25; Revelation 12:6; 14) or 1844 (Daniel 8:14 with the 2300 years for prophetic days).

[5] M. Berry, *Getting It all Together in Daniel and Revelation* (New York: Teach Services, Inc., 1994), 46.

Chapter 2, where Babylon, Persia, Greece and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not Turkish, but Roman. And as we pass down to the lion, the bear, the leopard, and the beast with ten horns, again all will agree that it is not Turkey that is cast into the flaming fire, but the Roman beast. So of Chapter 8, all will agree that the little horn that stood up against the Prince of princes is not Turkey but Rome. In all these thus far, Rome is the last form of government mentioned. Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight. If so, then the last power mentioned in that chapter is Rome."[6]

A second citation of James White by M.C. Wilcox in 1910 is necessary here: "Elder Smith has given a very fine talk on the eleventh chapter of Daniel, and his interpretation seems plausible, but IF the legs of iron, and the feet of iron and clay in the second chapter represent Rome, and the nondescript, tenhorned beast, and the little horn of the seventh chapter represent Rome, and IF the little horn which waxed exceeding great of the eighth chapter represents Rome, the King of the North represents Rome also. These are four parallel prophecies, brethren, reaching down – to the coming of our Lord."[7] A third data point that caused the interpretation to go skew is a point made by Uriah Smith in 1862 in which he commented briefly on Daniel 11:45. He saw a news item that the papacy planned to move their seat to Jerusalem. Smith then said: "Is not the above item significant, taken into connection with Daniel 11:45?"[8] A fourth data point is the comment made by Raymond F. Cottrell in a paper "The Pioneers on Daniel Eleven and Armageddon" presented to the Bible Research Fellowship he said: "From 1844-1875 . . .the pioneers of the message were united in their understanding of the king of the north and Armageddon. . . .In summary the battle of Armageddon as understood by the pioneers consisted in the people of God being attacked by the wicked but delivered by Christ and His angels. There is no hint of Armageddon being a conflict of nation against nation".[9]

A fifth data point is that James White (1877) warned against Uriah Smith's literal interpretation of Turkey as the power that comes to the end in Daniel 11:45 and his insistence that France is the king of the south because French colonialism took control of Egypt and he said that he found Uriah Smith "removing the landmarks fully established in the Advent Movement".[10] James White then confirms that Rome is the power in Daniel 11:45. Ellen White's advice on exegetical differences between exegetes is as follows: "Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. … Those who think that they will never have to give up a cherished view …will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed."[11] This data (minus Ellen White's advice) is the origin of the reason why the prophetic interpretational bicycle chain fell off in verse 35 of Daniel 11 in contemporary historical interpretation of this chapter. More will be said later but notice: James White is not using the word papacy. Secondly, the word papacy may be implied by him, albeit not explicitly, but notice that Rome in Daniel 2 is Pagan Rome and the same word is used for Chapter 7 which is the beast with ten horns. James does not speak about the Little Horn in this chapter here. Then in chapter 8 James used the same word Rome for the Little Horn again implying the papacy but he did not distinguish Pagan Rome from the Holy Roman Empire. He used the same restrictive jargon for both. Since the semantics of James White is inclusive or more than one meaning therefore we must read the last statement "In all these thus far, Rome is the last form of government mentioned" also as an umbrella statement that may include more than just Pagan Rome or just the Papacy or just both.

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[6] James White, *Review and Herald*, Nov. 29, 1877. See the view of John Henry Newman (1840) also. "Just as Rome succeeded Greece in Daniel's vision, so the Antichrist succeeds Rome and Christ the Savior succeeds the Antichrist" (Vincent P. Micelli's book, The Antichrist (New York: Roman Catholic Books, 1981: 106 citing from Newman Advent Sermons on the Antichrist 1840: 5). This catholic scholar, Cardinal John Henry Newman outlined the characteristics of the Antichrist between 1838-1840 with a series of four articles published in Britain in a journal called, *Tracts for the Times* vol. V, which is also available online.

[7] M.C. Wilcox, *King of the North* (Mountain View, California: 1910), 44; op. cit. L. Were, 1949, 5.

[8] Uriah Smith, *Review and Herald* Vol. XIX, Number 24, May 18, 1862: 192; op. cit. Louis Were, 1949, 5.

[9] Louis Were, 1949, 5.

[10] James White, *Review and Herald* 29 November 1877; op. cit. L. Were, 1949, 5. Ellen White recall that specific day vividly in Ellen White, *Testimonies for the Church* Volume 4:278 – 279.

[11] Ellen White, *Counsels to Writers and Editors,* pages 36-37.

Principle one is: James White's words are multifaceted and not restrictive when using the word Rome. Therefore chapter 11 may refer to other powers later than the deadly wound of 1798 (end of the Holy Roman Empire) that is also included under this umbrella statement of Rome by James White.

The second important issue of analyzing the reason the bicycle chain fell off in the exegesis of verse 35 of Daniel chapter 11 by contemporary historicists is their shift from literal to symbolical interpretation of these last verses.[12]Uriah Smith (1871)[13]; E. J. Waggoner (1897);[14]A. T. Jones (1900);[15]; Alonzo T. Jones (1900); Stephen N. Haskell (1901);J. Lamsa (1909); Max Hill (1915); Arthur G. Daniels (1917); O. A. Johnson (1919); B. G. Wilkinson (1919);[16]*Two Great Prophecies* (1925); M. H. Brown (1926); W. H. Wakeham (1930); E. A. Nixon (1945); Walter E. Straw (1947);[17] and much later, K. K. Down (1991);[18]R. J. Wieland (undated)[19]were literal in their interpretation of these entities all through the chapter.[20]

[12]Louis Were indicated "the same unity is not maintained concerning the interpretation of Daniel's last prophecy – the reason for this is because the concluding portion of Daniel 11 (vs. 36-45) is not interpreted according to the same principle by which the previous parts are interpreted" (Louis Were, "The King of the North at Jerusalem" [Melbourne, Australia: 5th November 1949], page 3). An online paper by C. S. Longacre in 1919 warned about this shift as follows in the New Interpretation historicist view of Daniel 11 introduced nine years before by M. C. Wilcox: ". . .the new view follows two rules of interpretation concerning these two kings [king of the north and king of the south] – one a literal territorial view at the beginning of the chapter and a second mystical philosophical interpretation at the end of the chapter"(C. S. Longacre, "Statement on Daniel 11" [1919], 1-26, especially 10. Andrews University, James White Library: Center for Adventist Research/Lower.006421 no. 22 [Leaves 800-824]. Digitized item: http://www.andrews.edu/library/car/cardigital/digitized/documents/b14947183.pdf). Longacre complained that the symbolical historicists focused on the character of the powers while the literal historicists focused in his view correctly on the territory of the powers (Longacre 1919, 15). Longacre said that the symbolical historicists "when we read the 40th verse it [Wilcox 1910 et al] suddenly changes its rule of interpretation and adopts the mystical, Theosophistic, Neo-Platonic system of interpretation" (Longacre 1919, 16). On the switch in the early church from the Antiochean literal-historical grammatical approach to Bible hermeneutics to the Alexandrian allegorical anagogical interpretation the historicist E. de Kock (2007) pointed out that although Hippolitus operated sometimes with historicism like Daniel 2, he was preteristic with the king of the north in Daniel 11 (citing W. Shea for pointing it out) and that Hippolitus was influenced by Porphyry who was influenced by the neo-platonic philosopher Plotinus (E. De Kock, *The Use and Abuse of Prophecy* [Edinburgh, Texas: Gateway Printers, 2007, 12-13). Through Philo who blended Greek ideas with the Old Testament the allegorical method developed and he influenced Clement of Alexandria who influenced Origen and Origen passed his symbolical interpretation of Scripture on to his XeroxPamphilius and Eusebius who passed it on to Augustine and the heritage of the Catholic church (De Kock 2007, 14-18). As one can see in the methodology of HerculisPinti in 1579 on Daniel, Old Testament passages elsewhere in genre of narrative, genre of poetry is ad hoc with a concordance method superimposed onto a prophetic genre passage like Daniel 11 and then with an anagogical similarity allegorization originates that interprets what is territorial as symbolic and spiritual. The concordance method for thematic reasons in Bible themes and doctrines; for etymological reasons when confronted with *hapax legoumena* or when linguistic data inherent in the passage indicates such cross-breeding from earlier sources, is perfectly legitimate and necessary, but not in prophetic events in linear position following one after the other chronologically that has a more political overtone than religious, or political with here and there religious highlights totally different from *Revelation* by John which has a more religious overtone than political, or religious with here and there political highlights.

[13] Pseudo Smith additions in later editions soften the literal applications to Turkey (Leatherman 1996: 122).

[14] E. J. Waggoner had an interesting literal interpretation. The problem is Turkey and they are near their end but the problem is that Islam has preachers who called for jihad and then Waggoner said: "the temporary success of Turkey is likely on to hasten the end. The Scripture shows plainly that round this problem the nations will be gathering as the coming of the Lord draws near, and the question will be settled only by the destruction of all this wicked warring world (E. J. Waggoner, August 19, 1897 EJW, PTUK 528.15); op.cit. *Bible Readings for the Home Circle* (1914) Edition Pages Chapter 65. For Waggoner Islam will play a role at the End of Times.

[15]A.T. Jones, October 2, 1900 ATJ, ARSH 632.12; op.cit. *Bible Readings for the Home* Circle 1914 Edition Pages Chapter 65. For Jones it was the Turks.

[16]B. G. Wilkinson, "A Reply to the New Interpretation of Daniel 11." (Takoma Park, Maryland: Bible Conference, 1919 [006421]).37 pages.http://www.andrews.edu/library/car/cardigital/digitized/documents/b14738107.pdf

[17] D. W. Leatherman, 1996: 122.

[18] K. K. Down, *Daniel: Hostage in Babylon* (Alma Park, Grantham, Lincolnshire: The Stanborough Press Limited, 1991). His interpretation of the last phases of vv. 40-45 applies it literally to the Russians that came to an end in verse 45: "World War III breaks out as the Russians are decisively defeated. Let me emphasize again that this is how I interpret the prophecy in the light of the present political situation" (page 108). For Down the "king of the north" is Russia.

However, a paradigm shift came with in the Post-World War II era as a revisionist historicist approach to Smith was opted for by E. R. Thiele (1947)[21] in which it is the papacy in Daniel 11:14-35 but also pushed to extend to Daniel 11:45.[22] In the notes of three men: M. C. Wilcox (1910);[23]W. T. Bartlett (1913)[24] and W. J. Fitzgerald (1915)[25]and commentaries of Raymond F. Cottrell (1943);[26]Louis Were (1947); J. Vuilleumier (1950);[27]Paul E.

A very similar view was also maintained by Taylor G. Bunch (1950) with Islam as King of the South, atheism and communism as King of the North especially Russia (Taylor G. Bunch, *The Book of Daniel* [not printed., 1950]).

[19] R. J. Wieland knows about the papacy theory until its end in Daniel 11:45 and commented about this: "Those Bible scholars who consider that the "king of the north" has now become the Papacy [in Daniel 11:40], expect that the Papacy will in the near future move her 'seat', given her by the 'beast' of Revelation 13:1, 2, to the city of Jerusalem in Palestine. One thing we may be quite sure of: the last word has not been spoken on these verses" (R. J. Wieland, undated, 203 footnote 4).

[20] D. W. Leatherman summarized their view as follows: Strict Literal historicist application of Daniel 11:29-45 among 19th and early 20th century scholars. Daniel 11: 29-35: The passage is held to describe the medieval Roman church. Daniel 11:36-39: are applied to the revolutionary government in France. Daniel 11:40-45: In the final six verses these interpreters treated the geographical designations of Daniel 11 quite literally. The ""king of the south"" = Egypt. ""king of the north"" =whatever power controlled the area north of Palestine, (Ottoman Empire). Daniel 11:45 End? When King of the North (Turkey) comes to an end in failing with Egypt and the East and North (Persia and Russia) beset it and it moves its' capital seat from Istanbul to Jerusalem.

[21]E. R. Thiele (1947) was the product from where he came from and probably they were the focus of his audience in his academic statements and products as well. Nevertheless, his Daniel 11 treatment starts with a pro-preteristic statement: "The messages of the prophets were of particular importance for the times for which they were written" (E. R. Thiele, "The Papacy in Daniel eleven" [1947], 1-24, especially page 1. Andrews University, James White Library: Center for Adventist Research/Lower Floor 005127). Thiele said about Daniel 11: "The eleventh chapter of Daniel is an unusual, remarkably detailed, non-symbolical setting forth of the history of men and nations that would engage in a series of desperate struggles for world dominion and the control of Palestine" (Thiele 1947, 5).

[22] D. W. Leatherman, 1996: 123. Leatherman himself is convinced that the *Internal Progression of Apocalypses* moves from literal to spiritual: "Thus, there is a marked progression in these historical apocalypses. They become progressively more spiritually focused." (Leatherman 1996: 136). His own view is a diplomatic pleaser of two camps of historicists trying to follow a catalyst approach: For *the Literalist historicists* he says: "For example, the concern of the book of Daniel with a succession of historical entities seems to make a concrete historical interpretation of Daniel 11 more probable. "However, turning to the audience of Symbolical *historicists* he says: "On the other hand the internal progression of the apocalypses from the more political to the more spiritual would seem to imply that the identification of concrete historical entities within this chapter is less significant."

[23] M. C. Wilcox, *King of the North* (op. cit. J. Vuilleumier, "The King of the North: Daniel 11:40-45." [1950 Presented to the Bible Research Fellowship], page 2. Andrews University, James White Library: Center for Adventist Research/Lower Floor 005131).

[24] W. T. Bartlett, "Brief Notes on Daniel 11:36-45" (1913).

[25]Vuilleumier (1950) indicated that the new symbolic interpretation was originally presented by M. C. Wilcox, (1910); W. T. Bartlett, "Brief Notes" (1913), 4-7 and W. J. Fitzgerald, "A Bible Study" (1915), 17-19 "35 years ago [minus 1950] by three earnest Bible students and here brought to date?" (Vuilleumier ,1950: 4)

[26]Louis Were was influenced for his position on the papacy theory and a symbolic shift in Daniel 11:36-45 by the paper of Raymond F. Cottrell (1943) (Gene Brown, "The True Pioneer Position of the King of the North" (31 March 2014) http://sabbathsermons.com/2014/03/31/the-king-of-the-north-gene-brown/. The 1943 paper of Cottrell is in the archives at the James White Memorial Library, Andrews University, Berrien Springs, Michigan.) Although nearly all early historicists held a literal view in the Victorian Era, Cottrell during World War II in 1943 brought out the view that the king of the North is the papacy and that Armageddon is to be understood only spiritually. My research is not dealing with Armageddon but with Daniel 11. Strangely, Cottrell claimed his view to be the Victorian historicist position but that is contested by Gene Brown (31 March 2014). The Victorian historicists did not remove the events of the kings of the north and south outside the literal geographical area as Daniel 11 outlined. Cottrell made more than what James White explicitly meant by saying that the eleventh chapter presents a literal exposition of the symbolic prophecies of Daniel 2, 7 and 8. Louis Were in 1949 went further than Cottrell by given every aspect a spiritual meaning and the events of 1948 helped him to steer away from Futurism's excitements.

[27] J. Vuilleumier (1950) , 2 cited M. C. Wilcox, (1910); W. T. Bartlett, "Brief Notes" (1913), 4-7 and W. J. Fitzgerald, "A Bible Study" (1915), 17-19as saying in their tracts on Daniel 11 that "from verse 36 onward, the prophetic pen minutely describes the long reign of papal apostacy and blasphemous assumptions" (J. Vuilleumier, 1950, 2).Vuilleumier in this paper brought twelve objections against the literal historicist interpretation of Daniel 11:40-45 and supportive arguments for the symbolical historicist application. The historicist E. de Kock (2011) has found Vuillemier to be very careful in his research especially around 1935 with the case of the defense for Andrew Helwig's 1600;

Quimby (1952) and George McGready Price (1955)[28] and nearly all others afterwards,[29] verse 35 became the borderline where the literal geography is trade in for symbolic entities and forces.[30]

1618 and 1630 interpretations of vicariusfiliidei as the Latin counting for 666. See E. De Kock, *The Truth About 666 and the Story of the Great Apostasy* (Edinburg, TX: 2011), 498-519ff. The abbreviations in ancient Greek manuscripts were not ϛϛϛ or 6.6.6.Kenneth Jørgensen pointed this out in a paper he read 9 August 2006 at a meeting in Michigan at Camp Au Sable, near Grayling(It was a paper called: "A Case for 'VicariusFilii Dei'." Stephen D. Emse asked "Why can't they see the obvious, that is 600, 60, 6– not 3 sixes?" (cf. De Kock 2011]: 646-647). Jørgensen showed that in Greek it is abbreviated in some manuscripts as χξϛ (chi xi sigma) or written out in full like in the New Testament. Both appeared in manuscripts.

[28] G. McGready Price is actually a very good source to analyze the problem involved with historicism of this section of Daniel 11 and he can be seen as the mirror but also navigation. He is cited positively by D. Ford about this transition of the paradigm from literal to spiritual application in historicism: "From the middle of the eleventh chapter onward, the prophecy becomes less local and nationalistic, and more and more distinctly religious and of global significance. It is absolutely certain that in its outcome (which of course reaches over into the next chapter, for the chapter divisions obscure the unity of the entire vision) the prophecy is of worldwide application. . . .Moreover, it is a principle of universal validity that all the other prophecies of the Old Testament, if they reach down to periods this side of the cross, always become more abstract and spiritual; for the concrete, objective things of the Old Covenant have now become spiritualized, what was local and nationalistic now becoming world-wide and universal. Literally hundreds of terms, like Zion, Israel, etc., have since the cross come to us with wider and more spiritual connotation. . ..Since all this cannot be denied, we have a right to expect that from this fortieth verse and onward we shall be dealing with more abstract and more religious, or spiritual, ideas. These will be more world-wide, though spoken of under the old familiar terms used by the Jews of twenty-five centuries ago, which must now be treated as symbols." Price 1955, 313-314; op. cit. D. Ford, *Daniel* (USA: Southern Publishing Association, 1978), 274. H. K. La Rondelle operated with the same tenets as Price here. In La Rondelle's view the New Testament is a transformation of the Old Testament "the ethnic restrictions of Judah and Israel are consistently removed within the new covenant." (H. K. La Rondelle, *Syllabus for Biblical Eschatology*. Course GSEM544 in Systematic Theology of the Theological Seminary of Andrews University 1988-1989, 10). La Rondelle felt that the New Testament universalizes Israel's territorial promises which indicate the removal of geographical particularism of the Old Testament and replacement by universalism of the New Testament. Actually, under review one has to object that there is no difference between the Old Testament application and the New Testament application. They are identical. Universalism was God's purpose from day one after the Fall of Adam. It is in both the Old and New Testament. Ruth was a Moabite. This is evidence of inroads in historicism by Dutch Calvinistic Theology. Dispensationalists want to *literalize* "eternal" words in the biblical text as history and La Rondelle wants to *conditionalize* the same eternal words so as to transform it as a second gift from David to new Israel of the New Testament. God never had only David in mind from the very beginning. It was spiritual Israel in both Old and New Testaments despite the existence of ethnic Israel. Spiritual Israel was the remnant seed as opposed to the remnant weed, a faithful group composite of many diverse nations as the personal names indicate. Koot van Wyk, *Duet in Eschatology: Comparing Van Wyk and La Rondelle. Fresh Thinking in Seventh-day Adventist Eschatology* (Unpublished manuscript, 2014), 26-28. "It is not that what was originally given to ethnic Israel is now transformed by Paul for the church [Dutch Calvinistic Reformed Theology]. It is what was originally given to spiritual Israel [called out ones] of the Old Testament is now discovered and unfold also to Paul for spiritual Israel [called out ones] of the New Testament. Ecclessia existed concurrent with remnant" (26). What benefit can the allegorizing method of Origen of Alexandria have for the interpretation of the prophecies of Daniel? This is the critical issue here.

