

The Final Rise and Fall of the King of the North

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PREFACE

Jesus said: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." John 13:19.

One purpose of prophecy is to build faith in God's Word as prophecy is fulfilled. This does not negate the commands and promises connected with the study of prophecies yet in the future.

"One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, **will be as fatal** for us as it was for those who lived in the days of Noah not to know when the flood was coming." *The Great Controversy*, 370. (All emphasis supplied unless otherwise noted.)

In fact, there are some events that we are commanded to know in advance.

"All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to **the students of prophecy** the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events which we must know** as we stand on the very threshold of their fulfillment." *Selected Messages*, book 2, 109.

To "know" these "great and solemn events" in advance is the purpose of prophetic study.

“God would have us study the events that are taking place around us, and compare them with the predictions of His Word, in order that we may understand that we are living in the last days. We want our Bibles, and we want to know what is written therein. **The diligent student of prophecy will be rewarded** with clear revelations of truth, for Jesus said, Thy word is truth.” *Signs of the Times*, October 1, 1894.

This presentation is an attempt to follow His command to study prophecy with a desire equal to searching for buried treasure. The presentation is in agreement with the traditional Adventist understanding of end-time events:

“We should receive great benefits from a study of the book of Daniel in connection with the Revelation. . . . We are in equal need of divine illumination. God has called us to give the last message of warning to the world. There will be voices heard on every side to divert the attention of God’s people with new theories. We need to give the trumpet a certain sound. We do not half realize what is before us. **If** the books of Daniel and the Revelation were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us—we should be prepared to unite with Christ and to work in His lines.” *Review and Herald*, February 9, 1897.

The early Advent movement was founded upon an understanding of the prophecies located within the book of Daniel. The Millerites conviction grew as historical events confirmed their prior conclusions.

The series of events suggested in this study identify a prophecy from the book of Daniel—which, as in the early Millerite movement, carries serious and solemn implications. The conclusions in this study confirm that we presently stand on the verge of a national Sunday law in the United States and will soon be involved in the greatest time of trouble which has ever been.

Introduction to *The Divine Catalyst*

Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. The record is to be kept in mind, for **history will repeat itself**. The darkness of the mysteries of the night is to be illuminated with the light of heaven. *Publishing Ministry*, 175.

A *catalyst* is something that when brought together with other agents, brings about a specific effect that did not exist prior to the introduction of the "catalyst". At least that is how I am defining it in terms of this study.

There was a catalyst that brought about the "revival" in the Millerite time period and Adventists today should be looking for a catalyst to bring about the revival that we point forward to called the "latter rain". Our "greatest need" and what should be our "first work", is seeking the revival of the latter rain time period, both individually and in God's church corporately.

A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. *Selected Messages*, book 1, 121.

We should seek for this revival, but we should recognize that the revival itself was prefigured in the Millerite time period. Several passages of inspiration confirm that what took place in the beginning of Adventism is repeated at the end. One example is in the messages of the second and fourth angels. Both are a call out of Babylon.

Secondarily, it was during the second angel's message "the midnight cry" was fulfilled and the Millerites went out in the very words of Scripture and proclaimed, "Behold the bridegroom cometh". This was the revival during the Millerite time period and it took place during the second angel's message. The revival we call "the latter rain" takes place during the fourth angel's message.

Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, "Behold, the Bridegroom cometh; go ye out to meet Him!"

This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!" Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!"

In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another. *Early Writings* 238.

The "midnight cry" of 1844, parallels or prefigures the "loud cry of the fourth angel.

The angel who unites in the proclamation of the third **message** is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here brought to view. The Advent movement of 1840–44 was a glorious manifestation of the power of God; the first **message** was carried to every missionary station in the world, and in this country there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by **the mighty movement** under the loud **cry** of the third **message**. **The work will be similar to that of the day of Pentecost.** Servants of God, with their faces lighted up and shining with holy consecration, hasten from place to place to proclaim **the warning** from Heaven. By thousands of voices, all over the earth, **the message** will be given. Miracles are wrought, the sick are healed, and signs and wonders follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth are brought to take their stand.

The message will be carried, as was the midnight cry of 1844, not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence; yet many whose minds have been impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side. *Spirit of Prophecy*, volume 4, 429–430.

A time will come in the future when the signal for the midnight cry will again go forth.

There is a world lying in wickedness, in deception and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind was carried to the future, **when the signal will be given. “Behold, the Bridegroom cometh; go ye out to meet him.”** But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that **character, which is represented by the oil**, is not transferable. *Review and Herald*, February 11, 1896.

Clearly inspiration is emphasizing that the time period of the Millerites prefigures the time period we are living in today. Adventism has been illustrated in the parable of the ten virgins.

The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. *The Great Controversy*, 393.

The parable of the ten virgins illustrates the beginning and the end of Adventism, for we are told that it has already been fulfilled, and will be fulfilled again—to the very letter!

When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.** *Review and Herald*, August 19, 1890.

The third angel's message arrived in history on October 22, 1844, when the door into the Most Holy Place was opened. Yet the third angel's message is yet future, in the sense that the mark of the beast is not yet being enforced. It was fulfilled in the beginning of Adventism and will become "present truth" again when the mark of the beast is enforced. The ten virgins were fulfilled in the Millerite experience and it will be repeated. We have been instructed to study every aspect of the parable, but notice which characteristic of the parable is most emphasized?

The parable of the ten virgins was given by Christ Himself, and **every specification should be carefully studied. A time will come when the door will be shut.** We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise. *Manuscript Releases*, volume 16, 270.

The door was closed on October 22, 1844. The wise and foolish virgins were separated. This will happen again! This was prefigured by in the days of Christ.

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the temple. So in the last work for the warning of the world, **two distinct calls are made to the churches.** The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" Revelation 14:8. **And in the loud cry of the third angel's message** a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" Revelation 18:45. *Selected Messages*, book 2, 118.

God's love for his church is infinite. His care over his heritage is unceasing. He suffers no affliction to come upon **the church but such as is essential for her purification**, her present and eternal good. **He will purify his church even as he purified the temple at the beginning and close of his ministry on earth.** *The Kress Collection*, 114.

The parable of the ten virgins is repeated. The midnight cry is repeated in the loud cry. The second angel repeats the fourth angel. The two temple cleansings prefigure this repetition. Inspiration says much more about how the Millerite time period prefigures our day, but the most important piece of that history is that there was a *catalyst* that brought about the revival back then—and whatever the catalyst was at that time— prefigures what we should be seeking for today. Simply put—that catalyst was new prophetic light. That is what we should expect to bring the final revival in our day, and that revival is the most urgent of all our needs.

We are not to drift into worldly channels. **Consider the cleansing of the temple at the beginning of Christ's ministry**, and at the close of his life, his personal labors in the guise of humanity. Whom did he find intent on gain? The Jews had made the courts of the temple a scene of sacrilegious traffic. They had turned the ancient and sacred institution of the Passover into a means of vile profit. They bartered deep, turning the once sacred service instituted by Christ himself, into a worship of mammon. But Christ came **suddenly** into the temple courts; **divinity flashed through humanity**, and, raising a whip of small cords in his hands, with a voice that they will hear again in the execution of the judgment, he said, "Take these things hence." "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." These priests and rulers saw as it were an avenging angel with a flaming sword, such as guarded the way to the tree of life.

Today this sacrilegious work is being more than repeated. **There will be messages borne; and those who have rejected the messages God has sent, will hear most startling declarations.** The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who have heard the pleadings of infinite love, and have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, **sought refuge in flight at the last scene of the cleansing of the temple, so will it be in the work for these last days.** The woes that will be pronounced upon those that have had light from heaven, and yet did not heed it, they will feel, but will have no power to act. **This is represented in the parable of the wise and foolish virgins.** They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light or to accept it. They cannot light their lamps and join the procession that goes in to the marriage supper of the Lamb.

Study the Revelation in connection with Daniel; for **history will be repeated.** We must be true and faithful amid the abounding iniquity that prevails. At no period of time are we in such danger as when prosperity seems to crown our efforts. Self must be hidden in God. We are living amid the perils of the last days, and many are insensible to the perils that threaten our world. We, with all our religious advantages, ought to know far more today than we do know. "Watch, and pray," said Jesus, "for **ye know not when the time is.**" "Be ye therefore ready also: for the Son of Man cometh **at an hour when ye think not.**" Repentance is not a desirable emotion. Christ said, "Except ye repent, ye shall all likewise perish." The right eye is to be plucked out; the right hand is to be cut off. There is hidden depravity that needs to be carefully considered and uprooted. God help us individually to purify our souls by obeying the truth. *Special Testimonies Series A*, 54–56.

The Divine Catalyst

The Millerite movement that began in the 1830's gained momentum as historical events confirmed prophecies that were fulfilling at that very time period. The "falling of the stars" in 1833, Josiah Litch's prediction of the fall of the Ottoman empire in 1840, and the organized churches closing their doors to the Millerite message were all recognized by the Millerites as fulfilled prophecy.

This catalyst of prophetic confirmation will be repeated under the loud cry of the fourth angel:

Heretofore those who presented the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. . . . But **as the question of enforcing Sunday observance** is widely agitated, the event so long doubted and disbelieved **is seen to be approaching**, and the third message **will produce an effect which it could not have had before**. *The Great Controversy*, 605–606.

As the pioneers came to understand the prophecies of Daniel, and recognized their fulfillment, they proclaimed and experienced the first, second, and third angels' messages.

The book of Daniel again confirms signs which are happening with ever-increasing rapidity in our world today, and thus we also are encouraged to go forth in vigor to "prophesy again before many peoples, and nations, and tongues, and kings." Revelation 10:11.

The Final Rapid Movements

In *Testimonies*, volume nine, inspiration identifies Daniel eleven—while also emphasizing that "the final movements will be rapid ones". Those final movements are portrayed in Daniel 11:40–45, which portrays the "final" rise and fall of the king of the north. The northern king is the papacy and the final movements are best understood as a series of quick events.

These final scenes of Daniel eleven are about to be completed in a time period of severe distress and those scenes have to do with the Sunday law and the troubles that follows.

The whole world is going to be brought to an eternal decision as the three angels' messages swell into a loud cry, but the prophetic focus is on the part of the world known as **Christendom**. To understand this prophetic sequence we should view these scenes within the setting of the Christian world. We will address this point further when we deal with Daniel 11:42.

We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. **The Spirit of God is gradually but surely being withdrawn from the earth.** Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

The **agencies of evil are combining their forces and consolidating.** They are strengthening for the last great crisis. Great changes are soon to take place in our world, and **the final movements will be rapid ones.**

The condition of things in the world shows that troublous times are right upon us. The **daily papers are full** of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails.

The enemy has succeeded in perverting justice and in filling men's hearts with the desire for selfish gain. "Justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isaiah 59:14. In the great cities there are multitudes living in poverty and wretchedness, well-nigh destitute of food, shelter, and clothing; while in the same cities are those who have more than the heart could wish, who live luxuriously, spending their money on richly furnished houses, on personal adornment, or worse still, upon the gratification of sensual appetites, upon liquor, tobacco, and other things that destroy the powers of the brain, unbalance the mind, and debase the soul. The cries of starving humanity are coming up before God, while by every species of oppression and extortion men are piling up colossal fortunes. . . .

There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. **Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis.** If men would give more heed to the teaching of God's Word, they would find a solution of the problems that perplex them.

The Scriptures describe the condition of the world just before Christ's second coming. Of the men who by robbery and extortion are amassing great riches, it is written: "Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:3-6.

But who reads the warnings given by the fast-fulfilling signs of the times? What impression is made upon worldlings? What change is seen in their attitude? No more than was seen in the attitude of the inhabitants of the Noachian world. Absorbed in worldly business and pleasure, the antediluvians “knew not until the flood came, and took them all away.” Matthew 24:39. They had heaven-sent warnings, but they refused to listen. And today the world, utterly regardless of the warning voice of God, is hurrying on to eternal ruin.

The world is stirred with the spirit of war. **The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place:**

“Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof . . . **because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.** Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.” Isaiah 24:1, 5–6, 8.

“Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beast groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.” “The vine is dried up and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.” Joel 1:15, 17–18, 12.

“I am pained at my very heart; . . . I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled.” Jeremiah 4:19–20.

“I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down.” Verses 23–26.

“Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.” Jeremiah 30:7.

Not all in this world have taken sides with the enemy against God. Not all have become disloyal. There are a faithful few who are true to God; for John writes: “Here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. Soon the battle will be waged fiercely between those who serve God and those who serve Him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain.

Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counterwork the work of the Lord upon this earth. **It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God.** By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect.

God's people will not find their safety in working miracles, for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12–18. They are to take their stand on the Living Word: "It is written." This is the only foundation upon which they can stand securely. Those who have broken their covenant with God will in that day be without God and without hope.

The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God's creative power and the witness to His claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator's memorial and to exalt the institution of Rome. In the issue of the conflict **all Christendom will be divided into two great classes**, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel all, "both small and great, rich and poor, free and bond," to receive the mark of the beast, yet the people of God will not receive it. Revelation 13:16. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb. Revelation 15:2.

Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming—a time of trouble such as has not been since there was a nation—God's chosen people will stand unmoved. Satan and his host cannot destroy them, for angels that excel in strength will protect them. *Testimonies*, volume 9, 11–17.

The Modern School of the Prophets

Seventh-day Adventists have been called by the Master Teacher into His school of higher learning. No doubt there are several course assignments in His school, but without question one course we have been enrolled in is prophecy:

As a people, **we are called individually to be students of prophecy.** We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others. *Counsels to Writers and Editors*, 41.

As with all fields of learning, it is necessary to identify and understand specific rules in order to master the course. Perhaps the first to learn is the following:

Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11. "Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1:12. *Selected Messages*, book 3, 338.

Our Day and Age

Prophecy was recorded with the end of the world as the focus. Until we recognize this rule and mix it with faith, we will fail to rightly apply prophetic information.

We must glean from past histories, information which is designed to guide and forewarn God's people of the dangers and trials of these times—for we are those “upon whom the ends of the world are come.”

Prophecy has been fulfilling, line upon line. **The more firmly we stand under the banner of the third angel's message**, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear **the truths of ancient prophecy**; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. **These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment.** Ibid., book 2, 114.

A Prophetic People

Seventh-day Adventists are a people of prophecy in many ways. We were raised up in fulfillment of prophecy (1844); we have possibilities of fulfilling holy prophecies (144,000); or wicked prophecies (spewed out of His mouth); and our church began as the early pioneers studied prophecy. We are clearly told to study prophecy, for not only will we catch the “steady tread of events” but also the correct understanding of prophecy will be a catalyst for the revival and reformation which we so desperately need:

God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness. . . .

Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth. . . .

There is need of a much closer study of the Word of God; **especially should Daniel and Revelation have attention as never before in the history of our work.** We may have less to say in some lines, in regard to the Roman power and the Papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, **both in the giving of the prophecy and in the events portrayed**, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. . . .

The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the **Ulai and Hiddekel**, the great rivers of Shinar, are now in process of fulfillment, and **all the events foretold will soon come to pass.**

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given.

Let us give more time to the study of the Bible. We do not understand the Word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. "Blessed is he that readeth, and they that hear the words of this prophecy," God declares, "and keep those things which are written therein: for the time is at hand." Revelation 1:3. **When we as a people understand what this book means to us, there will be seen among us a great revival.** We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it. *Testimonies to Ministers*, 112–113.

Prophecy is best understood after it comes to pass, but that fact should never stop us from a prayerful search to understand that which can be comprehended in advance of its fulfillment. William Miller did not confine his studies to prophecies that had already come to pass.

The purpose of this book is to draw together, through passages from the Bible and the Spirit of Prophecy, an understanding of Daniel 11:40–45. Let us now take a brief overview of these six verses before studying them in greater detail in the following chapters.

A Simple Overview

In Daniel 11:40 the atheistic power of France (symbolized as the king of the south) begins a war (push) against Roman Catholicism (symbolized as the king of the north), by taking the pope captive in 1798. French atheism continues to grow as a philosophy, and eventually matures into the ideology of Communism. The ideology of Communism becomes a viable force in our world when its supporters ignite the Bolshevik Revolution in 1917. At this point Russia begins its reign as the king of the south. From the birth Russia and into the history of the Soviet Union, the warfare of atheism against Catholicism was maintained until the collapse of the USSR in 1989.

At that time, Catholicism came against the former Soviet Union “like a whirlwind.” True to its character, the Catholic power allied with a military power in this struggle. In agreement with Revelation thirteen, this power is the United States. It used the economic and military power of the USA as a means to accomplish this final attack, and ultimately, as we have seen, “entered into the countries and passed over.” This verse has already been fulfilled. At this point, we are living between verses forty and forty-one.

On the Horizon

In Daniel 11:41 Rome, the “king of the north,” will enter the United States (the glorious land) through the passage of a national Sunday law. Many people at this point will begin to receive the mark of the beast, but there will be a group who will respond to the beginning of the loud cry of the three angels’ messages. These people are symbolically called Edom, Moab, and Ammon. Remember, **the final movements will be rapid ones**, and these events are unexpected:

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world **as an overwhelming surprise**. *Testimonies*, volume 8, 28.

In Daniel 11:42–43, the pope extends his influence over the entire world (Egypt), as the deadly wound is healed. The papacy has then returned to its former position as the ruling geopolitical power of the world. This is symbolically identified by its assuming control of the finances of the world (Egypt). This domination will be complete, including both the affluent Western World (Ethiopia) and the destitute Third World countries (Lybia).

In Daniel 11:44 the effects of the loud cry, or latter rain, are perceived by the pope and his allies, and, being angry with the results, they intensify the persecution—which has already begun at the national Sunday law in verse forty-one. This attempt by the Papacy to prevent the message of the loud cry, divides the world into two classes in preparation for the battle of Armageddon.

