

Bible Study
DANIEL 11, PART 3:

Identifying the Glorious Land of Daniel 11:41 using Parable Methodology

Introduction

This movement has made the strong and continued assertion that the only way to understand Inspiration in our time is through parable methodology. All surface treasure has already been discovered and presented over the centuries, so for the last generation God is revealing the only remaining gems, or hidden treasure if you will, through parable methodology. This assertion has been qualified and demonstrated over and over again through almost countless hours of video presentations revealing a wealth of new prophetic information. This study aims to present a fairly simple way to demonstrate this methodology to anyone new to this movement and at the same time teach one of our foundational doctrines by attempting to identify America as the modern glorious land of Daniel 11:41.

Original Intent v Parable Methodology

In 1868 and again in 1883 Ellen White wrote that the Millerites were supposed to be the last generation and Jesus was meant to return in their time (2T, 193.3, 1868, Ev, 695-696, LDE, 37-38, 1883). If this had happened the final verses of Daniel 11 would have been fulfilled in their time and exactly as Uriah Smith's book, "Daniel and the Revelation" explicitly describes. Therefore Smith records the 'original intent' of Daniel 11, including vs 40-45. A narrative that was actually borrowed from Josiah Litch who was chosen by God to empower the first angel's message in 1838. So it was Jesus' original intention that He return in the Millerites' time, hence the original intent of these verses were to be fulfilled in their time, exactly as Litch described.

However, as their line was a line of failure, God had to wait for a new people to be gathered and begin a new line which will be the line of the last generation, or the 144000. After all the Millerites died Jesus would have to raise up a new and distinct people to again walk through and experience, and then preach the first, second and third angels messages.

We can demonstrate from a study of the 2520 and its derivative, the 126, that that line began in 1989 with a totally different people. All the Millerites have died and we are the last generation, hence those verses now need to be reapplied to us. What methodology should we use to interpret that reapplication? Parable methodology. So while Smith's literal version of events was true for his time, after that generation passed and God's people were scattered, those verses now need to be understood as parables. So we seek for such patterns as chiasmic structures, repeat and enlarge, natural to spiritual, compare and contrast etc. in these verses, as we 'make application' of those verses to us. We 're-apply' them, or 'make application' if you will.

Various applications, or perspectives can be applied to this prophecy and its actors, but the following study will investigate the 'classic perspective' so-called, i.e. the perspective (or application) that existed from the very beginning of this movement. I will attempt to just present this perspective without taking the time to explain how or why it differs from various other perspectives. These perspectives also identify America as the glorious land so would make no difference to this study anyway.

1798 - The Starting Point

As 1798 is the introduction point of America to the prophetic narrative as well as such a strong and established prophetic anchor point (GC, 356) we will compare and contrast the prophetic actors of Revelation 13-16 & 17-19 with Daniel 11:40-12:1 as all these prophecies start in 1798. Equally they all end at the close of human probation so each span the exact same prophetic period.

Revelation 13-16

It is basic Adventist understanding that Revelation 12:6, 14-17 introduce 1798 and America to the prophetic stage (GC, 438-439). So this would be the established backdrop to Revelation 13:1-10 with v5 again identifying 1798.

Revelation 17-19

In Rev. 17:3 & 6 we see the papacy depicted as a woman, and as in Rev. 12:14 she is in the wilderness and persecuting the saints. In Rev. 17:6 the papacy is already drunk with the blood of the martyrs, placing this narrative at the end of the papal persecution and therefore in 1798. Vs. 8 states that presently the beast "is not" hence she has received her deadly wound and is now dead, all of which places us in 1798.

Daniel 11:40-12:1

Daniel 11:40 begins, "... and at the time of the end" so just from a surface reading it is easy to place this in 1798 (GC, 356).

Hence in each of these three prophetic lines the starting point is 1798 and as we will see we are introduced to three major prophetic actors involved in the final battle over the mark of the beast law.

The Papacy, Apostate Protestant America & the World

Revelation 13-16

The first and second beasts of Rev. 13 are the papacy (GC, 578.4) and Protestant America respectively (GC, 438-440). Eventually the apostate Protestant churches appeal to the civil power to enforce the image of the beast (GC, 445) then Rev. 13:14-15 says this extends around the world (the third actor) eventually including all the governments and people in every state.

