

## The Battle for the Kingship of the World

# The Battle for the Kingship of the World

Will the King of the North Invade The Holy City?

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1950

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Emphasis to extracts employed has been added to draw attention to certain salient features.

## 1. THE KING OF THE NORTH

Everything in the Bible deals with this controversy - nothing is understood fully until seen in this light. Every prophecy unfolds some feature of it - including the important prophecy concerning the king of the north. To realize its significance we must study from the beginning the development of plans and devisings formulated millenniums ago.

The Lord Jesus, "the Revelator" (Great Controversy, Page 342), when unfolding to John the whole span of the controversy, informed John that "there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not. Neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast into the earth, and his angels were cast out with him" (Revelation 12:7-9). It is plainly declared that this "war" or "controversy" (the Bible and the Spirit of Prophecy both employ these words synonymously) concerns two personalities and their respective armies or sides: Michael and Satan. The connection between the prophecy portraying the activities of the king of the north and this great "war" between Christ and Satan is shown by the fact that (excepting Jude 9, where, also, Michael and Satan are at war) the only other mention of Christ as Michael in all the Bible, is in the prophecy of the king of the north and that, too, significantly, at its commencement (Daniel 10:13, 21) and at its end (Daniel 12:1). The doom of the king of the north is mentioned at the same time as Christ assumes His rightful position as the King of this world - the obvious corollary is that there is a conflict between the king of the north and Christ, and the former meets his deserved doom at the hands of Christ the true King

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with whom he has been at war. Every detail of this prophecy points to the same conclusion.

The Spirit of Prophecy presents the principles at issue at the commencement of the great controversy:

“Coveting the glory which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone” (Patriarchs And Prophets, Page 35). “To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son, and show the relation He sustained to all created beings. The Son of God shared His Father’s throne, and the glory of the eternal, self-existent One, encircled both. The angels joyfully acknowledge the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration.” (Patriarchs And Prophets, Page 36).

‘Why,’ questioned this mighty angel, ‘should Christ have the supremacy? Why Is He honored above Lucifer? The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute Ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts. There had been no change in the position or authority of Christ. Lucifer’s envy and misrepresentations, and his claims to equality with Christ, had made necessary a statement of the true position of the Son of God. While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the Divine Government” (p. 37). “He [Lucifer] would never again acknowledge the supremacy of Christ” (p. 40). “Satan was jealous of Jesus. Satan, ambitious to exalt himself, and unwilling to submit to the authority of Jesus, was insinuating against the government of God.” (Early Writings, Page 145).

Our loyalty, also, to the government of God is determined by our loyalty to Jesus as our King - this is the explicit teaching of both the Old and the New Testaments. In Revelation 12: 7-9 we are informed that the angels who remained loyal to God’s government are “His [Michael’s] angels” - “His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.” (Psalm 103: 20). Jesus declared that He was going to heaven to receive “a kingdom, and to return”. He concludes this parable pointing to the fate of all who refuse to accept Him as their King, saying: “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before Me.” (Luke 19: 12-27). “He that believes on the Son hath everlasting life: and He that believes not the Son shall not see life; but the wrath of God abides on him.” (John 3: 36). “Wherefore God also bath highly exalted Him, and given Him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2: 9-11).

“We shall all stand before the judgment seat of Christ. For it is written, As I live, said the Lord, every knee shall bow to Me, and every tongue shall confess to God.” (Romans 14: 10, 11). The Speaker Who declares that “every knee shall bow to Me” is the Lord Jesus, “For we shall all stand before the judgment seat of Christ”. The place where “it is written” is Isaiah 45: 23, and there it is the Savior Who speaks: “A just God and a Savior. There is none beside Me. Look unto Me, and be you saved, all you ends of the earth: for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That every knee shall bow, every tongue shall swear [allegiance]”. Either now or when it is too late, “every knee shall bow” in acknowledgment of the Kingship of Jesus. Even Satan in the end of the long controversy---bows down and confesses the justice of his sentence. Notwithstanding that Satan has been constrained to acknowledge God’s justice and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of heaven. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end.” (Great Controversy, Page 671, 672).

As Satan at the end of the thousand years will acknowledge the supremacy of Christ”, so also will the teachers of error just before the thousand years commence: “Unfaithful pastors Now, in their despair, these teachers confess before the world their work of deception” (Great Controversy, Page 656). Christ arises to take His throne as King of this world. Then those who have persecuted His people feel the Ire of His wrath and the might of His power this is the burden of the prophecy concerning the king of the north. God’s people will be safe because their King will intervene and prevent earthly kings from destroying

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them. He will demonstrate that He is “the King of kings-, the Protector of His people.

The whole book of Daniel was written in order to outline the controversy between Christ and Satan. Much of its significance is lost without considering this aspect when reading it. Nimrod, the founder of Babylon, rebelled against God, as his name (“rebellious”) indicates. The builders of the tower of Babylon did so contrary to God’s explicit command. See Genesis 10:8-10, 25; 11:1-9. Here Satan endeavored to establish a government that would dominate the world to his glory. But the Lord frustrated that plan.

The rebellious nature of Babylon is again brought to view when Nebuchadnezzar erected an image all of gold (Daniel 3) in defiance of the dream given him as recorded in Daniel Two, in which the image was made of various metals representing the fact that the kingdom of Babylon would not continue but be succeeded by other kingdoms. The emphasis in this instance is that the government of Babylon commanded all subjects to “worship the golden image that Nebuchadnezzar the king had set up” a statement that is repeated six times in this chapter. John’s reference, a similar number of times, to last-day Babylon’s demand that all should “worship the beast and his image- is based upon this experience of the three faithful Hebrews in Babylon. As Babylon “the king of the north” in Nebuchadnezzar’s time invaded God’s realm, the realm of conscience, and demanded “worship”, so will modern Babylon in the last days also through the State invade the realm of religion and take from Christ His right to be King, the Law-Giver of His people. The Lord’s servant (Prophets And Kings, Page 511-513) applies the experience of Daniel 3 to the world’s crisis in the last days over the keeping of the Sabbath day according to the Lord’s Commandment.

The pride of ancient Babylon is illustrated in Daniel 4 in the experience of Nebuchadnezzar, who boasted: “Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?” (v. 30). The Revelator employs this statement of Nebuchadnezzar when describing the pride and arrogance of last-day Babylon. See Revelation 14:8; 16:19; 17; 18: 2, 10, 16, 18, 19; 19:2. The rebellion of Babylon is again revealed in Daniel 5 where Belshazzar used the vessels from God’s temple in praising the gods of Babylon. This incident is obviously recorded to typify the close of probation, with the hand of God tracing the doom of the Babylonian kingdom up on their walls. Daniel six outlines the drama in which the Government of the land conflicted with the Government of heaven. Thus far in Daniel old Babylon’s experiences are employed to point to those experiences which will befall the church in New Testament times. Commencing with Daniel 7 we are directed to follow the course of empire from ancient Babylon down past the four kingdoms to the rise of last-day Babylon from the ruins of the Roman kingdom. Then is outlined the manner in which the papal kingdom would arise to apparently change the Law of God, and also to substitute a papal priesthood for the priesthood of Jesus. The scene changes from ancient Israel to Spiritual Israel, following Satan’s opposition to Christ’s kingdom until the king of the north makes war upon the people of God over the Sabbath which points to Christ as the Creator. For the seventh day Sabbath is the sign of the Creator, and it is to stress this fact that John is inspired to write that he was in the Spirit on “the Lord’s Day.” (Revelation 1: 10) That is, the Sabbath Day which is declared in the fourth Commandment to be the Creator’s sign and that Creator is the Lord Jesus. Thus the books of Daniel and Revelation reveal the controversy between Christ and Satan. Satan aiming at the heart of the Decalogue because it glorifies the majesty of Jesus the Creator.

From the first to last the book of Daniel deals with the great controversy. Daniel Two is not presented merely to present milestones to the everlasting Kingdom. It takes us from ancient Babylon to last-day Babylon. Revealing to the king of Babylon the dream he had, Daniel gives the interpretation, saying: “Thou, O king, art a king of kings.” This expression is designedly employed by the Holy Spirit to direct us to “the King of kings”, Who will come in power and glory in His second advent to terminate the reign of the king of the north. “The King of kings” will end the reign of “a king of kings-, namely the king of Babylon. To the king of Babylon Daniel said: “The God of heaven hath given thee a kingdom, power, and strength, and glory” - this also points to Jesus who will be given “the kingdom, power, and strength, and glory”. “God has made thee ruler over them all” -similarly, the Lord Jesus will be made this world’s King, and be “Ruler of all”.

Briefly, Daniel sketched the kingdoms until last-day Babylon comes into the prophetic purview. The scant attention given to the intermediary kingdoms clearly shows that the purpose of the prophecy is merely to link ancient and modern Babylon together. Coming down to the fourth or Roman kingdom, the outstanding feature of the prophecy is the fourfold repetition of the mixing of the iron and of the clay. We are not left to guess the significance of this important part of the prophecy concerning spiritual Babylon, for the Spirit of Prophecy states:

“We have come to a time when God’s sacred work is represented by the feet of the image in which

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iron was mixed with miry clay. If the government would honor the Sabbath as God commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But Statesmen will uphold the spurious Sabbath and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which God has sanctified and blessed ... The mingling of church craft and State craft is represented by the iron and the clay. This union is weakening all the churches. This investing the church with the power of the States will bring evil results. Men have almost reached the point of God's forbearing. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who make void the law of God, and their evil work will recoil upon themselves" (Ms. 63, 1897).

Thus the Spirit of Prophecy reveals that the prophecy of Daniel Two was given to outline the final phases of the great controversy between Christ and Satan. The mingling of the iron and the clay refers to "the mingling of Church craft and State craft," - the enforcement of the papal Sunday and leading the world into being at "war" with Christ the Law Giver who commands that the seventh day should be observed as a sign of loyalty to Him and to His Father's heavenly Government. This is the foundational prophecy of Daniel, and it is generally recognized, that the course of history repeated four times enlarges Daniel Two.

That repetition and enlargement runs all through the Bible and reaches its culmination in the Apocalypse. Thus the prophecies of Daniel go over the same ground as Daniel 2 enlarging upon the essential features until the concluding prophecy concerning the king of the north is the magnification of all that has preceded it. As we have seen, Daniel 2 is definitely linked with the finale of earthly events when "The King of kings" has commenced HIS reign as earth's true King. The designation "a king of kings" (Daniel 2: 37) is repeated in Ezekiel 26:7: "Nebuchadnezzar king of Babylon, a king of kings, from the north." "A king of kings", a title akin to that belonging to Jesus, is thus connected with "the king of the north", and is shown to refer in its last-day setting to the false Christ, the power assuming to speak for Christ. As Nebuchadnezzar is said in Daniel 2:37,38 to control the world, so the modern king of the north through Sunday laws will also control the world - except the faithful remnant people of God who will be loyal to the government of heaven, and be delivered from the jaws of death through intervention by "The King of kings".

The book of Revelation, which enlarges upon these prophecies of Daniel, quotes frequently from the book of Isaiah. Isaiah also describes the activities of ancient Babylon against the people of God and uses the invasion of Palestine by the Babylonians, the captivity of Israel in Babylon, etc., as a foundation for his prophecies concerning the perils of the remnant people in the last days as Satan stirs up the nations to "unite to oppose God in the person of His witnesses" (7 Testimonies, Page 182). Isaiah, with Daniel and John, presents graphic details of "the final struggle against Christ and His followers- (Great Controversy, Page 593). As Daniel early in his book laid the foundation for the remainder of his book, so Isaiah early in his book has unveiled that Satan is the king of Babylon, and he traces to its source the cause of conflict against God's government in which Israel finds herself caught as in a vortex.

Isaiah's introduction of Babylon into his book is a prophecy of its destruction at the hand of "the Lord of hosts the day of the Lord is at hand. It shall come as a destruction from the Almighty" - language which is repeated by John when describing the battle of Armageddon (Revelation 16:14-16; 19:11-21). After painting a somber picture of the doom of ancient Babylon (in Isaiah 13), the prophet again in chapter 14 describes the doom not only of ancient Babylon but the ultimate end of Satan's last-day Babylonian world. Verses 4 and 5 most emphatically in a taunting poem "against the king of Babylon" point forward to his doom and the end of his kingdom. Then the prophet steps back into history to the commencement of the "rebellious" kingdom, saying: "How art thou fallen from heaven, O Lucifer, son of the morning! For thou has said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God. I will be like the most High. Yet thou shall be brought down to hell. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all nations" (Isaiah 14:4-27).

Isaiah, Jeremiah, Ezekiel, and Zechariah refer to the kingdom of Babylon as being north. And Daniel, also, referred to Babylon as the king of the north. When he commences his last sweep of the centuries and outlines the activities of the king of the north, he commences by referring to the great controversy between Christ and Satan. Thus we know that any consideration of the subject of the king of the north must be in the light of that controversy. Our own SDA Commentary comments upon the words "time appointed" in Daniel 10:1: "The phrase translates a single Hebrew word. 'Saba' occurs nearly 500 times in the OT in the sense of 'army', 'host', 'warfare.' The present text seems to emphasize an intensity of struggle rather than an extended period of time. The passage may be translated, 'even a great warfare' (RV), or 'it was a great conflict' (RSV)".

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Moffatt's translation also says: "The true revelation of a great conflict". As at the commencement the prophet says that this prophecy has to do with the "great warfare", we know that whatever is revealed concerning the king of the north must refer to the culmination of that "great warfare". This prophecy was given to the prophet in response to his earnest, three weeks' praying for the completion of the unfinished revelation concerning the 2,300 days mentioned in Daniel 8:13,14: "How long shall be the vision concerning the daily [the Lord's continual ministry], and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And He said unto me, Unto 2,300 days; then shall the sanctuary be cleansed". When Daniel "sought for the meaning", Jesus commanded: "Gabriel, make this man to understand the vision" (vv. 15, 16). Before the prophecy was fully explained, the prophet "fainted, and was sick certain days" (v. 27). In Daniel 9 the prophecy of the 2,300 days was explained down to the overthrow of the Jewish nation as God's chosen people and the destruction of Jerusalem. But the prophet had not yet been told all the rest of the time belonging to the 2,300 days and the final events of earth's history. He therefore prayed for light on these things, and Gabriel came explaining to Daniel the reason for his delay: "But the prince of the kingdom of Persia withstood me one and twenty days [the 21 days Daniel was praying]; but lo, Michael the first Prince came to help me. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days and now will I return to fight with the prince of Persia" (Daniel 10: 2-20).

Our SDA Commentary comments on Gabriel's words: "The prince of the kingdom of Persia withstood me": "The prophet provides a glimpse of the mighty struggle going on between the forces of good and the forces of evil". In the prophecy concerning the king of the north there is perhaps a fuller revelation of the conflict between the forces of good and evil than any other prophecy of the Bible. Because the Lord has emphasized this feature it is incumbent upon us to present further evidence illustrating this important fact. To emphasize that this prophecy concerns the conflict for the ruler ship of the world the word "prince" is repeated a number of times in a significant way. See Daniel 10:13, 20, 21; 12:1. Our SDA Commentary says: Prince. Hebrew sar, a word occurring 420 times in the OT. It refers especially to military commanders. The heavenly Being who appeared to Joshua at Jericho is termed 'the captain [Hebrew sar] of the Lord's host' (Joshua 5:14, 15). On the basis of these observations some have conjectured that sar denotes a supernatural being who at that time was standing in opposition to the angels of God, and who was trying to direct the course of the kingdom of Persia against the best interests of God's people. Satan has even been eager to declare himself the prince of this world. The basic issue here was the welfare of God's people as against their heathen neighbors. Inasmuch as Michael is declared to be the 'prince [sar] which stands for the children of thy people' (ch. 12: 1), it does not seem unreasonable that the prince of the kingdom of Persia' would be a self-styled 'guardian angel' for that country from among the hosts of the adversary. That this conflict was against the powers of darkness is clear: 'For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses' (Prophets And Kings, Page 571, 572)".

The Spirit of Prophecy throws much light upon the controversy between Christ and Satan in connection with comments upon this prophecy and we present these further thoughts because of their important bearing upon the final conflict in which the king of the north is so conspicuous: "While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and evil (P K. 571).