In verse forty-five we see the the pope as he attempts to stand between the message being given by God’s faithful ones and the people to whom they are giving the message. God’s people are represented by the “glorious holy mountain,” and the rest of the people of the world are identified as the “seas.” The stage is thus set for Armageddon, and it is then that the Papacy comes to its end.

Introduction to *History Repeated*

Study Revelation in connection with Daniel, for history will be repeated. *Testimonies to Ministers*, 116–117.

The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. . . . There the whole accumulated truths are presented in force to us that we may profit by their teachings. *Selected Messages*, book 3, 339.

All that God has in prophetic history specified to be **fulfilled in the past has been**, and all that is yet to come **in its order will be**. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the **students of prophecy** the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events which we must know** as we stand on the very threshold of their fulfillment.

In **history and prophecy** the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated.** *Selected Messages*, book 2, 109.

Not only is the history of ancient Israel subject to prophetic repetition, but also the history of spiritual Israel:

The dealings of God with His people should be often repeated. **How frequently were the waymarks set up by the Lord in His dealings with ancient Israel!** . . . We are exhorted to 'call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.' Hebrews 10:32.

For His people in this generation the Lord has wrought as a wonder-working God. The past history of the cause of God needs to be often brought before the people, young and old. We need often to recount God's goodness and to praise Him for His wonderful works. *Testimonies*, volume 6, 364–365.

“There is a work of sacred importance for ministers and people to do. They are to study the history of the cause and people of God. They are not to forget the past dealing of God with His people. They are to revive and recount **the truths that have come to seem of little value to those who do not know by personal experience of the power and brightness that accompanied them when they were first seen and understood.** In all their original freshness and power these truths are to be given to the world.” *Selected Messages*, book 1, 157.

“We have nothing to fear for the future except as we shall forget the way the Lord has led us.” *Testimonies to Ministers*, 31.

History Repeated

Sister White says that the history described in Daniel 11:30–36 will be repeated in the final movements of portrayed in Daniel eleven:

We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. **The prophecy of the eleventh chapter of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that “shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

“And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 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.

“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.” Daniel 11:30–36.

Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. **Let all read and understand the prophecies of this book,** for we are now entering upon the time of trouble spoken of: [Daniel 12:1–4, quoted.] *Manuscript Releases*, volume 13, 394.

If we understand the historical fulfillment of Daniel eleven verses thirty through thirty-six, we will have the historical “pattern” for identifying the sequence of events in last six verses of Daniel eleven.

The Man of Sin

Verse thirty-six is the verse which Paul paraphrases to describe the characteristics of popery:

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. Daniel 11:30–36.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that **man of sin** be revealed, **the son of perdition;** who opposeth and **exalteth himself** above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 2 Thessalonians 2:3–4.

Daniel 11:30–36 identifies the rise of the Papacy at the beginning of the 1260 years. Sister White, while describing the transition of pagan Rome into papal Rome, ties both Daniel 11:36, and 2 Thessalonians 2:3–4 together—confirming that the subject of both is “the man of sin.”

This compromise between paganism and Christianity resulted in the development of “the man of sin” foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan’s power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will. *The Great Controversy*, 50.

The “man of sin” of Thessalonians is “the king [which] shall do according to his will; and . . . shall exalt himself” in Daniel 11:36.

Sister White says **much of the history** of verses thirty through thirty-six **will be repeated**, and **scenes similar to these will be take place**. Let us look one more time at the scenes of this history.

North or South?

In Daniel eleven we see the history of the world from Persia to the fall of modern Babylon. This history is prophetically traced by following an ongoing interplay between the king of the north and the king of the south. The first four verses take us to the dividing of Alexander the Great’s kingdom to his four generals. Only two of those generals continue on past verse four. One general controls Egypt, which is identified as the south; the other controls Babylon, which is called the north.

These two generals were Ptolemy and Seleucus. Ptolemy controlled Egypt, and was, therefore, the king of the south. Seleucus controlled Asia Minor and the Near East including Babylon, and was, therefore, the king of the north. The history which unfolds from this point on is well documented by historians, as well as Adventist pioneers. The rule of thumb in identifying who is the king of the south or the north, is who controls Egypt or Babylon.

Pagan Rome Arrives on the Scene

The descendants of Ptolemy and Seleucus have an ongoing interchange until verse sixteen, when we see one which comes against the king of the north, “and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.”

This newcomer on the scene not only stands in the glorious land, which is Judea, but in the previous verse he took control of ancient Syria [Babylon], thus prophetically assuming the title of king of the north. This new king of the north was pagan Rome.

From verse sixteen onward we see Rome as the king of the north traced through the history of Daniel eleven. By verse twenty-two we see “the prince of the covenant,” “broken.” The Prince of the covenant was Christ; and He was “broken at the cross”—by the authority of pagan Rome.

After verse twenty-two the prophecy drops back into history to trace the methodology Rome used in conquering the king of the south. Rome took control of countries many times through treaties or pacts. Verse twenty-three is speaking of the treaty which Rome made with the Jews. At that time Rome was a “small people.”

Verse twenty-four tells us that Rome would continue to take control of countries through warfare, treaties and pacts, while consuming the “fattest places of the province.” None before had taken the world captive through developing alliances, and therefore he did, “that which his fathers have not done, nor his fathers’ fathers.”

Pagan Rome’s Time Prophecy

Verse twenty-four sets forth a time prophecy identifying Rome’s allotted time to rule the world. It states that he shall “forecast his devices against the strong holds, **even for a time.**”

From the city of Rome, pagan Rome ruled supreme for a “time,” or 360 prophetic days, or 360 literal years. Augustus Caesar’s decisive victory of the battle of Actium in 31 B.C. marks the beginning of pagan Rome’s control of the world, and 360 years later, in A.D. 330, when the capital of the Roman Empire was transferred from the city of Rome to the city of Constantinople—it’s rulership came to an end. Historians point to this removal of the imperial capital from Rome to Constantinople as the end for pagan Rome, which, as we have seen, was marked out in prophetic—just as papal Rome’s time to rule the world was marked out in prophecy.

After the delineation of the history of pagan Rome, verse twenty-nine describes the closing scenes of pagan Rome's authority. After Constantine issues his Sunday laws (beginning in 321 A.D.) the Roman Empire begins to crumble. (National apostasy is followed by national ruin.) Next we see Constantine moving the capital of the empire from Rome to Constantinople at the "time appointed." In former years when Rome warred against their enemies it found victory—but no longer. Verse twenty-nine states that he will, "come toward the south; but it shall not be as the former, or as the latter."

From this point we will examine the verses which Sister White specifically identifies as scenes and histories which will be repeated.

Scenes and Histories Which Will Be Repeated

The "ships of Chittim" of verse thirty are the Vandals. Their continued military success was weakening Rome, which at this point had divided into east and west. As the emperor of Eastern Rome went out to do battle against them, he was defeated, or "grieved." In an attempt to win support of western Rome, then dominated by the Roman church, Justinian publically opposed the Arian beliefs of the three horns—the Heruli, Goths, and Vandals. In connection with this public opposition Justinian appointed the bishop of Rome as the head of the Christian church and the corrector of heretics. By doing so he had "intelligence with them that forsake the holy covenant." Thus was the transition of Roman "authority" from pagan to papal underway.

Sister White points out that much of the history in Daniel eleven will be repeated as Daniel eleven reaches its complete fulfillment. She specifically points to Daniel 11:30–36, which is the very passage which describes the transition of pagan Rome to papal Rome. As the modern day "man of sin" returns to power, the history which describes the "man of sin's" first rise to power, is highlighted by the Spirit of Prophecy as a history in which we should expect to see similarities and repetitions.

Seven Pagan Horns

The transition from pagan to papal Rome identified in Daniel 11:30–36 is also addressed in Daniel seven, which teaches that three horns would be plucked up from the ten horns, in order for one stout horn to fill their places. One of these three horns are the “ships of Chittim” of Daniel 11:30, which were coming against pagan Rome. As the three horns of Daniel seven continue to grieve pagan Rome’s ability to control the world, as well as preventing papal Rome from rising to power, we see a deliverer arise out of the other seven horns of Daniel seven.

Up until this time, the seven other nations of Europe were pagans which had not been sympathetic to Roman Catholicism—but prophecy states that “arms shall stand on his part.” In fulfillment of this Clovis, king of France, came to the military aid of the Papacy and France became the first Catholic nation. Clovis dedicated his sword and his throne to the Papacy in A.D. 496 and then began a work of bringing the other six pagan nations under the control of Catholicism. By A.D. 508 the historical preparation that was necessary to begin the war against the three horns—the Goths, Vandals, and Heruli—was accomplished and the removal began in earnest.

Paganism Removed

When Clovis dedicated his crown to the Papacy the remaining powers of Europe were brought into agreement. Those pagan forces that had formerly been resisting Catholicism joined with the Roman church. The pagan aspect of these seven nations is symbolized in the word “daily” in verse thirty-one.

The “daily” symbolizes **paganism**. When the religion of paganism was “taken away”—(replaced by the religion of Catholicism), it (the “daily”—paganism) then supplied its armies to the bishop of Rome. As the formerly pagan armies of Europe went to battle for the papacy, they were setting up “the abomination that maketh desolate” which is the Papacy. This was accomplished in A.D. 538, when the last of the three horns of Daniel seven was removed, and the Papacy took the throne of the world.

The “daily”—paganism was “taken away” in two ways. The seven horns took away their profession of paganism and replaced it with a profession of Catholicism; and they used their armies to take away the remaining three pagan horns.

The next verse begins the narrative of the history of God’s people in relation to the Papacy; it also notes a technique used by the Papacy to secure support. When Clovis dedicated himself to the Papacy he was given titles such as, “Most Christian Majesty,” and “Eldest Son of the Church,” for the Vatican used “flatteries” to win supporters.

The Time of the End

Verses thirty-two through thirty-five describe the ordeal of the faithful, and identifies **the time of the end** as “a time appointed.” The time prophecy identifying pagan Rome’s time to rule the world is found in verse twenty-four. In verse twenty-nine, we see **the end** of pagan Rome’s allotted time period identified as “the time appointed.” The phrase “time appointed” in Daniel eleven is identifying **the end of the prophetic time period** which pagan and then papal Rome were to rule the world.

“The time of the end,” in verse thirty-five, is historically located as occurring at the “time appointed.” Other prophecies in Daniel and Revelation identify the 1260 time period which papal Rome would rule the world. These prophecies establish the starting point for this rule as A.D. 538 and the termination point as 1798. Through the phrase “the time appointed” we see Daniel identifying when “the time of the end” would occur in history. 1798 is the time of the end, and 1798 is where Daniel 11:40 and our study begins.

We have previously identified verse thirty-six as describing the “man of sin,” and the verses that follow continue to list other relevant characteristics of the Papacy.

Territories, Horns, and Walls

As Sister White counsels us to look for a repetition of “much of the history” of “the eleventh chapter of Daniel,” we find another parallel which adds insight into the final six verses.

The Territories—and Pagan Rome

In describing the conquest of the world by pagan Rome, Daniel identified three territories which were to be subdued by **pagan** Rome as it brought the world under its dominion:

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

The Horns—and Papal Rome

In Daniel 7:8, 20, Daniel identifies three horns which were to be removed before **papal** Rome brought the world under its dominion:

I considered the horns, and, behold, there came up among them another little horn, before whom there were **three of the first horns** plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. . . . And of the ten horns that *were* in his head, and *of* the other which came up, and **before whom three fell**; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

The Walls—and Modern Babylon

As we proceed to address Daniel 11:40–45, we will find three areas of conquest which are subdued as the king of the north takes control of the world.

These three areas are the former Soviet Union, the United States, and finally the entire world. These three areas have **symbolic walls** associated with themselves, which are removed as the Papacy rises to its final position as the head of the world.

The first symbolic wall was the former **'iron curtain,'** and its removal was represented by the destruction of the Berlin Wall,—a milestone in the rapid disintegration of the USSR.

When the Papacy enters the United States through the passage of a national Sunday law, the symbolic **'wall of separation of church and state'** will have to be removed. It will be accomplished by the politicians and justices of this land, as a result of the pressure brought upon them by the Protestant and Catholic voters of this country. The pressure is already mounting and can easily be verified through the testimony given within the secular presses. This second **wall** of attack for the Papacy is already being threatened.

The third **wall** which the Papacy will bring down in order to take control of the entire world is the symbolic **'wall of national sovereignty.'** The structure which will be used to control the world is the United Nations. Already within the laws which have been developed by the United Nations, we find the legal principles designed to remove national sovereignty. This organization has already written and passed laws which supersede the national laws of individual countries. In fact, many of these countries—including the United States—have already signed these agreements, placing the laws of the individual nations in subjection to the laws of the world government. In order for the papacy to command the entire world, national sovereignty must be removed.

Similar Scenes

The three territories which pagan Rome conquered as it rose to power were brought into subjection by the military conquests of the Roman armies. The three horns which were removed to place the Papacy on the throne of the world were also conquered by military forces. These military forces, although not papal Rome's own armies, had dedicated themselves to fight for the Papacy.

In the rise to power of modern Babylon, we see three walls brought down to prepare the way for the pope to rule again. This time, a spiritual conquering is described. However, as is always the case, when Rome finally has secured her seat of authority—persecution will begin:

God's Word has given warning of the impending danger; let this be unheeded, and **the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare.** She is silently growing into power. **Her doctrines are exerting their influence** in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures **in the secret recesses of which her former persecutions will be repeated.** Stealthily and unsuspectedly she is strengthening her forces to further her own ends **when the time shall come for her to strike.** All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution. *The Great Controversy*, 581.

The Impregnable Wall

The first of the three walls has already fallen, and the two remaining walls are now being removed. Prophecy points out that all of these walls will come down in the final, rapid movements of earth's history. These walls symbolize the obstacles which the Papacy must overcome to completely heal its deadly wound. There is, though, another **wall of separation** which will come under attack during this march of the king of the north. This wall is **the identifying issue** of the attack upon all three of the symbolic walls. This wall will stand firm, even though the entire world will unite to tear it down:

I saw that if God had changed the Sabbath from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the Most Holy Place of the temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai. "But the seventh day is the sabbath of the Lord thy God." Exodus 20:10. **I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers;** and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. *Early Writings*, 33.

Concluding Comments on *Territories, Horns and Walls*

In the resistance that has been manifested to this presentation of prophecy, perhaps the largest opposition is found with identifying who or what the “glorious land” of verse forty-one is symbolizing. The opponents teach that the “glorious land” is the Seventh-day Adventist church—while inspiration identifies the “glorious land” as the United States. “Egypt” of verses forty-two and forty-three is symbolizing all the countries of the world. The “king of the south” in verse forty was the former Soviet Union. All three of these symbolize geographical areas of conquest—the Soviet Union, the United States and then all the countries of the world.

All three of the territories which pagan Rome overcame as it took control of the world were geographical areas of conquest. The three horns of Daniel seven were geographical areas of conquest. In fact, there are several struggles and conquests described in the history represented in Daniel eleven—and every one of those struggles and conquests are describing a battle for geography! Daniel eleven is a description of history portrayed within the struggle for geography. Let me repeat—Daniel eleven is a description of history portrayed within the struggle for geography.

To suggest the the glorious land of verse forty-one is not a geographical area, but a spiritual entity—is out of context with the chapter itself. It is out of context with the histories of pagan and papal Rome identified by inspiration as typifying the steps taken as modern Rome returns to control the world.

In a series that ran in the *Review and Herald*, by Hiram Edson, the pioneer James and Ellen White named one of their son after, elder Edson identifies the “glorious land” of verse forty-one of Daniel eleven as the United States.

The Times of the Gentiles

It is in this American land that the great body of the Church has chiefly shared her glorious triumph and prosperity since 1798. It is here that the wilderness and the solitary place have been made glad for them, and the desert has rejoiced and blossomed as the rose.

It is here that the loud voice of preparation,

“Prepare ye the way of the Lord,” &c., has been chiefly given. From this American land the Advent message has sounded forth to every nation, kindred, tongue, and people. This land, and people are recognized by the name of Zion, and Jerusalem, [Isaiah 2:1–3; 41:9; Micah 4:1–2] of whom it is written, [Micah 4:2] “The law shall go forth of Zion and the word of the Lord from Jerusalem.” This is now being literally fulfilled in the proclamation of the Third Angel’s Message, [Revelation 14:9–12] advocating the perpetuity and obligation of God’s ten moral precepts, the constitution and foundation of his moral government.

By consulting Ezekiel 38:8–12, we learn the fact that God’s people in the closing scenes of the present dispensation are found dwelling in a land of unwallled villages, having neither bars nor gates, dwelling safely or confidently, (margin,) and that they are a people gathered out of the nations, and out of many people into a land that has always been desolate and waste, that is, an uncultivated, waste, howling wilderness, but is now inhabited by a people gathered out of the nations, and have gotten them goods, and cattle, and gold, and silver, &c. Please read Ezekiel 38:8–12.

We have reached the appointed time when the great body of God’s living, professed people are to be found in such a land as above described; and there is no people or country on the habitable globe at this time that will answer the above description, but the people and country of this American land.

This American land so far as the ancient history of the world is concerned, has been always waste and desolate; an uncultivated, desolate, waste, howling WILDERNESS, unknown to the civilized world until the time of the promise drew nigh, when God was about to fulfill his word, and set his hand again the second time to recover the remnant of his people from the land of their captivity, and bring them into the wilderness of preparation, &c. It was just in due time that God permitted this American continent to be discovered, and without doubt the Lord sent his angel to stir up the spirit of Columbus to engage in the enterprise, and guided his bark across the trackless deep to the discovery of this new world.

The dreadful and terrible beast, [Daniel 7:7, 19] which devoured, brake in pieces, and stamped the residue with his feet, thought also to cause this American land to feel his iron stamp; but in due time God removed his brazen hoof by bringing back these United States from the sword in the American revolution as predicted Ezekiel 38:8, and thus opened here just in due time an asylum of civil and religious liberty for the remnant of his people to be gathered into.

