

The Final Battle between Two Apostate Powers

(Daniel 11:36-45)

Part 2 (verses 40-43)

Introduction

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over” (Daniel 11:40).

“And at the time of the end” (vs 40)

“*Time of the end*” is *es qes* (*eth qets* – Strongs) in Hebrew. Its combined use is found nowhere else in the Old Testament except in Daniel, where the seer uses it five times. Therefore, we should study each word and then analyze the Danielic context, which opens a timing message.

Es (*et* or *eth*): “*time*” that refers to a “season of opportunity”¹ when God acts (Psalm 119:126), especially when all will be consummated (Daniel 12:9); a set time when opportunity comes (I Chronicles 9:25).

Qes (*qets*): “*end*” means a point when something is cut off or severed. In the Old Testament it is often used to describe when God’s executive punishment occurs (Genesis 6:13, Ezekiel 7:2-3).² There is no other opportunity to change after this time.

When used together (*es qes*), it suggests that ***earth’s final season of “opportunity,” just before God judicially acts, has come.*** Daniel first used this in 8:17: “*So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the **time of the end** shall be the vision.*” Then in 8:19 he embellished what that means: “*And he said, Behold, I will make thee know what shall be in the last end of the indignation: for **at the time appointed the end shall be.**”*

This “*time of the end*” is an “*appointed time*,” a set period that God has identified in prophecy, when earth’s last season of redemptive opportunity comes. This is also noted to be when God’s judicial wrath (“*indignation*”) will occur.

Habakkuk 2:2-3 had previously discussed this brief era of time. Paul later quotes this, “*And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an **appointed time**, but **at the end** it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry*” (cf. Hebrews 10:36-37).

¹ Harris, R. Laird; *Theological Wordbook of the Old Testament*, vol. 2, p. 680.

² *Ibid.*, p. 809.

- This period is at “the end of the world [just before] the return of Christ”³ at the termination of a tarrying time.
- “There is nothing in the context that would restrict the force of the word ‘end’ and so the end of all things must be meant.”⁴

In Daniel 11:29, where this ***last-day*** antichrist prophecy begins (representing a second rise of the papacy within that chapter), Daniel already gave a contextual timing statement:

- “***At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter***” (Daniel 11:29). This refers to the end-time rise of the antichrist power with its growing negative gestures toward the Muslim world.
- Those reactions turn into a major conflict in verse 40.

“***At the time of the end***” – the *es qes* – begins in verse 29. While God’s people are beginning to go out with earth’s final warning, conflict between Christianity and Islam (the king of the south) accelerates.

Now that saga:

“time of the end shall the king of the south push at him:” (vs 40)

Ever since Vatican II’s move to “placate” the Islamic world (the “*south*”), a superficial coalition with Rome has existed.

In an amazing conciliatory move, the Roman Church noted: “The plan of salvation also includes those who acknowledge the Creator, in the first place among whom are the Muslims: these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind’s judge on the last day.”⁵

Later: “The Church has also a high regard for the Muslims. They worship God, who is one, living and subsistent, merciful and almighty, the Creator of heaven and earth, who has spoken to men. They strive to submit themselves without reserve to the hidden decrees of God, just as Abraham submitted himself to God’s plan, to whose faith Muslims eagerly link their own. Although not acknowledging him as God, they venerate Jesus as a prophet.”⁶

- Twenty-eight Muslim scholars even visited the Vatican in 2008 with a signed document, “A Common Word between Us and You.” Later, many Muslim countries formed diplomatic ties with the Holy See (the Roman Catholic Church combined with the Vatican City State).
- These geopolitical bonds will unravel, beginning in verse 40.

The “*king of the north*” noted in Daniel 11:40-45 represents the papal head of “Christianity” when he becomes a growing geopolitical power.⁷ This is detailed in Revelation 17:12-13, followed, sequentially, in chapter 13!

³ Steinmann, Andrew E.; *Daniel* (Concordia Publishing House, St. Louis), p. 544.

⁴ Leopold, *Daniel*, p. 520, as quoted in Miller, *op. cit.*, p. 309.

⁵ Second Vatican Council, *Lumen Gentium* 16, November 21, 1964.

