Dan 11:40-42

**41  He shall enterH935 also into the gloriousH6643 land,H776 and manyH7227 *countries* shall be overthrown:H3782 but theseH428 shall escapeH4422 out of his hand,H4480 H3027 *even* Edom,H123 and Moab,H4124 and the chiefH7225 of the childrenH1121 of Ammon.H5983**

**42 He shall stretch forthH7971 his handH3027 also upon the countries:H776 and the landH776 of EgyptH4714 shall notH3808 escape.H1961 H6413**

Comparing and contrasting generates light info that is not otherwise would not be seen there.

When we were looking at the Gods word from the perspective of parables, we are not only looking at the symbols in the verse or text to compare and contrast, but we are required to investigate the structure of the text itself, because within the structure of the text itself there is a parable.

In connection with verse 41 the word ALSO is a bridge, that tells how verse 41 is related to the 40.

In verse 41 happens the same thing that we saw in verse 40.

In Strong’s “overflown’ means to be inundated.

So, the king of the south was completely overflown, he was completely conquered.

Looking at this perspective that we just laid out, has implications or how we understood things before. That perspective we are going to discuss in this study.

Simply remaining within the verse 40 we have developed the picture of what it means to be overflown. Overthrown is the same thing as being overflown.

Let us look at verses 41-42.

What are those verses identifying? –

41 He shall enter also into the glorious land, and many shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

**Verse 41 brings to view EMA.** EMA escape out of the KoN’s hand. We identified what it means to escape and who the EMA are. They are a class of God’s people who we understand to be the 11th hours workers who escape from the papacy at the SL (between Sunday Law and the close of probation)

The identification in relation to Ammon – chief of the children of Ammon.

CHIEF –

In Strong’s comes from H7225 – Firstfruit, or first in order:

**H7225**

רֵאשִׁית

rê'shı̂yth

ray-sheeth'

From the same as H7218; the first, in place, time, order or rank (specifically a firstfruit): - beginning, chief (-est), first (-fruits, part, time), principal thing.

So in verse 41, the chief of the children of Ammon represents the 1st group of this class of people that escape the hand of the KoN.

In Verse 42: he stretches his hand **ALSO**. This word ALSO tells us that what we see in 41 is what we see in 42 as the kON. As the king of the north conquers the glorious land in the evrse 41 it is going to do the same thing in Egypt in verse 42.

But by C&C we see in the verse 41 there is a group who escape. So what they be in the verse 42? There must be group of people who escape (a group of people in the glorious land). Is it stated in the text? – No, it is not, but we know it must be there by comparison.

Let us also bring the principle of natural illustrating the spiritual. When you look at the operations of agriculture, if you have the 1st group what must follow? – You must have harvest. The harvest is more abundant than the 1st group we understand from agriculture.

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| --- | --- |
| **41** | **42** |
| **CHIEF = first fruit** | [HARVEST] |
| **ALSO** | |

So, by comparing and contrasting, we see that there is a group of people who escape (verse 41), and they are the 1st fruits of this class of people. Verse 42 now Egypt of the world is being conquered. So, there must a group of people corresponding to the 1st group. There is the harvest. The harvest is much more abundant than the 1st group. So, we know of this class of people the majority of them are seen here in the history of verse 42. And we can derive by comparing and contrasting. And we can see even if they aren’t stated in the text. That’s a brief loom at 41-42. Simple C&C, Natural illustrating the spiritual.

**Verse 40-42 Entire line as a parable**

***Verse 42***

42  He shall stretch forthH7971 his handH3027 also upon the countries:H776 and the landH776 of EgyptH4714 shall notH3808 escape.H1961 H6413

We see here another example of repetition and enlargement. It says that the KoN shall stretch forth his hand also upon the countries and the land of Egypt shall not escape.

The 2nd statement is in reverse order: and the land of Egypt shall not escape. The action of stretching forth his hand corresponds with not escaping

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| --- | --- | --- |
| **Stretches forth his hand** | 🡪 | **countries** |
| **Not escape** | 🡪 | **Egypt** |

This is another tautological statement, another repetition and enlargement. But in the 2nd statement the symbols and the subjects are flipped around and structured differently.