[29] R. Cottrell summarized the dynamics of the transition as follows: ": "the view making Rome the power of the last verses of Daniel eleven and the battle of Armageddon the last conflict of the great Controversy between Christ and Satan was held unanimously by the pioneers of the Advent message to the year 1863, and may therefore be designated appropriately the 'Pioneer View'. More than a third of a century after 1844 it was spoken of in the Review as one of the 'landmarks' of the Advent message…The view emphasizing Turkey in Daniel 11 and in Armageddon has no valid claim either to being original with Seventh-day Adventists or to being the view of the pioneers. But was borrowed directly and exclusively from non-Adventist sources…The Return to the Pioneer View. Finding that neither Turkey nor an East-West conflict could be established upon the evidence of . . Inspiration, they [historicist Bible teachers] abandoned the Traditional View and ere long discovered that their 'new view' was in reality the position of the early pioneers. At the present time, the Bible teachers in every college of North America have, individually and by personal Bible study, become convinced that the view of the pioneers is in reality the correct one and have accepted it without reservation. The chairman of the recent revision committee for Daniel and the Revelation personally concurred in this, as do many of our ablest evangelists and other experienced and consecrated men in all lines of activity from the General Conference down through all ranks of workers" (Raymond Cottrell, "Summary" 21-23).

[30] Dwight Nelson defined for example in a sermon in 2006 the king of the north as follows: "the 'king of the north' is a metaphor to describe a succession of earth powers that will subjugate the people of God throughout the rest of sacred history: Persia, Greece (Seleucids), and Rome." One wonders if North can be a metaphor in this chapter and whether it is not rather a

J. Vuilleumier (1950) raised an issue (as symbolic historicist introducer) against the literalist historicist Uriah Smith who also was aware of the issue, namely the use of the definite article in Hebrew at Daniel 11:36 where the original reads "the king" and not "a king". Vuilleumier argued that it should refer back to the previous entities because of the definite article. Uriah Smith realized this problem and wished it could be translated as "a king" but Vuilleumier felt that the interpreter should not transform the text, a point valid.

In narrative genres of the Old Testament one often finds the definite article to be referential in an *anaphoric* sense referring back to what or whom was spoken of in the previous sentence or sentences like in 2 Kings 8:6 "When the king המלך asked the woman, she related to him. So the king המלך appointed for her a certain officer". In both cases the original Hebrew used a definite article. There are also cases in Hebrew where the definite article is used not *anaphori*c referring back to the previous but *cataphoric* where the position of the definiteness is to be established in what follows.[31] In the case of Numbers 11:27 the individual with a definite article הנער is not identical to the individuals listed in Numbers 11:26. Yet the definite article is used for the young man running in verse 27. In Daniel 11 we are dealing with prophetic descriptions with patches of history pasted next to each other with sometimes no continuous link between the patches. The king of Daniel 11:36 cannot be north or south because he has to fight north in verse 44 and also not east for he has to fight east in verse 44.

Principle two is: Do not superimpose grammatical analysis of narrative history over the prophetic description especially where the prophet is shown moments in history in patches linked together where you have to carefully see where the seams of the patch are. The definite article may not necessarily link to what is past unless there are strong hints that they are.

A special committee of historicists came out with a consensus in 1954 regarding Daniel 11 (the year before the historicist G. M. Price's commentary on Daniel) that is noteworthy since it set the navigational guide for this chapter until the present.[32]The committee used manuscripts on Daniel 11 collected from R. F. Cottrell;[33] J. Vuilleumier; Uriah Smith; James White; E. Heppenstall; W. Hyde; E. R. Thiele; J. M. Kennedy; L.L. Caviness;[34]and a letter by L. H. Christina to M. E. Kern.

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concrete term for find a zone in what is perceived as the wind-direction north. King of the north will not be kings but a specific historical individual or specific historical official function that fulfilled those actions in history. *Persia* cannot be north since it is located east of Israel and east of Shushan where Daniel was. *Rome* will be north of Israel but west of Shushan. Greece will be north of Israel but west of Shushan. P. E. Quimby put it this way: "it now comes to be the direct spiritual successor of the Seleucidae and the spiritual "king of the north." P. E. Quimby, *Prophetic Interpretation of Daniel and Revelation* Vol. 1 (Pacific Union College, 20 July 1952), 196.

[31]Bruce K. Waltke, M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Indiana: Eisenbrauns, 1990), 243 also at 13.5.2d. On the grammatical issue of the definite article, M. C. Wilcox 1910, 8 said about the literalist historicist Uriah Smith: "Brother Smith changes and gets on a wrong base; Wintle [another literalist historicist translator of the Bible] changes from a wrong to a right [because he introduced 'a king' so that a new power not Antiochus but Rome can be explained]; neither has any authority for making the change, for there is no change in the prophecy. It is Rome all the way." However, all constitutions and jurisprudence are modeled in western societies with Roman jurisprudence, language and jargon. Wilcox and two others (Bartlett 1913 and Fitzgerald 1915) were opting for a symbolical interpretation in making the papacy to be the powers mentioned in Daniel 11:36-45. These contributions were the ingredients to the participants of the 1954 Report on Daniel 11 by historicists. Their (both the three and the consensus of 1954) arguments served as the leverage to move from literalistic historicism to symbolical historicism. Wintle's transformation of the text in translation to make a Roman transition possible, is also mentioned by R. M. Eldridge (1947), 9. B. G. Wilkinson objected in the 1919 *Bible Conference* in Takoma Park Maryland against the "New Interpretation of Daniel 11" on this issue by citing Robinson's commentary on Daniel, 253 as referring to the rabbinical interpreters that saw "a change of subject in verse 36" (Wilkinson,1919, page 5). Rabbi Ibn Ezra and Abarbanel saw the king as Constantine in Daniel 11:36. Rabbi Rashi saw it as Rome. J. J. Slotki; E. Oratz; R. Shamar, *Daniel, Ezra, Nehemiah* (London: The Socino Press, 1951; 1992; 1999), 98.

[32]"Report on the Eleventh Chapter of Daniel," *Ministry* (March 1954). Online accessed at http://dedication.www3.50megs.com/dan/1954article.html.

[33]It is not relevant to go into R. F. Cottrell's apparent denial of a biblical Investigative Judgment (before the Executive Judgment) later in his life in this writing.

[34]J. Stefánsson (2013) mentioned that L. L. Caviness (1949) advocated a Protestant historicism view in line with W. W. Prescott (1910) who was in a row with Ellen White about two issues of the updating of *Great Controversy* for the 1911 edition, and who has moved from a traditional historicism of a Millerite type to a protestant historicism and who continued to promote protestant historicism at the Review and Herald Research Committee of 1914 (which Prescott chaired himself); and that again at the 1919 *Bible Conference* adherents tried to push for the Protestant historicism; and a third time at the Bible

The Report of the Committee in 1954 came out with conclusions on Daniel 11 that was to navigate Reformed trained historicists to introduce a number of considerations in Daniel 11. The Protestant commentaries were consulted and the connections were scooped-up for some verses from other chapters of Daniel.[35]In Daniel 11:38 they used a concordance method to analyze some terms that are difficult to translate.[36] Obscurity of rare words in the Old Testament is a constant problem because there are methodological problems with the epistemology and methods of lexicography of Dictionaries. Rare words are explained with Arabic cognates and thus a 7th century A.D. semantics derived from Arabic roots are superimposed on works of Moses written in 1460 BCE or David's Psalms in 1007 BCE or Job and other books. Daniel included. Until this problem is rectified knowledge will not increase as Daniel predicted.

Principle three: Dictionaries are not divine prescriptive standards but written by humans in a process called descriptive lexicography and unless the epistemology and methodology is appropriate, semantics of rare words in the Old Testament and Daniel 11 can be off the mark of the original writer's intention and God's intention as well.

For Daniel 11:39 they lean on the translation of William Lowth. The committee of historicists felt that Daniel 11:36-39 must be papal Rome since the connections of the prophetic phraseology and linguistic definitions from other passages in the Old Testament is a stronger case than selecting only one of the ten tribes France which is equally a problem than Russia "but neither can be introduced with propriety, for to do so breaks the continuity of thought in chapter 11."They felt that the continuation of the papacy is logical and it retains the parallels with Daniel 7 and 8 [as probably also Protestant commentaries did and maybe James White also realized in 1877].The committee felt that Daniel 11:40 is unfulfilled prophecy [as did many commentators through the ages]. The expression "at the time of the end" was not a specific date like 1798 but "rather [refers] to events subsequent to the beginning of "the time of the end", and yet prior to the close of probation or the standing up of Michael in Daniel 12:1." Apparently the committee did not realize that the papacy would then end at the close of probation and not at the Second Coming. A number of historicists became aware of this anomaly and raised their opposition to this approach as is listed in this research. The golden rule of the committee can be cited as follows: "The committee therefore, feels that where the Bible and the Spirit of Prophecy are both silent as to the details of future events, we should exercise extreme care in setting forth dogmatically the course of human history, lest we assume the role of prophets ourselves, by attempting to dogmatise on the exact outcome of international events that still lie in the future." However, in 1954 the Committee felt ". . . it would not be advisable to attempt to identify these powers too specifically as yet."

Increasingly contemporary historicism became less relevant for the events of modern society and more vague identifications. It is not totally vague since the identifications on the basis of other biblical texts and the role of the papacy wound that would heal and those matters are still relevant and correctly applied. It is just in the last verses

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Research Fellowship in 1949 L. L. Caviness also advocated Protestant historicism. Jón Hjörleifur Stefánsson, *From clear fulfillment to complex prophecy: The history of the Adventist Interpretation of* Revelation 9, from 1833-1957. (Berrien Springs Michigan: Andrews University, Theological Seminary, 2013), 74-75. Abstract of the main points in Elder W.W. Christensen's interpretation of the latter part of Daniel eleven". Center for Adventist Research/Lower 005006.Caviness wrote his doctoral dissertation on Daniel, Caviness, L. L. *Daniel, the prophet: a critical study of Daniel as a prophet* (PhD dissertation, George Washington University, 1926, Center for Adventist Research/Lower BS1555.C39). In 1949 Caviness wrote 6 leaves on "Development of the mystery of iniquity" which dealt with the papacy and the Second Advent. Center for Adventist Research/Lower 005007. Also in the 1940's he wrote 7 leaves on Daniel 11:45: "He shall come to his end." Center for Adventist Research/Lower 005011. At the same times in the 1940's 3 leaves were written on Daniel 11:45: "The Power that comes to its end without any help." Center for Adventist Research/Lower 005013.[35]The committee saw in Protestant commentaries that Daniel 11:36 is linked to Daniel 8:23; Daniel 8:11 and 2 Thessalonians 2:4. Daniel 11:36 is also linked to Daniel 7:25; 7:11; 2 Thessalonians 2:4 and Revelation 13:5-6. Daniel 11:35 is linked to Daniel 7:25 and Daniel 11:36 is also linked to Revelation 13:5. Daniel 11:37 is linked to 2 Thessalonians 2:4 and Daniel 7:25.

[35]The committee saw in Protestant commentaries that Daniel 11:36 is linked to Daniel 8:23; Daniel 8:11 and 2 Thessalonians 2:4. Daniel 11:36 is also linked to Daniel 7:25; 7:11; 2 Thessalonians 2:4 and Revelation 13:5-6. Daniel 11:35 is linked to Daniel 7:25 and Daniel 11:36 is also linked to Revelation 13:5. Daniel 11:37 is linked to 2 Thessalonians 2:4 and Daniel 7:25.

[36] The example is Mauzzim and they found it is used in Psalm 27:1; 28:8 and 31:3 and that semantics is brought to the word in Daniel 11 to see it as "protection" or "a protector".They found that the word "namadeth" is used also in Isaiah 44:9 for "costly ornaments."

of Daniel 11 that problems originated. Desmond Ford (1978) also operated with the symbolic entities but tried to blend Antiochus Epiphanes as long as it is possible.[37] Jacques Doukhan (1987, revised edition 1989) in his commentary in one footnote brought out a very important principle that should be looked at. It is possible that he did not realize the impact of what he was suggesting but the suggestion will become a principle for interpreting Daniel 11 in this writing. Doukhan said: "If we recognize that the king of the North is the little horn in v. 31, for example, we must think the same when it is referred to before and after v. 31. Furthermore, if we interpret the conflict North-South in a spiritual manner from v. 40 on, we must be consistent and apply the same reading elsewhere in the chapter."[38]

Principle four: If the exegete is symbolic after a certain verse in chapter 11, he has to be consistent and thus symbolical before and after that verse.[39]

This principle will open up certain other limitations as well. One cannot deal with all the verses before verse 35 in a geographically recognized political entities analysis and then switch after verse 35 to non-geographical religious entities ignoring the geographical references. One cannot say Egypt is Egypt before verse 35 but atheism after verse 35. This is inconsistent. Ellen White wrote eloquently and with correct evaluation the modern dilemmas we are facing today without mentioning the geographical spheres involved. It is global tendencies and trends and rivalries and polarization leading to great conflicts in a religious terrain. All this commotion is around the truth of the Bible in its purity and the law of God including the issue of God as Creator versus Evolution and the Sabbath instead of Sunday. She described it in her classic book *The Great Controversy* of 1890 and the broad detail can be recognized today as playing out the way she described it. What is a problem with historicists is that they superimposed her spiritual analysis of end-time events over Daniel 11:35-45 and this led to the shift in exegetical focus or the chain of the bicycle that fell off for chapter 11 of Daniel. The way to solve this aspect that influence the glasses with which the exegete reads the data of Daniel 11 is to realize that the religious entities of the End-time has two faces: a political and religious one. All the religions, except the spiritual seed or remnant, are political-religious entities and what Ellen White focused on is the religious role of these entities in the End-Time and she described those aspects in *The Great Controversy*.

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[37] D. Ford (1978) interpreted Antiochus Epiphanes in Daniel 11:29-30 which is very unusual among historicists and more common with preterism. He did say that Daniel 11:36-39 refers to the papacy. He had a bipolar view of Daniel 11:40 (see also D. W. Leatherman's (1996: 124). Ford suggested a multiple application of the passages which would turn God into a cameleon.

[38] J. Doukhan, *Daniel: The Vision of the End* (Berrien Springs, Michigan: Andrews University Press, 1989), 142 footnote 148 citing from G. McGready Price, *The Greatest of the Prophets: A New Commentary on the Book of Daniel* (Mountain View, California: Pacific Press Publishing Association, 1955), 1955, p. 314 and his book *The Time of the End*, 1967; cf. D. Ford, p. 274ff; cf. F. W. Hardy, p. 223). McNulty (2013) dealt with Daniel 11:1-40. He used Revelation 11:12 to indicate that at the end of 1260 years an atheistic power will be against the papacy but in Revelation it is called Sodom and Egypt and thus France is called spiritually Egypt. After 1798 France did not continue but Communism of Russia and Eastern Europe is the king of the south according to McNulty in Daniel 11:40. The papacy (king of the north) would then have military and economic powers to fight against communism (king of the south) at the end. Notice that McNulty made the wind-direction South = France which is literally actually North-west of Rome and Rome = North. The polar positions are now reversed in his interpretation. To make Daniel confused in his wind-directions is not the proper way. His approach is a symbolic historicist interpretation with a bipolar reading of Daniel 11:40 (Norman McNulty, "Daniel 11 - Part 1 - The Time of the End" (*Youtube*. Published on May 23, 2013). His interpretation of Daniel 11:41-45 is symbolic with the remnant as the mountain in verse 45 and the papacy (as king of the north of verse 40) setting his throne near them (Norman McNulty, "Daniel 11 - Part 2 - The Glorious Land and the Glorious Holy Mountain" (*Youtube*. Published on May 23, 2013). About methodology, this: the End-time scenario chart is biblical and effective for all Old Testament prophecy understanding. Ellen White did outline the role of the papacy at the end according to the book of Revelation and other New Testament passages and Daniel 7 and 8 in a very helpful way. Concordance analysis for more information on terms has sometimes a value provided the text hints in that direction thus providing the internal legitimacy for such an archaic typology meant. Otherwise a mixing stews of the above and patching it to elements in the text to substantiate the guess of the exegete, whether preacher, academic or systematic theologian, is not authentic to Daniel's text, especially in Daniel 11.

[39] W. Hyde in 1948 also called for consistency before and after Daniel 11:35: "If the logical application of tried principles can produce a reasonable application of the major part of the explanation [Daniel 11:1-35 thus], the same principle will guide in the more difficult latter part [Daniel 11:36-45]". (W. Hyde 1948: 4). Hyde was a literalist historicist with a tripartite view of Daniel 11:40 (see W. Hyde, "A Literal and Historical Application of the Explanation of Daniel Eleven." 1948. Center for Adventist Research/Lower Floor 005046. Digitized copy available.

It is not a story *in vacuo* but within the seams of the Pauline letters, Jesus' predictions and also Johanine descriptions. They focused on these religious aspects in their predictions. Daniel also focused at times on the religious aspects of these political-religious entities in Daniel 7, 8 and 9. Daniel 2 was a focus on the political aspects of the empires in succession. It appears that one cannot superimpose a religious analysis of these political-religious entities over the political focus of Daniel 11 of these entities. Some scholars think that the last verses of Daniel 11 become more spiritual but it is difficult to see in the text of Daniel what they are talking about.

Principle five: If the focus of Daniel throughout the chapter is on the political aspects of the entities, whether purely political or quasi political like political-religious entities as we have it in the Catholic Church and papacy as earthly empire and religious leader, then it is not correct to superimpose description focusing on the religious aspects over a description focusing on the political aspects even if it is the same time period involved. Great Controversy is a description of other passages in the Bible of this same period and not a focus on the political events like in Daniel 11, albeit also at the End of Time.

Even though Daniel 2, 7, 8, and 11 are covering the same centuries until the Eschaton, it is not correct to assume that descriptions of aspects pertaining to one period in chapter 2 or 7 or 8 is in mind in a particular period in Daniel 11[40] simply because Daniel sometimes add information in his descriptions that were not mentioned by the other chapters. Sometimes his focus is purely political and sometimes it is religious.

