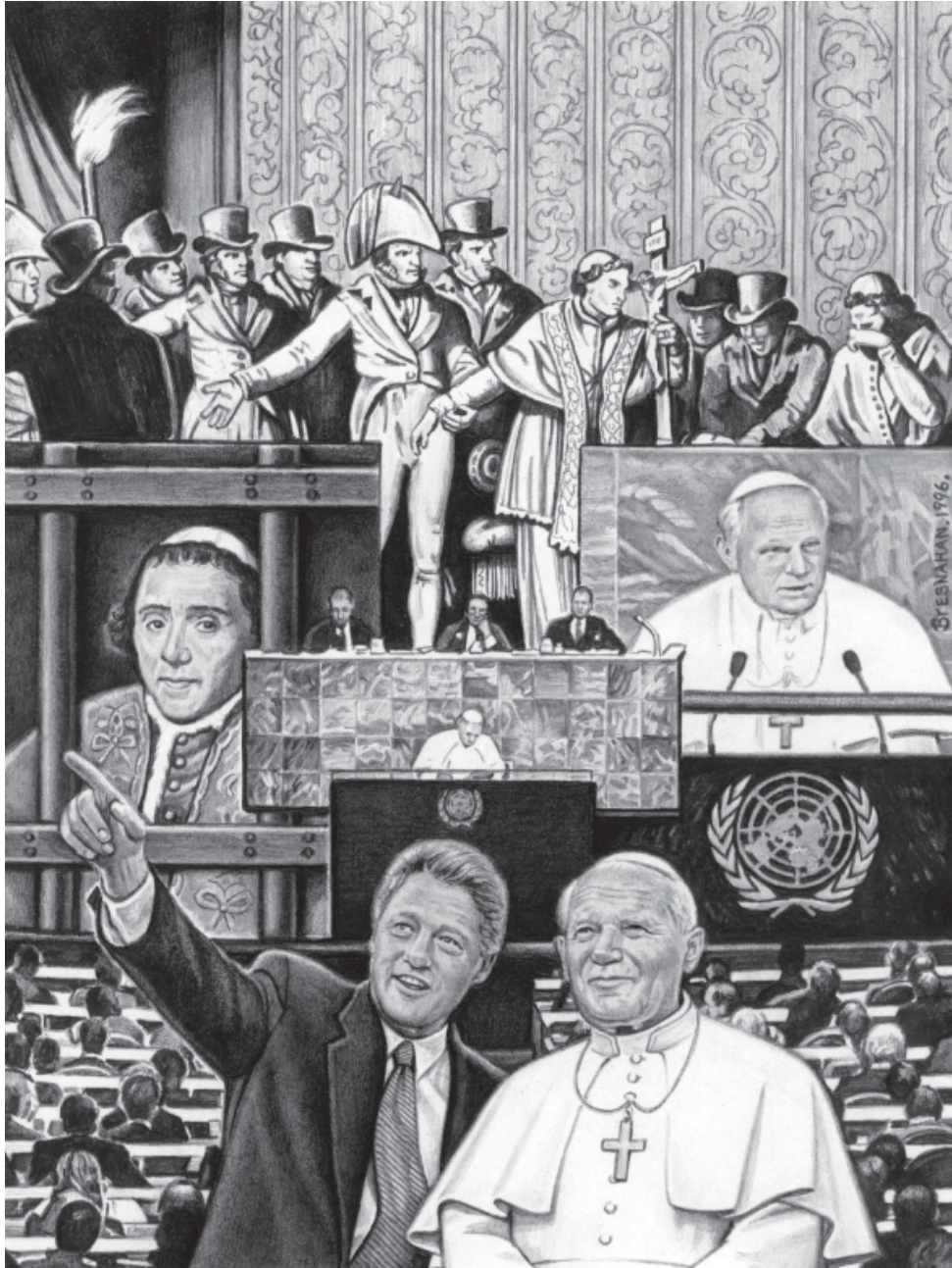


# The Time of the End



# Table of Contents

<b>THE TESTIMONY OF TWO RIVERS .....</b>	<b>4</b>
<b>NOTHING NEW UNDER THE SUN .....</b>	<b>8</b>
<b>HISTORY IN TRANSITION .....</b>	<b>11</b>
<b>THE SOUTHERN AND NORTHERN KINGS .....</b>	<b>16</b>
<b>THE TIME OF THE END .....</b>	<b>21</b>
<b>THE MODERN GLORIOUS LAND .....</b>	<b>27</b>
<b>THE GREAT ESCAPE .....</b>	<b>32</b>
<b>EDOM, MOAB, AND AMMON .....</b>	<b>36</b>
<b>RETURNING FROM THE DEAD .....</b>	<b>41</b>
<b>TIDINGS OF TROUBLE .....</b>	<b>45</b>
<b>NONE TO HELP .....</b>	<b>48</b>

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# The Testimony of Two Rivers

In the following chapters we will study Daniel 11:40–45. These six verses in the book of Daniel were left unsolved until our time. It is our generation that has the responsibility of recognizing the fulfillment of these verses.

We will endeavor to show that these verses contain a sequence of events which lead down to the close of human probation. We will see that Daniel eleven, which is enlarged upon in Revelation 13–18, delineates the transactions which Sister White said would be “the final movements.”

At least four propositions are worthy of stating before we set forth this study:

First, the overall weight of prophetic evidence leads us to believe that we are the final generation of God’s people upon this earth—the very generation that holy men and prophets longed to see.

Second, the final series of events have already begun with the collapse of the Soviet Union, but Adventism at large has slept on.

Third, these verses were designed by God to be a catalyst to bring the final revival of God’s people.

Finally, these verses show the sequence of events which Sister White so often warns will be rapid ones.

## THE SETTING

As we begin this study let us determine whether or not the time period associated with the final movements of Daniel eleven has arrived. The time in which we are living is clearly set forth within the Bible and Spirit of Prophecy. One passage which describes the conditions of our time is found in the opening chapter of volume nine of the *Testimonies for the Church*:

“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.** . . .

“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 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.” *Testimonies*, volume 9, 11–16.

(All emphasis added unless otherwise stated.)

Does this passage speak of our day? Notice the setting which is portrayed by Sister White as she informs us that “the eleventh chapter of Daniel has nearly reached its complete fulfillment.” This is clearly referring to our day, therefore, Daniel eleven is soon to be completed.

## THE SPIRIT WITHDRAWN

Do we not see the Spirit of God being withdrawn from the earth through the judgments which follow that withdrawal? Surely the events of September 11, 2001, the earthquakes, floods, volcanic eruptions, hurricanes, wars, bombings, murders, famines, and diseases all confirm that the restraining influence of God’s Spirit is being removed from this planet’s inhabitants.

The agencies of evil in Bible prophecy that are to combine and consolidate are three-fold. They are economic (can’t buy or sell), religious (you must have the mark), and military (the threat of death). We see the consolidations of the religious world in the ecumenical movement. Protestants no longer protest Rome—they follow Rome. Economically we see businesses merging into giant corporations, the nations of Europe’s merging into one currency, the signing of treaties such as GATT and NAFTA in order to create economic alliances for a one-world marketplace; while the military of the world are consolidating under NATO and the UN.

We see mankind's problems identified in the presses of the world as "global" problems while the United Nations ascends as the next power of Bible prophecy, destined to be propped up by the power of the United States.

Certainly the crime of our day fulfills Sister White's prediction, and the statement that the leaders of this nation "are struggling in vain to place business operations on a more secure basis" aptly describes the present crisis in our nation's capital. It also sends us a warning that what we must do as a people must be done before our money becomes useless. With this warning though, comes the comfort that God is in control. The description given by Sister White about the economic predicament confronting this nation and the world did not take God by surprise. It is also a certainty that the "spirit of war" can readily be seen at this time.

### A TWO-FOLD STORY

Within this setting Sister White points us to the climax of Daniel eleven, while identifying a two-fold, bittersweet experience:

"It is impossible to give any idea of the experience of the people of God who shall be alive on the earth when **celestial glory** and **a repetition of the persecutions** of the past are blended." *Ibid.*, 16.

Two realities are ahead of God's people—the glory which attends those who demonstrate and defend the truth in this final hour of earth's history, and the persecution delivered to God's people by the apostate forces which oppose the truth at the end of the world. Sister White identifies this two-fold message in another place, while once again pointing us to the eleventh chapter of Daniel:

"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 vision on the banks of the Ulai is the vision of Daniel eight, and the only part of the vision by the Ulai which had not been fulfilled when Sister White made this statement was Daniel 8:14, which began its fulfillment in 1844. However it was, and still is, "in process of fulfillment". When the Ulai flows into the sea, it ceases to exist. Likewise, when Christ finishes His work in the Most Holy Place the message of the everlasting gospel has finished its course.

The vision which was "now in the process of fulfillment," that was given to Daniel by the Hiddekel, is the vision of the last six verses of Daniel eleven—the only part of Daniel eleven which was as yet unfulfilled when Sister White wrote those words. When the Hiddekel flows into the sea it ceases to exist, and when the "king of the north" comes "to his end" and "none shall help" the message of Daniel eleven has reached its conclusion.

Two rivers flowing to two symbolic bodies of water—the Ulai to the sea of glass; the Hiddekel to the lake of fire. Two visions presenting both the story of the redeemed and the story of the lost. As these rivers flow into the sea their messages cross the boundary line of human probation—forever separating the righteous and the wicked.

"Oh, who will describe to you the lamentations that will arise when at the boundary line which parts time and eternity the righteous Judge will lift up His voice and declare, 'It is too late.' Long have the wide gates of heaven stood open and the heavenly messengers have invited and entreated 'Whosoever will let him take the water of life freely.' Revelation 22:17. 'Today if ye will hear his voice, harden forth, 'He that is unjust, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.' Revelation 22:11." *In Heavenly Places*, 362.

The two-fold theme found in the story of these two rivers is also illustrated in the three angels' messages of Revelation fourteen. Not only do these three messages point mankind to the everlasting gospel in connection with the judgment which is taking place in the Most Holy Place of the sanctuary above, but these messages also identify the enemy power which will oppose this message during this final judgment hour.

Sister White informs us that the books of Daniel and Revelation complement each other:

"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.' Daniel 12:4" *Acts of the Apostles*, 585.

Daniel and Revelation **complement** one another in many areas, including the messages of the two rivers, which are used to identify the last two-fold message in the book of Daniel. The rivers find symbolic counterparts in the two rivers of Revelation. There we find the river of life for those who accept the everlasting gospel, while we also see the dried up Euphrates illustrating the bankruptcy of the worship of Babylon.

As we partake of the water of life we are to call those who are drinking the foul waters of the Euphrates to flee from the broken cisterns of fallen Babylon. The book of Daniel contains the final message of warning for this last hour of earth's history. This final message symbolized in the visions on the banks of the Hiddekel and Ulai rivers identify both the false worship of the "king of the north" and the true worship of the King which is now in the Most Holy Place above.

## A GREAT REVIVAL

The visions given by the Ulai and Hiddekel are part of the story of Daniel, but how important are they to us today?

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience.” *The Faith I Live By*, 345.

We also know that our greatest need is for this revival to come to God’s people:

“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.

Understanding that our greatest need is for a genuine revival and that this revival will be connected with an understanding of the books of Daniel and Revelation, does not necessarily identify the story of these two rivers as the key to this revival. It can easily be recognized, though, that the vision by the Ulai, addressing the work of Christ in the Most Holy Place, certainly has a connection with this long-awaited revival, for no true revival would be separated from Christ’s work above.

When God’s people enter into the Most Holy Place experience they will see that the connection between themselves and God is as “close and decided” as the connection which Christ maintained while He walked among men.

“One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.” *The Faith I Live By*, 345.

The vision given by the river Ulai has a relationship to the final revival, but the Hiddekel vision speaks not of the sanctuary, but of the enemy who casts the truth to the ground. Does the message of this river contribute to our experience in such a way as to bring on a revival? Yes! Just as surely as the warning of the third angel against receiving the mark of the beast is part of the everlasting gospel, so too, is the message of the Hiddekel. It is through an understanding of this message that God’s people will be prepared to stand.

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4. When the book was opened, the proclamation was made, ‘Time shall be no longer.’ See Revelation 10:6. The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. **By the increase of knowledge a people is to be prepared to stand in the latter days.**” *Selected Messages*, book 2, 105.

Notice here that there will be an “increase of knowledge,” and that is through this “increase of knowledge” that “a people is to be prepared to stand.” What is this “increase of knowledge” which will prepare us to stand? In the same section, two paragraphs down, we find the answer:

“In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to **an institution of the Papacy**, making of **no effect the Law of Jehovah**, but there is to be an **increase of knowledge on this subject.**” *Ibid.*, 106–107.

The increase of knowledge which will prepare God’s people to stand is a knowledge concerning the papacy and its counterfeit Sabbath. This knowledge is directly connected to the warning of the third angel of Revelation fourteen—and it is the knowledge located within the message given by the Hiddekel river of Daniel 11:40–45—for the “king of the north” in this passage is the Papacy. We are told:

“The scenes connected with the working of the man of sin are the last features plainly revealed in this earth’s history.” *Ibid.*, 102.

### DANIEL 12:1

We know that the last six verses of Daniel eleven span the final scenes of “this earth’s history,” for in the next verse, Daniel 12:1, we find the close of human probation. The “last features” of these “scenes” are connected with “the man of sin” and his efforts to bring the entire world under his control through the enforcement of a Sunday law. The “king of the north” the main character in the last six verses of Daniel eleven is the “man of sin.”

“When he that is holy will remain holy forever, and when he that is filthy will remain filthy forever. When Jesus stands up; when His work is finished in the Most Holy, then there will be not another ray of light to be imparted to the sinner.

“But Satan flatters some, through his chosen servants, as he flattered Eve in Eden. Thou shalt not surely die, and tells them there will be a season for repentance, a time of probation, when the filthy can be made pure. The coworkers with Satan and his angels carry the light into the future age, teaching probation after the advent of Christ, which deludes the sinner, and leads the coldhearted professor to carnal security. He is careless and indifferent, and walks stumblingly over the hours of his probation. The light is made to reach far ahead, where all is total darkness. **Michael stands up.** Instead of mercy, the deluded sinner feels wrath unmixed with mercy. And they awake too late to this fatal deception. This plan was studied by Satan, and is carried out by ministers who turn the truth of God into a lie.” *Spiritual Gifts*, volume 2, 275–276.

Daniel 12:1 is the close of probation, which takes place as Daniel 11:44–45 is being fulfilled. These last six verses deal with the working of the “man of sin.” and they are the vision by the Hiddekel which is “now in process of fulfillment.” The vision pictures the final scenes connected with the “man of sin,” with which we are told, “there will be an increase of knowledge,” and by which, “a people is to be prepared to stand.”

The last six verses of Daniel eleven are a sketch of the final scenes of earth’s history. Primarily, these verses isolate the story of the Papacy, as its deadly wound is healed, and it returns to the throne of the world, and ultimately “comes to his end.”

### WHAT MUST WE KNOW?

We have been told that Daniel eleven is now in the process of fulfillment and that through the books of Daniel and Revelation will come a catalyst for the long-awaited revival. We have been informed that there would be an increase of knowledge about the Papacy, and the mark of its authority which would help to prepare God’s people to stand. We have also been admonished that we must know these events:

“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.

All God’s commands are promises, and while He commands that “we must know” these events, therefore the recognition and the understanding of these events is promised to those who will search:

“The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and **the prophecies relating to Him will be greatly increased** as they near the close of this earth’s history.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1174.

As we continue in this study we should solemnly accept the command to study these prophecies and humbly pray for the promised light which will be found by those who strive to be among the wise.

Individually, we need to recognize our responsibility to proclaim the warning message symbolized by the Hiddekel river, which identifies the king of the north as the Papacy. More importantly, we must recognize and fulfill our responsibility to experience the message which is symbolized by the Ulai river, which points to the final work going on in the heavenly sanctuary. If we are unwilling to enter into the experience symbolized by the Ulai river, the message of the Hiddekel is of little value to us. Without the power received from an experience which enters within the veil of the Most Holy Place, any warning message which we may proclaim will have little effect on those who may hear it, and will avail nothing in our personal salvation.

It is possible to have a genuine experience with Christ in the Most Holy Place without understanding the message of Daniel 11:40–45. It is also possible to understand Daniel 11:40–45 without having an experience with Christ. The story of the two rivers in the book of Daniel is calling us to understand and experience both. These messages are ordained to work in our lives, in order that we may help finish the work in this world by proclaiming the final warning message in the power of the Holy Spirit. Without argument—the signs of the times testify that Christ is ready to close the story on these two rivers. Are we?

