

Daniel 11: “The Takedown of the USA and Adventism”

Part Eleven: 'The King of the North and the Papacy'

Almost universally within Adventism the king of the north of Daniel 11:40 is seen as the Papacy. According to this view, the Papacy has been well established as the willful king of verse 36, but then assumes a renewed, or revived form, as the king of the north. It is portrayed as the Papacy that is healed of its deadly wound.

The context that drives this view is the longstanding belief that the king of the south fights against the king of the north, who then responds with overwhelming force.

In this article we will be looking to see if the Papacy has indeed taken on the role of the king of the north, and if the king of the south and the king of the north are actually engaged in a conflict with each other. As we focus in on these particular points, we would do well to consider again the reason that both the Jews and Millerites missed the correct interpretation of the present truth for their time. ***“In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth,”*** and that ***“Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy.”*** GC 351.2, 352.3

These then, become the two questions to ask: How did the Papacy suddenly become the king of the north? and, are the kings of the south and north of verse 40 engaged in a conflict against each other? Does the Bible support either of these views?

Correctly Identifying the Subject

“Every word must have its proper bearing on the subject presented in the Bible.”
Rule #1—Miller’s Rules

It is of interest to note that the very first rule of Miller’s rules deals with the subject. In fact, the first three rules set the precedent for the remainder of the rules. With that in mind, it is of the utmost importance that we correctly identify the subject, so the rest of the words of the prophecy can have their proper bearing.

The king of the south and the king of the north are not the subject of the prophecy, but receive their bearing **from** the subject—the king of verse 36.

As we have noted before, the kings of the south and north, in the entire chapter of Daniel 11, draw their bearing from the principle subject. They are not themselves the subject. In other words, previous to verse 31, the kings of the south and north operate within the confines of their relationship to Paganism.

Paganism is the subject proper, meaning that the kings of the south and north are defined by their relation to the remaining Pagan powers of Medio Persia, Greece, and Rome.

The same holds true for the kings of the south and north after verse 31. The king of verse 36, identified as the Papacy, is the subject of the entire span from verse 31 on through verse 45. The principle subject has now changed from Paganism, up to verse 31, to that of Papalism, from verse 31 forward. It is the Papacy then, from which the kings of the south and north, of verse 40, obtain their identity. The understanding of who the kings of the south and north represent, must be derived from their position relative to the Papacy. In both cases, these kings are antagonistic to the Papacy.

With this in mind, the statement, ‘**at the time of the end shall the king of the south push at him,**’ must be viewed in reference to the principle subject. As the king of the south draws its bearing from the Papacy—the larger entity and principle subject, then it is against the Papacy that the king of the south is directed, but only against the Papacy as the king of verse 36.

The same principle holds true with the king of the north.

Daniel 11:40, “And at the time of the end shall the king of the south push at him and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.”

And at the time of the end shall the king of the south push at him—FULL STOP: Him = The king of verse 36, the Papacy; the principle subject. This is the only ‘him’ that can be identified previous to the action of the king of the south.

And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships—Again, FULL STOP at the word ‘him.’ Who is the word ‘him’ referring to? It is still the king of verse 36, the Papacy; the principle subject. Again, it is the only ‘him’ that is identified previous to the action of the king of the north. The king of the south is not identified as ‘him.’ Only the Papacy as the king of verse 36 has been identified as ‘him.’

“And he shall enter into the countries, and shall overflow and pass over—He. Who is this ‘he?’ Still the king of verse 36, the principle subject. He, the Papacy, the subject, is initiating a counterstrike in response to the actions taken against him by the king of the south, and in turn by the king of the north.

The king of the south pushes against the king of verse 36, which is clearly identified as the Papacy. How then does the king of the south also push against the king of the north? It does not. In order for that to happen, the king of the north must somehow become the Papacy, as the Papacy is the only entity that the king of the south pushes against. This is exactly what the popular interpretations attempt to do.

The argument is often put forth that because Babylon is portrayed as the king from the north, so it must also apply to this king of the north of verse 40. But it must also be remembered that Christ is the true king of the north.

The text does not read in any way that the king of the south initiates an attack against the king of the north, or that the king of the north attacks, or retaliates against the king of the south. Nor does the text in any way tell us that the king of the north has now become the Papacy. The text does tell us that the Papacy, as the king of verse 36, receives two specific strikes against itself, which provokes it to take countermeasures.