[40]This is especially done by a number of scholars. M. Maxwell, *God Cares*, Vol. 1, pp. 292-298, page. 295, has a chart to show the parallels between Daniel 7, 8 and 11. J. Doukhan for example differs from the other historicists that he sees the end of the Roman Empire [538 A.D.] as described in 11:5 and what follows is actually the correlations of information in Daniel 2, 7 and 8: aggressive action against the saints in Daniel 11:28; 35; 41 should be compared in his view with Daniel 7:21, 25; and with Daniel 8:9-12, 24. Against the sanctuary in Daniel 11:31 should be linked to Daniel 8:11, 13. Ambitions pride and presumption of Daniel 11:12, 36 in Doukhan's view should be linked to Daniel 7:8, 20, 25 and to Daniel 8:25. Prosperity in Daniel 11:23, 36 should be linked to Daniel 7:21; 8:12, 24. Usurping God's power in Daniel 11:36, 37 should be linked to Daniel 7:25; and Daniel 8:11. The end of the power of the North in Daniel 11:45 should be compared to Daniel 2:45 and Daniel 8:25b. This is pp. 79-80. From pp. 80-84 he identifies convincingly a chiastic structure between earlier parts of Daniel 11 and later parts of Daniel 11: where verses 5-8 compares to similar phraseology in vv. 13-25a; vv. 9-10 compares to similar phraseology in vv. 25b-28; vv. 11-12 compares to similar phraseology in vv. 29-36. This part of Doukhan analysis is very enlightening and one has to admit that the prophet Daniel is using a chiasm to cast his information in. Does this mean that the description in Daniel 11 is no longer intending consecutive periods? Some will want to argue that but it is not true. Chiasm is a casting device very common in the days of Ashurbanipal (650 BCE) in the library of Nineveh where the *Legend of the Worm* (a dental tooth incantation originally published in 1903 by R. Thompson, *Cuneiform Texts*, XVII [London: 1903, plate 50; and in R. Thompson, *Assyrian Medical Texts* [London, New York: 1923, no. 25; , 2:15ff; translated by R. C. Thompson, *The Devils and Evil Spirits of Babylonia II* [1904], 160) was composed in chiastic format. However, despite the chiastic structure of the poem, the progression of the rebellion in heaven motif is from heaven to finally his position on the tooth of a human as worm from the marshes. The consecutive events are not destroyed by the chiasm in this legend but are still there. Similarly the chiasm by Daniel is just a convenient memory device for educators so that those who should memorize it can easily do so. Mike Oxentenko is one that studied for years linguistic elements in Daniel 8:1-12:13 and he started to see chiasms in the text of Daniel. He explained: "What I have done has taken years to accomplish this, is a linguistic chiastic match from Daniel 8:1 to 12:13. Not thematic but linguistic in the Hebrew and the proximity is within a verse or two. Every time you have a linguistic match moving towards the center. Daniel 10:7 is the chiastic center of that whole section. Within it are three subsections with chiasms that are linguistic with their own centers. Seven underneath that pretty much arrange within the three and it provides the encryption for the lexicography of Daniel's terms or his meanings. Like for instance Daniel 8:25 chiastically in the *overarching chiasm* aligns up with Daniel 11:22. So we have said in our commentaries that the one who is broken in Daniel 8:25 is the papacy but chiastically it is the prince with whom the covenant is broken. There is a fit" (Mike Oxentenko, "Daniel Pt4" [Pastors Meeting the 7th of January 2013, Published 16th January 2013]). Whereas Doukhan studied chiastic terms within the frames of Daniel 11 but compared terms with other chapters like Daniel 8, Oxentenko 'constructed ' or extrapolated or highlighted an *overarching chiasm* that extends from chapter 8 to 11 and this gave him confidence to challenge linguistic assessments of historicistic commentaries by superimposing the term of chapter 11 over the term of chapter 8. I question the legitimacy of this methodology. There is chiasm in the Moabite stone, the Sefire inscription, Sennacherib's Third Campaign description with Hezekiah as 'a bird in the cage' in the center (formatically), but I must admit that I have not seen such *overarching chiasms* in any of these inscriptions. There are thematic connections between Daniel 2, 7, 8 and 11, including 12 with terminology repeated but slightly in different format (intentionally for a new meaning other than the previous one?) but a large scale semantical substitution carried-in the text based on chiasm thus constructed opens-up room for misjudgment. My Hebrew Bible is a colorbook of chiasms and so is my Greek New Testament as well.

It was very popular to look for chiasms in the 80's. Chiastic historicists are William Shea, Jacques Doukhan (1987, 1989) and now Mike Oxentenko (2013). Normally the chiasm 'within a verse or two' (Oxentenko 2013) is not a problem but the *overarching chiasm* of Oxentenko between chapters, raises concerns.

There is a difference when Daniel focuses on the political aspect of the persecution of the saints of the faithful remnant by the Little Horn in chapter 7 and focusing on the theological religious implications of the Little Horn and the Sanctuary Message in chapter 8, although it is also a political power. [41]

Principle six: It is not correct to assume that Daniel's mode of description is only political or only religious or always political-religious all the time. The context will indicate that he is focusing on political events for example with the use of geographical terms.

There are a number of scholars on Daniel 11, and one can mention the catholic Hectoris Pinti in 1582, who attempt to find the meanings for North or South or any other term in Daniel 11 in the seams of the Old Testament. A modern historicist that is also asking for this approach is Tony Butenko (2014) whose reflections on Daniel 11 are online.[42] A *concordance study* of the term is done in the Old Testament and then the consensus of the concordance analysis is carried into the text or pericope to understand the verse.[43] King of the South for example is seen by Butenko (2014) as the Negev and more than that, it pops open a kaleidoscope of meanings ending in a symbolical enemy of spiritual Israel, for Butenko: Satan, kings and nations against spiritual Israel.[44] Others have assumed that North and South should be decided from Israel as point of departure. This has resulted with many to call the papacy the King of the North and Egypt the King of the South but with modern symbolical interpretations of historicism, due to the historicistic bicycle's chain that is proverbially off, Egypt is seen as atheism, again a concordance study of the Old Testament leading to that conclusion.

[41]The topic of cult and ritual is anthropologically a macro-definition. Nearly everything is a ritual. Ronald L. Grimes (1985) gave a list of what is considered ritual: action, space, time, objects, symbols, group, self, divine beings, language and quality. Ritual types are: rites of passage (initiation); marriage rites; funerary rites; festivals; pilgrimage; civil ceremony; rituals of exchange; meditation rites; rites of inversion (rebellion, clowning, jokes, obscenity, revitalization rites) and ritual drama (Ronald L. Grimes, "Research in Ritual Studies: a Programmatic Essay," *ATLA Bibliographical Series*, no. 14 [London: The Scarecrow Press, Inc. 1985], 1-33).

[42] Tony Butenko, Daniel 11 Exegesis (2014). http://ayin.dk/?page_id=35

[43] Walter J. Veith presented in a lecture his view on the King of the North in 2012 also using a *concordance semantical method* (Walter J. Veith, "The King of the north" Part 1 [*Amazing Discoveries* DVD Video, 2012]. Andrews University, James White Library: Center for Adventist Research/Lower Floor DVD 000281). Veith outlined the historicist views showing Daniel 11 as parallel to Daniel 7 and 8. Veith also used the concordance method of biblical narrations such as the king and prince of Tyre and the literal events in history of the kings related to north and south just before the destruction of Jerusalem in 586 BCE and the second one in 70-73 A.D. For Veith they served as types for the final events before Christ. The method is symbolical and idealistic but trying to preteristically lock Daniel 11 in past historical semantics and then cut it loose again with idealistic application of typology, the typology which is a smokescreen of this description for similar events at the End Time before the Second Coming. The problem with this methodology is that Daniel does not authorize the investigator or interpreter to do this. The chapter starts with Mede and ends with Michael or Christ's coming and everything in between. There is no room for playing around in preterism whether it is the kings of Israel and Judah or Antiochus Epiphanes. One cannot superimpose upon the genre of prophecy results of analysis from the genre of historical narrative of the books of Kings and Chronicles unless Daniel said that he consulted Jeremiah as he did announce in Daniel 9:2. There are also strong linguistic links between Daniel 9 and Isaiah 53 with the role of the Messiah and SookYoung Kim wrote an article on this: "The 'Warrior Messiah' in the 'Servant Song' of Isaiah 52:13-53:12" (2015) [Unpublished but submitted for publication. She also presented the evidence at a conference at Avondale College in 2011 and further examples are found in her doctoral dissertation in 2008, now published, see bibliography]where she has identified strong verbal and thematic links between the two prophets. The chiastic Christological applications in Daniel 11 by F. W. Hardy (1995) are in the same category as the *concordance preteristic-semantical applications* drawn out from older Old Testament passages and typologically "warmed-up" with idealism for the End Time by W. Veith (2012), T. Butenko (2014) and A. Rodriquez (2013; 2014).

[44] "To give dual and multiple fulfillments to these grand revelations of divine foreknowledge is to give the face of prophecy a nose of wax to be turned this way and that. Dual and multiple fulfillments rob these great prophecies of real significance and evaporate their contribution to our spiritual certainty." Anonymous, "Ellen G. White and the Interpretation of Daniel and Revelation," *Biblical Research Institute.Online*. M. C. Wilcox in 1910 also had this *concordance method of multiple meanings* carried to the text of Daniel so that the "King of the North" is *God, Satan, whirlwind of war, great oppressors of Israel* (Babylon Medo-Persia, Greece, Rome), (M. C. Wilcox, M. C., [45]Doukhan (1987, revised in 1989, 83) for example listed the four movements of the King of the North of Daniel 11:40: North to South v. 41a; South to North v. 41b; North to South vv. 42-43; South to North v. 44. However there is no mention of any north in vv. 41-43 and no mention of any south in vv. 41-44. Whereas verse 40 speaks of king of the north verse 44 speaks only of north.

Principle seven: When a prophet has a vision about events, he is not going through an array of Old Testament texts stringing it all like beads together and call it the vision from the Lord. The reference can be to something totally different than the expression used by a particular Old Testament passage, unless a clear link to those other passages are explicit or at least, strongly in favor of that connection. A concordance analysis cannot fully do justice to a vision by a prophet, although it can by a narrative description of a historian or a literary piece of art like a poem.

The historicists of modern times were also trapped by another pitfall, this time that they allocated a specific vantage-point in Israel to help them make a decision what is north and what is south. But what if the prophet is in exile and not in Israel but in Shushan like Daniel? Is it not affecting the north and south viewing in the vision? Does a vantage-point in Shushan allocate other nations besides Egypt as South and other nations besides Italy as North?

Principle eight: The vantage-point of the prophet is important since for Daniel to be in Shushan means that north can have a wider (macro) application that can include Italy, Greece, Syria, Babylon and modern Iraq. South can have a similar broader (macro) application to include Egypt, Afghanistan. East will include Medo-Persia or Iran. One cannot carry the word north or South into a verse since the prophet would do so himself if that is necessary.[45]

What we learn from Hectoris Pinti in his commentary of 1582and also from Tony Butenko (2014) by allocating the king of the north as God, Medo-Persia, etc. is that a multiple-application of one entity is suggested. Herculis Pinti the counter-Reformation Catholic in his commentary on Daniel came to verse 37 and suggested that it is Antiochus Epiphanes and then applied it to the Antichrist whom he identified not with preterism, as was his habit all along, but suddenly to the Goths who attacked Rome and destroyed the beautiful decorated *Vicarius filii dei* or as he had it *Iesou Christi Vicarius*, meaning the apostles Peter and Paul at the current Vatican, but in the days of Justinian in 536-538 A.D. This is a fusion of preterism with historicism but by this catholic. The main point is that two entities are allocated for the meaning of the verse although the verse only talks in the singular not in the plural. The text of Daniel is only talking about "he" not "they". One can apply the same criticism to the Antichrist in Catholic circles from the book by Vincent Mercelli on the Antichrist in which he explains that there are many antichrists: any network, any economy, any political entity that is against the church is at war with the church and thus the antichrist.[46] This is despite the fact that the biblical text is using the singular: calculate the number of his (Antichrist's) name (Revelation 13:18).

Principle nine: The multiple application[47] *of a single prediction or entity in a prediction is not permitted since God is not confused to intend a kaleidoscope of applications when He is using the singular in the text. God is not a cameleon that has one eye on this entity and another eye on that entity but speaks only about a singular entity. Even if God has the ability to see many things at the same time, when he intends humans to understand His message or Word, he will give to human's only one item at a time using singular or will talk about many when using plural. The Antichrists of John should not be confused with the Antichrist elsewhere used in the singular. They are not the same entities. Daniel is not using the term Little Horns but a Little Horn. God does not speak with a forked tongue.*

So far, it is clear that historicists were applying the simple literal reading for verses 1-35 of Daniel 11 but when they came to this verse ending in history in 1798 suddenly the shift of gears took place and the transparent clear glasses for reading literal was exchanged with new glasses reading symbolically and global ending up with a confusion of interpretations that are not Daniel textual although it is elsewhere in the Bible located. The second thing is that one can see that historicists have in essence sidestepped the geography of the last verses of Daniel 11 by this spiritualizing of the last part of the text. This process led them to attach terms to a multiple array of possibilities and one interpreter even called God and Medo-Persia as king of the North in the same breath.

[45]Doukhan (1987, revised in 1989, 83) for example listed the four movements of the King of the North of Daniel 11:40: North to South v. 41a; South to North v. 41b; North to South vv. 42-43; South to North v. 44. However there is no mention of any north in vv. 41-43 and no mention of any south in vv. 41-44. Whereas verse 40 speaks of king of the north verse 44 speaks only of north.

[46]Vincent P. Micelli, *The Antichrist* (New York: Roman Catholic Books, 1981).

[47] This was the problem of the Antichrist analysis of John Newman., As soon as scholars do not know what to do with an antichrist verse, and they refuse to align it historical to the most obvious explanation, in order to explain it away, they seek for alternative slots in history elsewhere, ending up with multiple applications. God does not speak with a forked tongue.

Others have suggested that the king of the north is the papacy and the king of the south is France during the French Revolution. The wind-directions have suddenly turned upside down. For sober historicism to take place, warning lights should go on with this situation. Proper historicism does not work that way. For historicism to work one has to be consistent, text connected, following the simple literal-grammatical reading of the text, not carrying into the text entities making singular plural or plural singular, not making concrete abstract and *vice versa*. There is one more aspect that is necessary to mention for chapter 11 of Daniel. It is verse 40. George McGready Price in 1955 explained that historicists are divided whether this verse is bipolar or triangular. This is a very interesting observation. J. Lamsa in 1909 interpreted it as triangular reading "And in 1798 shall Egypt push at France, and Turkey shall come against France like a whirlwind, with chariots and with horsemen, and with many ships and Turkey shall enter into the countries and shall overflow and pass over". A large number of interpreters follow a bipolar reading of the South attacking the North and each other.[48] It is interesting that Price did not criticize the triangular view when he said: "In dealing with unfulfilled prophecy it behooves us all to be modest, for we may be mistaken. Hence without giving arguments for or against this interpretation, we simply pass to a second view". [49] The second view was bipolar view.[50] Price says that one must be careful in shelving the view of Smith and Lamsa that it is the king of the north and king of the south and a third entity that is involved. He then moved on to the favorite of the symbolical or figurative interpreters in historicism who chose a bipolar reading north against the south and south against the north with each other, only.

The tenth principle is thus: For a proper reading of Daniel 11:40 scholars have to carefully weigh the grammatical and syntactical possibilities whether entities are tripartite or bipolar and not only go with the flow of the majority. It is crucial for a proper interpretation of vv. 36-45. This writer is of course arguing just like Uriah Smith (1877); J. Lamsa (1909; W. Hyde (1948)[51] for a tripartite reading of the verse, which at present is the minority view.[52]

W. Shea's principle[53] can be called the eleventh principle: "*a basic principle for interpreting Daniel's apocalyptic prophecy. That principle is this: it is only necessary to continue with one kingdom, or line of kings, until the new one of importance is introduced on the scene of action.*"[54]

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[48] J. Doukhan, 1987 revised in 1989, 89 and 83 "South and North attack each other (South against the North, North against the South) v. 40."

[49] Price, *The Greatest of the Prophets: A New Commentary on the Book of Daniel*, 312.

[50] Hippolytus of Rome (170–235); Victorinus (d. 333); Lactantius (240–320); Ephrem the Syrian (306–373); John Chrystostom (347—407); Jerome (347–420), Theodoret of Cyrrhus (393–457); Sir Isaac Newton (1642—1727); John Gill (1697–1771); John Wesley (1703–1791); Jamieson, Fausset and Brown (1871); S.P. Tregelles (1813–1875); C.F. Keil (1813–1890); John Nelson Darby (1800 – 1882); J.E.H. Thompson, (1918); Clarence Larkin (1850–1924); William L. Pettingill, (1886-1950); Arthur W. Pink (1886–1952); G.H. Lang (1874–1958); F.F. Bruce (1910–1990); Charles L. Feinberg (1909—1995); Arthur Petrie, (1960); Edward J. Young, (1907–1968); E. Heppenstall, (1948; 1949, 27); Philip R. Newell, (1962); Geoffrey R. King, (1966); Desmond Ford (1929—); Robert D. Van Kampen (1938–1999); Gleason L. Archer Jr. (1916–2004); James Montgomery Boice, (1938–2000); Joyce G. Baldwin; William H. Shea; Steven R. Miller; Jacques B. Doukhan (1987, 1989, page 83); John Goldingay; David Guzik; Andrew E. Hill; Robert Johns. http://www.joelstrumpet.com/?p=4244. Joel Richardson, Daniel 11: The Key to Unlock Prophecies of Daniel (2012). Dwight Nelson; HectorisPinti (1579); K. Shin (2004); G. Pfandl (2004); Uriah Smith (1877); Paul E. Quimby (1952). Jerome (396); Porphyry [see Jerome on Daniel 11:40].

[51] W. Hyde (1948) also considered a tripartite for Daniel 11:40. (W. Hyde, "A Literal and Historical Application of the Explanation of Daniel Eleven"[1948]. Center for Adventist Research/Lower Floor 005046. Digitized copy also available). Hyde was a literal historicist interpreter.

[52]The following Futurists, Preterists and Historicists read a triangular view: Sir Robert Anderson; H.A. Ironside; Arno Gaebelein; M.R. DeHaan; H.C. Leupold; Wm M. Smith; John Walvoord; Robert Culver; John C. Whitcomb; Leon Wood; Harry Bultema; Rodney Stortz; J. Dwight Pentecost; Renald E. Showers; Iain M. Duguid; Hal Lindsey; Timothy Lahaye; Mark Hitchcock; Ed Hindson; Arnold Fruchtenbaum; Ron Rhodes; Charles R. Swindoll; John Macarthur; Beth Moore; David Jeremiah (see http://www.joelstrumpet.com/?p=4244). Joel Richardson, Daniel 11: The Key to Unlock Prophecies of Daniel (2012). J. Grant Lamson (1909), page 74-76;

[53] William H. Shea (2005) considers the king of the North as Syria which includes Babylon. The King of the South is seen as Egypt. The Seleucids took over from Alexander the Great as the king of the North and during this time the Ptolemy's took over the role of the king of the South described in Daniel 11:5-14 (Shea 2005: 241). Shea indicated that after Daniel 11:15 the role of the king of the North is transferred to the Roman Empire until verse 22 (Shea 2005: 245).

This principle means that one is not going to find all the kings dealt with in this chapter since it is a string of nearly five empires that has to follow. Some will argue for four empires but it will become clear that it is actually five. The sixth one falls outside of this chapter and starting the next chapter. Historicists have not utilized Procopius[55] report of the life of Justinian and Theodora enough in this chapter. They were two rulers who lied to each other at the same table. It is almost said verbatim by Procopius in his report of these two villains. The matter of sources for historicists brings with it a great responsibility that the sources for linking history and the text are: widely available; translated in many languages or able to do so; widely known for a long time by many; not based on obscurity or conspiracy theories; in a constant status of updating especially if better sources becomes available to fine-tune the nuances of the text and sources.