The Lord's servant in Letter 201, 1899, after quoting Daniel 10: 12, 13, says: "By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to my help, and then he remained with the kings of Persia, holding in check, giving right counsel against evil counsel. Good and evil angels are taking part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counter work God's purpose. Satan seeks continually to block the way, so that the truth shall be bound about by human devising; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self, and realizing the peril of the times. Each angel has his particular post of duty, which he is not permitted to leave for any

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other place. If he should leave, the powers of darkness would gain an advantage. Day by day the conflict between good and evil is going on. As a people we do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. Evil angels are constantly at work, planning their line of attack, controlling as commanders, kings, and rulers, the disloyal human forces" (quoted in SDA Commentary Volume 4, p. 1, 173).

Dr. Strong says that the Hebrew word for "prince" (sar) means: "Ahead person (of any rank or class) ... ruler". "The prince of the eunuchs" (Daniel 1:7, 8, 9, 10, 11, 18) thus referring to the head of the eunuchs. "The Prince of the host" (Daniel 8:11) refers to Jesus as the beloved Leader, Commander of the heavenly angels. "The Prince of princes" again referring to Jesus as the Commander, the Head of all princes. "Michael the archangel" (Jude 1:9) referring to the fact that Jesus is the Commander of all the angels - their Chief, their Head. "The angels were marshaled in companies, each division with a higher commanding angel at their head" (E W 145). To emphasize the important fact that the prophecy of Daniel 10-12 concerns the great controversy in which there are two contending armies and that each side is highly organized in the invisible world and that what transpires in the human sphere is but the outworking of the invisible forces, Jesus is here called "Michael, the first of the princes" (Daniel 10: 13 margin). Moffatt translates thus: "The guardian angel of the realm of Persia thwarted me for twenty-one days, but Michael one of the archangels came to my aid, and I have left Him to deal single-handed with the guardian angel of the Persian kings".

Christ and Satan thus contended for the supremacy over the Persian king that he would favor the return of the people of God to their homeland. As this prophecy commences in this way (according to the law of the First and the Last which the writer has explained in other publications), so will it end with Christ routing Satan in his opposition to the people of God as they are about to leave this world and go to their heavenly homeland. In this prophecy Christ is pictured as the Commander of all the heavenly hosts. These are all perfectly organized, and under His direction are working in behalf of His people on earth. Hence Gabriel calls him, "Michael your prince" - Moffatt: "Michael your own guardian angel". "Michael the great prince which stands for the children of thy people" - Moffatt: "Michael the archangel who defends your people" (Daniel 12: 1).

The importance of the prophecy concerning the king of the north is again revealed in the fact that it is in this prophecy that Christ is called "Michael", for it is obvious from the use that is made in this and the other Scriptures that it is employed as a term illuminating the prophecies with light on the controversy between Christ and Satan. We quote from our SDA Bible Commentary:

"The name Michael appears in the Bible only in apocalyptic Passage Daniel 10:13,21; 12:1; Jude 1:9; Revelation 12:7. Moreover, it is used only in instances where Christ is in direct conflict with Satan. The name in Hebrew, signifying "who is like God?" is at once a question and a challenge. In view of the fact that Satan's rebellion is essentially an attempt to install himself on the throne of God and 'be like the most High' (Isaiah 14: 14), the name Michael is a most fitting one for Him who has undertaken to vindicate the character of God and disprove Satan's claims."

When the Revelator draws aside the veil separating the visible and invisible worlds, revealing the controversy that ranges beyond ordinary human sight, He says: "There was war in heaven: Michael and His angels fought against the dragon- (Revelation 12: 7). Never is that word Michael employed in God's Word except to refer to Christ at war with Satan, and in both Daniel and Revelation it is employed to trace that fierce conflict to its conclusion the ending of the king of the north in Daniel, and the ending of the kingdom of Babylon in the Revelation, which clearly shows that the term king of the north refers to Satan's Babylonian kingdom.

To be indifferent to the meaning of this great prophecy or to consider that it is unnecessary to understand the prophecy of the king of the north, is to blind oneself to one of the most revealing prophecies of the Bible. Our SDA Bible Commentary presents the importance of this prophecy by stating:

"The angel had told Daniel that he was returning to continue the struggle with the powers of darkness that contended for the control of the mind of the king of Persia. Then he looked further toward the future and indicated that when he finally would withdraw from the struggle, a revolution would ensue in world affairs. As long as God's angel held at bay the evil forces seeking to dominate the Persian government, that empire stood. But when divine influence was withdrawn and the control of the leaders of the nation was left entirely to the powers of darkness, ruin for their empire quickly followed. Led by Alexander, the armies of Greece swept over the world and quickly extinguished the Persian Empire. The truth stated by the angel in this verse (20) throws light on the revelation that follows. The ensuing prophecy, a record of war upon war, assumes greater meaning when understood in the light of what the

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angel has here observed. While men struggle with one another for earthly power, behind the scenes, and hidden from human eyes, an even greater struggle is going on, of which the ebb and flow of earthly affairs is a reflection (see Ed. 173). As God's people are shown to be preserved throughout their troubled history - recorded prophetically by Daniel - so it is sure that in that greater struggle, the legions of light will have the victory over the powers of darkness". The prophecy concerning the king of the north was given to enlighten God's people regarding the controversy between Christ and Satan, and to give them encouragement as they face the finale of this terrible struggle, assuring them of victory through the power of Christ that will be exerted mightily in behalf of His people. Even as the king of the north, aspiring to world conquest, amasses his forces to rid the earth of the people of God who remain true to the Government of Heaven (the only obstacle to his being the king of the world), his doom comes upon him. The apostle Paul encouraged Timothy, his young fellow-soldier in the army of King Jesus, saying to him "Fight the good fight of faith ... until the appearing of our Lord Jesus Christ. Which in His times He shall show who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Timothy 6: 12-15). "The blessed and only Sovereign, the King of kings." (Weymouth). "The one ever-blessed Potentate, the King of kings" (20th Cent.). Our Lord is to "show who is the blessed and only Potentate". He will reveal that He is infinitely greater in power than Satan. He will show that far from Satan being like God in power he is powerless in the presence of Michael the great Prince who defends His people. This is the important truth taught in Daniel 11:45; 12:1. Michael's commencing to reign is inseparably linked with the king of the north's final display of power, which utterly fails, ending in his doom. To belittle this grand truth which glorifies the power and majesty of Jesus the beloved Commander of heaven, Satan has brought in trifling teachings about Turkey to confuse the issue and to weaken the people of God in their stand against the prince of darkness.

Three times our Lord called Satan "the prince of this world" (John 12:31; 14:30; 16:13). Three times in the Bible Christ is called "The King of kings" (1 Timothy 6:15; Revelation 17:14; 19:16) when exalting His superiority over the visible and invisible forces of evil. The connection of that title and the king of the north we will explain later.

When Jesus our Lord is introduced in the book of Revelation He is said to be "the Prince of the kings of the earth" (Revelation 1: 5). "The Ruler of all earthly kings" (20th Cent.). "The Ruler of kings on earth- (RSV). "The Ruler of the kings of the earth." (Weymouth). In Revelation 1: 8 where Jesus introduces Himself, He calls Himself: "The Ruler of all" (Weymouth). The use of the word prince throughout the New Testament shows that in Revelation 1:5 Jesus is brought into the Revelation as the Ruler over all earthly kings, and "The Ruler of all- as He Himself declares in v. 8. Thus it is obvious that the Kingship of Jesus, this world's rightful King, is the burden of both Daniel and the Revelation.

In Daniel's prophecy concerning the king of the north he shows that Satan who set out with the ambition of being this world's king has contended down the ages with Christ for the supremacy, and that Satan will put forth one last attempt to become this world's king through the enforcement of the false Sabbath which emanated as the sign of his rebellion against the authority of Christ the Creator. Writing of the papacy, the Lord's servant says:

"That gigantic system of false religion is a masterpiece of Satan's power - a monument of his efforts to seat himself upon the throne of the world to rule the earth according to his will" (Great Controversy, Page 50).

Through this power, Satan will work to accomplish his purpose of seating himself "upon the throne of the world to rule the earth according to his will". "Satan's last opportunity to gain control of the world is now before him. Every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe" (Testimonies For Ministers, Page 465).

"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. 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" (Testimonies For Ministers, Page 37). "We numbers the world as his subjects, but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete" (Great Controversy, Page 618). "If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth, to destroy the people of God" (Prophets And Kings, Page 587, 590). "In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But

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Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, 'Therefore shall her plagues come in one day.' (Testimonies For Ministers, Page 62).

Satan will succeed in uniting the powers of earth against God's law and God's people before probation closes: "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 . . .' shall conform to the customs of the church by the observance of the false Sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience and threatens wrath against all who transgress its precepts. With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: [Revelation 14:9,10 quoted]" (Great Controversy, Page 604). Obviously this crisis precedes the close of probation for the third angel's message given in Revelation 14: 9, 10 warns men not to accept the mark of the beast or if they do they will receive the wrath of God which comes after probation is closed. They must then choose between the seal of God and the mark of the beast. This view is again clearly stated in 5 Testimonies, Page 475: "Urged on by Satan, the rulers of this world are seeking to destroy them [God's people]. While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God" - see also Prophets And Kings, Page 590, 591.

Such efforts on the part of Satan will not go unchallenged by Michael the great Prince that defends His people - He then ceases His heavenly ministry as Priest, mediating forgiveness of sin and mercy. All will then have made their decisions. The world then will be divided into two classes. "In the issue of the conflict, all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark" (9 Testimonies, Page 16). Michael stands up or commences His reign in order to deal with the threatening situation involving His people. Then will have come the time when He will "show who is the only Potentate, the King of kings, and Lord of lords". It will then be time for Him to declare His war upon the kingdom of Babylon. This is the significance of the blowing of the 7th Trumpet: "At that time shall Michael stand up" (Daniel 12:1).

It is then that Christ ceases His Priestly ministry, closes the door of mercy and commences His reign. The prophecy also intimates the reason why He stands up - "the great prince [or Commander of the heavenly armies] which stands for the children of thy people": "The archangel who defends His people." (Moffatt). The situation demands that He exercise His Almighty power without mercy toward their enemies who are being stirred up by Satan to slay His people. His anger is aroused against them because of what they plan to do. The prophet Zechariah says: "He that touches you touches the apple of His eye" (Zechariah 2:8). To injure one of His children is to bring forth His anger in their behalf (1 Corinthians 8:12; Matthew 25:40,45; Acts 9:5). The prophet Ezekiel, writing concerning the same time and events as Daniel, and John in the Revelation, the time when the whole world will unite in the Satanic plot to destroy the remnant people of God, says: "Thou [Gog] shall come up against My people of Israel and it shall come to pass at the same time when Gog shall come against the land of Israel, said the Lord God, that MY fury shall come up in My face. For in My jealousy and in the fire of My wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel. And I will call for a sword against him throughout all My mountains, said the Lord God: every man's sword shall be against his brother" (Ezekiel 38:16-21). The king of the north comes against Israel to destroy her - this is how Daniel describes the same conflict. Ezekiel says that Gog with all his mighty army comes against Israel from the north (Ezekiel 38:15; 39:2) to destroy her. The Lord through Ezekiel says it is because Gog and his army comes to destroy His people "that My fury shall come up in My face". Daniel, describing the mighty army and the great fury of the king of the north as he goes forth to destroy God's people, says that Michael stands up to defend His people. The Lord's anger does not come as the outworking of a timetable. It is not as if some events have to occur in a certain order, and that the sequence is the close of probation followed by God's anger. That would be merely God acting a prearranged plan. Obviously something must provoke that anger, and as we have seen, that wrath is occasioned by the assault the world powers will make upon the people of God as well as by their rebellion against His government.

The seven last plagues are poured out upon those who are persecuting His people. See Revelation 14: 9-11; 16:2-6, etc.; 18:4-9. "God's judgments will be visited upon those who are seeking to oppress and destroy His people" (Great Controversy, Page 627). Every plague is poured out by Christ's command as King, as parts of the demonstration of His power to save His people and to bring to naught the

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machinations of their enemies. It is “the Ruler of all” (Weymouth, Revelation 16: 7, 14) that commands the plagues to be poured out. “The world is not without a Ruler. The program of events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. He can devise ways and means to thwart the purposes of wicked men; and He will bring to confusion the counsels of them that plot mischief against His people. He is the King, the Lord of hosts and amid the strife and tumult of nations, He guards His people still. He who rules in the heavens is our Savior. When the strongholds of kings shall be overthrown, when the arrows of God’s wrath shall strike through the hearts of His enemies, His people will be safe in His hands.” (5 Testimonies, Page 753, 754).

The time when Christ becomes King of this world is all too seldom understood. The close of probation is a great even in the drama of the ages. It is the transition of Christ from Priest to King. The last act performed by our Lord in the heavenly sanctuary is to receive from His Father the kingdom of this world, this is called “the marriage of the Lamb.” See Great Controversy, Page 426, 427. The Lord’s servant says: “Every case had been decided for life or death. Christ had received the 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. As Jesus moved out of the most holy place a cloud of darkness covered the inhabitants of the earth” (Early Writings, Page 280). “When He leaves the sanctuary, darkness covers the inhabitants of the earth.” (Great Controversy, Page 614). “A darkness will cover the inhabitants of the earth when Jesus moves out of the heavenly sanctuary, such as enveloped the earth at the time of the crucifixion; this will be evidence to those who know the truth that probation hours are past” (RH. 1884).

The bright beams of His mercy no longer are shed upon the impenitent; they are now to be the subjects of His wrath for their persecution of His people.

That Christ’s standing up or commencing His reign is to defend His people, is further shown by the fact that the very next time (Daniel 12: 7) reference is made to the persecution of the people of God in Daniel’s prophecy, it refers back to the king of the north - the antecedent of “he” in Daniel 12: 7 is the king of the north - back to Daniel 11:35,40 to “the time of the end” when the persecutions of the papal political supremacy ceased. At that time the king of the south did push at the king of the north, as stated in Daniel 11:40. The papacy did then receive its deadly wound. But that deadly wound is to be healed, as the Revelator declares. Daniel’s prophecy from v. 40 outlines the vigorous power of the king of the north after that deadly wound is healed, leading once more to the persecution of the church, with the whole world joining this time in seeking to destroy the remnant people.

Daniel heard two heavenly beings conversing - one Gabriel and the other our Lord Jesus. Gabriel asks Jesus ‘How long shall it be to the end of these wonders?’, “And I heard the man clothed in linen, which was upon the waters of the river, when He held up His right hand and His left hand unto heaven ‘ and swore by Him that lives for ever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished”. Moffatt’s translation reads: “I heard the man robed in linen swear by Him who lives for ever (raising His right hand and His left hand to heaven), that it would be three years and a half, and that when the power of him who shattered the sacred people should be over, then the end of all should arrive.” Thus by a solemn oath, our Lord assures His people that the king of the north will come to his end. That his political power would end at the conclusion of the 31 prophetic years already mentioned in Daniel in connection with the Papal persecution of His church; that though the king of the north’s deadly wound is healed, he will come to his end, the saints will be delivered, and Satan’s kingdom will come to an end.

The solemn oath given with hands uplifted to heaven, mentioned by Daniel in connection with the ending of the power of the king of the north, is repeated in Revelation 10:5-7 in connection with the blowing of the 7th trumpet. Thus further light is thrown upon the events connected with the king of the north coming to his end just as in Daniel 11:41-45 where the resurrected power of the papacy brings God’s people into a place of great peril, so it is evident from the light given in the Apocalypse concerning the blowing of the 7th trumpet, that God’s people are in jeopardy.

