

# THE KING OF FIERCE COURTENANCE - Daniel 8 and 11 A Prophetic Revelation That Will Amaze You!

At the beginning of this study it was the aim to reveal to the reader that Daniel 8, like Daniel 2 and 7 reveals prophetic events that extend to the very end of the world's history. What was discovered along the way was startling!

Texts within Daniel 8 that refer to the timing of events include:

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.**

19 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.*

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And **in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.**

24 And his power shall be mighty, but not by his own power: and **he shall destroy wonder fully, and shall prosper, and practise, and shall destroy the mighty and the holy people.**

25 And through his policy also he shall cause craft to prosper in his hand; and **he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.**

Daniel's vision in chapter 8 also extends to the end of time especially in the latter part of the vision when the angel states: "**Understand, O son of man: for at the time of the end shall be the vision.**" and "**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. he shall also stand up against the Prince of princes; but he shall be broken without hand.**"

The vision that Daniel receives can be summarised as follows:

## **DANIEL 8**

### **DANIEL DESCRIBES WHERE AND WHEN THE VISION TOOK PLACE**

(Verses 1 & 2)

In the palace at Shushan by the Ulai river.

### **THE RAM** (Verses 3&4)

Has Two horns and expands its territory by pushing westward, northward and southward.

### **THE GOAT** (Verses 5 - 8)

Initially has one horn and charges at the ram breaking its two horns. Described as not even touching the ground when charging at the ram. The goat's horn breaks and is replaced by four horns that spread in all directions.

### **THE LITTLE HORN** (Verses 9 - 12)

Arises from one of the goats four horns. Spreads towards the East, South and the pleasant land. Casts down some of the host and stars of heaven and stamps on them. Magnifies himself against the Prince of the Host, takes away the daily and casts down the sanctuary.

Because of transgression the little horn is given a host to cast down the daily or truth to the ground. The little horn practises and prospers.

### **HOW LONG WILL THE HOST AND SANCTUARY BE CAST DOWN?**

(Verses 13 & 14)

How long will the daily as a result of transgression be removed and the host and sanctuary cast down? Until 2300 days - then the sanctuary will be cleansed.

### **DANIEL SEEKS FOR UNDERSTANDING OF THE VISION** (Verses 15 & 16)

Gabriel appears to give Daniel understanding of the vision.

### **THE VISION IS AT THE TIME OF THE END** (Verse 17)

Daniel falls on his face and Gabriel tells him that the vision refers to the time of the end.

### **DANIEL IS SET UPRIGHT** (Verse 18)

Asleep on his face, Daniel is helped from the ground by Gabriel.

### **THE VISION INTERPRETATION BEGINS** (Verse 19)

Daniel is instructed that the vision is designed to reveal what will happen at the 'latter end of the indignation' for the end will occur at the time appointed.

### **THE VISION SETTING EXPLAINED** (Verses 20 -22)

The ram is identified as Medo Persia

The goat is identified as Greece

The four horns that replace the initial horn on the goat are identified as four kingdoms.

### **THE KING OF FIERCE COUNTENANCE** (Verse 23)

The appearance of this 'King of fierce countenance' takes place at the latter time of the previously identified kingdoms. More specifically the timing is described as when the transgressors come to the full.

### **THE KING DESTROYS, PRACTICES AND PROSPERS** (Verse 24)

This king is mighty but not in his own power. He destroys wonderfully and also destroys the mighty and holy people at that time

### **THE KING MAGNIFIES HIMSELF BUT IS BROKEN WITHOUT HAND** (Verse 25)

This king uses craft and peace to destroy many. He is proud and even stands up against the prince of princes. He is 'broken without hand'.

### **VISION OF THE EVENINGS AND THE MORNINGS** (Verse 26)

Daniel is told that the 2300 day period of evenings and mornings is true and to seal it up because it would not take place for many days.

## **DANIEL STILL DOES NOT UNDERSTAND THE VISION (Verse 27)**

Daniel is sick for a few days as a result of the vision. He returns to work for the king but does not understand the vision he received.

This vision given to Daniel continues to expand and provide more detail about the previous visions he has experienced. It is also a vision that extends to the end of the world and civilisation as we know it.

In the explanation given to Daniel by Gabriel towards the end of the chapter in verse 25 the king who stands up against the prince of princes is 'broken without hand':

(Dan 8:25) And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but **he shall be broken without hand.**

Broken without hand is a direct reference to the end of the rule of the king of fierce countenance and that his demise is not caused by any other earthly foe. This is also pictured in Nebuchadnezzar's dream when the kingdom of God or the stone smashes the image to pieces. All earthly kingdoms are superseded by God's kingdom which becomes a great mountain and fills the whole earth. The kingdoms are certainly 'broken without hand'.

(Dan 2:44) And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

(Dan 2:45) Forasmuch as thou sawest that **the stone was cut out of the mountain without hands**, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

(Dan 2:35) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

In the book of Job the same reference to being taken without hand is made by Elihu:

(Job 34:18) *Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?*

(Job 34:19) *How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.*

(Job 34:20) In a moment shall they die, and the people shall be troubled at midnight, and pass away: **and the mighty shall be taken away without hand.**

Elihu is actually prophesying about the doom of the wicked. Humanity the work or creation of God's hands will be 'taken away without hand'. It will happen very quickly or in a moment. As the stone smites the final kingdoms of the earth the wicked –

including kings, the mighty, the poor and the rich will 'pass away'.

Daniel is already aware of the succession of kingdoms that will take place during the span of the earth's history. He has seen the great image whose brightness was excellent and whose form was terrible (Daniel 2:31). He has also seen the uprising of four beasts from the sea as the four winds strove upon the sea – each beast arising in a particular order from first to last – from the lion with eagle wings to the dreadful, terrible and strong beast with iron teeth.

In the vision of Daniel 8, Daniel initially views a battle between a ram and an aggressive he-goat. The he-goat is victorious and once again the horns on the ram and goat represent successive phases of the governments or the kingdoms they represent. The two horns on the ram representing Media and Persia and the notable horn initially on the goat or Greece is the renown warrior Alexander.

(Dan 8:9) And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

(Dan 8:10) And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

The little horn referred to in verse 8 describes the beginning of the next world empire to come on the scene. Greece represented by the brass belly and thighs of the image in Daniel Two and the winged leopard beast with four heads of Daniel Seven succumbs to the little horn which waxes great. The little horn is the iron kingdom of Rome and has already been represented by the terrible beast of Daniel 7 who with iron teeth devours and stamps the residue with his feet. In Daniel 8:10 the little horn stamps upon the host of heaven and some of the stars it has cast to the ground. This action of stamping upon them mirrors what the terrible beast in Daniel 7 does to the 'residue' or remnant of God's people.

The question arises who are the stars being referred to in Daniel 8:11? Let us use scripture to help answer this question:

(Rev 1:20) **The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.**

John the Revelator reveals to us that stars can definitely refer to angels. This is confirmed also in Revelation 12:

(Rev 12:3) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

(Rev 12:4) And **his tail drew the third part of the stars of heaven**, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

(Rev 12:9) And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

The dragon is identified later in the chapter as Satan himself and we find out in verse 9 that 'his angels' were cast out of heaven with him. But angels are not the

stars being referred to in Daniel 8:10 as the angels of God who allied themselves with Satan were thrown out of heaven at the beginning of the great controversy, after sin was born in the heart and mind of the covering cherub and there was 'war in heaven' (Revelation 12:8—9). The stars in Daniel 8:10 were cast down by the 'little horn' or the terrible beast – the iron kingdom of Rome. Referring to Daniel 12 we find a definition for the symbol of stars used by Daniel in chapter 8:

(Dan 12:3) And **they that be wise** shall shine as the brightness of the firmament; and **they that turn many to righteousness as the stars** for ever and ever.

Angels are God's messengers. Gabriel was God's messenger to Daniel:

(Dan 8:16) And I heard a man's voice between *the banks of Ulai*, which called, and said, **Gabriel, make this man to understand the vision.**

God's people on earth are the wise and also give a message, given to them by God. That message resounds throughout the earth:

(Joh 17:3) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

(Rev 14:6) And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

The good news of the gospel is Christ. The son of God became sin for you and me and suffered on that cruel cross so we could inherit everlasting life:

(Joh 3:16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(1Co 1:30) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

The wise are the 'stars' of God in Daniel chapter 8 and 12. The wise 'turn many to righteousness' and it is the wise who are God's children on earth. The stars or servants of God that turned many to righteousness (Christ) were cast down and stamped on by the 'little horn' in Daniel 8. The stars of God in the times we live are also the objects of Satan's wrath. (Revelation 12:17).