Daniel 11:23-39 is the role of Papal Rome as king of the North and he is battling Muslims as well as Egypt who is the king of the South during the Crusades (Shea 2005: 251). Shea views Daniel 11:40-45 in a bipolar explanation as the king of the North or papal Rome and the king of the South transformed to take on a spiritual phase: atheism, communism, rationalism, humanism and agnosticism (Shea 2005: 264-265).

[54] This principle is based on the reality that not all the kings are listed in the historical scenario and that the historiographer, Daniel in this case, worked selectively or God showed him in vision selectively only certain kings and omitted others whom modern historians may think are more important, including Antiochus Epiphanes. Roy Gane in a paper presented in 2007 indicated that a Hellenistic cuneiform list of kings did not include all the kings but was also selective (R. Gane, "An Un-Manifestation of Antiochus IV Epiphanes in Daniel 11:1-22" (2007). John Brinkman in his dealing with the kinglists available for the Kassites indicated that the kinglists are incomplete and based on selective collection of kings. It is thus not strange to find Daniel and God presenting the data in a selective manner. It does not show incompetency but programmistic design. The *Distanzangaben* was a genre of texts that listed time measurements between one king x 700 years; or 696 years; or 800 years; or 600 years unto another king y (J. Brinkman, *A Catalogue of Cuneiform Sources pertaining to specific monarchs of the Kassite Dynasty*. *Materials and Studies for Kassite History* Vol. 1 [Chicago: Oriental Institute of Chicago, 1976], 8 footnote 5). He found some chronicles and kinglists to have different sequence orders or detail. Kinglist A and Chronicle P (Brinkman 1976, 19) are in his view not irreconcilable. "If one is willing to admit that the text of Chronicle P may not arrange every detail of its narrative in strict chronological order and that considerations of subject matter may occasionally dictate section divisions (especially for events that occurred relatively close together in time) . . . " (Brinkman 1976, 19). Other scholars saw it as a distortion. Brinkman says: "But such traditions were not designed to be chronological in a strict sense; and their cumulative, contradictory effect should serve to make us cautious about calculating all dates between 1350 and 1050 B.C. . . " (Brinkman 1976, 29). But textcritically one needs to know that Kinglist A (BM 33332) tried to list all the kings of Babylon until 626 BCE (or later) but the scribe or scribes were using sources with different jargon so that column I used A for "son" [earlier Kassite kings] but column II used DUMU for "son" [the later Kassite kings] (Brinkman 1976, 425). It was thus a patching of sources strung together like beads over a long period resulting in a Kinglist A. Daniel also patched the descriptions of each historical moment selected and displayed to him in successive history seamed together resulting in Daniel 11. F. O. Regalado (2009) studied the writing technique "progressions" in the Book of Daniel. His treatment of Daniel 11 consists of two paragraphs in which he found progression in the first four verses: "The progression is apparent, it goes from three kings, to a richer king, and finally to the mighty king." (F. O.Regilado, "Progressions in the Book of Daniel" *Journal of the Adventist Theological Society* 20: 1-2 (2009): 55-66, especially page 65). He does not explain any other progressions in the chapter and rightly so because after the start of each of these empires, the narrative may indicate either a worsening of events or an improvement of events. Especially in Daniel 11 self-exaltation or self-establishment or self-defense even led to nothingness and degrading situations, similar to what Lucifer experienced in Isaiah 14:12-14. The linguistic jargon that applies to Lucifer becoming Satan in Isaiah 14 is showing shadows in the actions of all rulers and empires in Daniel 11. All empires came to an end in Daniel 11. All attempts by any empire to try to establish their continuation were futile in Daniel 11. Without saying it in this chapter, Daniel already spelled out his theology of God appointing kings and taking them down in the rest of the Book. 'The Fall of Cities' genre was very common in the Ancient Near Eastern literature and hymns were composed after each fall of the empire's capital. It was normally a lamentation over the fall of the city. Isaiah and other prophets also described this genre with nations and cities and each time the essence of their fall was self-exalting arrogance and corruption with a Lucifer syndrome. Daniel does not borrow from these earlier prophets his political images patched together but is shown in the future corridors of history future events that will happen in chronological order but selectively. All these political players suffered the same Lucifer syndrome and Daniel can see it. E. R. Thiele (1947) also saw some connection to the *Fall of Lucifer = Fall of Cities and Nations principle* (E. R. Thiele, 1947, 7) where he listed "those nations and kings that were to stand up only to fall. Daniel 11:2, 3, 4, 6, 7, 14, 20, 21, 45. They fell because they stand up against the Prince of Princes against whom no power on earth has the strength to stand".

[55]H. Dewing, *Procopius. Works*.7 vols. Translator and editor (London, 1940).

One critic[56] of historicism was asked why he is not practicing historicism and yet claims the Reformed tradition and after giving many reasons he mentioned that it is subjective. The subjectivity is just in the person linking the history data to the text. However, since the source of the history is objectively widely known and available, it can be scientifically tested to see if it links with the text or not, thus verification is possible. Historicism will keep panel-beating on their system of explanation until Christ comes since every generation's hope and attentiveness focuses on events appearing to be signals that should be taken seriously. That does not make past analysis wrong since much of Daniel 11 happened already except a handful of verses at the end. Those past ones (especially vv. 1-35) can be scientifically verified as well established. One should not throw the baby, the bath and the water away just because the more recent explanations did not find its fulfillment as expected. Other past ones did.

Principle twelve: Sources for historicism should be verifiable, widely known, easily accessible; clear; convincing. It should not obscure, and be based on conspiracy.

Principle thirteen: One should not try to string person with person or event with event in short succession since between one verse and a next, sometimes many centuries or years have passed.

This aspect is very important since Preterists want to find Epiphanes in every verse and then transfer these events into chapters 7 and 8 or 9. Porphyry the heathen interpreter did this with chapter 11 and Jerome took him to task for that since Jerome had problems fitting data regarding Epiphanes into chapter 11 of Daniel.

One can see the realization of the forced application of Epiphanes in every verse in the introduction of historicism in the preteristic program by Hectoris Pinti(1582) in verse 37 when he said it is Epiphanes but then allocated the Goths attack of 536-538 A.D. for this verse as well. If Epiphanes fits the record the best, why opening it up for other applications? Daniel do not throw out to the reader information of his own time only or back in history of the Maccabean period for those who postulate a late pseudo-Daniel aligning events with Antiochus Epiphanes as the heathen interpreter Porphyry suggested in the third century A.D. It is not swimming around in a reservoir only but swimming in one reservoir, climbing out and dive into another and then climbing out continue to dive into another one and so it goes on. This progression starting in the days of Medo-Persia in Daniel 11:1 at some point end with the general resurrection of faithful ones at the Coming of Christ or Michael in Daniel 12:1-3 and that has nothing to do with Antiochus Epiphanes. A third point illustrating distant progress is the expression "at the time of the end". An End is in sight and events progress towards that end with the *Time of Trouble* followed by Resurrection when Michael stood up as culmination. Michael is no creature heavenly or earthly since He is divine with resurrection powers. Only God qualifies and the Trinity is involved here. Michael refers to Christ.

Principle fourteen: The events described in Daniel 11 has a historical timeline that starts with Medo-Persia in Daniel 11:1 going through "at the time of the End" past the Time of Trouble when the Resurrection will take place as soon as Michael stood up. This is from Medo-Persia into the Eschaton. Everything in between is selectively presented.

Towards the Solution for Chapter 11

Geographical references that are obvious from chapter 11 are: Darius the Mede (539-538 BCE) as Gobryas the Mede who entered Babylon before Cyrus and reigned two years until Cyrus the Persian took over (Daniel 11:1a); "three more kings are going to rise in Persia" (Daniel 11:2b); "realm of Greece" (Daniel 11:2e). Alexander the Great is described in Daniel 11:3 and since his kingdom will be split in four it is helping to identify the events of verse 4. From verse 5 the links to history will have to follow the contours of history provided it is supported by good sources and secondly it follows the progression of history of these individuals. Between vv. 5-20 a wide range of kings can be suggested from the Ptolemy's, Seleucids and the kingdom of Rome. The phrase "interval of some years" implies a new empire in verse 13 and since it is the king of the North with a great army, one can assume it is Rome. "He will also stay for a while in the Beautiful Land with destruction in his hand" in verse 16 is still the Roman power. "the violent ones among your people will also lift themselves up in order to fulfill the vision" which may be a reference to the Maccabean wars in verse 14.

Principle fifteen: When the expression is used "in his place" it is not necessarily a direct link with the previous ruler but "in the vacuum of ruling power in my vision an empty place originated and in that place someone else came."

[56] K. Gentri. See M. Bennett, "Ken Gentry on Historicism and Reformed Theology" *Sovereign Grace Preterism* (13 May 2009) http://preterism.ning.com/profiles/blogs/ken-gentry-on-historicism-and.

The reason for this is that a history book with lists of rulers of empires are not going to help with the guessing who the next ruler is. Guessing is permissible and part of the reconstruction of the interpretation. Exegesis does not fall always out of the sky. It involves springs or axioms that allow thoughts to verbalize itself jumping high. It is very exciting and enters new levels and plains as long as it does not jump higher than the text. If one leaves the text behind, something is wrong with the interpretation. Antiochus Epiphanes identifications are examples where the axiom spring jumped out of proportion with the text and this is very obvious. Volition in exegesis is where the exegete has to decide, judge, make a discreet choice between data to synthesize legitimately. What affects this volitions though are the tastes, likes, dislikes, passion, bundle of fears and emotions of the person deciding. These act like magnets that can pull some axiom springs closer than others. A person who is afraid of losing his job on a pulpit speaking over the radio and hesitate to name the papacy as the Little Horn of Daniel, is throwing a cloth over the spring and the exegete does not jump as high as the text is but just a little hop. The emotion or passion or bundle of fears led to an inhibition of speaking straight-forward. The transparency is then hidden for the sake of diplomacy. One can say less or least until one says nothing. The expression in verse 20 that an oppressor shall come against "the jewel of the kingdom" could be the Christian persecutions of which much have been written in history during the first three centuries A.D. One of these many oppressors was shown to Daniel as a sample what will happen. In vv. 21-29 is the description of Justinian and his wife empress Theodora as well documented by the freely available biography of Procopius?[57]

It is to be lamented that this good source to such a clear link was overlooked by all historicists in the past. Justinian features prominently also in Daniel 7:25 and also as transition emperor of the Little Horn in Daniel 8. He used to display himself on a horse as a soldier until the year of the fall of the official titles of Rome, which marks the end of the Roman empire, since that year he proclaimed that he changed his title from soldier to theologian and wants to be depicted on coins as a theologian holding a cross in his hand instead of a lance. He also wanted the year of his reign to be mentioned on the coin. It is thus the year of the swiveling of the door from Pagan Rome to the Holy Roman Empire. Daniel 11:30 showing him interested in theology "become enraged at the holy covenant and take action". Truth was cast to the ground here and that is why religious falsehood or the Holy Roman Empire started to run the show. Justinian "showed regard for those who forsake the holy covenant". He built churches left right and center and iconography showed him sometimes in these churches as Christ with his 12 disciples (six clergymen and six soldiers) and his wife Theodora as the virgin Mary surrounded by the ten virgins) planned in 540 AD and dedicated in 548.[58] He made a big statue of himself on a horse holding a cross.

[57] G. McGready Price expressed his doubt in 1955 about these verses as follows: "On the whole, I do not feel at all certain about the meaning of several verses here around the middle of the chapter. But Uriah Smith's notes seem about as likely to be the right as any; hence we shall follow his lead regarding these verses" (Price 1955, 296). E. R. Thiele differed with Uriah Smith here since he thought, as Price said about him: "He [Thiele] would seem to be correct in his claim that a priori we might rightly expect these strange upheavals and dislocations of great masses of humanity to be mentioned somewhere" (Price 1955, 296). That source can now be suggested as Procopius' biography of Justinian and Theodora. The Old interpretation of Daniel 11 literal historicists like C. S. Longacre (1919) argued for the Roman empire or Caesar to be in Daniel 11:25 (Longacre 1919, 20). The "prince of the Covenant" is dated during Christ's death in 31 CE (Longacre 1919, 25). However, Daniel may have had the same power in mind with the "prince of the Covenant" than with Christ the Commander of the Host [of angels] (see Daniel 8:11) in the heavenly sanctuary affected by the *vicarius filii dei* function since Justinian in 538 A.D. changed his official title from soldier to theologian and the Holy Roman empire was born with this function affecting the Heavenly Prince of the covenant of salvation by Christ as the only authentic Mediator. Longacrestretched it unfortunately by including Pagan Rome for the Prince in 31 A.D. and Papal Rome for the Prince in 538 A.D.: "The warfare of Rome both pagan and papal is against the new covenant, the Prince of the new covenant, and [H]is sanctuary" (Longacre 1919, 25). E. R. Thiele (1947) started the papacy in Daniel 11:21 as the "vile person" (Thiele 1947, 5-6).

[58] P. Hunt, "Byzantine Art as Propaganda: Justinian and Theodora at Ravenna" (Stanford University, Patrick Hunt, 6 January 2006). www.patrickhunt.net. Source: http://traumwerk.stanford.edu/philolog/Justinian.jpg."The great double mosaic of Justinian and Theodora at San Vitale in Ravenna is a forceful exercise in demonstrating power through art as propaganda" (Hunt 2006, 1). In the Justinian procession mosaic he is standing with six soldiers or secular political power on his right and six clerical or religious power on his left. Some say he reminds them of Christ and His twelve. The *Chi-Rho* shield of the soldier some linked to Constantine's legendary victory dream in 312 and also to Christ the militant warrior. Two years after 538, Justinian drove the Arians away from Ravenna and in that year planned this church (Hunt 2006). He is *the vicarius filii dei* warrior here it seems. Theodora is similarly portrayed as Mary surrounded by the ten virgins. Justinian was famous for giving Roman wealth away to the barbarians instead of Romans but since the Hagia Sophia in 537 A.D. with the building of churches with extravaganza and to impress the church. The end of the Ceasars of Rome were in 476 A.D. (Longacre 1919, 7)

Now that Justinian has fused with the Catholic Church, verse 31 placed the reader in 538 A.D. "and forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation" (as was predicted also in Daniel 9:27; linked to Daniel 8:11; and Daniel 7:25-26). On these other verses historicists agreed. Nearly all historicists agreed here that vv. 31-32 is the role of the Papacy during the 1260 years from 538-1798 as the 1260 years prophecies elsewhere in Daniel 7 and Revelation indicated. The Waldensians and Albigensians are in mind in verse 33 and "they shall fall by the sword, and by flame, by captivity, and by spoil, many days" (a reference to the 1260 years persecution period). In Daniel 11:34-35 nearly all historicists agreed it is a reference to the Reformers and the Reformation period. From the 16th century in verse 35 a giant leap is made into the next big reservoir or empire for investigation. This empire came after the deadly wound of the Holy Roman empire in 1798 by the general Berthier of Napoleon "it is yet for a time appointed" of verse 35. The reason it is appointed time is because a number of places the beginning and end of the persecution period is to coincide with the role of the Little Horn as persecutor for a period of 1260 years. Within verse 35 there is thus a jump from the 16th century A. D. to 1798 A.D. Verse 36-45 is the most complicated for all commentators of all denominations and modes of interpretation. For a solution[59] one can suggest:

1. The power starting here in verse 36 is also composed of Roman law, Roman structure, Roman institutions, Roman protocols and even Latin expressions in their jurisprudence but it is not a continuation of the same power of verse 31-35[60] but a new empire that continues all the way to verse 45.

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but the end of the official titles were in 538 A.D (see I. Newton [c. 1733] in Appendix I). Iconography and architecture are evidence of this. This aspect of Byzantine Archaeology was not yet explored and utilized enough in articles.

[59]It is interesting that the year 2002 brought very similar interpretations to this author as three Negev Base US Radar service-people presented on their site but no interaction between their team and this writer. Tim McGirk, Aaron J. Klein and Laverna Patterson (editor) (site created 1 October 2001 but updated 20th of September 2004; March 2005; January 2008; September 2009; February 2010 and February 2011) presented a historicist interpretation that is the closest proximate to the conclusions of this writer. They have problems with their view: 1. They created "king of the norths" for verses where the king of the north is not mentioned but assumed by scholars to be mentioned. 2. They utilize a bipolar view for Daniel 11:40 and sees the king of the north as both the USA and the papacy. This writer utilizes a tripartite view of verse 40 with the "king of the North" as Saddam Hussein and the "king of the South" as Osama bin Laden and the USA as the *he/him* with the many ships and forces. 3. They are uncertain as to the interpretation of verse 45 but includes the embassy move from Tel Aviv as an option which this writer also considered earlier as an option but this writer sees an international force that will try to hold the Jewish-Arab conflict over the Temple Mound at bay. Patterson et al have no Temple Mound struggle in view in their site. 4. Patterson et al do not include Ghaddafi's handshaking with Tony Blair in March of 2004 as a signal of Daniel 11:43 but they do have other data just as supportive of the same evidence, a conclusion with which this writer feels at home with. However, in broad the lines of interpretations of this writer through the years after 2001 and these three students of prophecy are basically thinking similar (Laverna Patterson [editor]; Tim McGirk, Aaron J. Klein "The Rise and Fall of the Papacy and Babylon the Great 2" [US Radar Base, Negev, Israel: Teachinghearts, created 1 October 2001 but updated 20th of September 2004; March 2005; January 2008; September 2009; February 2010 and February 2011]. Online accessed 21st of August 2015: URL:http://www.time.com/time/world/article/0,8599,1846749,00.html).

[60] Although many others did the same W. H. Shea and R. Gane argued for a continuation of the same power from vv. 31-35 and further at least until verse 40 where the King of the North is explicitly mentioned: "Historicists agree that the same ruler does these things in chapters 7-8 and 11, but they read Daniel forward so that the earlier chapters (2, 7-9) unfold a framework within which to interpret chapter 11. The result is that the "little horn" = despicable king of the North is a Roman power" (R. Gane, "An Un-Manifestation of Antiochus IV Epiphanes in Daniel 11:1-22" (2007) citing from William H. Shea, *Daniel: A Reader's Guide* (Nampa, Idaho: Pacific Press, 2005), 94-95. Gane was explaining that Preterists consider the same power of verse 31 to go all the way to verse 45 and that Historicist do the same. I humbly have to disagree with these great historicists view since the evidence from other historicists argues for the opposite. The historicist scholars listed above to see the papacy all the way to verse 45 are those who would feel at home with the observation of Shea and Gane here (see also S-R. Lee, *An Exegetical Commentary on the Book of Danie*l [Seoul, South Korea: Korean Publishing House, 2007], 423-433 who relied on Desmond Ford's view for his explanations on these verses). A typological-symbolical historicist like Stephen Bohr said about the king of the north: "The papacy is certainly not literally north of literal Israel (it is actually west). We must therefore interpret the king of the north and the king of the south symbolically" Stephen Bohr, Ministry Update, (first quarter, 2013), p. 15. J. W. Peters (2012) used the principle what he called "Literal-local and future-worldwide" and another principle he called "parallel prophecies in future" to give himself legitimacy to hook on Daniel 11:40 the papacy for the king of the north and the king of the south he called: "spiritual south" (J. W. Peters, "War on Babylon's King of the North –sermon one" Youtube (2012). J. Rico (2012) also uses a symbolical historicistic explanation for the last verses of Daniel 11:36-45

2. The power in Daniel 11:36 is following the Holy Roman Empire since it was only up to "for a time appointed ". The appointed time is biblically clear and recognized by historicist without doubt. There are minority positi ons who try to shift the wounding of the Catholic Church to the Reformation time but that is not successful. 1 798 is strengthened as the deadly wound (an expression for the first beast of Revelation 13 which of course is later healed again) by a number of good sources like the artist of Napoleon who painted a naked picture of the exiled pope in France; like the personal letters of the pope showing himself to be wounded.[61]
3. There is no wind-direction connected to this king of Daniel 11:36 because it is not North, South or East butpre sumably West.[62] Uriah Smith (1877) and J. Lamsa (1909) thought this king in verse 36 and throughout to be F rance. They were correct that it must be a political power after the Holy Roman Empire came to an end but in stead of France the USA would play a leading role in these final events. Historicists are clear on Revelation 13 the second beast's identification with the USA.[63]The connection of the books of Daniel and Revelation is emphasized even by typological historicists.[64]
4. The New World Order after the Holy Roman Empire was based upon secularism (Daniel 11:37).[65] Pentagon would become more important (Daniel 11:38). He created alliances (Daniel 11:39). Instead of monarchy he "p arcel out land for a price" (Daniel 11:39).
5. Accepting the triangular roles of entities in verse 40, the King of the South was Bin Laden in Afghanistan [so uth of Shushan] who attacked the USA 11th of September 2001 and the King of the North is Saddam Hussein [North of Shushan the place where Daniel was when he described the vision] who was dethroned in 2003 (Da niel 11:40).[66]

(J. Rico, "Daniel 11 – Pilares de la Profecia" [Serie: Pilares de la Profecía – 3ABN Latino – Iglesia Adventista, 21 June 2012]. Online accessed 10th September 2015 at https://www.youtube.com/watch?v=PezNIcg-emI).