The activities of the king of the north as he strives to be the ruler of the world precipitates the world’s crisis by marshalling under the prince of darkness those at war with the Government of Heaven. Christ accepts the challenge and becomes the world’s rightful King to defend His people. This is the same mighty truth revealed in the study of the 7th trumpet. Revelation 10: 1-2 describes the progress of God’s last-day Message based upon the prophecies of the book of Daniel. Then the prophecy directs us to the time when “He [God] will finish the work, and cut it short in righteousness” (Romans 9: 28). He will wind up

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human affairs. The powers of earth under the banner of the king of the north have united against His people. He hears their cry. "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" (Luke 18: 7, 8). He is the covenant-keeping God. He has sworn to come to their aid. In Daniel we read that He gave His oath that He would intervene to save them from the fury of the king of the north. To John His oath is repeated so that His people may rest assured of His help in the time when the world will be against them: "Then the angel that I saw standing on the sea and on the land, lifted his right hand toward heaven. And in the name of Him who lives for ever and ever, the Creator of heaven and all that is in it, of the earth and all that is in it, and of the sea and all that is in it [i.e., the real Ruler of all, in contrast to Satan or the Papacy with only finite power], he solemnly declared, 'There shall be no further delay. But in the days when the seventh angel blows his trumpet, when he begins to blow, then is the secret purpose of God fulfilled according to the message which He gave to His servants the prophet. The seventh angel blew his trumpet. And there followed loud voices in heaven which said, 'The sovereignty of the world now belongs to our Lord and His Christ; and He will be King for ever and ever. Then the twenty-four elders [those who were translated to heaven when Christ ascended] fell on their faces and worshipped God, saying, We give thee thanks, O Lord God ' the Ruler of all. Because thou has exerted Thy power, Thy great power, and has become King. The nations grew wrathful [against the church, Daniel 11:44,45], and Thy wrath has come'" (Revelation 10:7; 11:15-18). Weymouth.

"The angel swore by Him who created heaven that there should be no more delay, but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God, as He announced to His servants the prophets should be fulfilled. Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever. Thou has taken Thy power and begun to reign. The nations raged [Daniel 11: 44], but Thy wrath came'" (RSV).

"Moreover at the time when the 7th angel shall speak, when he is ready to blow his blast, then the secret purposes of God are at once fulfilled. Then the seventh angel blew; and loud voices were heard in Heaven saying "The kingdom of the world has become the kingdom of our Lord and His Christ, and He will reign for ever and ever. At this the twenty-four [elders say], 'We thank Thee that thou did exercise Thy great power and did reign. The heathen were enraged [Daniel 11:44, etc.], and Thy judgment fell upon them'" (20th Cent.).

"There shall be no more delay; in the days of the seventh angel's voice, when he now blows his blast, then shall the secret purposes of God be fulfilled. Then the seventh angel blew; and loud voices followed in heaven crying, 'The rule of the world has passed to our Lord and His Christ, and He shall reign for ever and ever'. Then the twenty-four [elders said], 'We thank Thee ... that Thou has assumed Thy great power and begun to reign; the nations were enraged [Daniel 11:44, etc.], but thy wrath has come.'" Moffatt.

"In the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God. And the seventh angel sounded; and there followed great voices in heaven, and they said, 'The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign for ever and ever. And the four and twenty elders . . . [say], We give thanks, O Lord God, the Almighty because Thou has taken Thy great power, and did reign. And the nations were wroth, and' Thy wrath came'" (RV).

"The seventh angel blew his trumpet. There arose loud voices in Heaven and they were saying, 'The Kingship of the World now belongs to our Lord and to His Christ, and He shall be King for timeless ages!' Then the twenty-four Elders [said], 'We thank Thee that Thou has assumed Thy great power and has become King. The nations were full of fury, but now Thy wrath has come. Now is the time for destroying the destroyers of the earth.'" Phillips.

Thus it is clearly declared that the Lord's wrath (which is manifested in the pouring out of the seven last plagues) is provoked by the nations being enraged against His people for proclaiming the loud cry (see Revelation 18:1-9, etc.) warning the world of their rebellion against God's Government by enforcing the false Sabbath in opposition to the Law Giver's Sabbath, and for their refusal to bend the knee to the king of the north. In Ezekiel 26:7 the "king of Babylon" is said to be "a king of kings, from the north". In Daniel 2:37 this same king of Babylon is again said to be "a king of kings" and it was he who set up the image of gold and demanded as a sign of the world's loyalty to his government, that all bow and worship this image. This has been recorded for the benefit of God's people so that in the last days when spiritual Babylon, the king of the north, "a king of kings" - leading all the world's kings to command all to bow down to "the image of the beast" - makes war upon them as the king of Babylon sought to destroy the three faithful Hebrews, they might know of a surety that Jesus, "The King of kings and Lord of lords," will

deliver them as He delivered the faithful Hebrews. This is the mighty teaching of the prophecy concerning the king of the north.

## 2. THE PROPHECY OF THE KING OF THE NORTH

All prophecies are assurances of victory in Christ. It is because of this fact that Satan has woven around these prophecies ideas that are really antagonistic to the revelation of the Gospel. The acid test of all prophetic interpretation is whether it reveals Jesus as the Savior of His people. The true interpretation of Daniel 11:45 should have a definite, explicit bearing on the vital subject of righteousness by faith, for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16). "The burden of every book, and every passage of the Bible is the unfolding of this wondrous theme-man's uplifting - the power of God, 'which gives us the victory through our Lord Jesus Christ.'" (Education, 125).

Therefore this prophecy must seek to convey the victory that comes to the people of God over the king of the north who, by God's power, is kept outside the Christian fortress. While this prophecy must necessarily reveal the success that comes to the king of the north in his activities in the countries of the world brought into this prophetic portrayal, yet even this outline of his success all the more arrestingly presents the victory of the Remnant church over the colossal power of the king of the north.

"We should make the Bible its own expositor" (Testimonies For Ministers, Page 106). "If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare Scripture with Scripture, sink the shaft of truth down deep into the mine of God's Word" (Testimonies For Ministers, Page 476). This is inspired counsel, and only as we heed it have we any chance of learning the significance of the prophecy concerning the king of the north. It is when we compare parallel passages of Scripture that we know that the king of the north in Daniel 11:45 does not enter the Holy City. This in itself is sufficient to reply to the assertion that Turkey or the Papacy as the king of the north is yet to set up its government in Jerusalem. Few today believe any longer that Turkey is the king of the north, and probably fewer still believe that Turkey is yet to establish her government in Jerusalem. In the light of modern times such a view is fantastic and unrealistic - as well as being entirely unscriptural. However, the teaching that Turkey is the king of the north is so far-fetched, so unscriptural, that we mention it only incidentally. Far more is involved than Turkey. What is revealed is the greatest crisis this world has ever known, involving every person on the planet.

The prophecy of Daniel 11:45 does not envisage the king of the north inside Jerusalem. As we hope to show, the king of the north is pictured as being outside Jerusalem and not in it. This prophecy was given to make that fact stand out as one of the most important features of the entire prophecy. Jerusalem in this prophecy is the place where those who accept Jesus as their Savior and King find refuge, and "escape" the activities of the king of the north. The king of the north endeavors to invade that Holy City but he is prevented by Jesus the wonderful Savior of His people. Inside that Holy City are the "escaped" ones, the saved ones.

Pointing us to the concluding phase of the campaign of the king of the north, Daniel 11:44,45 says: "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. 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".

Reading from v. 40 one would observe that following the king of the north receiving a deadly wound, which is subsequently healed, he goes forth a conquering king, taking nations and countries in his triumphant conquest. Those who "escape out of his hand": "Edom, and Moab, and the chief of the children of Ammon" are those who are said in Isaiah 11:14 to "obey", "the remnant of His [God's] people"-those who have heeded God's gathering message (vs. 11-14 and compare with Early Writings, pp. 74, 75) and returned to their spiritual land. By comparing these two passages of Holy Writ we come to the conclusion that these people "escape out of the hand" of the king of the north because they obey the people of God, being obedient through accepting the message they proclaim. Now it would be incongruous for the prophecy to draw our attention to those who "escape out of the hand" of the king of the north, then to picture that same king of the north victoriously entering into Jerusalem where the people of God, including the converted Edomites, Moabites and Ammonites, half brothers and neighbors of Israel, are pictured! How

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could these people “escape” if the king of the north plants the tabernacle of his palace inside this city fortress where they dwell with God’s people? Obviously, the prophecy is not intended to teach that the king of the north enters the city of God, but rather that he is successful until he seeks to enter that holy abode, and there his triumph ends as he comes to his end outside “the glorious holy mountain”. The more this prophecy is analyzed the more will this truth be observed. And when compared with other prophecies, as the Lord’s servant has counseled us, we find that this is precisely the grand truth that is taught in those other prophecies.

With the exception of mentioning those who -escape out of his hand- (v. 41), the Scripture describes the success that comes to the king of the north as he sweeps through the countries, even entering into “the glorious land” (v. 41). But that success terminates when he plants “the tabernacles of his palace between the seas and the glorious holy mountain”.

Instead of the king of the north in Daniel 11:45 entering into the holy city, the opposite is the truth, for that powerful king arrays his armies to destroy the church, but the glorious promise of our Lord is fulfilled: “The gates of hell shall not prevail against it” (Matthew 16: 18). Instead of victory the king of the north meets destruction - more of this later.

A prophecy parallel to Daniel 11: 45 is that of Joel 2: 32, which reads: “And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call”. Deliverance will be found “in Zion and in Jerusalem”; outside are “all” the enemies who are pictured thus in Joel 3: 1-17. They have gathered outside the city of Jerusalem and mount Zion - they are “all” gathered in the valley of Jehoshaphat -none are inside. And the feature of this prophecy is that “ALL” the enemies of God’s people are gathered outside the holy mountain. Listen to the inspired Word, saying: “I will also gather ALL nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people . . . Assemble yourselves, and come, all you heathen [nations, Heb.] and gather yourselves round about [not inside] ... Let the nations be wakened [to fight against My people - see S.D.A. Bible Commentary, vol. 4, pp. 948, 949], and come up to the valley of Jehoshaphat: for there will I sit to judge all the nations round about [not inside] . . . Multitudes, multitudes in the valley of decision ... The Lord also shall roar out of Zion, and utter His voice from Jerusalem. . . So shall you know that I am the Lord your God dwelling in Zion, My holy mountain”.

The word for deliverance (Joel 2: 32) refers to those who “escape”, which is the significant word employed in Daniel 11: 41 of those who “escape” out of the hand of the king of the north. The R.S. Version (Joel 2: 32) reads: “For in Mount Zion and in Jerusalem there shall be those who escape” . . . Moffatt: “For Zion hill shall hold those who escape”. The Annotated Parallel Bible comments upon the word “deliverance”: “Rather, shall be the escaped”; referring to those who ‘call upon the name of Jehovah’, and are ‘saved’”.

This prophecy of Joel that is parallel to that of Daniel emphasises that those saved are all inside the city on mount Zion, and that all the enemy are outside in the valley of God’s judgment. Moffatt’s trans. reads: “But every worshipper of the Eternal shall he saved, for Zion hill shall hold those who escape, as the Eternal has declared, and the fugitives whom the Eternal calls, shall be inside Jerusalem”. The R.S.V. also says the equivalent: “For in Mount Zion and in Jerusalem there shall be those who escape” those in the city have “escaped”; “all” their enemies are outside.

### 3. THE KING OF THE NORTH

#### DOES NOT INVADE THE HOLY CITY (DANIEL 11:45) THE SIGNIFICANCE OF THE ASSYRIAN INVASION OF PALESTINE

It would be contrary to all other last-day types and prophecies were Daniel 11:45 to picture the enemy of God’s people within the holy mountain. The armies of the Assyrians came against Jerusalem in the days of Sennacherib and Hezekiah. This is recorded in Scripture as a type of the Babylonian armies who would attack the people of God. As students of Isaiah well know, the Assyrians are a type of the Babylonians. Prophetic statements concerning the Assyrians merge into those of Babylon. After depicting the doom of Babylon in vs. 22, 23 (Isaiah 14), the Lord continues “I will break the Assyrian in My land ... This is the purpose that is purposed upon the whole earth”. The doom of the Assyrians is thus connected with the doom of Babylon and of the world in the last days.

The amount of space given in the Bible to the Assyrian invasion of “the glorious land” and the

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attempted but frustrated overthrow of Jerusalem clearly indicate its importance, for in this way the Lord shows that this is “written for our learning that we through the patience and comfort of the Scriptures might have hope” (Romans 15: 4) - these typical experiences have been “written for our admonition, upon whom the ends of the world are come” (1 Corinthians 10: 11, margin).

Consider the fact that 2 Kings 18:13 to 20:19 and Isaiah 36 to 38 inclusive, deal with the Assyrian invasion of “the glorious land” and the attempted invasion of Jerusalem. Notice the historical background of those times and circumstances. The Lord’s servants says: “The success of the Assyrians in capturing Samaria and in scattering the shattered remnants of the ten tribes among the nations, during the earlier part of his [Hezekiah’s] reign, was leading many to question the power of the God of the Hebrews. Emboldened by their successes, the Ninevites had long set aside the message of Jonah, and had become defiant in their opposition to the purposes of Heaven. A few years after the fall of Samaria, the victorious armies re-appeared in Palestine, this time directing their forces against the fenced cities of Judah, with some measure of success; but they withdrew for a season because of difficulties arising in other portions of their realm. Not until some years later, toward the close of Hezekiah’s reign, was it to be demonstrated before the nations of the world whether the gods of the heathen were finally to prevail” (Prophets And Kings, Page 339).

In the 14th year of Hezekiah (Isaiah 36: 1), Sennacherib of Assyria attacked fortified cities “and took them”. Some time later Sennacherib returned to Palestine himself besieging Lachish while sending Rabshakeh, in command of the Assyrian forces sent against Jerusalem - see S.D.A. Commentary, notes and map, vol. 2, p. 954, etc. Assyria was then at the very height of its power. The nations of Western Asia were crushed and desolate. Sennacherib’s boasts were not without reason. The people in Jerusalem were threatened and intimidated - they must capitulate, or suffer ignominiously. Israel had already been destroyed, and it now seemed that nothing could prevent Judah suffering a similar fate.

Samaria had fallen into Assyrian hands only 22 years before Sennacherib’s present attack on Judah. The fact that the capital of the northern kingdom was unable to stand before Assyrian might was regarded as the crowning evidence that Jerusalem must likewise fall (Isaiah 36:19; 2 Kings 18:34). Sennacherib claimed the capture of 46 walled cities of Judah (2 Kings 18:13). Hezekiah had made extensive preparations against the Assyrian attack (2 Chronicles 32:2-6; 2 Kings 18:20). For many years Isaiah had been predicting such a time as this. It was one of the greatest crises that Judah had ever faced, and, without divine intervention, God’s people would suffer the cruel fate of others who had resisted the demands of the Assyrians.

Observe how this typifies last-day events: The storm had been threatening for some time. Isaiah had prophesied it for many years - it is the same today, for the prophecies and the Spirit of Prophecy have given ample warning. And when Sennacherib first invaded Judah the handwriting was seen on the wall by many of God’s people - God’s people in the last days will also see the sign, 5 Testimonies, Page 451. No doubt large numbers of those who heeded the words of the prophet had flocked to Jerusalem to escape Sennacherib’s onslaught - in the face of imminent peril God’s people in the last days will make certain that they are with Christ in His church. Then, while much of Judah had been thoroughly devastated by the invading Assyrian armies, God-fearing ones found refuge within Jerusalem - in the last days many even of God’s people will fall before the threats of the modern Assyrians, Daniel 11:41, etc. The assurances which God gave His people at that time are to be understood and applied by the remnant church. The Lord repeated His precious promises that the enemy would not invade the city of Jerusalem, saying: “As birds flying, will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it- (Isaiah 31:5). “He [Sennacherib] ... shall not come into this city, said the Lord. For I will defend this city to save it for Mine own name sake, and for my servant David’s sake” (Isaiah 37: 34, 35). “And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city” (Isaiah 38: 6). “For Mine own sake” -The Lord’s honor was at stake, especially since Sennacherib had openly defied the Lord of the Sabbath-keeping Israelites - See E.W. 283: the same occurs in the last days, “For God would be honored. . . in the sight of the heathen round about them; and Jesus would be honored by translating, without their seeing death, the faithful ones who had so long expected Him”. “And the remnant that is escaped. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this” (Isaiah 37: 31, 32).