⁶ Second Vatican Council, *Nostra Aetate* (3), October 28, 1965.

⁷ White, Ellen G.; *The Great Controversy*, p. 565.

- *“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast”* (Revelation 17:12).
- That beast is a religious and political power located in the *“city of the seven hills”* (17:9), representing the antichrist.

“This battle concludes with the destruction of the Antichrist, apparently in Palestine ... [Daniel 11:45], followed by a special resurrection of the saints (12:2). These events have not transpired, and therefore, the ‘end’ in view here must be the final days of the ‘present age.’”⁸

This leader’s jurisdiction and growing prerogatives are suddenly challenged when the *“king of the south pushes at him.”* *“Push”* is *nagach* in Hebrew in the *hithpheel* tense. This is a “reflexive” or reactionary act. It is mainly used in a military sense. The imagery suggests that there will be a unique and intense conflict right at the end between apostate Christianity and this retaliatory “southern king.”

WHO IS THIS SOUTHERN KING?

Our first clue comes from verse 5, addressing a geographic issue. Gabriel, in a review narrative, is conveying the key kings who will arise during the 490-year probationary period of Daniel 9. Four of Alexander the Great’s generals, after his death, took up territory in four different areas:

1. Seleucus I Nicator (321–316 B.C.) – Babylon and Syria (**north**)
2. Lysimachus – Asia Minor
3. Ptolemy I Lagi (Soter) (323–285 B.C.) – Egypt, Palestine and Phoenicia (**south**)
4. Cassander – Macedonia and Greece

As the prophecies are unfolded, a powerful division between the north and the south emerges. This literally began with those generals – the **north** included Syria, Babylon, Asia Minor and Greece; the **south** included Egypt, Palestine and Phoenicia. This occurred due to the weakness of Cassander and Lysimachus. The north grew in power under Seleucus I Nicator and the south through Ptolemy I in Egypt. From that division the early symbolisms of **north** and **south** were carried forward. Through verse 15 of Daniel 11, the military conflicts between the north and the south are described – then, that phase of the prophecy ends when Rome takes over the *“world”* in 64 B.C.

The final king to arrive within the 490-year review was the “raiser of taxes” (11:20). He was Caesar Augustus, who was in power when Jesus was born.

In verses 21-28 ***Papal Rome comes on the scene during the Dark Ages.*** Then the king of the south is visited again: *“And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him”* (11:25).

⁸ Miller, Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), p. 309.

The *vile person* stirs up his power against the *king of the south* with a great army. This southern leader's kingdom is representative of the Islamic world. The Crusades are being described, especially in verse 25.

"In the 7th century A.D. Arab Muslims conquered Palestine. During the 11th century the fierce Seljuk Turks from central Asia invaded the near east and became conquerors of the Byzantines (Battle of Manzikert in Asia, 1071 A.D.), capturing many lands, including Palestine, from the Arab Muslims. They then blocked all Christian pilgrimages to the area.

"The Byzantine Emperor Alexius Comnenus (1048-1118 A.D.) asked Pope Urban II for the help of the Catholic Church in fighting the Muslim Turks. Urban II was competing with a rival 'pope' and thought this a unique way to consolidate his power and prestige.

"In the autumn of 1095 A.D. he met with church leaders in Clermont, France"⁹ and appealed to his European parishioners to unite and fight to regain Palestine. He offered spiritual and physical rewards, including forgiveness of sins, if they joined this crusade.

"From 1096 A.D. through 1270 A.D. Crusades against the Turks (symbolic of the south) were conducted. Knights and princes, the common people and the wealthy joined. This added greatly to the trade and economic growth of Europe. Their immediate goals were reached. With a 'very great and mighty army,' Palestine was retaken. Biblical prophecy was fulfilled. But the Ottoman Empire continued to resist. Their control of the 'glorious land' was regained and then lost again. By 1453 A.D. the Byzantine Empire fell and the Muslim Turks were permanently in charge."¹⁰ That anti-Christian power was ***anciently, for a time***, the "king of the south."

Those battles between the Christian world in the north and the Muslim world in the south became a type of what will occur at the end of time, beginning in verse 40.

"The *little horn* of Daniel 8, representing the end-time papal power, 'waxed exceeding great, toward the south and toward the east, and toward the pleasant land.' ...