[61]Koot van Wyk, "The Naked Pope," *Adventist Today* (Fall 2013): 14-15.

[62]Daniel had the tendency to mention a force directly when it was necessary. There is no reference to "king of the north" at all in the explicit language of Daniel in vv. 29-35 and also not in verse 36. It is only "king". No mention is made of "king of the north" explicitly in verses 36-39 either. Neither in vv. 41-45 is there no reference to the full form "king of the north". Nowhere else in Daniel 11 is a king spoken of as just "king" except here in verse 36. Since Daniel do not mention a wind-direction connected to this king as a singular occurrence, one wonders whether he cancelled east, south and north and thus a surprise for him was that he could not understand a "western" king, like the USA in his own time? Thus, it is just "king."

[63] The following historicist preachers all connected the second beast of Revelation 13 to the USA but none of them suggested that Daniel 11:36-45 is actually the role of the USA: U. Smith, *The United States in the light of Prophecy: or, an exposition of Rev. 13: 11-17* (Battle Creek, Michigan: Review and Herald, 1873) op. cit. supportively by G. Butler, *Facts for the times. A collection of Valuable Historical Extracts on a Great Variety of Subjects of Special Interest to the Bible Student, from eminent authors, ancient and modern* [Battle Creek, Michigan: Review and Herald, 1885], 127; 284b); also discussed by W. H. Littlejohn, *The coming conflict, or the United States to become a persecuting power. A series of papers on the present Sunday agitation* (Battle Creek, Michigan: Review and Herald, 1883). http://babel.hathitrust.org/cgi/pt?id=wu.89077072460;
view=1up;seq=143 (also cited Butler, 1885, 284a). Littlejohn indicated that the first year that the USA was connected by literal historicists to Revelation 13:11-18 was in 1851 (Littlejohn 1883, preface vi); Doug Batchelor, "USA in Bible Prophecy"; David Assherick, "The United States in Bible Prophecy"; Jason Williams, "The USA in Prophecy Part 1", "The USA in Prophecy Part 2"; Kenneth Cox; Lyle Albrecht "America in Bible Prophecy". All sermons available at *Sermon Downloads* by A New You Ministry are currently online.Marvin Moore, *Could it really Happen?* (Nampa, Idaho: Pacific Press Publishing Association, 2006) pp. 9-10indicated that D. M. Canright in his book: *Seventh-day Adventism Renounced* (Nashville: Gospel Advocate Company, 1914), 89 gave an overview of these historicists view of Revelation 13 the second beast as the USA: "They claim that this beast is the United States, and that soon we shall have here a church and state united, the image of the beast, the papacy." Moore stepped forward to explain this strong connection. The literal historicist J. Litch wrote in 1842 about this second beast of Revelation 13: "I think it is a power yet to be developed or made manifest, as an accomplice of the papacy in subjecting the world" (op. cit. Smith 1872/3, 103).

[64]Hayden (2013) argued for an interrelationship between Daniel and Revelation utilizing the article of A. M. Rodriquez who said: "The prophecy of Daniel 11:40-45 is further developed in Revelation under the symbol of Babylon." Angel M. Rodriquez, *Adventist World* (April 2013); op. cit. Hayden 2013: 17. This writer welcomes this attempt to connect Daniel and Revelation especially where Revelation 13 the second beast become the king of verse 36 that is carried through to Daniel 11:45 with tripartite parties involved in Daniel 11:40 and the USA sandwiched between two Islam powers Saddam in the North and Bin Laden in the South.

[65] The historicist W. H. Littlejohn (1883) also pointed to this aspect when he said about the oath of the USA citing a pastor dr. D. X Junkin: "The oath of the President of the United States could as well be taken by a Pagan or a Mohammedan as by the Chief Magistrate of Christian People: it excludes the name of the Being. Indeed, it is *negatively atheistical*; for no God is appealed to at all" (Littlejohn 1883, preface xii).

[66] In 1914 the options for selecting an interpretation for the king of the north were given as follows in *Bible Readings for the Home Circle* 1914 Edition Pages Chapter 65:

6. In Daniel 11:41 Jordan is a strong ally of the USA.[67]
7. In Daniel 11:42 the era of alliances between Nixon and Sadat in 1974 created a situation where the USA is in control of the budget and "treasures" of Egypt.
8. In Daniel 11:43 Ghaddaffi or Libya would make friends with Tony Blair or England and the USA in March 2004.
9. In Daniel 11:43 Ethiopia or Sudan, or Somalia will be at peace with the USA.
10. In Daniel 11:44 disturbing news from Iran [east of Shushan] will upset the USA and also the north [Isis or Russia?]. J. Lamsa suggested in 1909 that the powers here are "Persia and out of Russia".[68] In 1991 Kendal l K. Down suggested Russia against Islam and a third party which is probably Israel and its ally the USA.[69] These are events still ahead in the light of the Iran deal currently made this year of which the saying goes: " the higher you jump the harder you fall" (talking about optimism about the success of the deal).
11. Daniel 11:45 anticipates a shift of the USA embassy from Tel Aviv to Jerusalem or peace-keeping forces as alternative to secure problems at the Temple Mount between Jews and Arabs. These are signals of the End-Time and serves to guide us to prepare ourselves spiritually to face the coming of the Messiah or Christ in Daniel 12:1.
12. Daniel 11:45 anticipates the New Order Power will come to its end[70] and that will kick in the *Time of*

"This leads to the conclusion that the king of the north must be whatever power occupies the territories of Asia Minor, Syria and Mesopotamia (the land North of Palestine).In Dan 11:6-15 it was the Seleucid dynasty while in Dan 11:40 it was the Ottoman Turks."

[67]Laverna Patterson [editor]; Tim McGirk, Aaron J. Klein also mentioned this important fulfillment in their presentation spanning from 1st of October 2001 to 2011. The comment by Jacques Doukhan on this verse is that there is a South to North orientation since the listing of these ancient parts of Jordan is from South to North. It remains a question why Daniel would list it from South to North and not from North to South. Could it be that if it is an ally of the USA then actions against the North can come from South to North, by the USA from Jordan to Iraq and thus Daniel just aligned with the current motion of events he is seeing in the vision?

[68] J. Lamsa 1909: 84.

[69] Down said: "My opinion is that as the communist powers are almost all to the north of Palestine it is quite safe to identify them collectively (or possibly Russia individually as the leading communist nation) as the "king of the north." The "king of the south" then may represent either Egypt or the Arab world generally. We have here a picture of conflict between Communism and Islam, either directly or involving a third state, and there is no more suitable candidate for this that the modern State of Israel and its ally, the Christian United States of America" (Down, 1991, 107). A somewhat spiritual mixed with literal view is advocated by Tim Roosenberg who also endorses a bipolar view of verse 40. Half of the verse is spiritual (second half) and half is literal (first half). Tim Roosenberg, Tim Lale, *Islam and Christianity in Prophecy* (Hagerstown, MD: Review and Herald, 2011) has the view that in Daniel 11:40 the King of the North is "papal led Christianity" and King of the South is radical Islam. Online accessed on the 22nd August 2015at http://www.sealingtime.com/resources.Tim Hayden, a follower of L. Were (Hayden 7-8); S. Bohr (Hayden 12) and A. M. Rodriquez'(Hayden 17) typological historicism explains Roosenberg's Islam analysis of Daniel 11 as follows: "Using geopolitics allows him [Roosenberg] to interpret Daniel 11 as having three conflicts in the Middle East between Islam and Christianity: Crusades – AD 1095 to AD 1291 (Daniel 11:25-28); Ottoman Empire – AD 1449 to AD 1840 (Daniel 11:40-45); Future Conflict – it 'could begin at any time' (Daniel 11:40-45)" (Tim Hayden, "A Review of Daniel 11 in Pastor Roosenberg's *Islam and Christianity in Prophecy*, Lesson 1. http://www.SealedRemnant.com,3). Hayden expressed his typological paradigm as follows similarly: "Using Middle East terminology of the prophecy in a spiritual, typological sense, we can identify the powers in Daniel 11:40-41" (Hayden 18). In his bookreview of Roosenberg, Gerhard Pfandl pointed out an inconsistency in the claim of Roosenberg that the prophecies of Daniel 11 is also sequential and chronological like Daniel 2, 7 and 8 in the following way: Roosenberg stated that the Crusades (1095-1291) are in vv. 25-28 (T. Roosenberg 2011, 207) but the taking away of the daily and setting up the abomination of desolation in verse 31 is 500 years earlier and thus breaks Roosenberg's sequential concept here. G. Pfandl, "Book review: Islam and Christianity in Prophecy," *Ministry* (December 2012), 28. Online accessed at http://www.ministry magazine.org.

[70] K. K. Down, also a literal interpreting historicist suggested that the power to come to his end in Daniel 11:45 is Russia: "World War III breaks out as the Russians are decisively defeated". The problem with this view is the following: if there is a floating "he" between the king of the north and king of the south in verse 40 which is the USA, to whom will Jordan be an ally in verse 41, to Russia or to the USA? To whom will Egypt be an ally, to Russia or the USA in vv. 42-43. Iran and Russia is working well together these days in verse 44 but who is the "he" that will come to his end in verse 45? How certain is the logic of progression to make him the king of the North or the "he" of verse 45.

Trouble in which one would expect some other rival power against the USA[71] taking the lead in world affairs albe it only a short time. Christ inter-ups the chaos with His coming and rescues the faithful remnant with evil disinteg rating and Satan bound by loneliness. The resurrection takes the remnant in the air and away to heaven during a lo ng period of a thousand years.

Comparing the results of the two historicist paradigms:

Two systems were presented: a literal one all the way through, and a literal one switching to a symbolical one at verse 36 to the end.

1. Whereas the king of verse 36 is a New World Order following the deadly wound of the papacy by Berthier the general of Napoleon in 1798 with the exile of the papacy to France, namely the rise of the USA as a global poli ceman working through alliances with many nations, the symbolic system sees the king of verse 36 as the papa cy continuing and later becoming the king of the north (with a bifocal reading of verse 40) operating all the wa y to his end in verse 45.
2. Whereas the paradigm in this research sees the USA as coming to an end in verse 45 inaugurating a yet another New World Order, that new one inaugurates also the Time of Trouble since the nature of this World Order is d ragonic and during this world-chaos Christ will come and resurrect and take the faithful ones to heaven; the oth er symbolic paradigm sees the papacy[72] as coming to an end[73] before the *Time of Trouble* and not coming to an end at the Second Coming of Christ.
3. There is a simple clarity in the literal paradigm that is easily linked with the biblical text as opposed to the hesit ancy[74] of symbolic paradigm historicists on vv. 36-45.
4. The symbolic interpretation of historicists making the papacy the king of verse 36 the king of the north (also of verse 40) until he comes to his end in verse 45, is not possible. Just as James White was reprimanding Uriah S mith not to leave one of the landmarks of the pioneers so is the interpretation of the papacy to come to its end i n verse 45 also a leaving of the landmark. How is this possible? The mathematics and consensus view is that th e papacy will suffer at the Second Coming of Christ according to historicists and none are differing on this issu e. However, the logic and fabric of Daniel 11:45 makes that power to end before the *Time of Trouble* which is before the Second Coming of Christ. Thus, removed from the Second Coming of Christ, the papacy cannot co me to its end in verse 45.[75]

If Russia comes to his end in verse 45, is the USA going to inaugurate the *Time of Trouble* in Daniel 12:1? Who came against Russia in verse 40 since it sounds that the king of the south attacked "him" and also the king of the north and he was in each other's hair? The documentary evidence and worldwide obviousness of the data is too scanty and not substantial enough.

[71]The famous Jewish journalist Jack Engelhard said "If you're cheering the decline of the United States, who are you going to turn to if there's trouble –Sweden?" (J. Engelhard, "Op-Ed: Sony and How the West Was Lost" *Arutz Sheva* 21 December 2014. Online accessedhttp://www.israelnationalnews.com/Articles/Article.aspx/16178#.VJdkd_m7w).

[72] R. Anderson is hesitant to see the papacy in Daniel 11:40-45 "In identifying the power spoken of in the last verses of Daniel 11 it would appear wise for us to look for a larger power than the papacy." R. Anderson, *Unfolding Daniel's Prophecies* (Mountain View, California: Pacific Press Publishing Association, 1975), 161.

[73] The end of the papacy in verse 45 is advocated by a number of historicists: M. Berry, 1994: 58; P. E. Quimby, 1952: 193, 196 "It is impossible to give a literal interpretation to the expressions "king of the north" . . .The Seleucidae . . and the Ptolemies, . .had long since passed out of history. . . .There is only one to which this prediction could apply, and that is the one that has been under discussion all the way from verse thirty-one, namely the papacy"; A. Rodriquez, April 2013 at https://adventistbiblicalresearch.org/materials/bible-ot-texts/daniel1140-45; L. Were, 5th November 1949:7; J. Doukhan, 1987, 1989: 80 [Little Horn = King of the North], 91 [King of the North comes to his end in verse 45]; K. Shin, 2004: 148; D. Nelson, "Rumors from the East (9): King of the North" www.pmchurch.tv2006; S-R. Lee ,2007: 431-432.

[74] Hesitancy is expressed in the following way: A. Rodriquez on Daniel 11:40-45 "This is a difficult apocalyptic prophecy" (A. Rodriquez, "Daniel 11:40-45" (Biblical Research Institute: April 2014). Online accessed at https://adventistbiblicalresearch.org/materials/bible-ot-texts/daniel1140-45; G. McGready Price (1955), 315 "One of the chief problems from here [vv. 41-45] to the end of the chapter is to decide how much of the language is symbolic or figurative and how much is to be understood literally"; M. Betty (1994), 47 "Whoever that is. . . ." talking about the king of the south in Daniel 11:40; D. Ford (1978), 274 says on Daniel 11:40 "We enter now upon delicate ground, as this is obviously the realm of unfulfilled prophecy. Expositors are not prophets, but rather interpreters of prophecy" This concept of Ford is borrowed from Isaac Newton, Observations Upon the Prophecies of Daniel and the Apocalypse of St. John, 251.

[75] A denial of the papacy as king of the north and the one coming to his end in verse 45 is given in Bible Readings for the Ho me Circle 1914 Edition Pages Chapter 65: "At the time specified 1798, is it possible for the papacy to be the 'king of the nort h'?

5. In the denial of making the papacy running from verse 36 to verse 45 of Daniel 11, this researcher finds a voic e also expressed similarly by George McGready Price in 1955 as follows: "We have a right to expect that some where in the book of Daniel we will have a detailed mention of the final conflict between the papacy and her as sociates and the true church of Christ which is to take place just before the second coming of Christ. The book of Revelation is full of this final conflict, for almost half of the Revelation is devoted to the various aspects of t his great crisis. But in the entire book of Daniel there is not the slightest hint of this final struggle, if this last of the eleventh and the first part of the twelfth are not to be thus interpreted."[76]
6. As D. Ford (1978) indicated "Christ has warned us that full assurance of understanding comes after a prophecy 's fulfillment, not before (see Jn 14:29)." By the time Ford wrote, none of the above fulfillments listed were cle ar. Clarity is today better than then.

The papacy cannot possibly be the king of the north because in 1798 the papacy had fallen and thereafter its power had been greatly diminished. It neither had armies nor any dominion. How could it possibly make war like a whirlwind against the least nation? Wha t will be the eventual outcome for the king of the north? Daniel 11:45 he shall come to his end and none shall help him." See also: " The papacy comes to its end when Jesus literally comes back – not before probation closes" (ibid). Compare here the words of J. Do ukhan (1987, 1989), 91 "Finally, in a third step (11:45b), the power of the North will meet its end 'with no one to help him,' an expr ession which implies the impending and sudden advent of God's kingdom. . . "Doukhan (1987, 1989) does not realize the mathemat ical gap between the "end" of this power and the Advent of Christ. Also E. R. Thiele (1947) did not realize that he was inconsistent in saying that the papal power for Thiele to be in Daniel 11:45 also will come to an end because Michael comes in Daniel 12:1 "and when Michael finally stands to play His part in this last great conflict of earth, then will some power go down in final defeat, to 'come to his end and none shall help him" [citing Daniel 11:45 and stack the event of Michael in Daniel 12:1 upon the end arrival of the power of verse 45 as identically the same time] (Thiele 1947, 7). The same problem is also with R. Gane (2007): "Chaps. 11-12 parallel chaps. 2, 7 and 8, which culminate in eschatological salvation," (Gane, 2007: 3). The culmination of the power is its End be fore the *Time of Trouble* and not at Salvation (see the logic of Daniel 11:45; 12:1-3). The way these scholars probably read the original Hebrew is to see "In that time [ובעת ההיא] shall Michael the prince made great stand" and because He stand they interpret th e papacy comes to its end in verse 45 and salvation follows with resurrection in the following "in that time your people will be save d". The *Time of Trouble* is in such a reading not a *Time of Trouble* before the Second Coming but at the Second Coming with the ap pearing Christ. The reading in this current writing is that the power comes to an end in verse 45. In that time [after it came to an end] shall Michael or Christ complete His work in the Heavenly Sanctuary and thus "stand" and that is followed by a *Time of Trouble* p redicted by the Old Testament prophets as the Time of Jacob's Trouble and "in that time [of *Trouble*] "shall your people be saved" by the Second Coming and the resurrection. The nuance is slightly different between these two historicist interpretations. Whereas t he above scholars dumped all events vertically on one time-spot this writer has spread it out successively (time-wise) one after the o ther horizontally. A. Rodriguez commented on Daniel 21:1 "The first and last usages are associated with salvific events, while the s econd and third refer to a period of unprecedented anguish. This concentric literary structure serves to clarify events that will take pl ace when Michael arises (A. At that time Michael will arise; B. It will be a time of anguish; B'. until that time; A'. at that time God's people will be delivered). The time of anguish is emphasized, but it is framed within God's liberating actions indicating that salvatio n is God's last word for His people, not anguish" (A. Rodriquez, "Daniel 12:1" 2 October 2005 at http://www.adventistbiblicalresear ch.org/materials/bible-ot-texts/daniel-121). The original Hebrew does not say that when Michael stands up He will save. It is when Christ completes His advocacy in the *Investigative Judgment* phase in Heaven (which started at the end of the 2300 years of Daniel 8:14 kicked in at the year 457 BCE) that He stands up and this historical pause is immediately followed by a *Time of Trouble* on earth which will last some time "until that time" and salvation will then take place during the *Time of Trouble* but to end it. It is not related to the End of the power of Daniel 11:45. Again there is a slight nuance difference. Ellen White's presentation of the *Time of Trouble* also has these horizontal time phases included that puts the Second Coming not concurrent but at the end of the period. See Marvin Moore, *The Crisis of the End Time* (Boise, Idaho: Pacific Press Publishing Association, 1992) , 215-216. George Burnside (2011) pointed-out this discrepancy of having the king of the North coming to its end before the Second Coming of Christ in Daniel 11:45 and cancelled the papacy (G. Burnside, "The King of the North" [7th April 2011], 2): "No! The papacy will not escape the seven last plagues. It continues to the very end. The papacy is not the power mentioned in Dan.11:45, 'who will come to his end,' as 'Michael stands up.' The papacy is not 'the King of the North' of Daniel 11. Our friends are not correct in writing: 'The papacy will come to an end right at the last before the Second Coming. This is associated with the close of probation.' Therefore the papacy is not the 'he' of Daniel 11." C. D. Longacre also levied the same objection in 1919 together with B. G. Wilkinson against M. C. Wilcox (1910) forty objections against the old historicist view of Daniel 11, that "the king of the north is not the papacy, because the papacy in its spiritual dominance over the nations of the earth does not come to its end until it is consumed by the brightness of Christ's coming. . . " (Longacre 1919, 7).

