

At the Time of the End

The last six verses of Daniel 11 and the first verse of Daniel 12 have been the subject of diverse opinion to prophetic students over the past 100 years.

Traditionally, I believe, the writings of Dr. Thomas on these verses were accepted as being correct. Whether this acceptance was born of conviction or of ignorance we may only surmise. Dr. Thomas identified the king of the north of Daniel 11:40 as being the same as Gog of Ezekiel 38:8-12. The Gogian power asserts himself “in the latter years” by coming like a storm and a cloud to cover the land of Israel.

Israel is depicted as a land of unwallled villages with its inhabitants dwelling confidently, all of them dwelling without walls, and having neither bars nor gates. The result of this invasion of Gog into Israel is that Yahweh’s fury “shall come up in my faces”. If this translation of faces in the plural be correct, it suggests the incorporation of the multitude of saints in concert with Yahweh as can be seen in the four faces of the living creatures of Ezekiel 1:10 and Revelation 4:7.

Some think that the destruction of Gog is effected by Deity without any cooperation of the saints, the fire and brimstone being rained from heaven being similar to that of the overthrow of Sodom and Gomorrah.

If the account in the first three verses of Zechariah 14 has reference to this same conflict, the Gogian invasion, the record testifies that “the Lord shall go forth, and fight against those nations, as when he fought in the day of battle”. The word, Lord, in this instance, is in capitals, meaning Yahweh, or manifestation in multitudes.

Also, there are two inferences in Ezekiel 38:20-23 which lead me to think that the destruction of Gog is not limited to a mysterious rain of fire and brimstone. There is a calling for a sword against Gog in the 21st verse, and there is a pleading against Gog with pestilence and with blood in the 22nd verse. In verses 20 and 23 it is stated that Deity will be magnified and known in the eyes of many nations, a fact which suggests that some witnesses will be conscious of who is wreaking this vengeance, and why.

Now, in the 11th of Daniel, at the time of the end, the king of the north is aggravated by the king of the south so that “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. He shall enter also into the glorious land, and many shall be overthrown: but these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 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. 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. 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” (vv. 40-45).

One school of thought is that these things have already been fulfilled, and chronologically lead us up to the 12th chapter which opens with the scene of resurrection. Bro. Islip Collyer wrote along these lines in 1933 in his work, “Daniel and Christ”, which was reprinted in 22 articles in The Advocate in 1947-49. In the June, 1949, issue we excerpt this note:

“Throughout this work we have attempted to differentiate between matters which seem

quite clear to us and matters which admit of doubt. We have some doubts as to the application of the last part of chapter eleven and the first part of chapter twelve.” This is not quoted to disparage Bro. Collyer, for we have an esteem and admiration for his fairness and spiritual perception. We, too, have some doubts about the position we take, and present the argument for what beneficial exercise may be had, and for no other reason.

“We were told in early days that the latter-day king of the north was identical with Gog of the land of Magog, referred to in Ezekiel 38. As a result of this early impression we fell into an error from which perhaps some others are not free. We connected the two prophecies in mind, and then thought that we saw points of identity which simply arose from this mental connection.” And further, “It has been suggested by some eminent expositors that ‘the time of the end’ of verse 40 does not refer to the end of Gentile times, but to the end of the power which is the immediate subject of the prophecy. According to this interpretation the king of the south was the Mohamedan power arising in Arabia, and the king of the north was the Turkish power coming from beyond the Euphrates, the prophecy thus covering many centuries of history. With this interpretation all difficulties as to the identity of the ‘him’ of verse 40 is at an end. It was the Roman king at Constantinople who did ‘according to his will’ and who honoured with, gold and silver a god whom his fathers had not known. It was the Roman power at Constantinople that for three hundred years was the subject of a ‘push’ from the Saracens in the south. It was the same power which was finally overthrown by the Turks, who were just as distinctly north in relation to Palestine as was the kingdom of Selucidae in earlier times.”

For a fair appraisal of the burden of the article, refer to the June, 1949, issue of The Advocate. Some comment is made upon Egypt being mentioned in Daniel 11, but not in Ezekiel 38, and Persia being mentioned in Ezekiel 38, and not in Daniel 11. The author also questions how Gog, being so unmistakably identified with nations of the extreme north, could be affected by tidings out of the north. He does not identify the Michael of Daniel 12 as Christ, questioning why Gabriel should say (Dan. 10:21), “There is none that holdeth with me in these things but Michael your prince”, since there is surely a unity with all the angelic host.

Several prophetic students agree that the king of the north is that nation which controls Syria, and the king of the south is that nation which controls Egypt. These two countries are adjacent to the glorious land, and through the years there have been many kings of the north and many kings of the south as opposed to a single nation always being identified as king of either area. During World War II there was speculation that Germany was the king of the north and that Britain was the king of the south since she controlled Egypt, and that this conflict of nations was the event that was to bring about the Lord’s return.

In three places in Eureka, volume IIIB, Dr. Thomas writes that the king of the south is the Christ-multitude. On page 150,

“But shall it be said that the wrath of the sixth vial was designed to dry up the great Turkish power, in order to put in its place a stronger and greater power, the Muscovite, before the coming of Christ and the manifestation of his Kings? The sixth vial is in part to remove Gentile Power to a convenient distance – to diminish, not to increase it, in the region of Sinai, and Teman, and Mount Paran (Hab. 3:3; Deut. 33:2): but, to substitute the Russian in Constantinople for the Turk, and to give the Czar dominion over the Ottoman empire before Christ comes, would render nugatory the drying up process of the past forty-eight years. My present conviction therefore, is, that the gathering together of the national armies against Jerusalem (Zech. 14:2) is after the appearance of Christ in the South; that is, in Teman; where he begins his career as ‘THE KING OF THE SOUTH’ (Dan. 11:40); and before he appears upon Mount Zion. Hence, we have not to wait the advance of the Russian Gog against Constantinople, and his overflowing

and passing over, and stretching forth his power over Egypt, and the Holy Land. This will certainly come to pass; but it will all be consequent upon, not antecedent to, the appearing of Christ in Teman. The Great Euphratean Ottoman Power is not dried up to prepare the way of the greater power of Gog; but, 'that the way of the Kings out of the Sun's risings might be prepared'."