From the foregoing considerations we learn the important truth that God does literally gather the remnant of his people out of the countries wherein they have been scattered, and does literally bring them from the land of their captivity into a literal wilderness of woods, a place of preparation prior to their entering the land of Israel, the promised eternal inheritance of the earth made new.

It is after Jerusalem's appointed time which was accomplished A. D. 1798, that in the wilderness the voice of preparation is heard sounding. Read Isaiah 40:1-10.

It is also since 1798 that steam engine power has been brought into use and applied in propelling rail-road cars. The prophet Nahum has foretold as recorded in chapter 2:3-4, that "the chariots shall be with flaming torches In the day of his PREPARATION. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

We now behold these chariots streaming through the land in all directions; we hear their loud and shrill whistle, and their loud rolling thunder in the distance, and are thus admonished in thunder tones that the day of GOD'S PREPARATION has arrived, and we are in the wilderness where the loud voice of his preparation is sounding, "Prepare ye the way of the Lord, make straight in the desert a high-way for our God—and the glory of the Lord shall be revealed and all flesh shall see it together. Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him." Read Isaiah 40:1–11.

Inasmuch as the remnant were to be gathered out of all places and countries wherein they were scattered, and were to be brought from the land of their captivity into the wilderness of preparation, the question arises, How much territory does the land of their captivity embrace? Answer: It embraces the ancient Assyrian or Babylonian, the Medo-Persian, the Grecian, and Roman empires: it embraces all territory over which the seven heads of Gentile rule have exercised their supremacy, the land of Canaan not excepted; hence we are driven entirely from the eastern continent to find the wilderness of preparation into which the remnant are gathered to prepare the way of the Lord, and make strait in the desert a highway for our God; and hence we are unavoidably confined to this American continent. . . .

It is written [Daniel 8:9] of the little horn (Rome) that "it waxed exceeding great toward the South, (Egypt,) and toward the East, (Palestine is in the East from Rome,) and toward the pleasant land."

From the reading of this text, the pleasant land lies in a different point of compass from those named, and is necessarily located in the West, and must refer to the wilderness of preparation.

From the above it is clear that this wilderness of preparation is the pleasant land brought to view Daniel 8:9. **It is called in chapters 11:41, 45, the glorious land**, and the glorious holy mountain, or goodly land, land of delight or ornament, &c. See margin.

In Isaiah 11:11–16, we have the prophetic account of the Lord's setting his hand again the second time to recover the remnant of his people from the countries of their dispersion, and to gather and assemble them from the four corners of the earth, and the point of compass toward which they journey, in leaving the land of their captivity is expressly stated in verse 14 to be TOWARD THE WEST. It is also written [chapter 59:19] "So shall they fear the name of the Lord from the West, and his glory from the rising of the sun." The glory of the coming of the Son of man will be as the lightning shining out of the East even unto the West. Matthew 24:27. When the Lord shall roar like a lion, then the children shall tremble from the West. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria. Hosea 11:10–11.

In the Roman empire the last end of Israel's captivity was accomplished; for the remnant to leave that land of their captivity and journey toward the West, their is no other alternative but for them to cross the broad Atlantic.

Zechariah 10, predicts the departure of the scepter of spiritual Egypt, &c., in other words the taking away the dominion of the pope 1798, and also the gathering of the remnant from the land of their captivity into Gilead and Lebanon; i.e., the wilderness of preparation to which the glory of Lebanon, &c., was given. He also testifies that they pass through the sea with affliction, and shall smite the waves of the sea; and Isaiah 40, verse 9, reads, "Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, &c.

For the remnant to leave the Roman empire and journey toward the West, and pass through or across the sea, would bring them to this American continent. This very plain truth must be visible to all.

This gathering of the remnant from the land of their captivity is accomplished by lifting up an ensign for the nations, and by blowing a trumpet for the assembling of the outcasts of Israel. Compare Isaiah 11:11–12; 18:3, 7. (To be Continued.) *Review and Herald*, January 3, 1856.

Those who I am aware of in Adventism who seek to identify the glorious land as the Seventh-day Adventist church are those who professedly uphold and promote a respect for the reasoning powers of the pioneers of Adventism. Since the discovery of Hiram Edson's conclusion that the "glorious land" of verse forty-one is the United States, these brethren are now very quick to point out that, "Edson was not a prophet and that he made some mistakes".

I agree with both points. But in spite of Edson not being a prophet, and in spite of some minor errors in his reasonings, in spite of all that—it is still factually correct to identify that the pioneers identified the "glorious land" of verse forty-one of Daniel eleven as the United States of America, and never as the Seventh-day Adventist church!

God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. *Counsels to Writers and Editors*, 29.

The Northern King

Who is the “king of the north?” Although I believe it is clear who this king is, this subject has been under discussion in Adventism for years. Many, if not all of the pioneers, viewed him as the Papacy. We are building upon a false foundation when we seek to interpret prophecy in a way which is inconsistent with correct prophetic interpretations of the past.

It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. **The messages of Revelation 14 are those by which the world is to be tested;** they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making **a new exposition of those prophecies which He has**, by His Holy Spirit, moved upon **His chosen servants to explain.** *Selected Messages*, book 2, 111–112.

Pioneer Position

In the very first publication after the disappointment of October 22, 1844, the pioneers identified the power “that comes to his end and none shall help him,” as the Papacy.

Michael is to stand up at the time that the last power in [Daniel] chapter 11, comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by all Christendom, it follows that **the last oppressive power has not “come to his end;”** and Michael has not stood up. **This last power that treads down the saints is brought to view in Revelation 13:11–18. His number is 666.** James and Ellen White, *A Word to the Little Flock*, 8–9.

The last clear views of prophecy concerns the Papacy.

Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be **a figurative delineation of events** leading down to **the close of this earth's history**. **The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history**. *Selected Messages*, book 2, 102.

The king of the north comes to his end when Michael stands up—when human probation closes. The last six verses of Daniel eleven are identifying earth's history at the time when human probation is closing. The story of the king of the north in these verses is the "scenes connected with the working of the man of sin". The "man of sin" is also the "king of the north". His "working" at the end of time is "plainly revealed" in these most important verses.

Daniel Defines Daniel

Another reason we can conclude that the king of the north is the Papacy, is the Bible rule that later prophecies amplify, expand, and confirm former prophecies. Within the book of Daniel one must conclude that the last power standing against God and His people at the time probation closes is Rome.

In the book of Daniel there are four prophecies set forth which Jesus commands us to understand.

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)” Matthew 24:15.

Within these four prophecies is found the strongest evidence that the king of the north, is the Papacy. The first prophecy of Daniel, found in chapter two, describes four powers, namely—Babylon, Medo-Persia, Greece, and Rome. These are followed by the final kingdom—the stone which is cut out of the mountain “without hands”, which destroys all the kingdoms and which fills the whole earth.

The second prophecy of Daniel, found in chapter seven, describes the same four kingdoms that are found in chapter two, but, as is true throughout Bible prophecy, it adds more information to that previous picture. It also shows that the fourth kingdom, (Rome) exists until the final judgment, and until Christ sets up His eternal kingdom.

The third prophecy of Daniel, found in chapter eight, covers the same history, once again adding more information, but this time not concerning the first kingdom (Babylon), as it was about to give way to the Medes and Persians. However, the last kingdom, which is very clearly Rome as it was to stand up against the Prince of princes, was to be “broken without hands.”

In the vision of Daniel, chapters ten through twelve, once again the first kingdom of Babylon is not spoken of, as it had already left the scene of history. The prophecy begins with the Medes and Persians, followed by Greece. Yet there are some who say that the final kingdom in Daniel eleven is not Rome.

All three of the previous prophecies of Daniel place papal Rome at the end of the world where she receives her punishment. Two of these refer to her judgment as supernatural punishment—“without hands” and “broken without hands.” Likewise this last power in chapter eleven “comes to his end, and none shall help him”, indicating the inability of human strength to prevent his final end.

It would be out of context to look at these four prophecies and not to view them as composite prophecies which complement and build on one another. These prophecies portray the complete picture of the message that Daniel was to seal up. Each one builds on the previous prophecy and enlarges upon it—but never does it contradict the previous presentation.

Overlapping Symbols

Babylon is the head of gold—the lion.

Medo-Persia is the breast and arms of silver—the bear, and the ram.

Greece is the brass thighs—the leopard, the he goat, and the mighty king.

Rome is the legs of iron—the ten-horned beast, the little horn. Moreover, without contradiction the **king of the north** is also Rome.

Modern Babylon can be identified as the “man of sin,” or as the Papacy, or as the pope, or as the threefold union of Catholicism, apostate Protestantism, and spiritualism, or simply as Catholicism. All of these entities have a valid consideration in the term “modern Babylon,” but the verses under consideration in this study have to do with the head of all these entities—**which is the Papacy; or the pope of Rome—the knig of the north.**

The Testimony of Two Rivers

Another reason we identify the king of the north as the pope is found in the story of two rivers:

Now in Process of Fulfillment

The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of **the Ulai** and **the Hiddekel**, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass. *Testimonies to Ministers*, 112–113.

The Ulai river is associated with the vision of Daniel eight. The Hiddekel river is associated with Daniel’s vision concerning the king of the north.

The portion of the vision of Daniel eight which is now “in process of fulfillment” is the work going on in the Most Holy Place of the heavenly sanctuary. This vision, or the story of the Ulai river, reaches its complete fulfillment at the close of probation, when Michael stands up and the investigative judgment that Christ is now accomplishing is finished.

Daniel 11:40 begins “at the time of the end,” which is 1798. Therefore the portion of the vision of Daniel eleven which was in process of fulfillment when Sister White wrote the previous statement was verses forty through forty-five. The first thirty-nine verses of Daniel eleven were understood by Sister White and the pioneers as being fulfilled in history prior to 1798, or prior to the Millerite movement. The testimony of these verses continue into Daniel twelve, and in the first verse of Daniel twelve we find that Michael stands up, identifying the close of human probation.

Just as the vision of “the Ulai,” the vision of the Hiddekel reaches its complete fulfillment as human probation comes to its end. The vision of the Hiddekel, in contrast to the vision of the Ulai, concerns the enemy of God of God and His people at the end of time. This enemy throughout inspiration is identified as the “man of sin”, the pope of Rome or “the king of the north”.

Two rivers, with two different, though interrelated messages. Both messages symbolically coming to a completion at the end of the world—just as both rivers come together into one and then flow into the sea.

In Revelation 15:2, John describes those who have entered into the experience symbolized by the Ulai river as standing on, “**a sea of glass mingled with fire**”. In the battle against the king of the north, they “had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.” The vision of the river Ulai prophetically ends at the sea of glass.

In Revelation 19:20 John describes the end of the king of the north—the Papacy—by stating, “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.” The vision of the river Hiddekel prophetically ends at the lake of fire.

Concluding Comments on *The Northern King*

The Ulai and Hiddekel rivers symbolically identify the two themes and purposes of prophetic truth. Prophecy emphasizes its message with either one or both of these themes. These themes are “the events connected with the close of probation” and “the need of preparation for the time of trouble”. The Ulai emphasizes the **need of preparation** for the time of trouble as it identifies Christ’s work in the sanctuary above. The Hiddekel identifies the **events** that lead to the close of probation.

Inspiration identifies the message the Millerites took to the world as emphasizing “the solemn events connected with the close of probation”. The “solemn events” was the information the Holy Spirit used to “awaken” men “to their danger; that they should be roused to prepare” for “the close of probation”.

It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. *The Great Controversy*, 310.

Inspiration further teaches that a message with the identical characteristics as William Miller’s must be proclaimed at the end of time. It further teaches that when that end-time moment arrives for a similar message is to be proclaimed—those who are to proclaim the message are spiritually asleep.

The **events** connected with the close of probation and the work of **preparation** for the time of trouble, are clearly presented. **But multitudes have no more understanding of these important truths than if they had never been revealed.** Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready. *The Great Controversy*, 594.

Prophecy either identifies the events connected with the close of probation, and or, it emphasizes the need of preparation for the time when there is no longer a mediator for sin.

To identify the king of the north as the papacy in the verses that portray the events that lead up to the close of probation is accurate with the rest of Biblical testimony, which identifies the last enemy of God and His people as a three-fold union that is headed by the papal power.

As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head—the papal power—the people will unite to oppose God in the person of His witnesses. *Testimonies*, volume 7, 182.

Uriah Smith introduced a new thought about the king of the north in the late 1870's and early 1880's. James White publically opposed Smith's new idea. Today there are those who look to the Spirit of Prophecy endorsements of Uriah Smith's book, *Thoughts on Daniel and the Revelation*, and conclude that everything in Smith's book is accurate.

A balanced review of the history of those endorsements does not support the claim.

It's obvious that James White related to Smith's new idea about the king of the north as an attack upon the very foundations of the work. The interaction between White and Smith on this topic even drew an inspired rebuke against James White. Once again, there are those who try to support Smith's position by teaching that the rebuke delivered to James from the prophetess, was an inspired endorsement of Smith's position. Not so! The rebuke dealt with how White handled the disagreement with Smith, not about his position on the king of the north.

Into this argument, which is largely built upon the inspired counsel to hand out Smith's book far and wide, must be considered the inspired statements concerning the role of James White.

In a vision given me at Bordoville, Vermont, December 10, 1871, I was shown that the position of my husband has been a very difficult one. . . . I was shown that his relation to the people of God was similar, in some respects, to that of Moses to Israel.

He has also given my husband great light upon Bible subjects, not for himself alone, but for others. I saw that these things should be written and talked out, and that new light would continue to shine upon the word. *Testimonies*, volume 3, 85.

When it came to “Bible subjects” James White had been given “great light”, and his understanding of light is one of the characteristics that allowed him to fulfill his role as “Moses” to the advent people.

In other words—when it comes to “inspired endorsements” concerning the argument about the king of the north that took place between Smith and White—James White’s endorsements are much weightier. The following is from an article White penned during the time period when Smith began to propogate the new idea the king of the north was Turkey instead of the papacy.

“There is a line of historic prophecy in **[Daniel] chapter eleven**, where the symbols are thrown off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when **that power shall come to his end, and none shall help him**. If the feet and ten toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, if the little horn which stood up against the Prince of princes be Rome, and if the same field and distance are covered by these four prophetic chains, then **the last power of the eleventh chapter, which is to ‘come to his end and none shall help him’, is Rome.**” James White, *Review and Herald*, October 3, 1878.

When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and **let those who are dead speak** also, by the reprinting of their articles in our periodicals. *Manuscript Releases*, volume 1, 55.

God's End-of the-World Northern Enemy

When the prophets symbolically portray the end-of-the-world enemy of God, one of his characteristics is that he comes from the north. From the inception of the great controversy Satan has desired to be seated in "the sides of the north"—symbolizing God's kingship over His church.

Great *is* the Lord, and greatly to be praised in **the city of our God, in the mountain of his holiness**. Beautiful for situation, the joy of the whole earth, *is* **mount Zion, on the sides of the north, the city of the great King**. Psalm 48:1–2.

He also wanted to be seated upon God's "throne"—symbolizing God's authority as sovereign king. In Satan's dual desire's we see the very purpose of combining church and state, for it is a necessary part of Satan's attempt to counterfeit God's kingdom.

How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! 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**: I will ascend above the heights of the clouds; I will be like the most High. Isaiah 14:12–14.

Jesus is the righteous man from the east and the north that Satan is seeking to personate.

Who raised up **the righteous man from the east**, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. . . . I have raised up **one from the north**, and he shall come: **from the rising of the sun** shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good *tidings*. Isaiah 41:2, 25–27.

Satan's attempt to counterfeit God's kingdom is carried out through the papacy:

Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible.

The pope also takes the same course and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven!" *Signs of the Times*, November 19, 1894.

When identifying God's enemy at the end of the world, the book of Revelation clearly identifies the papacy. God's prophets teach that this end of the world enemy comes from the north.

And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And this **man** shall be the peace, **when the Assyrian shall come into our land**: and when he shall **tread** in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste **the land of Assyria** with the sword, and **the land of Nimrod** in the entrances thereof: thus shall he deliver *us* from **the Assyrian**, when he cometh into our land, and when he **treadeth** within our borders. Micah 5:4–6.

The land of Nimrod is Babylon, which is to the north of Israel. Remember Micah was speaking more about the end of the world than his own day.

"Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come' (1 Corinthians 10:11)." *Selected Messages*, book 3, 338.

From the North Country

Thus saith the Lord, Behold, **a people cometh from the north country**, and **a great nation** shall be raised from the sides of the earth. They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men **for war against thee, O daughter of Zion**. Jeremiah 6:22–23.

The Northern Army

But I will remove far off from you **the northern army**, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. Joel; 2:20.

The King of Babylon

Behold, I will send and take all the families of **the north**, saith the Lord, and Nebuchadrezzar **the king of Babylon, my servant**, and will bring them against this land, and against the inhabitants thereof, **and against all these nations round about**, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Jeremiah 25:9.

If "the ancient prophets spoke less for their own time than for ours", then they were identifying the God's enemy at the end of time—modern Babylon. Modern Babylon is the enemy from the north, or as symbolized in the last six verses of Daniel eleven—the king of the north!

"The woman (**Babylon**) of Revelation 17 is described as, [Revelation 17:4-6, 18 quoted.] The power that for so many centuries maintained despotic sway over the monarchs of Christendom is **Rome**." *The Great Controversy*, 382.

The Sequence Begins

VERSE FORTY

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.

Nine Questions About This Verse:

1. When is the “time of the end”?
2. Who is the “king of the south”?
3. What does “push” mean?
4. Who is the “king of the north”?
5. What is meant by to “come against like a whirlwind”?
6. What are “chariots” and “horsemen”?
7. What are “ships”?
8. What are “countries”?
9. What does “overflow and pass over” mean?