"*Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain*' (Daniel 11:26)....

"... the Muslims repeatedly showed their resiliency. Their goal was to conquer the European Christian world in the north. The Crusades were, in part, an attempt to turn back those conquests.

Who shared with the papacy the same interest in defeating the Islamic world? Initially France, then Spain and, later, Germany – then back to France. They all joined with the papacy in a shared religious cause, the Crusades, bearing the symbol of the Cross in their exploits. But the text says that those who were part of the *vile person* did not succeed.

From this event-driven historical data, one can see that the "*king of the south*" was tied to the Muslim world. Daniel 11 now fast-forwards to the present graphic account when the "*king of the south*" is, once again, on the attack against the "Christian north." Referencing history helps to inform the student of the meaning of this end-time prophecy.

Continuing to analyze:

⁹ <http://www.milestonedocuments.com/documents/full-text/urban-ii-call-to-crusade/>

¹⁰ *The World Book Encyclopedia*, 1996 Edition (World Book Inc, a Scott Fetzer Company; Chicago, London, Sydney, Toronto), 1995.

“and the king of the north shall come against him like a whirlwind,” (vs 40)

- The Christian world, under its papal leader (undoubtedly supported by the ten-horn world leaders noted in Revelation 17:12-13), fights back at the aggression of the “*king of the south*.” Recall that this northern king was initially described in Daniel 8 as a little horn (vs 23).
- There are strong Biblical and extra-Biblical links suggesting that this northern king should also be seen as the prophetic “king of Babylon” (which is more deeply embellished in Revelation).¹¹
- Another key Hebrew word is “*whirlwind*,” *sa’ar*, which is actually a reflexive verb. The northern king is responding defensively, like a storm that sweeps something away.
- Additionally, because the terms “*north*” and “*south*” are used, the picture means rival powers of equal magnitude¹² (otherwise the “*king of the south*” would not have embarked on such a daring venture).
- ***Something unstated*** provokes the king of the south to “attack” the “Christian” northern leadership. The context of Daniel 11 and 12 strongly favors a “geo-religious” conflict.

What power hates Christianity enough to fight and even annihilate it (even though it may be apostate itself)? There is only one collective force that could mount such resistance. Intriguingly, the Islamic world (the global competitor of Christianity) meets this description. Its global “membership” rivals Christianity with 1.2+ billion people. They are driven by such “sacred” text from the Qur’an as:

- Qur’an 5:51: “O ye who believe! ***Take not the Jews and Christians for friends***. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.”
- Qur’an 2:21b: “***Fighting is prescribed for you***, and ye dislike it. But it is possible ye dislike a thing which is good for you, and ye love a thing which is bad for you. But God knoweth, and ye know not.”
- Qur’an 8:12: “I will ***cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.***”
- Qur’an 5:33: “The punishment of those who wage war against Allah and His messenger and strive to make mischief in the land is only this, that ***they should be murdered or crucified or their hands and their feet should be cut off on opposite sides*** or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement.”

This imagery is provocative, hideous, and partly what justifies this violent aggression noted in Daniel 11:40. It is an evil world power that despises Christianity. It is big enough to challenge the Christian world. Two of earth’s greatest religions by number are depicted in conflict! By now

¹¹ Doukhan, Jacques B.; *Secrets of Daniel* (The Review and Herald Publishing Association; Hagerstown, MD 21740; 2000), p. 173.

¹² Miller, op. cit., p. 309.

they also share equal interest in world control, coercion, moral failure, deception, and violence.¹³

In the past, atheism, Marxism, communism, and fascism were great threats to Christianity. They have often been identified as the “*king of the south*” by Bible students. But in this end-time setting, nothing is emerging with greater antagonistic power than Islam – the Religion of the Sword (aka, politically, “The Religion of Peace”). In September 2017, they killed 878 Christians; in the second week of October, 211 were martyred!

- Tens of thousands have been brutally killed in the last three decades (mainly Christians), driven by their religious ideology.
- It is “*pushing*” against Christianity in countries around the world. This has been called the “New Holocaust.”¹⁴
- This prophetic narrative suggests that there will soon be a major standoff between Christianity and Islam, marking that period called the “*time of the end*,” the end-of-time.
- Nothing else properly matches the context, which intimates two competing religious powers.