The full significance of this great historical event that the Lord has caused to loom so large in the sacred Record can be discerned only by those who carefully study all that is written concerning it. By comparing with the prophecy of Daniel 11:40-45 one is struck forcibly with the exactness of the parallel between the Assyrian invasion of “the glorious land” and the invasion of “the glorious land” by the king of

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the north (Daniel 11:41). As the Assyrians were triumphant until they attempted to invade Jerusalem, but were destroyed, while outside the city planning its overthrow and the destruction or cruel enslavement of the remnant of the people of God, so the king of the north will be triumphant in spiritually destroying and enslaving many of the Lord's professing people in "the glorious land" (v. 41), but he shall come to his end while he has pitched his tent outside Jerusalem planning its invasion and the destruction of the Lord's remnant therein.

The coming of the Assyrians against Israel is likened (Isaiah 8: 7, 8) to the overflowing of the river Euphrates. Like a mighty rushing flood the Assyrians were prophesied to "pass through Judah; he shall overflow and go over, he shall reach even to the neck". As commentators have expressed it, the figure is that of a man with swirling waters up to his neck. That is, Jerusalem, like a man's head above the waters, represents the fact that the inundating flood would not enter the city. As the armies of the Assyrians threatened the city of Jerusalem Hezekiah appealed to God, so the remnant church will also cry to God in the final conflict (Luke 18:1-8; 5 Testimonies, Page 451, 474-476; 213; E.W. 272). "Then the angel of the Lord went forth, and smote in the camp of the Assyrians and they were all dead corpses" (Isaiah 37: 35, 36).

That this experience is typical of God's people, symbolized in prophecies like Daniel 11; Joel 2, etc., as the holy mountain and city Jerusalem, may be seen in the fact that Isaiah 30: 29-31 prophesies the doom of the Assyrians by the voice of God, and this is the prophecy employed by God's servant when outlining the deliverance of God's people by His voice -see Great Controversy, Page 635. The fact that this prophecy of Isaiah concerning the doom of the Assyrians by the voice of God, is used by God's servant in the chapter "God's People Delivered" shows that the incident of the Assyrians slaughtered as they planned to overthrow Jerusalem and to slay God's people (or make them captive) typifies how the king of the north will be outside Jerusalem and be slain when God intervenes and delivers His besieged people. As the Assyrians did not enter Jerusalem, neither will the king of the north enter the holy mountain to destroy the remnant people. As the Lord then promised to defend the city of Jerusalem and God's people within, so the Lord has promised to protect His remnant church from the king of the north. Then, the Lord fulfilled His promise and kept the Assyrians outside Jerusalem; today, according to the prophecies (Daniel 11:45; Joel 2:32; Zechariah 12:2-11; 14:2, 3, 12, 13, etc.) God will again keep the forces of the king of the north outside the spiritual city Jerusalem.

Deliverance is the key thought of Daniel 11:45; 12:1. What is the connection between the activities of the king of the north mentioned in Daniel 11:44, 45 and the deliverance of God's people mentioned in Daniel 12: 1. Obviously God's people are delivered from the wrath of the king of the north as he goes forth to destroy them. In his rage and warfare against God's remnant he plants his royal tents in a strategic position - between the seas and the glorious holy mountain - to try to force an entrance into the city to accomplish his avowed purpose of slaying God's people, but the infinite power of God prevents this. As the Assyrian army was slain before it could enter Jerusalem, so will it be in the last days. The Lord's servant quotes Isaiah 30:29-31 concerning the destruction of Assyria in the introduction of the chapter "God's People Delivered" (Great Controversy, Page 635) - hence the connection between the deliverance of God's ancient people and the deliverance of the remnant people; both delivered from foes who have threatened to invade Jerusalem. In both instances the enemy does not enter the city, but is destroyed outside.

When the Revelator pictures the destruction that will come to the lost in the last days, he describes them as grapes ripened for the harvest of God's wrath and cast into "the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (Revelation 14: 18-20). The reference to the "two hundred miles" (Moffatt, Weymouth, etc.) directs us back to the holy oblation mentioned by Ezekiel as being on the mountains of Israel and on which was located the ideal city and temple, the symbol of the Christian church.

The proclamation of God's last-day Message calls God's people out of Babylon to the city of Jerusalem (Revelation 18:4). The threefold message has gone to all the world, the people are gathered to the spiritual Jerusalem, and built as a temple there "for an habitation of God through the Spirit" (Ephesians 2:22, and observe the context), they are -inside Jerusalem" (Joel 2: 32, Moffatt), and the unsaved are "without the city" (Revelation 14: 20). The remnant church is pictured in Revelation 14: 1 as being with the Lamb on Mount Zion - no Babylonians are pictured there!

As students of Daniel are well aware, it, like other books in the Bible, is built upon the principle of repeat and enlarge - the vision of Daniel two is repeated and enlarged upon in Daniel 7, etc. Now the

statement found in Daniel 11:45 concerning the fate of the power that attacks God's people has a foundational reference in Daniel 8: 25, where we read: "He shall also stand up against the Prince of princes; but he shall be broken without hand". The expression "broken without hand" is the same as "he shall come to his end, and none shall help him" - in both cases it means, destroyed by God. Similarly the expression "He [the Roman power from the north] shall stand up against the Prince of princes" finds its duplicate in the coming of the king of the north against the people of God. The doom of the Roman desolator is again emphasized in Daniel 9:27 - he who had crucified Christ, destroyed the city of Jerusalem and the Jewish nation, was to be destroyed. Christ's death was permitted because it was a necessity in the plan of salvation, and the Romans were permitted to destroy the Jewish nation and city because of their sin. But God plans that the purified remnant church will be preserved from destruction see such promises as Psalm 91:1-15; Isaiah 51:10, Great Controversy, Page 634, etc. "Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had kept His law, in the sight of the heathen round about them [Joel 3:11, 12]; and Jesus would be honored by translating, without their seeing death, the faithful, waiting ones who had so long expected Him ... God would not suffer His name to be reproached among the heathen. The time had nearly come when He was to manifest His mighty power, and gloriously deliver [Daniel 12:1] His saints. For His name's glory He would deliver [Daniel 12:1] every one of those who had waited patiently for Him, and whose names were written in the book [Daniel 12:1]" (E.W. 283, 284).

The Lord's servant quotes from the prophecies of Joel and Daniel in describing those who are delivered from "the heathen round about" -the king of the north and his hosts who are "round about" Jerusalem. That the heathen, or nations, "round about" Jerusalem in Daniel and Joel are the armies of the king of the north, is evident from the fact that Daniel and Joel wrote of the same thing, and the gentile or heathen of Joel are said in Revelation 11:2 to be the Papal forces that did "tread under foot" "the holy city" - "the true church", Great Controversy, Page 266 - during the 1,260 years Papal supremacy stated in Revelation 11: 2.

During the Dark Ages the Papal king of the north did enter the Holy City, for in Revelation 11:2 we read: "It was given unto the Gentiles [or heathen - the non-Israelites]: and the Holy City shall they tread under foot forty and two months". But when Jesus spoke of that same period of persecution He said: "For then shall he great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matthew 24: 21, 22). "Those days" - the 1,260 days of Papal supremacy - are not to be repeated in the physical slaughter of the people of God. Thus while it is true that the king of the north in the Dark Ages trod 11 the Holy City" underfoot, this will not be repeated in the last days, for he will not enter the Holy City again as he did in the Dark Ages. Such is the promise of our Lord Jesus.

### 4. "BETWEEN THE SEAS AND THE HOLY MOUNTAIN"

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 favor the word "and" to "in", thus reading: "Between the seas and the glorious holy mountain". This is given in "The Variorum Teacher's Bible". 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 beautiful holy mountain; and he shall come to his end, and none shall help him".

The Annotated Paragraph Bible says: "But the clause may be better rendered, 'between the seas and the beautiful holy mountain' (i.e., between the Mediterranean and Jerusalem)". Moffatt's Translation reads: "Pitching his royal pavilion between the Mediterranean and the sacred hill so fair. So shall he come to his end, with none to help him". The Revised Standard Version reads: "And he shall pitch his palatial tents between the sea and the glorious holy mountain". The American Revised Bible (1901) has "and" instead of "in". Our New Commentary on the Book of Daniel: "The Greatest of the

Prophets”, by George McCready Price, pp. 317, 318, quotes this verse with “and”, and comments upon the phrase “between the sea and the glorious holy mountain”; “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”.

This translation, “between the seas and-”, occurs in about all the scholarly versions, such as Driver, Montgomery, Charles, Moses Stuart, etc. For they have found that the plural, “seas”, was a regularly used term for the Mediterranean, thus removing any possible doubt as to the meaning of the total expression.

Obviously it means some point west of Jerusalem - but symbolic or figurative. Later, we will pin point the exact locality to which we are directed in this prophecy where the king of the north is pictured as coming to his end with none to help him, for he will be destroyed by the Savior of the remnant Church, “the King of kings and Lord of lords”.

### 5. PAUL’S APPLICATION OF 2 THESSALONIANS 2:3-8

THE PAPACY SITTING IN THE TEMPLE IN JERUSALEM AND ITS RELATION TO DANIEL 11:45

It might be reasoned from 2 Thessalonians 2: 3-8 that perhaps the king of the north will infiltrate into the Holy City (Daniel 11:45) by false teachings. However, such is not the case with reference to Daniel 11:45, for Paul does not quote from this verse. He writes concerning the rise of the Papacy within the Christian temple commencing with the closing period of apostolic times. The Papacy is pictured by Paul as rising within the church by a falling away from the gospel purity preached by the apostles. Paul says nothing concerning politics, kings or governments. He says: “That day shall not come, except there come a falling away first, and the man of sin be revealed, the son of perdition; who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God ... the mystery of iniquity doth already work”. Here Paul outlines the way apostasy would arise within the church. As the people lost their holy zeal and ardor, the worldly element of unconverted man would rise to power within the church until its satanic nature would be revealed in the blasphemous assumptions of the position and power of Deity -Satan’s original desire. Paul, in 2 Thessalonians 2: 3, 4, undoubtedly quotes from Daniel 11:36 concerning the king of the north: “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous 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). While Paul quotes from Daniel 11:36 (in 2 Thessalonians 2: 3, 4) he does not employ the word “king”, referring to the governmental aspect, but he refers to the spiritual side of the Papacy by designating it “the man of sin”. Daniel 11:36 directs us to the outpouring of God’s “indignation” against the king of the north. There would come a time when his prosperity would cease and God’s “indignation” be manifested toward him. The third angel’s Message warns those who worship the, beast and his image and whosoever receives his mark that they will be the recipients of “the wrath of God, which is poured out without mixture into the cup of His indignation”, which is the word employed in Daniel 11:36.

While Paul quoted from the prophecy concerning the king of the north he did not employ the word “king”. He does not intimate any governmental authority that would provide the apostasy with persecuting power. This political aspect of the Papacy is not brought into Paul’s prophecy, which is wholly confined to the spiritual realm. He foretold the “falling away”, the spiritual declension in the church that would reveal “that man of sin”.

Paul said: “For the mystery of iniquity doth already work”. He is not here referring to the political power of the Papacy but to the spirit of “self” exaltation beginning to reveal itself among those professing Christ. Of such we read from the pen of John: “I wrote unto the church: but Diotrephes, who loves to have the pre-eminence among them, receives us not” (3 John 9). Paul addressed the elders at Ephesus, saying:

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things [heresy], to draw away disciples after them” (Acts 20: 29, 30). This is exactly parallel to what he wrote in 2 Thessalonians 2: 3-8. Paul, the church Pastor, does not write of politics. (Daniel the statesman, the Prime Minister, writes concerning Kings and Kingdoms.) In his address to the church elders Paul spoke of the flock, the church of God (v. 28), of men who would “arise speaking perverse things [heresy], to draw away disciples after them” - all of this is on a church level. Politics are not mentioned by Paul. Peter also wrote concerning “the false prophets ... false teachers ... damnable heresies” (2 Peter 2:1, 3), but he did not mention politics; neither did John the beloved in his epistles. But the books of Daniel and Revelation were written to present the great controversy between Christ and Satan as it affects the empires of the world, and what experiences would come to the church as Satan controlled those empires. Paul’s prophecies (Acts 20: 28-30; 2 Thessalonians 2:3-8; 1 Timothy 4:1-3; 2 Timothy 4:3, 4) concerning the rise of the Papal apostasy particularized the spiritual or doctrinal features of the Roman apostasy. He points to its deceptiveness from its inception until the final scenes down to the times of the second Advent, but he does not deal with the political side. That aspect is dealt with in both Daniel and the Revelation, picturing the rise and fall of empires as they relate themselves to the truth and to the true church until all the kingdoms of the world are on the side of the great apostate, Satan, against the remnant church.

### 6. PITCHING HIS ROYAL TENTS AT JERUSALEM

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- (7 Testimonies, Page 182) that the Papal apostasy is brought to view under the designation “the king of the north”. The -king- or governmental aspect is thus prominent.

This is the feature that is brought to view in the prophecy of Daniel 11 where the Papacy takes over the prophetic limelight from the decaying remnant of the old Roman Empire. This prophecy, commencing with “the third year of Cyrus king of Persia” (Daniel 10:1), traces the course of empire through the Grecian kingdom, then the Roman, until in Daniel 11:30 the fellowship of the decadent Roman nation and the Roman church is brought prominently to view.

In Daniel 11:29 reference is made to the transfer of empire from Rome to Constantinople. Then follows reference to the ravaging of the provinces and also the pillaging of the city of Rome (v. 30). Then our attention is directed to the warfare against the Holy Scriptures and the nations which opposed the Catholic church, and in this warfare the Catholic church had the support of the Roman government. Justinian, about to begin the Vandal war in AD 533, sought to secure the influence of the bishop of Rome in order to obtain his favors. He wrote an official letter to the Pope, declaring in the fullest and most unequivocal terms that the bishop of Rome should be the chief of the whole ecclesiastical body of the empire, the “head of all bishops, and the true and effective corrector of heretics”.

Thus did the Roman emperor “have intelligence with them that forsake the holy covenant” (v. 30), even with the Roman apostasy. When the prophecy points to the union of the Catholic church and the State which gave to it the power to war against the nations opposed to its supremacy, then immediately the prophecy proceeds, saying: “And arms shall stand on his part” (v. 31). Starting with Clovis, the French king, other nations influenced by Catholic doctrine also made intimate alliance with the Papacy and gave their power and strength unto the king of the north, making him politically strong to handle all dissenters. False religion backed by the power of the State - Papal teachings propagated under the blessing of the governments of Europe; this is the significance of the change of pronouns from “he” (the papal king of the north) to “they” the governments that gave their political power to enable this propagation of papal teachings, the substitution of the earthly priestly service in the place of the Lord’s heavenly priestly ministry. At the very first mention of the Papacy as the king of the north that takes over from the Roman nation, the Scripture says: “And arms shall stand on his part” here is the secret of the persecuting power of the Papacy: it must obtain governmental support, then follows persecution. And this aspect is brought to view in the verses that follow the introduction and establishment of the Papacy by the power of the Roman emperor and other nations which arose in Europe, see vs. 31-35.

Daniel 12:11 suggests that in 508 when Clovis gave his strong political support to Papal teachings,

he began to elevate the Papacy to that position of wielding political power that became the source of the worldly strength of the king of the north. Daniel and Revelation, by Uriah Smith, pp. 323-330, 267-278, 119-127 presents good historical facts of the manner in which the political power of the Papal-supporting nations subdued those hostile to the Catholic church and elevated her to that power where she was able to persecute the people of God. It is to this political power that the prophet points in v. 31: "And arms shall stand on his part", and again in v. 37: "he shall honor the God of forces". In Daniel 7: 20, 21 is pictured the rise of the Papacy as the little horn, and as soon as it is brought into the limelight that little horn makes "war with the saints", which it could not do without governmental backing. In v. 24 the same fact is mentioned as soon as the little horn arises - "he shall subdue three kings". That is, the nations which favored her doctrines subdued the powers that opposed the rise of the Papacy. Thus as students of Holy Writ know so well, the main feature to be brought to attention is often mentioned at the very first mention of the power brought into the prophetic picture. And the first thing mentioned concerning this Papal apostasy in Daniel 7: 21, 24; 11:31 is that "arms shall stand on his part" and those opposing her teachings would suffer at the hands of the nations aiding her cause.

