

THE BATTLE FOR THE KINGSHIP OF THE WORLD

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. **41** He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. **42** He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. **43** 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.

The king of the north, after his deadly wound is healed, goes forth as a conquering king, country after country coming under his dominion: Moffatt's translation reads: "He shall also invade the fair land of Palestine, and myriads shall be killed. (But these nations shall be saved from him . . .)". The R.S.V. reads: "He shall come into the glorious land. And tens of thousands shall fall, but these shall be delivered out of his hand."

He shall enter also into the beauteous land and many countries shall be overthrown; but these shall be delivered out of his hand, Edom, and Moab, and the chief of the children of Ammon.

The Spirit of Prophecy, always in harmony with God's Word, says: "Soon God's people will be tested by fiery trials, and the great proportion of those who now appear genuine and true will prove to be base metal. . . To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few this will be our test" (5T 136). Similar statements say: ". . . but a small number" (2T 445); the greater number of those even who are called" (2T 294).

This landslide away from the truth, this wholesale desertion of folk from the church is prophesied in Dan. 11:41 to take place when the king of the north enters into the glorious land—the territory of the church. The Spirit of Prophecy declares that the deserters will leave the church when the world is led by the apostate church to take a hostile attitude toward it in its Sunday law agitation. "As the storm approaches, a large class . . . abandon their position, and join the ranks of the enemy" (GC. 608). Writing of the coming crisis in the

church when those who have not fortified their minds by the Study of the Word of God, forsake the church, the Lord's servant says:

"In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor . . . The Lord has faithful servants, who in the shaking, testing time will be disclosed to view . . . The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have yielded step by step to worldly demands . . . will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church . . . Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness" (5T 80, 81).

Thus we are not left in doubt as to the time when this large defection from the church will occur first in the shaking time when the straight testimony will be borne, then "as the storm approaches" and "the mark of the beast" is being "urged upon its," when "the powers that be" are demanding our capitulation to the church dogma that has been adopted by the State, when threatened imprisonment is the alternative. "The dignitaries of church and State will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. In the soon-coming conflict we shall see exemplified the prophet's words: 'The dragon was wroth with the woman, and went to make war with the remnant of her seed'" (GC 592).

It is when the State enters the domain of conscience, the realm of the church—"the glorious land," Dan. 11:41—and oppressive enactments are commencing to bring hardship, derision, and the threat of imprisonment, that "the majority forsake us." Then, the prophecy of Dan. 11:41 will meet its fulfillment. It is when the deadly wound is healed—when church and State combine to enforce religious dogmas—that all the world wonders after the beast (Rev. 13). It is then that the king of the north enters into "the glorious land"

(Dan. 11:41), the domain of conscience, the territory of the church. Dan. 11:41 not only refers to the fact that so many Adventists will go over to the side of the opposition but many professing Christians who have not fortified their minds with the study of God's Word, will also fall in with the popular line of combining with Roman Catholics in their rejection of truth and their persecution of God's people. There are many, however, in other churches who will yet take their stand in this testing time. "Thus the inhabitants of the earth will be brought to take their stand . . . Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side" (GC 612).

From the above we have been able to show that Dan. 11:41, when the king of the north enters "the glorious land" is still future, that the prophecy depicts the time when Church and State will unite to enforce the commandments of men that war with the commandments of God, and that at that time the majority of Adventists, with large numbers of Christians in other churches, will be led to join with the popular issues.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

The Loud Cry brought to view in Dan. 11:44 is God's last appeal for all to take their stand either on His side or that of Satan's. Such power is then revealed that this enrages the king of the north and his armies so that it is determined to slay the remnant who are then pictured as being "in Zion, and in Jerusalem." The king of the north plants his royal tents "between the seas and the glorious holy mountain" in order to take the city and destroy the saints. "Yet [though he has come so near his goal] he shall come to his end, and none shall help him," for he will be slain by God.