Revelation 17-19

Rev. 17:5 identifies Mystery Babylon, or the harlot which again is the church/papacy. America is identified in Rev. 17:3 under the symbol of the wilderness and America is also the 6th head of the beast. Rev. 17:2 & 12 identifies "the kings of the earth" or the civil governments of the world. So again we see the papacy, America and the world.

Daniel 11:40-12:1

These verses also introduce 3 prophetic actors, the king of the north, the glorious land and Egypt. There are other actors in these verses which we will comment on later, but suffice to say for now, the king of the south is overflowed and passed over, or conquered at the time of the end, so whoever it is, according to the surface text, it is not mentioned again post time of the end so is not pertinent to this study which is comparing and contrasting powers from the time of the end to the close of human probation. In fact the king of the south is a prophetic actor during this period but we will only investigate the surface text of these verses. Edom, Moab and the chief of the children of Ammon remain to be identified.

In order to discover who these powers are at the end of the world, we could employ the parable methodology of natural to spiritual. One of the simplest examples of this methodology is how Christ used natural, literal agriculture in parables to symbolise events at the end of the world, like harvest, latter rain, wheat and tares. We would therefore identify the literal king of the north in ancient history and see who the Bible says this symbolises at the end of the world. Jeremiah 25:9, 50:9, 51:48, Ezekiel 26:7 & Joel 2:20 represent Babylon and her king as “the northern army”, “from the north” or “of the north”. Revelation 17:5 tells us plainly that the papacy at the end of the world is spiritual Babylon and therefore the papacy is the spiritual king of the north at the end of the world. So here in Dan. 11:40 at the time of the end we also see the papacy. Even without knowing any more about this verse, even if I never told you the name of the second actor, by comparing and contrasting Rev. 13 & 17 with this prophecy, you should be able to tell me who it is. If you find the papacy and Protestant America at the time of the end in Rev. 13, and you find the papacy and Protestant America at the time of the end in Rev. 17, then in Dan. 11:41, who would you expect to find identified with the papacy at the time of the end? Protestant America.

So do the characteristics of the glorious land in ancient history match the characteristics of America at the end of the world, for this is the exact methodology employed in Rev. 17 to identify mystery Babylon? First God presents natural (or literal) Babylon which then gives us the characteristics to identify spiritual Babylon in eschatology.

The Glorious Land - America

The Hebrew word translated as “glorious” is defined in Strong’s Concordance as, “in the sense of prominence... as conspicuous... goodly”. The glorious or goodly land in the Bible refers to Palestine (Smith, Daniel and the Revelation, 247, PP, 469, 1BC, 1102). I think it is fairly self-evident that America is the most prominent country in the world. The world’s only superpower if you will. So the United States was designed by God to accomplish the same purpose for modern Israel as Palestine did for ancient Israel.

“When the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ – when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God’s law – it is then that the final work of the man of sin will be revealed.” ST, June 12, 1893.
“Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.” (GC, 441).

“America... where the greatest light from heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light.” (3SM, 387).

Natural to Spiritual

We could also compare the role the natural (literal) glorious land played for the Jews when they returned from Babylonian captivity. Sister White herself compares this captivity to the papal persecution during the 1260 years.

“God’s church on earth was as verily in captivity during this long period of relentless persecution [the 1260 years] as were the children of Israel held captive in Babylon during the period of the exile.” (PK, 714.1)

So if God led His people to the literal glorious land for asylum after their pagan captivity, wherever God “provided an asylum for His people” (Maranatha, 193) after their papal captivity would be the modern glorious land.

“The Lord has done more for the United States than any other country upon which the sun shines. Here He provided an asylum for His people, where they could worship Him according to the dictates of conscience. Here Christianity has progressed in its purity... God designed that this country should ever remain free for all people to worship Him in accordance with the dictates of conscience. He designed that its civil institutions, in their expansive productions, should represent the freedom of gospel privileges.” (Ibid.)

If God led His people to the literal glorious land so they could prepare the world for the first advent, then wherever God led His people to prepare the world for the second advent would be the modern glorious land.

