

Tidings from the East and the North

(The Everlasting Gospel of the Three Angels' Messages in Daniel 11)

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Introduction

The Purpose of This Article

There is much confusion in Adventism regarding Daniel 11:40. "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."

The controversy centers on the following three questions:

- *When* is the "time of the end?"
- *Who* is the "king of the north?"
- *Who* is the "king of the south?"

The purpose of this article is to show from Daniel 11:40-45, a concise history of the world in relation to God's remnant church from the "time of the end" to the final conflict just before Jesus returns. It is my sincere prayer that this article will help clear the confusion and inspire the believers of the Second Advent to go deeper into the Word of God.

Daniel & Revelation

Let's be honest. In recent years, we have been using Daniel and Revelation seminars primarily as a tool to bring in new members. Once the people are baptized, the prophetic studies are left to the wayside and forgotten by most members. Did God design the prophecies to be used mainly for this purpose?

"There is need of much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work . . . When we as a people understand what this book [Revelation] means to us, there will be seen among us *a great revival*. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it. When the books of Daniel and Revelation are better understood, believers will have an *entirely different religious experience*. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the *character* that all must develop in order to realize the blessedness which is to be the reward of the pure in heart. . . Read Revelation in connection with Daniel. Teach these things. We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is *truth*." (*Testimonies to Ministers* pages 112-119.)

Here we have the precious promise of "a great revival" and "an entirely different religious experience" that will transform our character. Isn't that what we as a church have been seeking all these years? Haven't we been praying to God for revival and reformation so that we can proclaim the truth to the whole world and finish God's work? Is closely studying the prophecies of Daniel and the Revelation one of the missing links to that final outpouring of God's Spirit among His people?

The Gospel verses the Prophecies

Often when the study of prophecies is encouraged, there are voices that say, "Our understanding of the prophecies is not really that important. Let's focus on the gospel of Jesus Christ! "Yes, it's true that our Savior is the most important Person we need to know. After all, He is the only One who can save us. But, is the gospel of Jesus Christ something that is separate from the prophecies? Are they to be understood apart from each other?

"The *burden* of Christ's preaching was, "The time is fulfilled and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. Thus the *gospel message*, as given by the Savior Himself, was based on the *prophecies*." *Desire of Ages* page 233.

The same passage then gives the explanation of the 70 week-prophecy of Daniel 9 which foretold certain events to occur at precise times: 1) the baptism of Jesus in 27 AD; 2) His crucifixion in 31 AD; and 3) end of probation for ancient Israel in 34 AD. When Jesus declared at the very beginning of His ministry, "The time is fulfilled. . ." (Mark 1:15), He was referring to His baptism, the anointing of the Messiah as foretold in Daniel 9:25. In essence, Jesus could not have preached the gospel concerning Himself without the prophecies of the Old Testament.

The passage above makes it very clear that the repeated central theme of Christ's gospel was based on the prophecies. We cannot separate the gospel and the prophecies because they are actually *one*. This is not a new or unique Biblical concept. Let's look at few examples. Did you know that the first gospel given to Adam and Eve after their fall in Genesis 3:15 is also called the "first prophecy?" (See *Great Controversy* page 507). The gospel is prophecy and prophecy is the gospel. Both point to the good news of Christ's soon coming to complete the grand work of redemption.

Another example involves the Jews in the days of Christ. One of the reasons why the Jews rejected the gospel as taught by Jesus is that they had misapplied and misinterpreted the prophecies of Daniel, especially the prophetic vision of the great image in Daniel 2. They thought that the last glorious kingdom that stands forever was their own nation of Israel, being delivered by a kingly Messiah from the oppressive powers of heathen nations. (See *Desire of Ages* page 34). Can we see how crucial the correct understanding of the prophecies was in believing the gospel at the first coming of Jesus?

Yet another example involves the disciples and Christ after His resurrection. Going back to the *Desire of Ages*, page 234: "Christ urged upon His disciples the importance of *prophetic study*. Referring to the prophecy given to Daniel in regard to their time, He said, 'Whoso readeth, let him understand.' Matt 24:15. After His resurrection He explained to the disciples in 'all the *prophets*' 'the things concerning Himself.' Luke 24:27." (*Desire of Ages* page 234).