The king of the north pitches his royal tents between the seas and the holy mountain as the culminating part of his determination to destroy and utterly to make away many of God's people. Then, it will be definitely a war of yield, or be destroyed. The revived Papacy and apostate Protestants will go forth with great fury to destroy many of God's people, but the promise is: "At that time thy people shall be delivered."

The king of the north's aggressive war commences before probation closes, for the Spirit of Prophecy states that the war against the commandment-keeping remnant (Rev. 12:17) commences with the passing of "a law enforcing Sunday observance" see GC 592. Those

laws become more and more stringent until a death decree will be passed upon all dissenters. This situation follows the Loud Cry, which will stir up the religious elements against the people proclaiming that message with such power. The Lord's servant says:

"The power of God had rested upon His people . . . They had received the latter rain . . . 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" (EW 279). "The power attending the message will only madden those who oppose it . . . The church appeals to the strong arm of the civil power" (GC 607).

The spirit of hatred and persecution reaches its pinnacle following the outpouring of the Holy Spirit in the Loud Cry. The decision to outlaw and kill the Sabbath-keeping remnant will follow the demonstration of great power in the Loud Cry when "Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers" (GC 612). God's people will be the "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 (GC. 615). Thus "the whole world is to be stirred with enmity against Seventh-day Adventists . . . It is Satan's purpose to cause them to be blotted from the earth" (TM. 37).

The proclamation of the glad "tidings" of salvation (Dan. 11:44) accompanied by the mighty power of God so troubles the king of the north that he goes forth with "great fury to destroy, and utterly to make away many of God's people, and to accomplish this purpose he plants his tents between the seas and the holy mountain with the intention of destroying the people of God. What that is, involves the reception of the most precious message that God gave to His people. To recover that message in our history and believe it is to receive the beginnings of the latter outpouring of the Holy Spirit which precipitates the loud cry message for the world. It brings revival and reformation to the people of God. It is the message of justification by faith and the sanctuary message to prepare a people for the coming of the Lord.

The message of righteousness by faith will precipitate the battle of Armageddon. "We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the

earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field.”¹ We are not ready for the battle of Armageddon until we believe the 1888 message. Then we will be soldiers fitted up and ready for the mother of all battles.

“*The Greatest of the Prophets*” p. 317, says: “I think all are agreed that the many whom this evil power goes forth to destroy and utterly to sweep away must be the true people of God, not some opposing military force.”

At that time, the church will have been purified of the weak elements that would capitulate to him—these have largely been shaken out of the church before the Loud Cry swells to its greatest power. The Lord’s servant makes this fact very plain:

“As trials thicken around us, both separation and unity will be seen in our ranks . . . Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, *go out from us* . . . The people of God will draw together, and *present to the enemy a united front*. In view of the common peril, strife for supremacy will cease . . . *Then* will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord” (6T 400, 401).

The same chronological order of events is maintained in the Spirit of Prophecy. “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 [these leave the holy mountain and join the ranks of those attacking it] . . . and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren” (GC 608). The secession by this “large class” occurs before the message swells to a Loud Cry and hence before the king of the north goes forth with “great fury to destroy, and utterly to make away many.” This fact is again brought to view in the chapter “The Shaking” (EW 269-273), where the shaking time precedes the Loud Cry and the subsequent attempt to slay the remnant. After describing how numbers will leave the church, the Lord’s servant then

¹ Ellen G. White, Ms. 175, 1899. Cited in *Seventh-day Adventist Bible Commentary*, Vol. 7, p. 983.