“Is it in vain that the declaration of eternal truth has been given to this nation to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that must illuminate the world.” (1SM, 92)

We could line up another history and have the testimony of two timelines to compare in order to discover who the modern glorious land is. To deliver His people from Egyptian captivity, God inflicted a deadly wound on that empire (Egypt) and led them to the glorious land. To deliver His people from Babylonian captivity, God inflicted a deadly wound on that empire (Babylon) and led them to the glorious land. Therefore on the testimony of two, to deliver His people from spiritual Babylon’s captivity in 1798, God inflicted a deadly wound on that empire (the papacy) and led them to the glorious land (America).

Geography

Comparing and contrasting geography is also a methodology utilised by parables. Rome always has to conquer three geographic areas before she rules the world supremely. Pagan Rome hegemonised “toward the south, and toward the east, and toward the pleasant land” (Dan. 8:9). Papal Rome plucked up the Ostrogoths, Vandals and Heruli. Modern Rome conquers the king of the south, the glorious land and then Egypt (Dan. 11:40-45). The chronological order Rome conquered the three geographic areas in Daniel 8:9 however is particularly interesting. First was Syria in B.C.65 when pagan Rome waxed “toward the east”. Then in B.C.63 Rome waxed “toward the pleasant land” or Palestine. Lastly Rome waxed “toward the south” or Egypt in B.C.30. So chronologically Rome took Syria, then the glorious land and then Egypt.

Syria lay to the east of Rome and Soviet Russia and the ‘eastern’ bloc lies geographically to the east of America (the army of Rome, see Rev. 13). Then pagan Rome entered also into the glorious land or Palestine, and lastly took Egypt. This is the same chronological sequence as in Dan. 11:40-45; the Soviet Union, America and the world. Not only does this help the case that the modern glorious land is a geographic area (rather than say, the worldwide Adventist church as some have claimed), but history and prophecy tell us that first the papacy took down the Soviet Union, then will be America followed by the rest of the world. So this

geographic model further enforces the assertion that America is the modern glorious land as in both instances it is the second actor. By the way, it cannot be the worldwide Adventist church simply because Edom, Moab and the chief of the children of Ammon escape from out of it. These three tribes are not Israel whereas the worldwide Adventist church is modern Israel according to those who purport this view.

Military and Economic Power

Sister White clearly defines the weapons the papacy uses in order to enforce the mark of the beast law as economic disenfranchisement followed by physical force culminating in a death decree. As we continue through our three prophetic lines we see this emphasised in all three. Rome has no army of her own so in each line she is forced to use the army of a sympathetic state, hence we could call the European powers the armies of Rome during the 1260 years, or America would be the army of Rome at the end of the world.

Rev. 13-16

Rev. 13:15-17 describe apostate Protestant America enforcing a policy where “no man might buy or sell, save he that had the mark [of the beast]” and “as many as would not worship the image of the beast should be killed”.

Rev. 17-19

Rev. 17:4 describe the harlots “gold and precious stones and pearls” representing her economic power as she controls the kings of the earth. Verse 6 details her military power during the 1260 years in that she is “drunken with the blood of the saints, and with the blood of the martyrs of Jesus” and Rev. 6:11 says this slaughter will be repeated at the end of the world which is further represented in Rev. 17:14 when the beast and the kings of the earth “shall make war with the Lamb”.

Dan. 11:40-12:1

Verse 40 says the king of the north comes against the king of the south “with chariots, and with horsemen, and with many ships” and a simple enough exercise for the reader is to proof text those symbols throughout the Bible and see the times “chariots” and “horsemen” represent military power, and “ships” symbolise economic power. As we know, it was the military ventures in all the various proxy wars, and the economic pressure waged against the USSR by America that contributed to the downfall of the Soviet Union.

While the glorious land has now been identified as America at the end of the world, which was the purpose of this article, we should continue through the rest of the prophecies to show this methodology has consistency and integrity and can be equally applied to the other actors and their actions.

Edom, and Moab, and the Chief of the Children of Ammon - 11th Hour Workers (Nethinim)

Dan. 11:40-12:1

These three groups are described as escaping the captivating Babylonian doctrine with which the papacy ‘overthrows’ the people of America, namely the mark of the beast. They were not from the tribe of ancient Israel so cannot be equated to modern Israel or the 144,000. They would represent “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues...” (Rev. 7:9). Eleventh hour workers or nethinim if you will.