The persecutions of the followers of Christ under the government of pagan and papal Rome are historical fact. The edicts of Diocletian, Eusebius and Lactantius are just some examples of Rome's bitter legacy.

See <http://sourcebooks.fordham.edu/halsall/source/persec1.asp>

The disciples of Christ also suffered persecution James dying at the hands of Herod by sword (most likely beheading) (Acts 12: 1,2) being just one Biblical example.

(2Ti 3:12) Yea, and all that will live godly in Christ Jesus shall suffer persecution.

We continue with our examination of Daniel 8:

(Dan 8:11) Yea, he magnified *himself* even to the prince of the

host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

(Dan 8:12) And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

The little horn is now very powerful and mighty as in verse 11 he magnifies himself even to the prince of the host. This is the same Hebrew word as used in verse 10 for 'waxed great'. Who is the 'prince of the host'?

The very same word for prince in Daniel 8 can also refer to a captain. Instead of the word prince in Joshua the word captain is used but both references use the Hebrew word:

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(Jos 5:14) And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

(Jos 5:15) And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

Christ met directly with Joshua and described himself as captain of the LORD'S host and it is Christ who is referred to as the 'prince of the host' in Daniel 8:11. How does the little horn magnify himself against Christ?

We will briefly delve into more detail provided to Daniel by Gabriel in chapter 9:

(Dan 9:2) In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

(Dan 9:25) Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince** shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

(Dan 9:26) And after threescore and two weeks shall **Messiah be cut off**, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Christ the Messiah, the Prince is 'cut off' during the seventy weeks of Daniel 9:24-27. This is an enlargement of the description in Daniel 8:11. In magnifying himself against the 'prince of the host' the little horn is responsible for crucifying or cutting off Christ.

Daniel 9: 26 also refers to the destruction of the city and the sanctuary by the people of the prince. The prince referred to here is not Christ but a prince of Rome who completes the desolation of God's people, their holy city – Jerusalem and their sanctuary.

Christ himself prior to his crucifixion referred to this very event:

(Mat 23:37) O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

(Mat 23:38) Behold, **your house is left unto you desolate.**

(Mat 24:1) And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

(Mat 24:2) And Jesus said unto them, **See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.**

Moving into the very next chapter we see exactly what Christ meant – the desolation was going to mean destruction and the buildings of the temple were going to be razed to the ground – not one stone left upon another.

When comparing scripture to scripture we see the direct relationship between Daniel 8:11 and Daniel 9:26:

(Dan 8:11) Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

Daniel 8:11	Daniel 9:26
Magnified himself to the prince of the host	Messiah be cut off
Place of his sanctuary cast down	Shall destroy the city and the sanctuary

The taking away of the daily also takes place. It is not the purpose of this analysis to reveal to you what the daily is, however a study is available on this topic via this link if you would like to know more: <http://www.prophesyagain.com.au/the-daily-in-daniel.html>

The 'daily' refers to the 'continual'. It is a reference to the little horns efforts to 'change times and laws' made in Daniel 7. He 'thinks' to change God's law but he cannot because God's law is truly continual or perpetual. But the little horn certainly makes efforts to do so.

(Dan 7:25) And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and **think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.

By comparing scripture to scripture we can come to an understanding of the truth about the little horn of Daniel 8.

(Dan 8:12) And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

The little horn continues to grow in strength as he gathers an army or host and uses this army to suppress the daily. He is able to take the daily away and in doing so

casts truth to the ground.

Knowing that the little horn 'thinks to change times and laws' in verse 12 we visualise him using his followers or army to take away the daily and by doing so casts truth to the ground. The Hebrew word for truth in Daniel 8:12 is

**H571**

אֱמֶת

'emeth

eh'-meth

Contracted from H539; *stability*; figuratively *certainty, truth, trustworthiness*: - assured (-ly), establishment, faithful, right, sure, true (-ly, -th), verity.

(Psa 51:6) Behold, H2005 thou desirest H2654 **truth H571** in the inward parts: H2910 and in the hidden H5640 *part* thou shalt make me to know H3045 wisdom. H2451

This truth the little horn casts to the ground is the law of God – it is another description of the 'daily' referred to just previously in the verse.

The little horn does not want the truth to be known – especially in the inward parts as David describes above. Solomon the wisest man on earth describes God's commandments as being written upon the table of thine heart:

(Pro 7:2) Keep H8104 my commandments, H4687 and live; H2421 and my law H8451 as the apple H380 of thine eye. H5869

(Pro 7:3) Bind H7194 them upon H5921 thy fingers, H676 write H3789 them upon H5921 the table H3871 of thine heart. H3820

The truth that is cast down by the little horn is a reference to the commandments of God:

(Psa 119:142) Thy righteousness H6666 *is* an everlasting H5769 righteousness, H6664 and thy law H8451 *is* the **truth. H571**

(Psa 119:151) Thou H859 *art* near, H7138 O LORD; H3068 and all H3605 thy commandments H4687 *are* **truth. H571**

The host has been given to the little horn against the daily 'because of' or 'by reason of transgression'. This gives Daniel the answer as to why the children of Israel have not only been captured and taken to Babylon, but why in the future they will continue to experience desolation.

(Lev 26:14) But **if ye will not hearken unto me**, and **will not do all these commandments**;

(Lev 26:15) And **if ye shall despise my statutes**, or if your soul abhor my judgments, so that **ye will not do all my commandments**, *but* that ye break my covenant:

(Lev 26:16) I also will do this unto you;...

(Lev 26:31) And **I will make your cities waste, and bring your sanctuaries unto desolation**, and I will not smell the savour of your sweet odours.

(Lev 26:32) And **I will bring the land into desolation: and your enemies which dwell therein** shall be astonished at it.

(Lev 26:33) And **I will scatter you among the heathen**, and will draw out a sword after you: and **your land shall be deso-**

## **late, and your cities waste.**

It is very clear that disobedience to God's commandments will bring desolation - desolation of Israel's cities and sanctuaries. The land would also be desolate and Israel would be scattered among the heathen.

Knowing the justice and mercy of God, it is Daniel in Chapter Nine who pleads on behalf of God's people in Babylon:

(Dan 9:5) We **have sinned**, and **have committed iniquity**, and **have done wickedly**, and **have rebelled**, even by **departing from thy precepts and from thy judgments**:

(Dan 9:6) Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

(Dan 9:7) O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and **unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.**

Daniel well knew the reason for Israel's captivity in Babylon and after seeing in vision the exploits of the little horn was pleading for the mercy and forgiveness of God for befallen Israel.

Were the exploits of the little horn real? Yes! Were they happening on earth? Yes. Was there a real sanctuary being desolated? Yes! Was the host being trodden under foot? Yes.

(Dan 8:13) Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

(Dan 8:14) And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

This very important question heard by Daniel and its answer gives Daniel hope. Even though God's children on earth have sinned and that sin has led to God allowing their cities and sanctuaries to be desolate as he informed them in Leviticus 26. God now informs Daniel that the sin or 'transgression of desolation' is going to come to an end. The treading down of the host, sanctuary and taking away of the daily will come to an end. It will come to an end at the conclusion of two thousand and three hundred evenings and mornings (Daniel 8:26) or after two thousand and three hundred days of atonement had passed or 2300 years. Is it any wonder Daniel tells us he fainted and was sick for a number of days after receiving this vision and astonished (Daniel 8:27). Not only the content of the vision troubled him but the length of time it would take to restore the desolated sanctuary of God.

(Dan 8:16) And I heard a man's voice between *the banks of Ulai*, which called, and said, Gabriel, make this *man* to understand the vision.

(Dan 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.

(Dan 8:18) Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

(Dan 8:19) 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**.

Gabriel now receives instruction from Christ to help Daniel understand the vision. The timing of the revelation or vision is stressed by Gabriel in his explanation to Daniel: **'for at the time of the end shall be the vision'**.

We need to take particular note of this instruction from Gabriel. Is the 'time of the end' mentioned anywhere else in the book of Daniel? It certainly is!

(Dan 11:35) And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, **even to the time of the end: because it is yet for a time appointed**.

(Dan 11:40) 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.

(Dan 12:4) But thou, O Daniel, **shut up the words, and seal the book, even to the time of the end**: many shall run to and fro, and knowledge shall be increased.

(Dan 12:9) And he said, Go thy way, Daniel: for **the words are closed up and sealed till the time of the end**.