says: “The numbers of this company had been lessened . . . Evil angels still pressed around them, but could have no power over them. I heard those clothed with the armor speak forth the truth with great power . . . I asked what had made this great change. An angel answered, ‘It is the latter rain, the refreshing from the presence of the Lord, *the loud cry* of the third angel.’ Great power was with these chosen ones. Said the angel, ‘Look ye! My attention was turned to the wicked, or unbelievers. They were all astir. *The zeal and power with the people of God had aroused and enraged them* . . . I saw measures taken against the company who had the light and power of God . . . Next I heard them crying unto God earnestly . . . make a way of escape [remember, this word ‘escape’ in Dan. 11 and Joel—the escaped ones are said to be ‘in Zion and in Jerusalem’] for Thy people! Deliver [Dan. 12:1] us from the heathen around about us [quotation from Joel 3:11, 12]. They have appointed us to death; but Thine arm can bring salvation.’ These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God; yet, like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance [Dan. 12:1] . . . Soon I heard the voice of God. . . I then heard a triumphant shout of victory . . . Their enemies, *the heathen around them* [Joel 3:11, 12], fell like dead men.” “In the midst of the time of trouble—trouble such as has not been since there was a nation—His chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of His saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a ‘God of gods,’ able to save to the uttermost those who have put their trust in Him” (PK 513).

Thus from our study of the Bible and the Spirit of the Prophecy may be clearly discerned the fact that the prophecy of Dan. 11:44, 45 depicts the united efforts of the world powers led on by the king of the north to enter the citadel, the holy mountain, to destroy the people of God. The “large class” who will secede from the church in the early part of “the final conflict” do so in fulfillment of Dan. 11:41.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Everything in the prophecy concerning the king of the north has been employed to make the kingly or governmental aspect loom large in the picture. That is the significance of the use of the word “king” of

the north, and also the mention of “the royal tents.” It is because the book of Daniel deals with kings and kingdoms until the kingdoms of the world come “under one head—the papal head” and “will unite to oppose God in the person of His witnesses” (7T 182) that the Papal apostasy is brought to view under the designation “the king of the north.” The “king” of governmental aspect is thus prominent.

The prophecy declares, the deadly wound is to be healed (v. 40, compare Rev. 13:3-18), then the Papacy, with political power once again to enable her to make war upon the saints, immediately proceeds to subdue the atheistic forces of Communism, employing all the resources of the Christian nations—chariots, horses, ships—in bringing this to pass. With her one great international enemy out of the way, she is then able to “enter also into the glorious land”—that is, employ her political power against the people of God. This she does through the nations giving their sanction to the promulgation of erroneous teachings per medium of State laws. “Prophecy foretells a restoration of her power” (GC 579). “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 . . . Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men . . . 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 feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution” (GC. 581).

After having learned the power to be wielded through kings, rulers, and governors, the king of the north is pictured wielding that power in Dan. 11:40-45.

It is to this kingly power that the prophecy of the king of the north (Daniel 11) directs us. As Rome pagan was the king of the north before it, so the Roman church, rising out of the ruins of Rome and assuming the power of the Caesars, is said to be the king of the north. How could the king of the north “go forth with great fury to destroy, and utterly to make away many” (11:44) without political power? Therefore, it is to this political power that we are directed in this prophecy, power that is used against the people of God. “The

whole world is to be stirred with enmity against Seventh-day Adventists . . . It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy may not be disputed” (TM. 37). “Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all ‘both small and great, rich and poor, free and bond,’ shall conform to the customs of the church by the observance of the false sabbath . . . civil penalties, and it will finally be declared that they are deserving of death . . . The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite” (GC. 604, 607).

The expression “the tabernacles of his palace” refers to kingly power. Moffatt translates it: “Pitching his royal pavilions between the Mediterranean and the sacred hill so fair.”

The emphasis is upon the power of the State which accompanies the king of the north in his attack upon the people of God. The emphasis in Dan. 11:45 is not upon his doctrinal deceptions to delude the remnant church, but, upon the force of the State intimidating, threatening to destroy God’s people unless they yield to the demands of religious dignitaries working through the State.

The word “between” plainly indicates that the king of the north does not pitch his tents inside Jerusalem, but between the seas and Jerusalem. This in itself completely rules out the idea of any nation (Turkey, etc.) or power (the Papacy) setting up its throne inside Jerusalem. The prophecy depicts the triumph of the king of the north until he plants his tents between the seas and Jerusalem—it is while here that he comes to his end and none helps him.