In all of the other references in Daniel 11, the relation of the king of the south to the king of the north are clearly defined. Each text states that they are fighting against each other (v.5-7; 11), cast up a mount against the other (v. 15), sitting at the same table as each other (v. 27), etc. Not so in verse 40. In other words, if the kings of the south and north are fighting against each other, the Bible clearly says so in plain English.

It is this relationship between the kings of the south and north previous to verse 31, that leads one to conclude that the same relationship must also exist between the king of the south and north after verse 31.

This confusion comes from viewing the former engagements of the kings of the south and north in their relationship to each other, rather than to their relationship to the principle subject. In their case, prior to verse 31, they are indeed fighting against each other, but it is always within the context of their relationship to Paganism. Paganism is the dominant subject from verse one up to verse 31. In the case of the kings of the south and north after verse 31, they are not fighting against each other, but are each fighting against the king of verse 36—still within the context of their relationship to the principle subject: The Papacy. The Papacy is now the dominant subject.

The Scattering and the Gathering

*“Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.”
Jeremiah 50:17*

Up until the time of the end, the 1798-time period, Paganism and Papalism were the main persecutors of God’s people. These two persecuting powers each ruled for a specified time. The fall of Israel to Assyria in 723/722BC was the starting point as to when God’s people began to come under the control of Paganism. From that point forward, Israel, and then Judah, after Manasseh was taken captive to Babylon in 677BC, were never again a sovereign and independent nation. Forty-six years elapsed from the time Israel was taken captive, to the time that Manasseh, king of Judah, was taken captive.

*“And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.”
Jeremiah 15:4*

They were finally destroyed as a nation in AD 70, and were eventually dispersed among the ten divisions of the old Roman empire; and until 538AD, God’s people (now spiritual Israel) were still under the control of Paganism, in the succeeding line of Babylon, Medo Persia, Greece, and Pagan Rome/Ten divisions.

From that time period, 723/722BC, to the removal of Paganism and the setting up of Papalism in 538AD, is 1260 years. For 1260 years, Paganism was the first persecuting power. Likewise, with the Papal power, as their rule was from 538AD to 1798AD, culminating in another 1260-year time span. These two powers collectively represent the scattering of God’s people. The sum of these two time periods is 2520 years, and is described as the ‘indignation’ spoken of in Daniel 11:36. Paganism and Papalism are the same two powers which are referenced in Daniel 8:13; 11:31;12:11; 2 Thessalonians 2:7.

*“Through paganism, and then through the Papacy, Satan exerted his power for many centuries in an effort to blot from the earth God’s faithful witnesses. **Pagans and papists were actuated by the same dragon spirit.** They differed only in that the Papacy, making a pretense of serving God, was the more dangerous and cruel foe. **Through the agency of Romanism, Satan took the world captive.**” {ST, November 1, 1899 par. 5}*

*“In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out **some of the most important events** in the history of the world and of the church from His first to His second advent; **namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars...** {GC 393.2}*

These two persecuting powers are also seen in Daniel 7:9: *“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.”*

What thrones were cast down? Babylon, Medo Persia, Greece, Pagan Rome, and Papal Rome. These thrones are identical to the five kings that are fallen in Revelation 17:10. The first four kingdoms represent Paganism, and the fifth kingdom is the Papacy. This text in Daniel 7:9-10 is dealing with the beginning of the investigative judgment which began on October 22, 1844. These two texts in Daniel and Revelation are showing the same line of distinction—That is, by 1844, the dispensation of the scattering was completed, and then moved to the gathering time period; from a system based on a monarchy, to that of Republicanism. It is no accident that John makes the distinction at the fifth kingdom. It is crucial to understand that the kings of the south and north of Daniel 11:40 are raised up in the dispensation of the gathering.

Mrs. White gives us an interesting insight and principle concerning the ‘scattering and gathering’ of God’s people:

“September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. {RH, November 1, 1850 par. 9}

“Stretched out His hand the second time..” This is written in 1850 and has reference to the 1843 and 1850 prophetic charts. The 1843 chart contains the first and second angels’ messages that are based on time, and the 1850 chart has the addition of the third angels’ message that is based on events. (See GC 392.1; EW 74-75, 236.1; 5MR 202.4-203.1) The first time God stretched out His hand to recover the remnant of His people was when the first and second angel’s messages were given in 1840 -1844. These messages were expressed on the 1843 prophetic chart. The second time He stretched out His hand was after Christ moved from the holy to the most holy place in 1844, which was expressed on the 1850 prophetic chart by the addition of the third angel and the sanctuary.

In the gathering time we are no longer dealing with the literal persecution of Pagan Rome and Papal Rome, but are now confronted with a new persecuting power—that of Apostate Protestantism.