The 'time of the end' is mentioned four times throughout the last two chapters of Daniel. It is in the last two chapters that Daniel receives very detailed instruction about the constant upheaval in earthly kingdoms as the King of the North and King of the South fight for supremacy over the world's peoples, nations, multitudes and tongues (Revelation 17:15).

Daniel 11:40 is particularly pertinent because at the 'time of the end' the king of the south pushes at the king of the north who then comes against the king of the south like a whirlwind. This event is yet to take place. The book of Daniel is described as being sealed till the 'time of the end'. Gabriel expresses the same sentiment when he states that **'at the time of the end shall be the vision<sup>H2377</sup>'** or at the time of the end will be the revelation or revealing of the vision.

(Hab 2:3) For<sup>H3588</sup> the vision<sup>H2377</sup> is yet<sup>H5750</sup> for an appointed time,<sup>H4150</sup> but at the end<sup>H7093</sup> it shall speak,<sup>H6315</sup> and not<sup>H3808</sup> lie:<sup>H3576</sup> though<sup>H518</sup> it tarry,<sup>H4102</sup> wait<sup>H2442</sup> for it; because<sup>H3588</sup> it will surely come,<sup>H935</sup> <sup>H935</sup> it will not<sup>H3808</sup> tarry.<sup>H309</sup>

Gabriel after setting Daniel upright states:

(Dan 8:19) And he said, Behold, I will make thee know what shall be in **the last end of the indignation** <sup>H2195</sup>: for **at the time appointed the end shall be**.

Gabriel is telling us about what he is going to reveal in his explanation – I am going

to let you know Daniel – what is going to take place at the 'last end of the indignation'. The 'last end' emphasises that the point in time Gabriel is referring to is going to take place during the final sequence of time in this earth's history and that it will occur at the end of a time period known as the indignation.

When is the 'indignation' going to occur?

By comparing scripture to scripture we find out that the King of the North in Daniel chapter 11 prospers till the 'indignation be accomplished' or when the indignation ceases or comes to an end.

(Dan 11:36) And the king<sup>H4428</sup> shall do<sup>H6213</sup> according to his will;<sup>H7522</sup> and he shall exalt himself,<sup>H7311</sup> and magnify himself<sup>H1431</sup> above<sup>H5921</sup> every<sup>H3605</sup> god,<sup>H410</sup> and shall speak<sup>H1696</sup> marvellous things<sup>H6381</sup> against<sup>H5921</sup> the God<sup>H410</sup> of gods,<sup>H410</sup> and shall prosper<sup>H6743</sup> **till<sup>H5704</sup> the indignation<sup>H2195</sup> be accomplished:<sup>H3615</sup>** for<sup>H3588</sup> that that is determined<sup>H2782</sup> shall be done.<sup>H6213</sup>

When Gabriel describes the 'king of fierce countenance' from verse 23 in Daniel 8 right through till verse 25 the comparison of kings between chapter 8 and 11 reveals a direct connection between them both. They both prosper till the indignation is accomplished. In Daniel 8 Gabriel states in verse 19 that he is revealing what is going to take place in the last end of the indignation, the same time the King of fierce countenance has a significant role in world events. The King of the North in Daniel 11:36 is present till the indignation is accomplished and is also a major player in significant world events at the time of the end. This study will now compare the King of fierce countenance with the King of the North in Daniel 11. By comparing scripture to scripture, the connections are made clear and definite. The king of fierce countenance's exploits in Daniel 8 is described briefly in only three verses. Gabriel provides far more detail in Daniel 11 of this King's major influence in final world events.

The little horn in Daniel 8 represents the iron kingdom of Rome which still continues in papal form today as illustrated in the feet of iron and clay of the image in Nebuchadnezzar's dream in Daniel 2. When comparing the description of the king of fierce countenance and the King of the North in Daniel 11:36-45 we discover some definite connections.

(Dan 11:36) And the king shall do according to his will; and **he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished:** for that that is determined shall be done.

(Dan 11:37) Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for **he shall magnify himself above all.**

Has the papacy or Roman Catholic church ever magnified herself and her leader the pope above the word of God?

## Sapientiae Christianae

On Christians as Citizens  
Pope Leo XIII - January 10, 1890

22. To determine, however, which are **the doctrines divinely revealed belongs to the teaching Church**, to whom **God has**

**entrusted the safekeeping and interpretation of His utterances. But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself.**

<http://www.papalencyclicals.net/Leo13/l13sapie.htm>

Notice in the above encyclical it is the Catholic church whom 'God has entrusted the safekeeping and interpretation of his utterances'. It is the pope who is the 'supreme teacher' to whom all unified members of the church will give complete submission and obedience to. Just as they would to God himself.

The word of God clearly identifies the errors in the statement above:

(Psa 118:8) *It is better to trust in the LORD than to put confidence in man.*

(Psa 118:9) *It is better to trust in the LORD than to put confidence in princes.*

(Psa 146:3) Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.

(Isa 9:16) For the leaders of this people cause *them* to err; and *they that are* led of them *are* destroyed.

(Mat 15:14) **Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.**

When the statements of a church or individual are contrary to what the Word of God teaches we are given the advice by Christ himself - 'LET THEM ALONE'. In what other ways has the Papacy or Roman Catholic Church magnified itself above God?

(Dan 7:25) And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

God's Ten Commandments have been changed by the Roman Catholic Church. In the Convert's Catechism of Catholic Doctrine, we read:

Q. Which is the Sabbath day?

A. Saturday is the Sabbath day.

Q. Why do we observe Sunday instead of Saturday?

A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea, (AD 336) transferred the solemnity from Saturday to Sunday....

Q. Why did the Catholic Church substitute Sunday for Saturday?

A. The Church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the Apostles on a Sunday.

Q. By what authority did the Church substitute Sunday for Saturday?

A. The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her!

—Rev. Peter Geiermann, C.S.S.R., (1946), p. 50.

"The [Roman Catholic] Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given

to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant." The Catholic Universe Bulletin, August 14, 1942, p. 4.

It is interesting to note that in the online Douay version of the Catholic Bible that there is inserted an explanation of the second commandment in order to sanction the prolific use of `images, pictures, or representations, even in the house of God'. As long as you don't adore or serve them it is fine to have images, pictures or representations etc.

Thou shalt not have strange gods before me. [4] Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. [5] Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

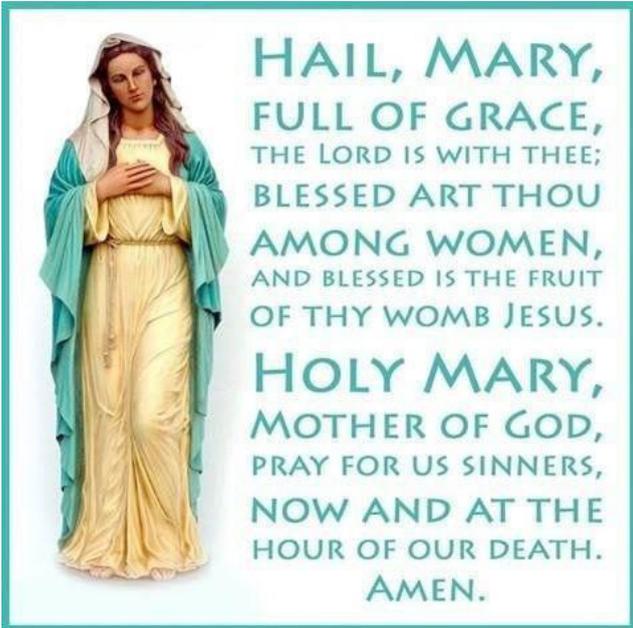
[4] "A graven thing, nor the likeness of any thing": All such images, or likenesses, are forbidden by this commandment, as are made to be adored and served; according to that which immediately follows, thou shalt not adore them, nor serve them. That is, all such as are designed for idols or image-gods, or are worshipped with divine honour. But otherwise images, pictures, or representations, even in the house of God, and in the very sanctuary so far from being forbidden, are expressly authorized by the word of God. See Ex. 25. 15, and etc.; chap. 38. 7; Num. 21. 8, 9; 1 Chron. or Paralip. 28. 18, 19; 2 Chron. or Paralip. 3. 10.  
<http://www.drbo.org/chapter/02020.htm>



Do you think the pope is adoring Mary in the picture above?



**Are these people adoring the statue of Mary?**



**Hail Mary is a prayer directly to Mary. She is adored in the prayer.**

**Christ taught his disciples to pray:**

(Luk 11:1) And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, **teach us to pray**, as John also taught his disciples.