“The book of Revelation, in connection with the book of Daniel, especially demands study.” *Education*, 191.

# Nothing New Under the Sun

**D**aniel and Revelation contain messages which the “wise” will understand.

“As we near the close of this world’s history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has let many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that a special blessing will accompany the study of these prophecies. ‘The wise shall understand’ (Daniel 12:10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God’s people all through the centuries, the promise is, ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.’ Revelation 1:3.” *Prophets and Kings*, 547–548.

Perhaps the most important aspect for us to recognize, as we attempt to understand these prophecies, is the counsel given to us to understand sacred history.

## GREAT AND SOLEMN EVENTS

“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.

“We are standing on **the threshold of great and solemn events.** Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. **Past history will be repeated,** old controversies will arouse to new life, and peril will beset God’s people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth. . . .

“Study Revelation in connection with Daniel, **for history will be repeated.** . . .

“As we near the close of this world’s history, the prophecies relating to the last days especially demand our study. The last book of the New Testament Scriptures is full of truth that we need to understand. Satan has blinded the minds of many so that they have been glad of any excuse for not making the Revelation their study.” *Testimonies to Ministers*, 116–117.

To stand on “the threshold” of great and solemn events means that they are still in front of us. We have been commanded to know these events. In order to recognize them, we are directed to the history of God’s people as a point of reference:

“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.

It is through studying the history of the church that the Holy Spirit supplies the knowledge and discernment necessary to recognize the solemn events which are ahead of us. It is in knowing the history of the relationship of God with His people that we find our assurance:

“In reviewing our past history having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. **We have nothing to fear for the future except as we shall forget the way the Lord has led us.**” *Testimonies to Ministers*, 31.

## REVIVAL OF THE PAST

Recognizing that our greatest need is for a revival, and that a revival will come in connection with an understanding of the books of Daniel and Revelation, it is not hard to look back into the history of our church and discover a time when an understanding of these books brought about a revival. This very scenario was evidenced at the beginning of the Millerite movement.

This movement began with an increased understanding of the book of Daniel, particularly concerning the vision by the banks of the Ulai, as recorded in the eighth chapter of Daniel. Though the Millerite movement was based upon an understanding of the 2300 days of Daniel 8:14, it was not until well into the movement that, as a result of an “increase of knowledge” upon the very subject of the 2300 days, that a powerful revival took place.

“While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. ‘Matthew 25:5–7. In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: ‘Behold, the bridegroom cometh!’

“That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.” *The Great Controversy*, 398–390.

Could this experience of increased light be a history which will be repeated at the end of time? Is there additional light to be revealed concerning these very prophecies which we have proclaimed were unsealed in 1844? Something of this sort might be expected, for, as we mentioned in the first chapter, it will be through “an increase of knowledge” found in the prophecies of Daniel and Revelation that a people will be prepared to stand:

“The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand **in the latter days**. . . .

“In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the Law of Jehovah, **but there is to be an increase** of knowledge on this subject.” *Selected Messages*, book 2, 105–106.

### THE FIRST TEN VIRGINS

When new light came to the Millerites identifying the correct starting point for the 2300 days, the people began to proclaim the message, “Behold, the Bridegroom cometh!” This was the beginning of the great revival of their day, and was the fulfillment of the parable of the ten virgins. It added momentum to the second message, calling people out of Babylon.

In the Eastern culture the bridegroom comes at both the beginning and at the end of the marriage procession. First, he comes to the bride’s home, then he comes back to his own home. The bridegroom comes twice. Could this be part of the parable, part of the history which is to be repeated?

### PIONEER EXPERIENCE REPEATED

“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.

Sister White clearly states that there will be a repetition of the parable of the ten virgins, which, when first fulfilled in the summer of 1844, was the catalyst of the early rain experience during the pioneer movement. She also addresses the parallel between the second and fourth angels’ messages:

“I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descent to the earth, **to unite his voice with the third angel**, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice. ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.’ Revelation 18:2. The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. **The work of this angel comes in at the right time to join in the last great work of the third angel’s message** as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel’s message.

“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, ‘Come out of her, my people, and 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.’ Verses 4–5. **This message seemed to be an addition to the third message, joining it as the Midnight Cry joined the second angel’s message in 1844.** The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.” *Early Writings*, 277–278.



The counsel for us to prepare for the future through an understanding of the history of the past in connection with the historical fulfillment of the “parable of the ten virgins” in the 1840 time period identifies that the revival which our church is waiting for will parallel the revival of the pioneer movement. We should expect increased light on the very message that we have been proclaiming for over 150 years. That message being the third angel’s message bringing a warning about the Sunday law. Daniel 11:40–45 identifies the next event in prophecy as the Sunday law in the United States!

For the pioneers, the new information was the starting point for the 2300 days of Daniel 8:14. New light on the message they had previously been proclaiming. Prior to the new light that brought about the revival of the “midnight cry” there was a historical event that had been recognized and proclaimed which had added increased momentum to the Millerite movement.

### THE CATALYST OF PROPHECY

“In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the Second Advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown ‘in A.D. 1840, sometime in the month of August;’ and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11<sup>th</sup> of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.’

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” *The Great Controversy*, 334–335.

Two items are identified with the fulfillment of Litch’s prediction. Not only was a wonderful impetus given to the movement, but also the prophetic rules of interpretation used by William Miller were verified as the correct rules of study.

When we, like the pioneers, follow prophetic interpretations which agree with the rules used by Miller and his associates, we will then have reliable tools with which to understand prophecy. If Adventism today would strictly adhere to these rules, and none other, possibly half of the heresies confronting our church today would disappear like morning fog on a summer day.

But more solemn is the age old question—What if? What if we had recognized and proclaimed—**prior to 1989**—that there would be a secret alliance formed between the Vatican and the United States which would bring about the collapse of the Soviet Union? Would we have been scoffed at, as were those who proclaimed Litch’s prediction? What would have happened when it finally came to pass? Litch’s prediction of the fall of the Ottoman Empire brought a great power into the early Advent movement.

God designed into the prophecy of Daniel 11:40 the same potential for a “wonderful impetus” as was brought by Litch’s prediction. God would have had His people recognize and proclaim this truth in advance of it becoming past history.

“Those who place themselves under God’s control, to be led and guided by Him, **will catch the steady tread of the events ordained by Him to take place.**” *Testimonies*, volume 7, 14.

The final movements are now under way. Yet, unlike the impetus provided to the message by Litch’s prediction in advance of the fall of the Ottoman Empire, the fall of the Soviet Union in our day created little more than a sigh from God’s people. The experience of the pioneer movement was designed to be repeated in our day, but we in Laodicea have slept on. Certainly it is high time for us to awaken!

“The days in which we live are eventful and full of peril. The signs of the coming of the end are thickening around us, and events are to come to pass that will be of a more terrible character than any the world has yet witnessed. ‘For when they shall say, Peace and safety; then sudden destruction cometh upon them’ But to those who have the light of truth, it has been written, ‘Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.’ 1 Thessalonians 5:3–6, ‘And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.’ Romans 13:11–12. ‘Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping.’ Mark 13:35–36.” *Review and Herald*, November 22, 1892.

# History in Transition

In the first two chapters of this series we presented evidence which demonstrates that God has counseled us to understand history. In past ages, God's people have been destroyed because of a lack of knowledge.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

At least part of the knowledge which will protect us as we approach these final hours of earth's history, is a knowledge of the past. In the second chapter we focused on the history which transpired during the first and second angels' messages of 1843–44. We identified this experience as prefiguring the final revival of the latter rain.

We will now look at a time in history which has also been identified as necessary for our understanding. This history is directly associated with the primary focus of our study—the final six verses of Daniel 11.

“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 in 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.’

‘For the ships of Chittim shall come against him: therefore he 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

“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: ‘And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such 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. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.’ Daniel 12:1–4.” *Manuscript Releases*, volume 13, 394.

Sister White identifies the historical fulfillment of Daniel eleven as something which we should expect to see repeated as the “complete fulfillment” of Daniel eleven unfolds. She especially highlights Daniel 11:30–36.

The pioneers and Sister White understood Daniel eleven was fulfilled from verse one through the first phrase of verse forty which brings us up to 1798—“the time of the end.” Therefore, when Sister White speaks of the complete fulfillment of Daniel eleven, she is speaking of verses 40–45. Directing us to “scenes” and “history” which will be repeated, she isolates the history of these verses further by quoting Daniel 12:1–4. Sister White clearly recognized Michael standing up in Daniel 12:1, as being the close of probation. The complete fulfillment of verses 40–45 takes us from 1798 to the battle of Armageddon. During the events described in verses 40–45, Michael stands up, closing His meditorial work and human probation. See Daniel 12:1.

“‘And at that time shall Michael stand up, . . . When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people.’ *Testimonies*, volume 5, 212–213.

Within the time frame from 1798 to the close of probation we should expect to see “scenes similar” to histories in Daniel eleven, especially the history associated with Daniel 11:30–36. Let us briefly review the historical fulfillment of Daniel 11:30–36.

The vision of Daniel eleven begins with the kingdom of Medo-Persia being defeated by Alexander the Great. In verse four we see Alexander's kingdom divided into four parts for his four generals. From verse five on, only two of his generals are mentioned. These two kingdoms were Seleucus and Ptolemy. Their interaction begins an ongoing story of the struggle for world dominion throughout the rest of Daniel eleven. This power struggle is prophetically portrayed as the battle between the kings of the north and south. The south and the north are based upon the kingdom established by Alexander the Great.

One important point of this story is how the Scriptures identify who are the kings of the north and south. By comparing recorded history with the testimony of Daniel eleven, historians and pioneers discovered that **the king of the north** was the kingdom which **controlled the geographical area of Babylon**. They discovered also that **the king of the south** was the kingdom which controlled **the geographical area of Egypt**. This principle in Daniel eleven brings together the testimony of Scripture with the record of history. This **geographical key** is the rule which we will apply to Daniel 11:40–45 as we begin to identify who are the kings of the north and south. This historical truth is no doubt, one of the clues, which the Spirit of Prophecy intended to direct us to when the time came to bring this prophecy to its “complete fulfillment.”

Through the first thirteen verses, we find the ebb and flow of history described, as different kingdoms rose and fell. In verse fourteen we see the primary subject of all Daniel eleven identified for the first time in the vision by the phrase, “robbers of thy people.” This verse states that these “robbers,” will “establish the vision.” Uriah Smith addresses this phrase in verse 14 with the following observation:

“**To establish the vision.**’ The **Romans** more than any other people are **the subject of Daniel’s prophecy**.

Their first interference in the affairs of these kingdoms is here referred to as being the establishment, or demonstration, of the truth of the vision which predicted the existence of such a power.” *Daniel and the Revelation*, 244.

From this point on the vision portrays the history of either pagan or papal Rome. In verse twenty, we find pagan Rome summons Joseph to pay taxes in Bethlehem. In verse twenty-two, pagan Rome breaks, “the prince of the covenant,” by crucifying Christ.

In verse twenty-four, we see pagan Rome's time of dominion set forth within a biblical time prophecy. The last phrase of this verse sets forth 360 years as the time when pagan Rome would rule the world by the words, “even for a time.” Uriah Smith concurs with other pioneers and historians on the starting and ending point for this time prophecy:

“The battle was fought September 2, **31 B.C.**, at the mouth of the gulf of Ambracia, near the city of Actium. The world was at stake. . . .

“This battle doubtless **marks the beginning of the ‘time’** mentioned in verse 24. As during this ‘time’ devices were to be forecast **from the stronghold, or Rome**, we should conclude that **at the end of that period** western supremacy would cease, or such a change would take place in the empire that that city would no longer be considered the seat of government. **From 31 B.C., a prophetic ‘time,’ or 360 years, would bring us to A.D. 330**. Hence it becomes a noteworthy fact that **the seat of empire was removed from Rome to Constantinople** by Constantine the Great in **that very year**.” *Ibid.*, 262–264; see also *Encyclopedia Britannica*, 11th Edition, Vol. VII, p. 3, art., “Constantinople.”

Pagan Rome's 360 years to rule the world had its counterpart with papal Rome's 1260-year time prophecy. More important to our study though, is that the dominance of pagan Rome comes to its end just as the verses especially highlighted by Sister White begin. Verses 30–36 deal with the history covering **the transition from pagan to papal Rome**. We will find that the scenes and events within that transition period, parallel the sequence of events found in verses 40–45. As we begin to look at verses 30–36, we again refer to Uriah Smith as he addresses Daniel 11:29:

“The time appointed is probably the prophetic time of verse 24, which has been previously mentioned. It closed, as already shown, in A.D. 330. . . . **The removal of the seat of empire to Constantinople was the signal for the downfall of the empire**. Rome then lost its prestige. . . .

“[Continuing, but now dealing with verse thirty.] **What were the ships of Chittim** that came against this power, and when was this movement made? . . . Carthage.

“Was a naval warfare with Carthage as a base of operations ever waged against the Roman Empire? We think of the terrible onslaught of **the Vandals** upon Rome under the fierce **Genesic**, and answer easily in the affirmative.” *Ibid.*, 266–267.

Using Daniel 11:30–36 as an historical outline identified by the Spirit of Prophecy, we note that this past history was a **transition time** for Rome. Pagan Rome was about to leave the scene of history as the ruler of the earth, and papal Rome was about to step into the vacuum. Daniel seven addresses this very same transition:

In Daniel 7:23–24 we find that **after** the “fourth kingdom” arises, “**another shall arise**.” This is a description of the fall of pagan and the rise of papal Rome. In the prophecy of Daniel seven we see that this fifth king “**shall subdue three kings**,” as he ascends to power. **Genesic**, king of the Vandals, was one of those three kings.

As papal Rome rises to power, **three horns**, or three kingdoms, had to be removed to prepare the way. This history is in itself a repetition of an earlier history found in Daniel eleven, for as pagan Rome came into control of the world, it first had to **conquer three areas**. In Daniel 8:9 we see the “little horn,” symbolizing pagan Rome waxing “toward **the south**, and toward **the east**, and toward **the pleasant land**,” thus illustrating the directions of conquest taken as Rome brought the world under its control. We especially note this history, for the king of the north in Daniel 11:40–45, would also subdue **three entities**, before he took control of the world.

In Daniel 11:30–36 we see that pagan Rome is waning in power. When threatened by other powers in the past, Rome prevailed. Not so at this time. As Rome went out to do battle, it was “grieved”—**in its ability to prevail**. At this time period the “three horns,” which were waging war against pagan Rome were also waging a theological war against Catholicism.

The three horns, symbolizing the Heruli, the Goths, and the Vandals embraced the Arian faith. During this time period Justinian declared the bishop of Rome to be the **head of the church**, and the **corrector of heretics**, in an attempt to restrain the Arian faith from dominating Catholic doctrines. Justinian’s efforts to uphold Catholic doctrines against the Arian onslaught opened the door for the Catholic Church to restrict certain books which threatened their manmade doctrines. This restriction included the Bible, for they began to teach that only the church fathers could safely read it. This attack against the Bible was “the indignation against the holy covenant,” and the appointment of the bishop of Rome to the head of the church, was the “intelligence with them that forsake the holy covenant,” of verse thirty.

Verse thirty-one records that, “arms shall stand on his part.” As history and prophecy move forward in setting papal Rome on the throne of the world, we find Clovis, the king of France, dedicates his sword and country to the Papacy. France became the first Catholic nation, and the first of the kingdoms of Europe to renounce their pagan beliefs and embrace Catholicism, thus submitting their power to the Papacy. This alliance was the ways and means to defeat the three Arian horns. Prophecy taught that these three horns would be removed before the Papacy assumed authority over the world.

Not only did Clovis and the other horns of Europe bring their finances and **arms** to bear against the three horns, they also ceased (**took away**) their pagan resistance against Catholicism. This fact is illustrated as they “take away the daily.”

Speaking of the “daily,” Sister White states:

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily,’ but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed.” *Early Writings*, 74–75.

The pioneers viewed the “daily,” as symbolizing paganism. Uriah Smith describes their understanding:

“[The word *sacrifice*] should be ‘desolation.’ The expression denotes **a desolating power**, of which the abomination of desolation **is but the counterpart**, and **to which it succeeds** in point of time. It seems clear therefore that **the ‘daily’ desolation was paganism**, and the **‘abomination of desolation’ is the papacy**. . . . In the ninth chapter, Daniel speaks of desolations and abominations in **the plural**. More than one abomination, therefore, treads down the church; that is, as far as the church is concerned, **both paganism and the papacy are abominations**.

But **as distinguished from each other**, the language is restricted. One is the ‘daily’ desolation, and the other is pre-eminently the transgression or ‘abomination’ of desolation.