As Seventh-day Adventists, our commission is to preach the everlasting gospel of the three angels in Revelation 14. Can we proclaim this gospel apart from the prophecies? "As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the *prophecies*." (*Desire of Ages*, page 234). Christ's second coming is called the "most solemn and yet most sacred truth revealed in the Bible. . . the very keynote of the Sacred Scriptures." (See *Great Controversy* page 299). It is impossible to proclaim the wonderful news of Christ's second coming unless we base it on the prophecies of the Old and the New Testament. Can we see that our understanding of the prophecies are *essential* in our understanding of the gospel for the last days?

Why Is Daniel 11:40 So Important?

So, why is it so important for us who are living in the last days to have the correct answers to the three questions listed at the beginning? Because they are the keys that unlock our understanding of Daniel 11:40-45. These six verses are followed by Daniel 12:1 which says, "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." This is the action of Jesus when He stands up in the Most Holy Place of the heavenly sanctuary to get ready to return to earth. Jesus' words during this solemn

event are recorded in Revelation 22:11, "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."

We can see that Daniel 11:40-45 describes the flow of events that lead up to the final close of probation when the eternal destiny of every human being will be decided. As Seventh-day Adventists, most of us have a general idea of the events that will take place just before the Second Coming. Here in the last six verses of Daniel 11, Jesus gives us more details by providing us the correct setting, the exact identities of the main players who will participate in the last day events, and the correct sequence of these events to shield us from any confusion or deceptions.

There are several statements from the Spirit of Prophecy that confirm the importance of the study of Daniel chapter 11:

"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 for the Church, Volume 9*, page 14).

"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 pass." (*Testimonies to Ministers* page 112).

"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, 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.' (Verses 31-36 quoted). Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. *Let all read and understand the prophecies of this book*, for we are *now* entering upon the time of trouble spoken of: [Daniel 12:1-4 quoted]. The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves." (*13 MR 394* or *Letter 103*, 1904).

These statements reveal that Daniel 11 has nearly reached its complete fulfillment and some of the scenes are already taking place now. She then admonishes us to "read and understand the prophecies of this book," meaning the book of Daniel with particular emphasis on chapters 11 and 12. Why? Because much of the past history (in verses 30-36 as quoted by Ellen White) will be repeated very soon, "for we are *now* entering upon the time of trouble spoken of: [Daniel 12:1-4 quoted]."

In Daniel chapter two, Nebuchadnezzar, king of Babylon, had a dream. In that dream he saw a great image. The image had a head of gold, breast and arms of silver, a belly and thighs of bronze, legs of iron, and feet partly of iron and partly of clay. Adventists recognize that the gold represents the kingdom of Babylon; the silver represents the kingdom of Medo-Persia; the bronze represents the kingdom of Greece; the iron represents the Roman empire. The feet of iron and clay represents the breakup of the Roman empire into ten smaller kingdoms, and also represents the mingling of churchcraft and statecraft in the form of the Papacy.

"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay...the mingling of churchcraft and statecraft is represented by the iron and the clay... Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the Papacy." *The Seventh-day Adventist Bible Commentary*, vol. 4, 1168-1169.

This dream was repeated and enlarged upon in the vision found in Daniel chapter seven. Daniel saw a lion, a bear, a leopard, and a ferocious fourth beast with ten horns. Then there arose another little horn. These are the same exact powers found in Daniel chapter two – Babylon (lion), Medo-Persia (bear), Greece (leopard), Rome (fourth beast), the ten divisions of Rome, and the Papacy (little horn).

Daniel chapter eleven will now repeat and enlarge upon the visions found in chapters two and seven. Daniel eleven begins with the Medo-Persian empire, verses 1-2. Then Greece takes over the reins of the old world, verses 3-15. The major portion of this description of Greece concerns the interaction between the “king of the south” and the “king of the north.” After the death of Alexander the Great, his empire was divided among his four generals; namely, Ptolemy in Egypt, Seleucus in Syria, Lysimachus in Asia Minor, and Cassander in Macedonia. Two of these four divisions, Egypt in the south and Syria in the north, are addressed in verses 5-15.