[76]Price, 1955, 313.James White mentioned in A Word to the "Little Flock," (1847), pages 8, 9: "Michael is to stand up at the time that the last power in chap. 11, comes to his end, and none to help him. This power is the last that treads down the true church of God. . . This last power that treads down the saints is brought to view in Rev. 13:11-18. His number is 666." The papacy for him in 1847 was this power that comes to an end in Daniel 11:45. James White was not inspired and did err on occasions as the reprimand from Ellen White in the row with Uriah Smith in 1877 indicates. She is silent on correcting Smith.

Conclusions

Finally, the methodology is clear: vv. 36-45 deals with an empire described as the second beast of Revelation 13 operating as a strong political power with attacks like 911 in 2001 in verse 40 to the taking of Saddam Hussein in 2003 (last part of verse 40) to befriending of Jordan, Egypt (1974ff.), Libya (March 2004 with Tony Blair and ally of the USA) and Ethiopia as friends (vv. 42-43), Iran as enemy and another power (ISIS or Russia?) in verse 44 and finally ending events in Israel near the temple-mount with a temple mount struggle between Jews and Arabs (as signal of the End) and coming to his own paradigm end inaugurating the *Time of Trouble* during which the resurrection takes place when Christ comes. A dragonic dictator-like New Order Power will take seemingly over from the USA or will the USA become dragonic socialistic and do religion the socialistic political way or manipulation, control, suppression, forceful submission, taking away the freedom of religion from the world.
The wound of the papacy is already healed (Revelation 13) since 1928 and the papacy role in world affairs tangoing with world-leaders is already a fixed reality. This dragonic power will become a glove for the papacy (see Revelation 13 with the role of the second beast [*Revelation* focusing more on the religious role of the USA and Daniel 11 last part focusing more on the political role of the USA] in which historicists are all agreeing) until the Second Advent. The papacy thus cannot be in mind in the last verses of Daniel 11 (but it is together with the USA in Revelation 13).

A last principle: Do not read the information of Daniel 11: 45 and Daniel 12:1-3 as events that are stacked vertically on the same time-zone or moment but spread the events out horizontally to follow successively with pauses and waiting moments in between.

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Overview

The Historicism scholars find themselves at present at crossroads of relevancy as to meaning of the text of Daniel 11 in its connection to history. Those who say that the dilemma was not addressed or that the chapter was not studied enough by historicists forget the golden rule of historicism: the recognition of the link comes after the event in history. It is better to say they simply did not know for it did not happen yet. Donn W. Leatherman (1996) wrote a state of the art article covering the same grounds as this researcher and presenting the same prognosis of the problem that historicists encounter but he did not intend to supply a solution. It is exclusively with the interpretation of Daniel 11:36-45 that this uncertainty prevails, however, the earlier vv. 21-30, are in need of an overall as rather applicable, according to this researcher, to Justinian and his evil wife Theodora around 538 A.D. Preterism does not come into picture here since it allocated everything to Antiochus Epiphanes following the heathen interpreter Porphyry, which so many historicist scholars of fame (including Jerome in his commentary on this chapter) in the past took issue with. Futurism grabs anything that moves and does not have a proper "historical source-transparency agenda."Sometimes their interpretation has a political agenda that attempts to manipulate systems of society. Many historicists and even a counter-reformation Catholic commentator like Hectoris Pinti in 1582 opened alternatively to Epiphanes the way for an Antichrist to be at play in these last verses.

Some historicists took the words of James White (1877) seriously that if one is to look for fulfillment of these last verses of Daniel 11:36-45 one has to use the principles of interpretation of the chronological periods discussed in Daniel 2, 7 and 8 as well. What is found is that a mild interpretation of what James White suggested is relevant since one can see succession of empires in chapter 11. But some historicists like M. Berry (1994), J. Doukhan (1987, 1989, D. Nelson (2006), have epitomize James White's statements to the absolute and added to that "an exegetical pasting procedure" that was created by these historicists from Daniel 2, 7, 8. Added to this they framed the words of G. McGready Price (1955) that a switch is permissible in vv. 36-45 from literal to spiritual or allegorical. J. Doukhan (1987, 1989) saw this statement as a problem and stated that one must either take all verses literal or all verses symbolical but not partially literal and partially symbolical, although he chose to take all symbolical but pop-up here and there some literal identifiers before verse 5. This is counter other historicists who interpreted all verses literal like Uriah Smith (1871); E. J. Waggoner (1897); A. T. Jones (1900); Stephen N. Haskell (1901); J. Lamsa (1909); Max Hill (1915); Arthur G. Daniels (1917); B. G. Wilkinson(1919); C. S. Longacre (1919); O. A. Johnson (1919); Two Great Prophecies (1925); M. H. Brown (1926); W. H. Wakeham (1930); E. A. Nixon (1945); Walter E. Straw (1947); and much later, K. K. Down (1991); R. J. Wieland (undated). The switch was advocated earlier than Price since remodeling was suggested by M. C. Wilcox (1910); W. T. Bartlett (1913); Fitzgerald (1915); Raymond F. Cottrell (1943); L. L. Caviness (1940's); E. Thiele (1947); E. Heppenstall (1948; 1949); L. Were (1949); J. Vuilleumier (1950). L. Were (1949) and P. E. Quimby (1952) are tapping into this very same influx of seemingly Alexandrian Origenicallegorization style for the last verses of vv. 36-45 turning away from the literal-grammatical-historical Antiochian approach to vv. 1-35.

This 'biblical concordance pasting method' was followed by the catholic counter-reformation commentator Hectoris Pinti (1579) but also of note by A. Rodriquez (2014); W. Veith (2012; T. Butenko et al. Utilizing common consensus theological results on other passages of prophecy on the final primacy role of the papacy in history outlined also by Ellen White in her extensive literature, many historicists since 1910 (starting with Wilcox among the listed historicists above) have carried those results of the spiritual condition of the End Time and the role of the papacy in other prophetic books into Daniel 11:36-45 to help them understand the verses. James White's comments stand in the light of his 1877 opposition to Uriah Smith's literal application to Turkey in vv. 36-45 as that power that will come to its end and the connection of Armageddon to it. James White objectedseemingly more against the "Turkey" identification than the method of literal interpretation and his wife reprimanded only him and not Smith without taking sides or elaborate to solve the issue.

The results are not promising since comments of Ellen White directly on Daniel 11 are three scanty one-liners and secondly, geographical terms are substituted by modern and current symbolical-focused historicists for vague identifications like "Egypt" is "secularism" and the like. What about Libya, Ethiopia, Jordan (Ammon, Moab and Edom)? The result was thus unsatisfactory. It was also found that some historicists allocated the power that comes to the end in verse 45 as the papacy. This view was advocated by a list of scholars: M. C. Wilcox (1910); W. T. Bartlett (1913); Fitzgerald (1915); Raymond F. Cottrell (1943); L. L. Caviness (1940's); E. Heppenstall (1948; 1949); L. Were (1949);J. Vuilleumier (1950); P. E. Quimby 1952; J. Doukhan (1987, 1989); K. Shin (2004);W. Shea (2005); A. Rodriquez (October 2005; April 2013); D. K. Nelson (2006); R. Gane (2007); G. Pfandl (2012); S. Bohr (2013); T. Hayden (2013). These contributions were the ingredients to the participants of the 1954 Report on Daniel 11 by historicists. Their (both the three and the consensus of 1954) arguments served as the leverage to move from literalistic historicism to symbolical historicism

However, already in 1914 in Bible Readings for the Home Circle it was stated that it cannot be the papacy since the mathematical logic of the interpretation of End-time events sees this power of verse 45 coming to its end before the Time of Trouble and thus before the Second Coming while the papacy is said to end at the Second Coming in prophecy. Similarly, G. McGready Price (1955) and R. Anderson (1975) had trouble to find the papacy in these verses. This anomaly of the papacy coming to an end before the Time of Trouble and before the Second Coming and not at the Second Coming, should be taken seriously. A closer reading of the original is called for since the text is not stacking events in a vertical time zone (Second Coming) but drawing them out in horizontal time zones following each other (first the end of the power followed by a Time of Trouble followed by the Second Coming and Resurrection).Two literary structuralistic approaches among historicists are the minimalist symbolic chiastic approach of J. Doukhan (1987, 1989) and the maximalist symbolic chiastic approach of Oxentenko (2013).

This current paper is advocating a literal approach of vv. 36-45; an allocation of tripartite game-movers in verse 40 (in line with J. Lamsa [1909] and K. Down [1994] as opposed to a bipolar division as L. Were [1949]; P. Quimby [1952]; J. Doukhan [1987, 1989]; E. Heppenstall [1948; 1949]; K. Shin, [2004]; D. Nelson [2006]; R. Gane [2007]; L. Patterson, T. McGirk and A. Klein [2001-2011]; T. Roosenberg and T. Lale [2011]; T. Hayden [ ]; S. Bohr [2013] are operating with); and bringing in another consensus interpretation of historicists who sees the second beast of Revelation 13 as the USA but not necessarily applicable to Daniel 11:36-45 as this writer does. Consequently, this researcher suggests (and at least three other literal historicist proponents also: L. Patterson, T. McGirk and A. Klein [2001-2011])that the power of vv. 36-45 is the USA; 911 with Bin Laden as king of the south, Saddam Hussein as king of the north in v. 40 (not suggested by L. Patterson et al since they opted for a bipolar reading in this verse contra this writer and others); Jordan as ally of the USA in v. 41 (also suggested by L. Patterson et al); Egypt, Libya and Ethiopia as allies of the USA in vv. 42-43 (also suggested by L. Patterson et al); Iran as "east" because it is east of Shushan where Daniel was and north as north of Shushan, speculatively until the events, either ISIS or Russia with which the USA will have a war in the future and v. 45 as a Jewish-Arab conflict over the temple mount (also brooding currently but future [although L. Patterson et al did not mention anything regarding this Temple Mound crisis]). The power that comes to its end is probably a paradigm shift of the USA to socialism and a New World Order of absolute socialism bringing dragonic measures for the Time of Trouble. A dragonic dictator-like New Order Power will take seemingly over from the USA or will the USA become dragonic socialistic and do religion the socialistic political way by manipulation, control, suppression, forceful submission, taking away the freedom of religion from the world? Outside the scope of Daniel 11:36-45, the wound of the papacy is already healed (Revelation 13:3, 12) since 1928 and the papacy's role in world affairs with world-leaders is already a fixed reality. This dragonic political power will become a glove for the papacy as religious world power (Revelation 13:12 as the role of the second beast in which historicists are all agreeing) until the Second Advent. The papacy thus cannot be in mind in the proper exegesis of the last verses of Daniel 11.

한글개요

역사주의 학자들은 현재 다니엘 11장 본문의 의미와 역사와의 관계의 타당성을 찾음에 있어 한 분기점에 서 있다. 이 난제가 아직 논의되지 않았다거나 아직 이 장이 역사주의자들에 의해 충분히 연구되지 않았다고 하는 이들은 이 둘 사이의 연결이 인지되는 것은 역사에서 사건이 일어난 후라는 역사주의의 황금율을 잊은 것이다. 사건이 아직 일어

나지 않았으므로 그들이 알지 못하고 있다고 말하는 편이 낫겠다. 돈 W. 레더만(Donn W. Leatherman, 1996) 본 연구자와 동일한 범위를 다루는 훌륭한 연구를 수행하여 역사주의자들이 직면하는 문제를 예측하여 제시하였으나 그 해답을 제공하려고 시도하지는 않았다. 특별히 다니엘 11:36-45의 해석과 관련하여 이 불확실성이 대두되나 본 연구자에 의하면 21-30절도 AD 538 년 경유스티니아누스 황제와 그의 사악한 왕비 데오도라에게 적용할 여지가 있으므로 전반적인 검토가 요구된다. 과거주의의 경우 이교도 해석자인 포르피리(Porphyry)의 해석을 따라 모든 것을 안티오쿠스에피파네스 (Antiochus Epiphanes)에 적용하였으므로 제롬의다니엘 11장 대한 주석을 포함하여 수많은 저명한 역사주의자들이 이에 대하여 이미 이의를 제기한 대로 본 연구에서도 과거주의는 고려되지 않았다. 미래주의는 모든 움직임을 거머쥐면서 “투명한 역사적 출처”라는 면과 관련하여 올바른 태도를 취하지 않는다. 때때로 그들은 사회체제를 조종하려는 정치적 어젠다를 가지고 해석을 시도한다.많은 역사주의자들과 심지어 1579년의 헥토리스핀티(HectorisPinti)같은 반(反) 종교개혁 가톨릭 주석가들도 이 마지막 절들에서 안티오쿠스 대신 적그리스도가 활동하는 것으로 길을 내주었다. 어떤 역사주의자들은 제임스화잇(James White, 1877)의 말을 심각하게 받아들여 다니엘 11장의 마지막 36-45절의 성취를 기다리려면 다니엘 2, 7, 8장에서 토의된 연대순의 시대적 해석을 11장에도 적용해야 한다고 주장한다. 다니엘 11장에서도 제국들이 순차적으로 나타나는 것을 볼 수 있으므로 제임스화잇의 제안을 온건하게 해석에 적용하는 것은 적절하다고 하겠다. 그러나 M. 베리(M. Berry, 1994), J. 두칸(J. Doukhan, 1987, 1989), D. 넬슨(D. Nelson, 2006) 등의 역사주의자들은 제임스화잇의 서술을 절대적인 것으로 압축하여 이들 역사주의자들에 의해 다니엘 2, 7, 8장으로부터 산출된 “성서해석학적 붙여 넣기 과정”을 이에 더하였다. 그들은 이에 더하여 36-45절의 경우 G. 맥그리디프라이스(McGready Price, 1955)의 말을 바탕으로 문자적인 해석으로부터 영적인 또는 우의적인 해석으로의 전환이 허용될 수 있다고 하였다. J. 두칸(1987, 1989)은 이 서술의 문제점을 지적하면서 11장 전체가 문자적으로 해석되든지 아니면 상징으로 해석되어야 하며 일부는 문자적으로, 일부는 상징으로 해석되어서는 안 된다고 서술하였다. 그의 경우 11장 전체를 상징으로 보았으나 5절 이전에서 때로 문자적인 확인이 나타난다. 이는 모든 절들을 문자적으로 해석한 우리아스미스(Uriah Smith, 1871), E. J. 와고너(Waggoner, 1897), A. T. 존스(Jones, 1900), 스티븐 N. 헤스켈(Haskell, 1901), J. 람사(Lamsa, 1909), 맥스힐(Max Hill, 1915), 아더 G. 다니엘스(Arthur G. Daniels, 1917), B. G. 윌킨슨(Wilkinson, 1919), C. S. 롱에이커(Longacre, 1919), O. A. 존슨(Johnson, 1919); M. H. 브라운(Brown, 1926), W. H. 웨이컴(Wakeham, 1930), E. A. 닉슨(Nixon, 1945), 월터 E. 스트로(Straw, 1947), 또한 이보다 훨씬 이후의 K. K. 다운(Down, 1991), R. J. 윌란드(Wieland, 시기미상) 등 다른 역사주의자들과는 대치되는 것이다. M. C. 윌콕스(Wilcox, 1910), W. T. 바트렛(Bartlett, 1913), 핏제랄드(Fitzgerald, 1915), 레이몬드 F. 코트렐(Raymond F. Cottrell, 1943), L. L. 카비네스(Caviness, 1940’s), E. 틸리(Thiele, 1947), E. 헤펜스탈(Heppenstall, 1948, 1949), L. 베레(Were, 1949), J. 빌레미어(Vuilleumier, 1950), 등이 재형성을 제안하였으므로 이러한 전환은 프라이스 전에 이미 주창되었다. L. 베레와 P. E. 퀌비(Quimby, 1952)는 1-35절에 적용된 문자적-문법적-역사적 안디옥식 접근 방법에서 돌아서 11장의 마지막 36-45절에 알렉산드리아 오리겐의 우의적 방식과 유사한 해석 방법을 도입하려 하였다. 이러한 “성구사전 붙여넣기식 방법”은 가톨릭의 반-개혁 주석가인 헥토리스핀티 (1579)가 따른 방법이었으나 A. 로드리게즈(Rodriquez, 2014), W. 화이트(Veith, 2012), T. 베틴코(Butenko) 등에 의해서도 주목되었다. 엘렌화잇(Ellen White)의 광범위한 저서에서 개요된 대로 역사에서 법왕권의 마지막 수위적(首位的) 역할이 나타나는 다른 예언들에 관한 공통의 합치된 신학적 결과를 사용하여, 1910년부터 위에 열거된 역사주의자들 중 윌콕스를 기점으로 하여 많은 역사주의자들이 마지막 때의 영적인 상태와 다른 예언서들에 나타나는 법왕권의 역할에 관한 결과들을 다니엘 11:36-45에 적용하여 이 구절을 이해하려고 시도하였다. 제임스화잇의 의견이 36-45절에서 그 끝이 이를 것이라는 세력을 문자적 해석에 의해 터키에 적용하고 아마겟돈과 연결시켰던 우리아스미스의 견해에 반대한 그의 1877년의 언급에 비추어 이해되었다. 제임스화잇은 문자적 해석 방법 그 자체보다는 “터키”로 확인한 것에 반대했던 것으로 보이며 그의 아내는 어느 편을 들거나 이 문제를 해결하려고 확대하지 않고 스미스가 아닌 그를 질책하였다.다니엘 11장에 대한 엘렌화잇의 직접적인 언급이

한 줄로 된 언급 세 개 뿐이고, 또한 현대와 최근의 상징주의에 초점을 맞춘 역사주의자들에 의해 “애급”을 “세속주의” 등으로 해석하는 방식으로 지리적 용어들이 모호한 신원확인으로 대체되었으므로 그 결과는 그다지 유망하지 않다. 리비아, 에티오피아, 요르단 (암몬, 모압, 에돔) 은 어떻게 할 것인가? 따라서 그 결과는 만족스럽지 못하다. 또한 45절의 끝이 이르게 되는 권세를 교황권으로 책정하는 역사주의자들을 발견하게 된다. 이 견해는 M. C. 윌콕스(Wilcox, 1910), W. T. 발렛(Bartlett, 1913), 핏제럴드(Fitzgerald, 1915), 레이몬드 F. 코트렐(Raymond F. Cottrell, 1943), L. L. 카비네스(Caviness, 1940’s), E. 헤펜스탈(Heppenstall, 1948, 1949), L. 베레(Were, 1949), J. 빌레미르(Vuilleumier, 1950), P. E. 퀌비(Quimby, 1952), J. 두칸(Doukhan, 1987, 1989), 신계훈(2004), W. 셰이(Shea, 2005), A. 로드리게즈(Rodriquez, 2005년 10월, 2013년 4월), D. K. 넬슨(Nelson, 2006), R. 게인(Gane, 2007), G. 펀들(Pfandl, 2012), S. 보어(Bohr, 2013), T. 헤이든(Hayden, 2013) 등 일련의 학자들에 의해 주창되었다. 이들 업적은 1954년의 회집에 참여한 역사주의자들이 다니엘 11장에 관해 보고한 요소들이다. 그들의 (와 1954년의 합의점) 주장은 문자적 역사주의가 상징적 역사주의로 이동하는 데 있어 지렛대와 같은 역할을 하였다.