Question 1. When is the “time of the end”?

1. The time of the end began in 1798:

But **at the time of the end**, says the prophet, “many shall run to and fro, and knowledge shall be increased.” Daniel 12:4. . . . Since **1798** the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near. *The Great Controversy*, 356.

Question 2. Who is the “king of the south”?

2. The word south comes from the Hebrew referring to Egypt. It means “the arid desert, south of Judea.”

south—5045: from an unused root mean. to be parched; the south (from its drought); spec. the Negeb or southern district of Judah, occasionally, **Egypt** (as south to Pal.): –south (country, side,-ward). *The New Strong's Exhaustive Concordance of the Bible*, 1984 edition.

Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into **Egypt**, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in **the shadow of Egypt!** Therefore shall the strength of Pharaoh be your shame, and the trust in **the shadow of Egypt** your confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. The burden of **the beasts of the south**: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still. Isaiah 30:1–7.

When describing the characteristics of France in *The Great Controversy*, Sister White defines some of the symbols used in the book of Revelation chapter eleven that describe the French Revolution. Revelation 11:8 figuratively identifies France as “the great city,” and calls it “spiritually,” “Sodom and Egypt.” Egypt in this context is symbolic of atheism:

The “**great city**” in whose streets the witnesses are slain, and where their dead bodies lie, “**is spiritually Egypt.**” Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God, and resisted His commands. No monarch ever ventured upon more open and high-handed rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered, “Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go.” Exodus 5:2, A.R.V.

This is atheism; and **the nation represented by Egypt would give voice** to a similar denial of the claims of the living God, and would manifest a like spirit of unbelief and defiance. The “great city” is also compared, “spiritually,” to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.

According to the words of the prophet, then, **a little before the year 1798** some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God’s two witnesses should thus be silenced, there would be manifest **the atheism of the Pharaoh** and the licentiousness of Sodom.

This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, “the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man’s soul receives, **and renounce unanimously the belief and worship of a Deity.**”—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. **France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe.** *The Great Controversy*, 269–270.

In the French Revolution not only was the Word of God denied, but also God Himself.

By the decree of the French Government, declaring that the nation acknowledged no God, the Old and New Testaments were slain throughout the limits of Republican France. . . . On the 1st of November, 1793, Gobet, with the Republican priests of Paris, had thrown off the gown, and abjured Religion. On the 11th, a "Grand Festival," dedicated to "Reason and Truth," was celebrated in the Cathedral of Notre Dame, which had been desecrated, and been named "the Temple of Reason." George Croly, *The Apocalypse of St. John*, 175–177.

In 1793, the decree **passed the French Assembly suppressing the Bible**. Just three years after, a resolution was introduced into the Assembly going to supersede the decree, and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up, and passed without a dissenting vote. . . on the 17th of June. George Storrs, *Midnight Cry*, Volume 4, Nos 5–6, 47.

In Revelation 11:7, and also Revelation 17:8, we have a power that came out of a bottomless pit, which symbolically means that it has **no foundation in the Word of God**. The French revolution lacked the support of the Word of God, for it was founded and sustained upon atheism. In Exodus 5:2:

"Pharaoh said, **Who is the Lord**, that I should obey his voice to let Israel go? **I know not the Lord**, neither will I let Israel go."

A Point to Remember

When a **nation voices** something, it is symbolic of the actions of its legislative and judicial branches of government. France gave "voice" to atheism and licentiousness when it incorporated both those principles into its Constitution. The communistic type of government is also built around laws denying God (atheism).

The "**speaking**" of the nation is the action of its legislative and judicial authorities. *The Great Controversy*, 442.

A Most Important Rule

The identification of the “king of **the south**” in the prophecy of Daniel eleven is determined by identifying which power controls **Egypt**.

In prophetic study, a prophecy which is applied before the time period of the cross is understood as **literal** in its application. After the time period of the cross, a prophecy is recognized in its **symbolic** or spiritual application. This rule is consistent. In 1798, the power which is identified in the Bible as controlling or possessing the characteristics of spiritual Egypt is France. France was the king of the south in 1798.

Revolution

The principle which Pharaoh proclaimed is the same principle which actuated the French Revolution. That principle would continue to develop into an ideology that would eventually take the form of a communistic government beginning with the Bolshevik Revolution of 1917.

The revolution of atheism in France continued to propagate itself until it matured into the revolution of communism in Russia. As the Soviet Union began its attempt to control the world, country after country was confronted with *the weapon of atheism—revolution*.

Almost all of the nations where these revolutions were successful in bringing the governments under the control or influence of the Soviet Union, had formerly been under the domination of the Papacy. Communism’s ongoing revolutions and influence produced a common enemy of the Papacy and the United States. The *common enemy* ploy prepared the way for the alliance of verse forty:

The **worldwide dissemination** of the same teachings that led to the French Revolution—[is] tending to involve the whole world in a struggle similar to that which convulsed France. *Education*, 228.

The king of the south began his attack by taking the pope captive—thus inflicting the deadly wound. It continued its war against Catholicism throughout the history of Russia, later to become the Soviet Union. In time, the prophecy states that the king of the north would return and sweep away the king of the south.

Question 3. What does “push” mean?

3. The word translated push, means to war against:

I saw the ram **pushing** westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. Daniel 8:4.

push—5055: push; to butt with horns; fig. to war against: gore, push. *Strong's*.

Push symbolizes a war initiated at the “time of the end” (1798), by the “king of the south” (atheism), against the “king of the north” (the Papacy).

Question 4. Who is the “king of the north”?

4. The ‘king of the north’ is the Papacy:

Behold, I will send and take all **the families of the north**, saith the Lord, and Nebuchadrezzar the king of **Babylon**, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Jeremiah 25:9.

For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar **king of Babylon**, a king of kings, **from the north**, with horses, and with chariots, and with horsemen, and companies, and much people. Ezekiel 26:7; see also Jeremiah 46:2, 20.

The woman (**Babylon**) of Revelation 17, is described as “arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness . . . and upon her forehead was a name written, *MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS.*” Says the prophet “I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” Babylon is further declared to be “that great city, which reigneth over the kings of the earth.” Revelation 17:4–6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom, **is Rome.** *The Great Controversy*, 382.

Prophecy applied **before** the cross is understood in its local and **literal** setting; prophecy applied **after** the cross is understood in its **worldwide and symbolic** setting. For example, modern Israel is the Seventh-day Adventist Church, so too, modern Babylon is the Papacy.

Question 5. What is meant by to “come against like a whirlwind”?

5. Whirlwind is to take away fearfully like a storm, and describes a mighty, sweeping away, and also an ascendancy:

come—8175: a prim. root; to storm; by impl. to shiver, i.e. fear:—be (horribly) afraid, fear, hurl as a storm, be tempestuous, come like (take away as with) a whirlwind.

against—5921: same as 5920. 5920: from 5927. 5927: Prim. root; **to ascend**, intrans. (be high) or act. (mount); used in great variety of senses, primary and secondary, lit. and fig. (as follow): —arise (up), (cause to) ascend up.

In the time of the end the king of the south (atheism) will wage a war against the king of the north (the Papacy), but in time, the king of the north (the Papacy) will return, and will come against the king of the south (Communism) as a mighty storm and will sweep away the king of the south. At that time the king of the north will arise or ascend.

Question 6. What are "chariots" and "horsemen"?

6. Chariots and horsemen symbolize military strength.

Then Adonijah the son of Haggith exalted himself, saying, I will be king: and **he prepared him chariots and horsemen,** and fifty men to run before him. 1 Kings 1:5.

And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and **horses, and chariots:** and he went up and besieged Samaria, and **warred against it.** 1 Kings 20:1.

When the king of the north (the Papacy) arises and sweeps away the king of the south (Communism), he will use military strength to bring it about:

Support will be withdrawn from those who proclaim God's only standard of righteousness, the only sure test of character. And all who will not bow to the decree of the national councils, and obey the national laws to exalt the sabbath instituted by the man of sin to the disregard of God's holy day, will feel, **not the oppressive power of popery alone, but of the Protestant world,** the image of the beast. *Selected Messages*, book 3, 385.

Question 7. What are "ships"?

7. Ships symbolize economic strength:

They that go down to the sea **in ships, that do business** in great waters. Psalm 107:23.

She is like **the merchants' ships;** she bringeth her food from afar. Proverbs 31:14.

For in one hour so **great riches** is come to nought. And every shipmaster, and all **the company in ships**, and sailors, and as many as **trade by sea**, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, **wherein were made rich all that had ships in the sea** by reason of her costliness! for in one hour is she made desolate. Revelation 18:17–19.

The sweeping away of the king of the south is brought about by an alliance between the king of the north and the power in Bible prophecy which possesses the characteristics of economic and military power. That power is the USA.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast **should be killed**.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that **no man might buy or sell**, save he that had the mark, or the name of the beast, or the number of his name. Revelation 13:15–17.

Question 8. What are “countries”?

8. The “countries” spoken of here represent the countries that were under the king of the south’s control. If nothing else, this fact tells us that whoever the king of the south is, when he finally gets swept away, he is made up of a confederation of countries. These countries of the king of the south were the satellites of the USSR.

Question 9. What does “overflow and pass over” mean?

9. To **overflow** is to rush, or wash away; and to **pass over** is to cross over or overrun:

overflow—7857: a prim. root; to gush; by impl. to inundate, cleanse; by anal. to gallop, conquer: –drown, (over-) flow (-whelm), rinse, run, rush, (thoroughly) wash (away).

pass—5674: a prim. root; to cross over. *Strong’s*.

The Final Analysis

In 1798 the king of the south, France, began an ongoing war against the king of the north, Catholicism. Atheism continued to develop its ideology, and reached another stage of growth at the Bolshevik Revolution of 1917. Communism continued the war against Catholicism, attempting to bring the former empire of papal Rome into its grasp, but in time, Catholicism mounted an overwhelming counterattack. The king of the north swept away the entire structure of the king of the south, entering into all the countries of the former Soviet Union.

This overwhelming attack came with the military and economic aid of the United States. This alliance repeats the history of Clovis, when “arms shall stand on his part.” It points to Revelation thirteen, teaching that soon the United States will speak as a dragon, and then—force the world to also form an image to the beast. Daniel 11:40 is the first historical manifestation of this end-time **unholy alliance**.

Concluding Comments on *The Sequence Begins*

Papal Trip to Mark 'Baptism' Of France

John Paul II is coming to France this month—his fifth visit since becoming Pope in 1978—to celebrate the 15th centenary of the baptism of Clovis, the first Western Christian king and founder of the modern French nation.

It was as a result of that baptism—traditionally believed to have taken place in Reims in 496 A. D.—that France glories in the title of the “eldest daughter of the Church.” . . .

It was in Reims that Clovis, pagan leader of the Salian Franks, was baptized by St. Remi, the bishop of Reims, in the presence of all the kings nobles. He was to give to France (then still known as Gaul) its name, its capital, its first royal dynasty (the Merovingians, named after his grandfather, Merovec), and its official faith.

Some have suggested that Clovis' baptism was also the baptism of France. . . . The king's baptism did, however, mark the first official recognition of Christianity in a country still dominated by paganism and Arianism (the early Christian heresy which denied the divinity of Christ).

The history of France and of Europe, and indeed the history of the Catholic Church would not have been the same if this baptism had not taken place. . . . [C]elebrating Clovis baptism endorse the traditional view that his conversion marked the actual founding of France. “By celebrating the baptism of Clovis, the French republic is unilaterally endorsing a certain Christian image of France,” he wrote. “To remember Clovis is to recall monarchic religion and the divine rights of kings. . .

Shortly after establishing himself as king, Clovis fell in love with and married Clotilda, a . . . devout Catholic, Clotilda was to play a key role in her pagan husband's conversion to Christianity.

According to tradition, Clovis spiritual turning point came in 496 during the battle of Tobiac against the Alemanni. When all appeared lost for the Franks, Clovis raised his eyes to the heavens and cried out, "God of Clotilda, if you give me victory, I will become a Christian." The Alamanni turned and fled. . . .

In the 25 years of his reign, Clovis . . . managed to drive off the waves of barbarian invaders and greatly extend his realm's boundaries to the east and south, consolidating his power through an alliance with the Church. . . .

It is not yet known whether French President Jacques Chirac, who will meet the Pope upon his arrival in France on September 19, will attend the anniversary celebration of Clovis baptism three days later in Reims Cathedral. He may now consider it politically ill-advised. But there is little doubt that his predecessor and political mentor, General Charles de Galle, would have gone.

"For me," de Galle said, "the history of France begins with Clovis. My country is Christian and I begin to count the history of France from the arrival of a Christian king bearing the name of the Franks. *The National Catholic Register*, September 8, 1996.

The role of Clovis in beginning the process of placing the papacy on the throne of the earth, and therefore, in prefiguring how the papacy returns to the throne of the earth has been largely forgotten or unrecognized by God's people today. Clovis typifies the USA—and much is to be understood from the history of Clovis. Yet even though God's people are no longer aware of the role of Clovis, as were the pioneers of Adventism—it is obvious that the papacy still remembers.

The Starting Gun Is Fired

Can this interpretation of verse forty be verified by world events? Certainly history attests to the fact that atheism has waged a severe attack against Roman Catholicism throughout its existence as a force in the world. Moreover, we have seen that the Soviet Union has been swept away before our very eyes. Present-day news reporters and historians have pointed out that the main power which forced this rapid disintegration of the Soviet Union was Catholicism, along with its ally, the United States.

However, God does not leave this testimony without its own prophetic waymarks confirming this event of history as the fulfillment of prophecy.

Secular Confirmation

Some of the articles written by secular news reporters describing the unfolding of this present-day event, without spiritual insight, use the very words that Daniel was inspired to use as he portrayed these very events hundreds of years in advance. They also confirm the historical overview of the war between these two powers, and connect the ongoing war between Communism and the Papacy as part of the story of the disintegration of the U.S.S.R. The use of these key words is God's way of confirming the interpretation of this event, so that those who desire to see, may see:

“Gorby’s Bow To The Roman Legions” Title in the *U.S. News & World Report*, December 1989.

When the Holy Roman Emperor Henry IV decided to seek pardon of Pope Gregory VII in 1077, he stood barefoot for three days in the snow outside the papal quarters in Canossa, Italy. **Gorbachev’s concordat with the church was no less significant in its way.** *Time*, December 11, 1989.

The Soviet president’s session Friday with Pope John Paul II is the latest development of **a revolution in the Communist world that the pope helped spark** and Gorbachev has allowed to happen. *U.S.A. Today*, cover story, December 1989.

Until recently, the battalions of **Marxism seemed to have the upper hand** over the soldiers of the Cross. In the wake of the Bolshevik Revolution of 1917, Lenin had pledged toleration but delivered terror. "Russia turned crimson with the blood of martyrs," says Father Gleb Yakunin, Russian Orthodoxy's bravest agitator for religious freedom. In the Bolsheviks' first five years in power, 28 bishops and 1,200 priests were cut down by the red sickle. Stalin greatly accelerated the terror, and by the end of Khrushchev's rule, liquidation of the clergy reached an estimated 50,000. After World War II, fierce but generally less bloody persecution spread into the Ukraine and the new Soviet bloc, affecting millions of Roman Catholics and Protestants as well as Orthodox. *Time*, December 4, 1989.

In private meetings with heads of state, back room consultations with dissident groups and persistent propagandizing for his crusade against tyranny, he [John Paul II] has helped bring about the greatest policy change since the Russian Revolution. *Life*, December 1989.

His [Pope John Paul II] triumphant tour of Poland in 1979, says Polish bishop, altered the "mentality of fear, the fear of police and tanks, of losing your job, of not getting promoted, of being thrown out of school, of failing to get a passport. People learned that if they ceased to fear the system, the system was helpless." Thus was born Solidarity, backed by the church and led by such friends of the pope as Lech Walesa and Tadeusz Mazowiecki, who subsequently became the Soviet bloc's first Christian Prime Minister. *Time*, December 4, 1989.

Words of Interest

In 1935 Josef Stalin, absolute ruler of the Soviet Union, was given some unsolicited advice. Make a propitiatory gesture to the Vatican, he was told. **Pushed** too far, his country's Catholics might become counterrevolutionary. Stalin's great mustache amplified his sneer. "The Pope. And how many divisions has he?" The answer then was that he has none. The answer now is that he *needs* none. **The structures of Communism are crumbling to the touch.** *Life*, December 1989.

The **rush** to freedom in Eastern Europe is a sweet **victory for John Paul II.** *Ibid.*

The word **rush** is the verb used to describe the spread of this freedom. **He shall overflow, (rush), and pass through.** The word **pushed** was chosen by this secular author to describe the battle that Communism was waging against Catholicism. The **king of the south pushed** against the **king of the north.**

Of all the events that have shaken the Soviet bloc in 1989, none is more fraught with history—or more implausible—than the polite encounter to take place this week in Vatican City. There, in the spacious ceremonial library of the 16th century Apostolic Palace, **the czar of world atheism,** Mikhail Gorbachev, will visit the Vicar of Christ, Pope John Paul II.

The moment will be electric, not only because John Paul helped inflame the fervor for freedom in his Polish homeland that **swept like brush fire across Eastern Europe.** Beyond that, the meeting of the two men *symbolizes* the end of the 20th century's most dramatic **spiritual war,** a conflict in which the seemingly irresistible force of Communism battered against the immovable object of Christianity. *Time*, December 4, 1989.

While Gorbachev's hands-off policy was the immediate cause of the chain reaction of liberty that has **swept through Eastern Europe** in the past few months, John Paul deserves much of the longer-range credit. *Ibid.*

The word is **swept,** and the definition for **come against like a whirlwind is to sweep away.** The author views this event as putting an end to the twentieth century's most dramatic spiritual war—without even knowing of the spiritual war between the king of the south and the king of the north.