“How was the ‘daily’, or paganism, taken away? . . . **The conversion of Clovis** [A.D. 496] is said to have been the occasion of bestowing upon the French monarch the titles ‘Most Christian Majesty’ and ‘Eldest Son of the Church.’ Between that time and A.D. 508, [the other horns of Europe] were brought into subjection.

“From . . . A.D. 508, the Papacy was triumphant so far as paganism was concerned, . . . When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity as exhibited in **the Roman Catholic Church was, and is, only paganism baptized**.” *Daniel and the Revelation*, 270–272.

The history of Daniel 11:31 is a description of the pagan powers of Europe coming to the aid of the Papacy to set it upon the throne of the world. The removing of the “daily,” is a description of their turning from paganism. The words “take away” carry a two-fold meaning as they not only teach a removal, but also a secondary definition conveys the idea of—**lifting up**. When paganism was set aside by the powers of Europe, through their submission to Catholicism, paganism was actually lifted up, for Catholicism is the greatest historical manifestation of paganism—though clothed in the garb of Christianity.

In A.D. 508 the powers of Europe began to wage war against countries represented by the “three horns,” and by 538 the last of the three horns met defeat, and the Papacy ascended to the throne of the world. Then “the abomination that maketh desolate,” symbolic of the Papacy, was set up.

In verses 32–35, we see the persecution of the Dark Ages illustrated, with the final phrase of verse thirty-five pointing to the end of the 1260 years with the words, “*even to the time of the end: because it is yet for a time appointed.*” This phrase takes us up to verse forty. But before Daniel gets to verse forty, verses 36–39, present the description of the main subject of Daniel—the Papacy:

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 11:36.

This is clearly the Papacy, and Paul paraphrases this passage in his most potent statement of the Papacy:

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, showing himself that he is God. 2 Thessalonians 2:3-4.

Sister White combines both Daniel’s king which does “according to his will,” and Paul’s “man of sin,” in describing the Papacy:

“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.

As we continue the study of Daniel 11:40–45 we will see a historical sequence within these verses which closely parallel the history we have just reviewed. We will set forth evidence to demonstrate that Daniel 11:40 is a description of a spiritual war between the Papacy and atheism which began in 1798. We will show that France wore the crown of the king of the south in 1798, but in 1917 that crown was passed to its successor—Russia, later to be, the Soviet Union. We will demonstrate that the king of the north in 1798 was the Papacy and that the Papacy is still wearing that prophetic crown.

Verse forty teaches that initially in the war between the king of the south and the king of the north, the king of the north was **grieved** in its ability to prevail against the southern kingdom. In fact, the war begins with the king of the north receiving a deadly wound, as his political kingdom was taken away.

When writing on Daniel 11:30, Sister White pointed us to a time when Rome was unable to prevail against its enemy. Revelation thirteen describes the Papacy as the head which receives a deadly wound. The war and the grieving of the Papacy is described when the king of the south would “push” at the king of the north in Daniel 11:40.

But verse forty teaches that a change would take place. In time, the king of the north would return, and allied with military and economic power, he would sweep away the king of the south. We will see that economic and military power were supplied to the king of the north in this war, just as Clovis came to the aid of the Papacy in the past.

We will see that in fulfillment of this verse the Soviet Union, the modern day “king of the south”, was swept away by the Papacy—the northern king. This sweeping away was accomplished through an alliance with the United States. Not only do these recent scenes parallel the history highlighted by Sister White in Daniel 11:30–31, but they support the testimony of Revelation thirteen, which identifies the United States as the beast which comes to the aid of the Papacy at the end of the world.

We have considered the three geographical areas which pagan Rome conquered as it came to the throne of the world. We compared it to the removal of the three horns preceding the Papacy’s ascension to the throne of the world which began the Dark Ages. We will see in the next chapter that verse forty is the first of three steps which modern Babylon takes as she returns to the throne of the world in our day. The first step was implementing the fall of the king of the south, the former Soviet Union, and this step is now past history.

The second step is verse forty-one, when the king of the north takes spiritual control of the glorious land. The glorious land of this verse is none other than the United States, (the second beast of Revelation thirteen). By entering into the unholy alliance with the Vatican to bring down a common enemy, the US began the process of its own surrender into the hands of the papacy by denying its heritage as the champion of Protestantism. By definition, Protestantism can only mean: to protest Rome. It is impossible to protest Rome when you are her ally!

As Clovis came to the aid of the Papacy by offering military and economic support, through the acceptance of Catholicism instead of paganism, the United States not only supplied military and economic support to bring down the Soviet Union, but it began its prophetic role as apostate Protestantism, or “the false prophet” of Revelation sixteen. The fulfillment of verse forty turns the truth of Revelation sixteen into “present truth”—as mankind is now being led to Armageddon.

The third step is verse forty-two in which the world, as prophetically represented by Egypt, will come into the grip of the iron fist of Rome. Then in verse forty-three the economics of the world come under the power of the king of the north. When the economics of the world come under the control of the king of the north, then the Papacy has returned to the position of dominance as a geopolitical power. Or in prophetic symbolism, the papacy has once again become a “beast” of Bible prophecy. The Papacy ceased to be a “beast” of Bible prophecy in 1798, though it continued to be a “woman” of Bible prophecy. The “deadly wound” is identifying when the papacy ceased to rule the world as a geopolitical power, (a beast). When it returns to this position, its deadly wound will have been fully healed.

Verse forty-four speaks of the latter rain and the persecution of God’s people, while verse forty-five describes the division of the world into two classes as we approach Armageddon. We will find many items of interest as we continue through the study of these verses. As we continue on in this study, we will not only defend the premises set forth here in greater detail, but we will continue to compare this sequence with the scenes and histories which Sister White specifically directed us to.

Daniel 11:30–36 is not simply a historical sequence which has been set forth as a pattern to use in order to understand Daniel 11:40–45, it is the very history of the Papacy’s first rise to power at the beginning of the Dark Ages. The Holy Spirit, through Sister White, directs us to the very first time the Papacy came to the throne of the world as the pattern of history to compare against the final rise of the Papacy to the throne of the world.

What is just ahead of the church and the world is the healing of the Papacy’s deadly wound? The wound was the loss of the Papacy’s ability to exercise civil power and authority—not its cessation as a church.

“The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells **a restoration of her power**. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.’ Verse 3. The infliction of the deadly wound points to **the downfall of the papacy in 1798**. . . . Paul states plainly that **the ‘man of sin’ will continue until the second advent**. 2 Thessalonians 2:3–8. To the very close of time he will carry forward the work of deception. . . .

“And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And **had she but the power**, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, **Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state**; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and **the triumph of Rome in this country is assured**.

“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*, 579–581.

“There is great need to search the book of Daniel and the book of Revelation, and learn the texts thoroughly, that we may know what is written.” *Evangelism*, 363.

# The Southern and Northern Kings

**W**e will now identify the two kings in Daniel 11:40–45. In the last chapter we briefly reviewed the complete vision of Daniel eleven, and found that prophetically the northern and southern kings were identified in the historical record, by locating which earthly power controlled the area of either Egypt or Babylon. The power which controlled Egypt was recognized in the prophecy of Daniel eleven as the king of the south, while the power which ruled Babylon was understood to be the king of the north. This rule will allow us to identify those kings throughout Daniel eleven.

In order to apply this rule to Daniel 11:40–45 we will apply two rules of prophecy which impact the identification of these kings from 1798 onward.

Louis F. Were was an Adventist author who focused many of his writings on the understanding of prophecy. Though now deceased, his books are still available. We will consider these two rules as set forth in one of his literary works. The first rule is called “**Worldwide Symbolized by the Local.**”

“All the prophets employed the principle of **the worldwide symbolized by the local.**” Some examples of its use are as follows: “His [Zephaniah’s] prophecies of impending judgment upon Judah apply with equal force to the judgments that are to fall upon an impenitent *world* at the time of the second advent of Christ.’ *Prophets and Kings*, 389. ‘Christ saw in Jerusalem a symbol of the *world* . . . hastening on to meet the retributive judgments of God.’ ‘The Saviour’s prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, . . . the doom of a *world*.’ *The Great Controversy*, 22, 36.

“Numerous examples could be cited of the use of the local which is employed as a symbol of worldwide occurrences at the end of time—**this principle runs throughout the Bible.** As stated by Dr. Angus: ‘From the *typical* character of ancient dispensations arises another peculiarity of prophecy. It not only *speaks their language*, but it often has a *double* application. . . .’ *Bible Handbook*, 285.” *Bible Principles of Interpretation*, 25. [Italics in original; bold emphasis added.]

The second important and closely related prophetic rule which we use in order to identify the kings in Daniel eleven is titled, “**The Things of Israel Now Belong to the Church.**” This rule draws the dividing line for determining whether we are to understand the names or places of prophecy as literal or symbolic.

“This principle is **positively fundamental** to the understanding of **the prophecies of Daniel and the Revelation**—it is **the foundational principle of God’s last-day message.** The Lord gave Paul the special commission of showing how the church became ‘the Israel of God,’ that the promises to literal Israel were to be fulfilled in the experiences of the church:

“They which are the children of the flesh, these are *not* the children of God: but the children of the promise are *counted* for the seed.’ Romans 9:8. ‘*If ye be Christ’s*, then are ye Abraham’s seed, and heirs according to the promise.’ Galatians 3:29. . . .

“*We are numbered with Israel. . . . All the promises of blessing through obedience, are for us.*’ *The Ministry of Healing*, 405. ‘I was shown that those who are trying to obey God . . . are God’s chosen people, *His modern Israel.*’ *Testimonies*, vol. 2, 109. . . . The principle that **Israel’s history is typical or prophetic of the experiences of the church** is continually employed in the Spirit of Prophecy.” *Ibid.*, 11–12

We will now apply the rule previously cited to identify the kings of Daniel eleven. The king of north was the power which controlled Babylon. The king of the south was determined by the power which controlled Egypt. As 1798 was well after the cross, it is spiritual Egypt and spiritual Babylon that we must seek to identify. We must also identify the kingdoms which control them.

We will begin with the king of the south. In the Bible the word south comes from a Hebrew word associated with Egypt. The word means “the south.”

“**south**—5045: from an unused root meaning *to be parched*; **the south** (from its drought); specifically the Negeb or **southern district** of Judah, occasionally, **Egypt** (as south to Palestine): **south** (country, side, -ward).” *Strong’s Exhaustive Concordance of the Bible.*

Revelation 11:8 figuratively identifies France as “the great city,” and calls it “spiritually,” “Sodom and **Egypt.**”

**We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. 2 Peter 1:19.**

“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 highhanded 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 hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not 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.**’ *Blackwoods Magazine*, November, 1870.” *The Great Controversy*, 269–270.

The identification of the “**king of the south**” in the prophecy of Daniel eleven is determined by which power controls **Egypt**. In 1798 the nation which is identified in the Bible as possessing the spiritual characteristics of Egypt is **France. France was the king of the south in 1798.**

Daniel 11:40 states that at the time of the end, the king of the south would **push** against the king of the north. The word translated push means to war against.

“**push**—5055: to *but* with the horns; figuratively to *war* against: gore, push (down, -ing).” *Strong’s*.

Daniel also uses the word **push** to describe the military conquests of Medo-Persia.

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.

In Daniel 11:40, the word push signifies a war which starts at the time of the end—1798. This war would be directed against the king of the north and would be initiated by the king of the south—France. What power controlled the spiritual domain of Babylon in 1798? Just as **south** is associated with Egypt in the Bible, **north** is a direction associated with 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.

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.

Sister White identifies which power controls the domain of spiritual Babylon:

“**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.

The harlot of Rome is the power which controls modern or spiritual Babylon. Therefore, the Papacy is the “king of the north”. When depicting France in Revelation 11:8, John identifies France as, “**the great city.**” Babylon is also set forth as “**that great city,**” in Revelation 17:18. A city in prophecy represents a kingdom.



“The marriage represents the reception by Christ of **His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom**, is called ‘the bride, the Lamb’s wife.’ Said the angel to John: ‘Come hither, I will shew thee the bride, the Lamb’s wife. . . . He carried me away in the spirit,’ says the prophet, ‘and shewed me **that great city, the holy Jerusalem**, descending out of heaven from God.’ Revelation 21:9–10. . . . He will receive **the New Jerusalem, the capital of His kingdom**, ‘prepared as a bride adorned for her husband.’ Revelation 21:2. See Daniel 7:14. Having received **the kingdom**, He will come in His glory, as King of kings and Lord of lords.” *The Great Controversy*, 426–427.

In 1798, France, portrayed in Daniel 11:40 as the “king of the south”, began a war against the Papacy—portrayed as the “king of the north”. The Papacy received its deadly wound in 1798 when Napoleon, emperor of France, had the pope taken captive. The Papacy ceased to be a kingdom at this point in time, for it was stripped of its civil and political powers. The Papacy, however, did not cease to be a church at that time. She simply lost her power and authority as a kingdom. The wound she received in 1798 will finally be healed when she regains her former position as the dominant geo-political kingdom.

In the book, *The Keys of This Blood*, Malachi Martin sets forth his belief that there is a three-way race between the Papacy, the Soviet Union, and the United States to rule the world. He believed that the Papacy will return to the throne of the world by the end of this century. He states that this race is a battle between these three powers to determine who will control the geopolitical structure which will rule the world. He also defines what the Papacy lost in 1798:

“The term ‘geopolitics’ is a relatively recent invention. It is composed of two Greek words, meaning ‘earth’ and ‘political system,’ which the ancient Greeks never combined. . . .

“At the close of two thousand years since Paul expressed the worldview of a genuine georeligion, the 263rd successor to the obscure Great Fisherman reigns and governs in Rome as the titular head of that georeligion housed in a genuinely geopolitical structure. For **John Paul II is not only the spiritual head** of a worldwide corpus of believers but **also the chief executive of a sovereign state** that is a recognized member of our late-twentieth-century society of states. With a political goal and structure? Yes, with a geopolitical goal and structure. For, in the final analysis, **John Paul II as the claimant Vicar of Christ does claim to be the ultimate court of judgment on the society of states as a society.**” *The Keys of This Blood*, 371, 374–375.

The deadly wound will be healed when the world comes into agreement with Malachi Martin’s point of view. Prophecy says it will happen, and the Papacy is simply biding her time.

“And let it be remembered, it is the boast of **Rome that she never changes**. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And **had she but the power**, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, **Rome is aiming to re-establish her power, to recover her lost supremacy**. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; **in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.**” *The Great Controversy*, 581.

Another reason to recognize the “king of the north” as the Papacy is **the Bible rule that later prophecies amplify, expand, and confirm former prophecies**. This rule is called, “**Repeat and Enlarge.**” Louis F. Were addresses this principle:

“God selected the Hebrew nation to proclaim His truth, and they expressed themselves by repetition—the *repetition* being an *enlargement* of that which preceded it. . . .

“The Rev. W. F. Wilkinson, M.A., in his ‘Personal Names in the Bible,’ page 17, says:— ‘According to the genius of Hebrew poetry, when words or phrases of substantially the same import occur in two parallel or antithetical clauses, the variation of the second from the first consists of its being *explanatory*, or *expansive*, or augmentative of the notion which the first contains.’ . . .

“The Bible is not only full of *enlarging repetitions* in individual verses, but it is full of *explanatory repetitions* in parables, sermons, prophecies, histories, etc.

“Bible themes are written upon the crescendo plan. The earlier books lay the foundations for later developments. The details accumulate until, like an artist dipping his brush in different colours, a complete picture is produced.” *The Certainty of The Angel’s Message*, 110–111.

Because of this principle the vision of Daniel eleven should repeat and enlarge Daniel’s previous visions. In the book of Daniel there are four prophecies. Within these four prophecies we find strong evidence that the “king of the north” is the Papacy. This evidence rests squarely on the rule of repeat and enlarge.

The first prophecy of Daniel two, describes five successive earthly kingdoms followed by the heavenly kingdom: Babylon, Medo-Persia, Greece, Rome in two phases (as symbolized by the two legs), and then the final kingdom, which is the stone which is cut out of the mountain “without hands,” which destroys all the other kingdoms and fills the whole earth. The final kingdom is the kingdom of God, which is ushered in at the end of the world.

In the next prophecy of Daniel, found in chapter seven, the same successive earthly kingdoms are identified. The prophecy of chapter seven repeats and enlarges upon the previous information and further develops Rome’s two phases by introducing the “horn” that is placed where the “three horns” are “plucked up”. Then in Daniel eight, the third prophecy covers the same history, once again repeating and enlarging, (though excluding Babylon from the list as it had passed its time of its power and authority and was only waiting to be removed).