그러나 1914 년에 이미 “가정을 위한 성경 연구”(*Bible Readings for the Home Circle*) 에서 교황권은 예언적으로 재림의 때에 끝이 이르는데 마지막 사건들에 관한 수학적 논리에 의하면 45 절에 나타나는 세력은 환란의 때가 오기 전, 따라서 재림 전에 이 세력의 끝이 이른다고 하였으므로 이 세력은 교황권이 될 수 없다고 진술된 바 있다. 마찬가지로, G. 멕그리디프라이스(McGready Price, 1955)와 R. 앤더슨(Anderson, 1975) 역시 이 절에서 교황권을 찾아내는 데 어려움을 경험하였다. 교황권이 재림 때가 아니라 환란의 때와 재림 전에 끝이 이른다는 이러한 변칙적인 해석은 심각하게 고려할 필요가 있다. 본문 연구에 의하면 재림 때에 사건들이 수직적으로 쌓아 올려지는 것이 아니라 수평적 시간대에 걸쳐 첫째는 그 세력의 끝이 이르고 그 다음 환란의 때가 따르며 그 다음 재림과 부활의 사건이 일어나는 것으로 묘사되었으므로 원문을 좀더 자세히 연구할 필요가 있다. 역사주의자들 사이의 문학구조적 접근법에는 J. 두칸(Doukhan, 1987, 1989)에 의한 최소한의(minimalist) 상징적 교차대구 (chiastic) 접근법과 옥센텐코(2013)에 의한 최대한의(maximalist) 상징적 교차대구 접근법의 두 형태가 있다.본 연구에서는 36-45 절에 대한 문자적 해석과 함께, L. 베레(Were, 1949), P. 퀌비(Quimby, 1952), J. 두칸(Doukhan, 1987, 1989), E. 헤펜스탈(Heppenstall, 1948, 1949), 신계훈(2004), D. 넬슨(Nelson, 2006), R. 게인(Gane, 2007), L. 페터슨(Patterson), T. 멕기르크(McGirk), K. 클라인(Klein, 이상 2001-2011), T. 로젠버그(Roosenberg)와 T.

레일(Lale, 2011), T. 헤이든(Hayden, 2013), S. 보어(Bohr, 2013) 등이 다루고 있는 양갈래 분할(bipolar division) 대신, J. 람사(Lamsa, 1909)와 K. 다운(Down, 1994)에 의해 주창된 바대로 40 절에 세갈래로 이루어진(tripartite) 참가자들이 나타난다고 보고 있다. 또한 계시록 13 장의 둘째 짐승을 미국이라고 보나 다니엘 11:36-45 에는 본 연구자와 같이 미국에 적용할 필요가 없다고 생각하는 합치된 역사주의자들의 해석을 소개하고 있다. 결론적으로, 본 연구자는 L. 패터슨(Patterson), T. 맥기르크(McGirk), A. 클라인(Klein, 이상 2001-2011) 등 적어도 세 저명한 문자적 역사주의자들이 주장한 대로 36-45 절에 나타나는 세력은 미국이며, 911 을 일으킨 빈 라덴(Bin Laden)을 남방왕으로, 사담 후세인(Saddam Hussein)을 40 절에 나타나는 북방왕으로 본다 (이 견해는 본 연구자 등과는 달리 이 절을 양극의 분할로 본 L. 패터슨등이 제안한 것은 아니다). 또한 L. 패터슨 등과 공감하여 요르단을 41 절에 나타나는 미국의 동맹국으로, 이집트, 리비아, 에티오피아를 42-43 절에 나타나는 미국의 동맹국으로 보는데 이는 L. 패터슨 등도 제안한 바이다. 이란은 다니엘이 있었던 수산의 동쪽이므로 “동쪽”으로, “북쪽”은 수산의 북쪽에 위치하며 장차 미국과 전쟁을 벌일 ISIS 나 러시아로 간주하는데 이는 사건이 전개될 때까지 확정적인 것은 아니다. 45 절은 성전산(Temple Mount)을 둘러싼 유대인과 아랍 사이의 분쟁을 가리키는데 이는 현재 그 부화기에 있으나 여전히 미래의 사건이다. L. 페터슨 등은 이 성전산을 둘러싼 위기에 대하여는 언급하지 않았다. 끝이 이르는 세력은 미국이 사회주의로 파라다임을 바꾸는 것을 의미하며 절대적 사회주의에 의한 신세계 질서가 환란의 때에 용처럼 활동할

것을 이른다. 용과 같은 독재자의 신세계 질서 세력이 미국을 접수하거나 또는 미국이 용과 같은 사회주의 국가가 되어 조작과 통제와 압제와 무력에 의한 탄압으로 세계의 종교 자유를 빼앗으며 사회주의적 정치적 방법으로 종교를 이끌 것인가? 다니엘 11:36-45 의 범주 밖에서는 1928 년 이래 교황권은 이미 그 상처가 나았으며 (계시록 13:3, 12), 세계 무대에서 세계 지도자들과 함께하는 교황권의 역할은 이미 확정된 현실이다. 이 용과 같은 정치 세력은 모든 역사주의자들이 공감하는 대로 계시록 13:12 의 둘째 짐승의 역할을 취하여 재림의 때까지 세계적 종교 세력인 교황권의 장갑과 같은 역할을 할 것이다. 따라서 다니엘 11 장의 마지막 절들에 대한 해석에 있어 교황권을 고려하는 것은 적절치 않다.

Appendix on Daniel 11:21-32 Utilizing Procopius biography of Justinian as Source

21a ***"He will be succeeded by a contemptible person*** [Procopius "Now such was Justinian in appearance; but his character was something I could not fully describe. For he was at once villainous and amenable; as people say colloquially, a moron. He was never truthful with anyone, but always guileful in what he said and did, yet easily hoodwinked by any who wanted to deceive him. His nature was an unnatural mixture of folly and wickedness."
Procopius "This Emperor, then, was deceitful, devious, false, hypocritical, two-faced, cruel, skilled in dissembling his thought, never moved to tears by either joy or pain, though he could summon them artfully at will when the occasion demanded, a liar always, not only offhand, but in writing, and when he swore sacred oaths to his subjects in their very hearing. Then he would immediately break his agreements and pledges, like the vilest of slaves, whom indeed only the fear of torture drives to confess their perjury. A faithless friend, he was a treacherous enemy, insane for murder and plunder, quarrelsome and revolutionary, easily led to anything evil, but never willing to listen to good counsel, quick to plan mischief and carry it out, but finding even the hearing of anything good distasteful to his ears."] 21b ***who has not been given the honor of royalty. He will invade the kingdom when its people feel secure, and he will seize it through intrigue.*** [Procopius: "He gathered to himself the private estates of Roman citizens from all over the Empire: some by accusing their possessors of crimes of which they were innocent, others by juggling their owners' words into the semblance of a gift to him of their property. And many, caught in the act of murder and other crimes, turned their possessions over to him and thus escaped the penalty for their sins. Others, fraudulently disputing title to lands happening to adjoin their own, when they saw they had no chance of getting the best of the argument, with the law against them, gave him their equity in the claim so as to be released from court. Thus, by a gesture that cost him nothing, they gained his favor and were able illegally to get the better of their opponents."]

22a *Then an overwhelming army will be swept away before him;* [Procopius "Sooner could one number, I fancy, the sands of the sea than the men this Emperor murdered. Examining the countries that he made desolate of inhabitants, I would say he slew a trillion people. For Libya, vast as it is, he so devastated that you would have to go a long way to find a single man, and he would be remarkable. Yet eighty thousand Vandals capable of bearing arms had dwelt there, and as for their wives and children and servants, who could guess their number? Yet still more numerous than these were the Mauretanians, who with their wives and children were all exterminated. And again, many Roman soldiers and those who followed them to Constantinople, the earth now covers; so that if one should venture to say that five million men perished in Libya alone, he would not, I imagine, be telling the half of it." 18. HOW JUSTINIAN KILLED A TRILLION PEOPLE] 22b both it and a prince of the covenant will be destroyed. 23 After coming to an agreement with him, he will act deceitfully, and with only a few people he will rise to power. 24a When the richest provinces feel secure, he will invade them and will achieve what neither his fathers nor his forefathers did. [Procopius "Those who owned lands were compelled to feed the Roman army, according to a special assessment determined by the actual emergency but arbitrarily fixed by law. And if sufficient provisions for the soldiers and horses were not to be found on their estates, these unfortunates had to go out and buy them at an excessive price, wherever they could, even if they had to transport them from a distant country to the place where the army was quartered, and then distribute them to the army officials not at a legal price, but at the whim of the commanders. This requisition, called co-operative buying, took the heart out of the landowners.
For it made their annual taxes easily ten times what they had been, as they had not only to feed the army, but often to transport grain from Constantinople. Barsyames was not the only one who dared this outrage, for the Cappadocian before him had done the same, and Barsyames's successors after him. And this is what co-operative buying meant. The "impost" was an unexpected ruin which suddenly attacked the landowners, pulling up their

hope of livelihood by the roots. In the case of estates that had run down and been deserted, whose owners and farmer tenants had either perished or left the country, on account of their misfortunes, and disappeared, a ruthless tax was still laid on those who had already lost all. This was called the impost, levied frequently during this time."] 24b He will distribute plunder, loot and wealth among his followers.

[Procopius "He had no scruples about appropriating other people's property, and did not even think any excuse necessary, legal or illegal, for confiscating what did not belong to him. And when it was his, he was more than ready to squander it in insane display, or give it as an unnecessary bribe to the barbarians. In short, he neither held on to any money himself nor let anyone else keep any: as if his reason were not avarice, but jealousy of those who had riches. Driving all wealth from the country of the Romans in this manner, he became the cause Of universal poverty." Procopius 19. HOW HE SEIZED ALL THE WEALTH OF THE ROMANS AND THREW IT AWAY] 24c He will plot the overthrow of fortresses—but only for a time. 25 "With a large army he will stir up his strength and courage against the king of the South. The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him. [Procopius "Examining the countries that he made desolate of inhabitants, I would say he slew a trillion people. For Libya, vast as it is, he so devastated that you would have to go a long way to find a single man, and he would be remarkable. Yet eighty thousand Vandals capable of bearing arms had dwelt there, and as for their wives and children and servants, who could guess their number? Yet still more numerous than these were the Mauretanians, who with their wives and children were all exterminated. And again, many Roman soldiers and those who followed them to Constantinople, the earth now covers; so that if one should venture to say that five million men perished in Libya alone, he would not, I imagine, be telling the half of it. The reason for this was that after the Vandals were defeated, Justinian planned, not how he might best strengthen his hold on the country, nor how by safeguarding the interests of those who were loyal to him he might have the goodwill of his subjects: but instead he foolishly recalled Belisarius at once, on the charge that the latter intended to make himself King (an idea of which Belisarius was utterly incapable), and so that he might manage affairs there himself and be able to plunder the whole of Libya. Sending commissioners to value the province, he imposed grievous taxes where before there had been none. Whatever lands were most valuable; he seized, and prohibited the Arians from observing their religious ceremonies. Negligent toward sending necessary supplies to the soldiers, he was over-strict with them in other ways; wherefore mutinies arose resulting in the deaths of many.

For he was never able to abide by established customs, but naturally threw everything into confusion and disturbance."] 26 Those who eat from the king's provisions will try to destroy him; his army will be swept away, and many will fall in battle. [Procopius "For those who did not die in battle perished of disease and famine, which as usual followed in the train of war." "For in each of these incursions, I should say, more than two hundred thousand Romans were slain or enslaved, so that all this country became a desert like that of Scythia." "Justinian was the one who each time gave him an occasion for the war. For he took no heed to fit his policies to an appropriate time, but did everything at the wrong moment: in time of peace or truce he ever craftily contrived to find pretext for war with his neighbors; while in time of war, he unreasonably lost interest, and hesitated too long in preparing for the campaign, grudging the necessary expenses; and instead of putting his mind on the war, gave his attention to stargazing and research as to the nature of God. Yet he would not abandon hostilities, since he was so bloodthirsty and tyrannical, even when thus unable to conquer the enemy because of his negligence in meeting the situation. So while he was Emperor, the whole earth ran red with the blood of nearly all the Romans and the barbarians. Such were the results of the wars throughout the whole Empire. During this time."] 27a The two kings, with their hearts bent on evil, will sit at the same table and lie to each other, [Procopius: 12. PROVING THAT JUSTINIAN AND THEODORA WERE ACTUALLY FIENDS IN HUMAN FORM 30. FURTHER INNOVATIONS OF JUSTINIAN AND THEODORA, AND A CONCLUSION "But those who were admitted to the presence of Justinian and Theodora, whether they were patricians or otherwise, fell on their faces on the floor, stretching their hands and feet out wide, kissed first one foot and then the other of the Augustus, and then retired. Nor did Theodora refuse this honor; and she even received the ambassadors of the Persians and other barbarians and gave them presents, as if she were in command of the Roman Empire: a thing that had never happened in all previous time. And formerly intimates of the Emperor called him Emperor and the Empress, Empress; and the other officials according to the title of their rank. But if anybody addressed either of these two as Emperor or Empress without adding "Your Majesty" or "Your Highness," or forgot to call himself their slave, he was considered either ignorant or insolent, and was dismissed in disgrace as if he had done some awful crime or committed an unpardonable sin."

"This displeased Theodora, for she pretended to disagree with the Emperor in religious matters, as I have told before." 27. HOW THE DEFENDER OF THE FAITH PROTECTED THE INTERESTS OF THE CHRISTIANS 14. JUSTICE FOR SALE "The Emperor and his Consort took upon themselves the decisions of all matters in dispute, and their will of course prevailed."] 27b but to no avail, because an end will still come at the appointed time. [538 is the appointed time. Procopius "But these two, taking control of everything to the misfortune of their subjects, forced everyone to come to them and beg like slaves. And almost any day one could see the law courts nearly deserted, while in the hall of the Emperor there was a jostling and pushing crowd that resembled nothing so much as a mob of slaves. Those who were supposed to be in the imperial favor would stand there all day and most of the night, sleepless and foodless, until they were exhausted; and this is what their presumed good fortune got them. And those who were free of all this sort of thing asked each other what would become of the prosperity of the Romans.

For some were sure it was already in the hands of the barbarians, and others said the Emperor had hidden it away in his various dwelling places. But only when Justinian, be he man or King of the Devils, shall have departed this life, shall they who then happen to survive him, discover the truth."] 28a The king of the North [Justinian took Rome in 538 by Belarius] 28b will return to his own country with great wealth, but his heart will be set against the holy covenant. [Justinian turned theologian in 538. By building churches he and Theodora actually desecrated the holy covenant of the Lord with faithful people since they were vile and corrupt.] 28c He will take action against it and then return to his own country. 29 "At the appointed time he will invade the South again, but this time the outcome will be different from what it was before. 30 Ships of the western coastlands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant. ["Now among the Christians in the entire Roman Empire, there are many with dissenting doctrines, which are called heresies by the established church: such as those of the Montanists and Sabbatians, and whatever others cause the minds of men to wander from the true path. All of these beliefs he ordered to be abolished, and their place taken by the orthodox dogma: threatening, among the punishments for disobedience, loss of the heretic's right to will property to his children or other relatives." 11. HOW THE DEFENDER OF THE FAITH RUINED HIS SUBJECTS] 31a "His armed forces will rise up to desecrate the temple fortress [Soldiers took Rome in 538 and destroyed all official titles of power. (See Isaac Newton [c. 1733] here)[77]] 31b and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.
[Became a theologian and thus set up the papacy essence of power.] 32a with flattery he will corrupt those who have violated the covenant, [Justinian built churches for the Roman Catholic Church.][78] 32b but the people who know their God will firmly resist him.

[77] Isaac Newton's original text and commentary on Revelation's Fourth Trumpet reads: Porrò tenebrarum initium incidit in initium Obsidij Romæ, Feb 20 A.C. 537, anno scilicet tertio belli Gothici ineunte. Primo anno bellum Dalmatiam tantum et Siciliam invasit, secundo Italiam ingressa est, sed Romam non attigit ante obsidium istud quod per annum et novem dies durabat, et tam acre erat, ut ante hiemen sexagies et septies certatum fuerit, præter velitationes minoris notæ: ne commemorem rapinas etiam internas et famem gravem quibus urbs affligebatur. **Tunc certè dignitates Occidentis, lumen illud et splendor Imperij, obscurari cœperunt., ut ex dignitatibus sola nomina restarent, rerum præteritarum umbræ quædam**; imò verò ne nomina quidem. Nam omnes pene **Magistratus** a Romanorum **ducibus** Vrbe potitis sublati sunt. **Ipsi Consules anno quarto post hoc obsidium desierunt** & post alios quatuor annos Senatorum reliquiæ in perpetuum dispersæ sunt."Furthermore, the beginning of the darkness falls at the beginning of the Siege of Rome, Feb 20 A.C. 537, i.e., at the beginning of the third year of the Gothic war. In the first year the war [535] affected only Dalmatia and Sicily, in the second [536] it reached Rome, but it did not touch Rome before the siege that lasted for a year and nine days, and was so fierce that before the winter there were six or seven battles, apart from skirmishes of lesser note; not to mention also the plundering within the city and the serious famine which afflicted the city. **At that time [Feb 20 537] without doubt the high offices of the West, the light and splendour of the Empire, began to be obscured.** For now the soldier was everything, with the consequence that **only the names survived of the high offices, mere shadows of their former dignity**, and indeed not even the names. For nearly all the **Magistracies were abolished** by the Roman commanders once they took control of the City. **The Consuls themselves came to an end in the fourth year [538]** after this siege, and four years after that the remaining senators were scattered forever."(Isaac Newton, 'Tuba Quarta' ('The Fourth Trumpet'). In Keynes Ms. 1, King's College, Cambridge, UK.). Online accessed at http://www.newtonproject.sussex.ac.uk/view/texts/normalized/THEM00001.

