

The King of the North —

Not in The (S.D.A.) Church

by

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THE KING OF THE NORTH — NOT IN THE (S.D.A.) CHURCH

The prophecy of Dan. 11: 40-45 does not declare that the king of the north would enter into the (S.D.A.) Church, as stated by some who have been deceived into believing this to be the meaning of Daniel's last prophecy. To claim that Daniel's prophecy definitely states that the Papacy would enter the (S.D.A.) Church through erroneous teachings is a very serious claim to make, but when that assertion is positively linked with what is said to be "the revival of the straight testimony, and the message of 'Righteousness by Faith'", it is surely time to point out that Dan. II: 40-45 does not teach that the Papacy would enter the (S.D.A.) Church; nor could such an interpretation do anything but oppose the Bible teaching of Righteousness by Faith.

The confusing interpretation of Dan. II: 40-45 has come about through adding to the Word of God, or reading into it what is not there—against which we have been warned (Deut. 4: 2; Prov. 30: 6; Rev. 22: 18). Dan. II: 40-45 outlining the wounding and the recovery of the king of the north, finds its parallel passage in the Revelator's description of the wounding of the Papacy and the healing of that wound (Rev. 13). The Spirit of Prophecy stresses the fact that "the things revealed to Daniel were afterward complemented by the Revelation . . . The Book of Daniel is unsealed in the Revelation . . . *both relate to the same subjects*" (TM. 114-116). In His infinite wisdom the Lord has repeated several times the truths of the Bible so that we might, by comparing one passage with another, be guided in our understanding of the various Scriptures. No Scripture stands on its own. No less than seven times has the Lord in His Word declared the truth that, "In the mouth of two or three witnesses *shall every word be established*" (2 Cor. 13: 1). This is one of the primary principles of interpretation. God does not leave it with us to conjecture regarding the meaning of His Word, and He does warn us against taking anything for granted—we must have clear evidence that "It is written".

So our understanding of the prophecy of the king of the north must harmonize with the same thoughts dealing with the same power, described in the Revelation as "the beast". John clearly states that following the healing of the deadly wound "all the

world wondered after the beast". In Rev. 17, the Lord has again revealed to His people the fact that when the persecuting beast arises from the place of death (where it has been since the Papacy received the deadly wound, and its political power to persecute the saints ceased) it then again persecutes the saints through the kings of the earth. "These [kings] have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb" (Rev. 17: 12-14) when they "make war" upon the remnant Church (Rev. 12: 17) over "the mark of the beast" (Rev. 19: 11-21).

Not a word is said in the Revelator's parallel passages concerning this persecuting power entering into the (S.D.A.) Church through false teachings. The only thing revealed is that when political power is restored to the beast that power is turned upon the remnant Church. As the Revelator and Daniel wrote on the "same subjects", it is quite obvious that Daniel did not teach concerning the supposed entry into the (S.D.A.) Church of the Papacy through false teachings—such a claim is pure assumption and is not the teaching of Dan. II: 40-45. Verse 40 points out that the wound inflicted upon the king of the north is yet to be healed, and when it is healed, that king will quickly sweep everything before him, country after country, king after king, giving him political power which he employs to persecute and, later, if possible, to slay God's people: "The king of the north shall come against him [the king of the south—Egypt, the symbol of atheistic communism, GC. 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*". Thus some day this whirlwind will come: "The final movements will be *rapid ones*" (9T. II). That whirlwind sweeping the Papacy into power will quickly follow when Protestants permit or foster the principle of the union of Church and State. As taught by the Lord's servant:

"Let the principle *once* be established in the United States that the Church may employ or control the power of the state . . . the triumph of Rome in this country is assured . . . 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" (GC. 581). "When Protestantism" grasps "the hand of the Roman power . . . the people of God will then be plunged into scenes of affliction and distress" (5T. 451).