In this Repeat and enlarge when he stretches forth his hand they do not escape, and the countries are Egypt. This becomes significant. Keep this in mind that the **countries = Egypt.**

When you look at the 2nd part of the verse 40

Dan 11:40  And at the timeH6256 of the endH7093 shall the kingH4428 of the southH5045 pushH5055 atH5973 him: and the kingH4428 of the northH6828 shall come against him like a whirlwind,H8175 H5921 with chariots,H7393 and with horsemen,H6571 and with manyH7227 ships;H591 and he shall enterH935 into the countries,H776 and shall overflowH7857 and pass over.H5674

And the king of the north shall come against **him**. Who is the **him** that the king of the north comes against? – it is the king of the south. So the South being conquered, and the countries shall be overflown.

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|  | **Glorious land**  **41** | |  |
|  |  |
| **SOUTH** | **COUNTRIES** | **COUNTRIES** | **EGYPT** (south) |
|  |  |  |  |

**40B 42 R&E**

If you look at how the conquest of these 3 obstacles is presented in the text:

In verse 40: order in events: SOUTH, Countries being overflown,

In verse 41: Middle point, Countries, Egypt being taken.

Egypt is also a land in the South. So we have a chiastic structure.

But when we bring the verse 42, which is the repetition and enlargement. According to this tautological statement, the countries are Egypt. Since this is the picture of the verse 42, and the verse 40 being a mirror image of the verse 42, what are we to understand of the king of the south? The king of the south = countries of the king of the south, they must be the same thing.

So in verse 40, it is understood and often presented that the king of the south and the countries are the two separate entities, but according to this structural parable we see that they are the same thing. The king of the sout = countries, which brings us to a point which requires us to back over to the history.

When you look at the *Time of the End* magazine, it presents us with the understanding that the KoS is completely defeated and falls in 1989, and he is no longer part of the picture from 1989 and on. So when we come to the post 9/11 history and we understamnd that we are still in the history of the verse 40 but we are looking forward to the conquest of the next obstacle – glorious land. Then we come to 2016 in Wales in a course of studies we are looking at the line of study where Dan 11:16 was presented we clearly saw based on that study was that the conflict between the KoS and the KoN is not over. In 2016 the conflict between the KoS and the KoN was understood to happen. This conflict was seen to be represented as battle of Raphia, where KoS would be the winner. Then the following conflict represented by the battle of Panium. This conflict would be won by the KoN. The KoS would be defeated as a result. The battle of Panium is followed by the Sunday Law.

So standing here in 2016 and looking forward and see these prophetic truths as being opened up we were confronted with the problem, we had understood from the Time of the End magazine that the KoS is completely destroyed at the ToE. If he was destroyed at the ToE how is it that he he is here winning at the Raphia? How do we reconcile this? What was the simple reconciliation? The simple reconciliation is that the KoS didn’t die. How could he have died when at Raphia he is to win? In the ToE magazine there are problems. We understood that the message is unsealed at the ToE is like a seed presenting all the essential elements of that which is unfolded in the following history. It was very uncomfortable that it would be so wrong at such a crucial point. We ran with it and developed different justifications for it, but for the long time that is how we dealt with it. But you look at the methodology of the parable teaching, it reveals itself as a method that is able to correct our thinking.

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| **1989**  KoS | **9/11** | 2016Eye | M | MC 41 SL |
|  |  |  | KoSArrow Slight curve |  |

When you look at this parable it presents a different picture than that laid out in the ToE magazine. The KoS = countries or rather the justification that was presented revolved around the idea that the KoS and the countries are separate things, and what fell at the ToE was countries and the KoS never died. That is how we reasoned it. But does this parable teaches us? The KoS = countries, and if KoS = countries, it is the KoS that must overflow and be overflown is to be inundated, to be drowned and completely covered, completely conquered. So the KoS did fall at the ToE, this contradicts the rationale that we presented to ourselves. It begins to lead us toward the correct understanding how to conceptualize the history of the ToE and the history of the KoS.