[78]P. Hunt, 2006. The Hagia Sophia was dedicated in 537 A.D. Justinian changed his official title on coins from "soldier-images" to "theologian cross holding images" in 538 A.D. which was his 12th year XII. Justinian drove the Arians out from Ravenna in 540 A.D. and started planning a church building program there and dedicated it in 548 A.D. He is portrayed on the mural there as Earthly Representative of Christ the Warrior Victor with his twelve disciples thus taking on the

Appendix II

The Twelve Objections of J. Vuilleumier against the literalist historicist interpretation of Daniel 11:36-45.

J. Vuilleumier had twelve objections against the prevailing Literalist historicist options of his time in 1950:

1. Why would 4 years, fifteen months and four years find a space in prophecy that is supposed to cover 2400 years? One can now say that it is not an important point since the deadly wound of the papacy in 1798 and even 538 are brief time-periods (Vuilleumier 1950: 1).
2. There is not enough room provided for the papacy even though they ruled over 1000 years. Vuilleumier argued for an extension also between vv. 36-44 (Vuilleumier 1950: 1).
3. The indignation was accomplished for the literalists in four years when French came to an end but for Vuilleumier when Christ comes (Vuilleumier 1950: 1).
4. He cited W. T. Bartlett, "Brief Notes on Daniel 11:36-35" (1913) to counter the literalists that the French anarchy could not be the "king" of verse 36 (Vuilleumier 1950: 1).
5. Vuilleumier and Uriah Smith both realized the grammatical impact of the definite article in the Hebrew of verse 36 with "the king" = המלך and not "a king" מלך. Smith said: "The only objection against applying (the expression 'the king') to a new power lies in the definite article 'the'; for, it is urged, the expression 'the king' would identify this as the one last spoken of." This is the way Vuilleumier urged it to be seen. Vuilleumier argues that one should not take liberties with the text (Vuilleumier 1950: 1).
6. He argued that in Daniel 2, 7 and 8 the papacy occupied more than half of the content so in Daniel 11:36-45 it should be the papacy. Vuilleumier cannot use scales to weigh for the Holy Spirit which part should be this interpretation and which part should be that interpretation (Vuilleumier 1950: 2). However, one cannot confine the expression or emphasis of the Holy Spirit within human mathematical measurements. His citation of M. C. Wilcox, "Is it Heresy" (1908), 3 of James White words indicate actually that he (1877) used "Rome" to include both Pagan Rome and the Holy Roman Empire. All modern western jurisprudence is based upon Roman jurisprudence or modifications of it.
7. Vuilleumier wants to bring 2 Thessalonians 2 and Revelation 13 to predict meanings in Daniel 11:36-45 (Vuilleumier 1950: 2). However, one should not discard Revelation 13 for it has a key to unlock the meaning of Daniel 11:36-45 with the second beast and not the first beast.
8. He indicated that the king of the south (Egypt) did not push against France or Berthier the general of Napoleon but that Berthier just wanted to humble England by grabbing Egypt too, thus Daniel 11:40 king of the north cannot be France (Vuilleumier 1950: 2). If sources do support this view it is valid. It cannot be France but then again Vuilleumier operated on a bipolar setting for Daniel 11:40.
9. Vuilleumier (1950) supported Wilcox (1910)'s objection that Turkey [king of the north of literalist historicist] and Turkey's vassal Egypt [also part of the king of the north now] can be called "king of the south" of Daniel 11:40 (Vuilleumier 1950: 2).This point is valid and the principle is that actions of the vassals are the same as actions of the main power.
10. Vuilleumierindicated that the old literalist historicist view of the role of Turkey did not upheld since it faded out in power systematically and that "sine 1840 . . . prophetically laid on the shelf" (Vuilleumier 1950: 2). Turkey did not fulfill the aspects of Daniel 11:36-45, Vuilleumier pointed out.
11. Vuilleumier interpreted E. G. White, Testimonies Vol. 9 (1909), 14 "The world is stirred with a spirit of war…" with reference to Daniel 11:36-45 as soon to take place as lying in the future of 1909 and not back in history for the Balkan and Cremean wars of 1856 and 1878 (Vuilleumier 1950: 3). However, Vuilleumier wants to see those wars as the First and Second World Wars. One can object that the First and Second World Wars did not centered around activities in Jordan, Egypt, Libya, Ethiopia, the east and the north as is described in Daniel 11:40-45.

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vicariusfiliidei function and thus Daniel 11:22 against the "Prince of the Covenant" makes more sense. In 554 A.D. Justinian ruled that he could participate in ecumenical councils. The literal historicist Uriah Smith said in 1872 about the role of Justinian "Papal supremacy dates from the time when the decree of Justinian, constituting the pope the head of the church and the corrector of heretics, was carried into effect, in 538" (Smith 1872/3, 103). One may differ with the detail but that Justinian should be investigated together is a point well taken.

12. He indicated that the "time of the end" of verse 35 is not 1798 but 1844 as the end of the 2300 years of Daniel 8:14 [as Bartlett (1913): 4-7; and Fitzgerald (1915): 17-19 opted for also] and that even Uriah Smith and revisers said: "if this application [of 1798] is correct" (Vuilleumier 1950: 3). However, it is 1798[79] with the deadly wound experience of the first beast of Revelation 13. The transition in Daniel 11:36 is the second beast of Revelation 13 [USA] and its political actions although Revelation focused on the religious aspects after fusing with papal power influence. The actions of Daniel 11:40 is starting "in the time of the end" not "at the end itself" (Vuilleumier 1950: 4).

Appendix III

Justinian in Daniel 8:9-12

Daniel 8:9-12 is linked up with the actions of Justinian as described in Procopius as well as what is known about the Papacy in history and the *Rebellion in Heaven Motif* where Lucifer became Satan and was cast out of heaven with a number of angels. The diagram is indicating where the *Rebellion in Heaven Motif* is backgrounding namely in verses 9 and 12 but in reality the *Rebellion in Heaven Motif* is never absent from any prophecy. All the *Fall of Cities genre* examples of the Old Testament including the New Testament one of Revelation 18 have the *Rebellion in Heaven Motif* as a backdrop. This diagram set out to show how the Little Horn described in Daniel 8:9 had political campaigns from Constantinople in the north to the south with his African campaign as described by the biographer of Justinian and his evil wife Theodora, Procopius. In that order, just like the directions indicated in this verse, Justinian then embark on pleasing the barbarians by distributing and giving away Roman wealth. Then he tried to appease religion and started building projects with the Hagia Sophia completed in 537.

In 538 a phenomenal event happened that caught the eye of Daniel. Justinian changed his coins (see numismatics) from depiction of a soldier to that of a theologian holding the cross in his hand. It was in his 12th year and one can see it on the coin as XII. It is the year 538. Pagan Rome involved in theology? It is definitely an eye-catching situation for Daniel. In the Hagia Sophia the year before is a mosaic of Christ with Justinian on one side and Constantine on the other. "I am just as great as Constantine for the Christians" is mirrored by this art. In 540 he embarked on a "holy war" by driving the Arians from Ravenna and started to plan a church inaugurated in 548A.D.. The mosaic of the Ravenna church displays Justinian as Christ standing with his six soldiers or secular power and six ecclesiastical saints or religious power. He is the *vicarius filii dei* warrior of Christ for the church on earth. The CHI RO on the shield on his far right is a symbol of this victorious warrior. In his thinking, power functions for Christ on earth and fight His kingdom's wars. The official Fall of Rome is thus not with the fall of the Ceasars in 476 A.D. but with the fall of the official titles in 538 A.D. as Isaac Newton has explained in his work: *The Fourth Trumpet.* So far the verbs in verse 9 were feminine. It should be because *horn* in Hebrew takes the feminine verbs. In verse 10 it is still Justinian and still the Little Horn but now there is a fusion with Satan in the *Rebellion in Heaven Motif* and in fact this Motif is now pushed to the foreground. Lucifer caused some of the angels to fell from heaven with him when he became Satan. The verbs are feminine since the subject or role of the Little Horn is not forsaken yet. However, in verse 11 there is a sudden surprise.

The verbs are masculine. Daniel focused here solely on the *Rebellion in Heaven Motif* and on Lucifer's self-exaltation desires and his great fall described in Isaiah 14:12-14 and Ezechiel 28. Daniel was a good reader of Isaiah as Daniel 9 indicates with the connections to verbs of the Messiah's actions in Isaiah 53 (see Sook Young Kim 2008; 2011; see also M. Oxentenko 2013). Links are also in Daniel 8 and Isaiah 14.

[79]G. I. Butler 1865, 58 said: "The papal power was to prevail against the saints to the 'time of the end,' which began at the end of the 1260 years in A. D. 1798. Dan. 7:25; [Dan] 11:35."E. Heppenstall 1948, 27 also interpreted it as 1798. It is not a case of vote-counting. Truth cannot be established by vote-counting. Consensus does not form truth. It merely accepts truth or rejects it. Truth is truth because it is biblically coherent and cohesive in a harmonious way. The 'Deadly Wound' historic events of 1798 connected to the role of the papacy brought a paradigm shift and a New World Order based on secular constitutionalism albeit still connected to Roman linguistic jargon and jurisprudence. Also B. G. Wilkinson at the 1919 Bible Conference at Takoma Park, Maryland defended the Old View against the "New Interpretation of Daniel 11" introduced by M. C. Wilcox in 1910, by pointing out that the symbolic historicists wants to make 1844 the "time of the End" of verse 35 but he said the proper position is 1798 (Wilkinson, 1919, 6). In 1919 C. S. Longacre made the same objection against M. C. Wilcox (1910) statement that 1844 is the date for the 'time of the end in Daniel 11:35, indicating rather that it points to 1798 (Longacre 1919, 9). Longacre cites Daniel 12:6-9 where the phrase is connected to the 1260 years (Longacre 1919, 9).

The Little Horn as the Papacy[80] by now was full-grown and by 590 A.D. it was called the glorious period of the Papacy with the reign of Pope Gregory the Great between 590-604 A.D. (see Micelli 1981, 75-82 describing the eschatology of Gregory the great operating with a presentistic-historicism). His main complaint in 593 A.D. was that there is a "lust for power in the church" (Micelli 1981, 77). In his *Moralia* he was convinced that "the Antichrist, on his arrival, will unite within himself the power of this world and 'apparent holiness'" (Micelli 1981, 77 referring to *Moralia* Book XIV, c. 27 et al). In both cases Pope Gregory the Great was right. In verse 12 Daniel is back with the Little Horn *per se* and used the feminine. One of the greatest problems was that it threw the truth to the ground. As Daniel 8 unfolds further, the greatest danger to the truth of the proper *modus operandi* of atonement in salvation is the *vicarius filii dei* function of the clerics. A concordance method is legitimate and authentic for exegesis when there is linguistic jargon recognizable that link it with other passages for example the book of Isaiah. It is also legitimate when the theological theme is dealt with elsewhere in Scripture. A concordance method for pasting semantics onto another text is not permissible when one deals with history or prophetic history or prophetic events in future, especially events that are not theological or part of the End Time Chart of events as prophets were shown, but political. The *Rebellion in Heaven Motif* is part of the Leitmotif of the Scriptures dealing with the Great Controversy Theme between Christ and Satan. It will always show up either in a front position or in the back as shadows.

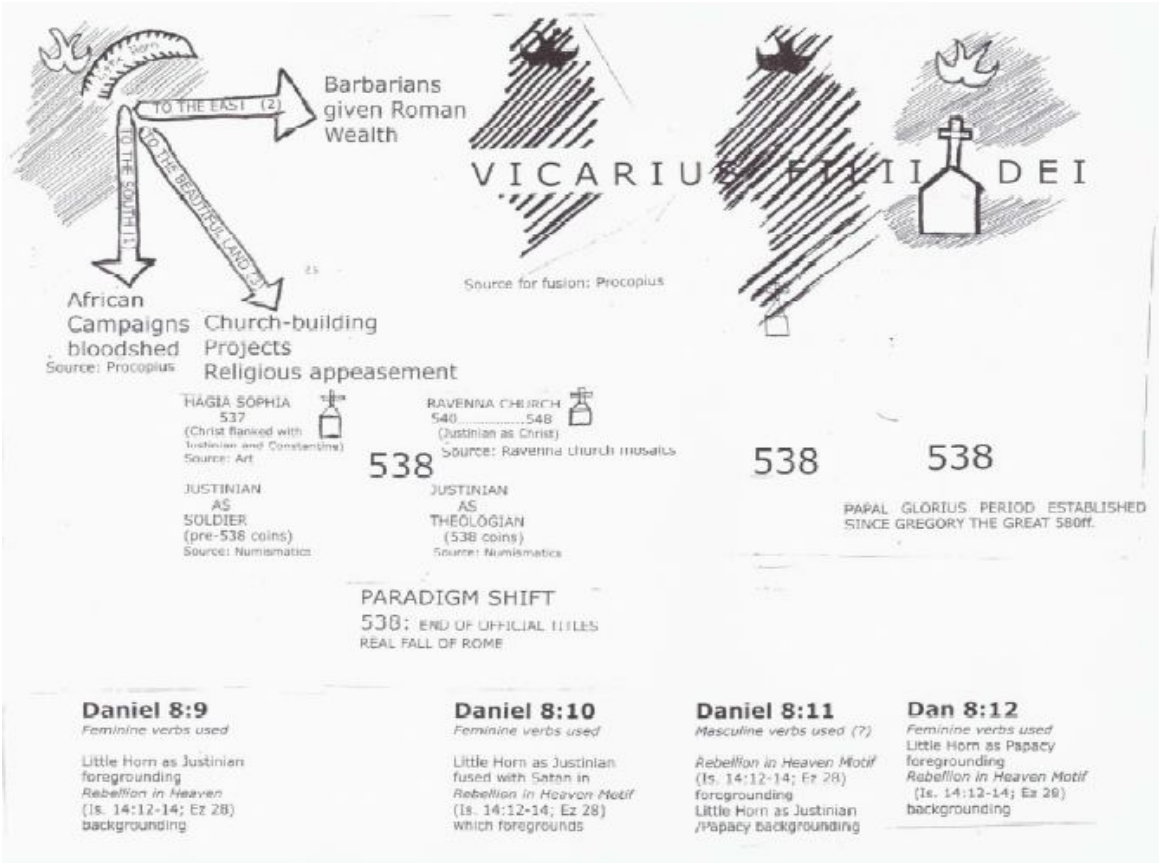


Diagram to demonstrate the role of the Little Horn and the fluctuation to masculinity in Dan. 8:11.

[80]In the history of interpretation, the Little Horn of Daniel 7 and 8 as the papacy has a long list of historicist interpreters to this effect. One must be aware of the difference between (1) political anti-papism or (2) religio-political anti-papism and (3)Adventist prophetic interpretive historicist anti-papism specifically objecting about the *vicarius filii dei* funtion with the pope replacing Christ on earth and Mary replacing the Holy Spirit. The historicist J. V. Himes had this last view in 184? (J. V. Himes,Word of Warning (184?), nos. 5-6. Andrews University, James White Library: Center for Adventist Research/Lower Floor VT 0000270). It is especially relevant to mention this in the light of Preteristic and Idealistic inroads in Adventist Historicism (Owen [1900], Prescott [1950], Were [1947], Ford, et al) which encourages an openness for ecumenism and prophetic historicistic quietism. There are more to be listed but some of them are polishing theology in Adventism with softcore Preterism and others of course display a hardcore Preteristic affinity with denunciation of historicist stances.

한글초록

다니엘 2, 7, 8, 9장과 계시록 13장의 본문을 역사와 비교하는 적합성은 비교적 명확하고 일관성 있게 확립된 반면 최근 역사주의 학자들 중 다니엘 11장, 특히 11:36-45 본문의 적합성에 관하여는 주저함을 나타내는 학자들이 많다. 빅토리아 시대부터 시작하여 역사주의자들은 여전히 11장 전체를 문자적으로 해석하였으며 우리아 스미스(Uriah Smith, 1877)는 이 마지막 절(36-45절)을 터키와 불란서의 역사에 비추어 해석하였다. 제임스 화잇(James White)은 다니엘 11장의 마지막 부분을 정치적, 문자적으로 적용하는 스미스의 견해에 반대하였으며 그가 넷째 제국으로서의 로마를 마지막까지 적용하기를 원하였다. 화잇(1877)은 로마를 이교로마와 신성로마제국을 아우르는 포괄적 의미로 사용하였다. 1900년도 직후 학자들은 기고를 통해 스미스의 견해에 반대를 표명하였다. 일부는 상징적 적용을 강조하였고 일부는 문자적 적용을 강조하였다. 서로의 입장에 상호 반대하는 의견이 정규적으로 발표되었다. 상징적 해석을 표방하는 학자들은 이 마지막 몇 절을 해석하는데 때로 성구사전적 해석의 방법론을 따랐으며 구약 성경의 다른 부분으로부터 사상과 의미를 취하여 이에 적용하였다. 1980년대 후반부터는 이 회색 지대를 이해하기 위해 문학적 구조 연구 방법을 적용하여 최소한의 교차대구적 (chiastic) 구조를 찾아내려는 학자들이 있었고 최근에는 최대한의 교차대구적 구조를 적용하는 학자도 있는데 이들은 이 방법을 통해 나타난 의미를 11장 마지막 부분에 덮씌워 적용하였다. 상징적 해석의 몇 가지 문제점들이 이 연구에 의해 지적되었으며, 특히 지리적 용어들이 보류되었음이 지적되었다. 본문을 문자적으로 이해할 경우 이집트, 리비아, 에티오피아 같은 나라들은 현재의 동일한 나라들로 간주되며, 에돔, 모압, 암몬은 현재의 요르단으로 간주된다. 이들 나라들은 모두 미국의 동맹국들이다. 또한 상징적 역사주의자들이 다니엘 11:1-35는 문자적으로 해석하고 46절부터 상징적 해석으로 전환하여 45절까지 이르는 일관성 없는 적용이 또 다른 문제점으로 지적되었다. 더 나아가 그들은 11:45에서 교황권이 끝이 이르는 것으로 해석하여 끝이 그리스도의 재림을 가리키는 것으로 보았으나, 다니엘서의 본문에서는 이 끝이 환란의 때의 시작점으로 제시되었으며 이 기간 동안에 그리스도의 재림이 있다. 부활은 11:45절에 나타나지 않으며 다니엘 12:2-3절이 지적하는 대로 이 후의 사건으로 묘사되었다. 본 연구에서는 빅토리아 시대와 현대를 막론하고 모든 역사주의자들이 공통적으로 계시록 13장의 둘째 짐승으로 이해한 미국을 다니엘 11:36-45절에 적용하여 문자적 해석을 숙고하고 제안하였으며, 다니엘 11:40을 양갈래 세력의 출현으로 보는 대신 911, 많은 전함을 가진 미국, 사담 후세인(Saddam Hussein)을 북방왕으로 보는 세갈래 세력의 출현으로 보았다. 독립적 연구를 통하여 이와 유사한 결론에 이른 역사주의자들도 있다. 또한 다니엘 11:21-32와 8:9-10에 유스티니아누스와 테오도라(A.D. 538)의 역할이 나타남을 부록에 제시하였다.