The description of “*the king of the north*[’s]” “attack apparatus” is:

“with chariots, and with horsemen, and with many ships;” (vs 40)

These “implements” suggest hostile movements on both land and sea. Though in Daniel 8–12 many symbolic illustrations depict the final struggle between Christ and His host (people) and Satan and his host (people) here in verse 40, a major conflict between two evil forces is portrayed. This is the only apocalyptic prophecy that addresses these two antagonistic powers in conflict.

It appears that they are in ***competition for world religious dominance***. For Islam this has long been a firm objective.¹⁵ For the papacy is this fascinating observation:

“Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and ***increase her power in preparation for a fierce and determined conflict to regain control of the world***, to re-establish persecution, and to undo all that Protestantism has done.... These things should awaken the anxiety of all who prize the pure principles of the gospel.”¹⁶

This verse describes the time when different ***religious forces*** will be seeking geopolitical superiority.

¹³ <http://schnellmann.org/how-islam-will-dominate-the-world.html>;

http://www.answering-islam.org/Authors/Arlandson/ultimate_goal.htm

¹⁴ http://www.americanthinker.com/articles/2007/07/islams_global_war_against_chri.html

¹⁵ <http://schnellmann.org/how-islam-will-dominate-the-world.html>

¹⁶ White, Ellen G.; *The Great Controversy*, p. 565 (emphasis added).

Shortly thereafter (11:44), the hostility will suddenly turn against God's loyalists, who don't side with that "northern power."¹⁷ God's forces have also been at work, proclaiming the last gospel call warning of God's impending wrath.

By then the antichrist ("vile person," this "king") will have emerged as an eschatological world kingdom.

The following thoughts have already been inserted into Daniel's narration as orientation reminders:

1. "*And they [God's true people] that understand among the people shall instruct many*" (Daniel 11:32a) (a prophecy related to that final gospel call).
2. "*Some of the wise will stumble [from weariness and defeat], so that they may be refined, purified and made spotless until the **time of the end**, for it will still come at the **appointed time**."* (Daniel 11:35) (partially repeating 8:17, 19).
 - At that period of final opportunity, God has a people who understand prophetic truth.
 - They are "**instructing many**" – the final gospel warning.
 - Persecution will be the lot of some (Daniel 12:7). Many will become helpless.
 - Because of the saints' success, however, this antichrist king becomes livid (Daniel 11:44).

This papal power is devoid of its own military arm. Its fighting is dependent on the forces of other powers and nations. This is dramatically depicted in Revelation 13, where an earth beast, a nation of global might, executes the wishes of the sea beast, symbolic of the Vatican City State.

"and he shall enter into the countries, and shall overflow and pass over" (vs 40)

The king of the north is depicted as – sweeping through many lands like an overflowing river or flood. The counterattacks against the south apparently involve many geographical areas where Islam resists Christianity. These "military" maneuvers will succeed. There will be major conflicts (like the Crusades) between these two religious powers. The intensity increases against the Islamic world in the next two verses. This is what **sets the stage** for the "*king of the north*" to fully command the geopolitical world!!!

In all this there is a subtle message that this conflict might open doors for the gospel to uniquely move forward as Islam is contained. At this writing (2023) the ability to penetrate the Islamic world with the gospel remains severely restricted. God's commission is global. A change in how the gospel can penetrate every heart must occur. Though these prophecies reveal conflict between satanic forces, the evidence suggests that it likely will benefit heaven's final work!

¹⁷ Steinmann, op. cit., p. 539.

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon” (Daniel 11:41 – KJV).

“He will also invade the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be delivered from his hand” (Daniel 11:41 – NIV).

“He shall enter also into the glorious land, and many countries shall be overthrown:” (vs 41 – KJV)

The word “countries” is added, which is, however, contextually implied. It is an echo of what was said in the previous verse. The antichrist and his forces (apostate Christianity), in an effort to subdue Islam, will bring many “countries” to their knees. All resistance to its power appears to be suppressed.