Then comes the mighty power of the Roman empire, verses 16-30. Here we find the rule of Caesar Augustus, the raiser of taxes, verse 20. We find the crucifixion of Jesus, the prince of the covenant, verse 22. We find Constantine transferring the capital from Rome to Constantinople, verse 28. Constantine was also described as being against the “holy covenant” of God, which he demonstrated by the legislation of Sunday laws in A.D. 321 (see Hebrews 8:10; 10:16 for a definition of God’s covenant with His people). But then the empire begins to weaken, and “it shall not be as the former, or as the latter,” verse 29.

The “ships of Chittim,” the Vandals and other invading armies, ransack Rome and weaken the empire in the west. The emperor, now ruling from Constantinople, is “grieved,” verse 31. The emperor then has “intelligence with them that forsake the holy covenant,” namely the Papacy. Here begins the transition from pagan Rome to papal Rome. The “daily” desolation of pagan Rome against Christians was now replaced by the “abomination that maketh desolate.” Under papal Rome, fierce

assaults against God's true church were carried out. Millions were persecuted under pagan Rome, but over one hundred million were martyred as a result of papal Rome's intolerance, verses 31-39 describe the 1260-year rule of papal supremacy.

Daniel 11:40

Note: The beginning of the "TIME OF THE END" is 1798. The books, *The Great Controversy*, (page 356) and *Daniel and the Revelation*, (pages 289 and 293) both substantiate that 1798 is the exact year when the time of the end begins. It is extremely important that we have a clear understanding of this beginning that marks the time of the end.

Verse 40, "**and at the time of the end,**" is when papal Rome received her deadly wound – A.D. 1798. It is here that we find the "king of the south" pushing at the Papacy - "the king of the north." "And at the time of the end shall the king of the south push at him." History tells us that it was the French Revolution which inflicted the Papacy with a deadly wound in 1798.

Is the atheistic French Revolution accurately symbolized by the term, "king of the south" in verse 40? We know that the "king of the south" referred to Egypt at the beginning of the chapter (the "king of the south" is not Islam as some believe.) We also know that it was not literal Egypt that inflicted the deadly wound to the Papacy in 1798. So where do we find the atheistic French Revolution symbolically or spiritually described as Egypt?

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt where also our Lord was crucified. And they of the

people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.” Revelation 11:7-9.

The two bodies that were dead for three and one-half prophetic days are the Old and New Testaments. See *The Great Controversy*, pages 256-266. In Revelation 11:8, the power that persecuted the Word of God and killed it for three and one-half years is spiritually called Egypt. Is Egypt then symbolic of an atheistic power? Yes. This power came out of a bottomless pit, meaning that it had no foundation in the Bible. It is an atheistic power founded on erroneous principles. In Exodus 5:2, “Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.” Did any power in 1798 manifest this spirit? “By the decree of the French Government, declaring that the nation acknowledged no God, the Old and New Testaments were slain throughout the limits of Republican France. On the 1st of November, 1793, Gobet, with the Republican priests of Paris, had thrown off the gown and abjured Religion. On the 11th, a “Grand Festival,” dedicated to “Reason and Truth,” was celebrated in the Cathedral of Notre Dame, which had been desecrated, and been named, “the Temple of Reason” (George Croly, *The Apocalypse of St. John*, 175-177).

Was the Bible suppressed for three and one-half years in France? “In 1793, the decree passed the French Assembly suppressing the Bible. Just three years after that, a resolution was introduced into the Assembly going to supersede the decree, and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up, and passed without a dissenting vote ... on the 17th of June” (George Storrs, *Midnight Cry*, May 4, 1843, Volume 4, Nos. 5, 6, 47).

It was the atheistic French Revolution that inflicted a deadly wound against the Papacy. But notice that the **“king of the north (Papacy) shall come against him (atheism) 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).

When did the Papacy come against an atheistic power, after 1798, like a “whirlwind?” It happened just before our eyes; it was the fall of the Soviet Union. *Newsweek* magazine entitled its article on the fall of Communism as the “Days of the Whirlwind” (*Newsweek*, December 25, 1989).

The atheistic seeds that were planted in the French Revolution gave birth to the Russian Revolution over one hundred years later, in 1917. As Communism spread, it took over many nations that were once controlled by the Papacy. Most of these countries were found in Southeast Asia, Eastern Europe, South America, and Central America. A real death fight went on between the Vatican and Communism in the Soviet Union. But as Inspiration predicted, the Vatican would prevail over Communism.