(Luk 11:2) And he said unto them, **When ye pray, say, Our Father which art in heaven**, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

The practice of genuflecting before the Blessed Sacrament, whether enclosed in the tabernacle or exposed in a monstrance, is a beautiful sign of adoration. This physical act of genuflection symbolizes our heart bowing before the Lord who is substantially and really present in the Eucharist. St. Ambrose (d. 397) said, "The knee is made flexible by which the offense of the Lord is mitigated, wrath appeased, grace called forth," and Alcuin (d. 804) later added, "By such a posture of the body we show forth our humbleness of heart."

<http://catholicstraightanswers.com/why-do-we-genuflect-before-the-tabernacle-and-kneel-during-mass/>



We have looked at how the Catholic Church magnifies itself above God by holding its traditions above the Word of God. Adoring images, bowing to the wafer of the Eucharist, praying to Mary instead of the Heavenly Father and the substitution of the first day of the week Sunday instead of the seventh day of the week Saturday.

Other denials of the word of God by the Catholic Church taking place today include:

“When we read about Creation in Genesis, we run the risk of imagining God was a magician, with a magic wand able to do everything. But that is not so. The big bang, which today we hold to be the origin of the world, does not contradict the intervention of the divine creator but, rather, requires it. Evolution in nature is not inconsistent with the notion of creation, because evolution requires the creation of beings that evolve.”

Pope Francis

<https://www.thequint.com/world/2016/12/18/evolution-big-bang-theory-real-god-is-not-magician-pope-francis-catholic-church>

The above statement from Pope Francis clearly states that ‘the big bang’ is what they (the Catholic Church) hold to be the origin of the world. The pope is attempting to marry science and religion. Both teach how the world and its inhabitants came into being. Science and particularly evolution denigrates God’s creative power. Man and animals never evolved into what they are today. They were spoken into existence by the creator of the universe:

(Psa 33:6) By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

Who are we to believe? The word of a man – the Pope, or the Word of God?

When God created it states in Genesis 1 in a range of verses – “And God said...” God created everything according to his word!

And last, **we should never put our own personal interpretation on scripture, unless it agrees with the Tradition of the Catholic Church.** St. Peter himself warns against this practice in 2 Peter 1 and 2 Peter 3. After over 1600 years of Catholic Biblical history (Pope Damasus I and the Catholic Church approved the canon of the bible in the late fourth Century), the great scholars of the bible like St. Jerome, St. Augustine, and St. Thomas Aquinas have already got everything figured out for you. **Believing that our small 21st century minds can figure out 4000 year old verses that were written in a very different language and culture, in a very different time, and with very different idiomatic expressions and meanings is the height of pride.** You might as well say that you can understand physics on your own without first reading the writings of Einstein and Newton. **That is why the Magisterium is needed to interpret scripture.**  
<http://www.catholicbible101.com/howtoreadthebible.htm>

Reaching to the heights of Catholic tradition, parishioners are discouraged from relying on their own personal interpretation of scripture. It has already been done for them by previous Catholic scholars. You must agree with the tradition decided upon by the authority of the church rather than understanding the scripture for yourself. The scripture itself promotes the opposite sentiments:

(2Ti 3:15) And that from a child thou hast known the holy scriptures, **which are able to make thee wise unto salvation through faith which is in Christ Jesus.**

(2Ti 3:16) **All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:**

(2Ti 3:17) That the **man of God may be perfect**, throughly furnished unto all good works.

(Psa 34:8) **O taste and see that the LORD is good:** blessed is

the man *that* trusteth in him.

(Joh 16:13) Howbeit **when he, the Spirit of truth, is come, he will guide you into all truth:** for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and **he will shew you things to come.**

By trusting in the church for your salvation and not searching the scriptures for yourself you cannot be made 'wise unto salvation, through faith which is in Christ Jesus'. Your salvation can only come from Christ.

(Rom 10:17) So then faith *cometh* by hearing, and hearing by the word of God.

Truly the Papacy or little horn – the Roman Catholic Church led by the 'man of sin' has magnified itself and spoken marvellous things against and above the God of gods.

(Dan 11:36) And the king shall do according to his will; and **he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished:** for that that is determined shall be done.

Surely the Papacy or the little horn has magnified himself above every god and spoken marvellous things against the God of gods.

(Dan 11:37) **Neither shall he regard the God of his fathers,** nor the desire of women, nor regard any god: for **he shall magnify himself above all.**

Does the papacy – the King of the North in Daniel 11:36 fit the description given him in Daniel 11:37?

Who was the God of his fathers?

### **Pope Damasus I**

"Likewise it is decreed . . . that it ought to be announced that . . . the holy Roman Church has been placed at the forefront not by the conciliar decisions of other churches, but has received the primacy by the evangelic voice of our Lord and Savior, who says: 'You are Peter, and upon this rock I will build my Church, and the gates of hell will not prevail against it; and I will give to you the keys of the kingdom of heaven . . . ' [Matt. 16:18–19]. The first see, therefore, is that of Peter the apostle, that of the Roman Church, which has neither stain nor blemish nor anything like it" (*Decree of Damasus* 3 [A.D. 382]).

<https://www.catholic.com/tract/peters-primacy>

Peter is recognised as 'the first see' or the first pope. Did Peter worship the same God as the papacy does today?

(Mat 16:13) When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I the Son of man am?**

(Mat 16:14) And they said, Some *say that thou art* John the

Baptist: some, Elias; and others, Jeremias, or one of the prophets.

(Mat 16:15) He saith unto them, **But whom say ye that I am?**

(Mat 16:16) And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

(Mat 16:17) And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.**

(Mat 16:18) **And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

In the above conversation Peter had with Christ, Peter openly responds to Christ's question: '**But whom say ye that I am?**' and states: 'Thou art the Christ, the Son of the living God.' Peter believed Christ was truly the Son of God. The father in heaven revealed to Peter that Christ – his only begotten son was standing before him and that he truly was 'the son of the living God'. This truth was to be the foundation of Christ's true church.

(Deu 32:3) Because I will publish the name of the LORD: **ascribe ye greatness unto our God.**

(Deu 32:4) **He is the Rock**, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

(Psa 71:1) In thee, O LORD, do I put my trust: let me never be put to confusion.

(Psa 71:2) Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

(Psa 71:3) Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for **thou art my rock and my fortress.**

(1Co 10:4) And did all drink the same spiritual drink: for **they drank of that spiritual Rock** that followed them: and **that Rock was Christ.**

Christ, the son of the living God is the rock on which God's true church would be built:

(Rom 9:33) As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

(Isa 28:16) Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

The Catholic church today alongside many protestant faiths including the official Seventh Day Adventist church do not believe Christ is the literal son of the living God. The god worshipped by them all is a god of their own creation - the trinity. The trinity teaches that Christ has always been with the father throughout eternity. There

never has been a time when Christ was not with the father. Christ only plays the 'role' of the son of God. If you really want to know the truth about the trinity and the Son of God you are encouraged to read the two studies that deal with this issue on this website: [The Trinity](#) and [The Son of God](#). You will discover that the Papacy does not regard the 'God of his fathers' or the God of Peter and the other disciples. The God of Peter was the father of Christ and Peter believed that Christ was the 'Son of the living God.'

(Dan 11:37) Neither shall he regard the God of his fathers, **nor the desire of women**, nor regard any god: for he shall magnify himself above all.

The next part of the verse refers to the King of the North not having the desire of women. Celibacy for priests in the Catholic Church as a decree took time to develop:

It wasn't until the medieval period that the Latin Rite of the Catholic Church began to require priestly celibacy. In the 11th century, Pope Gregory VII issued a decree requiring all priests to be celibate and he expected his bishops to enforce it. The decree stuck and celibacy has been the norm ever since in the Latin Rite. <http://www.catholic.org/news/hf/faith/story.php>

The Papacy has decreed that the 'desire of women' is not compatible with the vocation of its priests:

Finally, not only priests are celibate. Celibacy is a beautiful response to a calling from the Lord. There are monks, nuns, religious and members of ecclesial movements who choose that vocation and live it as a vow, witnessing to the whole Church, as a sign of the kingdom of God. <http://www.catholic.org/news/hf/faith/story.php>

The Hebrew word used for the word women is

802 [e]	נָשִׁים nā-šîm	of women	N-fp
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This word is referred to 55 times in the Old Testament and the word 'wives' 28 times or 51% of the time and the word women for the remaining 49%. The word **nā-šîm** is a noun – Feminine and Plural and any other words included are provided by the translators e.g. Of

## 1 Timothy 4

**1** Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

**2** Speaking lies in hypocrisy; having their conscience seared with a hot iron;

**3** Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Forbidding to marry is labelled by Timothy as a 'doctrine of the devil'. Marriage created by God in Eden is denied by church authorities and its nuns and priests are required to abide by its restrictive and unnatural demands.