The Triumph Of John Paul II—The **tide** of freedom **washing over** Eastern Europe answers his most fervent prayer. *Life*, December, 1989.

Here again the word **overflow** means to gush, or wash away as with water. Who was choosing these words for these secular reporters?

“Days of the Whirlwind” Title in *Newsweek*, December 25, 1989.

This previous article was describing the fall of Communism. Somehow this secular author thought the best word to describe the fall of Communism was the same word Daniel used to describe how the king of the north, comes against the king of the south—like a whirlwind.

Chariots and Horsemen

In 1981, the communist bloc got another shock. A new American President, Ronald Reagan, began fulfilling his promise to challenge the Soviets, not placate them. Over the next few years, he accelerated the **military buildup** and announced the **Strategic Defense Initiative (SDI)**, a space-based system for protecting against missile attack. He backed anti-communist rebels in Nicaragua, Angola, Cambodia, and Afghanistan. And with American troops, he liberated the island of Grenada from Communist thugs.

The Soviets' confidence was shaken. . . . The Western Europeans also pressured the Soviets. NATO forged ahead with military modernization. German voters spurned Soviet "peace overtures" and elected a government that voted to deploy new intermediate-range missiles. . . . **Military pressure from America** and its Western allies had caused the Soviets to flinch. *Reader's Digest*, March 1990.

With Many Ships

Gorbachev has also grasped the fact that political and **economic survival** depends upon the goodwill of the Soviet people, among whom Christians have always outnumbered Communists. Gorbachev, moreover, needs the cooperation of the West, observes Father Mark, a reform-minded Orthodox priest in Moscow, who considers Gorbachev's program within the U.S.S.R. "a result of foreign policy necessity." *Time*, December 4, 1989.

Economic stress places Gorbachev between a rock and a hard place:

In the 1980s, **communist economies**, always inefficient, **went belly up**. Before, they had lacked consumer and luxury goods. Now perennial shortages of staples worsened as well. When Soviet miners went on strike in 1989, their demands included soap, toilet paper, and sugar. *Reader's Digest*, March 1990.

For Gorbachev, the ferment in the Baltics **is shaking** not just a small corner of the empire built by Lenin and Stalin, but **the foundations of the empire** itself. The nationalities question is a potent distillation of many other signs, from **a crumbling economy** to violent ethnic clashes, that the breathtaking disintegration of the Soviet empire in Eastern Europe may not stop at the Soviet border. As **the economy deteriorates** and shortages grow, public disillusionment with Communism and with Gorbachev himself is rising, and hostile republics, nationalities and interests groups are competing more fiercely for political power and for shares in **the shrinking economy**. Corruption and crime are rampant; miners and railway workers threaten to cut off fuel supplies during the bitter winter; Azerbaijanis cut the rail line to an Armenian enclave in their midst; farmers hoard food, leaving city shelves bare. *U.S. News and World Report*, January 15, 1990.

The Whirlwind Begins

With the Pope's support, Solidarity (Polish Labor Union) was formed, and John Paul II sent word to Moscow that if Soviet forces crushed Solidarity, he would go to Poland and stand with his people. The Soviets were so alarmed that they hatched a plot to kill him. . . . The Pope cautioned Solidarity leaders, particularly his friend Lech Walesa, to proceed slowly. They did. In 1988 General Wojciech Jaruzelski, the Polish communist leader, went to them offering a deal. Solidarity insisted on an election, which it carried with some 80 percent of the vote. **When the communist government fell, the impact on Eastern Europe was electrifying.** *Reader's Digest*, March 1990.

When Tadeusz Mazowiecki took over in August 1989 as Poland's first non-Communist prime minister in forty-five years, he was asked if he was a socialist. **"I am a Catholic,"** he answered tersely. *U.S. News and World Report*, May 21, 1990.

Last year Lithuania's two leading bishops were returned to head dioceses after a combined 53 years of internal exile, and the cathedral in Vilnius, previously used as an art museum, was restored for worship. This year the Belorussian republic got its first bishop in 63 years. That paved the way for Archbishop Angelo Sodano, who oversees the Vatican's foreign relations, to make the arrangements for Gorbachev's historic visit to the Holy See.

These **concessions to Catholicism** are only part of Gorbachev's religious liberalization. *Time*, December 4, 1989.

Three new Catholic bishops have recently been named in Czechoslovakia. And this month Gorbachev meets Pope John Paul II during a visit to Italy—the first face-to-face encounter between leaders of the Kremlin and the Vatican. The sessions may lead to legalization of the long-banned Ukrainian Catholic Church in the U.S.S.R. *Life*, December, 1989.

The revival of religious freedom is expected to include lifting of an official ban on the five-million-member Ukraine Catholic Church, which has survived underground since 1946 when Stalin ordered it absorbed into the Russian Orthodox Church. **Winning legalization for the Ukrainian Church has been a primary aim of the pope's.** Officials in the Soviet Union say they will clear the way for legalization by permitting Ukrainian Catholics to register, as other religious groups are now required to do under Soviet law. *U.S. News and World Report*, December 11, 1989.

He shall enter into the countries and pass through. This prophecy is certainly being fulfilled. Amid the wonderful stories of evangelistic triumphs in Eastern Europe at this time, rest assured that the Catholic Church is moving rapidly to reclaim its stranglehold once again on these **countries**. This verse implies that she does just this, as she (Catholicism) **passes through**. Our window of opportunity is indeed very short.

The Man of Sin's Deadly Wound

Adding here a thought outside the scope of this particular study, Revelation says that the Vatican received a deadly wound which would be healed. It received that wound when Napoleon captured the pope in 1798—**the time of the end**. Is it an accident that the pope who is guiding the efforts of the northern kingdom at the time when the southern kingdom is swept away, received a physical deadly wound himself?

It is of interest that it was this same **king of the south**, Communism, which allegedly ordered the **king of the north**, the pope, to be killed. Also interesting is the fact that this northern king is the first pope in history whose name adds up to the number 666. (See the equation at the end of the book.):

In May 1981, before a vast audience in St. Peter's Square, Pope John Paul was shot and severely wounded by Mehmet Ali Ağa. There was immediate speculation that the Turkish gunman had been sent by East bloc plotters from Bulgaria, sponsored by the Soviet secret police. Their aim: to silence **the one man capable of shaking the foundations of international Communism**. *Life*, December 1989.

In the book, *Keys of This Blood*, Malachi Martin goes to great pains to illustrate that this assassination attempt was viewed by John Paul II as **divine** evidence that he should be the pope to ascend to the throne of the world. However, that is another study. Suffice it to say that Pope John Paul II was actively involved in a struggle against the king of the south long before he became pope:

In Poland the freedom movement was born almost three decades ago when the bishop of Krakow sought approval to build a new church. When Communist authorities denied his application, the bishop had a giant cross erected and celebrated open-air masses. The Communist tore it down. The church members replaced it over and over until finally the Communists gave up. *Jubilee*, April 1990.

That bishop of Krakow is now—Pope John Paul III!

World news tells the story that **Catholicism, allied with the United States**, used **economic and military pressure** to force the collapse of Communism. As it fell, the Catholic Church seized the moment and went at once about its business of regaining control of the **countries**. This alliance between the first and the second beast of Revelation thirteen should not take us by surprise, but it should wake us up.

Time magazine, February 24, 1992, chose the title, "**Holy Alliance**," to discuss this coming together of these two powers. The articles in *Time* describing this alliance discuss the cooperation between the United States and the Vatican as they sought to bring down Communism. Concerning **the deadly wound that was healed**, in a caption connected with two photographs showing the assassination attempts of both the pope and of Ronald Reagan, the following statement was made:

A Common Brush With Death—At their first meeting, Reagan and John Paul II discussed something else they had in common: both had survived assassination attempts that occurred only six weeks apart in 1981, and both believed **God had saved them for a special mission**. And both referred to the "**miraculous** fact that they had survived."

The magazine article elaborates on the secret nature of this alliance, as it was done in darkness, so to speak; it mentions the closeness of the Vatican and the leadership of the United States, pointing out that many advisors to President Reagan were Catholic. It draws the connection between the Vatican and the labor unions, and identifies Solidarity as one of the main players in this intrigue. It also labels the use of our military, the CIA, labor unions, and finances, as key tools in this collaboration. Sinister indeed was this unholy alliance:

Only President Ronald Reagan and Pope John Paul II were present in the Vatican Library on Monday, June 7, 1982. It was the first time the two had met, and they talked for fifty minutes. . . .

In that meeting, **Reagan and the pope agreed to undertake a clandestine campaign to hasten the dissolution of the communist empire.** Declares Richard Allen, Reagan's first National Security Adviser: "**This was one of the great secret alliances of all time.**" . . .

"Reagan came in with very simple and strongly held views," says Admiral Bobby Inman, former deputy director of the CIA. "It is a valid point of view that he saw the collapse (of communism) coming and he **pushed** it—hard." During the first half of 1982, **a five-part strategy** emerged that was aimed at bringing about the collapse of the Soviet economy. . . .

[1.] "The U.S. defense buildup already under way, aimed at making it too **costly** for the Soviets to compete **militarily** with the U.S. Reagan's Strategic Defense Initiative—Star Wars—became a centerpiece of the strategy.

[2.] "Covert operations aimed at encouraging reform movements in Hungary, Czechoslovakia, and Poland.

[3.] "**Financial aid** to Warsaw Pact nations calibrated to their willingness to protect human rights and undertake political and free-market reforms.

[4.] "**Economic isolation** of the Soviet Union and the withholding of Western and Japanese technology from Moscow. The Administration focused on denying the U.S.S.R. what it had hoped would be its principal source of hard currency in the twenty-first century: profits from a transcontinental pipeline to supply natural gas to Western Europe. . . .

[5.] “Increased use of Radio Liberty, **Voice of America** and Radio Free Europe to transmit Administration’s messages to the peoples of Eastern Europe. . . .

“Like all great and lucky leaders, the Pope and President **exploited the forces of history** to their own ends.” *Time*, February 4, 1992, 29–30.

Carl Bernstein, the author of this *Time* magazine article, co-authored and published a book in 1996, titled *His Holiness*, which presents a detailed account of the secret alliance which took place between the Vatican and the United States in order to bring about the collapse of the Soviet Union.

The most incredible part of this entire history is that God through Daniel concisely described the events of such enormous significance in just one verse, containing only fifty words.

As already noted, there will be **scenes similar to these, history will be repeated**, and “**arms shall stand on his part.**” Daniel 11:31.

Summary

In summary, sometime around 1798 atheism was to come on the scene of history and begin a war against Catholicism that would continue until the battle would be reversed. At that time the Catholic Church was to come against Communism (the modern fruition of atheism), represented by the Soviet Union, and would sweep away its entire structure.

This action was to involve an alliance between Rome and the United States. The US would contribute military (**chariots and horses**), and economic pressure (**ships**) to bring about the collapse of the Soviet Union, at which time Catholicism was to **sweep** into the former Eastern bloc countries and begin to reassert her former domination.

Whoso readeth, let him understand. Matthew 24:15.

If any man have an ear, let him hear. Revelation 13:9.

Verse forty-one states, symbolically, that the next area of conquest for the king of the north in his march to control the entire world is the United States. Then, through economic and military power, the United States will force the entire world to pay homage to Catholicism. This prepares the way for the Papacy to take control of the world:

Romanists declare that “the observance of Sunday by the Protestants is an **homage** they pay, in spite of themselves, **to the authority of the [Catholic] Church.**” **The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the Papacy—of the beast.** Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath, are thereby **paying homage** to that power by which **alone** it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image. *The Great Controversy*, 448–449.

HOMAGE, n. 1. In *feudal law*, the **submission, loyalty and service which a tenant promised to his lord or superior**, when first admitted to the land which he held of him in fee; or rather the act of the tenant in making this submission, on being invested with the fee. The ceremony of doing homage was thus performed. The tenant, being ungirt and uncovered, kneeled and **held up both his hands between those of the lord**, who sat before him, and there professed that “he did become his man, from that day forth, of life and limb and earthly honor;” and thus received a kiss from his lord. *Blackstone*. 2. Obeisance; respect paid by external action. 3. Reverence directed to the Supreme Being; reverential worship; devout affection. *American Dictionary of The English Language*, Noah Webster, 1828.

Entering the Glorious Land

The “glorious land” is a land where God chose to establish the movement that would carry the last message of mercy to a dying world, symbolized by the three angel’s messages of Revelation fourteen, to begin in the first half of the nineteenth century.

The “glorious land” is not the “glorious holy mountain” of verse forty-five. A land and a mountain are different. Just as ancient Israel was provided a prosperous centrally located land to facilitate their work of carrying the gospel to the world, so too, has modern Israel been provided a special land that provides the identical characteristics, to accomplish the identical purpose.

In verse forty, the word countries is in the original Biblical text and points out the many countries that made up the Soviet Union, but in verse forty-one the word countries is supplied. When the king of the north enters the glorious land in verse forty-one many countries are not overthrown—just many people.

Those overthrown are they who accept the Sunday law in the USA. Those who escape the king of the north’s hand, are those who respond to the loud cry message of Revelation eighteen that at the Sunday law time period joins the third angel’s message, and which calls God’s children who are still in Babylon—to flee from the wrath to come. Those people in Babylon are symbolized as “Edom, Moab, and the chief of the children of Ammon”.

The Long-Awaited Sunday Law

VERSE FORTY-ONE

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.

After sweeping through the domain of the king of the south, the king of the north now enters upon his next geographical conquest. This time though, a group is identified which escape from his hand. First, let us identify the glorious land.

The Glorious Land

The Lord provided a **goodly** or **glorious land** for ancient Israel, and He provided a **goodly** or **glorious land** for modern Israel. The purpose for both was the same. It was **an asylum for His people**, and **a depository for His pure religion**:

glorious—6643: in **the sense of prominence**; splendor (as **conspicuous**), beautiful, **goodly**. *Strong's*.

The Lord has done more for **the United States** than for 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. The life-giving doctrine of the one Mediator between God and man has been freely taught. 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. *Maranatha*, 193.

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**. *Signs of the Times*, June 12, 1893.

The people of **the United States have been a favored people**; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and “national apostasy” will be registered in the books of heaven. The result of this apostasy will be national ruin. *Review and Herald*, May 2, 1893.

Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. **The people for whom God has so marvelously wrought**, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With **rapid steps** are we already approaching this period. *The Spirit of Prophecy*, volume 4, 410.

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. *Selected Messages*, book 3, 387.

The **glorious or goodly land** was Palestine for ancient Israel, and it is the United States for modern Israel. The purpose of Palestine and the United States was the same for both ancient and modern Israel. God has watched over His church and the land where He established His church, that the truth might be fully proclaimed to the world.

Hand Signs

Two characteristics prominent in the final movements of the **king of the north** are the clasping of hands, and the marching, or steps, or treading. The walking or marching, and the clasping of hands are spiritual terms employed by both Daniel and the Spirit of Prophecy which add to the continuity of this prophecy:

When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act **join hands** with popery. *Testimonies*, volume 5, 712.

How the Roman Church can clear herself from the charge of idolatry we cannot see. . . . And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for **Rome never changes**. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can **clasp the hand** of Catholicism. *Review and Herald*, June 1, 1886.

The Protestants of the United States will be foremost in **stretching their hands** across the gulf **to grasp the hand** of Spiritualism; they will reach over the abyss **to clasp hands** with the Roman power; and under the influence of this **threefold union, this country will follow in the steps** of Rome **in trampling** on the rights of conscience. *The Great Controversy*, 588.

By the decree enforcing the institution of the Papacy in violation of the law of God, **our nation** will disconnect herself fully from righteousness. When **Protestantism shall stretch her hand** across the gulf to **grasp the hand of the Roman power**, when **she shall reach over the abyss to clasp hands with Spiritualism**, when, under the influence of this **threefold union**, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near. *Testimonies*, vol. 5, 451.

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following **in the steps** of papists. Nay, more, they are opening the door for the Papacy to regain in Protestant America the supremacy which she has lost in the Old World. *The Great Controversy*, 573.

When a national Sunday law is passed in the United States, this country will symbolically join hands with Rome. It will also, symbolically begin to march, or follow, in the steps of Rome:

Can two walk together, except they be agreed? Amos 3:3.

Those Who Join Hands

In this verse the word **countries** is supplied. Many countries will not be overthrown at the time of the national Sunday law—just many people. The previous verse refers to many countries, as the former countries of the Soviet Union became prey for Rome, and the next verse speaks of countries as it describes the whole world coming under the dominion of Rome. However, this verse is dealing with the national Sunday law in the United States, and at this point, only **many** will be overthrown, not many countries. Who are the people that will be **overthrown**?

When the law of God is made void the church will be sifted by fiery trials, and **a larger portion than we now anticipate**, will give heed to seducing spirits and doctrines of devils. *Selected Messages*, book 2, 368.

The great issue so near at hand will weed out **those whom God has not appointed** and He will have a pure, true, sanctified ministry prepared for the latter rain. *Ibid.*, book 3, 385.

As the storm approaches, **a large class who have professed faith in the third angel's message**, but have not been sanctified through obedience to the truth, **abandon their position, and join the ranks of the opposition**. *The Great Controversy*, 608.

In the absence of the persecution there have drifted into our ranks **men who appear sound** and their Christianity unquestionable, **but who, if persecution should arise, would go out from us**. *Evangelism*, 360.

The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that **time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith and take their stand with its avowed enemies**, toward whom their sympathies have long been tending. *Testimonies*, volume 5, 463.

These passages point out that a large class of superficial, conservative professors of the three angels' messages, who refused to enter into the experience of sanctification, will join the enemy. Also, the greater part of the people in our land will accept the mark of the beast at the time of the Sunday law. However, who are those who **escape**, and fill the places of those who leave the truth?