“Of all the events that have shaken the Soviet bloc in 1989,... the **czar of world atheism**, Mikhail Gorbachev, will visit the Vicar of Christ, Pope John Paul II.... 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, all emphasis supplied unless otherwise noted).

Verse 40 not only describes the warfare between the Soviet Union and the Papacy, but it even describes how the Vatican would bring an end to Communism in the Soviet Union. The Papacy would topple the Soviet Union by “chariots and horsemen, and ships.” What do “chariots and horsemen, and ships” represent in Bible prophecy?

Chariots and horsemen represent military strength. “Then Adonijah the son of Haggith exalted himself, saying, “I will be king; and he prepared him **chariots and horsemen**, and fifty men to run before him.” 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.” And I saw heaven opened, and behold a white **horse**; and He that sat upon him was called Faithful and True, and in righteousness he doth judge and make war” (1 Kings 1:5; 20:1; Revelation 19:11).

Ships represent economic power. “They that go down to the sea in **ships**, that do **business** in great waters. 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 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” (Psalm 107:23; Revelation 18:17, 19).

It might be logical to ask, “How could the Papacy defeat the Soviets militarily and economically? In 1981, the Communist bloc got another shock. A new American President, Ronald Reagan, began fulfilling his promise to challenge the Soviets, not to 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 (*TIME*, February 24, 1992).

“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 that 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 21st century; profits from a transcontinental pipeline to supply natural gas to Western Europe...”
 5. “The increased use of Radio Liberty, Voice of America, and Radio Free Europe to transmit the Administration’s messages to the people of Eastern Europe” (*TIME*, Feb 4, 1992, 30).

The Papacy was able to topple the Soviet Union through an alliance with the United States. The cover story of *TIME* magazine on the collapse of the Soviet Union was entitled, “*HOLY ALLIANCE: How Reagan and the Pope Conspired to assist Poland’s Solidarity movement and hasten the demise of Communism*” (*TIME*, February 24, 1992).

Verse 41

The next big event on the horizon is the Papacy entering into the “glorious land” of God’s remnant SDA church. **“He shall also enter 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.”**

The Hebrew word for “glorious” in this passage is *tseb-ee*. In Daniel 11:16, *tseb-ee* is used in reference to ancient Israel. Israel was well situated at the crossroads of the world to be a place where people could come and hear the gospel. Israel was God’s church in the Old Testament and would have qualified as the glorious land at that time. Today, God’s remnant church, the SDA church, spiritual Israel, qualifies as the glorious land.

Some within the communion of “Edom, Moab, and the chief of the children of Ammon” (Daniel 11:41) choose to escape – and do escape this corruption. It is important to note that the countries of Edom, Moab, and Ammon no longer exist. Since these three nations which no longer exist were enemies of God’s people, ancient Israel, what is the importance of this symbolism for the end times?

Could these who escape represent those who come out of Catholicism, apostate Protestantism, and spiritualism, by obedience to God’s Law? The Hebrew word for “chief” in reference to Ammon in Daniel 11:41, is from the same root word as “first fruits” and “shaking.” When the Papacy enters the “glorious land” of God’s remnant church, there will be a shaking going on in Edom, Moab, and Ammon (which is represented as apostate Protestantism, spiritualism and Catholicism).

I believe these three ancient enemies of Israel of old symbolize the threefold enemies of God’s church today – namely, spiritualism (the dragon), Catholicism (the beast), and apostate Protestantism (the false prophet) (See Revelation 16:13). All the seeds we are now planting prior to the Sunday laws will begin to bear fruit when the Sunday laws are passed. Those that come out of Edom, Moab, and Ammon represent the first fruits that join the remnant church through obedience to God’s Law. The Bible says, “Come out of her my people, that ye be not partakers of her sins, that ye receive not of her plagues” (Revelation 18:4). Unfortunately, not all will come out of Edom, Moab, and Ammon.