Rev. 13-16

These three literal, ancient tribes are represented as those that “Come out of her” (Rev. 18:4) when the second angel’s message is repeated at the end of the world. This would be at the mark of the beast law when the second angel’s message is empowered and are represented by those that answer the call in Rev. 14:8

Rev. 17-19

Rev. 18 is the repeat of the second angel’s message of Rev. 14 then suffice to say these eleventh hour workers are represented here as well.

Egypt – The World

Dan. 11:40-12:1

The next actor in Daniel 11:40-45 is Egypt (v42). Ancient Egypt was likened to the world by sister White (1T, 131; 5T, 217-8; ST, March 6, 1884; GC, 627-8). To employ parable methodology one could compare and contrast the plagues of Egypt with the seven last plagues which fall upon the world. Egypt in Dan. 11:42 is the next entity to fall to the “hand” (or power) of the papacy, and we know that sister White says the mark of the beast is first passed in America and then the rest of the world (6T, 18 & 395). The “Liberians and the Ethiopians” are the same “rich and poor” of the world described in Rev. 13:16.

Rev. 13-16

Rev. 13: 3, 14, 16, 17 speak of the time when the mark of the beast law is passed around the world to “them that dwell on the earth”, “all, both small and great, rich and poor, free and bond” and “...and all the world wondered after the beast”.

Rev. 17-19

Rev. 17:15 & 18 describes the papacy ruling over the world when it describes “peoples, and multitudes, and nations, and tongues” as well as “the kings of the earth”.

Tidings Out of the East & the North and the Glorious Holy Mountain – The Saints Giving the Loud Cry

Dan. 11:40-12:1

This message is the loud cry which troubles the papacy, and as I understand it, the message from the east is that of Islam in Bible prophecy, and of the north is the message against receiving the mark of the beast. Suffice to say that a glorious, holy mountain can represent God’s church is clearly described in Dan. 2.

Rev. 13-16

The loud cry is represented by the three angels messages of Rev. 14:6-11, and the church who give it as the 144000 (Rev. 14:1-5) and “they that keep the commandments of God, and the faith of Jesus” (Rev, 14:12).

Rev. 17-19

Rev. 17:14 describes the battle between the papacy and God’s church, “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful”. The loud cry of the third angel is given in Rev. 18 with which most Adventists are already familiar.

The Close of Probation and the Time of Trouble

Dan. 11:40-12:1

Dan. 12:1 describes the final close of probation for the world and the “time of trouble, such as never was” (GC, 613).

Rev. 13-16

Rev. 15 & 16 portray the close of probation and the seven last plagues with Rev. 14:14-20 describing the harvest of the earth.

Rev. 17-19

Rev. 18, particularly from v8 onward, describes the close of probation and the final judgement on spiritual Babylon.

Conclusion

We have compared and contrasted three lines of prophecy because they exhibit the same parameters, namely they all begin in 1798 and end at the close of human probation. Ellen White or the surface text already tells us who the three major actors are in the battle over the mark of the beast in two of those lines, namely Rev. 13-16 and Rev. 17-19; the papacy, apostate Protestant America and the world. As we progressed through these prophetic lines we saw every actor and action harmonise with each other. Each line was clearly describing the same actors and their actions without exception.

So if the first line describes the papacy, America, the world, the 11th hour workers (a.k.a. neth-inim) and the saints giving the loud cry, and the second line describes the papacy, America, the world, the 11th hour workers and the saints giving the loud cry then the rules of parable methodology dictate that the third line describes the same, hence the modern glorious land of Daniel 11:41 can be definitively identified as America. Furthermore by comparing the prophetic role, geography and characteristics of the literal glorious land with America we have further witnesses that this is correct. Ellen White’s writings are silent on Daniel 11:40-45 so in the absence of a thus saith the Lord, the above parable methodology is the only way God is revealing this hidden treasure to His last generation. – A.S.

Source: Elder Parminder Biant. August 2011, Wales, UK, “The Glorious Land”,
<http://danielandrevelationseminars.com/glorious.html>