Therefore it would be incorrect to assume that Daniel 11:31 refers to a silent infiltration of the Christian temple by teaching false doctrine. In Paul's reference to this power he deals only with the deceptive aspect of her teachings already commencing in his day. The Papacy had already entered the Christian church, or rather arose within that temple, before she was given the political power to persecute dissenters. Thus the application of 2 Thessalonians 2:3, 4 to teach the infiltration of the Papacy into the Christian temple at that time referred to in Daniel 11:31, 41, 45 is not correct exegesis. Doctrinally the errors of the Papacy have been in the Christian church from the first century and will continue right until the end. But the political power required to make war on the saints was given Rome in AD 538 and continued with diminishing force until 1798. In Daniel 11:40 the prophecy directs us to the time when the Papacy received its deadly wound, when the Pope was taken a prisoner by the French nation without any demonstration in its behalf by the Catholic nations of Europe which had hitherto given it their strength and power.

But, the prophecy declares, the deadly wound is to be healed (v. 40, compare Revelation 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" (Great Controversy, Page 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" (Great Controversy, Page 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 Daniel 11:31-36, 40, 41-45. Employing that political power, Rome was able to tread under foot the holy city in the dark ages (Revelation 11:2). As there portrayed, it is not the infiltration of her teachings that is in the forefront, but its political strength to destroy the people of the true church, as they did at that time. Similarly in Daniel 11:31-36 the king having come to power by a combination first of false religious teachings then backed by political power, uses that arm of the State to make war upon the true church. It is to this political strength that the prophecy of Daniel 11:40-45 points, though its erroneous teachings are associated with that political power. .

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” (Testimonies For Ministers, Page 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” (Great Controversy, Page 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 RSV: “And he shall pitch his palatial tents between the sea and the glorious holy mountain”. “The Holy Scriptures, According to the Masoretic Text, A New Translation-, the official Jewish translation, reads: “And he shall plant the tents of his palace between the seas and the beauteous holy mountain.” The Smith-Goodspeed Translation: “And he shall pitch his royal pavilion between the sea and the glorious holy mountain”.

The Annotated Parallel Bible: “The royal tents. Oriental princes, even in war, went forth in great state, with a vast retinue, and often with their wives and concubines, and all the appliances of luxury”. Many commentators could be cited stating that these words indicate the royal tents, the royal pavilions, as in the encampment of a military power-the king of the north. 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 Daniel II: 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.

Our New Commentary on the Book of Daniel, by George McCready Price, “The Greatest of the Prophets”, p. 317, says: “The peculiar phrase here used, the tents of his palace, means a large and luxurious tent or collection of tents, such as would naturally be used as the field headquarters of an Oriental king on a military campaign. A similar term was used for the temporary headquarters of Cambyses when he invaded Egypt. The word here translated ‘palace’ is a Persian word, appeden, and meant a large hall or throne room, such as most Oriental kings used to provide for themselves on their expeditions. They carried their luxurious habits along with them. The whole passage is a military one and fits appropriately into the rest of the prophecy. Since all the rest of the language here used employs highly symbolic terms of ancient Oriental life, it seems to me unreasonable to try to find a literal or geographical meaning for the locality here specified, between the sea and the glorious holy mountain.”

## 7. “THE KING OF KINGS AND LORD OF LORDS”?

Why is our Lord pictured at the second advent with “a name written, KING OF KINGS AND LORD OF LORDS” (Revelation 19:16)? The context shows that it is with reference to His coming to “make war” against “the nations” (v. 14, 15) led by “the beast and the false prophet” concerning “the mark of the beast” (vs. 19, 20). Then, He “treads the winepress of the fierceness and wrath of Almighty God” - “the Ruler of all” - (Weymouth, V. 15).

Revelation 17:12-14 pictures the same warfare in which all the combined nations of the world are set in battle array against Jesus. The nations “give their power and strength unto the beast”. “They will all go to war with the Lamb, and the Lamb, with His called, chosen and faithful followers, will conquer them. For He is Lord of Lords and King of kings” (Phillips). “They will make war upon the Lamb, and the Lamb will triumph over them; for He is Lord of lords and King of kings- (Weymouth). With crystal-clear emphasis we are told why the &ivious is given the title “King of kings and Lord of lords” at the time of His coming, namely, “FOR-, because, He comes to make war upon the governments of earth that have set themselves in battle array against Him and His church in their controversy with Him concerning “the mark of the beast” which has been enforced upon the world by them. It is this that brings them into conflict with His church and with His heavenly Government. These governments of earth become united in the enforcement of “the mark of the beast”, so that the whole world is thus led in rebellion against the Government of heaven. This is the very feature stressed in the Spirit of Prophecy, in paraphrasing Revelation 16: 14: “. . . the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the Government of heaven- (Great Controversy, Page 624). “The enmity of Satan against good, will be manifested more and more, as he brings his forces into activity in his last work of rebellion; and every soul that is not kept by divine power, will form an alliance with Satan against

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heaven, and join in battle against the Ruler of the universe- (Testimonies For Ministers, Page 465). Here again we see that in paraphrasing Revelation 16: 14 the Lord's servant applies this verse in connection with Satan's rebellion "against the Government of Heaven", "join in battle against the Ruler of the Universe". Weymouth's translation of Revelation 16: 14 gives "Ruler of all" for "Almighty". In the description of the same great finale in the rebellion "against the Government of Heaven", Weymouth translates "it is His work to tread the winepress of the fierce anger of God, the Ruler of all." (Revelation 19: 15).

Dr. Strong says the Greek word for "Almighty" used in Revelation 16: 14; 19: 15 means: "The all-Ruling, i.e., God (as absolute and universal sovereign)".

Once again we observe the accuracy of the Spirit of Prophecy for in paraphrasing Revelation 16:14 and referring to this battle as the "battle against the Ruler of the universe" the Lord's servant probably unconsciously gives the significance of the Greek. When the Revelator presents two additional pictures (Revelation 17: 14; 19: 11-21) of this same war, he declares that because Jesus is the absolute Monarch, the sovereign Lord, the Creator, the Law Giver, He "hath on His vesture and on His thigh a name written, KING OF KINGS, and Lord of lords." "The Lamb shall overcome them: FOR He is Lord of lords, and King of kings". He, the Law-Giver, "the Ruler of the Universe" comes to war against "the kings of the earth and the whole world". Or, in other words, it is a war of earth against Heaven and Heaven against earth. This is the position presented by our pioneer, James White. He wrote "Thoughts on the Great Battle", in an editorial in "The Advent Review and Sabbath Herald", January 21, 1862: "The great battle is not between nation and nation; but between earth and heaven".

The only other time where the New Testament speaks of "the King of kings, and Lord of lords" is in 1 Timothy 6: 15: "Until the appearing of our Lord Jesus Christ; which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords". Weymouth renders this passage thus: "That you keep God's commandment stainless and without reproach till the appearing of our Lord Jesus Christ: this will be brought about at its appointed time by the blessed and only Sovereign, the King of kings, and Lord of lords. To whom be eternal honor and dominion!"

Here again the emphasis is upon Christ as "Ruler", His great authority as the Law-Giver, the Representative of "the Government of Heaven". "The blessed and only Sovereign, the King of kings and Lord of lords" - Weymouth and R.S.V. "The one ever blessed Potentate, the King of kings and Lord of lords" (20th Cent.). "The blessed Controller of all things, the King over all kings, and Master of all masters" (Phillips).

The battle or "war" (RV.) of Revelation 16:14; 17:14; 19:11-21 is "the war of the Great day of God, the Almighty" ("the Ruler of all") -the "war" in which "the kings of the earth and of the whole world-make war against "the Ruler of the universe", "against the Government of Heaven". "They [the kings] will all go to war with the Lamb, and the Lamb ... will conquer them. For He is Lord of lords and King of kings" (Phillips, Revelation 17: 14). "The Kings of the earth and the whole world- unite to war "against the Government of Heaven", and it is because of this that the Lord has upon Him the title "King of kings and Lord of lords" - He is "the only Potentate", only His Law, only His Government will endure. Thus the Bible picture of the final conflict is that of all the kingdoms of the whole world, through the king of the north, compelling all to obey the mark of the beast, led into rebellion against the Law-Giver, even our blessed Lord Jesus. Any presentation of Armageddon (the termination of all last-day prophecies from Daniel two, through all the prophecies to Revelation 19: 11-21) as anything less than the world at war "against the Ruler of the universe", as stated so plainly in the Spirit of Prophecy, does injustice to the inspired Word.

The prophecies of Daniel move towards the climax of human history. "In the third year of the reign of Jekolaim king of Judah came Nebuchadnezzar king of Babylon and besieged it" thus commences the book of Daniel which deals with kings and kingdoms until the coming of "the King of kings" and the setting up of His kingdom. In the dream of Daniel two the king of Babylon dreamed concerning the kingdoms of this world until the time for the setting up of the kingdom of our Lord. In this chapter the word "king", when applied definitely to Nebuchadnezzar, King of Babylon, is used 39 times, or 3 times 13, the Bible number for rebellion. In the Revelation the "dragon", which is the symbol employed therein for "Satan" (meaning "adversary", see Zechariah 3:1, margin), is mentioned 13 times - Revelation 12:3, 4, 7, 9, 13, 16, 17; 13:2, 4, 11; 16:13; 20:2. Thus the head of the great rebellion against God is mentioned 13 times in the Revelation. And the 13th time Megiddo is found in the whole Bible is in Revelation 16:16, where is described the battle of a world in rebellion "against the Government of Heaven", "against the Ruler of the universe". The name "Nimrod" means "rebellious". From the time Nimrod the "rebellious" one founded Babylon (Genesis 10:8-10, margin) we can trace Babylon in the Scriptures as the kingdom of rebellion until

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she comes to her end in the battle of Armageddon (Revelation 16: 16) which is the 13th time Megiddo, meaning “slaughter” or “destruction” is mentioned in the Bible Armageddon, meaning “the mountain of slaughter”, is the symbolic name for the world-wide destruction of those who, like Nimrod, are “rebellious-against the Commandments of Heaven by heeding the commandments and worship of Babylon.

Nebuchadnezzar, the king of literal Babylon, was included in the head of the image, and the Pope, the head of spiritual Babylon, in the toes of the feet.

The prophecy of Daniel two was not given merely to present the rise and fall of empires until the setting up of Christ’s eternal kingdom. This it certainly does. But this chapter was also written for the benefit of God’s people living in the closing scenes of the great drama of the controversy between Christ and Satan for world supremacy. Satan sought to establish his kingdom in Babylon in the days of Nimrod. The Lord had designed that the whole earth should be peopled, and that there should not be any centralized control. Since his fall, man has ever sought to domineer over and exploit his fellow-man; the weaker to be subject to the stronger, etc. In contrast to the Lord’s plan for man to scatter “upon the face of all the earth” (Genesis 11:8, 9), man was persuaded by Satan to establish a centralized government for the earth. “They found a plain in the land of Shinar; and they dwelt there” (Genesis 11:2). There they built the Tower of Babel in their rebellion against God. Under Satan, Nimrod led out in this evil work. Nimrod “began to be a mighty one in the earth . . . and the beginning of his kingdom was Babylon” (Genesis 10: 8-10).

Satan was prevented from establishing a world empire centered in Babylon. While the disobedient people were building the Tower of Babel - God permitted them to commence - the Lord intervened and brought them to confusion. “Therefore is the name of it called Babel” (margin, i.e. Confusion, Genesis 11:9). Ever since that day Satan has sought to establish a world government in the earth. His daring blasphemy reveals how much he desires this world government in the accomplishment of his purposes in his rebellion against God. This is the significance of his tempting Jesus: “The devil showed Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be your- (Luke 4: 5-7). In other words, our Lord would receive without suffering the kingship of the world which He had come to suffer and die to obtain, only of course He would be under the leadership of Satan! Christ or Satan - these are the contestants for the kingship of the world: Satan offered it to Jesus if He were willing to be under Satan’s kingship. In this drama between Satan and our Lord, in the temptation Satan presented to Him, we are given the great ambition of Satan - he must be world ruler in order to accomplish his plan. This Satanic offer was emphatically spurned by our Lord. Jesus came to seek and to save that which is lost, the first dominion, but only through righteous warfare could it be achieved - through the agony of Gethsemane, and the cruel cross.

Through Isaiah, the Lord gave gracious assurances to His people that they some day would “rule over their oppressors. And it shall come to pass in that day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou was made to serve. That thou shall take up this taunting speech against the king of Babylon, and say, How hath the oppressor ceased! The golden city ceased! The Lord hath broken the staff of the wicked, and the scepter of the rulers” (Isaiah 14:2-5, margin). This promise was given not only for the encouragement- of Israel who were to go into their Babylonian captivity, but it was written for the people of God down all the centuries, and particularly for the remnant church. Then the Lord reveals that “the king of Babylon” in the wider sense of that designation refers to Lucifer whose ambition for kingship and his failure to achieve it are described: “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 has said in your heart . . . 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. Yet thou shall be brought down to hell ... For I will . . . cut off from Babylon the name, and the remnant, and son, and nephew, said the Lord ... I will sweep it with the besom of destruction said the Lord of hosts ... This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched upon all nations” (vs. 12-26).

In these words we are directed to Lucifer’s original proud ambition to be a ruler like God Himself, and that it was to accomplish this purpose that he had come to earth. He is said to be “the king of Babylon-”, but God’s anger would cause Him to overthrow that kingdom and would bring about the utter desolation of the city of Babylon. Then in a sweep of the centuries, the Lord employs the doom of the literal city Babylon as a type of the doom of Satan’s empire at the end of the world.

As God permitted the rebellious ones to proceed with their plan of building a Tower and to have a centralized government contrary to God’s plan for their peopling of the whole earth, so God will permit

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present-day Babel builders to go ahead with their grandiose worldly plans. But as God then intervened to prevent Satan's purpose of a centralized government with himself its king, so will God eventually frustrate Satan's last-day plan to have a centralized form of government. The Lord prepares His people for the day when "all the world will wonder after the beast" (Revelation 13: 3). "All that dwell upon the earth shall worship him" (v. 8). "She said in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine. For strong is the Lord who judges her. And the kings of the earth shall bewail her, and lament for her saying, Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come" (Revelation 18: 7-10).

The world is to be led to build another Tower. Satan will try once again to achieve world domination - this is the message of Daniel two for God's people today. History will be repeated. The power held in the hand of the king of Babylon will also be held in the hand of the king of the north - the last-day king of Babylon. Daniel said of the power possessed by Nebuchadnezzar: "Thou, O king, art a king of kings [note the connection with Christ's last-day title 'The King of kings']: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And where so ever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into your hand, and has made thee ruler over them all. Thou art this head of gold- (Daniel 9: 37, 38).

God will permit a similar power to come to the spiritual head of Babylon, the king of the north. "The ten horns which thou saw are ten kings receive power as kings [to persecute God's people] one hour with the beast. These have one mind, and shall give their strength unto the beast. These make war with the Lamb, and the Lamb shall overcome them. For He is Lord of lords, and King of kings" (Revelation 17:12-14). "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. 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 to the beast should be killed. And he causes all, both small and great . . . to receive a mark in their right hand, or in their foreheads- (Revelation 13: 14-17). "For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou saw is that great city [Babylon], which reigns over the kings of the earth" (Revelation 17:12-14, 17, 18).

Protestants and Roman Catholics will unite to save the world from the threatened destruction just as the post-deluvians built their Tower as a means of safety should another flood sweep across the world. just as that attempt anciently resulted in confusion through God's intervention (Genesis 11:1-9, margin), so it will be in the last days. The confusion through God's intervention in the last days is brought to view in Revelation 16: 19: "The great city [Babylon] was divided into three parts . . . and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath". The unity temporarily achieved through the Sunday legislation will be abruptly broken up when God pours out His judgment upon Babylon at the time of the 6th plague, concerning which I have written at greater length in an earlier publication: "The Woman and the Resurrected Beast". Then, "the ten horns which thou saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Revelation 17:16).