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|  | **Glorious land**  **41** | |  |
|  |  |
| **SOUTH** | **COUNTRIES** | **COUNTRIES** | **EGYPT** (south) |
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**40B 42 R&E**

So we developed an understanding of the KoS based on this contradiction in the ToE magazine where KoS dies and that at Raphia he is still fighting the KoN. This contradiction led us to incorrect conclusion about the ToE presentation of the KoS. But when we view the same subject from the perspective of parables, we see that we are led in a different direction. The chiasm tells us that the South = countries. To round off this picture let us look at another parable – verse 40 as a parable on its own.

In verse 40 we see a different kind of parable. Remember we said we can compare and contrast the scriptural symbols in the verse or passage? We also can identify parables within the structure of the text or passage. But we can also see is that when we look at the symbols within the passage we can compare and contrast not only the characteristics of these symbols, but we can learn a lot comparing and contrasting the histories of these symbols. That is slightly different thing. Histories that go beyond their presentation in that single verse we are looking at. When we lay out their histories we can compare and contrast those histories as well. What is the history of the KoN represented as Papacy?

History of the KoN

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| 1798  Deadly wound | Death |  |  |  |
|  |  |  |  |  |

If we look at the natural illustrating the spiritual to suffer a deadly wound and die is not the same thing. You suffer a deadly wound, but the effect may not follow right away. You suffer a deadly wound and you die subsequently. So 1798 is when the deadly wound is inflicted, but the question is when do we see KoN die from this deadly wound? Death follows the deadly wound. In order to understand when this death takes place, we must bring a principle to bear upon this parable. The principle is in Dan 2: Dan is interpreting the dream to Nebuchadnezzar. He tells him that these 4 metals are 4 kingdoms. But then he tells him You Nebuchadnezzar are the head of gold. Who is the Nebuchadnezzar? – King of the kingdom. But here in Dan 2 the King and the kingdom is connected.

**Dan 2: King = Kingdom**

This principle is also found in the spirit of prophecy but the SoP passage relates directly to history that we are looking at. In MR v8 p924. Ellen White was in France and was visiting a cathedral in Valence. And there the bust of the Pope Puis VI was exhibited. She looked at the bust and said that he was the one who suffered the deadly wound. When you read the Rev 13 that is referring to the papacy that judgement he would suffer for holding His people captive for 1260 years. So we see that she has presented this principle KING = KINGDOM



When we bring the abovementioned concept:

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| 1798  Deadly wound | 1799  Death (Pius VI dies in captivity) |  |  | Wound healed  Resurrection |
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So the KoN dies at 1799 but resurrects at the end of the world. And we are told that the whole world wondered after the beast again.

If we compare the history of the KoN with the history of the KoS we have reason to expect the similar pattern:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| 1989  KoS suffers deadly wound | 1991  Death (Gorbachev resigns) |  |  | 1999  Wound healed  Resurrection due to C&C |
|  |  |  |  |  |

So, let us review:

The Time of the End magazine stated that the king of the south died in 1989. But in 2016 we understood that the king of the south is going to win battle of Raphia. But he is dead according to the ToE magazine.

How to reconcile these two statements? But when we look at the parable from the structure when comparing the histories of the KoN and the KoS we can see that the KoS did die. He dies, he is buried, but experiences resurrection. When does he begin to resurrect? You could mark 2004 which is when Putin begins to act like a dictator in earnest. We also said that King = Kingdom. So, Putin is the King of the resurrected KoS which is going to fight the KoN at Raphia. When did Putin come to power? – 1999 (beginning of the resurrection).

So, what is the implication of this for the ToE magazine and how it is presented the verse 40?

The ToE magazine is correct to say that the KoS died at the ToE in 1989? It correctly identifies the death of the KoS at the ToE. But now we have an increase of knowledge which tells us that although the KoS died at the ToE it is must be resurrected according to the parable of the histories of the KoS and the KoN. The general picture that the ToE magazine painted was correct as it simply identified the KoS correctly and identified the death of the KoS.