This is precisely what is taught in Dan. II: 40, 41. There is not one hint or suggestion that the king of the north enters the (S.D.A.) Church by means of false teachings. Such a conception is foreign to the purpose for which this prophecy was given. Earlier in Daniel's prophecy the persecution of God's people (II: 33-35) is mentioned. Then in the dark ages, the king of the north, *exercising political power*, persecuted the saints. But, the prophecy declares, that power to persecute would end in 1798 at "*the time of the end*" (v. 35— see also Dan. 12: 7). Having mentioned this termination of persecuting power, Daniel then (in v. 40) shows how "*at the time of the end*" that power would be taken from the king of the north—by the rise of anti-clerical forces, communists, who made war upon "the throne and the Church" (GC. 276). "Unsparring Rome now felt the deadly power . . . The scaffolds ran red with the blood of priests" (GC. 283). But "prophecy foretells a restoration of her power" (GC. 579), which is quickly followed by the persecution of the Sabbath-keeping remnant. This is clearly shown in the prophecy of Dan. II: 40, 41. But there does not appear one hint that the king of the north enters the (S.D.A.) Church through false teaching. As we have shown, the prophecy concerns events that are *still future*. Not until Protestants and Papists are united in enforcing religious dogmas by the power of the State does the prophecy of Dan. II: 40, 41 refer to the domain of the Church: "He shall enter *also* [i.e., *after his whirlwind recovery he sweeps triumphantly through countries*] *into the glorious lands*". The reason for including the domain of the Church is because the union of Church and state will bring distress to the people of God; and through this prophecy God forewarns His people concerning the peril before them. All last-day prophecies describe the same coming peril to the people of God, but in none of them is reference made to the infiltration into God's Church by the false teachings of the king of the north.

As this prophecy does not mention the domain of the Church "the glorious land"—*until after the restoration of the political, persecuting power* of the Papal apostacy through Protestantism's capitulation to her principle of the union of Church and State, how could this prophecy possibly be applied *now* to the supposed entry into the (S.D.A.) Church of the king of the north through false teachings? Such an interpretation not only adds to the Word of God, but is also makes the prophecy apply *now* in *doctrinal*

matters when obviously it points to *future political, persecuting power*. Instead of this being a prophecy of censure against the remnant Church, it is a message of loving counsel and warning to His beloved people.

Dear reader, these few lines merely introduce the many-sided aspects of the confusing interpretation which is the subject of our present consideration. That interpretation throws out of balance Daniel's prophecy—the culmination of all his prophecies—concerning the king of the north's restoration to power and his final destruction, and prevents its correct understanding. As the writer has shown in his book: "*The Battle for the Kingship of the World. Will the King of the North Invade the Holy City?*" the prophecy of Dan. II: 40-45 was given so that God's people may be assured by their heavenly Father that the king of the north will *not* enter "the glorious holy mountain". This is one of the main features of the prophecy, which is in harmony with parallel prophecies.

In all these last-day prophecies the picture presented is that of the remnant Church being safe and secure *inside* Jerusalem while *all* their enemies are *outside*, kept there by the Almighty power of the Redeemer. "For *in* mount Zion, and *in* Jerusalem shall be *deliverance*, as the Lord hath said, and in the *remnant* whom the Lord shall call" (Joel 2: 32). Daniel states that some "escape out of the hand" of the king of the north (II: 41). Joel 2: 32 says that those who "escape" (see RSV. Moffatt, etc.) are "*in* Mount Zion, and *in* Jerusalem". How could it be said that they had *escaped* "out of his hand" and are "*in* Mount Zion, and *in* Jerusalem" if the king of the north is also there? These are only a few of the many reasons which prove that the prophecy of Dan. II: 40-45 does not give one hint concerning the king of the north entering the (S.D.A.) Church per medium of false Papal-inspired teachings. Such fallacious ideas have nothing to do with righteousness by Faith. The Bible symbol of Righteousness by Faith is that of Christ reigning as King *in* Jerusalem, with His enemies and the enemies of His people *kept out* of that impregnable fortress by His mighty power. This is the picture in Daniel's prophecy, as well as all last-day prophecies depicting the final conflict over the Sabbath. To assert that the king of the north is *also* in that mighty fortress is a plain denial of the Bible symbol of Righteousness by Faith. For further thoughts concerning this vital theme the reader is urged to obtain the book: "*Power Un-*

limited—Righteousness by Faith and the Final Conflict”.