Different Escape Routes

It is interesting to note that the word **escape** in this verse is different than the word translated **escape** in the very next verse. The people who escape this national Sunday law escape by *slipperiness*, and the verse says, **escape out of his hand**. The definition of this word brings to mind the type of slipperiness when one cannot hold onto a bar of soap in a tub of water. It slips right out of one's hand.

The most important distinction of this word's definition is that it identifies those who escape, as those who had formerly been in the hand of the king of the north. That is to say that these people had formerly been part of modern Babylon. The people who escape, slip out of Rome's hand; whereas, those which are overthrown clasp the iron fist of Rome:

escape—4422: a prim. root; prop. to be smooth, i.e. (by impl.) to escape (as if by slipperiness); causat. to release or rescue; to bring forth young, emit sparks: -deliver (self), escape, lay, leap out, let alone, let go, preserve, save. *Strong's*.

Fleeing the Wrath to Come

When those who "believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and **all the children of the Lord that remain in Babylon** will heed the call: "Come out of her, my people." Revelation 18:4. *Maranatha*, 173.

The law of God cannot be made void by the law of a nation. **When** the law is **trampled** in the dust, the sacredness of the commandments of God will be vindicated by those who are loyal to Him. We are to make no railing accusation against the nations, for this would close our way so that we could not set the light before the people. Every objection raised against the commandments of God will make a way for the advancement of truth and enable its advocates to present its value before men. There is a beauty and force in the truth that nothing can make so apparent as opposition and persecution. **When** this is revealed, **many will be converted** to the truth. *Manuscript Releases*, vol. 12, 141–142.

The Closed Door

Many who have known the truth have corrupted their way before God and departed from the faith. The broken ranks will be filled up by those represented by Christ as **coming in at the eleventh hour**. There are **many with whom the Spirit of God is striving**.

The time of God's destructive judgments is the time of mercy for **those who have no opportunity to learn what is truth**. Tenderly will the Lord look upon them. His heart of mercy is touched; **His hand is still stretched out to save**, while **the door is closed to those who would not enter**. Large numbers will be admitted who in these last days hear the truth for the first time. *This Day With God*, 163.

The Eleventh-Hour Workers

During this transition time, when the **eleventh-hour workers** are receiving the love of the truth, those they are replacing in God's church have already closed their probation—a solemn thought indeed:

Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from **those churches** in which the love of this world has supplanted love for God and His Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. . . . Under a religious guise, Satan will seek to extend his influence over **the Christian world**. *The Great Controversy*, 464.

There are **diligent students of the word of prophecy** in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of **all nations, of all tribes, and all peoples**. These will come from the grossest error, and **will take the places of those who have had opportunities and privileges and have not prized them**. These have worked out their own salvation with fear and trembling lest they become deficient in doing the ways and will of God, while those who have great light, have, through perversity of their own natural hearts, turned away from Christ because displeased with the requirements.

But God will not be left without witness. **The one-hour labourers will be brought in at the eleventh hour, and will consecrate ability and all their entrusted means to advance the work**. These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. **When** those who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their place, and take their crown. . . .

Great is the work of the Lord. Men are choosing sides. Even **those supposed to be heathen** will choose the side of Christ, **while those who become offended, as did the disciples**, will go away and **walk** no more with Him. And others will come in and **occupy the place they have left** vacant. The time is very near when man shall have reached the prescribed limits. . . The record of their works in the books of heaven is **"Weighed in the balances, and found wanting."** *Review and Herald*, June 15, 1897.

Who are these one-hour laborers, these supposed heathen, these diligent students of prophecy? They are people who come from the **religious bodies**, or from **those churches** in which the love of the world has supplanted the love of God—from **the churches of Babylon**.

The Christian Theater

The so-called **Christian world** is to be **the theater of great and decisive actions**. *Selected Messages*, book 3, 392.

In the great conflict between faith and unbelief, **the whole Christian world** will be involved. *Review and Herald*, February 7, 1893.

All Christendom will be divided into two great classes. *The Great Controversy*, 450.

As the Sabbath has become the special point of controversy **throughout Christendom**, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. *Ibid.*, 615.

Prophetically, the focus is on **Christendom**. The symbols associated with the prophetic testimony of this time and hour, must be understood within the context of Christendom. See *Testimonies*, volume 9, 16. The main group of people to respond to the final message of mercy comes from **Christendom**.

Three Enemies

VERSE FORTY-ONE

. . . But these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

Prophecies foretelling the events connected with the latter rain invariably identify three enemies opposing the work of Israel. Though found within differing settings in the Bible record, these three enemies maintain characteristics common to each other.

They are relatives of Israel. Moab, Ammon, and Edom were close relatives of ancient Israel. One enemy is set forth as a plural group, the other two as singular. Many times the meaning of their name adds to the understanding of the prophecy or type.

Lot, the progenitor of Moab and Ammon is used as a figure in the story of the escape from Sodom.

Symbolic Relatives

But the same day that **Lot** went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. **Even thus shall it be in the day when the Son of man is revealed.** Luke 17:29–30.

The Spirit of Prophecy teaches that Lot is a **figure** of those who escape being overthrown by the Sunday law during the time of the latter rain:

Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through **the religious bodies** answered to the call, and the precious were hurried out of the doomed churches, **as Lot was hurried out** of Sodom before her destruction. *Early Writings*, 278–279.

Isaiah also uses Ammon, Moab, and Edom to symbolize those who respond to the loud-cry message:

In that day there shall be a root of Jesse, which shall stand for an *ensign* of the people; to it shall the Gentiles seek: and his rest shall be glorious.

And it shall come to pass **in that day**, that the Lord shall **set his hand** again **the second time to recover the remnant** of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up **an ensign** for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: **they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.** And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Isaiah 11:10–16.

The Sabbath Banner

The previous passage teaches that the Lord is going to lift up a banner for the whole world to see. This banner is the Sabbath:

ensign—5251: from 5264; a flag; also a sail; by impl. a flagstaff; gen. a signal; fig. a token: –banner, pole, sail, (en-) sign, standard. 5264: to gleam from afar, i.e. to be conspicuous as a signal; to raise a beacon:–lift up as an ensign, standard bearer. *Strong*’s.

It is **at this time** that the true Sabbath must be brought before the people both by pen and by voice. As the fourth commandment of the Decalogue and those who observe it are ignored and despised, the faithful few know that it is the time not to hide their face but to exalt the law of Jehovah by unfurling **the banner on which is inscribed the message of the third angel**, "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. *Evangelism*, 281.

Sister White uses the expression, "**stretched out His hand a second time**" (Isaiah 11:11), to represent the final gathering time of God's people. Confirming that this part of Isaiah is pointing to the final gathering, she also emphasizes the remnant, and speaks of the unity which will prevail at that time:

The Lord showed me that **He had stretched out His hand the second time to recover the remnant of His people**, and that efforts must be redoubled in this gathering time. . . . **In the gathering**, when God has **set His hand to gather** His people, efforts to spread the truth will have their designed effect. **All should be united** and zealous in the work. *Early Writings*, 74.

God will bring all of His people into perfect harmony and they will proclaim the final message to the entire world. Edom, Ammon, and Moab symbolize those who respond to this last message. The word "**remnant**" pinpoints this passage as the final days of earth's history:

In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by **the bloodstained banner of Prince Immanuel**. Standard after standard was left to trail in the dust as **company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united** with the commandment-keeping people of God. . . . The army following **the banner** with the inscription, "The commandments of God, and the faith of Jesus," was gloriously triumphant. *Testimonies*, volume 8, 41.

Isaiah, chapters ten through twelve, gives an account of the outpouring of the latter rain and the worldwide scope of the preaching of the three angels' messages. Isaiah points to the unity that will exist among God's people at that time, and to Moab, Ammon, and Edom as being symbols of those who accept this message.

Sister White confirms this understanding of the passage, and clarifies that the banner is Revelation 14:12 with its Sabbath implications. Certainly Daniel's prediction about Moab, Ammon, and Edom is consistent with the national Sunday law test.

Daniel 11:41 teaches that the next step in this prophecy is a national Sunday law in the United States. At this test, probation will begin to close for Adventists, and their places will be filled by those who are called the eleventh-hour workers, symbolized by Moab, Edom, and Ammon. Is this not a sobering thought?

Other Sheep

The three enemies identified in Daniel 11:41 and other passages of prophecy, which address the final work of God's people under the latter rain, are those who are identified by Christ in John 10:16:

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

These "other sheep" are found in the fold of modern Babylon, which is represented and symbolized in prophecy as three enemies. They are those who have not understood the truth for this time, yet have been living up to all the light which they have been permitted to see.

At the time of the Sunday law they will recognize the truth and stand with those who are then proclaiming the three angels' messages with a loud cry. Before the Sunday law test, which is symbolized by the king of the north entering the glorious land, they are to be found in the communion of the churches of Babylon, which is described as a threefold union in Bible prophecy. The threefold union in Revelation consists of the beast, dragon, and false prophet, and is nothing more than the present-day manifestation of the three enemies which have consistently been seen in Bible prophecy when the final work of God's people was being illustrated.

These three enemies, in Daniel 11:41 represent the threefold makeup of modern Babylon, and yet they also represent those who flee from the hand of modern Babylon. This is, of course, in agreement with the very message for this hour, as the fourth angel of Revelation eighteen is a call to come out of Babylon. Sister White also confirms this truth:

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6–12, the church will have fully reached the condition foretold by the second angel, and **the people of God still in Babylon will be called upon to separate from her communion.** This message is the last that will ever be given to the world; and it will accomplish its work. **When** those that “believed not the truth, but had pleasure in unrighteousness” (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and all **the children of the Lord that remain in Babylon** will heed the call “Come out of her, my people.” Revelation 18:4. *Maranatha*, 173.

The Chief of the Children

When considering these three symbolic nations, the term, “the chief of the children,” is important. The word chief means “firstfruits,” and is derived from the root word meaning—“shaking.”

At the time of the Sunday law in the United States, the Lord begins to shake heaven and earth for the final time. The firstfruits of those to respond to the final message of warning are in the United States, for this is where the final test begins. Moab, Edom, and the chief (**firstfruits**) of the children of Ammon are the beginning of those who respond to the three angels’ messages.

In the passage in Isaiah these same three nations are represented, but the context of Isaiah’s passage prophetically locates these three nations just before probation closes for all mankind. Isaiah’s prophecy demonstrates this by symbolizing the final deliverance of God’s people just after portraying Edom, Moab, and Ammon joining God’s faithful:

But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon **Edom and Moab; and the children of Ammon** shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

And **there shall be an highway for the remnant of his people**, which shall be left, from Assyria; **like as it was to Israel in the day that he came up out of the land of Egypt.**
Isaiah 11:14–16.

In this description the three enemies are symbolizing the *finishing* of the loud cry, and Ammon is simply **the children** of Ammon, no longer **the chief of the children**. In Daniel 11:41 we see these nations representing the beginning of the loud cry message, and they are therefore the “chief of the children.” At the close of the loud cry message Isaiah simply identifies them as the “children.”

Three Enemies Symbolized

Let us consider some of the places in which Scripture portrays these three enemies. References and definitions of names are taken from the *Seventh-day Adventist Bible Dictionary*, 1960 edition:

Revelation 16:12–13:

Dragon: Spiritualism.

Beast: Catholicism.

False prophet: Apostate Protestantism

Nehemiah 2:19:

Sanballat the Horonite: *the moon-god; sin has given life.* A

Moabite.

Tobiah the **Ammonite**: *Yahweh is good.*

Geshem the Arabian: *born in the rainy season.* Descendant of

Ishmael. Arabians are a family of tribes, (plural).

Judges 6:3; 7:12:

Midian: *strife.* Descendant of **Abraham** from Keturah.

Amalek, Descendant of **Esau**.

The children of the east (plural). Associated with **Balaam**.

Daniel 11:41:

Edom: *red.* Descendant of **Esau**.

Moab: *from father.* Descendant of **Lot**.

Ammon: *paternal uncle.* Descendants of **Lot** (plural).

Isaiah 11:14:

Edom, Moab, children of Ammon (plural).

Numbers 22:4–5:

Moab, Midian, Balaam of Pethor which is in the land of the children of his people (plural).

John 19:19–20:

Hebrew: *one from the other side*, **Abraham, Shem**.

Latin: *Roman: I have exalted*, Babylon was founded by Nimrod, a descendant of **Ham**.

Greek: *sons of the Ionians*, **Japheth** (plural).

The Issue of the Law

The ancient enemies listed in Daniel 11:41 are a *prophetic waymark* identifying those who are in resistance to God's final-warning message, as well as, identifying **where** those who respond to the latter-rain message flee from. These enemies are many times identified in prophecies, types or illustrations identifying the time period of the loud cry is being presented. These scenarios consistently identify an issue concerning God's law **which precedes** the latter-rain movement.

Gideon had to tear down the altar of Baal. Before the rains came, Elijah had to demonstrate God's power in contrast to that of Jezebel's gods. Before the Promised Land came Mount Sinai. Before Pentecost came Gethsemane and the Cross. The prophecy of Isaiah, chapters ten through twelve, begins with the issue of an "unrighteous decree," and culminates in the latter rain. Sister White identifies this "unrighteous decree" as the Sunday law.

The issue of the law precedes the latter rain, and confirms that the Sunday law in the United States has already been passed if those symbolized by Moab, Ammon, and Edom are escaping. Understanding what and who these three nations represent in the prophetic sequence, identifies **the glorious land** of verse forty-one as the United States—for the United States is where the Sunday law issue begins.

Preview

In Daniel 11:42 we again see the king of the north using his hand to symbolize taking control. He is, once again, **taking control of geographical areas**. In verse forty, it was Eastern Europe; in verse forty-one, the U.S.A.; and in verse forty-two, Egypt. Egypt in this verse stands for the entire world with all its countries. This verse points to the next movement after the United States passes a Sunday law and bows to Rome. It points to the pope bringing the world into harmony through his corrupt wine.

Context

There are two discussion within the last six verses of Daniel that rest upon the same premise. The premise is that when a prophet uses a symbol—it is understood in a general way as opposed to a specific way, because it is Biblical symbolism. I will try and explain. There are two arguments against the truth that are raised in this one passage concerning Daniel's use of similar terms.

In verse forty, we see "the king of the south" identified by its association with Egypt. (Before the time period of the cross the power that controlled literal Egypt is the king of the south, and after the time period of the cross the power that controls spiritual Egypt is the king of the south.) When we arrive at verse forty-two we see Egypt plainly identified. If Egypt is what is used to define the king of the south, are not Egypt and the king of the south interchangeable symbols? When Daniel makes a distinction between the king of the south and Egypt—is he trying say they are the same entity, because they are closely related terms? Or, is the fact that Daniel is making a distinction between the king of the south and Egypt, in the very same passage of Scripture—demonstrating that the two terms are two different entities? This same dilemma is repeated in the passage.

In verse forty-one you have "the glorious land" and in verse forty-five you have the "glorious holy mountain". Because the land is where the mountain is—are they not in a general sense the same entity? Or, does the fact that Daniel has made a distinction, though using closely related terms, mean that they are two different entities?

We must assume that the symbols are specific and not general.

The symbols specific meaning is defined by "context"! The context of the passage identifies that the king of the south in verse forty is different than Egypt in verses forty-two and forty-three. The distinction between a land and a mountain in verses forty-one and forty-five is a specific distinction as well. To refuse to recognize the distinction placed upon those terms is to avoid the work and responsibility of a student of prophecy—"Rightly dividing the word of truth".

Shortly after 1844, J. N. Andrews wrote an article to deal with the misunderstanding about the sanctuary prior to 1844. In the article he is very careful to make specific distinctions between very closely related terms.

Two Desolations in Daniel Eight

There are two desolations in Daniel eight. This fact is made so plain by Josiah Litch that we present his words:

"*The daily sacrifice* is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, *the daily and the transgression of desolation*, daily and transgression being connected together by *and*; the daily desolation and the transgression of desolation.

"They are two desolating powers, which were to desolate the sanctuary and the host." *Prophetic Expositions*, volume 1, 127.

It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse thirteen settles this point. And this fact establishes another, viz.: that these two desolations are the two grand forms under which Satan has attempted to overthrow the worship and the cause of Jehovah. Mr. Miller's remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following head:

Paganism and the Papacy

"I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, *take away*; he shall take away, *the daily*; *from the time the daily shall be taken away*, &c. I read on, and thought I should find no light on the text; finally, I came to 2 Thessalonians 2:7-8. 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,' &c. And when I had come to that text, oh! how clear and glorious the truth appeared! There it is! That is *the daily*! Well now, what does Paul mean by *he who now letteth*, or *hindereth*? By *the man of sin*, and the *wicked*, popery is meant. Well, what is it which hinders popery from being revealed? Why, it is paganism; well, then, *the daily* must mean paganism." *Second Advent Manual*, 66.

It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church and trod under foot the sanctuary of the living God, are none other than paganism and popery. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power.

Paganism, from the days of the kings of Assyria, down to the period when it became so far modified that it took the name of popery, had been the daily (or, as Professor Whiting renders it, "the continual") desolation, by which Satan had stood up against the cause of Jehovah. And, indeed, in its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship. When the Christian form of worship took the place of the Levitical, a change in Satan's form of opposition, and counterfeit worship, became necessary, if he would successfully oppose the worship of the great God. And it is in the light of these facts that we are able to understand our Lord's reference to the abomination of desolation in Matthew 24:15. It is evident that he there cites Daniel 9:26-27. Now, although we do not understand that paganism in the year 70 had given place to popery, we do understand that that same power which then appeared, modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints of the Most High.

The language of Paul is to the point:

"For the mystery of iniquity [popery] doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thessalonians 2:7-8.

That Paul refers to paganism and popery, none question. And here is direct proof that popery, the abomination of desolation, had in Paul's day already begun to work. Nor was it a very great change of character when Satan transformed his counterfeit worship from paganism to popery.