The word for “overthrown” is *kashal* (as noted previously in 11:35). It literally means “stumble.” This can be figurative (Psalm 64:8) or literal. It is used symbolically by Daniel in many places (11:14, 19, 33-35, 41), implying to be “defeated.” The narrative shows that these “countries” or areas they symbolize will be subdued.

This description apparently portrays military action where many Islamic-controlled nations are defeated. They are no longer able to maintain their religio-political regimes.

Who the “personal” “king” of the south is, is not clear. There are secular geopolitical documents that suggest that Iran will control this region, which is numbered the seventh area in the New World Order by the Club of Rome. This includes most of the current Muslim countries of the Middle East and across northern Africa. Contextually, this “king” must soon become as distinct as the antichrist of the north.

The unique notation that the “glorious land” (cf. 8:9, 11:16) will be entered is a striking message. The Hebrew word for “enter” is *bo*, a verb in the *qal* tense. There is no indication that violence is used for this particular incursion! Since Palestine is the historic crossroads of hatred within the Islamic world, this entrance alone suggests that Israel will not resist this northern king. Perhaps the Jewish leaders will see it as a protective move. This verse is a simple statement of entering and likely controlling or securing this strategic area.

Intriguingly and disturbingly, recent regional geopolitical maps of the New World Order do not show Israel’s future existence!

An **additional** view is entertained by some scholars. An exegesis of these verses suggests to them that the “*glorious land*” may also refer spiritually to God’s people. This would then be a metaphor for the remnant church, the new Israel, residents destined for the Jerusalem above (Galatians 4:26; cf. Hebrews 12:27). Since in the immediate narrative *kashal* can refer to persecution and martyrdom, the “*enter*” could mean that during the north’s exploits, adverse contact with God’s people will begin to occur (vss 33-35). Does end-time papal power want to suppress or control God’s remnant? It is a prophetic given at the end.

This could embellish what has been said earlier. God’s people will encounter a major time of crisis. It appears, however, that this comes mainly to fruition **after** the actions against the Islamic nations are under way. We know that the “*king of the north*” becomes central to this

persecution in verse 44, where he is troubled so much by what God's true followers do that their destruction is sought. The contextual sequence must be preserved. The references to oppression of God's people toward the very end is a consideration.

Within the end-time context of silencing Islamic power, the antichrist, heading apostate Christianity, progressively turns against God's remnant people, later addressed in this chapter. Islam is already suppressed, and the final moves against God's people will be with efforts to silence them – perhaps even with a death decree.

“Escape” (malat) – will be delivered out of his hand. Most expositors interpret this phrase to mean that the peoples living now in these ancient areas will be protected against military assault. No overt spiritual metaphor or application has been understood.

“even Edom, and Moab, and the chief of the children of Ammon” (vs 41 – KJV)

These three “nations,” though related to Israel by descent, were “hereditary enemies” of the chosen people¹⁸ (Psalm 83:7-8, II Chronicles 20:1-2). Why would the suppression of Islam be bypassed here? One must look at the end-time setting this is in. Those three countries compose today what is the nation of Jordan.¹⁹

More than 90% of Jordan adheres to Sunni Islam. Its 1952 constitution stipulates that the king and his successor must be Muslim and born of Muslim parents. ***Strict adherence, however, to the Islamic traditions has not been prevalent,*** though more so since 1980. Women's freedom has been strong. Ties with Egypt and Israel came in 1979 with the Treaty of Peace between Egypt and Israel. It has, in addition, been a nation of many conciliatory gestures towards Christianity!

Jordan has also been identified as the custodian of the Islamic Holy Sites in Jerusalem.²⁰ The Catholic Church is, in turn, the custodian of the Christian Holy Sites. Yet, Muslims open and close the Catholic-owned Church of the Holy Sepulcher.²¹

King Abdullah has been a remarkable mellowing force in the “center” of Islamic hatred. Though the Islamic Action Front wishes to destabilize Jordan, its chance of success has been slim.²² The *“king of the north,”* in his violent moves to destroy Islamic power, appears to avoid this country that used to be Moab, Ammon and Edom.²³

Since Moab, Ammon and Edom are metaphors for theological enemies of God's people, could they help move forward the persecution against God's remnant people along with the king of the north? That isn't within the text but arguably in the associated context. It is a consideration to watch. At this time, Christians have considerable freedom in Jordan, even holding positions

¹⁸ Hartman, Louis F. and Di Lella, Alexander A.; *The Book of Daniel* (Doubleday, New York, 1977), p. 304.