The reader will be interested to learn that many scholars favour the word “and” to “in,” thus reading: “Between the seas and the glorious holy mountain.” Smith-Goodspeed Translation: “And shall pitch his royal pavilion between the sea and the glorious holy mountain; and shall come to his end, with none to help.” “The Holy scriptures, According to the Masoretic Text, A New Translation.” Philadelphia, the Jewish Publication Society of America (1917). This official Jewish Translation reads: “And he shall plant the tents of his palace between the seas and the beauteous holy mountain; and he shall come to his end, and none shall help him.”

“So far as locality is concerned, this would mean between the Mediterranean and the hill of Zion in Jerusalem, for the Mediterranean is often used in Hebrew as a poetic plural. In the days

of the Israelites this would mean about the centre of the land of Judah. The evident meaning of the whole statement is that this power takes a strongly strategic position for a direct attack upon the Holy City—the latter, of course, meaning the true church of Christ in the last hours of time. One more move on its part, and the church would supposedly be overwhelmed . . . It would seem that we have here in these last verses of Daniel 11 a parallel to the many passages in the book of Revelation and elsewhere which speak of the final war of all the powers of earth against the church of God . . . In all these instances the combined powers of all the world are led on by the same leaders; they try to make war against the same apparently helpless church of Christ; but in each case the King of kings intervenes at the critical moment, and the trusting followers of Jesus are gloriously delivered.”

The king of the north does not come to his end until the events under the 6th and 7th plagues. The drying up of the river Euphrates refers to the doom of Babylon—see Jer. 50:34-38; 51:11-13. The former passage describes the judgments to fall upon Babylon and her inhabitants, and the culmination of this poetic unit describing the doom of Babylon reads: “A drought is upon her waters; and they shall be dried up . . . and it shall be no more inhabited for ever.” The latter describing “the vengeance of the Lord, the vengeance of His temple,” says: “O thou that dwellest upon many waters . . . thine end is come.”

It is when God’s judgment—the drying of the Euphrates—in the 6th plague has been poured out that the Revelator says: “And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done [i.e., the end of persecution of His church, 1T 354.] . . . And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath” (Rev. 16:17-19).

As the drying up of the waters of the Euphrates refers to the doom of Babylon, and as the king of the north coming to his end means the same thing, we see that the king of the north does not come to his end until the time of the 6th and 7th plagues. Thus the king of the north is outside the city during the plagues. The king of the north commences his effort to destroy the church just before the close of probation—“at that time shall Michael stand up, the great prince which standeth for the children of thy people.” He stands up or commences to reign in order to protect His people, offering no more mercy to their enemies. Then, at the time of the 6th plague, when the

flooding Euphrates threatens to destroy the people of God in Jerusalem, God's judgment dries up those persecuting waters. The Assyrian invasion of the land of Israel was likened to the flooding of the Euphrates until only Jerusalem, like the head of a man surrounded by surging waters, remained above water. These invading waters were dried up by the intervention of God in behalf of His people. He had promised that He would defend Jerusalem and that the Assyrians would not enter Jerusalem. That desolating flooding of the Euphrates was dried up. In the last days the antitype of this will transpire when the persecuting waters of the Euphrates will surround the people of God, but when that flood is at its highest and it seems that at last they will be overwhelmed by their enemies, God's judgment poured out upon the waters of Babylon causes the persecution to cease. As the hosts of the Assyrian armies perished outside the city of Jerusalem, so the forces of modern Babylon will also perish outside the walls of God's holy habitation, the glorious holy mountain.

The prophecy of Daniel 11:40-45 (as well as those in the Revelation) points to the time when the deadly wound received by the king of the north will be healed. Then all the world will wonder after the beast. The prophet Daniel said that "the king of the north shall come against him [the king of the south Egypt, the symbol of atheistic communism, G.C. 269] like a whirlwind . . . and he shall enter into the countries, and shall overflow and pass over," or as given in the American translation: "He shall sweep through many lands like an overwhelming flood" (v. 40). A whirlwind travels speedily, sweeping all before it. Thus some day this whirlwind will come. It will come speedily. "Great changes are soon to take place in our world, and the final movements will be rapid ones" (9T 11), "Many of the prophecies are about to be fulfilled in quick succession . . . Study Revelation in connection with Daniel . . . they both relate to the same subjects" (TM. 116, 117).