The two symbols designated by heaven for the church in Daniel 11 are “the glorious land,” verses 16 and 41, and “the glorious holy mountain,” verse 45. These two terms have several commonalities. Both are glorious; both are real estate; both verse 41 and 45 are symbolic. It is obvious two very similar entities are being described, and rightly so. They share a mutual identity – God’s church – depicted by Daniel in two stages of its development. The first stage is the church militant; the second, the church triumphant. The distinction between them is as important as their similarities. We are told, “the Church militant is not the Church triumphant.” *Review and Herald*, December 31, 1901. They have their application in different time periods, as we will now show.

Daniel 11:45 reads, “And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”

What does a mountain represent in prophecy? A kingdom: “Behold, I am against thee, O destroying mountain (Babylon), saith the LORD, which destroyeth all the earth; and I will stretch out thine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.” Jeremiah 51:25.

Why does Daniel call the church the “glorious holy mountain” in verse 45? Because the church is now the “church triumphant,” although little beknownst to the people of God on earth at that time. Since a mountain in prophecy denotes a kingdom, Daniel’s use of “glorious holy mountain” in verse 45 indicates God’s kingdom has been made up. When does this occur? The answer should interest us mightily, as it pertains to our time. The latter portion of the verse tells us when it happens. Let’s read it again: *The Timing of the Change*.

Daniel 11:45 reads” “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.”

God’s kingdom is made up shortly before the power of the King of the North is broken. But when is *that* to take place? Let us read the answer in the very next verse:

“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 written in the book.” Daniel 12:1

The King of the north is broken at “that time” when Michael stands up. That action closes human probation and starts the falling of the seven plagues. The question that still remains to be fully answered though is, “When is Christ’s kingdom made up?” Ellen White clarifies that it is when he pronounces: “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.”

Daniel’s use of “glorious holy mountain” in verse 45 indicates God’s kingdom has been made up.

“Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and

the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords.”
Early Writings, 279-80.

Isaiah 4:2-3 portrays God’s church at that time as well: “In that day shall the branch of the LORD be beautiful and glorious...And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, every one that is written among the living in Jerusalem.” (The reality of this will not be experienced until the Second Coming.)

The subjects of Christ’s kingdom were all numbered, all those since the days of Adam for whose sins He had atoned, including all those still living who were sealed at “that time.” The righteous living and dead compose His kingdom, the “Church triumphant,” in place when Michael stood up – hence the appropriate symbol of identity, “the glorious mountain.” It will happen at the close of probation.

On the other hand, “the church militant” termed in Daniel 11:41 “the glorious land,” has its reference to an all encompassing, Christ-professing church. However, not all who profess to be members of His church here on earth are counted as having citizenship in His heavenly church.

“God has a church upon the earth who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat.” *Testimonies to Ministers*, 61.

“Let everyone who is seeking to live a Christian life, remember that the church militant is not the church triumphant. Those who are carnally minded will be found in the church. They are to be pitied more than blamed. The church is not to

be judged as sustaining these characteristics, though they be found within her borders.” *Review and Herald*, January 16, 1894.

“The church militant is not the church triumphant. There are tares among the wheat.”

This is clearly but sadly illustrated from those who lose their way all along the path:

The Bible will be opened from house to house and men and women will find access to these homes, and minds will be opened to receive the word of God, and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day. There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? *Some of them are not there. We look for them, but in the time of shaking they have been unable to stand, and have passed over to the enemy’s ranks.*” Ibid., December 24, 1889, italics added.

In verse 41, when the King of the North “enters” (besieges, assaults, or surrounds) he is first seen assaulting the “glorious land,” the church militant, Christ’s commandment-keeping church. This crisis takes place first in America and then is witnessed throughout the rest of the world. We have already documented how the “same crisis will come upon our people in all parts of the world” because His church, spiritual Jerusalem, is scattered worldwide.

“Every individual in our world will be arrayed under one of two banners.” The two armies will stand distinct and separate and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. 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.”

By the decree enforcing the institution of the papacy in violation to the law of God, our nation [the Unites States] will disconnect herself fully from righteousness.”

Here is where those who say the “glorious land” is the USA run into an irresolvable problem. Those who hold that position correctly interpret the prophecy in the particular that the assault explicitly comes *from Rome against* the “glorious land.” However, after allowing Inspiration to describe the initial nature of America and her change in character, we will reveal the fundamental error of application made by those same individuals.