In the vision of Daniel eleven, Babylon as in chapter eight, is not mentioned, for at the time of the vision it had left the scene of history. The prophecy begins with the Medes and Persians, followed by Greece. Would some say that the next kingdom symbolized is not Rome in its two phases? All three of the previous prophecies of Daniel place Rome at the end of the world when she receives her punishment. Two of them refer to her judgment as a supernatural punishment—“without hands” and “broken without hands.” Likewise the final earthly power in Daniel eleven “comes to his end, and none shall help him.”

It would be inconsistent for us to study these four messages and not to see them as complementing, building, and agreeing with one another.

Babylon is the head of gold—the lion.

Medo-Persia is the shoulders of silver, the bear, and the ram.

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

Rome is the legs of iron, the ten-horned beast, and the little horn. And in harmony with the previous prophecies **Rome** is also the “**king of the north**” of Daniel 11:40–45.

Using the principle of repeat and enlarge, we see papal Rome as the subject of Daniel’s final prophecy. There is yet another way to identify the king of the north as the Papacy. Sister White directs our attention to the Papacy in connection with “the last features plainly revealed in 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 sequence of events in Daniel 11:40–45 begins in 1798. But the sequence of events set forth in these verses does not end with verse forty-five. The scenes portrayed continue on until Daniel 12:4, where Daniel is told to “shut up the words, and seal the book.”

Daniel 12:1 is a continuation of the previous verses, for its opening phrase demands that it be included within the previous sequence: “And **at that time** shall Michael stand up.” What time? The time just described in the preceding verses. “At that time,” points back to the previous events. “That time” arrives in the preceding verses, and it is the close of human probation.

“ ‘**And at that time** shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such 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 this time of trouble comes, every case is decided; **there is no longer probation**, no longer mercy for the impenitent. The seal of the living God is upon His people.” *Testimonies*, volume 5, 212–213.

The “king of the north” “shall come to his end” during the close of probation, for “at that time” Michael will stand up, ceasing His mediation in the Most Holy Place.

The “king of the north” is the “man of sin”, the pope of Rome, the head of the last earthly kingdom portrayed in all of Daniel’s prophecies. The Papacy is the power which controls spiritual Babylon, which France, represented by the “king of the south”, pushed at in 1798. The war initiated in 1798 between these kings continued until the fall of the Soviet Union within the recent past. The rest of verse forty addresses this war and will be the focus of our study in the next chapter. However, before we take up that part of the study we will return to a consideration taken up in the last chapter.

In the previous chapter we focused on a passage in which Sister White taught that scenes and histories similar to the history which had transpired within the vision of Daniel eleven, particularly verses 30–36, would “be repeated”. We noted also the history of pagan and papal Rome’s rise to power. Both had to overcome three kingdoms in advance of their assuming dominion over the world. The little horn of pagan Rome had to conquer the south, the east, and the pleasant land. See Daniel 8:9. Papal Rome had to uproot the three horns—the Vandals, Goths, and Heruli. Before the wound preventing the Papacy from exercising civil power over the world will be healed, it must also subdue three entities. These three entities are three walls.

As we proceed through our study we will see that when the Soviet Union fell in fulfillment of Daniel 11:40, the symbolic wall of **the Iron Curtain** was removed. A milestone in its collapse was the destruction of the Berlin Wall. In Daniel 11:41, the next area of conquest is identified as the “glorious land”. The “glorious land” is the United States which bows to the Roman power when its legislators form an image to the beast, through the passage of a national Sunday law. When this happens the symbolic **wall of separation between church and state** will have been removed.

Revelation 13:11–12, teaches that immediately after the United States speaks as a dragon, (which the Spirit of Prophecy identifies as the passage of the national Sunday law), then the US will force the entire world to do the same. The world will follow America in erecting an image to the beast. The definition of the image of the beast involves the enforcement of religious laws through civil power. For the world to create an image to the beast, they must have a world government which can create and enforce law. Without this ability, the definition of an image to the beast cannot be accomplished.

After the “king of the north” enters the “glorious land” in verse forty-one, he then takes control of “Egypt”, which represents the entire world. Before the entire world can be controlled by a world government, which will enforce religious laws, the governments of the world will be forced to surrender their rights as individual nations. When this happens, the symbolic **wall of national sovereignty** will have been removed. These types of laws are already under development within the United Nations.

Just as pagan Rome conquered three kingdoms as it took the world captive, papal Rome also conquered three kingdoms. Pagan Rome used its own military to accomplish its task, whereas papal Rome depended on other military power to work for her ascendancy to the throne of the earth. Both pagan and papal Rome’s military campaigns to ascend to the throne of the earth consisted of literal wars fought by literal armies.

The “king of the north” will also defeat three powers as it returns to the position of dominance which it lost in 1798. The three obstacles which the modern Papacy will remove will be accomplished on the battlefield of spiritual warfare, as opposed to literal warfare. The fight will rage in the realm of ideologies and doctrines. The first symbolic wall in this battle is now past history, as the battle of the ideology of atheism versus Catholicism, which began with the French Revolution, has been finalized.

The next two walls of conquest are also spiritual battles which revolve around true and false doctrines. As the Papacy symbolically stretches forth its hand to the “glorious land” and then to “Egypt”, first the United States, and then the world, will fall prey in the final battle for the throne of the world. When these last two walls are removed, the healing of the wound will be complete, as verse forty-three describes the “king of the north” bringing the economic structure of the world under his control. This represents his full return to the position which he lost in 1798—his position as the dominant geo-political kingdom.

As we continue to study these final movements we should remember that though all three of these symbolic walls fall, there is a symbolic “wall” one where we can find safety and refuge:

“And 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.

“Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of His law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God’s word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty.”  
*The Fundamentals of Christian Education*, 474.

# The Time of the End

**A**nd 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. Daniel 11:40.

Previously, we identified the time of the end as 1798. We noted that throughout Daniel eleven, the power which controlled Egypt was the “king of the south”, and the power controlling Babylon was the “king of the north”.

In 1798, the power which controlled the spiritual Egypt—according to Revelation 11:7–11 and *The Great Controversy*, 269–270, was France. And at that same point in history the power which controlled spiritual Babylon was the Papacy, according to Revelation 17:1–6 and *The Great Controversy*, 382.

We found that the word “push” in the first part of Daniel 11:40 means to “war against.” When Napoleon had the pope of Rome taken captive in 1798, the first clause of verse forty was fulfilled: “And at the time of the end shall the king of the south push at him.” We will now take up the rest of this verse.

The next portion of the verse predicts that the “king of the north” will “come against” the “king of the south” “like a whirlwind,” implying a counterattack at some future point. However, not simply a counterattack, but a mighty reversal of this war is represented, for in the final words of the verse the “king of the north” “shall overflow and pass over.”

We will see below that the word “whirlwind” means to take away fearfully like a storm. This word is placed with the word “against,” illustrating not only a powerful sweeping away, but also an **ascendancy**.

The final clause of the verse represents that the “king of the north” will overrun and remove the southern king, for to “overflow” is to conquer, rush, or wash away, and to “pass over” is to cross over or overrun.

Let us examine *Strong’s* Hebrew dictionary definitions for some of the key words in Daniel 11:40:

“whirlwind—8175: a primary root; **to storm**; by implication 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 used as a preposition (in the singular or plural, often with prefix or as a conjugation with a particle following); *above*, *over*, *upon*, or *against*. . . .

“5920: from 5927. . . .

“5927: Prim. root; to **ascend**, intransitively (be high) or actively (mount); used in great variety of senses, primary and secondary, literally and figuratively. . . .

“overflow—7857: a primary root; to *gush*; by implication to *inundate*, *cleanse*; by analogy to *gallop*, *conquer*. . . .

“pass—5674: a primary root; to *cross* over; used very widely of any *transition* (literal or figurative; transitive, intransitive, intensive, or causative); specifically to *cover*. . . .” *Strong’s Exhaustive Concordance*. [All boldface emphasis supplied.]

Verse forty teaches that sometime after 1798 the northern king would sweep away the southern king in a very powerful fashion, while at the same time it would be ascending in some sense.

In previous chapter we have suggested that Daniel 11:40–45 is a prophecy which was designed by God to be a catalyst for His people’s awakening at the end of the world. We proposed that as a parallel to the Millerite movement we should expect to see repeated some of the events which transpired under the pioneer movement. We referred specifically to Josiah Litch’s prophecy of the fall of the Ottoman Empire as an illustration of what impact the fulfillment of prophecy has on God’s people and the world.

In connection with that historic event and the prediction that some of the experiences of the pioneer movement will be repeated, we suggested that the recent fall of the Soviet Union was the modern counterpart to the fall of the Ottoman Empire, with the exception that this prophecy lacked the element of specific prophetic time. This proposition raises the question, How did the “king of the south” begin as France and then become the Soviet Union?

Throughout the ebb and flow of history, as marked out in Daniel eleven, the kings of the north and south rose and fell as new powers emerged to overthrow the previous kingdom. After 1798, the crown of the south also changed hands.

France wore the crown of king of the south in 1798. Yet after the French Revolution the philosophy of atheism continued to grow, while the government of France moved away from atheism as a fundamental principle of its government.

Beginning in the seedbed of France, atheism eventually spread across Europe and the world. Though growing in its intellectual influence, atheism had ceased to have a voice, for to have a voice prophetically requires a government.

“The ‘speaking’ of the nation is the action of its legislative and judicial authorities.” *The Great Controversy*, 442.

In time, another nation assumes the crown of the “king of the south” through exalting and incorporating atheism into their government.

It is interesting to note that one characteristic of atheism in the history of nations is that it is always accompanied by revolution. Beginning with the French Revolution, atheism placed the palace of the “king of the south” in France; however, by 1917, atheism moved the palace of the southern king to Russia in the wake of the Bolshevik Revolution. After World War II Russia expanded into the Soviet Union. Sister White implies that these principles of atheism would continue and reach a higher state of importance than simply the French Revolution:

“The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the worldwide dissemination of **the same teachings that led to the French Revolution**—all are tending to involve the whole world in a struggle similar to that which convulsed France.” *Education*, 228.

Tracing the history of the Soviet Union’s conquests through the following years is enlightening in many ways. First is the fact that as country after country came under the control of this kingdom, the primary mode to accomplish such a feat was revolution. The design of Communism was to infiltrate, indoctrinate, and bring about a revolution.

Another aspect of this growth is that almost all the countries which were eventually brought under the umbrella of the Soviet Union had previously been Catholic dominated nations. One by one, Catholicism was losing its power base.

As communism’s revolutions spread throughout the world, the Papacy was provided with a tool to identify the Soviet Union as a common enemy of themselves and the United States. This *common enemy* ploy prepared the way for the alliance described in verse forty, which is also the alliance more broadly addressed in Revelation thirteen.

Verse forty teaches that the “king of the north” would eventually sweep the “king of the south” away—with chariots, horsemen, and ships.” Identifying these prophetic symbols points to the role of the United States in this war.

We understand that “chariots” and “horsemen” are symbolic of military power in Bible prophecy:

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 Benhadad 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.

“Ships” symbolize economic strength in Bible prophecy:

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

In Daniel 11:30, the emperors of the Roman Empire had been grieved by their inability to hold their kingdom together as they had previously done. In time France became the first Catholic nation when its king, Clovis, dedicated his nation to the papacy and began the work of removing the three horns. The recent historical record describing the fall of the Soviet Union echoes the history of Clovis as it identifies the military and economic pressure supplied by the United States, coming to the aid of the Papacy to sweep away the southern king, while beginning the prophetic role outlined for the United States in Revelation thirteen. What had been truth to Adventism for 150 years had become “present truth”.

Daniel 11:40 states that when the “king of the north” sweeps away the southern kingdom, “he shall enter into the countries.” This phrase pinpoints that the kingdom of the south would be a confederacy of **countries**. That was certainly true of the former Soviet Union and its many satellite countries.

### PROPHECY FULFILLS

Sister White makes a statement which will allow us to test the scenario we have just set forth against the testimony of the historical record.

“**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.

As the “historical events” associated with the collapse of the Soviet Union were recorded by the secular press, we find the history of the ongoing war between atheism and Catholicism described. The alliance between the United States and the Papacy is addressed, including the military and economic role played by the United States. Incredibly, we find the authors of these secular articles were frequently led to choose words in illustrating their stories which are the same words found in the biblical description of verse forty. God intends for His people to see that these “historical events” are a “direct fulfillment of prophecy.” God would have us recognize this sequence of events as a wake-up call to Laodicea.

#### CONFIRMATION IN THE SECULAR PRESS

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

“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, 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.

“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.” *Life*, December 1989.

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 author to describe the war that Communism was waging against Catholicism.

“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.” *Time*, December 4, 1989.

Here the word “swept” is used, and to sweep away is the definition for “come against like a whirlwind.” This event is described as the twentieth century’s most dramatic spiritual war, while identifying Gorbachev as the czar of world atheism as synonymous with being the czar of world Communism. Secular authors recognize Communism as—atheism.

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

The word “overflow” means to “wash away,” as with water. Who was choosing the words for these secular reporters?

“**Days of the Whirlwind**” Title in *Newsweek*, December 25, 1989, for an article that is a chronology of the fall of Communism. The author thought the best title for the article was the same word Daniel twice used—to prophetically describe the very same event.

#### 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.

“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; minors 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

“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.

Who was that bishop of Krakow? None other than Pope John Paul II.

“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.” *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.

“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.

“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.

“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.

World news presents that Catholicism allied itself with the United States, using economic, social, religious, political, and military pressure to bring about the collapse of Communism. In spite of the wonderful stories of evangelistic triumphs in Eastern Europe we can rest assured that the Catholic Church is rapidly moving to reclaim its former stranglehold upon those countries as it—“overflows and passes through.”

*Time* magazine, February 24, 1992, chose the title, “**Holy Alliance**,” to discuss this coming together of the United States and the Vatican as they sought to bring down Communism.

The magazine elaborates on the secret nature of this alliance, and the closeness of the Vatican and the leadership of the United States. It draws the connection between the Vatican and the labor unions, identifying Solidarity as one of the main players in this intrigue. It also labels the use of our military, the CIA, labor unions, and finance, as key tools in this collaboration.

“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 the 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.

An incredible part of this history is that God, through Daniel, concisely described these events in just one verse, containing only fifty words.

In his book, *Keys of This Blood*, Malachi Martin, a Vatican insider, goes to great pains to illustrate that the attempted assassination of the pope was viewed by John Paul II as divine evidence that he should be the pope to ascend to the throne of the world. The pope saw his attempted assassination as a sign from Mary, confirming the message sent to the Catholic Church and to the world—through the supernatural manifestation of the so-called “virgin” of Fatima, Portugal. This miracle, and the messages connected to it, are the guiding force for Catholicism as it prepares for the next millennium of peace. The Fatima miracle has specific information concerning Communism, Russia, and the conversion of the world. Strangely enough, this miracle occurred in 1917—the very year of the Bolshevik Revolution.



The healing of the deadly wound identifies the restoration of power unto the Papacy as a geopolitical power. The Vatican lost its throne in 1798, when the “king of the south” began a war against the “king of the north”. It is also noteworthy that the 1981 assassination attempt against the Pope—the king of the north—was apparently ordered by the king of the south—the Soviet Union.

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.’

“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.

“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.

The final movements in the healing of the deadly wound of the Papacy have begun, and ironically, the reigning pope himself received physically a deadly wound during this time period. The fulfillment of Daniel 11:40 is the first step of three steps which are necessary for the complete healing of the Papacy’s deadly wound. The first step is now past history. The historical record of the war between these two kingdoms confirms that it continued to the very end. The next area of conquest for the Vatican is the “glorious land”—the United States.

Possibly the most significant point of verse forty is that the United States has already formed an alliance with the enemy which is preparing to bring her under his control. This is an echo of how the Papacy originally came into the control of the world, for just as Clovis surrendered his pagan beliefs when he came to the aid of the Papacy, likewise the United States surrendered its Protestant beliefs when it came to the aid of the Papacy. This is true because to meet the definition of Protestant, one must protest popery, and maintain a firm denial of any type of alliance with Catholicism.

“Brethren, the Lord calls for co-partnership in his work. He desires us to enlist our interests in his cause, as Daniel did. We should receive great benefits from a study of the book of Daniel in connection with the Revelation. Daniel studied the prophecies. He earnestly sought to know their meaning. He prayed and fasted for heavenly light. And the glory of God was revealed to him in even greater measure than he could endure. 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 Modern Glorious Land

**H**e 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. Daniel 11:41.

Daniel 11:41, identifies the next area of conquest for the “king of the north” as the “glorious land.” The word translated as “glorious” is defined in *Strong’s Concordance* as, “in the sense of prominence; splendor (as conspicuous), beautiful, goodly.”