In the Sunday enforcement Satan will almost accomplish his design of ruling this world. "Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. if he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Urged on by Satan, the rulers of this world are seeking to destroy them" (Prophets And Kings, Page 587, 590; 5 Testimonies, Page 473, 475). "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 (Revelation 13: 16), shall conform to the customs of the church by the observance of the false Sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death" (Great Controversy, Page 604). "There will be, in different lands, a simultaneous movement for their destruction It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof" (Great Controversy, Page 635). "The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield to the papacy, by honoring Sunday, the institution of this unchristian 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" (Testimonies For Ministers, Page 37).

"The Sabbath question is to be the issue in the great final conflict in which all the world will act a part" (6 Testimonies, Page 352). "A great crisis awaits the people of God. A crisis awaits the world. The

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most momentous struggle of all ages is just before us” (5 Testimonies, Page 711). “The inhabitants of the world are to be arraigned before the judgment seat of God. Soon the last test is to come to all the inhabitants of the earth. At that time prompt decisions will be made” (9 Testimonies, Page 149). “The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. Soon all the inhabitants of the earth will have taken sides, either for or against the government of heaven” (7 Testimonies, Page 141). “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” (6 Testimonies, Page 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” (6 Testimonies, Page 395). “Satan is busy laying his plans for the last mighty conflict, when all will take sides” (6 Testimonies, Page 14). “We are to understand the progress of events in the marshalling of the nations for the final conflict of the great controversy” (ST. 307). “His [Satan’s] last opportunity to gain control of the world is now before him ... Every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe” (Testimonies For Ministers, Page 465). “Upon this battle we are now entering- (Great Controversy, Page 582). “They declared that they had the truth; that miracles were among them; that great power and signs and wonders were performed among them; and that was the temporal millennium that they had been expecting so long. The whole world was converted and in harmony with the Sunday law” (Letter, January 20, 1884).

This coming world crisis is brought to view in the first of Daniel’s prophecies - chapter two. The supreme power in the hand of Nebuchadnezzar, king of Babylon, at the commencement of the image of Daniel 2 also points to the great power wielded by the king of the north at the ending of this image. The king of Babylon gave the names of his heathen gods to the three faithful Hebrews whose gallant stand for Christ is so faithfully recorded in Daniel 3. They were not influenced away from their God by the sophistry of Nebuchadnezzar in placing upon them these names referring to his gods. Nebuchadnezzar named Daniel (meaning God is my judge) Belshazzar: “Master of the secret treasures of the god Bel”; Hananiah (“grace, mercy, gift of God”) Shadrach: “The inspiration of the sun”; Mishael (“asked of God”) Meshach: “devotee of the goddess Shachar or Shesach”; Azariah (“the Lord is my helper”) Abednego: “the servant of the shining sun”. The antagonism toward the God of Israel is further shown in Nebuchadnezzar’s rebellion in erecting the image all of gold “in the plain of Dura, in the province of Babylon”. He did this in defiance of the dream and interpretation mentioned in Daniel 2. Satan’s ambition to establish a kingdom for all time on this world as the seat of his authority is thus shown. His kingdom would not be overthrown represented by the different metals of the dream image. In vain did the Babylonians call upon their false gods. Isaiah declared that their gods would be powerless, they would be overthrown “suddenly” - “none shall save thee”, see Isaiah 47. Jeremiah also prophesied the overthrow of Babylon the place of false gods, saying: “Declare you among the nations ... Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces” (Jeremiah 50: 1, 2). The king of Babylon praised his false gods, drinking wine to their honor from “the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem” (Daniel 5: 1-5). “In that night was Belshazzar the king of the Chaldeans slain”.

Babylon’s overthrow followed quickly after that night when they praised their gods drinking from the vessels of God’s temple.

Modern Babylon’s doom will also speedily follow the enforcement of Sunday laws by the nations. The governments of earth comprising the modern Babylonian kingdom will be deceived into thinking that by enforcing Sunday laws (bringing uniformity throughout the world) will bring about peace and security. “For when they shall say, Peace and safety; then sudden destruction cometh upon them” (1 Thessalonians 5:3). -Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin ... Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will be speedily followed by national ruin” (R. & H., June 15, 1897, quoted in “The Ministry”, March, 1940).

The first of Daniel’s prophecies, the pattern of those that follow, commencing with the Satanic attempt to establish his idolatrous kingdom in Babylon when Nebuchadnezzar had supreme authority, is a type of the last-day spiritual Babylon when God’s people, because of their loyalty to “the Government of Heaven”, will be brought into conflict with “the powers of earth” who will unite against the remnant people of God (Great Controversy, Page 604). “Protestant churches unite with the world and with the papal power

against commandment-keepers” (5 Testimonies, Page 449). “As America . . . shall unite with the papacy in forcing the conscience” (6 Testimonies, Page 18). “Yet under one head -the papal power -the people will unite to oppose God in the person of His witnesses” (7 Testimonies, Page 182). “Protestants of the United States ... will reach over the abyss to clasp hands with the Roman power . . . this country will follow in the steps of Rome in trampling the rights of conscience” (Great Controversy, Page 588).

This coming world crisis, as we have seen from the Spirit of Prophecy, is foretold in the prophecy of Daniel 2, even though this truth has seldom been seen in that chapter. However, this seed plot of truth in Daniel 2 is further enlarged upon and made clearer in later chapters of Daniel, until in the prophecy of the king of the north the nations, the governments, of the whole world are brought into the prophetic portrayal. The king of the north “a king of kings”, Daniel 2: 37 - sweeps them all under his control to attack and to invade the Holy City where the people of God those loyal to “the Government of Heaven” - are pictured as dwelling with their Lord and King, “The King of kings and Lord of lords”. The Lord Jesus, the “Lord of kings” (Daniel 2: 47), “the Son of God”, will be with His people in that terrible hour of stress as He was with the Hebrew worthies in the fiery furnace (Daniel 3: 25). “Satan with all his 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’ (Daniel 3: 47), able to save to the uttermost those who have put their trust in Him” (Prophets And Kings, Page 513). “At that time thy people shall be delivered, every one that shall be found written in the book.” (Daniel 12: 1).

## 8. THE KING OF THE NORTH

WHEN ARE MANY OF GOD’S PEOPLE OVERTHROWN BY THE KING OF THE NORTH?

The king of the north, after his deadly wound is healed, goes forth as a conquering king, country after country coming under his dominion: “He shall enter into the countries, and shall overflow and Passover. He shall enter also into the glorious land, and many countries shall be overthrown” (Daniel 11:40, 41). 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”.

The word “countries” in the King James Version has been supplied by the translators. However, there is not much to choose between “countries” and “people”, since it is not dealing with mere physical geography, but with those who live there. “The Holy Scriptures, According to the Masoretic Text, A New Translation” - the official Jewish translation reads: “. . . and he shall enter into the countries, and shall overflow, as he passes through. He shall enter also into the beautiful 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 Smith-Goodspeed Translation: “. . . and shall sweep through many lands like an overflowing flood. He shall invade the glorious land, and myriads shall fall; but these shall escape from his hand - Edom, and Moab, and the remnant of the Ammonites”. In all the countries referred to it is the people who are intended. The same principle operates in the book of Revelation: Babylon, Jerusalem, the seven cities “in Asia”, Egypt, Sodom, Mount Zion, Armageddon, etc., are mentioned only because of the people associated symbolically therewith.

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” (5 Testimonies, Page 136). Similar statements say: “but a small number” (2 Testimonies, Page 445); “The greater number of those even who are called” (2 Testimonies, Page 294).

This landslide away from the truth, this wholesale desertion of folk from the church is prophesied in Daniel 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” (Great Controversy, Page 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" (5 Testimonies, Page 80, 81). "Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opponents. 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" (5 Testimonies, Page 136).

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 us", 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'" (Great Controversy, Page 592).

It is when the State enters the domain of conscience, the realm of the church "the glorious land", Daniel 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 Daniel 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 (Revelation 13). It is then that the king of the north enters into "the glorious land" (Daniel 11:41), the domain of conscience, the territory of the church. Daniel 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" (Great Controversy, Page 612).

From the above we have been able to show that Daniel 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.

## 9. THE KING OF THE NORTH PLANT HIS ROYAL TENTS BETWEEN THE SEAS AND THE GLORIOUS HOLY MOUNTAIN

"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. And he shall plant the tabernacles of his palace . . ." The Loud Cry brought to view in Daniel 11:44 is God's fast 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.

Dr. Strong says concerning the original word for the expression "utterly to make away": "The whole (spec. a sacrifice entirely consumed) . . . whole burnt offering (sacrifice)". Newton says: "The original word we translate 'utterly to make away', signifies to anathematize, to consecrate, to devote to

utter perdition, so that it strongly implies that this war should be made upon a religious account". Thus 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 (Revelation 12: 17) commences with the passing of "a law enforcing Sunday observance" see *Great Controversy*, Page 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" (*Early Writings*, Page 279). "The power attending the message will only madden those who oppose it. The church appeals to the strong arm of the civil power" (*Great Controversy*, Page 607).

"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" (*Great Controversy*, Page 614). Thus we observe how, in harmony with the prophetic delineation, the spirit of hatred and persecution reaches its pinnacle following the outpouring of the Holy Spirit in the Loud Cry. The decision to kill Christ followed the greatest demonstration of His power in the resurrection of Lazarus: "Then gathered the chief priests and the Pharisees a council", and at that council Caiaphas brought forth the counsel "that one man should die for the people, and that the whole nation perish not. Then from that day forth they took counsel together for to put Him to death" (John 11:47-53). Similarly, 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" (*Great Controversy*, Page 612). The reasoning advanced by Caiaphas will be repeated. 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" (*Great Controversy*, Page 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" (*Testimonies For Ministers*, Page 37).

The proclamation of the glad "tidings" of salvation (Daniel 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.

"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" (*6 Testimonies*, Page 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" (*Great Controversy*, Page 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" (Early Writings, Page 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 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 you! 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 Daniel 11 and Joel - the escaped ones are said to be 'in Zion and in Jerusalem'] for Thy people! Deliver [Daniel 12: 1] us from the heathen around about us [quotation from Joel 3: 11, 12]. They have appointed us to death; but Your 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 [Daniel 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" (Prophets And Kings, Page 513).

Thus from our study of the Bible and the Spirit of the Prophecy may be clearly discerned the fact that the prophecy of Daniel 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 Daniel 11:41.

### 10. WHY DOES THE LORD DIRECT TO DANIEL 11:45?

The king of the north refers to the combined forces of the Babylonian Church dominating the State. This same combination in the Revelation is said to be the powers of apostate Christendom, the beast and the false prophet who lead the governments of the world in their war against "the Government of Heaven", against "the Ruler of the universe". The book of Revelation plainly declares that the "place" where these powers and their armies are destroyed, is at "Armageddon". As the prophecy concerning the king of the north coming to his end is the same as the beast and the false prophet also coming to their end, we would expect that the "place" to which we are directed in Daniel 11:45 is the same as that in Revelation 16: 16. It is significant that Megiddo, which is the symbolic "place" referred to in Revelation 16: 16, is located "between the seas and the glorious holy mountain". In Ezekiel 39:11-22 the burial "place" of Israel's enemies is located: "And it shall come to pass in that day, that I will give unto Gog a place [note the word 'place' for that is the word used in Revelation 16:16] there of graves in Israel, the valley of the passengers [travelers, Var.] on the east of the sea [Mediterranean]: and it shall stop the noses of the passengers [travelers who used that old highway that ran by Megiddo, which lay between the Mediterranean and Jerusalem]: and there shall they bury Gog and all his multitudes: and they shall call it The valley of Hamon-gog, That is, The multitude of Gog" (39: 11, margin).

The term "Gog and all his multitude" is interpreted by our Lord Himself in Revelation 20: 8, 9 to refer to "the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is as the sand of the sea".

The Bible is so constructed that all its parts fit together like a sacred jig-saw puzzle. As a child finds enjoyment in piecing together a complete picture, so the Lord has written His Word so that the child of God will find profitable, soul-enjoyment in the study of the Word "rightly dividing the Word of truth" (2 Timothy 2:15). Paul declares that if we do this we each shall be "a workman that needs not to be ashamed". But this "rightly dividing" is only possible when led by the Holy Spirit through much study to ascertain the meaning of each passage. By carefully analyzing Daniel's prophecy concerning the activities of the king of the north as he leads the governments of the world to make war upon the remnant church, we are able to follow the prophetic outline from the healing of his deadly wound in Daniel 11:40, in the combination of church and State, his entrance into the realm of conscience, the domain of the church, his success in the

various countries of the world that pass oppressive Sunday laws, his successful intimidation of many of our fellow-Adventists, the proclamation of the Loud Cry warning and the latter rain blessing upon the loyal remnant. Then we watch as the Holy Spirit unfolds before us (through the inspired Word) the final issues of the great conflict, when the king of the north pitches his royal tents, his kingly power, “between the seas and the glorious holy mountain”. From this strategic place he is about to launch his final, deadly blow -his entrance into the holy city and the destruction of the remnant church. The Lord inspired Daniel to employ the expression “between the seas and the glorious holy mountain” in order to make it clear that the locality brought into this symbolic portrayal is some point west of Jerusalem. In commenting on Daniel 11:45, our new Commentary on the Book of Daniel - “The Greatest of the Prophets” - by George McCready Price, p. 317, says: “Since all the rest of the language here used employs the highly symbolic terms of ancient Oriental life, it seems to me unreasonable to try to find a literal or geographical meaning for the locality here specified, between the sea and the glorious holy mountain. The modern Jewish translation renders the phrase, ‘between the seas and the beautiful holy mountain’. So far as locality is concerned, this would mean between the Mediterranean and the hill of Zion, for the Mediterranean is often used in Hebrew as a poetic plural. In the days of the Israelites this would mean about the center 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”.

Undoubtedly, as our New Commentary states: “So far as locality is concerned, this would mean between the Mediterranean and the hill of Zion”. The translation “between the seas and”, occurs in most of the scholarly versions, such as Driver, Montgomery, Charles, Moses Stuart, etc. For they have found that the plural, “seas”, was a regularly used term for the Mediterranean, thus removing any possible doubt as to the meaning of the total expression. Obviously it means some point west of Jerusalem. Now we have shown that this is precisely where the prophet Ezekiel, a contemporary of Daniel’s, described as the burial “place” for the multitudes of Gog, and that locality is explicitly stated to be “on the east of the sea” -that is, the Mediterranean (Ezekiel 39: 11).

Speaking of the burial “place” of Gog’s army, Hengstenberg’s Commentary says: “The valley of Megiddo is no doubt meant, to which this description eminently applies”. After giving particulars concerning the location of the grave of Gog and his mighty army, as pictured in Ezekiel 39, he says: “All the three marks which the prophet gives suits Megiddo. In all probability, Legio, now Lejun, the modern name of Megiddo, is derived from our passage. Legio corresponds to the great multitude here”.

All last-day prophecies depicting the final conflict refer to the multitudes of the lost -see also Ezekiel 39:16; Joel 3:14. And it is to emphasize the greatness of the slaughter in the day of the Lord that Revelation 16:16 refers to this burial “place” of Gog’s multitude by employing the coined word “Armageddon”, meaning “the mountain of slaughter”.

Here may be observed the way God’s Word fits together when it is “rightly” divided. Ezekiel pictured the burial place of the army of Gog that was to come “out of the north parts” “against the mountains of Israel,” “against My people of Israel . . . against My land” (Ezekiel 38: 8, 15-18). That burial “place” is pictured along the highway “east of the sea” - the Mediterranean - and the locality is undoubtedly that of Megiddo situated on the highway running “east” of the Mediterranean - between that sea and Jerusalem. Daniel declared that the king of the north would come “out of the north parts” (same as Gog’s multitudes) and would pitch his royal tents, his kingly power and his army, “between the seas and the glorious holy mountain”. But, Daniel said concerning him as Ezekiel said also concerning Gog, “he shall come to his end, and none shall help him” - no one even to bury him, so the prophet Ezekiel pictures Israel doing the work of burying, thus highlighting the picture of the complete victory of the Israel of God and the utter defeat and destruction of their enemies. The Revelator Who so often combines and condenses these prophecies into one picture, declares that these same enemies of Israel – “the kings of the earth and of the whole world” - will meet their doom as they are about to slay the remnant church in “the place called in the Hebrew tongue Armageddon”. Most translators employ the definite article “the place ... Armageddon” thus pin-pointing that this is the “Place” referred to in Ezekiel 39: 11 and in Daniel I 1: 45 “the place” “east of the sea”, “between the seas and the glorious holy mountain” - that is, west of Jerusalem. “Armageddon” is the coined word that crystallizes these and other prophecies as the “Place” where Israel’s enemies meet their doom - the place of victory for the people of God.