“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.” Great Controversy, 441, emphasis added.

Republicanism is the state or civil aspect of the USA. Protestantism is, of course, her religious aspect. The question, then, is very simple. Where is the evidence that it is the United States that is to be assaulted? In fact, we read a very different scenario.

“Then the *Catholics bid the Protestants to go forward*, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, *will stand by the Protestants. The Catholics will give their power to the image of the beast.* And the Protestants will work as their mother worked before them to destroy the saints.” E G White, *Spalding and Magan’s Unpublished Manuscript Testimonies 2*, emphasis added.

When the Catholics “stand by the Protestants” and “give their power to the image of the beast,” that obviously does not describe a military assault against apostate Protestantism. In fact, it is apostate Protestantism that will be first and foremost to “stretch her hand across the gulf to grasp the hand of the Roman power.” It is that combination of American Protestant churches that initiates the relationship with Rome. In so doing, even the citizens of the US will be influenced to demand and welcome with open arms this child of the papacy.

“Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure *public favor*, will yield to the popular demand for a law enforcing Sunday observance.” *Great Controversy*, 592.

Since the apostate Protestant religious powers and the citizenry agitate for the image to the beast, Rome evidently does not assault them. So what exactly does Rome invade? Is it perhaps the civil or judicial power of the USA?

Inspiration tells us that “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*, Vol. 6, 18.

“The nation (America) will be on the side of the great rebel leader.” *Testimonies*, Vol. 5, 136.

When the two apostates – church and state – “shall unite” in forcing the conscience and compelling men to honor the false Sabbath” (for only the state has the means to force and compel humanity), does that unity of purpose reflect a military assault upon or act of aggression toward the civil government of the USA by Rome, as the prophecy demands? No. To the contrary, all three entities are seen as working in perfect union with one another.

Would Jesus, knowing beforehand the end from the beginning, (see 6 SD-ABC, 1082), inspire Daniel to use the term “glorious land” to describe the nation that has just instituted a national Sunday law with punitive consequences for those who will not concede to a false Sabbath? After all, the sole event and timing of this prophecy is Rome’s “entrance” at the right hand of fellowship from apostate American Protestantism. Would it not be a misleading – or even an outright false description on heaven’s part of the heaven-defying civil power that unites with Rome?

Would Jesus....inspire Daniel to use the term “glorious land” to describe the nation that has just instituted a national Sunday law?

The religious, political, economic, and legislative aspects of America, including her citizenry, will have been nothing but cooperative in setting up the image to the beast, making any hostility on the part of Rome unnecessary. Therefore, if Rome's attack does not come upon any of them, we are down to just two choices for the definition of the "glorious land." Either that phrase is a symbol and the assault comes upon Christ's church, as interpreted above, or the interpretation for "land" must be the literal soil of the United States that Rome is to besiege. There is nothing else left for it to mean – unless, of course, the theme of Daniel 11 is again the great controversy between Christ and Satan. In that perspective, it can readily be seen in the verses we've been discussing that Satan orchestrates his wrath through his three earthly representatives, and at their head is the bishop of Rome. The assault then, is on Jesus Christ, through the person of His witnesses, His church.

"He (Christ) will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory – character – of Christ will be received into the Paradise of God." *Desire of Ages*, 331.

We pray this examination ends the differences of opinion regarding the meanings of the two terms discussed, and leads to unity of the faith among the brethren in this particular. Especially do we hope that now any fog of confusion has been lifted, the readers see the direct and present application of the prophecy to themselves, as individual members of God's remnant church.

Verses 42-43

In verse 42, we begin to see the Vatican influencing the political decision-making of the world. **"He shall stretch forth his hand also upon the countries and the land of Egypt shall not escape"** (verse 42). There is not one country that will

escape this New World Order combining Church and State, not even atheistic China. All will pay homage to the Papacy, for “he shall stretch forth his hand also upon the countries” (verse 42).