Also on page 189,

"This southern region of which as King of the Jews he is king, therefore, 'King of the South', is the locality of that tribunal, or judgment seat, before which we must all stand that we may be made manifest."

Again, on page 193,

"The Eternal Spirit incorporate in the Saints, to whom judgment is given, is the justifier, rectifier, vindicator, and redeemer of the holy land and nation. Habakkuk, in his vision of this time, saith in ch. 3:13, 'thou wentest forth for the salvation of thy people, for salvation with thine Anointed'. This Anointed One is the Christ in fullness – the One Body consisting of the Lord Jesus and his brethren 'glorified together'. Developed in the South as a body of kings, laying special claim to the land of Israel, and to the world in general, and commencing their enterprise for the conquest of their rights from Teman, they constitute a power, styled in Dan. 11:40, 'king of the south'. Zechariah says in ch. 9:14, 'Adonai Yahweh shall blow with trumpet, and shall go forth with whirlwinds of Teman'. He goes forth thence for the salvation of his people 'in the time of the end'. In going forth thus, he 'pushes at him', the Little Horn of the Goat, or power of Constantinople, 'which distributes the land for a price' (Dan. 11:39). It is immaterial whether that power be then Turco-Greek, or Russo-Greek: the raised up sons of Zion, as the sword of a mighty man, will operate against the Sons of Greece (Zech. 9:13). This sudden and unexpected attack of a hitherto unheard of power, will come upon the Dragon, the Beast, the False Prophet, the kings of the earth, and of the whole habitable 'as a thief'."

It is fruitless to speculate what either Bro. Collyer or Dr. Thomas might feel today were either of them alive. Many political and social changes have evolved which are constantly challenging the interpretation that any student places upon certain prophecies. As Bro. Collyer said, "The general meaning is clear enough. The Gentile power is to be overthrown, the Jews are to be saved, and the kingdom of God, 'prepared from the foundation of the world', is to be established. The prophecy regarding the kings of North and South is not so clear in detail."

My feelings are that the references in Daniel 11:40-45 to the kings of North and South are yet future, that they are to unfold at a time concurrent with the Lord's return. In the growing pressures of a world energy crisis and the link of the Arab oil resources with that crisis, it could be that this possession of oil is what draws the final invasion into focus. The antagonism of the Arab nations toward Israel is well known. The spirit of defense and self-preservation by Israel is also well known. While we do not know of any evidence that Israel covets this oil, it is possible that another Arab-Israeli war could see an Israeli victory of more far-reaching proportion than heretofore accomplished. If Israel wound up in possession of the oil control of the Middle East, the most disappointed nation of all would be Russia. If Israel accomplished such a *coup d'etat* she would then occupy the position as controller over Egypt and thus, king of the South. The push at the king of the North does not have to be a military push; it could be diplomatic or idealistic.

One objection that is had to the thought that Christ and the saints are the king of the

South is the apparent success that Russia has in her thrust through the land and on into northern Africa to control Egypt, Libya, and Ethiopia. It is difficult to see Russia having this success, although Deity could allow such success to maneuver Russia into a proper position. But it is much easier to see, on a natural scale, Russia marching over little Israel and wreaking havoc in the Middle East. The escape of Edom, Moab, and Ammon out of her hand (vs. 41) could have reference to the Arab nation of Jordan which now occupies that basic territory. Assuming the defeat of the Arabs by Israel, Jordan would not have much to offer in the way of resistance to Russia. Their escape could also provide an area where some of the Israelites could also flee for safety. If some device is not providentially arranged for the saving of some of Israel, there will be nothing left for Christ to come in and save.

The tidings out of the east and out of the north that trouble this invading power from the North country are received by him *after* he has marched through the land and set up headquarters in Egypt or northern Africa. What is north and east from that point? Jerusalem, the glorious holy mountain, for which Deity is jealous. "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isa. 31:5). Take the time to turn to Isaiah 31 and read the chapter for reference to this event.

Upon receiving the tidings out of the east and out of the north, the Russian returns to the Jerusalem area where he is confronted and stricken down by Israel's rescuer, Christ and the saints, who have arrived from Sinai and Bozrah to free the remnant of Israel and to set up the long-awaited kingdom that was overturned in Zedekiah's day. It is likely that, if this estimate is correct, Christ will have appeared in the earth during the Arab-Israeli crisis and before the Russian invasion and spent some time in the judgment of his household and rejoicing with the newly adorned immortals.

In Daniel 12, "And at that time Michael shall stand up", has been considered to be subsequent to the goings-on of chapter 11. The words "and at that time" could very well indicate during that time or contemporary with it so as to cause no conflict in the meaning of the whole. During this "time of the end" crisis, along with the invasion of Russia there will be the resurrection of the saints and their subsequent reward or punishment.

The remainder of the book of Daniel where some of the Israelites could also gives us some numbers which clue us as to measurement of time, and which will be treated with at another time.

In the meantime, "Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come" (Psa. 65:1-2).

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