In agreement with the definition above this word is sometimes translated as “goodly.” At times it is used to describe ancient Palestine, ancient Israel’s Land of Promise that “flowed with milk and honey.” This was the land which Moses so ardently longed to enter—yet was forbidden.

I pray thee, let me go over, and see **the good land** that is beyond Jordan, **that goodly mountain**, and Lebanon. Deuteronomy 3:25.

“The great Ruler of nations had declared that Moses was not to lead the congregation of Israel into **the goodly land**, and the earnest pleading of God’s servant could not secure a reversing of His sentence. He knew that he must die. Yet he had not for a moment faltered in his care for Israel. He had faithfully sought to prepare the congregation to enter upon **the promised inheritance.**” *Patriarchs and Prophets*, 469.

The goodly land was a “promised inheritance,” designed to fulfill a specific purpose for ancient Israel.

“In Egypt their taste had become perverted. **God designed** to restore their appetite to a pure, healthy state, in order that they might enjoy the simple fruits that were given to Adam and Eve in Eden. He was about to establish them in a second Eden, **a goodly land**, where they might enjoy the fruits and grains that He would provide for them. He purposed to remove the feverish diet upon which they had subsisted in Egypt; for He wished them to be in perfect health and soundness when they entered **the goodly land** to which He was leading them, **so that the surrounding heathen nations might be constrained to glorify the God of Israel**, the God who had done so wonderful a work for His people. Unless the people who acknowledged Him as the God of Heaven were in perfect soundness of health, **His name could not be glorified.**” *The Seventh-day Adventist Bible Commentary*, volume 1, 1102.

“God’s law must be exalted, His authority maintained; and to the house of Israel was given this great and noble work. God separated them from the world, that He might commit to them **a sacred trust. He made them the depositaries of His law, and He purposed through them to preserve among men the knowledge of Himself.** Thus the light of Heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from idolatry to serve the living God.

“‘With great power, and with a mighty hand,’ God brought His chosen people out of the land of Egypt. Exodus 32:11. ‘He sent Moses his servant; and Aaron whom he had chosen. They showed his signs among them, and wonders in the land of Ham.’ ‘He rebuked the Red Sea also, and it was dried up: so he led them through the depths.’ Psalms 105:26–27; 106:9. He rescued them from their servile state that He might bring them to **a good land, a land which in His providence He had prepared** for them as a refuge from their enemies. He would bring them to Himself and encircle them in His everlasting arms; and in return for His goodness and mercy **they were to exalt His name** and make it glorious in the earth.

“‘The Lord’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, He instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him.’ Deuteronomy 32:9–12. Thus He brought the Israelites unto Himself, that they might  **dwell as under the shadow of the Most High.** Miraculously preserved from the perils of the wilderness wandering, they were finally established in **the Land of Promise as a favored nation.**” *Prophets and Kings*, 16.

Palestine was “designed” by the Lord as a fertile and prosperous land, capable of supplying all the temporal needs of ancient Israel. The Lord included in His providential design Palestine’s location at the crossroads of the ancient world. This central location facilitated Israel’s ease of interaction with mankind as they sought to “preserve among men the knowledge of Himself.” God “purposed” to raise up a “favored nation,” who would be the “depositaries of His law.” If they would have upheld the terms of the “sacred trust,” they would have exalted “His name” and made “it glorious in the earth.” To accommodate this holy purpose He designed a special land of prosperity, divinely located on center stage in the theater of the world. The definition of the word “glorious” aptly describes Palestine and its purpose, in the sense of its prominence and beauty.

## DANIEL AND THE GLORIOUS LAND

Daniel speaks of “the glorious land” twice in chapter eleven. He first mentions this land in Daniel 11:16:

But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in **the glorious land**, which by his hand shall be consumed.

Uriah Smith, commenting on this verse states:

“After putting an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. For the first time Jerusalem was by conquest placed in the hands of **Rome, that power was to hold the ‘glorious land’ in its iron grasp** till it had utterly consumed it.” *Daniel and the Revelation*, 247.

Uriah Smith, and other Adventist pioneers, correctly viewed Daniel 11:16, as describing pagan Rome’s conquest of “the glorious land,” of ancient Palestine. Pagan Rome’s invasion and victory is prophetically illustrated by the symbolic use of the word “hand.”

The “hand” is used prophetically to identify **forced** subjection. This symbol of subjection can describe be literal or spiritual subjection, depending upon the context. Understanding the symbolic meaning of “hand” as force, identifies how the mark of the beast will be applied. In Daniel 11:41, we see papal Rome spiritually conquering the glorious land of the United States in connection with a description of those who escape his “hand.” We will look more closely at the prophetic use of the word “hand” in the next chapter.

Daniel 11:16 portrays ancient Palestine being literally invaded as ancient Israel was literally conquered by pagan Rome, but the “glorious land” for modern Israel will be spiritually conquered by papal Rome. Sister White counsels that “all the experience” of ancient Israel has important lessons which modern Israel should “carefully consider.”

### ANCIENT AND MODERN

**“All the experience of Israel has a lesson for us**, who are living in the last hours of time. **We should carefully consider** their course of action and **the dealings of God with them**, and then imitate their virtues, while we shun those acts which brought upon them His displeasure. This mighty God of Israel is our God. In Him we may trust, and if we obey His requirements **He will work for us** in as signal a manner **as He did for His ancient people**. It should be the most earnest study and continual effort of modern Israel to bring themselves into close and intimate relationship with God.” *The Signs of the Times*, November 11, 1880.

**“I was pointed back to ancient Israel.** But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. **Modern Israel are in greater danger** of forgetting God and being led into idolatry **than were His ancient people.**” *Testimonies*, volume 1, 609.

“Unmistakable evidence is given that God is a jealous God, and that **He will require of modern Israel as He did of ancient Israel**, that they obey His law. **For all who live upon the earth is this sacred history traced** by the pen of inspiration.” *The Signs of the Times*, May 27, 1880.

When Sister White states, “the experience of Israel has a lesson for us,” and that, “this sacred history,” has been “traced” for “all who live upon the earth,” she recognizes **the land** of promise as an important part of the parallel between ancient and modern Israel.

Carefully consider the next quotation. While primarily addressing the United States, Sister White first quotes Jeremiah 3:18–19. This verse specifically refers to ancient Palestine as “the land” which Israel had been “given for an inheritance.” Sister White then identifies a specific favored land which has been divinely provided for—modern Israel. Also notice that both Jeremiah and Sister White make a clear distinction between God’s people and the land given to God’s people:

“In those days the house of Judah shall walk with the house of Israel, and they shall come together **out of the land of the north to the land that I have given for an inheritance** unto your fathers. But I said, How shall I put thee among the children, and give thee **a pleasant land, a goodly heritage** of the hosts of the nations? and I said, Thou shalt call me, My father; and shalt not turn away from me. Jeremiah 3:18–19.

“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.

We noticed earlier that God's promise to ancient Israel was "that they might dwell as under the shadow of the Most High" as He "encircled them in His everlasting arms." For modern Israel, the United States is "the land" which was provided as an "asylum for His people." It is "the land" which is "favored" by "the shield of Omnipotence." Sister White specifies "**the land**" four times in this passage, accentuating the geographical aspect of the United States. The United States was "designed" by God to accomplish the same purpose for modern Israel as did Palestine for ancient Israel.

"The Lord has done more for **the United States** than any other **country** upon which the sun shines. **Here** He provided an asylum for His people, where they could worship Him according to the dictates of conscience. **Here** Christianity has progressed in its purity. 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.

"**The United States is a land that has been under the special shield of the Omnipotent One.** God has done great things for **this country**, but in the transgression of His law, men have been doing a work originated by the man of sin. Satan is working out his designs to involve the human family in disloyalty." *The Seventh-day Adventist Bible Commentary*, volume 7, 975.

The United States was designed to be a modern day land of milk and honey, in order that God's people could proclaim the final warning message to the world. Its prosperity, principles of government, and position as the great melting pot for the different nationalities of the world were "designed" to provide the same evangelistic advantages as were provided ancient Israel through the glorious land of ancient Palestine. At this point, we have failed to take full advantage of this providential advantage, just as ancient Israel failed. Time is rapidly running out!

"**Is it in vain** that the declaration of eternal truth **has been given to this nation** to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that must illuminate the world. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world the messages of Revelation fourteen, to proclaim the message of salvation to those who are standing on the brink of ruin? Do we act as if we were?" *Selected Messages*, book 1, 92.

The war between the southern and northern kings in Daniel 11:40 marks 1798 as the starting point for the conflict between Catholicism and atheism. The war portrayed in the verse is not resolved until the "chariots, and ships," symbolizing the economic and military power of the United States, are brought into alliance with Catholicism. The US and the Papacy formed an alliance based upon identifying the USSR, the modern "king of the south", as a common enemy.

This alliance parallels the activities of Clovis, king of France, who turned away from the predominant religious profession of his nation in order to come to the aid of Catholicism in its battle against Arianism. The alliance between Clovis and Catholicism began the assault against the Ostrogoths, Vandals, and Heruli, which consisted of not only a war against the **three** nations but also a war against the religious philosophy of Arianism which was held by these three nations. The alliance once formed, Clovis and other nations of Europe which were formerly pagan, began the military conquest which placed the Papacy on the throne of the world. From AD 508, the work of plucking up the **three** horns of Daniel seven, was carried on until the last of the three horns was defeated in AD 538. At that point the abominable desolating power of the Papacy was set up.

The alliance between Clovis and the Vatican led to the 1260-year rule of the Papacy, culminating with the infliction of "the deadly wound" in 1798. Clovis' France empowered the Papacy to begin the 1260 years, and Napoleon's France used its power to bring the 1260 years to an official end. What began in an alliance ended with war and captivity. Verse forty begins with the finish of the first epoch of papal rule in 1798, but then identifies the future retaliation against the "king of the south", and thus initiates the final epoch of papal rule. In this verse, describing the final outcome of the alliance of Clovis, we see the United States symbolized as "ships, and chariots" as it begins to repeat the infamous historical record of the alliance of Clovis.

In the historical setting of 1798, Sister White also addresses the United States:

"What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and **attracting the attention of the world**? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen 'coming up out of the earth;' and, according to the translators, the word here rendered 'coming up' literally signifies 'to grow or spring up as a plant. . . .'

“‘And he had two horns like a lamb.’ The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as ‘coming up’ in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that ‘all men are created equal’ and endowed with the inalienable right to ‘life, liberty, and the pursuit of happiness.’ And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and **the United States has risen to a place among the most powerful nations of the earth.**” *The Great Controversy*, 441.

It is worthy to note here that Sister White sets forth the books of Daniel and Revelation as books which complement each other. When we recognize the United States prophetically in Daniel 11:40–41, we line up this testimony with Revelation thirteen, like “a hand in a glove.” We know verse forty is placing us historically at the time of the “deadly wound.” Revelation thirteen, is the testimony about the beast with the deadly wound and the beast which uses its power to heal that slain beast. These verses in Daniel project themselves perfectly into Revelation thirteen, and they also squarely line up with the Spirit of Prophecy’s testimony concerning this time period in history.

In 1798, atheism locates its capital within the realm of France, ultimately migrating to Russia and eventually growing into the empire of the USSR. In 1798, Catholicism becomes a slain beast, removed from its geopolitical position as king of the earth, and yet ultimately destined to return to the very position which she has lost. Atheism and Catholicism are both portrayed as in the process of change. So too, is the United States, for in 1798, the United States is still the young lamb-like beast of Revelation thirteen. In its youth the United States is sustained by the purity of its Protestant doctrine, but given time, it will cease to be a lamb as it begins to speak as a dragon. These three entities are tied together in Daniel 11:40, and by verse forty-one, the United States through the passage of a national Sunday law, completes the metamorphosis of Revelation 13:11.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

As well as identifying a historical starting point, Inspiration portrays three specific powers in Daniel 11:40. The three powers are placed within a setting in which their relationship is seen as three political powers striving for the mastery of the world, but underlieing the hunger for temporal power we also find three conflicting spiritual and philosophical perspectives.

When we remember that Pharaohs defiance against God symbolized atheism, but in reality, while professing to not know God, Pharaoh, and his countrymen, worshipped many false gods including the sun, moon, and stars. The underlieing religion of the philosophy of atheism is none other than pure paganism, which today is recognized in the pantheistic philosophy of the new age movement. The religion of the “king of the south” is none other than modern spiritualism—symbolized by the dragon in Revelation 16:13.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Understanding this, brings the three powers in Daniel 11:40 into a more profound setting, for the beast and false prophet of Revelation 16:13 are Catholicism and apostate Protestantism. The three forces which draw the world unto Armageddon, begin their struggle to do so in Daniel 11:40!

Beginning with the counter attack against the atheistic power of the “king of the south”, the sequence of events which unfold through the following verses describe the growth of the spiritual power of Catholicism which prevails through the support of the forces of apostate Protestantism. The spiritual victories represented have a literal counterpart as the geography of the world is step by step brought under the dominion and ultimate control of the Papacy, as sustained and supported by the United States.

The “glorious land” of the United States is the next target for spiritual conquest by the papal “king of the north”.

“The greatest and **most favored** nation upon the earth is **the United States**. A gracious Providence has shielded **this country**, and poured upon her the choicest of Heaven’s blessings. **Here** the persecuted and oppressed have found refuge. **Here** the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of heaven against **our land**; but the crime which shall fill up the measure of her iniquity is that of making void the law of God.

“Between the laws of men and the precepts of Jehovah will come the last great conflict of the controversy between truth and error. Upon this battle we are now entering,—a battle not between rival churches contending for the supremacy, but between the religion of the Bible and the religion of fable and tradition. **The agencies which will unite against truth and righteousness in this contest are now actively at work.** *The Signs of the Times*, July 4, 1899.

“**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 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.

The previous passages from the Spirit of Prophecy which set forth the purpose of the United States contain another important insight which we passed by—until now. In those previous nine passages we sought to identify the modern “glorious land” as the United States. Review these once more and you will find that all of these passages address not simply the United States, but they also address the national Sunday law.

Both references to “the glorious land” in Daniel eleven, identify the entrance of Rome into the land of Israel. In agreement with Daniel, Sister White also places her information of the modern day “glorious land” in connection with the papal “king of the north” entering into it through the passage of a national Sunday law.

The history of ancient Israel presents an important parallel that modern Israel must prayerfully consider. One lesson, of utmost importance in this series, is the recognition that, just as God provided “the glorious land” of Palestine for ancient Israel, He has also provided “the glorious land” of the United States to the Seventh-day Adventist people—His modern Israel. We have been assigned the task of proclaiming the final warning message to a world which is fearfully ignorant of the issues involved and impending catastrophies connected with these final moments of probation. Ancient Israel was given a similar assignment and failed. The signs of the times, in connection with the unfolding light of prophecy, demand that we as a people begin to remove any obstacles from our personal experience which might prevent us from being among those who loudly proclaim this final message.

“The book of Revelation must be opened to the people. Many have been taught that it is a sealed book, but it is sealed to those only who reject truth and light. The truths that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place. The Third Angel’s Message must be presented as the only hope for the salvation of a perishing world.

“The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes that prophecy has revealed are soon to take place be left untouched. We are God’s messengers, and we have no time to lose. Those who would be co-workers with our Lord Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.” *Signs of the Times*, July 4, 1906.

# The Great Escape

**H**e 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. Daniel 11:41.

In Daniel 11:40–42, symbolized within each verse is a specific area of conquest for the Papacy. We have noted that in verse forty the Soviet Union is symbolized as the “king of the south”, and in verse forty-one, the United States is symbolized as the “glorious land”. In verse forty-two the entire world is symbolized as “Egypt”, which we will discuss in a future chapter. The word **countries** is found in each of these verses, but in forty-one, it is italicized, thus identifying a word which has been supplied by the translators.

In verse forty the Papacy sweeps away the many countries which made up the former Soviet Union, and in verse forty-two, the Papacy brings all the countries of the world under its dominion. But in verse forty-one, when the Papacy enters the “glorious land” of the United States, many (people) are overthrown—but **not** many countries. Inadvertantly, the translators of the King James Version minimized an important distinction within these verses by their addition of the word countries in verse forty-one. First, the Papacy enters into the countries of the former Soviet Union; then, he enters the United States; then, every country on the globe is brought into subjection.