The same temples, altars, incense, priests and worshipers were ready, with little change, to serve as the appendages of the papal abomination. The statute of Jupiter readily changed to that of Peter, the prince of the apostles; and the Pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints. Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the wonderful desolater of the saints and martyrs of Jesus. And in its so-called temple of God, it set at naught and trod under foot the true temple of Jehovah, and he who is its minister, Jesus Christ. The change from paganism to popery is clearly shown in John's view of the transfer of power from the dragon of Revelation twelve, to the beast of Revelation thirteen. And that they are essentially the same thing, is evident from the fact that both the dragon and the beast are represented with the seven heads; thus showing that, in a certain sense, either may be understood to cover the whole time. And in the same sense we understand that either abomination covers all the period. Christ's reference to the abomination of desolation (Matthew 24:15; Luke 21:20) is an absolute demonstration that Rome is the little horn of Daniel 8:9–12.

Having shown that there are two desolations, by which the sanctuary and the host are trodden down, we now notice the fact that there are two opposing Sanctuaries in Daniel eight.

To the careful reader this fact will at once appear. They are as follows:

First, the sanctuary of the daily desolation. Verse eleven and Daniel 11:31.

Second, the sanctuary which the daily and the transgression of desolation were to tread under foot. Verses thirteen and fourteen. The one is the sanctuary of Satan; the other is the sanctuary of the Lord of hosts. The one is the dwelling place of "all the gods;" the other is the habitation of the only living and true God. If it be said that a sanctuary is never connected with heathen and idolatrous worship, we cite the direct testimony of the Bible.

Heathen Moab had a sanctuary. And that sanctuary was a place of prayer and worship for that heathen nation. Isaiah 16:12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of God at Jerusalem (1 Kings 12:27, 31–33) was called his sanctuary. Amos 7:13, margin.

And the places in which idolatrous Israel (the ten tribes) worshiped, are called sanctuaries. Amos 7:9. The same is true of idolatrous Tyre. Ezekiel 28:18. Attention is called to the following from Apollos Hale:

“What can be meant by the *sanctuary* of paganism? Paganism, and error of every kind, have their sanctuaries as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies *the temple or asylum of all the gods*. The *place* of its location is Rome.

“The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly ‘his sanctuary’? Was Rome, the city or place of the Pantheon, *cast down* by the authority of the State? Read the following well-known and remarkable facts in history: ‘The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in the hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable.

“The change of the government to Constantinople still perplexes the historian. Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony”. *Second Advent Manual*, 68.

And not only did Satan possess himself of a rival to the sanctuary of Jehovah in the period of pagan worship, but, throughout the Christian dispensation, has that arch fiend possessed a rival temple of God. 2 Thessalonians 2:4.

Thus much for the rival sanctuary of Satan. The sanctuary of God remains to be noticed at length. Connected with these two sanctuaries there are two hosts in Daniel 8:9–13.

There are Two Hosts

The one is the host that was given to the little horn against the daily, when it had filled its measure of transgression; and by the aid of this host, the little horn was able to cast down the truth. Verse twelve. This host is mentioned in Daniel 11:31.

By this host, the sanctuary of the daily desolation, and its services, were transferred to the transgression, or abomination of desolation. This host is the forces of Satan, and it is intimately associated with his sanctuary. The other host is "the host of heaven." Verse ten. Michael is the Prince of this host. Daniel 10:21.

Against the Prince of this host, the little horn stands up. Verses eleven and twenty-five. (Professor Whiting remarks that in the original, "Prince of the host" occurs in Joshua 5:14) None dispute that the host, of whom Michael (Christ) is Prince, is the church of the living God. Daniel 12:1. This host, the true church, is fitly represented by a green olive tree. Jeremiah 11:15–17. And when some of the branches (members of the Jewish church) were broken off through unbelief, others were grafted in from the Gentiles, and thus the host continues to exist. Romans 11:17–20. This host, or church, is the worshipers of God, and is intimately connected with his sanctuary. That sanctuary we are now prepared to consider.

What is the Sanctuary of God?

Before answering this question, we present the definition of the word sanctuary: "A holy place", Walker. "A sacred place", Webster. "A holy or sanctified place a dwelling-place of the Most High", Cruden. A dwelling-place for God. Exodus 25:8. Thus much for the meaning of the word. We now inquire respecting its application.

Is the earth the sanctuary? To this question we answer emphatically: It is not. And if we are requested to prove a negative, we offer the following reasons:

1. The word sanctuary is used 145 times in the Bible, and it is not in a single instance applied to the earth. Hence there is no authority for this view, except that of man.

2. Every one knows that the earth is neither a dwelling-place of God, nor yet a holy, or sacred place.

Those, therefore, who affirm that it is the sanctuary of God, should know better than to make such a statement.

3. In almost every instance in which the word sanctuary occurs in the Bible (and the exceptions nearly all refer to Satan's rival sanctuary) it refers directly to another definite object which God calls his sanctuary. Hence, those who teach that the earth is the sanctuary of the Lord of hosts, contradict his positive testimony a hundred times repeated. For the benefit of those who think that the earth will become the sanctuary after it has been cleansed by fire, we add that God does not even then call it his sanctuary, but simply "the place" of its location. Isaiah 60:13; Ezekiel 37:26–28; Revelation 21:1–3. The earth, then, is not the sanctuary, but merely the place where it will be located hereafter.

Is the church the sanctuary? We answer: It is not. The following reasons in support of this answer are to the point:

1. The Bible never calls the church the sanctuary.

2. In a great number of texts, God has called another object his sanctuary, and has uniformly associated the church with that object, as the worshipers; and that sanctuary itself, as the place of that worship, or toward which their prayer was directed. Psalm 20:2; 28:2, margin; 29:2, margin; 63:2; 68:24; 73:17; 134:2; 150:1; 5:7.

3. The following inference is all that we have ever seen urged in favor of this view. God has many times called the tabernacle or temple, which are the patterns of the true, his sanctuary. And because that the church is spiritually called the temple of God, some have supposed that they were at liberty to call the church the sanctuary.

4. But there is one text that some may urge. It is this: "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion." Psalm 114:1–2.

But, at most, this would only prove that one of the twelve tribes was the sanctuary, and that the whole church was not. But if the fact be remembered, that God chose Jerusalem (2 Chronicles 6:6), which was in Judah (Joshua 15:63; Judges 1:8; Zechariah 1:12; Ezra 1:3), as the place of his sanctuary (1 Chronicles 28:9–10; 2 Chronicles 3:1), we think the following from another psalm will fully explain the connection between Judah and the sanctuary of God, and show that Judah was the tribe with which God designed to locate his habitation: "But chose the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces [see 1 Chronicles 29:1], like the earth which he hath established forever." Psalm 78:68–69. 5. But if a single text could be adduced to prove that the church is called a sanctuary, the following plain fact would prove beyond controversy that it is not the sanctuary of Daniel 8:13–14. The church is represented in Daniel 8:13, by the word "host." This none will deny. "To give both the sanctuary and the host to be trodden under foot." Then the church and the sanctuary are two things. The church is the host or worshipers; the sanctuary is the place of that worship, or the place toward which it is directed.

Is the land of Canaan the sanctuary? Of the 145 times in which the word sanctuary occurs in the Bible, only two or three texts have been urged, with any degree of confidence, as referring to the land of Canaan. Yet, strangely enough, men have claimed that the supposed meaning of these two or three texts ought to determine the signification of the word in Daniel 8:13–14, against the plain testimony of more than a hundred texts! For none can deny that in almost every instance in which the word does occur, it refers directly to the typical tabernacle, or else to the true, of which that was but the figure or pattern.

But we now inquire whether the two or three texts in question do actually apply the word sanctuary to the land of Canaan. They read as follows:

“Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.” Exodus 15:17.

“And he led them on safely, so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.’ ‘And he built his sanctuary like high palaces, like the earth which he hath established forever.” Psalm 78:53–54, 69.

The first of these texts, it will be noticed, is taken from the song of Moses, after the passage of the Red Sea. It is a prediction of what God would do for Israel. The second text was written about five hundred years after the song of Moses. What Moses utters as a prediction, the psalmist records as a matter of history. Hence the psalm is an inspired commentary on the song of Moses. If the first text be read without the other, the idea might be gathered that the mountain was the sanctuary, though it does not directly state this. Even as one might get the idea that the tribe of Judah was Mount Zion, were they to read only the expression, “but chose the tribe of Judah, the Mount Zion which he loved” (Psalm 78:68), and omit those texts which inform us that Mount Zion was the city of David, a part of Jerusalem (2 Samuel 5:6–7), and was located in Judah, as one of its cities. Ezra 1:3; Psalm 69:35.

But if the second text be read in connection with the first, it destroys the possibility of such an inference. The psalmist states that the mountain of the inheritance was the border of the sanctuary. And that God, after driving out the heathen before his people, proceeded to build his sanctuary like high palaces. See 1 Chronicles 29:1. 1.

The land of Canaan was the mountain of the inheritance. Exodus 15:17. 2. That mountain of the border of the sanctuary. Psalm 78:54. 3. In that border God built his sanctuary. Psalm 78:69. 4. In that sanctuary God dwelt. Psalm 74:7; Exodus 25:8. 5. In that border the people dwelt. Psalm 78:54–55. These facts demonstrate that the same Spirit moved both those “holy men of old.”

These texts perfectly harmonize, not only with each other, but with the entire testimony of the Bible, respecting the sanctuary. If the reader still persists in confounding the sanctuary with its border, the land of Canaan, we request him to listen while a king of Judah points out the distinction:

“Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help.” 2 Chronicles 20:7–9.

This language is a perfect parallel to that of Psalm 78:54–55, 69. In the clearest manner it points out the distinction between the land of Canaan and the sanctuary which was built therein; and it does clearly teach that that sanctuary was the house erected as the habitation of God.

But there is another text by which some attempt to prove that Canaan is the sanctuary. “The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.” Isaiah 63:18. No one offers this as direct testimony. As it is only an inference, a few words are all that is needed.

1. When the people of God’s holiness were driven out of the land of Canaan (as here predicted by the prophet, who uses the past tense for the future), not only were they dispossessed of their inheritance, but the sanctuary of God, built in that land, was laid in ruins. This is plainly stated in 2 Chronicles 36:17–20.

2. The next chapter testifies that the prophet had a view of the destruction of God’s sanctuary, as stated in the text quoted from 2 Chronicles. This explains the whole matter. Isaiah 64:10–11; Psalm 74:3, 7; 79:1.

A fourth text may occur to some minds as conclusive proof that Canaan is the sanctuary. We present it, as it is the only remaining one that has ever been urged in support of this view.

“The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.” Isaiah 60:13.

This text needs little comment. The place of God’s sanctuary, we fully admit, is the land of Canaan, or the new earth, for Isaiah refers to the glorified state. And as God has promised to set his sanctuary in that place (Ezekiel 37:25–28), the meaning of the text is perfectly plain. But if any still assert that the place of the sanctuary is the sanctuary itself, let them notice that the same text calls the same “place” the place of the Lord’s feet; and hence the same principle would make the land of Canaan the feet of the Lord! The view that Canaan is the sanctuary is too absurd to need further notice. And even were it a sanctuary, it would not even then be the sanctuary of Daniel; for the prophet had his eye upon the habitation of God. Daniel nine. Canaan was only the place of God’s sanctuary or habitation.

We have found that the earth is not the sanctuary, but simply the territory where it will finally be located; that the church is not the sanctuary, but simply the worshipers connected with the sanctuary; and that the land of Canaan is not the sanctuary, but that it is the place where the typical sanctuary was located. J. N. Andrews, *The Sanctuary and the 2300 Days*, 33–45.

In defining “the glorious holy mountain” of verse forty-five everyone agrees that God’s church is symbolized. Isaiah chapter two is very conclusive about this truth. Yet there are those who insist that “the glorious land” is also God’s church. Andrews is very clear when he identifies that the sanctuary is not the church, nor is it the earth, nor is it the land of Canaan! All these terms are related—but they are not interchangeable.

The “glorious holy mountain” is God’s church, but it is not the “glorious land” which is the land of Canaan. The fact that Daniel, or any prophet, makes a distinction between two terms is identifying that inspiration is purposely making a distinction that is for our benefit to understand.

Every principle in the word of God has its place, every fact its bearing. *Education*, 123–124.

Seizing the Throne

VERSE FORTY-TWO

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

The symbolic characteristics of **the king of the south** are understood by identifying the word **south** with Egypt, and then applying the atheistic, defiant attributes of Pharaoh, in order to identify Communism. Still we must consider the word used, and the context of the passage:

Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to **the world**. It is easy living after we are dead. But many are longing for the leeks and onions of **Egypt**. They have a disposition to act and dress as much like **the world** as possible and yet go to heaven. Such climb up some other way. They do not enter through the strait gate and narrow way. *Testimonies*, volume 1, 131.

I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of **the world** have lived in the heart without fear of banishment or condemnation. . . . The church has turned back from following Christ her Leader and is steadily retreating toward **Egypt**. . . . Have we not been seeking the friendship and applause of **the world** rather than the presence of Christ and a deeper knowledge of His will? *Ibid.*, volume 5, 217–218.

The plagues upon **Egypt** when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon **the world** just before the final deliverance of God's people. *The Great Controversy*, 627–628.

Many are not growing strong, because they do not take God at His Word. They are conforming to **the world**. Every day they pitch their tents nearer to **Egypt**, when they should encamp a day's march nearer the heavenly Canaan. *Signs of The Times*, March 6, 1884.

The Lord God of Israel is to execute judgment upon **the gods of this world**, as upon **the gods of Egypt**. *Manuscript Releases*, volume 10, 240.

Though close in identity, "south" and "Egypt" are still two different words. If Egypt represented no other symbol or figure or type in the Scriptures then it would always follow that Egypt represented the characteristics of a defiant Pharaoh. However, Egypt is more often used to symbolize the world than it is used to symbolize atheism. The context of the passage under consideration points out that the next step for the Papacy, after passage of the Sunday law in the United States, is to move against the countries of the world. This is of course what the book of Revelation and the Spirit of Prophecy teach will happen. Egypt is not Communism; Egypt is the world:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst **weaken the nations!** 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:** I will ascend above the heights of the clouds; I will be like the most High. Isaiah 14:12–14.

And **they worshipped the dragon** which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? Revelation 13:4.

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 2 Thessalonians 2:4.

Ever since his fall, Satan has been at work to establish himself as **ruler of this earth**. *Review and Herald*, March 9, 1886.

Sister White many times used the illustration of the joining of hands to symbolize agreement with the Papacy. This verse says he will stretch out his hand to the world (Egypt). The world, of course, has **many countries**, and they will all conform to Rome, for it states that the countries will not escape.

The Second Escape

The word **escape** in this passage has a little different meaning from the word **escape** in the previous verse. The last verse spoke of slipping out of his hand to be saved, or preserved. In this verse **escape** conveys the meaning of not finding any deliverance from the iron fist of Rome:

escape—6413: fem. of 6412; deliverance; concr. an escaped portion:—deliverance, (that is) escape (-d), remnant. 6412: a refugee:—(that have) escape (-d, -th), fugitive. *Strong's*.

Is this order of events consistent with Adventist understanding? Does the United States, **the glorious land**, first submit to a Sunday law and then the world follows after? **Yes:**

As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, **the people of every country on the globe will be led to follow** her example. *Testimonies*, volume 6, 18.

Foreign nations will **follow the example of the United States**. Though she leads out, yet the same crisis will come upon our people in all parts of the world. *Ibid.*, 395.

First, the United States will pass a national Sunday law, and many people will be overthrown—many people, not many countries. Then the world will follow the United States' lead, and many countries—in fact, all countries will then be overthrown.

The final movements will be rapid ones. The main focus of this prophecy is on the **king of the north**. During this time God's people will be receiving the latter rain, proclaiming the three angels' messages in the loud cry, and will be persecuted for not obeying the Sunday laws, but, most importantly, they will be reflecting the character of Jesus Christ to the world, and to the universe, amid the most trying circumstances in earth's history.

Verse forty-two introduces us to the pope in the process of bringing the world into harmony with the Papacy. Verse forty-three builds upon that information, and speaks of the financial structure coming under the control of the pope, describing the time period during which he gains full control of the world. This is when the ten kings of Revelation 17:12–13 give their power unto the beast.

Verse forty-three presents a symbolic division of the earth into two classes: Third World versus Western World; rich versus poor; free versus enslaved; and small versus great. Yet, this verse is definite—the whole world will come into step with the king of the north's final march.

Before we address verse forty-three specifically, we need to consider the transition which takes place after the three walls of verses forty through forty-three are removed. It was after pagan Rome conquered the three territories that it assumed control of the world. It was also after the three horns were conquered that papal Rome assumed control of the world.

In verse forty-two we see the king of the north removing the third and final wall, which allows him to ascend to the throne of the world.

This political restoration certainly moved forward when Mussolini deeded the Vatican property back to the Papacy in the Lateran Treaty of 1929, but the healing is not finished until the Papacy's scepter of authority matures to a point where religious persecution can once again be enforced as it was before 1798.

In verse forty-three **the deadly wound is completely healed** as represented by the the king of the north taking control of the precious things of the world.

The Beast With the Deadly Wound

Daniel 11:40 identifies the beginning and the end of a war between the king of the south and the king of the north. The war begins with the Papacy receiving a deadly wound. Literally the deadly wound amounted to the loss of the political powers of the Vatican. Prophetically the deadly wound identifies that the papacy was no longer a “beast” of Bible prophecy. The Vatican ceased to be geo-political power, but continued as a church. The deadly wound is identifying prophetically when the papacy ceased to be a beast of Bible prophecy, though she continued as a woman of Bible prophecy!