As the Lord has given us His interpretation of the prophecy concerning the multitudes of Gog which pictures them as being buried in “the place called in the Hebrew Armageddon” and refers that prophecy to all the lost after the millennium, we know that Armageddon is a word which refers to the

destruction of all the enemies of God and His people before the millennium. Before the millennium, in the end of the final conflict over the Sabbath, the unsaved, led by the king of the north (the emphasis is upon the governments, the kings of the earth being the tools of the apostate church, see also Revelation 17 and 18), gather before the glorious holy mountain determined to slay the saints within the holy city-the church of Jesus. Before the millennium this is a symbolic portrayal, according to the Bible laws of interpretation which I have explained in other publications. After the millennium-only literally then-the same picture is presented in the prophetic portrayal, for then all the wicked of all ages gather around the New Jerusalem, led by the greater king of the north (Isaiah 14:4-14) seeking to slay the people of God, but this time, forever, the king of the north and his multitudes come to their end, and none shall help them, for God destroys them. As none in that great army after the millennium enter that holy city, neither do any in the army of the king of the north before the millennium enter within that glorious holy mountain. God will set His seal upon the saved ones and they will be preserved, kept alive through the scenes of struggle: "And at that time thy people shall be delivered, every one that shall be found written in the book." (Daniel 12: 1). "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem" (Isaiah 4: 2, 3). The Lord's servant quotes this passage in connection with the following:

"God's faithful praying, ones are, as it were, shut in with Him. They know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them . . . While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having His Father's name written in their foreheads" (Prophets And Kings, Page 590, 591).

## 11. THE INTERPRETATION OF EZEKIEL 9

AND ITS RELATIONSHIP TO DANIEL 11: 45. WHY ARE DESTROYERS PICTURED IN EZEKIEL 9 AS SLAUGHTERING SINNERS INSIDE JERUSALEM WHEN DANIEL 11:45 PICTURES THESE SINNERS OUTSIDE THE HOLY CITY?

The Spirit of Prophecy teaching is clear and decisive. We have had occasion in other matters presented in previous publications to draw attention to the amazing accuracy of the Spirit of Prophecy, and here again we feel constrained to express our high regard for its accuracy in interpreting this prophecy, an interpretation, of course, that is fully sustained by the Bible; an interpretation which is applied in a broad sense, including "all nations", "the nations of this age" (5 Testimonies, Page 208), and including also all false shepherds whether in our Seventh-day Adventist church or in any other. The Spirit of Prophecy applies the slaughtering pictured in Ezekiel 9 as being done in Jerusalem to the slaughtering of all who have been false to their profession of faith and also to the slaughter of all the unsaved: "Here we see that the Church - the Lord's sanctuary - was the first to feel the stroke of wrath of God- (5 Testimonies, Page 211). "The general slaughter of the wicked", represented by the work of the five men bearing slaughter weapons" (3 Testimonies, Page 267).

Thus the Spirit of Prophecy applies Jerusalem in this prophecy as a picture of the world suffering the wrath of God at a time when there is no mercy, just as our Lord later in His Second Advent sermon employed Jerusalem as a symbol of the world rejected by God receiving the retributive judgments of God. "Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The prophecy which He uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day. The Savior's prophecy concerning the Visitations of Judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law" (Great Controversy, Page 22, 26, 27, 36, 37).

The conditions prevailing among God's professed people at the time Ezekiel wrote resembled the conditions existing when Jesus made His pronouncement of doom upon the city of Jerusalem and employed Jerusalem as a symbol of the world. Ezekiel employed Jerusalem in his day as a symbol of the world in the day of God's wrath. When Ezekiel wrote, the professing people of God were engaging in idolatrous worship. The abominations of false worship were practiced. The Lord revealed to Ezekiel the revolting

things that provoked His anger. They subjected God to one indignity after another, until they turned their backs on the Presence of Jehovah manifested within the sanctuary, and they worshipped the rising sun -see Ezekiel 8. This vivid portrayal closes with the words indicating that by these things the inhabitants of Jerusalem had closed their probationary period: "Therefore will I also deal in fury: Mine anger shall not spare, neither will I have pity: though they cry in mine ears with a loud voice, yet will I not hear them" (v. 18). Then follows the commission to the men with the slaughter weapons to go through Jerusalem, the rejected city, slaying all except those marked with the seal of God. The application to the last days is surely clear and decisive. The Spirit of Prophecy says: "This sealing of the servants of God [Revelation 7: 1-4] is the same that was shown to Ezekiel in vision" (Testimonies For Ministers, Page 445). The Lord's servant is there writing of the refuge to be accorded in the day of God's wrath to those only who have the seal of God: "If such scenes as this are to come, such tremendous judgments on a guilty world, where will be the refuge for God's people? The angels of God do His bidding, holding back the winds ... until the servants of God should be sealed in their foreheads. The mighty angel is seen ascending from the east (or sun-rising). This mightiest of angels has in his hand the seal of the living God ... Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognized and marked as worthy of God's protection . . . This sealing of the servants of God is the same that was shown to Ezekiel in vision" (Testimonies For Ministers, Page 444, 445).

The prophecy concerning the sealing of God's servant (Revelation 7:1-4) is a message given to the whole world, the essence of which is: Accept God's message, or be destroyed in the seven last plagues when there will be no mercy, no salvation, but only destruction. This, the Lord's servant declares is "the same that was shown to Ezekiel in vision". It should be mentioned here that the same 144,000 who are sealed in Revelation 7:1-4 are again pictured in Revelation 14:1 with Jesus on Mount Zion, the Holy Mountain mentioned in Daniel 11:45. Those without the seal are not within the Holy City at that time because those professing faith but without corresponding works are classified with the rejected world. This is the purport of the prophecy of Ezekiel 9.

It is imperative that a study be made of the setting of the prophecy of Ezekiel 9 in order to grasp its significance. As shown in Ezekiel 1: 1-3, Ezekiel "was among the captives by the river Chebar . . . the fifth year of king Jehoiachin's captivity". That is, the captivity of the people of God under Babylonian jurisdiction had begun. God's judgments had already fallen upon the professing people of God, but further judgments were to fall because those remaining in Jerusalem were still adamant in their rebellion against the will of God. The Lord informed Ezekiel: "They will not hearken unto Me! for all the house of Israel are impudent and hardhearted . . . they be a rebellious house" (3: 7-9, 26; 12: 2, 3, 9, etc.). The heading of chapter four gives its contents: "Under the type of a siege is showed the time from the defection of Jeroboam to the captivity". The terrible conditions prevailing in Jerusalem during the time the Babylonians attacked and overcame Jerusalem and the land of Israel is outlined in chapters 4 to 7. Observe the following words in which God proclaimed his judgments upon the rebellious people: "That they may consume away for their iniquity ... Neither shall Mine eye spare, neither will I have any pity. A third part of thee shall die with the pestilence ... and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. Thus shall Mine anger be accomplished, and I will cause My fury to rest upon them ... So will I stretch out My hand upon them, and make the land desolate . . . Thus said the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land . . . And Mine eye shall not spare thee, neither will I have pity ... The end is come ... The time is come, the day of trouble is near . . . Now will I shortly pour out My fury upon thee, and accomplish Mine anger upon thee ... And Mine eye shall not spare, neither will I have any pity . . . Destruction cometh; and they shall seek peace, and there shall be none". Then in Ezekiel 8 the prophet is taken in vision to see the deplorable conditions prevailing in Jerusalem which occasioned these dreadful words of coming judgments, when the once favored people would have gone beyond the bounds of God's mercy and He would permit the destroyer to complete his work of destroying the remnants of the nation. Ezekiel then (in chapter 8) describes the idolatries practiced in Jerusalem, idolatrous worship that showed how far the people had gone from God's plan. Once again the Lord declares: "Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them" (Ezekiel 8: 18). Then follows the account (chap. 9) of the sealing of the faithful ones and the slaughter of the unsealed. And twice more in this chapter it is explicitly declared that there would be no mercy, no pity shown toward those without God's seal, vs. 5, 10. This vision in its last-day application obviously refers to God's sealing message: all who receive it and are sealed are protected from God's wrath in the seven last

plagues; those who reject it receive the unmingled wrath of God, wherein there will be no mercy, no pity, Revelation 14: 9-11.

The Bible is so written that one part is complementary and supplementary to other parts. Thus 2 Kings 24 and 25 should be read in conjunction with the early chapters of Ezekiel, for they both refer to the same events. Following the death of good king Josiah, the kingdom of Judah hastened to its end. 2 Kings 24 and 25 show how the rising power of Babylon subdued and finally destroyed Jerusalem and the kingdom of Judah. Ezekiel 1:2, 3 states that Ezekiel's vision came to him in "the fifth year of king Jehoiachin's captivity". 2 Kings 24:8-17 records the manner in which Jehoiachin was taken into Babylonian captivity. The terrible conditions (foretold in Leviticus 26:29; Deuteronomy 28:53-57 and repeated in Jerusalem in A.D. 70) depicted in Ezekiel 4:16, 17; 5:10, 12 to occur during the siege of Jerusalem find their historical fulfillment in the reign of Zedekiah who followed Jehoiachin, and 2 Kings 25:1-7 records the details - see also Jeremiah 37, 38, 39; Lamentations 2:11, 12, 19, 20; 4:3-10; 5:10. The prophecy that the crown of Judah would be taken from Zedekiah, given in Ezekiel 21:25-27, was fulfilled and its record is found in 2 Kings 25: 1-7. That Ezekiel's prophecies also point to world events in the last days may be seen by the fact that in this prophecy it is stated that Judah's crown "shall be no more, until 1 He come [Jesus' 2nd Advent] Whose right it is; and 1 [God] will give it Him". Thus the threatened judgments of God presented by Ezekiel eventually did come. The king of Babylon sent his chief marshal "And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And ... brake down the walls of Jerusalem round about . . . So Judah was carried away out of their land" (2 Kings 25: 9-21).

The end, the desolation, prophesied in Ezekiel 3 to 9, came as foretold, and that end, that desolation, is a type of what will befall the rebellious world because of its rejection, of God's last-day Message. This is the import of the prophecy of vision 9.

The following extracts from our SDA Bible Commentary corroborate our presentation:

"The stroke of judgment that had already fallen, instead of sobering the inhabitants of Judah, seemed only to plunge them deeper into apostasy and vice." "The overthrow of Judah was rapidly approaching. The Babylonian servitude had already begun when, in the 3rd year of Jehoiakim (605 B.C.), Nebuchadnezzar, king of Babylon came against Jerusalem . . . After 11 years of reign Jehoiakim came to an inglorious end and was succeeded by his son, Jehoiachin (597 B.C.). After a reign of only three months he was carried as a captive, along with 10,000 of his chief people, including Ezekiel, to Babylon. Jehoiachin's successor, Zedekiah, was no better than his predecessors. In the 11th year (586 BC) came the final overthrow of Judah (2 Kings 25:1-11). The remnant of the people were taken, the Temple burned, and Jerusalem destroyed" (Volume 4, p. 568).

The comments on Ezekiel 9 are also helpful: "These executioners are pictured as human in form. In primary application they represent the Babylonians, who were to execute the divine sentence upon the city. In secondary application they portend the agencies of judgments, which, at the close of time, will execute sentence, first upon those who have professed to be the spiritual guardians of the people, and later upon the wicked in general . . . The vision had primary reference to the destruction of Jerusalem by Nebuchadnezzar. It will have another fulfillment during the closing scenes of this world's history. It parallels closely the visions of Revelation 7, 15, 16. The distinguishing mark in Revelation is 'the seal of God' and, like the mark in Ezekiel, is based on character qualifications ... This stamp of approbation has been likened to God's mark of ownership, as though God inscribes upon those who qualify for citizenship in His kingdom His name and address 'God, New Jerusalem' (Testimonies For Ministers, Page 446) ... Only those who have purified their souls will cling to the Sabbath in that awful time of trouble preceding the return of Jesus. Insincere Sabbath keepers will abandon the ranks of God's people and unite with Satan against heaven, and join in the battle against the Ruler of the universe (Testimonies For Ministers, Page 465). In its primary application this decree [Ezekiel 9:6] marks the close of Jerusalem's probation. God had exhausted His resources in appealing to rebellious Israel. His restraining power would be removed from the invading Chaldeans. Mercilessly their armies would execute the sentence to 'slay utterly old and young'. They would begin at the sanctuary, where the gross sins of the people had been concentrated. These scenes will be re-enacted in the last days judgment, then, too, begins at the 'house of God' (1 Peter 4:17), with those whom God had given great light and those who have stood as guardians of the spiritual interests of the people, but who have betrayed their trust (see 5 Testimonies, Page 211). These unfaithful shepherds receive first the abuse that will be heaped upon them by those who have been deceived by their guile (Early Writings, Page 282). Later, they perish in the general destruction that precedes and accompanies the second coming of Christ (see Revelation 15-19)" (pp. 605-607).

## The Battle for the Kingship of the World

We believe that we have presented sufficient evidence to show the true interpretation of Ezekiel 9, but because there has been a considerable misunderstanding of this important vision, we present further thoughts. Some have interpreted this prophecy thinking that Jerusalem whenever occurring in the Bible always, exclusively, represents the true church. But it should be remembered that in many places of the Bible the same symbol is employed to represent various things when the character, the quality of the thing varies. God is a God of character, and it will be found that when the character of the people of Jerusalem is involved, then Jerusalem represents the character of that people. That is, when the people are holy then Jerusalem is a symbol of Holy people; when the people are unholy and rebellious and are subjects of God's wrath, Jerusalem then becomes a symbol of the world in rebellion against God. Observe that in these two ways the Spirit of Prophecy applies Jerusalem as a symbol. Jerusalem, "the holy city" mentioned in Revelation 11: 2, the Lord's servant applied to "the true church" (Great Controversy, Page 266).

In the following verses the Spirit of Prophecy applies Jerusalem exclusively to the church: Isaiah 4: 3, 4 - see Great Controversy, Page 485; 5 Testimonies, Page 475, 476; Prophets And Kings, Page 592; Zephaniah 1: 12 - see Great Controversy, Page 310. 5 Testimonies, Page 99, 308; Zechariah 12:8 - see 5 Testimonies, Page 81; 6 Testimonies, Page 42; Zechariah 13: 1 -see Patriarchs And Prophets, Page 413; Prophets And Kings, Page 695; 6 Testimonies, Page 227; Zechariah 14: 2, 3, 12-14 -see Great Controversy, Page 657; Early Writings, Page 289. In Zechariah 14:12-14 this prophesied gathering of nations to fight against Jerusalem the Lord's servant quotes in Great Controversy, Page 657; Early Writings, Page 289 when describing the fate of "those who have professed to be the spiritual guardians of the people" (Great Controversy, Page 656), but have "fought against Jerusalem". In Great Controversy, Page 656 the Lord's servant describes the general slaughter of the wicked and quotes the prophecy of Ezekiel 9, applying the reference to the slaughter of "the ancient men which were before the house" (in Jerusalem) as follows: "The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together" (Great Controversy, Page 656).

Thus the Spirit of Prophecy quotes Zechariah 14: 12-14 concerning those who are pictured in that prophecy outside fighting against Jerusalem as "those who have professed to be the spiritual guardians of the people"; yet these are the same "spiritual guardians of the people, the false watchmen" who are pictured in Ezekiel 9 as being inside Jerusalem, "the ancient men before the house". Both prophecies are applied by the Spirit of Prophecy to "those who have professed to be the spiritual guardians of the people, the false watchmen" - in Ezekiel 9 to those inside Jerusalem; in Zechariah 14:12-14 to those outside Jerusalem. Despite the apparent incongruity, this is good exposition, for in Zechariah 14:12-14 Jerusalem represents God's holy people, in Ezekiel 9 Jerusalem represents a rebellious people whose probation has closed and upon whom God's wrath falls.