## THE ONWARD MARCH

In Daniel 11:40–45, we see the Papacy marching as it ascends to the throne of the world, and ultimately to its final destruction. These verses portray the “king of the north” moving through a progression of events. First he **comes against** the king of the south; then he **enters** the countries; and then **passes over**. In verse forty-one, he **enters** the “glorious land”; then, in verse forty-two he moves into “Egypt”, and by verse forty-three, all the countries are **marching** with him. In verse forty-four he **goes forth** to destroy, and eventually he **plants** his tent in verse forty-five, where he is identified as **coming** to his end. These unfolding events provide a setting which identifies the information symbolized within these verses as a progression.

## THE TWO-FOLD DIVISION

As the Papacy spiritually enters the “glorious land” at the passage of a national Sunday law, those who “escape out of his hand,” are contrasted by those who are “overthrown.” The division between those **overthrown** and those who **escape** first takes place among God’s people, and then progresses into the world. The Sunday-law test is the ending of the process of the separating of God’s people, and the beginning of the process of the separating of the people of the world.

This first separation occurs within God’s church, and determines those who will receive the latter rain from those who will give heed to seducing spirits and doctrines of devils:

“**The great issue** so near at hand [the Sabbath test] **will weed out** those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.” *Selected Messages*, book 3, 385.

“I saw that none could share the ‘refreshing’ unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence.” *Early Writings*, 71.

“**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 second separation begins when God’s purified bride begins to call His “other sheep” out of Babylon.

“**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 persecution accompanying the Sunday-law test divides God’s people into those who “receive strong delusion,” and those who are “prepared for the latter rain.”

“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.

“**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.

## A CHANGE FOR THE WORSE

As the United States will form an alliance with Catholicism in Daniel 11:40, it will cease to uphold the definition and the principles of Protestantism. This change will be a progressive growth leading to a national Sunday law, symbolized by the joining of hands. Beyond the Sunday law, this alliance continues to develop to the point where the United States will force the whole world to make an image to the beast, and then ultimately be instrumental in issuing the worldwide death decree.

“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.

Before the Sunday law is “strictly enforced,” as the United States moves closer to Catholicism and farther from her Protestant heritage, the divine protection, which the principles of Protestantism have secured for this nation, will begin to be withdrawn. This withdrawal of divine favor brings calamities and troubles in proportion to the lessening distance between the United States and Catholicism. These troubles contribute to the initial persecution, which in turn, contributes to the division of God’s people.

“It will be declared that men are offending God by the violation of the Sunday-sabbath; that this sin has brought **calamities which will not cease until** Sunday observance shall be **strictly enforced**; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their **restoration to divine favor and temporal prosperity**. Thus the accusation urged of old against the servant of God will be repeated and upon grounds equally well established.” *The Great Controversy*, 590.

The people of this land will desire a “restoration to divine favor and temporal prosperity.” Their desire for a return to “prosperity” indicates that economic distress precedes the Sunday law.

“The very means that is now so sparingly invested in the cause of God, and that is selfishly retained, will, in a little while, be cast with all idols to the moles and to the bats. **Money will soon depreciate in value very suddenly** when the reality of eternal scenes opens to the senses of man.” *Welfare Ministry*, 266.

Increasing economic instability with escalating calamities will contribute to the demand for Sunday observance, while also accelerating the persecution of God’s people, thus further dividing God’s people. Our work of warning will then be restricted by persecution, economic trials, increasing calamities, and apostasy from our ranks:

“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.

## THE SHAKING

This separation process is called “the shaking.” The shaking finishes its work for God’s people at the passage of the national Sunday law in the United States, and then it proceeds to the inhabitants of the world. The Sunday law is the finish line for those who profess to be Seventh-day Adventists, but it is also the starting line for the shaking to move from Adventism to the world. The issue of Sabbath versus Sunday sacredness will form the final dividing line between the obedient and the disobedient in this world.

“The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then **the line of distinction** will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God’s law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.” *The Great Controversy*, 605.

## RISING TO THE OCCASION

As persecution increases, those who have only professed the truth, yet not experienced it, will continue to flee the ranks of Adventism. At that time those who have not only professed but also experienced the truth will become more zealous in proportion to the apostasy in the world and in the church:



“**When** the law of God is being made void, **when** His name is dishonored, **when** it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, **when** wolves in sheep’s clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God’s law as a rule of conduct must be made manifest. **The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law.** They will say with the Psalmist, ‘I love thy commandments above gold; yea, above fine gold.’ Psalm 119:127. This is what will be sure to occur when the law of God is made void by a national act. **When** Sunday is exalted and sustained by law, **then the principle that actuates the people of God will be made manifest**, as the principle of the three Hebrews was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood.” *Manuscript Releases*, vol. 13, 71.

#### THE TIME OF DESTRUCTIVE JUDGMENTS

The division of God’s people who “escape” the “king of the north” and those who are “overthrown” by him, reaches its climax when the law of God is made void “in a special sense.” This act of national apostasy is followed by national ruin, as God’s destructive judgments are poured out:

“A time is coming **when** the law of God is, **in a special sense**, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God’s people be brought into great peril. **When** our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and **national apostasy will be followed by national ruin.**” *Review and Herald*, December 18, 1888.

“Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. Roman Catholic principles will be taken under the care and protection of the state. This **national apostasy will speedily be followed by national ruin.** The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of life.” *Review and Herald*, June 15, 1897.

#### THE CLOSED DOOR

When the Sunday law is enforced, “national ruin” will follow “speedily” upon its heels. This time of “destructive judgments” follows the close of probation for Seventh-day Adventists in the United States.

“Many who have known the truth have corrupted their way before God and have 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.

Those in Babylon “with whom the Spirit of God is striving,” will respond to the loud cry message and replace the Adventists who “corrupted their way before God.” For those who have corrupted their way, the time of “national ruin” will be the “time of God’s destructive judgments,” while for those who have had “no opportunity to learn what is truth,” it will be a “time of mercy.” The time of mercy and time of judgment are determined by our personal response to the light which has been made available to us.

#### WHAT THEY MIGHT HAVE DONE

Seventh-day Adventists, more than any other people, will have no excuse for not upholding the Sabbath when the Sunday law is enforced, for we are not simply judged by what we know but also by what we could have known had we availed ourselves of every opportunity for enlightenment:

“The punishment of **those who have had abundant opportunity to know the truth**, but who in blindness and unbelief have contended against God and His messengers, will be proportionate to the light they have rejected. **God greatly favored them**, giving them peculiar advantages and gifts, that they might let their light shine forth to others. But in their perversity they led others astray. **God will judge them for the good they might have done, but did not.** He will call them to account for their **misused opportunities.** They turned from God’s way to their own way, and they will be judged according to their works. By walking contrary to the principles of the truth, they greatly dishonored God. They became fools in His sight by turning His truth into a lie. As they have been distinguished by the mercies bestowed on them, so they will be distinguished by the severity of their punishment.” *Review and Herald*, June 25, 1901.

As the issue moves through Adventism into the world the same testing requirements will be used upon those in the world as was used upon Adventists. The test will be determined on how we respond to truth once we are informed of the issues. The reception of the “mark of the beast” requires an informed choice regarding God’s Sabbath. See *The Great Controversy*, 449.

None will receive “the mark of the beast,” until “the issue is thus plainly set before them.” This issue had been plainly set before Seventh-day Adventists long before the Sunday law. They have been “enlightened concerning the obligation of the true Sabbath,” and for them to then “transgress the command of God,” and “obey a precept which has no higher authority than that of Rome,” is to “acknowledge the supremacy” of the Papacy, receive the mark of the beast, and close their probationary time.

### THE GREAT ESCAPE

In verse forty-one we see those who “escape out of his hand.” In this phrase the word “hand” is a prophetic symbol which portrays the power and authority exercised by a conqueror.

Thus saith the Lord; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life. Jeremiah 44:30. See also Zechariah 11:6.

When the “king of the north” enters the “glorious land” there are some who escape his **hand** and some who are overthrown. The word “hand,” is used to represent the power and authority exercised by the Papacy when it enters the United States and overthrows many. The authority of the Papacy is Sunday observance:

“As the sign of the authority of the Catholic Church, papist writers cite ‘the very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday, they acknowledge the church’s power to ordain feasts, and to command them under sin.’—Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church—‘the mark of the beast’?” *The Great Controversy*, 448.

“The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord’s memorial of creation. . . . The mark of the beast is the opposite of this—the observance of the first day of the week. This mark distinguishes those who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God.” *Testimonies*, volume 8, 117.

When Daniel 11:41 is understood in this context, Daniel’s use of the word “hand,” represents the assumption of spiritual authority in the United States by the Papacy at the passage of the Sunday law. John’s testimony in Revelation 13:16 that “all” should receive a mark in their “right hand” also uses the hand to identify the mark of the Papacy’s authority. The enforcement of the Sunday law is symbolized by the United States coming into the “hand” of the Papacy in Daniel 11:41. It is at the passage of the Sunday law that those who escape, will escape his grasp, for until then, it is not a legal issue.

When Protestantism clasps hands with Catholicism it is in reality a subjugation to the spiritual authority of the Papacy. The symbolic use of the word hand, and the movement or march of the “king of the north” is also used by the Spirit of Prophecy when addressing these identical issues and time periods. Notice how the word “hand” is used:

“**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.

“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.

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

Not only does Sister White apply the “hand” as a symbol of when the authority of Rome is sustained in the United States by the enforcement of the national Sunday law but she also portrays the Papacy at this time in history as on a spiritual conquest. Daniel describes the “king of the north” marching through the Soviet Union, then into the United States, and then into the entire world. Sister White also portrays these scenes as a march when she states, “this country will follow in the steps of Rome in trampling on the rights of conscience.”

# Edom, Moab, and Ammon

**H**e 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.” Daniel 11:41.

In the previous two chapters we identified the “glorious land” of Daniel 11:41 as being the United States, while also noting that when the Papacy, symbolized as the “king of the north”, enters into the United States, many people will be overthrown as others escape out of “his hand.” Those who are overthrown **clasp hands** with the Papacy, symbolizing an agreement with the spiritual authority of the papal power, which occurs when the “king of the north” “enters” the “glorious land” by means of the passage of a national Sunday law in the United States.

## THE ONWARD MARCH

In the last chapter we described this verse as illustrating a progression of events which unfold as the Sunday-law issue is enforced in the United States. As these events and issues proceed through time they intensify, while accelerating “the shaking.” The shaking for Adventism culminates with the final purification of the Seventh-day Adventist Church. The purification is brought about by the apostasy of Adventists who never brought “truth” into their own personal experience, and they were therefore unprepared to stand against the persecution brought against God’s people over the Sabbath issue. At this time the influence and authority of the Papacy continues to increase as it carries on its spiritual conquest of the world before ending in perdition.

At this time period God’s people are purified, thus allowing for the outpouring of the latter rain, which will empower God’s people to stand during the time of trouble, as well as to proclaim the final warning message. The final warning message is the “loud-cry” message, and it also progressively increases as it moves through the world.

“The Word of God in His law is binding upon every intelligent mind. The truth for this time, the third angel’s message, is to be proclaimed with a loud voice, **meaning with increasing power**, as we approach the great final test.” *Ellen G. White 1888 Materials*, 1710.

## ESCAPING THEIR HOMELAND

When nationalities become refugees from repressive governments they escape their homeland, but they still reflect their particular nationality. The Vietnamese boat people were refugees, but they were still Vietnamese.

Likewise, we will see Edom, Moab, and Ammon represent those “refugees” who leave Babylon during the loud-cry message, thus reflecting the threefold division of modern Babylon.

As we begin the discussion of Edom, Moab, and Ammon we must recognize that their location in the sequence of events is at the very beginning of the loud-cry time period, when the Sunday law has just been enforced in the United States. At that time, we see Edom, Moab, and Ammon described as those who “escape” the hand of the Papacy.

The word here translated as “escape,” means to escape “as if by slipperiness,” as well as “to **release or rescue**.” This definition implies that previous to their escape, these three tribes were in the hand of the Papacy. The message which God’s people proclaim at this time period is a call to flee out of Babylon; and Edom, Moab, and Ammon symbolize those people who begin to respond to the final message of Revelation 18:4, to “Come out of her, my people.”

“Of Babylon **at this time** it is declared, ‘Her sins have reached unto heaven, and God hath remembered her iniquities.’ Revelation 18:5. She has filled up the measure of her guilt, and destruction is about to fall upon her. But **God still has a people in Babylon**; and before the visitation of His judgments, **these faithful ones** must be **called out**, that they ‘partake not of her sins, and receive not of her plagues.’ Hence the movement symbolized by the angel coming down from Heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, ‘**Come out of her, my people.**’ As these warnings join the third angel’s message, it swells to a loud cry.” *The Spirit of Prophecy*, vol. 4, 422.

These three symbolic tribes that respond to the call to come out of Babylon, and thus, escape the hand of the Papacy, are also represented as the “other sheep” whom Christ promised to call:

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. John 10:16.

Christ’s following illustration of “the day when the Son of man is revealed,” contains an inference to these tribes:

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.

Sister White adds further light to this previous passage when describing the loud-cry time period:

## A HISTORY OF HATRED AND OPPOSITION

In order to recognize who and what these three tribes symbolize, we must apply the prophetic rule which we have used previously in this series, which requires that we seek to understand Edom, Moab, and Ammon as spiritual, not literal tribes. In prophecy, to understand a modern spiritual application we must first understand the ancient literal counterpart, and, in so doing, develop the foundation of information which establishes the modern spiritual application.

Edom means “red,” and is another name for Esau and his descendants:

And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright. Genesis 25:30–34.

Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. Hebrews 12:16–17.

The tribe of Edom was a brother to Israel. Esau was a profane fornicator who had rejected his birthright for the pleasures of this world. Moab means, “from father,” and is the tribe which descended from the incestuous relationship between Lot and his oldest daughter. Ammon means, “paternal uncle,” and is the tribe which descended from the incestuous relationship between Lot and his youngest daughter.

Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day. Genesis 19:36–38.

We see that the three tribes of Daniel 11:41 are close spiritual relatives of spiritual Israel, and are characterized with fornication or incest, thus identifying their involvement with unlawful relationships—a prime characteristic of modern Babylon. The history of these ancient tribes identifies an ancient hatred and resistance to the work of God’s people, illustrating that these modern spiritual tribes would spiritually oppose the work of God’s modern-day people.

“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.

Christ referred to Sodom and Lot’s **escape** as an illustration of the end of the world, and Sister White further identifies Lot as a symbol of those who leave “the religious bodies” during the loud-cry time period. We see Christ and Sister White using the descendants of Lot as examples of the “other sheep” who respond to the final warning message. In agreement with these passages, Daniel 11:41 uses the same tribes when identifying Moab and Ammon, for these tribes are the descendants of Lot.

Sister White states that she saw “company after company from the Lord’s army joined the foe,” and then “**tribe after tribe** from the ranks of the enemy united with the commandment-keeping people of God.” These three tribes come from “the doomed churches,” as well as from “the ranks of the enemy.”

“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.**” *Testimonies*, volume 8, 41.

We see illustrated in these three tribes those members who respond to the loud-cry message. These tribes are those which flee from Babylon. These tribes had formerly been in the symbolic grasp of modern Babylon, but as the issues are clarified they respond to the call to depart. These are the “other sheep,” or the other “children of the Lord that remain in Babylon,” whom the Lord will call out during the latter-rain time period.

“**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.

Thus saith the Lord GOD; Because that **Edom hath dealt against the house of Judah** by taking vengeance, and hath greatly offended, and revenged himself upon them. Ezekiel 25:12.

I have heard **the reproach of Moab, and the revilings of the children of Ammon**, whereby they have reproached my people, and magnified themselves against their border. Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall **spoil them**, and **the remnant of my people shall possess them**. This shall they have for their pride, because **they have reproached and magnified themselves against the people of the LORD of hosts**. Zephaniah 2:8–10.

Notice that it was prophesied that God's remnant people would not only spoil them but also possess them. In ancient times these three tribes opposed God's people, and their false worship was a continual snare. Anciently Edom, Moab, and Ammon, though close relatives of ancient Israel, were enemies of God's people, practicing false worship in opposition to the true worship of God. Their relationship and their opposition to ancient Israel brought forth a special distinction by God in regard to their acceptance into the true worship of God. See 1 Kings 11:5, 7; 2 Chronicles 25:14.

An **Ammonite or Moabite** shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever. Thou shalt not abhor an **Edomite**; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the Lord in their third generation. Deuteronomy 23:3–8.

Sister White informs us that Daniel and Revelation "complement" each other. When viewed as a single symbolic entity, the three tribes reflect the threefold division of modern Babylon, complementing the description of modern Babylon described in the book of Revelation.

### BABYLON AND THE THREEFOLD UNION

And **the woman** which thou sawest is **that great city**, which reigneth over the kings of the earth. Revelation 17:18.