¹⁹ http://en.wikipedia.org/wiki/Islam_in_Jordan

²⁰ <https://kingabdullah.jo/en/page/the-hashemites/custodianship-over-holy-sites>

²¹ <http://www.ancient-origins.net/ancient-places-asia/why-holiest-shrine-christianity-guarded-two-muslim-families-007843>

²² http://www.sussex-academic.co.uk/sa/titles/middle_east_studies/Tal.htm

²³ Miller, *op. cit.*, p. 311.

in the Parliament and the military.²⁴ Roman Catholicism flourishes in Jordan. Muslim converts to Christianity have had an upsurge since Middle Eastern conflicts in 2016.²⁵

“He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape” (Daniel 11:42).

“He shall stretch forth his hand also upon the countries:” (vs 42)

There are just three Hebrew words making up this phrase. The NET appears to reflect best their meaning: *“He will extend his power against other lands.”* This is the third time allusions are made to *“countries.”*

He shall enter into the countries

Many countries shall be overthrown

Stretch forth his hand ... upon the countries

This is a trilogy (three similar thoughts) as is often used in John’s apocalyptic prophecies. The emphasis suggests that the work of suppressing Islamic influence/power will be broad and complete. ***Evidence is mounting that a geopolitical phenomenon is in view.*** This is symbolically riveted in the next phrase:

“and the land of Egypt shall not escape” (vs 42)

The word for *“countries”* and *“land”* (*‘eres*) is duplicated in this verse – simply implying that *“Egypt will not escape.”* The action initially suggests that harm will come to this nation.

Egypt is 88% Muslim, which is often in conflict with its 10% Christian community. Though Egypt is currently in a peaceful alliance with Jordan, its antichristian laws are harsh, which helps to drive this *“south”* imagery! It is prophetically and literally singled out.

In prophecy ***Egypt*** symbolizes the ***wicked world*** from which God’s people are to be delivered as they journey toward the promised land! If we observe this metaphorical meaning, this thought emerges: “The antichrist shall stretch his hand of power over the earth, and the whole world will not escape his grip.” There is an implied military action by the antichrist against Islam; the ultimate mission of Rome is world dominion. Islam is ***in the way*** of that final objective. An additional “global mission” of this northern king is in view!

This links ***the world power that it finally wields with an ally, the “earth beast,” seen by many as the United States.*** Ten horns (Revelation 17:12) and the papal beast are also unified in a coalition, the exact number of regions projected in the New World Order.

The *“king of the north”* is, therefore, seen exercising world power in this end-time setting:

1. Over the Islamic world – religious and political
2. Over the world (symbolically, Egypt) – in geopolitical control

²⁴ http://en.wikipedia.org/wiki/Christianity_in_Jordan

²⁵ <https://www.opendoorsusa.org/christian-persecution/world-watch-list/jordan>

Paraphrasing part of verse 42: ***“The world shall not escape.”***

There is ***no indication that “nations” are destroyed. The context seems to be mission-specific:*** Stop the expanding violent power of Islam and begin to assume control of the world. Intriguingly, as the Rome-centered power seeks to block expansion of Islam, geopolitical dominance occurs. In the collective messages of verses 29 to 45 is also another mission-specific issue: Destroy the remnant people. This warning comes again in verse 44.

Deeper focus on “Egypt”:

Egypt in Prophecy

The final time the word “*Egypt*” is mentioned in the Bible is in Revelation 11:8. There, a great summation of prophetic symbols is presented. After referring to the great city Babylon, an allegorical expression for apostasy of the Christian world, it then notes, *which spiritually is called “Sodom” and “Egypt.”* Egypt is figurative of oppression and bondage²⁶ of the wicked world where Sodom intimates the depth of its sinfulness.

Egypt stood as a God-defying nation, beginning at the time of Moses, with Pharaoh’s utter contempt for heaven. God’s people, under His guidance, escaped, beginning their journey toward the Promised Land. That imagery symbolizes the journey of the saved right up to the end. Thus – Egypt, in turn, became a Biblical emblem for global wickedness, oppression and an influence that interferes with God’s purposes.