Only when the activities of the king of the north are seen as the same as those of the beast in the Revelation, are we able to say that both Daniel and Revelation "relate to the same subjects." When the deadly wound is healed by the union of Church and State, this is followed by all the world wondering after the beast. Or as stated by Daniel, when the king of the north recovers from the deadly wound he received at the time of the end, he then will come against the king of the south, the forces of irreligion, like a whirlwind. Roman Catholicism

“is strengthening her forces to further her own ends when the time shall come for her to strike” (GC. 581). Then when the whirlwind begins to blow, many of the professing people of God “will cowardly take the side of the opposers” (5T 136). But those loyal to Jehovah will proclaim the Loud Cry warning: “The fearful results of enforcing the observances of the church by civil authority . . . the stealthy but rapid progress of the papal power—all will be unmasked” (G.C. 606). Thus the “tidings out of the east and of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.” God’s messages come from His throne, which in Scripture is pictured to be in the north (Ezek. 1:4; Isa. 14:13; Ps. 48:2), and reach the earth by the east—see Rev. 7:2; Ezek. 43:1-4, etc. Ancient Babylon was overthrown by nations from the east and from the north. Cyrus the Persian came from the East and succeeded in bringing nations to the north of Babylon to come under his banner, and thus he overthrew Babylon. The courageous and purified remnant will faithfully sound the warning against the king of the north, the beast of the Revelation. The king of the north is a religious power that employs the State in its warfare against the people of God. The beast is also a church that employs the State for the same thing: “The result was the papacy, a church that controlled the power of the State, and employed it to further her own ends, especially for the punishment of ‘heresy.’ In order for the United States to form an image to the beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends” (GC. 443).

At that time of test, many of God’s professing people through living after the manner of the world, through not knowing the true significance of such prophecies as those concerning the king of the north, the drying up of the Euphrates, Armageddon etc., are not fortified in their minds to pass through the trying hours that some day will come quickly like a whirlwind bringing with it a severity at present little dreamed of by many Adventists who have not studied these prophecies foretelling that time.

In the picture presented in Dan. 11:45 and other last-day prophecies, the holy city impregnable to the assaults of the enemy is a representation of victory to all those who heed the Lord’s prophetic Word, and who keep looking to Jesus in the midst of the glorious holy mountain (Rev. 14: 1). Those who are “with Him” on Mount Zion are those of whom it is said in Rev. 17:14: “The Lamb shall overcome

them [their enemies] . . . and they that are with Him are called, and chosen, and faithful” (Rev. 17:14). Dan. 11:45 declares that the king of the north cannot enter the holy city where the Almighty Saviour dwells. This beautiful picture and assurance of victory the Lord has given to those who are “With Him” on “the mount Zion.” Daniel’s prophecy comes to a culmination picturing victory for His people. “So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain” (Joel 3:17).

Dan. 11:45 presents the purified remnant church which is sealed, and protected from the assaults of the king of the north, who is there pictured as being outside the glorious holy mountain, about to slay the saints, but himself destroyed by the Almighty Protector of His people: “For in mount Zion, and in Jerusalem shall be deliverance, as the Lord has said, and in the remnant whom the Lord shall call.” “Every worshiper of the Eternal shall be saved, for Sion hill shall hold those who escape, as the Eternal has declared, and the fugitives whom the Eternal calls, shall be inside Jerusalem . . . The Eternal is a refuge for His own folk, a stronghold for the sons of Israel. “Twill teach you that I am the Eternal One, your God, dwelling in Sion, on My sacred hill; Jerusalem shall be inviolate then, never shall aliens invade her again” (Joel 2:32; 3:16, 17, Moffatt’s trans.)