In prophecy "a great city" represents a kingdom. See Revelation 11:8; 21:10. The second angel's message is a call out of the kingdom of Babylon, for it is there identified as "that great city."

And there followed another angel, saying, 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.

Revelation identifies the threefold nature of "the great city," (the kingdom of Babylon):

And **the great city was divided into three parts**, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Revelation 16:19.

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

The threefold makeup of modern Babylon consists of the dragon, the beast, and the false prophet. This threefold confederacy is brought together between spiritualism, symbolized by the dragon; Catholicism, symbolized by the beast; and apostate Protestantism, symbolized by the false prophet. Protestantism fulfills Revelation 13:11, and speaks as a dragon by legislating a national Sunday law. It is therefore at this point in time that these three unclean spiritual powers are identified as coming together into the threefold union.

"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*, volume 5, 451.

As these three spiritual powers unite against God's law and His people, they demonstrate the same hatred and resistance that their ancient counterparts portrayed in the history of Edom, Ammon, and Moab. These three tribes therefore reflect both the threefold division of modern Babylon, as well as representing those people who flee from modern Babylon. The threefold union between the dragon, the beast, and the false prophet, which constitutes the great city of Babylon, is officially consummated at the time of the Sunday law, which is precisely when Edom, Moab, and Ammon are portrayed as escaping the hand of the Papacy.

### CONFIRMATION OF THE PROPHETS

In agreement with Daniel and Revelation, many prophecies in the Bible which illustrate the end-time scenario portray three enemies opposing God's work and His people:

In Numbers 22, we find a clear parallel to the latter-rain time period as the children of Israel were about to enter into the Promised Land. Then Moab, Midian, and Balaam were raised up to resist God's purposes and His people.

In the story of Nehemiah's time, a history which Sister White identifies as "symbolic" of the work which God's people today must accomplish, we find Sanballat, a Moabite; Tobiah, an Ammonite; and Geshem, the Arabian, raised up to resist God's work and His people.

In the history of Jehoshaphat's triumph found in 2 Chronicles 20, we find an illustration of the final triumph of God's people as Jehoshaphat goes into battle against Edom, Moab, and Ammon, with his singers leading the march.

In the history of Gideon found in Judges 6–8 we find a powerful illustration of the final movements of earth's history, as Gideon wars against Midian, a descendant of Abraham; Amalek, a descendant of Esau; and the children of the East.

But one of the most important prophetic passages identifying the three enemies is found in Isaiah 11:10–15. Sister White comments on the first three verses of this passage:

“The **Lord God which gathereth the outcasts of Israel** saith, **Yet will I gather others** to him, **besides those** that are gathered unto him.’ Isaiah 56:8.

“‘Seek ye out of the book of the LORD, and read.’ Isaiah 34:16. ‘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.’ Isaiah 11:10–12.

“**These words outline our work.** This scripture is to be received by our people as a message for today. **The glad tidings of salvation are to be carried to those who have not heard them.**” *Review and Herald*, June 23, 1904.

This passage in Isaiah is identifying our work in relation to the Sabbath issue, for an ensign is defined as a flag or banner:

“ensign—5251: from 5264; a flag; also a sail; by implication a flagstaff; generally a signal; figuratively 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*.

The standard or ensign which is associated with “the book of the law,” and which will be “set up,” is the Sabbath:

“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 that observe it are ignored and despised, the faithful few know that it is the time not to hide their face but **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; see also *Testimonies*, volume 6, 352–353; and *Early Writings*, 74.

Sister White also comments on the next verse in Isaiah's prophecy:

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. Isaiah 11:13.

“The cross of Christ is the pledge of our fellowship and union. The time must come when **the watchmen shall see eye to eye**; when the trumpet shall give a certain sound; when ‘Ephraim shall not envy Judah, and Judah shall not vex Ephraim’ any more.” *Review and Herald*, January 3, 1899.

We therefore understand that this passage is identifying our work in connection with the Sabbath issue. It also is identifying the time period when God's people come into unity and bring “the glad tidings of salvation” “to those who have not heard them.”

The next verse in Isaiah's prophecy identifies the three tribes which escape the hand of the "king of the north" in Daniel's prophecy:

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.

The issue confronting the world at this time is God's law, and we see God's unified people "lay their hand upon Edom, Moab, and the children of Ammon." The three tribes which have escaped the hand of the Papacy in Daniel's prophecy, come under the hand or dominion of God's people and "obey them," symbolizing their agreement to the power and authority which actuate the people of God. Thus these three tribes are not only spoiled but possessed in fulfillment of the prophecy of Zephaniah 2:8–10, which we quoted earlier.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. Zechariah 8:22–23.

This passage finishes with the illustration of the final deliverance as the remnant follow the "highway" which has been prepared for them "as it was to Israel in the day that he came up out of the land of Egypt."

We see Edom, Moab, and Ammon here portrayed at the very end of the latter rain, for the final deliverance is the next scene in the passage of Isaiah. Isaiah is using Edom, Moab, and Ammon in describing the closing up of the loud-cry message, whereas these three tribes in Daniel 11:41 are describing the beginning of the loud-cry message. There is only one difference between these three tribes in Isaiah and Daniel. That difference is that in Daniel we see the "**chief of the children of Ammon,**" and in Isaiah, it is simply "the children of Ammon."

The word "chief" in Daniel 11:41 means "firstfruits", and it comes from the root word which means "shaking". Edom, Moab, and Ammon in Daniel are the **firstfruits** of the loud-cry message which begin to join God's people at the time of the passage of the Sunday law in the United States, which is also when the **shaking** moves from Adventism into the world. When the latter rain is illustrated coming to an end by Isaiah, the three tribes are no longer the firstfruits, and therefore, they are no longer the "chief" of the children of Ammon.

When we understand these three tribes as a reflection in Daniel of the threefold division of Babylon which is identified in Revelation, we recognize a powerful connection between these two prophetic books. This agreement is what we have been told we should expect when we come to understand these prophetic books "as we should."

Daniel 11:41 provides information concerning events which are progressively moving ahead. Events such as the shaking, persecution, the purification of God's people, the Sunday law, and the latter rain. If this understanding of events is accurate, does it not demand that our own personal experience progresses in proportion to the times in which we are presently living? One great strength to this understanding of Daniel 11:40–45 is the events which are taking place in our world today. Certainly we can see the signs of the times unfolding which testify that the issues described in these last three chapters concerning Daniel 11:41 are increasingly imminent with every passing day.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy." *Testimonies*, volume 5, 708.

# Returning From the Dead

**H**e shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. Daniel 11:42–43.

Previously we identified the prophetic use of the word “hand” as illustrative of a power which brings another power under its dominion, influence, or control. As the sequence of events illustrated in Daniel 11:40–45 began in verse forty, we saw the “king of the north” sweep away the “king of the south”. He then passes through the countries which made up the king of the south’s domain. We identified the message in verse forty as the collapse of the Soviet Union in 1989, through the combined efforts of the Papacy and the United States. Verse forty identifies a tremendous historical event which was used by the Lord to identify the starting point for the final verses of Daniel eleven. The southern kingdom is swept away.

In Daniel 11:41 we see the United States brought under the **spiritual control** of the Papacy by the symbols used within the verse. We previously discussed Sister White’s teaching, “that much of the history” of Daniel 11 would be “repeated” as the final verses of that chapter come to pass. Some of those histories were the events connected with the rise to power of the Papacy which marked the beginning of the Dark Ages. The rise of the Papacy to control the world was itself a repetition of history, for pagan Rome conquered **three geographical areas** in order to come to rule the world, and, likewise, the Papacy had to pluck up **three horns** before it ascended to the control of the earth.

Modern Rome is **first** presented as retaliating and sweeping away the southern kingdom—the “kingdom” of atheism which brought about its deadly wound in 1798. Then its **second** obstacle is the “glorious land” of the United States. Following the United States, we see the **third** hindrance illustrated as it brings “Egypt,” or the rest of the world, under its spiritual control, thus returning it to its former position as ruler of the world.

“The books of Daniel and Revelation are of great consequence to us, and should be studied with great earnestness.”  
*Review and Herald*, June 21, 1898.

Pagan Rome, papal Rome of the Dark Ages, and the Papacy of today each overcome three obstacles in order to take the throne of the earth. Though these histories parallel each other in the sense of three obstacles, they are different in some respects. Pagan Rome **literally** conquered the world using its own military prowess. Papal Rome of the Dark Ages took the throne of the earth by the **literal** conquest of three horns, though they did so without their own army, using instead the armed forces of their sympathetic allies. After the three horns were literally subdued, then the spiritual bondage was enforced. The Papacy of today will **spiritually** conquer the southern kingdom, the glorious land and then Egypt. though literal consequences will follow.

In Daniel 11:41 the United States will come under the spiritual control of the Papacy when it legislates a national Sunday law—the mark of papal authority. In verse forty-one the subjection of the United States represented by the “hand” is alluded to by the identification of those who escape the hand of the Papacy.

## THE KING OF THE NORTH’S FINAL OBSTACLE

In Daniel 11:42 we see the “king of the north” once more “stretching forth his hand.” This time it is against her final obstacle, which is identified as “the countries” and the “land of Egypt.” The “land of Egypt” symbolizes the world with all its countries.

“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 dress and act 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.

“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 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.

“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.

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 rest of the countries of the world. This is also the sequence of events which the Spirit of Prophecy identifies:

“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.

Not only does Sister White uphold this sequence of the conquest of the world by the Papacy but this is also the order of events in Revelation thirteen. First, through the passage of a national Sunday law, the United States speaks “as a dragon”, as well as forming an image to the beast:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he **spake** as a dragon. Revelation 13:11.

The word “spake” describes the action of a government:

“The ‘speaking’ of the nation is the action of its legislative and judicial authorities.” *The Great Controversy*, 442.

The “image of the beast” is a description of the use of secular power to enforce religious dogma:

“**When** the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, **then** will Protestant America have formed an image of the Roman hierarchy.” *The Spirit of Prophecy*, volume 4, 278.

Both the speaking as a dragon and the making of an image to the beast officially will take place at the national Sunday law. There are, no doubt, many events which lead up to this climactic act of apostasy, but it is **after** the event in Revelation 13:11, when the United States will force the world also to set up an image to the beast:

Saying **to them that dwell on the earth**, that they should make an image to the beast, which had the wound by a sword, and did live. Revelation 13:14.

The world will make their own image to the beast, and the United States will empower it. By definition, in order for the world to set up an image to the beast, and thus “enforce” and “sustain” the “decrees” of the “churches,” it must have a world system, such as the United Nations, in place.

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. Revelation 13:15.

### DECEIVED THROUGH SPIRITUALISM

When the United States passes the national Sunday law, it not only speaks as a dragon but also erects an image to the beast. **After** this action, the “glorious land” of the United States will deceive the whole world through the spiritualistic powers that were so profoundly associated with the history of Egypt:

“I was pointed back to the children of Israel **in Egypt**. I saw [that] when God worked through Moses before Pharaoh, the magicians came up and said they could do the same. I saw **the same work** was now going on **in the world** and among the professed churches similar to the work of the magicians anciently.” *Manuscript Releases*, volume 19, 129–130.

Through this deception the whole world will be brought to worship the Papacy:

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast. Revelation 13:14.

The spiritual bondage portrayed by John is represented by Daniel in verse forty-two when the “king of the north” stretches forth his “hand” upon the “countries” of “Egypt.” When the United States “causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed,” (Revelation 13:12) the world in reality will be worshipping Satan, for to worship “the beast,” is to “worship the dragon which gave power unto the beast.”

“**Satan**, in his pride and arrogance, had **declared himself** to be the rightful and permanent **ruler of the world**, the possessor of all its riches and glory, claiming homage of all who lived in it, as though he had created the world and all things that were therein.” *Review and Herald*, September 1, 1874.

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.

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

### THE TWO CLASSES OF THE WORLD

After John identifies “them that dwell on the earth” making “an image to the beast,” he states in Revelation 13:16 that “all” people will be affected by this image. The whole world will follow the United States, but as John describes the “all” who will be affected by this action, he then divides this group into two classes—“both small and great, rich and poor, free and bond.” Daniel also divides the world up into “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, which prevented them from attaining to any measure of prosperity. Throughout their history they had cast a longing eye toward Egypt and the fertile Nile valley. They attempted to invade Egypt several times, but were always repulsed. Egypt symbolizes the entire world, while Libya represents what is labeled today as the Third World. Libya symbolizes the poor, underprivileged, and downtrodden countries which long to move up to the prosperity of the affluent Western World.

Ancient **Ethiopia** included not only Nubia but also the part of Western Arabia bordering the Red Sea. The Egyptians 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. The wealth of Egypt first passed through the hands of the shrewd Ethiopian traders. As modern Egypt represents the world, and Libya the poor, third-world countries, so Ethiopia represents the most affluent countries of the world.

Daniel links up with John’s testimony when identifying that the Papacy will control the entire world, both small and great, rich and poor, free and bond—Libya and Ethiopia. See Daniel 11:43; Revelation 13:16.

“As we near the close of this world’s history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures.” *Prophets and Kings*, 547.

Daniel adds that the Libyans and Ethiopians shall be **at his steps**. See Daniel 11:43.

“**steps**—4703: from 6805; a step; figuratively companionship:—going, step.

“6805: a primitive root; to pace, i.e. step regularly; (upward) to mount; (along) **to march**; (down and causative) to hurl:—bring, go, march (through), run over.” *Strong’s Exhaustive Concordance*.

To be at the steps of the “king of the north” is to march with him as he runs over the whole world. John states that the second beast causes “the earth and them which dwell therein to worship the first beast.” Revelation 13:12. In the book, *Keys of This Blood*, written by Malachi Martin, we find an interesting passage. Martin is a Vatican insider who has written many books concerning Catholicism. In *Keys of This Blood*, Martin elaborates on why he believes that the pope will be enthroned over the whole world.

As Malachi Martin addresses the structure of the countries of the world, he describes in depth how the pope views them. Here are quotations from *Keys of This Blood*, showing how a “contemporary map” of the world would be drawn by the pope:

“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.

### EGYPT SHALL NOT ESCAPE

In Daniel 11:42 the land of “Egypt” represents the entire world, which has many countries that, according to Daniel, will not escape. The word translated as “escape” in this verse is different from the word translated as “escape” in the last verse. The last verse conveyed an idea of being saved by slipping out of a hand which had previously been clasped. The word **escape** in this verse conveys the meaning of not finding any deliverance from Rome’s iron fist.

“**escape**—6413: feminine of 6412; deliverance; concretely an escaped portion:—deliverance, (that is) escape (-d), remnant.

“6412: a refugee:—(that have) escape (-d, -th), fugitive.” *Strong’s*.

In verse forty-one, when the United States passes the national Sunday law, speaks as a dragon, and erects an image to the beast, many people will be overthrown—not many countries. Then the world will follow the United States, and many countries, in fact, all the countries of the earth will be overthrown as they march in step with the Papacy.

Verse forty-two introduces us to the pope in the process of bringing the world into harmony with the Papacy. There we see the third obstacle overcome, which allows the Papacy to ascend to the throne of the world. At this point the “king of the north” ceases to be simply a church, and returns to the position of the ruling geopolitical power in the world. This position of authority was taken away in Daniel 11:40 when the “king of the south” “pushed” at him in 1798. The deadly wound will be fully healed when the Papacy stretches forth his hand upon the world and its countries, and is subsequently given “control” of the economics of the world.

We know he will assume control of the economy of the world, for John tells us “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. Daniel links his testimony with John’s as he states that at this time the “king of the north” “shall have power over the treasures of gold and of silver, and over all the precious things of Egypt.” Daniel 11:43.

Daniel uses Egypt to provide the scenario to identify these end-time scenes. He uses Egypt to symbolize the world, as well as using Egypt’s ancient neighbors to divide the world into both rich and poor, free and bond. The history of Egypt allows us to see the spiritualistic influence which will mislead and entrap the world into accepting this deception as we remember the role of the Egyptian magicians in resisting the plagues of God. The story of Egypt also provides the perfect scenario to help us recognize the final deliverance of God’s people as represented by the Red Sea crossing. However, recognizing Egypt as illustrating the world provides even more information which impacts this time period.

#### APOSTASY LEADS TO RUIN

We see the Papacy receiving “power over the treasures of gold and of silver, and over all the precious things of Egypt.” Daniel 11:43. In Daniel 11:41 the United States legislates a national Sunday law as it begins to march with the Papacy. At this point, the laws of cause and effect begin to increasingly impact the world environment.