(Dan 11:37) Neither shall he regard the God of his fathers, nor the

desire of women, **nor regard any god**: for he shall magnify himself above all.

The expression 'nor regard any god' is highlighting the position to which the King of the North has arisen. This King at the end of time is so proud of his achievements and status he has risen to the point similar to that of Nebuchadnezzar when he stated:

**(Dan 4:30)** The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?





Does the Papacy and its leader the pope discourage adoration and worship directed towards himself? Peter is claimed as their 'father' and is recognised as their 'first Holy See' or pope. What did Peter do when he was made the object of worship?

(Act 10:25) And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

(Act 10:26) But Peter took him up, saying, **Stand up; I myself also am a man.**

Surely the Papacy and its leader the Pope have magnified themselves above all – even to the receipt of worship and adoration which belongs to the Father and the Son alone.

We now come to a time in the discourse of Daniel 11 that a strange or foreign god emerges. A god whom the Papacy acknowledges and increases with glory.

(Dan 11:38) But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

(Dan 11:39) Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

We need to compare scripture with scripture to understand the connections between Daniel 8 and Daniel 11.

(Dan 8:23) And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

(Dan 8:24) And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

Daniel 8 states that at the latter time of 'their kingdom' a king of fierce or mighty countenance will stand up. We must remember that the angel has already stated in Daniel 8:17 that this vision is at the time of the end.

Some commentators believe that the little horn and the king of fierce countenance are one and the same. Let us examine scripture to see if that is the case:

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

(Dan 8:9) And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

Four horns arise in place of the the great horn representing Alexander and Greece. These horns or kingdoms spread to the four winds of heaven or in all four directions— east, west, south and north. Daniel 8:9 clearly states that the little horn arises from one of these 'notable ones' each of which spread in all directions of the compass. What is most interesting is what Daniel 8:9 pinpoints as the direction from which the little horn comes - he waxes towards the South, East and toward the pleasant land. The remaining two directions are where he emerges from - he is coming down from the North-west. The map below confirms the direction in which the little horn 'waxed exceeding great'.



Beginning in the eighth century B.C., Ancient Rome grew from a small town on central Italy's Tiber River into an empire that at its peak encompassed most of continental Europe, Britain, much of western Asia, northern Africa and the Mediterranean islands. <http://www.history.com/topics/ancient-history/ancient-rome>

Let us now examine the arising of the king of fierce countenance:

(Dan 8:22) Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

(Dan 8:23) And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Examining Daniel 8:22,23, the four kingdoms after the breaking of the great horn are spoken of. It is then stated 'AND IN THE LATTER TIME OF THEIR KINGDOM'. It is this reference to the latter time that pinpoints a significant time difference between the arising of the little horn and that of the king of fierce countenance. Daniel 8:9 specifies that out of 'one of them' (one of the four horns/wind directions) the little horn will arise. The king of fierce countenance 'stands up' in the latter time and a time when the transgressors are come to the full. It is vital to compare scripture to scripture to understand the powers or kingdoms at this time :

(Dan 11:2) And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

(Dan 11:3) And a mighty king shall stand up, that shall rule with great dominion,

and do according to his will.

(Dan 11:4) And **when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.**

Daniel chapter 11 provides greater insight and uses the same language as Daniel 8 to describe what takes place after Alexander's kingdom is broken. Note that just like Daniel 8 his kingdom is 'divided towards the four winds of heaven' and the very interesting statement is made that 'his kingdom shall be plucked up even for others beside those (beside the initial four kingdoms). Those 'others' include the little horn or Rome.

In Daniel 11 from verse five onwards the 'those' are identified. The King of the South is mentioned and the King of the North. For the remainder of Daniel chapter 11 it is the power struggle between the King of the South and the King of the North that is captured in amazing prophetic detail right through to when Michael stands up or the close of probation.



(Dan 11:5) **And the king of the south shall be strong**, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

(Dan 11:6) And in the end of years they shall join themselves together; for the king's daughter of the south **shall come to the king of the north to make an agreement**: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

Going back to when the king of fierce countenance arises in Daniel 8: we note that:

(Dan 8:23) And **in the latter time of their kingdom, when the transgressors are come to the full**, a king of fierce countenance, and understanding dark sentences, shall stand up.

Daniel 11 reveals more detail about what happens after the great horn (dominion) of Alexander was spread to the four winds of heaven. The four generals Cassander, Lysimachus, Seleucus and Ptolemy initially take the reins of power but over time it is Seleucus and Ptolemy whose rule bears sway. It is these two powers that are given the titles of the King of the South and the King of the North.

When in Daniel 8:23 Gabriel discusses the king of fierce countenance standing up, he is referring to the latter time of the kingdom of the King of the South and the King of the North. The first hint of when this 'latter time' begins in chapter 11 is Daniel 11:36 which tells us that the King of the North at this present time shall prosper till the indignation be accomplished. The little horn and king of fierce countenance are definitely not the same individual. One arises from one of the four horns/directions of the wind soon after the division of the Grecian kingdom of Alexander. The king of fierce countenance arises in the latter time of the King of the North and the King of the South.

At the time of the end the transgressors are described as having 'come to the full'. At this time God has judged the sinners on earth and they have not repented from their evil deeds. In Daniel 8:19 Gabriel states to Daniel that what he is about to reveal is going to be focussed on the 'last end of the indignation.'

(Zep 3:8) Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Zephaniah prophesies about the 'day of the Lord':

(Zep 1:14) The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

(Zep 1:15) That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

His description in Zephaniah 3:8 refers to him pouring out his indignation on the nations or kingdoms. The angel informs Daniel that the events he is about to share with Daniel will extend to the very end of the indignation.

Daniel 8:23 describes 'a king of fierce countenance, and understanding dark sentences, shall stand up'. The Hebrew word for King

## H4428

מֶלֶךְ

melek

meh'-lek

From H4427; a *king*: - king, royal.

**Total KJV occurrences: 2521**

is used by Daniel throughout the book of Daniel to identify an individual 'king'. It is never used to refer to a 'kingdom' in the book of Daniel. This king of 'fierce countenance' is a particular individual and is recognised as a king. The phrase 'fierce countenance' is an interesting description because the same phrase was used to describe a nation in Deuteronomy. A nation that was prophesied to come against the children of Israel whose tongue or speech they would not understand :

(Deu 28:49) The LORD<sup>H3068</sup> shall bring<sup>H5375</sup> a nation<sup>H1471</sup> against<sup>H5921</sup> thee from far,<sup>H4480</sup> <sup>H7350</sup> from the end<sup>H4480</sup> <sup>H7097</sup> of the earth,<sup>H776</sup> *as swift* <sup>H834</sup> as the eagle<sup>H5404</sup> flieth;<sup>H1675</sup> a

nation<sup>H1471</sup> whose<sup>H834</sup> tongue<sup>H3956</sup> thou shalt not<sup>H3808</sup> understand;<sup>H8085</sup>

(Deu 28:50) A nation<sup>H1471</sup> of fierce<sup>H5794</sup> countenance,<sup>H6440</sup> which<sup>H834</sup> shall not<sup>H3808</sup> regard<sup>H5375</sup> the person<sup>H6440</sup> of the old,<sup>H2205</sup> nor<sup>H3808</sup> shew favour<sup>H2603</sup> to the young:<sup>H5288</sup>

This fierce nation was an accurate description of the terrible beast of Daniel 7 and the iron kingdom of Daniel 2 – Rome. The king of fierce countenance stands up near the last end of the indignation and reigns during the time of the ten kings or the ten toes – the iron and the clay attempting to cleave together. It is interesting to note that the Hebrew word for 'Fierce' used in Daniel is:

## H5794

אָזַח

'az

az

From <sup>H5810</sup>; *strong, vehement, harsh*: - fierce, + greedy, mighty, power, roughly, strong.

**Total KJV occurrences: 23**

The description of this king's countenance could also be described as mighty or strong. The word fierce has connotations of something to be afraid of and whose appearance might be distasteful. This is not the case for this king. In the very next verse Daniel 8:24 this king is described as having power that is mighty. His countenance or face or presence is more aptly described as 'mighty'. This king has a mighty countenance or presence.