In verse 43 we begin to see the Vatican influencing the economic orders of the day. **“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”** (verse 43). Very suddenly, temporal prosperity will cease to exist. Not only will each country be looking for a national solution, but the world will be looking for a global solution to the economic crisis. Why do I believe it depicts an economic crisis? When did literal Egypt lose all her “precious things” in the Old Testament? God punished Egypt with one plague after another for not letting Israel go. When the tenth plague hit Egypt, the Egyptians became eager for the Hebrews to take their precious things and leave the country. This does not represent the seven last plagues, but the increasing disasters that come upon the earth by air, land, and sea, which will bring the world economies to a crisis. The world will then look to the highly centralized, multi-national, and multi-cultural Vatican to work with the United States and the United Nations to solve these global problems. All countries will be involved and supportive of this New World Order of Church and State. Why do I believe that? The verse says, “the Ethiopians and the Libyans will be at his steps” (verse 43). The Ethiopians were the rich neighbors of Egypt, while the Libyans were considered the poor neighbor. The Bible says, “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Revelation 13:16-17. All nations, whether rich or poor, will be caught up in the mark of the beast, whose number is 666.

Verse 44

The message that inspired Edom, Moab, and Ammon to escape the corruption of the unholy alliance, has now come to its crescendo in verse 44. **“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.” This represents the loud cry.

“East” and “North” are often associated in Scripture with Christ or with God’s throne. “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...the first shall say to Zion, “Behold, behold them: and I will give to Jerusalem one that bringeth good tidings” (Isaiah 41:25, 27).

The “tidings out of the east” refer to the Sealing of His people and the second coming of Christ. “After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth. Then I saw another angel ascending from the EAST, having the seal of the living God” (Revelation 7:1-2). “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be” (Matthew 24:27). God’s true church will be preaching the soon return of Christ, while the world has already received the false Christ. Paul warned us, “And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Corinthians 11:14-15). Satan will come and pretend to be Jesus. Under this grand deception of Satan, the world will be deceived into forming an allegiance with Rome.

Jesus warned us, “Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many...And many false prophets shall arise, and shall deceive many...Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christ’s, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect” (Matthew 24:4-5, 11, 23-24).

In Bible prophecy “north” represents judgment. Very often Israel was invaded from the north side. These invasions were divine judgments because of their apostasy. “Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land... and I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands” (Jeremiah 1:14, 16).

While God’s people are declaring that “judgment is come” (Revelation 14:7), the world will have already judged God’s people, and penalized them with economic boycotts and a death decree (see Revelation 13:15-17). While God’s people are being condemned by an apostate Christianity, they must love their enemies and warn them of the impending judgments of God upon a rebellious world (see Revelation 14:9-11).

Unfortunately, the main body of this apostate Christianity will take that fatal step in “great fury to destroy, and annihilate many” (Daniel 11:44). There will be many martyrs in the end of time (see Maranatha, p.199). Jesus says in John 16:2, “A time will come when people will kill you and think that they are doing God a favor.”

Verse 45

“And he shall plant the tabernacles of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and none shall help him” (verse 45, NKJ). The final act of the Papacy is to place his government between the great sea of humanity and God's glorious holy mountain. “The Clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for

Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment..." (*Great Controversy*, p.607). In Revelation 17:15, "The waters which you saw where the whore sitteth, are peoples, and multitudes, and nations, and tongues." In contrast is God's glorious holy mountain which symbolizes the people who have gotten the victory over the King of the North. "But you are come unto Mount Zion unto the city of the living God. The heavenly Jerusalem, and to an innumerable company of angels" (Hebrews 12:22).

The last part of verse 45 is a sad commentary – "**Yet he shall come to his end, and none shall help him.**" "And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire" (Revelation 17:16). When does the Papacy lose the support of all her followers? It is when the final seven last plagues fall upon those who are followers of the beast and his image (see Revelation 14:9-10). In the book *The Great Controversy*, page 655 and 656, we are given a vivid description of how angry the people are! They realize that they are lost. They feel that they have been deceived and betrayed, and they take out their frustrations on the religious leaders who led them to destruction.

The return of Jesus is the grand and glorious climax to Daniel's prophecy! "At that time Michael shall stand up, the great prince who stands watch over the sons of your people. And there shall be a time of trouble such as never was since there was a nation, even to that time. And at that time your people shall be delivered, everyone who is found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt" (Daniel 12:1-2). "**Even so, come Lord Jesus**" (Revelation 20:20).