Later, defiant Pharaoh Hophra of Egypt had lost a major battle with Nebuchadnezzar at Carchemish in 605 B.C. He had endlessly challenged the Babylonian king (as king of the south against that king of the north). Egypt’s threats could interfere with how God would use this Babylonian king. Jeremiah 46:13-26 had prophesied that Nebuchadnezzar would subdue Egypt. It would become nothing more than a hissing serpent, slithering away (46:20-24), all with the divine purpose of moving forward the events in preparation to fulfill prophecy!

Nebuchadnezzar, king of Babylon (a king of the north), could then be called from the north (the route taken to approach apostate Judah) to take captive apostate people into Babylon: *“Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, **my servant**, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations”* (Jeremiah 25:9; cf. Ezekiel 26:7-12). That vicious despot of the ancient world was called “*my servant*.” God had a special mission for that pagan king.

When in rebellion, God’s people were seen “returning to Egypt” (Hosea 8:13, 9:3). That land would feel the ultimate curse from God – desolation (Joel 3:19). But before that would occur, God called His people out of Egypt – out of bondage (Hosea 11:1) – as He would similarly do with Babylon at the end of time (Revelation 18:1-5)!

²⁶ Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977), pp. 226-227.

Thus, we can see that Egypt is seen as a kingdom to the south, and also as a metaphor for a wicked world, trying to hold God's people in bondage. Yet, if needed, even pagan kings or apostate forces become servants of God to do His will, yielding to what He devises.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps (Daniel 11:43 – KJV).

“He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Cushites in submission” (Daniel 11:43 – NIV).

“But he shall have power over the treasures of gold and of silver,” (vs 43 – NIV)

“He” – the king of the north – has “power over.” The Hebrew word is *mashal*, which means “dominion over,” “rule over.” This is in the immediate context of the military exploits into many countries that have Islamic influence. However, as was just noted, “Egypt [the world] will not escape” (vs 42). Contextually, it suggests that the global “treasures” (*mikman*) or “stores” of gold and silver have come under the rule of this northern “king.” Then it notes:

“and over all the precious things of Egypt:” (vs 43 – NIV)

Most scholars assume that “precious things” and “gold and silver” are tied together, revealing control of the wealth of “Egypt” or, symbolically, the world’s wealth. If the eschatological “campaign” of exploiting “countries” were **only** a suppressive Islamic objective, then singling out Egypt as controlling its wealth would make the prophecy highly disjointed. That is why there is so much opinion and speculation over what this means, especially from literalist expositors. Metaphoric Egypt, representing the evil world, is cohesive and is what now beckons our attention.

It appears that this northern king obtains unmitigated financial control of the world. It reinforces what Revelation 13 and 17 point out – the “beast” and the “woman” have geopolitical control for a brief time via its ten horns (17:13)! There is currently a mysterious tie between the Vatican Bank and the International Bank of Settlements in Basil, Switzerland. Additionally, brilliant individuals have been appointed to head the Vatican’s bank; as they began to “audit” secret accounts, they were fired or quit. This happened as recently as July 2017, when Libero Milone resigned.²⁷ There is currently a sinister *financial* tie between Rome and the international economy.

“and the Libyans and the Ethiopians shall be at his steps” (vs 43 – KJV)

“Steps” (*misad*) contextually means that it is marching into submission. Since these countries are not known for their wealth, why are they mentioned here? This is parenthetically inserted to inform us that no country will be exempt – even the most insignificant (in the contextual eyes of that time) – perhaps some of the poorest. Again, forcing us to think globally.

According to Ezekiel 30:12, God will dry up the Nile River (the great river of Egypt). This represents the elimination of all support (of people – Revelation 17:15) for the nations that hamper earth’s final moves. This text suggests that the exploits of the king of the north will be

²⁷ <https://cruxnow.com/analysis/2017/06/25/mysterious-exit-vatican-auditor-begs-question-reform-even-possible/>

successful – but time limited! Numerous prophecies reveal that the antichrist is given a time period in which to operate – three and a half years (the “*appointed time*”).

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