This king is also described as understanding dark sentences. The phrase 'dark sentences' in this instance is the Hebrew word :

## H2420

חֵידָה

chîydâh

khee-daw'

From <sup>H2330</sup>; a *puzzle*; hence a *trick, conundrum*, sententious *maxim*: - dark saying (sentence, speech), hard question, proverb, riddle.

**Total KJV occurrences: 17**

(Pro 1:6) To understand<sup>H995</sup> a proverb,<sup>H4912</sup> and the interpretation;<sup>H4426</sup> the words<sup>H1697</sup> of the wise,<sup>H2450</sup> and their dark sayings.<sup>H2420</sup>

(Pro 1:7) The fear<sup>H3374</sup> of the LORD<sup>H3068</sup> is the beginning<sup>H7225</sup> of knowledge:<sup>H1847</sup> but fools<sup>H191</sup> despise<sup>H936</sup> wisdom<sup>H2451</sup> and instruction.<sup>H4148</sup>

Obviously this king of mighty countenance appears to be wise and understands the words of the wise or their dark sayings. The test to be applied to this king is: does he speak according to God's word – his testimony – the word of God and His law?

(Isa 8:20) To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

The king's actions described in Daniel 8:24 when he destroys the mighty and holy people portrays his true character. His wisdom does not come from God or above:

(Jas 3:15) This wisdom descendeth not from above, but *is*

earthly, sensual, devilish.

The time of the end is specifically referred to in Daniel 11 and we now go forward in the book to examine whether this king of mighty countenance appears in the particular details of this chapter:

(Dan 11:38) But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

From verse 36 in Daniel 11 we have identified that the Papacy or Roman church is the King referred to. In verse 37 the papacy is described as not regarding any god but magnifies himself above them all. But in the very next verse is honouring the God of forces. Who is this God of forces?

The Hebrew word used for 'forces' is:

## H4581

מַעֲזִים מַעֲזָה מַעֲזָה מַעֲזָה

mâ'ôz mâ'ûz mâ'ôz mâ'ûz

maw-oze', maw-ooz', maw-oze', maw-ooz'

From H5810; a fortified place; figuratively a defence: - force, fort (-ress), rock, strength (-en), (X most) strong (hold).

**Total KJV occurrences: 36**

## Englishman's Concordance

### mā-ʿuz-zîm — 2 Occurrences

#### Daniel 11:38

HEB: וְלֵאלֹהֵי מַעֲזִים עַל-כִּנּוֹ

NAS: a god *of fortresses*, a god

KJV: the God *of forces*: and a god

INT: A god *of fortresses* in his estate

#### Daniel 11:39

HEB: וְעָשָׂה לְמַבְצְרֵי מַעֲזִים עִם-אֱלֹהֵי

NAS: He will take action *against the strongest of fortresses* with [the help of] a foreign

KJV: Thus shall he do *in the most strong* holds

INT: will take holds *the strongest* with god

[http://biblehub.com/hebrew/mauzzim\\_4581](http://biblehub.com/hebrew/mauzzim_4581).

Wherever in the Old Testament the Hebrew reference to 'mauzzim' is made it refers to 'strength' or 'defence' or the idea of a 'rock' –all helping us understand that this God referred to in Daniel 11:39 is the God of strength, defence and can be likened to a rock or impenetrable fortress.

(Psa 31:2) Bow down<sup>H5186</sup> thine ear<sup>H241</sup> to<sup>H413</sup> me; deliver<sup>H5337</sup> me speedily:<sup>H4120</sup> be<sup>H1961</sup> thou my **strong<sup>H4581</sup> rock,<sup>H6697</sup>** for an house<sup>H1004</sup> of defence<sup>H4686</sup> to save<sup>H3467</sup> me.

(Psa 31:3) For<sup>H3588</sup> thou<sup>H859</sup> *art* my rock<sup>H5553</sup> and my fortress;<sup>H4686</sup> therefore for thy name's sake<sup>H4616</sup> <sup>H8034</sup> lead<sup>H5148</sup> me, and guide<sup>H5095</sup> me.

(Jer 16:19) O LORD,<sup>H3068</sup> my strength,<sup>H5797</sup> and **my fortress,<sup>H4581</sup>** and my refuge<sup>H4498</sup> in the day<sup>H3117</sup> of affliction,<sup>H6869</sup> the Gentiles<sup>H1471</sup> shall come<sup>H935</sup> unto<sup>H413</sup> thee from the ends<sup>H4480</sup> <sup>H657</sup> of the earth,<sup>H776</sup> and shall say,<sup>H559</sup> Surely<sup>H389</sup> our fathers<sup>H1</sup> have inherited<sup>H5157</sup> lies,<sup>H8267</sup> vanity,<sup>H1892</sup> and *things* wherein *there is* no<sup>H369</sup> profit.<sup>H3276</sup>

(Nah 1:7) The LORD<sup>H3068</sup> *is* good,<sup>H2896</sup> **a strong hold<sup>H4581</sup>** in the day<sup>H3117</sup> of trouble;<sup>H6869</sup> and he knoweth<sup>H3045</sup> them that trust<sup>H2620</sup> in him.

Referring back to Daniel 11:38 we can now understand who the God of forces is: "But in his estate shall he honour the God of forces". The papacy in his estate or station or office gives lip service to the Creator God of the universe but at the same time honours another god – "a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." Who is this 'other god? Daniel in the vision obviously recognises this god as a strange, foreign or alien god as stated in the next verse:

(Dan 11:39) Thus shall he do<sup>H6213</sup> in the most strong holds<sup>H4013</sup> <sup>H4581</sup> with<sup>H5973</sup> **a strange<sup>H5236</sup> god,<sup>H433</sup>** whom<sup>H834</sup> he shall acknowledge<sup>H5234</sup> *and* increase<sup>H7235</sup> with glory:<sup>H3519</sup> and he shall cause them to rule<sup>H4910</sup> over many,<sup>H7227</sup> and shall divide<sup>H2505</sup> the land<sup>H127</sup> for gain.<sup>H4242</sup>

The papacy who in verse 37 was magnifying himself above all is now acknowledging and increasing with glory and honouring a god that has only just come into the prophetic script. Who is this god?

We now must compare Daniel 8 to Daniel 11 to reveal who this god is. Daniel has already seen this 'god' in vision.

(Dan 8:23) And in the latter time<sup>H319</sup> of their kingdom,<sup>H4438</sup> when the transgressors<sup>H6586</sup> are come to the full,<sup>H8552</sup> a king<sup>H4428</sup> of fierce<sup>H5794</sup> countenance,<sup>H6440</sup> and understanding<sup>H995</sup> dark sentences,<sup>H2420</sup> shall stand up.<sup>H5975</sup>

(Dan 8:24) And his power<sup>H3581</sup> shall be mighty,<sup>H6105</sup> but not<sup>H3808</sup> by his own power:<sup>H3581</sup> and he shall destroy<sup>H7843</sup> wonderfully,<sup>H6381</sup> and shall prosper,<sup>H6743</sup> and practise,<sup>H6213</sup> and shall destroy<sup>H7843</sup> the mighty<sup>H6099</sup> and the holy<sup>H6918</sup> people.<sup>H5971</sup>

In Daniel 8:23 when the transgressors are come to the full this king of 'mighty countenance' shall arise. In Daniel 8:24 it is stated that "his power shall be mighty, but not by his own power." This is extremely significant because this 'king' like the god in Daniel 11:38 has a direct relationship with the papacy and the pope himself. The pope even honours this god or king and acknowledges his 'god' status. This god in Daniel 11 and king in Daniel 8 is none other than the god of this world: Satan himself.

(2Co 4:3) But if our gospel be hid, it is hid to them that are lost:

(2Co 4:4) **In whom the god of this world hath blinded the minds of them which believe not,** lest the light of the glorious

gospel of Christ, who is the image of God, should shine unto them.

The timing of the arising of this god king – Satan is specified in Daniel 8. Gabriel instructed Daniel that the interpretation of the vision that he was going to reveal to Daniel was going to take place at:

- The time of the end (Daniel 8:17)
- The last end of the indignation (Daniel 8:19)
- When the transgressors are come to the full (Daniel 8:23).

The time of the end is specifically referred to in Daniel 11:40:

(Dan 11:40) 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.

At the time of the end a war takes place – the arising of Satan the true king of the North takes place just prior to this war. John the Revelator confirms this event in his depiction of the fifth and sixth trumpet in Revelation 9.