The first thing to remember is that care needs to be exercised in the interpretation of the symbols, metaphors, or similes of Scripture according to the guidance of the Holy Spirit. For instance a lion in Scripture is used to represent: the Assyrians (Nahum 2:11-13); the princes of Israel (Ezekiel 19:2-7); Satan (1 Peter 5: 8); Christ (Revelation 5:5); the righteous (Proverbs 28:1). The sea is used as a representation of the righteous (Isaiah 48: 18); the wicked (Isaiah 57:20); a Christian lacking faith (James 1:6); seething masses of people (Daniel 7: 2, 3; Revelation 17: 1, 15). A woman represents a church. But it would not do to assume that the woman of Revelation 12 represents the same church as the woman of Revelation 17. Illustrations could be greatly multiplied, pointing out that while the same symbol is employed, the context must be studied to ascertain in what way that symbol is employed and what the spiritual lesson God designs to impart. The Greek word "Zume" for leaven occurs 13 times in the New Testament. From this fact some have concluded that "leaven is always used as a type of sin" (Spiritual Arithmetic, p. 67, by R. T. Naish). "There must be no leaven in anything which typified Christ ... for throughout the Word it always represents evil" (The Study of the Types, p. 30, by Ada R. Habershon).

Those who maintain that leaven in the Bible "always" represents evil have some ground for their belief, but their claim is too sweeping. The Holy Spirit has employed the pervasive action of leaven as an illustration of the working of good, as well as of evil. In Leviticus 2: 11; 6: 17; 10: 12; 1 Corinthians 5: 6-8, etc., leaven suggests the working of evil. In Leviticus 23: 16, 17; Matthew 13: 33; Luke 13: 21 leaven represents the working of Good. "In the New Testament leaven is usually regarded as a symbol of corruption ... In one of the parables the Savior uses it in a good sense- (A Standard Bible Dictionary, art, "Leaven"). "Among the Jews, leaven was sometimes used as an emblem of sin ... But in the Savior's parable, leaven is used to represent the kingdom of heaven. It illustrates the quickening, assimilating power of the grace of God" (Christ's Object Lessons, Page 95, 96).

## The Battle for the Kingship of the World

Therefore only the context will reveal why the same illustration is fittingly employed to represent something partly or wholly different. Such care and investigation must be given in the study of the vision of Ezekiel 9, and as we do this it will be seen that this prophecy is not to be one that parallels the prophecy concerning the glorious holy mountain in Daniel 11:45, even though in each case the sealing of God's true church is brought into our consideration. Daniel 11:45 refers to those who have been sealed and thus protected from God's wrath. Ezekiel 9 refers to the destruction of those without God's seal.

God's servant, after quoting the prophecy of Ezekiel 9:1-6, says: "Jesus is about to leave the mercy-seat of the heavenly sanctuary, to put on garments of vengeance, to pour out His wrath in judgments upon those who have not responded to the light God has given them ... Of the Amorites, the Lord said ... The nations of this age have been recipients of unprecedented mercies . . . At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church, because its members are doing after the manner of the world" (5 Testimonies, Page 207-210). Those thus referred to are the same as those mentioned in Great Controversy, Page 608: "As the storm approaches [as we have shown, when the king of the north enters the glorious land (Daniel 11:41)], 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. By uniting with the world and partaking of its spirit . . ." It should be remembered that these are the ones who are pictured in Daniel 11:41 as capitulating to the king of the north before the final picture (v. 45) of the saints being safe within the city walls - "in Zion, and in Jerusalem".

The book of Daniel commences with these words: "In the third year of the reign of Jelioiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jelioiakim king of Judah into his hand, with part of the vessels of the house of God: which he brought into the land of Shinar to the house of his god". See also 2 Kings 24: 1. Thus it will be observed that the book of Daniel commences by pointing to the fact that, through the sins of His professing people, the Babylonians had commenced operations against Jerusalem, operations that later ended the kingdom of Judah and destroyed Jerusalem. It is in harmony with the manner in which the Bible is written that these opening words of Daniel should point significantly to the last time Jerusalem is brought into Daniel's prophecies. At the commencement of Daniel, Babylon triumphs over the people of God; in the end of Daniel's prophecies, God's people triumph over Babylon. In the events associated with the commencement of Babylon, Jerusalem is destroyed because the people of Judah rebelled against Christ. Daniel 11:45, however, shows that Jerusalem (as the symbol of God's purified remnant people) will be preserved because they become obedient to Christ. But there will be "a large class who have professed faith in the third angel's message" who will "abandon their position, and join with the ranks of the opposition". This is the prophetic teaching of Daniel 11:41 and the solemn declaration of the prophecy of Ezekiel 9. Daniel 11:45 refers to the protection afforded those who obey Christ; Ezekiel 9 foreshadows the doom of those who rebel against Christ. Those referred to in Daniel 11:41 have not prepared for the hour of test, those who yield to the pressure then put upon them by Church and State.

Writing of those who will not receive the seal of God, the Lord's servant says: "By uniting with the world and partaking of its spirit" they cowardly capitulate when the king of the north threateningly enters "the glorious land". After referring to those church members who "are doing after the manner of the world", the Lord's servant continues: "When the Lord comes forth as an avenger, He will also come as a protector of all who have preserved the faith in its purity" (5 Testimonies, Page 210). "Those who receive the seal of God, and are protected in the time of trouble, must reflect the image of Jesus fully" (Early Writings, Page 71). "I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty" (Early Writings, Page 43). It is those who are sealed who are pictured in Daniel 11:45 as being safe, protected, from the assault of the king of the north as he seeks to destroy them. "The day of vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land . . . Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons" (5 Testimonies, Page 212). Those sealed are protected. "When this time of trouble comes, every case is decided . The seal of the living God is upon His people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense [i.e., they are safe in "the holy mountain", Zechariah 2:4, 5; 8:3]. The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death. By a life of holy

endeavor and firm adherence to the right, the children of God were sealing their destiny . . . Those who are uniting with the world, are receiving the worldly mould, 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 mould, 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. Now is the time to prepare” (5 Testimonies, Page 213, 216).

By the vision of Ezekiel 9, the Lord endeavors to show that those Christians who live like the world - “doing after the manner of the world” (5 Testimonies, Page 210); “uniting with the world and partaking of its spirit” (Great Controversy, Page 608) - must be classified with the world. We are either wholly on God’s side or wholly on Satan’s side. God cannot place any on neutral ground. The servant who says: “My Lord delays His coming” will be given “his portion with the hypocrites” (Matthew 24: 48, 51). “Satan hopes to involve the remnant church in the general ruin that is coming upon the earth” (5 Testimonies, Page 294, 295).

Thus those left without the seal of God (5 Testimonies, Page 211) are classified with the unsaved and must go down with them. Then the Lord’s servant continues, saying: “The Lord commissions His messengers, the men with slaughtering weapons in their hands: ‘Go you after him through the city, and smite; let not your eye spare, neither have you pity; 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’. Here we see that the church - the Lord’s sanctuary - was the first to feel the stroke of the wrath of God” (5 Testimonies, Page 211).

The prophecy of Ezekiel 3-9 was a warning to Israel that if they continued in their apostasy they must be treated as sinners having no shelter from divine judgments. That this is the import of this prophecy is further corroborated by the following statement which shows that Adventists who do not live the Christian life will perish with the wicked. The Spirit of Prophecy says that “they will never receive the mark of God’s sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those who do stand in the counsel of God and receive the mark, is described in the order to the five men with the slaughter weapons: ‘Go you after him through the city, and smite; let not your eye spare, neither have you pity; 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” (3 Testimonies, Page 267).

The close of human probation looms large in this depiction. Men with destroying weapons are pictured as standing by waiting the sealing of the faithful, and they come from the north gate and north is associated in Ezekiel, Jeremiah, etc., as the place from whence cometh judgment. One of the six men appointed to destroy those without the seal of God does the marking (9: 2), thus drawing attention to the link between the sealing and the destruction - those not sealed are destroyed, those who are sealed are not destroyed. The man who does the sealing was “clothed with linen”, the ordinary priestly garment, and the special garment of the high priest at the ceremonies of the great Day of Atonement.

It is God who directs the sealing (v. 4) and Who gives the command to slaughter those unsealed. And He revealed His glory at the “threshold of the house”, which faced the East, compare Ezekiel 8:16; 9:3, 6; 10:4, 18, 19; 11:1, 23; 43:2-4. In the same way, God’s last-day message bearing the seal of God and the warning that after the sealing would come the wrath of God, is said to come from the East, Revelation 7:1-4. Ezekiel 43:1-4 is the passage quoted in Revelation 18:1 picturing the Loud Cry message which again warns of the soon-coming close of probation and the plagues to, follow, Revelation 18:2-4.

In Daniel 11:41 not only are Adventists brought to view as those who will cower before the political power of the king of the north. The same is true of those referred to as “the ancient men which were before the house” - “those to whom God had given great light ... guardians of the spiritual interests of the people” (5 Testimonies, Page 211). In Great Controversy, Page 656 the Lord’s servant applies “the ancient men which were before the house” to refer to all false religious leaders: “The work of destruction begins among the people who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens and little children perish together”. The spiritual guardians, the men, women, and children, of Ezekiel’s vision seemed to refer only to those in Jerusalem, but the Spirit of Prophecy applies this prophecy in a general sense to the whole of the religious world, and the slaughter of the people in Jerusalem is termed “the general destruction of the wicked” (3 Testimonies, Page 267).

The same principle operates in Ezekiel 14:12-21. The judgments to fall upon Jerusalem are given a

world-wide setting in a general sense. After repeating four times that if Noah, Daniel and Job were in the land they would not be able to save anyone but themselves, the prophecy says: “For thus said the Lord God; How ‘much more when I send My four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?’” This prophecy is applied in *Great Controversy*, Page 622 to “the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. Though Noah, Daniel, and Job were in the land, ‘as I live, said the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness’ (Ezekiel 14: 20)”. In *5 Testimonies*, Page 215 the prophecy of Ezekiel 14: 12-21 is applied to “that day when anguish will be upon every soul”.

The principle to be applied in connection with prophecies such as Ezekiel 9 where Jerusalem comes into the picture is to observe the context. Where it concerns judgment, destruction, God’s wrath, those prophecies are not intended to present exclusively a picture of the true church, of commandment keepers, for upon such God’s wrath, His executive judgments, will not fall. The very fact that destruction comes into the picture shows that it is a prophecy to be understood in a general sense bringing into its fuller significance all false watchmen, and the slaughter because of God’s wrath also including all the unsaved.

The Lord’s servant says of the prophecies of Zephaniah: “His 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*, Page 389). This principle may be discerned throughout the prophetic Word. Prophets looked at some Palestinian fulfillment and, at the same time, looked beyond to the great world-wide scenes of the last days. Many of the prophecies in the book of Revelation outlining the world-wide issues of the last days were originally presented and apparently concerned only with Israel or Judah. And the principle revealed is that if some judgment, some destruction is pictured to come, the application is not made to the true church of Christ but includes all those who profess to be spiritual guardians of the people, and the destruction applied in its widest sense includes all the host of the lost.

In Ezekiel 9 the Lord seeks to show that those only will be saved who mourn for their own sins and for the sins of others, who hate sin and put it away through His grace. In that vision He also shows how we shall be judged according to the light we have received -those “ancient men which were before the house”, “those to whom God had given great light”, are “the first to feel the stroke of the wrath of God”. “Jerusalem is a representation of what the church will be if it refuses to receive and walk in the light that God has given . . . When Christ looked down from the crest of Olivet, He saw this state of things existing in every church. The warnings come down to all that are following in the tread of the people of Jerusalem, who had such great light. This people is before us as a warning. By rejecting God’s warnings in our day, men are repeating the sin of Jerusalem” (8 *Testimonies*, Page 67, 68).

Thus a prophecy concerning Jerusalem does not automatically mean that that prophecy belongs exclusively to the Adventist church or even to the religious world, for “Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, hastening on to meet the retributive judgments of God” (*Great Controversy*, Page 22, 26, 37). Three ancient cities have been described as harlot cities Ninevah (Nahum 3:4; Tyre (Isaiah 23:7)) and Jerusalem (Ezekiel 16: 15, 20-59; Isaiah 1: 21) and each is brought into the Revelation in describing “The great whore Babylon the Great, the Mother of Harlots” See Isaiah 23:7; Ezekiel 27 and 28 and references in Revelation 18 to statements concerning Tyre the harlot; Nahum 3:4, compare Revelation 18: 23, concerning Ninevah the harlot; and Revelation 17:16 compared with Ezekiel 16:37-44, and vs. 15, 20-59; Isaiah 1: 21; Jeremiah 2:20, 21, etc., concerning Jerusalem the harlot. Thus Jerusalem in its sinful state is included as a part of the Babylonian whore.

Hence it may be seen that care needs to be exercised in studying each prophecy to discern the Lord’s message. Daniel 11:45 concerns the church that has been purified by mourning for personal sins and the sins of others, followed by their receiving of “the perfecting latter rain” (*Testimonies For Ministers*, Page 509). They are surrounded by the Lord’s protecting arms of love. Jerusalem in that prophecy is a symbol of the holy church “the glorious holy mountain” where God reigns supreme. “The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of the enemy” (*Desire Of Ages*, Page 324) - see *Acts Of The Apostles*, Page 600 where the same thoughts are expressed concerning the church.

“The church is God’s fortress, His city of refuge, which He holds in a revolted world” (*Acts Of The Apostles*, Page 11). “The gates [or power] of hell shall not prevail against it” (Matthew 16:18). The last mention of the Holy City in Daniel (11: 45) is a note of triumph for the remnant church. It is not without its significance that in the chapter (“The Last Crisis”) wherein the Lord’s servant says, “The prophecy of the

eleventh chapter of Daniel has nearly reached its complete fulfillment”, she concludes with this statement: “Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming - a time of trouble such as has not been since there was a nation (Daniel 12: 1) - God’s chosen [sealed] people will stand unmoved. Satan and his host cannot destroy them; for angels that excel in strength will protect them” (9 Testimonies, Page 14, 17).

## 12. WHEN DOES THE KING OF THE NORTH END?

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 Jeremiah 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 dwells upon many waters . . . your end is come”. These verses are quoted in Revelation 16:12 and Revelation 17:1 where the doom of Babylon is pictured. See also the S.D.A. Commentary on these verses in Jeremiah and others in Isaiah; also vol. 7, p. 842, 843.

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, Testimonies Volume 1, Page 354]. 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: 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. As the writer pointed out in “The King of the North at Jerusalem” 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 stands 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 its 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, Great Controversy, Page 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” (9 Testimonies, Page 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” (Testimonies For Ministers, Page 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.

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Roman Catholicism “is strengthening her forces to further her own ends when the time shall come for her to strike” (Great Controversy, Page 581).

Then when the whirlwind begins to blow, many of the professing people of God “will cowardly take the side of the opponents” (5 Testimonies, Page 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” (Great Controversy, Page 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 (Ezekiel 1:4; Isaiah 14:13; Psalm 48:2), and reach the earth by the east - see Revelation 7:2, Ezekiel 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. Similarly will Babylon of the Apocalypse be overthrown -see my book, “The Fall of Babylon in Type and Anti-type”. 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” (Great Controversy, Page 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 Daniel 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 (Revelation 14: 1). Those who are “with Him” on Mount Zion are those of whom it is said in Revelation 17:14: “The Lamb shall overcome them [their enemies] ... and they that are with Him are called, and chosen, and faithful” (Revelation 17:14). Daniel 11:45 declares that the king of the north cannot enter the holy city where the Almighty Savior 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 you know that I am the Lord your God dwelling in Zion, My holy mountain” (Joel 3: 17).

Daniel 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 worshipper of the Eternal shall he saved, for Zion 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 Zion, on My sacred hill; Jerusalem shall be inviolate then, never shall aliens invade her again” (Joel 2:32; 3:16, 17, Moffatt’s trans.) .