In consideration of this, it is essential to understand that just as Apostate Protestantism rose to power after the scattering time was completed, so the kings of the south and north also became active after the scattering of God’s people had been accomplished.

“I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering...” Ibid.

It is at the time of the end that the king of the south and north become active. The scattering time has been completed, and the kings of the south and north are introduced in the gathering time. They are no longer bound by the conditions of the scattering time.

This holds true for the United States of America and the Seventh day Adventist church, both of which arose in the beginning of the gathering time period. As a nation and church, we are not under the conditions of the scattering time of Paganism and Papalism. The same holds true for the powers from the bottomless pit; Atheism and Islam.

It is interesting to note that the first and second woes were bound by the conditions of the scattering, and under the constraints of prophetic time. Not so with the third woe, that of modern Islam. It rises during the gathering time, and can only be identified by prophetic events.

This principle of the scattering time and the gathering also coincides with the shut door and open door of October 22, 1844, when Christ moved from the Holy Place to the Most Holy Place. This is when Protestantism experienced its moral fall and the door closed to them. At that point it moved into its phase of Apostate Protestantism. On that date in history we moved into the antitypical day of Atonement.

The shut door and open door can also apply with equal force to the scattering and gathering time periods. These two periods represent the grand overall operating systems, and the precedents that were set at the beginning of each, in turn set the conditions that govern how they operate.

The change from the dispensation of the scattering to the dispensation of the gathering is the dividing line when the world began to move from a system governed by principles based on a monarchy, to those of republicanism, and civil liberty. It is where history moves from the confines of prophetic time, to that of prophetic events. This line is where the rules which govern the identity and function of the kings of the south and north of verse 40 are set in place. These kings no longer function in the context of a monarchy, nor are they bound by the conditions of the scattering time period. This is where the United States of America, the sixth kingdom, was raised up to demonstrate to the world the true principles of Protestantism and Republicanism, as opposed to the system of monarchy. Monarchy is defined as a state or government in which the supreme power is lodged in the hands of a single person. (Webster's 1828 dictionary)

All of these several events are what set the conditions for the gathering time period.

The entire span of the ministry of Christ in the Holy Place was conducted in the scattering time period, while His ministry in the Most Holy Place, the antitypical day of Atonement, is performed in the gathering time period.

Just as it took forty-six years from 722BC to 677BC for the scattering of Israel and Judah to be set in place, so it required forty-six years from 1798 to 1844 for the conditions to be fully set in place to allow for the gathering of God's people.

Conclusion

In this article we have looked at two principles, the plain reading of Daniel 11:40 using Miller's rules along with the accepted rules of the English language; and the application of the scattering and gathering.

For the king of verse 36 to become the king of the north, a change in the wording of the text would be required. Without exception, from verse 31 through the end of the chapter, every 'he', 'his', 'him', and 'himself,' refer directly to the Papacy as the king of verse 36. The Papacy is the main subject.

Daniel 11:31 is a dividing line that separates the work and methods of the two persecuting powers that scatter, Paganism and Papalism.

Daniel 11:40 is also a distinct line that serves to separate two specific things, but in the larger context. "And at the time of the end" is the line drawn at 1798 that separates the two overriding systems of operation: the scattering and the gathering.

Each system has their own conditions which govern their operation, and are not interchangeable. It is a change of dispensations, which also signals a change in operating methods. What was successful under the conditions of the scattering must now be adapted to meet the conditions of the gathering time period.

In the kings of the south and north, we find two specific entities that are raised up as a check against the ideologies of the Papacy as expressed in both the civil and moral. These two kings are not at war with themselves, neither are they satanic, but rather, they are godly in nature and are raised up as a check to meet these ideologies of the Papacy.

"But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines..." Judges 14:4

Next Up

The system of monarchy having been removed, a new strategy must to be implemented in order to effectively influence the affairs of the nations. What worked for Satan in the scattering time could no longer accomplish his purposes in the gathering time, therefore he comes to us in a new form—that of Apostate Protestantism.

Apostate Protestantism has almost fully matured into Spiritualism, and is the power that is now on the ground against God's people. It is especially calculated to counter God's people during the dispensation of the gathering time. This is the power that should put us on extreme alert, as it is invested with the same power as the preceding persecuting powers before it. We need always to remember that this third persecuting power has the same target in view as the two preceding powers—that of God's people. It is no friend to Adventism, and is an absolute enemy to be feared. This transition from the mother to the daughters is found in Daniel 11:38, and is the subject for the next article.