(Rev 9:1) And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

(Rev 9:3) And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

(Rev 9:11) And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

This description of the first woe or fifth trumpet reveals the release of Satan's army onto the earth as Satan is given the symbolic key to the bottomless pit. His locust hordes prepare the way for Satan's entrance masquerading as Christ. This time is discussed in more detail in a study on this website entitled [Satan's Personation of Christ](#). You are encouraged to read that study to understand what is taking place prior to Satan's entrance as the saviour of this world. The majority of Christendom, especially the papacy and pope who have been expecting his arrival, welcome this god with open arms and declare to the world that Christ has truly come. Daniel 11:38, 39 are an apt description of this event.

Daniel describes in verse 39 that Satan whom the papacy has accepted as Christ exercises his powers of influence with the earthly powers or governments at that time. It is important to realise that prior to Satan's appearance as Christ, four trumpets have already sounded and cataclysmic events have taken place around the world. In his role as the saviour of the world he stresses the importance of all governments and kingdoms to unite and work together to heal the world and remedy the environmental damage that had taken place. The United Nations acts and the division of the world's governments under the rulership of ten kings takes place. In Daniel 11:39 this is described as "and he shall cause them to rule over many, and shall divide the land for gain."

(Dan 11:39) Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and **he shall cause them to rule over many, and shall divide the land for gain.**

Satan as Christ has a powerful influence but according to Daniel 8:24: "his power shall be mighty, but not by his own power." Daniel 11 provides more detail about the activities of the 'king of mighty countenance' described in Daniel 8.

In Revelation 17 we also find a description of the division of the land for gain:

(Rev 17:12) 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.

(Rev 17:13) These have one mind, and shall give their power and strength unto the beast.

The ten kings receive power as kings one hour with the beast and give their power and strength to the beast.

(Rev 17:8) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

(Rev 17:10) And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

(Rev 17:11) And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

The beast ascends out of the bottomless pit and will go into perdition; the beast is also described as the eighth king. Satan is the eighth king and the beast represents a combination of the final world powers that Satan has full control over. It arises from the bottomless pit signifying his authorship.

The land has truly been divided for gain or value. This division is also symbolised by the ten crowned horns in Revelation 13.

(Rev 13:1) And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and **upon his horns ten crowns**, and upon his heads the name of blasphemy.

(Rev 13:2) And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: **and the dragon gave him his power, and his seat, and great authority.**

At the time of the end it is the dragon, Satan or the eighth king that gives this beast, representing the unified one world government, its power and authority. Satan in heavenly garments brokers world peace. He is the dragon and is in total control of the one world government system.

In Revelation 12 it is the scarlet coloured dragon that is waiting to devour Christ as soon as he is born:

(Rev 12:3) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

(Rev 12:4) And his tail drew the third part of the stars of heaven, and did cast them to the earth: and **the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.**

Rome was the government in power at the time of Christ's birth and it was Herod that sent his soldiers to destroy the male infants in Bethlehem. Satan was in full control of the Roman system at that time. Yet the word tells us that it was the dragon waiting to devour the infant Christ.

At the time of the 10 kings and the composite beast of Revelation 13 it is the dragon who is also worshipped or Satan that is in full control of the beast power. The papacy is symbolised as riding a top the beast. This is a picture of the threefold union of the papacy, Protestantism and spiritualism or spiritual Babylon.

Just like Satan in Revelation 12 is described as the dragon waiting to devour the Christ child so the composite beast of Revelation 13 is completely under the control of the dragon or Satan – the true king of spiritual Babylon at that time (Isaiah 14:4). All earthly inhabitants 'wonder' after the beast except for God's true people who have seen through his disguise and plead with earth's inhabitants to flee from Babylon and to not receive the beast's mark.

(Rev 13:3) And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

The holy scriptures truly reveal those events which are to take place in the near future. The book of Daniel is being unsealed (Daniel 12:9). The book of Revelation helps unlock the mysteries of the past, present and future.

Only the spirit of God can illuminate the word of God:

(Joh 16:13) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

We now continue an examination of Daniel 8 and the details about the king of mighty countenance:

(Dan 8:24) And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

(Dan 8:25) And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Verses 24 and 25 highlight the following actions of this king:

- He shall destroy wonderfully
- He shall prosper and practise
- He shall destroy the mighty and the holy people

The verses in Daniel 11 that correspond to verse 24 of Daniel 8 include verses 40 – 45:

(Dan 11:40) 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.

A war takes place between the king of the South and King of the North and the King of the North **'destroy's wonderfully'** as he comes against the king of the South **like a whirlwind**. This war is described in Revelation 9. It is the sixth trumpet or second woe.

(Rev 9:14) Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

(Rev 9:15) And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

(Rev 9:16) And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

(Rev 9:17) And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

(Rev 9:18) By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

The Euphrates stretches from its beginnings in Turkey and travels right down through Turkey and Syria into Iraq and borders Iran and Iraq just before it enters the Persian Gulf. Revelation 9:14 states the the angels that are bound in the river Euphrates are loosed or untied. The geographical position of the angels is a point we must note - the countries through which the Euphrates runs are all predominantly of the Islamic faith.



(Dan 11:41) **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.

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

(Dan 11:43) 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.

The might of the King of the North is challenged by the King of the South. Spiritual Babylon composed of the Papacy, the composite beast of Revelation 13, the lamb like beast and spiritual forces led by the destroyer himself Abaddon/Apollyon who is personating Christ, totally annihilate the armies of the King of the South. The number of the army is specifically referred to in Revelation 9:16-

(Rev 9:16) And the number of the army of the horsemen *were* **two hundred thousand thousand**: and I heard the number of them.

200,000,000 or two hundred million would have to be the largest army the world has ever seen! Is it any wonder that: **By these three was the third part of men killed**, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. Revelation 9:18

A pertinent question would be: if Christ has arrived on earth (Satan in disguise) why is a war happening? Surely peace would prevail over all?

Prophecy declares:

(Eze 6:3) And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places.

(Eze 6:4) And your altars shall be desolate, and your images shall be broken: and I will cast down your slain *men* before your idols.

Satan personating Christ wants the whole world to believe in him and worship him. The King of the South does not want to accept him as their God. The King of the South is composed of those countries and people who believe in the Quran and the prophet Muhammed. Satan the King of the North/Spiritual Babylon must eradicate them to restore everlasting peace in the world. The prophecy of Isaiah will help him explain why a war must take place. All idols and their worshippers must be dealt with by the sword of the Lord.

Followers of the Islamic religion also believe in the coming of Christ but they also reject the notion that Jesus Christ was divine and the son of God. When Satan personates Christ he claims to be the divine, son of God. It is also widely believed by the majority of Muslims that the **crucifixion, death, resurrection, and ascension** did not take place.<sup>[17]</sup> These truths central to Christendom and upheld by Satan as he joins forces with the Papacy help the Islamic nations to identify that this 'king of fierce countenance' is not Jesus but rather the 'anti-Christ' who they have also been expecting to arrive on the scene.

According to Islamic tradition which describes this graphically, Jesus' descent will be in the midst of wars fought by *al-Mahdi* (lit. "the rightly guided one"), known in **Islamic eschatology** as the redeemer of Islam, against *al-Masīh ad-Dajjāl* (the Antichrist "false messiah") and his followers.<sup>[63]</sup> Jesus will descend at the point of a white **arcade**, east of **Damascus**, dressed in yellow robes—his head anointed. He will say prayer behind *al-Mahdi* then join him in his war against the Dajjal. Jesus, considered as a Muslim, will abide by the Islamic teachings. Eventually, Jesus will slay the Antichrist, and then everyone who is one of the **People of the Book** (*ahl al-kitāb*, referring to Jews and Christians) will believe in him. Thus, there will be one community, that of Islam.<sup>[64][65]</sup>[non-primary source needed] [https://en.wikipedia.org/wiki/Jesus\\_in\\_Islam](https://en.wikipedia.org/wiki/Jesus_in_Islam)

A possible scenario ties in with the fifth trumpet which takes place just prior to the war between the King of the South and the King of the North. In the fifth trumpet the bottomless pit is opened (Revelation 9:2) and from it emerges the locust hordes released by their King—Satan. This is the time of Satan's signs and lying wonders as he has been given the symbolic key to the bottomless pit to unleash his satanic deceptions unrestrained on all those who do not have the seal of God in their foreheads (Revelation 9:4). His evil angels appear all over the world as heathen deities to the religious multitudes and also appear as the 'Jesus' that Islam is expecting. The evil angel portraying the Muslim Jesus meets every characteristic outlined in the prophecies Muslims are expecting to be fulfilled. When Satan does turn up as Christ they deem him to be the 'antichrist' and a war ensues between the King of the North and the King of the South. Satan delights in war and destruction of which he is the author. Satan parading as Jesus Christ is welcomed by Christianity but rids the earth in the sixth trumpet of a third of mankind in the greatest war thus far in earth's history.