The periods here mentioned—“forty and two months,” and “a thousand two hundred and threescore days”—**are the same**, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of **papal supremacy** began [with the establishment of the Papacy] in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome, and made the pope a prisoner, and he died in exile. **Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.** *The Great Controversy*, 266.

The “deadly wound” is a prophetic term identifying when the papacy lost its political authority. The wound is healed when that authority is fully returned. Daniel 11:40 teaches that the first step toward the healing of the deadly wound has already taken place. The most ominous part of that fulfillment is the alliance which occurred at that time. When the Papacy returned to sweep away the empire of the king of the south, not only did it eliminate the king of atheism but it had also established a partnership with Protestant America.

Arms Stand on His Part

We have considered the passage in which Sister White stated that histories which had already taken place in Daniel eleven would be repeated.

We have pointed out the history of Clovis, coming to the aid of the Papacy militarily and beginning the work of eliminating “the three horns”, in order to set up the abomination that maketh desolate—thus beginning the Dark Ages.

In our day, the United States has been instrumental in bringing the reversal of fortunes in the war between the kings of the south and north. Certainly the history of Clovis illustrates the alliance of the Papacy and the United States, but there is an even deeper parallel to be seen in this story.

Until Clovis decided to fight for the Papacy and eliminate the three horns of Daniel seven, France and the other six horns of Europe were pagan nations. They had opposed Christianity, including so-called Catholic Christianity. Not only did Clovis eliminate the three horns but he also **ceased the resistance against Catholicism** which to that point in history paganism had offered.

In this sense we see that the primary power to resist Catholicism throughout the time period from 1798 onward—was Protestantism. Moreover, the primary Protestant resistance came from the United States. Just as Clovis removed paganism (the daily), the United States not only formed an alliance with the Papacy against the Soviet Union, but she also **ceased her Protestant resistance to the principles of popery and doctrines of Catholicism**. Certainly the Spirit of Prophecy was accurate when it stated, “histories will be repeated.”

The Soviet Union was the first step for the king of the north. The next step is the United States. What is most solemn is the recognition that the United States—**the second step**—has already let down its guard.

The Love of Money

VERSE FORTY-THREE

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.

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
Revelation 13:17.

Shortly after the pope ascends to the throne of the world, he will take charge of the financial structure of the world. Revelation 18:17–19 uses ships to symbolize economic wealth. A quick perusal of Revelation eighteen, and other passages in Scripture dealing with the fall of Babylon, demonstrates that when modern Babylon, the king of the north, finally will be brought down, the whole economic structure of the earth will go with him. The control of the finances will identify its return to the position of the dominant geopolitical world power.

This verse is pointing to the very time when these kings of the earth, in Revelation 17:12, give their power unto the beast. But who are the Libyans and the Ethiopians?

Rich and Poor

Ancient Egypt had two neighbors who had interesting histories. The Libyans, to the west of Egypt, lived on the fringe of the desert, and throughout their history cast a longing eye toward Egypt and the fertile Nile valley. They attempted to invade Egypt several times, but were repulsed. Modern Egypt symbolizes the world, and Libya symbolizes what we call today the Third World—the poor, downtrodden countries that long to move up to the standards of the affluent Western World. But who was Ethiopia?

Ancient Ethiopia included not only Nubia but also the part of Western Arabia bordering the Red Sea. The Egyptians always coveted Ethiopia because of the gold mines in its mountains, and its wealth in cattle, ivory, hides, and ebony, and because products from central Africa entered Egypt through Ethiopian traders. As modern Egypt represents the world, and Libya the poor, third-world countries, so Ethiopia represents the affluent Western World. This verse is telling us that the Papacy will obtain control of the entire world—everyone from rich to poor. It also adds that they will **be at his steps**.

At His Steps

steps—4703: **from 6805**; a step; fig. companionship:- going, step.

6805: a prim. root; to pace, i.e. step regularly; (upward) to mount; (along) to march; (down and caus.) to hurl: -bring, go, march (through), run over. *Strong's*.

To be at the steps of the king of the north is to march with him as he runs over the whole world. The whole world will be in companionship with him, but there is only one true unity that the wicked can achieve:

With the ungodly there will be a deceptive harmony that but partially conceals a perpetual discord. In their opposition to the will and the truth of God they are united, while on every other point they are rent with hatred, emulation, jealousy, and deadly strife. *Testimonies*, volume 5, 101.

When the world comes into companionship and marches in Rome's steps, their only true unity will be in their hatred for the truth, especially as reflected in God's followers. The next verse speaks to that very agreement.

The Pope's Opinion

In the book *Keys of This Blood*, by Malachi Martin, we find an interesting passage. Martin is a Vatican *insider*, and has written many books concerning Catholicism, the Vatican, the pope, and so on. Martin describes the reasons and motivations behind his belief that within this century or shortly thereafter, the pope will be enthroned over the whole world.

There are many interesting ideas in this book, and though they come from a corrupted source, I would like to share one area with you.

As Malachi Martin addresses the structure of the **countries** of the world, he describes in depth how the pope views them. Here are two quotations showing how a contemporary map of the world would now be drawn:

In short, that contemporary map of shame would be the graphic expression of the atrocity we have come to describe so blandly as the division of the world into **North and South**, which is to say, in plainer terms, the division of nations, and of populations within nations, into **rich and poor**

It is just such a map of shame that Pope John Paul does hold up to the world in his **moral assessment** of the geopolitical arrangements that are setting up our future for us. . . .

On the modern map of world shame that is the subject of so much of John Paul's attention, **North and South** do not figure as precise geographical terms. Instead, they are global frontiers where **wealth and poverty** divide not only nations, but societies within nations. . . .

Whether it is applied in the confines of the United States, or in the world at large, John Paul's moral assessment of **North and South** is simple and clear. In a morally adjusted economy, he insists, the **rich should not get richer if the poor get poorer**. *Keys of This Blood*, Malachi Martin, 163–164, 171.

In Daniel 11:43 we see the king of the north, as the Papacy's deadly wound is healed, assuming control of the economic structure of the world. We are symbolically given a description of the rich affluent **Ethiopian** world, and the poor, underprivileged **Libyan** world. Is it a coincidence that as the pope makes his plans about running the world and applying his **morally adjusted economy**, he most definitely divides the world into rich and poor?

This verse is pointing to the time when the pope will take control of the world and will begin to demand obedience from all. Ethiopia and Libya symbolize the rich and the poor, the free and the bond, the small and the great, as they relate to Egypt:

And he causeth all, **both small and great, rich and poor, free and bond**, to receive a mark in their right hand, or in their foreheads. Revelation 13:16.

John and Daniel contrast the world in a way which agrees with the history of Ethiopia, Libya, and Egypt.

Daniel uses the history of Egypt to identify the great crisis that is taking place as the papal takeover is happening. beginning with the Sunday law in the USA, every country on the globe follows her example. Accompanied with this progression of Sunday enforcement is the principle—"national apostasy is followed by national ruin". At this time, when the papacy is taking control of the world—the world will be involved in an escalating crisis as the judgments of God increase and accelerate.

It was during the plagues of Egypt that the Egyptians were willing to give their gold, silver and precious things away. . . .

The Swelling Cry

VERSE FORTY-FOUR

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.

In this verse *tidings* represent a message. This message will greatly disturb the **king of the north**. In fact, it will so disturb him that he will launch a great persecution. The key to the message which will infuriate him will be in the directions of **east and north**. These directions represent a message which will come from Christ. This verse is pointing to the the loud cry message, which begins in earnest at the national Sunday law—as illustrated in verse 41.

East and North

The directions of east and north identify these tidings as a message from God:

And I saw another **angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Revelation 7:2–3.

Soon there appears **in the east** a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. *The Great Controversy*, 640.

Who raised up **the righteous man from the east**, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. . . . I have raised up **one from the north**, and he shall come: **from the rising of the sun** shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good *tidings*. Isaiah 41:2, 25–27.

What was the result of the outpouring of the Spirit on the day of Pentecost? **The glad tidings of a risen Saviour** were carried to the uttermost parts of the inhabited world. *The Acts of the Apostles*, 48.

The sealing message is the message from the east. The righteous man from the east and north is Christ. The message of Christ that comes from the east and north is the good tidings of the “**Lord our righteousness**,” which, of course, are the three angels’ messages. It is the message by which, first, the church, and then the world, will be tested. Moreover, it is this message that will enrage the king of the north.

Once again, the final scenes will be rapid ones. The beginning of the latter rain will occur sometime shortly before the national Sunday law will be passed in the United States, but it will continue to accelerate and to grow until the close of human probation. The preceding verses illustrate the final steps of the Papacy; they have not focused specifically on what God’s people are doing while the pope is taking control of the world—but verse forty-four does.

The **tidings** which come from the north and east are the glad tidings of Christ's righteousness that are swelling into a loud cry, and giving the world its final message of warning. This message will go forth as the pope takes control of the world. As he does so, he will begin to deal with the troublers in his midst, eventually leading to a worldwide death decree.

Martyrs

In this verse the pope and his allies go out **to destroy and utterly make away many**. As a result of the loud-cry message, which will begin in earnest at the passage of a national Sunday law, persecution will begin and escalate to including martyrdom. After probation closes, there will not be any more martyrs. This verse may then be speaking of the king of the north's intent to destroy all the faithful through the death decree, or it may be describing the actual martyrdom of the faithful before probation closes:

When this grand work is to take place in the battle, **prior to the last closing conflict**, many will be imprisoned, many will flee for their lives from cities and towns, and **many will be martyrs** for Christ's sake in standing in defense of the truth. *Maranatha*, 199.

The whole world is to be stirred with enmity against Seventh-day Adventists because they will not yield homage to the Papacy by honoring Sunday, the institution of this anti-Christian power. It is the purpose of Satan to cause them to be **blotted from the earth**, in order that his supremacy of the world may not be disputed. *Review and Herald*, August 22, 1893.

The Most Vivid Presentation

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. . . . The **“time of trouble, such as never was,”** is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; **but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal.** *The Great Controversy*, 621–622.

I was pointed down to the time when the third angel’s message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, **and it had stirred up and enraged the inhabitants of the earth** who would not receive the message. *Early Writings*, 279.

The description of this chapter’s final verse portrays the king of the north and the inhabitants of the earth in the position they have arrived at as probation closes.

The king of the north had been trying to prevent the loud-cry message, coming from Christ through His people, from reaching the inhabitants of earth. Christ’s people who proclaim this message are His church, **the glorious holy mountain**. The king of the north attempts to block this message by standing in front of its intended recipients, but the Euphrates is dried up. Babylon falls. He comes to his end with none to help, and he goes into perdition.

This final verse portrays the battle formation of Armageddon.

None to Help

VERSE FORTY-FIVE

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.

plant—5193: a prim. root; prop. to strike in, i.e. fix; spec. to plant (lit. or fig.): –fasten, plant (-er).

tabernacles—168: from 166; a tent (as clearly; conspicuous from a distance): –covering, (dwelling) (place), home, tabernacle, tent 166: a prim. root; to be clear: –shine.

palace—643: appar. of for. der; a pavilion or palace-tent: - palace. *Strong's*.

And he saith unto me, The **waters** which thou sawest, where the whore sitteth, are **peoples, and multitudes, and nations, and tongues**. Revelation 17:15.

And it shall come to pass in the last days, that the mountain of **the Lord's house** shall be established in **the top of the mountains**, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to **the mountain of the Lord, to the house of the God** of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:2–3.

Between, Not In

The king of the north will place himself between the people giving the last warning message and the people who are to receive it. He will try at this point to block the message.

The King James Version states he will plant “his palace between the seas **in** the glorious holy mountain.” Yet most often, later versions translate this passage as, “he puts his palace between the seas **and** the glorious holy mountain.”

And he shall pitch his palatial tents **between** the seas **and** the glorious holy mount (Zion); yet he shall come to his end with none to help him. Daniel 11:45, Amplified Version.

And he shall plant the tents of his palace **between** the seas **and** the glorious holy mountain; yet he shall come to his end, and no one will help him. Daniel 11:45, New King James Version.

Blocking the Message

The action of placing oneself between a message of God and its intended recipient is a common Inspired illustration.

Though being unable to expel God from His throne, Satan has charged God with satanic attributes and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practices he has drawn to himself the homage which man should have given to God, and **has planted his satanic throne between the human worshiper and the divine Father**. *Manuscript Releases*, volume 7, 215.

Stand out of the way, Brethren. Do not interpose yourselves **between** God **and** His work. *Ibid.*, vol. 16, 238.

Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an **obstacle to prevent** God's light in warnings, reproof, and counsel from coming to the world. *Selected Messages*, book 2, 19.

Just prior to the coming of the Son of man, there is—and has been for years—a determination on the part of the enemy to cast his hellish shadow right **between** man **and** his Saviour. *Manuscript Releases*, vol. 6, 7.

Satan will try to interpose himself and discourage the workers, so as to prevent them from giving the message of light and warning. *Testimonies*, volume 7, 35.

The things of the world are their idols. **These interpose between the soul and Christ**, and the solemn and awful realities that are crowding upon us are but dimly seen and faintly realized. *Ibid.*, volume 5, 456.

He, the great Teacher, was in the world; He was the light of the world; but Satan interposed his hellish shadow **between Him and** the souls whom Christ came to save. *The Signs of the Times*, March 20, 1901.

We entreat of you who oppose the light of truth, to **stand out of the way of God's people**. Let Heaven-sent light shine forth upon them in clear and steady rays. *Review and Herald*, May 27, 1890.

Let no one run the risk of interposing himself **between** the people **and** the message of Heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. *Counsels to Writers and Editors*, 38.

The Sabbath is the Lord's test, and no man, be he king, priest, or ruler, is authorized to come **between** God **and** man. *Testimonies*, volume 9, 234.

But when one man allows another to step in **between** him **and** the duty that God has pointed out to him, . . . such a man, instead of growing and developing, will lose his spirituality. *Ibid.*, 280.

God means just what He says. Man has interposed **between** God **and** the people, **and the Lord has sent forth the third angel with the message**. *Ibid.*, volume 8, 94.

He Shall Come to His End

"Yet he shall come to his end, and none shall help him" is the announcement of the final fall of the king of the north—Babylon, the mother of harlots, papal Rome, the man of sin, Catholicism:

Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. . . . In that night was Belshazzar the king of the Chaldeans slain. Daniel 5:24–28, 30.

The final judgment of Babylon is a weighing in the balances of the sanctuary:

For the time is come that **judgment must begin** at the house of God: and if it first begin at us, **what shall the end be of them that obey not the gospel of God?** 1 Peter 4:17.

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. Daniel 2:45.

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. 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. 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 8:23–25.

No human effort will stop the march of the king of the north. Only God will bring him down, and none shall help him. Praise the Lord!

Daniel 12:1

And **at that time** shall Michael stand up, the great prince which standeth as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 12:1.

When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished for the children of thy people: and there shall be a time of trouble, such their work. They have received "**the latter rain,**" "**the refreshing from the presence of the Lord,**" and they are prepared for **the trying hour** before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received "**the seal of the living God.**" Then Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says, "It is done." *The Great Controversy*, 613.

In Closing

Sister White states, that **scenes similar to, and much of the history** of Daniel eleven will be repeated. Our study of Daniel 11:40–45 reveals a sequence similar to verses 30–36, which she especially identified as scenes to be repeated. The historical record and prophetic testimony describing the first rise of the Papacy in A.D. 538 is parallel to the sequence which began with the fall of the Soviet Union.

The future Sunday law, and the following persecution, also presents a close parallel to these events of history. **We have been forewarned!**

"Grieved"

Since the time of the end in 1798, Rome has been "grieved" because of her inability to rule the world. She has had an ongoing war with the forces of Communism, over which until recently she has been unable to triumph.

"Arms Shall Stand to His Part"

At this point she has **returned**, as her deadly wound is beginning to be healed, and all the world is wondering after her. Military and economic strength have come to her aid to vanquish the foe that has been continually attacking her.

The next phase of this history is yet future, but it still parallels the **scenes and history** under discussion. For when Rome comes into **the glorious land** by the enactment of a national Sunday law, persecution of the faithful will begin, and the faithful will begin to shine. Coinciding with this test, some of those who have been faithful will compromise, and their lights will go out.

With two walls removed, he will set a course to remove the final wall preparatory to returning to the throne of the world. After the ten kings give their strength unto him, the pope will be set upon the throne of the world and looked to as the head of the church. True to his character, he will exalt himself until God brings him to his end.

One Purpose of Prophetic Study

It is God's intent to wake His people up through the study of prophecy. It is God's intent to forewarn His people of the coming crisis. Once again, as in the pioneer movement of this church, God is calling.

May the Lord Add His Blessing to This Study

Are We to Wait?

Are we to wait until the fulfillment of the prophecies of the end **before we say anything concerning them**? Of what value will our words be then? Shall we wait until God's judgments fall upon the transgressor before we tell him how to avoid them? **Where is our faith in the Word of God**? Must we see things foretold come to pass before we will believe what He has said? In clear, distinct rays light has come to us, showing us that the great day of the Lord is near at hand, "**even at the doors.**" Let us read and understand before it is too late. *Testimonies*, volume 9, 20.

The followers of Christ are to combine in a strong effort to **call the attention of the world to the fast-fulfilling prophecies of the Word of God**. Infidelity and spiritualism are gaining a strong hold in the world. Shall those to whom great light has been given be cold and faithless now? *Ibid.*, 43.

May God help His people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. . . . **Now is the time for us to give the warning message.** *Ibid.*, volume 8, 37.

Let the watchmen now lift up their voice and give the message which is present truth for this time. **Let us show the people where we are in prophetic history** and seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the privileges of religious liberty so long enjoyed. *Ibid.*, volume 5, 716.

Pope John Paul II's Latin name. No other pope's Latin name in history has had this numerical equivalent.

I = 1

O

A

N

E

S

P

A

U = 5

L = 50

U = 5

S

S

E

C = 100

U = 5

N

D = 500

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Total	666
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