“With **rapid steps** we are approaching this period. When the Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution: when the state shall use its power to enforce the decrees and sustain the institutions of the church—then will Protestant America have formed an image to the Papacy, and there will be a **national apostasy which will end only in national ruin.**” *Signs of the Times*, March 22, 1910.

As the United States, and then the world, legislates and enforces apostasy against God, each step away from truth is followed by more and increasingly destructive judgments.

“Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin.” *Last Day Events*, 134.

Each step in apostasy will bring more devastation upon the world. When Daniel identifies the “king of the north” as stretching forth his hand upon Egypt and the countries of the world in Daniel 11:42, the apostasy will have nearly reached its ultimate climax. At that time the world will be racked with the judgments of God as the Spirit of God is withdrawn and man’s rebellion is almost fully developed. In this condition, the people of the world will surely be looking for a Saviour to promise them a return to temporal prosperity. We see in this scenario a perfect ploy for the pope of Rome to make promises of peace to a devastated population. This crisis situation has a parallel to the history of the Egyptian plagues.

“**But Egypt was desolated by plagues** before Pharaoh would consent to listen to the great I AM. He persisted in his stubbornness till Egypt was ruined, and the Egyptians, from the lowest serf to the king upon his throne, looked upon the dead bodies of their firstborn.” *Review and Herald*, April 23, 1901.

In this devastated condition the population of Egypt was terrified and quite willing to surrender their “treasures of gold and of silver, and all the precious things.”

“The Egyptians had been enriched by the labor unjustly exacted from the Israelites, and as the latter were to start on the journey to their new home, it was right for them to claim the reward of their years of toil. They were to ask for articles of value, such as could be easily transported, and God would give them favor in the sight of the Egyptians. The mighty miracles wrought for their deliverance would strike terror to the oppressors, so that the requests of the bondsmen would be granted.” *Patriarchs and Prophets*, 253.

As the time of destructive judgments confronts humanity, when world apostasy has given control over to the Papacy, conditions in the world will have brought such terror upon mankind that the people will easily trade their economic privileges for false promises of peace. Clearly, the history of Egypt provides powerful insights into Daniel 11:42–43.

# Tidings of Trouble

**B**ut 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. Daniel 11:44.

The word translated as **trouble** in verse forty-four is used also in Daniel 5:6, 9:

Then the king's countenance was changed, and his thoughts **troubled** him, so that the joints of his loins were loosed, and his knees smote one against another. . . . Then was king Belshazzar greatly **troubled**, and his countenance was changed in him, and his lords were astonished.

In *Strong's Concordance* the definition primarily conveyed is to tremble inwardly, or to be suddenly alarmed, agitated, afraid, or dismayed. The "king of the north" in Daniel 11:44 recognizes a message which brings forth a reaction within himself, which parallels Belshazzar's reaction when the mysterious writing appeared upon the wall.

"Tidings" represent a message which will greatly disturb the "king of the north". The key to the message which alarms and infuriates him is identified in the prophetic symbolism of east and north. These directions are associated with Christ. East symbolizes Christ's coming, and north is the direction from which the enemies of God's people launched their attacks, as they were used by God to deliver His retributive judgments against Israel's apostasy. North symbolizes a judgment message.

"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.

The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon; The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, . . . 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 25:1-2, 9.

"He who presides over His church and the destinies of nations is carrying forward the last work to be accomplished for this world. To His angels He gives the commission to **execute His judgments**. Let the ministers awake, let them take in the situation. The work of judgment begins at the sanctuary. 'And, behold, **six men came from** the way of the higher gate, which lieth toward **the north**, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar.' Read Ezekiel 9:2-10. The command is, 'Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.' Saith God. 'I will recompense their way upon their head.'" *Testimonies to Ministers*, 431-432.

Not only do east and north represent a message of judgment and the return of Christ, but they identify Christ Himself:

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.

This passage of Isaiah identifies Christ as the One who would be raised up from the east and the north. It is the message of Christ's righteousness, which is the last message of mercy to a dying world—the message of Christ's character. See *Christ's Object Lessons*, 415. In Daniel 11:44 is found the same "good tidings" of Isaiah 41, as well as, the "good tidings" which Christ announced at the beginning of His ministry:

The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach **good tidings** unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn. Isaiah 61:1-2.

The difference with the “tidings” of Daniel 11:44 and the message of Christ while He was on earth is that it was not then—“the day of vengeance of our God.” It is the recognition of the “vengeance” connected with the tidings of Daniel 11:44, which makes the “king of the north”, tremble and fear.

The “good tidings” of Christ’s righteousness is always accompanied with an outpouring of His Spirit:

“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.

This message of glad tidings will soon be proclaimed once again. This time it will not be in the context of the “risen Saviour,” but in the context of the return of Christ and the close of judgment which precedes—“the day of the Lord’s vengeance.” Isaiah 34:8. This message will bring a response of fear and retaliation from the forces associated with the king of the north.

Daniel 11:40–43 portrays the infliction of the deadly wound upon the Papacy in 1798, followed by a three-step returning of the Papacy to its former position of power. It first retaliates against the forces of the “king of the south”, and then enters the “glorious land” of the United States. Then all the nations of the world, as symbolized by the land of “Egypt”, are brought into captivity. After these three obstacles are overcome, we see the “king of the north” controlling all the finances of the earth, identifying that the Papacy has fully returned to the position which it possessed during the 1260 years of Papal supremacy.

After this, in verse forty-four, Daniel switches our attention to the final battle between the Papacy and God. The sealing of God’s people begins in verse forty-one, as the Sunday law begins in the United States, but verse forty-four more directly identifies the sealing message, while also illustrating the Satanic reaction to that message. The sealing message is the message from the east, the three angels’ messages:

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.

“I then saw **the third angel**. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and **seal**, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.’ ” *Early Writings*, 118.

Through the third angel’s message the church, and then the world—will be tested. It is the message which enrages the “king of the north”:

“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished 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.’ Revelation 7:2. Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, ‘It is done;’ (Revelation 21:6) and all the angelic host lay off their crowns as He makes the solemn announcement: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ Revelation 22:11. Every case has been decided for life or death. Christ has made the atonement for His people and blotted out their sins. The number of His subjects is made up; ‘the kingdom and dominion, and the greatness of the kingdom under the whole heaven,’ (Daniel 7:27) is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.

“When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. **The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent.** God’s long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.

“A single angel destroyed all the first-born of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere.

“Those who honor the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. **The power attending the last warning has enraged the wicked; their anger is kindled against all who have received the message, and Satan will excite to still greater intensity the spirit of hatred and persecution. . . .**

“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. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument eighteen hundred years ago was brought against Christ by the ‘rulers of the people.’ Acts 4:8. ‘It is expedient for us,’ said the wily Caiaphas, ‘that one man should die for the people, and that the whole nation perish not.’ John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.

“The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob’s trouble. ‘Thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. 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 30:5-7.” *The Great Controversy*, 613–616.

The loud-cry message begins to be proclaimed in earnest at the passage of a national Sunday law. Persecution increases from that point forward—eventually including martyrdom:

“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,’ (Daniel 12:1) 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.

When probation for the world closes there will be no more martyrs.

In verse forty-four the pope and his allies go out “to destroy and utterly make away many.” The message from the east and north, the third angel’s message, comes to a close as probation for the world closes, and the enemies of God’s people are totally brought under the control of the spirit of Satan:

“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.

Daniel 11:45 describes where the “king of the north”, God’s church, and the inhabitants of the earth stand in relation to one another when probation closes. The “king of the north” had been trying to prevent the loud-cry message from reaching the inhabitants of earth. The “glorious holy mountain”, Christ’s church, had been proclaiming the final warning message. The nations, kindreds, and tongues of the world who might have received the final message are represented as “the seas.” The “king of the north” attempts to block this message by standing in between those proclaiming the message and its intended recipients. This final verse portrays the battle formation in the valley of Megiddo.

# None to Help

**A**nd 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. Daniel 11:45.

Daniel 11:45 describes where the “king of the north” comes to his end. Although the King James Version implies that the Papacy is **in** the glorious, holy mountain, several other translations indicate that the verse is better translated to indicate that the Papacy places his palatial tabernacles (war tents) **between** the seas **and** the 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. See also the American Standard Version and Young’s Literal Translation.

The “glorious holy mountain,” is God’s church, according to the following verses:

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.

The “seas” are the people of the world:

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.

One of the questions most often raised about Daniel 11:40–45, is whether or not the “glorious holy mountain” of verse forty-five is the same as the “glorious land” of verse forty-one. Let us compare them. Both symbols contain the adjective translated as “glorious,” but if we drop the word “glorious” out of both phrases we see a distinction made between a land and a mountain. A land and a holy mountain are two different entities, even if both are “glorious.”

The land of verse forty-one is where God’s people and truth were placed in order to facilitate the proclamation of the final message of warning. The church which was raised up to proclaim this message is the holy mountain of verse forty-five. Both are “glorious,” in their own way, but they symbolize two different entities, though they are closely related. A church and the country where the church was raised up are two different entities.

This verse describes when humanity will finally be divided into two groups. The Papacy is portrayed as being in the middle ground between these two groups of people, for the Papacy has been the primary object used by Satan to prevent the people of the world from hearing the last message of warning. With the Papacy’s position in the middle, the people who reject the last message of warning are on one side while God’s people stand on the other:

“There are only two classes in the world today, and only two classes will be recognized in the Judgment—those who violate God’s law, and those who keep His law. **Two great opposing powers are revealed in the last great battle**. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the prince of darkness, with those who have chosen apostasy and rebellion.” *Review and Herald*, May 7, 1901.

Daniel 11:45 describes the dividing line for humanity illustrated by the palatial tents of the “man of sin”. On one side are those who reflect the man of sin’s character of self-exaltation, while on the other side we see those who reflect the self-sacrificing love of Jesus. In this verse the fundamental principle of the mystery of iniquity—self-exaltation—is symbolized by the “king of the north” defiantly planting his palatial war tents in full view of the universe, and proclaiming himself king of those represented by the seas, while also preparing to destroy those who make up the “glorious holy mountain”. At the height of this arrogant act, the “king of the north” comes to his end—and none shall help him.

In *Strong’s Exhaustive Concordance*, we find the following definitions:

“**plant**—5193: a primitive root; properly **to strike in, i.e. fix**; specifically to plant (literally or figuratively):—fasten, plant (-er).

“**tabernacles**—168: from 166; a tent (as *clearly conspicuous from a distance*):—covering, (dwelling) (place), home, tabernacle, tent.

“166: a primitive root; to be *clear*:—**shine**.

“**palace**—643: apparently of foreign derivation; a pavilion or palace-tent:—palace.”

The action of placing oneself between a message of God and its intended recipients is used in verse forty-five, and is also a common illustration in the Spirit of Prophecy:

“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.

“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*, volume 6, 7.

“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.

In the previous chapter we discussed Daniel 11:44, and the reaction of the “king of the north” to the message of Christ’s righteousness, as symbolized by the “tidings” which come from the “east and north.” That verse identified the fear and anger of the northern king as he recognized the loud-cry message. As he launches forth to “destroy and make away many,” probation closes and the world has been divided into two classes. Verse forty-five continues the description by portraying this division, but it also uses prophetic symbols which point to Armageddon, described in Revelation sixteen.

#### BETWEEN THE SEAS

East of the Mediterranean Sea, southwest of the Sea of Galilee, and north of the Dead Sea is Meggido. About 35 miles south of Meggido is Jerusalem, while just about 10 miles northwest of Meggido, we find Mount Carmel. Between Megiddo and Jerusalem is Mount Gerizim and Ebal, the mountains of cursing and blessing. In this geographical setting we see the final end of the Papacy set forth symbolically in Daniel 11:45. The Biblical history of these locations is abundant with information symbolically pointing to the battle which ends with the second coming of Christ.

Most Bible commentators locate the king of the north, in Daniel 11:45, in the very middle of this Old Testament geography. This geographic symbolism is, of course, identifying the battle of Armageddon found in Revelation sixteen. We must be consistent with our application of prophetic rules, and, although the allusion to Megiddo is easily seen in Daniel 11:45, we must continue to seek to find the spiritual location of this verse—not the literal.

In Catholicism, Protestantism, and even in Adventism today, we find men interpreting this verse as literal Israel. The geographical and historical information contained within this verse is describing where the entire world is **spiritually** located when the battle of Armageddon gets under way. To identify the “glorious holy mountain” as literal modern Jerusalem would be inconsistent with the previous five verses, for they have all been understood in their modern spiritual setting. If one chooses to identify the “glorious holy mountain” in this verse as present-day Jerusalem, then consistency in prophetic application demands that all the symbols in this sequence should have literal counterparts. This is not possible, for “Edom” of verse forty-one—no longer exists as a nation or as a people.

If we were to review this presentation of Daniel 11:40–45 from the first until this final chapter, we would find that we have consistently applied the symbolic (spiritual) application to the figures and symbols, in agreement with the understanding that these events occur after the cross.

#### A WAKE-UP CALL

We also have seen that the sequence of conquest by the Papacy as it returns to its “former position of power,” is the same sequence set forth in the book of Revelation. We also identified this sequence as an accurate repetition of the “history” portrayed in Daniel 11:30–35, which Sister White identified as a pattern by which to compare the final events recorded in Daniel eleven.



While noting that the last scenes of prophecy would address the "man of sin", we also identified that within the books of Daniel and the Revelation there would be "an increase of knowledge" which would "prepare God's people to stand" in these last days, and that this special increase of knowledge would include a knowledge about "the man of sin." Not only did we establish some of the connections between these verses with the book of Revelation, but the prevailing theme of these verses can easily be verified by the events which are transpiring in the world today. We considered that our greatest need as God's people is for revival and reformation, and we noted that Sister White said this needed revival would come from an understanding found in the prophecies of Daniel and Revelation.

We began this study by comparing the events set forth in the first chapter of *Testimonies*, volume 9, and found there that Sister White identified these final events with the fulfillment of Daniel eleven. More sobering though is that as Sister White pointed to these final events of Daniel eleven, she then stated that "the final movements will be rapid ones." Brothers and Sisters, the final rapid events portrayed in Daniel 11:40–45 began to unfold in 1989 with the collapse of the Soviet Union. It is high time that we awaken to the signs of the times, the testimony of prophecy, and our personal need of preparation!

"But there is a day that God hath appointed for the close of this world's history. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come.' Matthew 24:14. Prophecy is fast fulfilling. **More, much more, should be said about these tremendously important subjects.** The day is at hand when the destiny of every soul will be fixed forever. This day of the Lord hastens on apace. The false watchmen are raising the cry, 'All is well'; but the day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from the deathlike slumber into which it has fallen. While the watchmen cry, 'Peace and safety,' 'sudden destruction cometh upon them,' 'and they shall not escape' (1 Thessalonians 5:3); 'for as a snare shall it come on all them that dwell on the face of the whole earth.' Luke 21:35. It overtakes the pleasure-lover and the sinful man as a thief in the night. When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight thief steals upon his prey. When it is too late to prevent the evil, it is discovered that some door or window was not secured. 'Be ye also ready: for in such an hour as ye think not the Son of man cometh.' Matthew 24:44. People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there is a place left open for the enemy to gain an entrance. **Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly.** The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand." *Fundamentals of Christian Education*, 335–336.

"I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago. I desire that my sermons given at camp meetings and in churches may live and do their appointed work."

*The Publishing Ministry*, 31.

## THE PIONEERS AND DANIEL ELEVEN

### THE PAPACY IS THE “KING OF THE NORTH”

“There is a line of historic prophecy in 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’s sermon at the General Conference around 1878, *Review and Herald*, October 3, 1878.

### THE “GLORIOUS LAND” IS THE UNITED STATES

“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,’ 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, ‘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. . . .

“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. 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. . . .

“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. . . .

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 chapter 11:41, 45, the glorious land, and the glorious holy mountain, or goodly land, land of delight or ornament.” Hiram Edson, *Review and Herald*, February 28, 1856.

## THE “GLORIOUS LAND” AND THE “GLORIOUS HOLY MOUNTAIN” ARE DIFFERENT

“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.

### CLOSING THOUGHTS

“But because the people are disobedient, unthankful, unholy, as were ancient Israel, time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord’s work has been hindered, the sealing time delayed. Many have not heard the truth. But the Lord will give them a chance to hear and be converted.” *The Faith I Live By*, 288.

“Those who wait for the Bridegroom’s coming are to say to the people, ‘Behold your God.’ The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.” *Christ’s Object Lessons*, 414–415

“Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.” *Ibid.*, 69.

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” *Bible Training School*, December 1, 1903.

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost. . . .

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.” *Testimonies*, volume 5, 214–216.

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