The King of the North deals with the King of the South but in the very next verse he has more trouble to contend with:

(Dan 11:44) But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

He is now determined to focus his destructive whims on those who are declaring tidings from the East and the North. This topic is clearly dealt with in the study: [Daniel 12: Prophetic Time Periods – Past or Future?](#) You are encouraged to read this study which will highlight to you, from scripture, who is declaring these disturbing tidings that infuriates the King of the North.

Daniel 8 describes the King's activities at this time as 'he shall destroy the mighty and the holy people.'

(Dan 8:24) And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and **shall destroy the mighty and the holy people.**

In Daniel 11 after Satan's forces defeat of the King of the South we are told that:

(Dan 11:43) 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.

(Dan 11:45) **And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain;** yet he shall come to his end, and none shall help him.

The verses above reveal the King of the North – Satan at the head of Spiritual Babylon has power over 'the treasures of gold and of silver and over all the precious things of Egypt.' This is the prospering referred to in Daniel 8:24. Revelation confirms this fact about spiritual Babylon:

(Rev 11:7) And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

(Rev 11:8) And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

The beast that ascends out of the bottomless pit is empowered by Satan –he has total control over it. (Revelation 17:8). He is also described as the 'eighth' king or head (Revelation 17:11). In Revelation 11 we have a description of Satan's war against God's people. In Revelation 11:8 the bodies of the saints are described as lying in the 'great city's' streets which is spiritually called Sodom and Egypt. In Daniel 11 where it describes the control the Papacy and Satan as the 'King of the North' has over the precious things of Egypt it is identifying which kingdom the Papacy and Satan are ruling over at that time. They are in control of that great city or Spiritual Babylon which has taken over the world. That is why in Revelation 18 when spiritual Babylon meets its predicted fate in the seventh vial (Revelation 16:19) we see in Revelation 18 the bewailing of the kings of the earth and the merchants because all their riches have come to nought. It is these riches that the King of the North in Daniel 11 takes charge of after his defeat of the King of the South, even though it is for a very short time:

(Rev 18:9) And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

(Rev 18:10) Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

(Rev 18:11) And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

(Rev 18:12) The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

(Rev 18:13) And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

(Rev 18:14) And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

(Rev 18:15) The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment,

weeping and wailing,

The true King of the North on earth is Satan. He has always wanted recognition and the worship that rightly belongs to God – his creator.

**(Psa 48:1) A Song and Psalm for the sons of Korah. Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.**

**(Psa 48:2)** Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

The sides of the North is where the city of the great King or God dwells –Mount Zion. Yet Satan in his plans for world domination and recognition as God himself plans to assume God's position and place –'in the sides of the north':

**(Isa 14:13)** For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: **I will sit also upon the mount of the congregation, in the sides of the north:**

**(Isa 14:14)** I will ascend above the heights of the clouds; **I will be like the most High.**

**(Isa 14:15)** Yet thou shalt be brought down to hell, to the sides of the pit.

It is this point which Satan has reached in Daniel 11:45:

**(Dan 11:45) And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain;** yet he shall come to his end, and none shall help him.

Take note of where he plants the 'tabernacles of his palace' – 'in the glorious holy mountain' or Mount Zion –between the seas.

What structure is currently present on Mount Zion at the moment:

The Temple Mount is the holiest site in Judaism, the third holiest site in Islam, and a revered site to Christians. To the Jews it is known as *Har HaMoriyah* ("Mount Moriah") and *Har HaBayit* ("Temple Mount"); to Muslims it is known as *Haram el Sharif* ("the Sacred Noble Sanctuary"). In the Bible it is also called Mount Zion (Psalm 48:2; Isaiah 4:5). Because of its importance to three major religions, its ownership has been hotly contested for nearly two thousand years. Today the Temple Mount is under the control of the Jerusalem Islamic Waqf, a trust that was established in 1187 to manage the Islamic structures in Jerusalem. Under their current rules, access to the holy sites is prohibited to all non-Muslims.

1035. The Dome of the Rock was built in AD 692 over the place where Mohammad supposedly ascended to heaven. This rock is also identified by Christians and Jews as the place where Abraham offered Isaac and the location of the Holy of Holies in the Jewish temple.

<https://www.gotquestions.org/temple-mount.html>

The current Christian and Jewish world is looking forward to the time when the 'third

temple' will finally be built on the site of Mount Zion or the 'temple mount'. After defeating the King of the South the King of the North – Satan himself in collusion with the Papacy will plant the 'tabernacles of his palace' in Jerusalem. The temples present on the mount at the moment will be destroyed. Remember that the King of the North also entered into the 'glorious land' in his conquest of the 'King of the South' (Daniel 11:41).

(Lam 4:12) The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

Satan will finally reach the goal he has so longed for – the worship of humanity: I will ascend into heaven, I will exalt my throne above the stars of God: **I will sit also upon the mount of the congregation, in the sides of the north:** (Isaiah 14:13).

The very next phrase in the final verse of Daniel chapter 11 is of great significance:

(Dan 11:45) And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; **yet he shall come to his end, and none shall help him.**

Satan has reached the pinnacle of deception in receiving the worship that rightfully belongs to God from the majority of the world's inhabitants. However his future is defined clearly – **'he shall come to his end, and none shall help him.'**

### Daniel 11:45

HEB: זָבִי-קָדֵשׁ וּבָא עַד-קִצּוֹ

NAS: Mountain; *yet he will come* to his end,

KJV: mountain; *yet he shall come* to his end,

INT: and the beautiful Holy *will come* against to his end

When does he come to his end? By comparing scripture to scripture we can know the deceivers fate:

(Dan 8:25) And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: **he shall also stand up against the Prince of princes; but he shall be broken without hand.**

When does Satan stand up against the 'Prince of princes'? Obviously his standing up against Christ has been going on for a long time. However, at this time he will be 'broken without hand'. When does this take place? The definite link between the stone in Daniel Two helps determine at what time he comes to his end:

(Dan 2:34) Thou sawest till that a stone **was cut out without hands**, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

That stone is Christ returning to the earth. Previously in this study we have identified that Christ is that rock or cornerstone upon which the true church of God is built See page . The second coming of Christ is aptly symbolised by the stone in Nebuchadnezzar's dream that breaks all kingdoms of this world into pieces. It is important to

note that the stone is **'cut out without hands.'**

At the second coming of Christ, Satan is broken without hand. No human hands will cause Satan's end – heavenly agencies will make sure he comes to his end.

(Isa 14:15) Yet thou shalt be brought down to hell, to the sides of the pit.

(Rev 20:1) And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

(Rev 20:2) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

(Rev 20:3) And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Revelation 16 records the desperate plight of spiritual Babylon led by Satan to stand up against the 'Prince of princes':

(Rev 16:13) And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

(Rev 16:14) For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Satan's demons work with devilish deceit to persuade the whole world and its leaders to stand up against Christ whose appearance in the clouds of heaven is imminent.

Imagine what worldly resources will be used in this battle. Some of the remaining satellites scanning space sight Christ coming with his angelic hosts. Nuclear warheads are aimed at the saviour of the universe as he approaches the earth to rescue his saints. But Satan's end is imminent:

(Rev 19:11) And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

(Rev 19:12) His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

(Rev 19:13) And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

(Rev 19:14) And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

(Rev 19:15) And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

(Rev 19:16) And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

(Rev 19:17) And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

(Rev 19:18) That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

(Rev 19:19) And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

(Rev 19:20) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

(Rev 19:21) And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

The earthly powers, kingdoms and governments that Satan persuaded to attack Christ as he returns to earth are consumed by fire. The wicked are also destroyed at Christ's coming and Satan is now captive in the bottomless pit for a thousand years. Satan has been broken without hand. None shall help him or can help him.

It is important to note that the Papacy who lauded Satan and worshipped him as Christ meets its demise in the outpouring of the seventh vial. See the study at: [The Ten Toes/Kings](#)

Without a doubt Daniel chapter eight describes the nations of the image portrayed in Nebuchadnezzar's dream - Medo-Persia, Greece and Rome. Daniel's vision reveals the upheavals in nations as one supersedes the other until he is informed by Gabriel that he is going to reveal details about a king of fierce or mighty countenance who will play a significant role in end time events. That King is revealed in more detail in Daniel Chapter 11. None shall help him and at the end he will be broken without hand. Daniel 8 spans a great time zone and extends right to the end of time on earth when Christ returns.