As a proof that this is the meaning of the prophecy, recourse is made to some teachings by A. T. Jones, whose work about 1888 was approvingly spoken of by Mrs. E. G. White (see TM. 91, 465). Quotations and ideas borrowed from his book, “*The Consecrated Way to Christian Perfection*”, form the basis of thoughts presented as if A. T. Jones wrote under inspiration. However, it should be pointed out that A. T. Jones published that book in 1905—17 years after the 1888 Minneapolis Conference.* In a letter Sister White wrote to A. T. Jones in 1906 she declared he had apostatized. In letters Sister White wrote to him during fifteen previous years, she had cautioned him against himself. Printed portions of E. G. White letters to A. T. Jones are found in *Evangelism*, p. 187, and *Selected Messages*, Book I, pp. 377, 378 and 379. The latter statement from *Selected Messages* gives some idea how Sister White had to warn Jones against an imbalance in his emphasis on righteousness by faith.

Not long after 1888 the Lord’s servant found it necessary to disapprove of some of the things Pastor Jones was then presenting to the people. In a letter to him, written May 19, 1890, she wrote:

“. . . Some of your ideas are correct, *others incorrect and erroneous* . . . I saw that your mind was at times unbalanced from trying very hard to study *into and explain the mystery of Godliness*, which is just as great a mystery after your study and explanation as it was before . . . You have much truth, precious truth, but *mingled with suppositions*. Your *extreme* ideas and strong language often destroy the effect of your best efforts. Should many accept the views you advance, and talk and act upon them, we would see one of the greatest fanatical excitements that has even been witnessed among Seventh-day Adventists. This is what Satan wants.”

We quote from another letter written on April 9, 1893, to show again how soon after 1888 Brother A. T. Jones was confused on the subject of righteousness by faith. God’s servant wrote:

“In my dream you were presenting the subject of faith and imputed righteousness of Christ. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in *that* light that I knew *minds would be confused, and would not receive the correct impression* in reference to faith and works, and I decided to write to you. You state

* Earlier, A. T. Jones made similar statements, but these must be read in the light of Mrs. White’s letter to him May 19, 1890.

this matter too strongly. There are conditions to our receiving justification and the Righteousness of Christ . . . *you leave a wrong impression upon minds . . . you make these subjects, through your expressions, confusing to minds.* And after you have expressed your mind radically in regards to works, when questions are asked you upon this very subject, it is not lying out in so very clear lines, in your own mind, and you cannot define the correct principles to other minds, and you are unable to make your statements harmonize with your own principles and faith" (*Letter 44, 1893*).

(These two letters, the latter more fully, appear in "*Power Unlimited: Righteousness by Faith and the Final Conflict*", pp. 62-64).

It should be pointed out that ^{What} the present propagandists state concerning the supposed entry of the king of the north into the (S.D.A.) Church through erroneous teachings, which it is claimed emanated in Rome, mainly concerns "*the mystery of Godliness*"—the incarnation of Christ in human flesh. They declare that "the doctrine of the sinless flesh of Christ is not from above, but from beneath, and rightfully belongs to the 'Dunghill of Roman decretals'".

Statements made by A. T. Jones are employed to give credence to the claim that the (S.D.A.) Church today has departed from the previously-held position, and that consequently Rome's idea of the incarnation is now the officially-held belief of the denomination, and that proves that the king of the north has entered, or is entering, into "the glorious land", "the glorious holy mountain". Reader, read again the letter written to Brother Jones, May 19, 1890, and you will find that Sister White wrote to him concerning some of his ideas on "*the mystery of Godliness*". She wrote: "I saw that your mind was at times unbalanced from trying hard to study into and explain the mystery of Godliness, *which is just as great a mystery after your study and explanation as it was before*".

In the book, *The Consecrated Way to Christian Perfection*, page 44, A. T. Jones, says: "Christ taking our nature as our nature is in its sinfulness and degeneracy, and God dwelling constantly with Him and in Him in that nature . . ." If the reader will read Ellen G. White's comments on the human nature of Christ in the Appendix B to *Questions on Doctrine*, pages 658, 659, 660, he will see that there is a difference in view-point here immediately discernable.

The prophecy of the king of the north invading "the glorious land" (v. 41) to persecute or to enslave God's people, and his attempted entry into "the glorious holy mountain" (v. 45) to destroy them, bears no relation to the "sinless flesh heresy". Rather it is this purely human injection into the prophecy of something irrelevant to the prophet's presentation, that befogs understanding of this sublime Word of the living God. In Dan. 12: 1 occur twice the same words (1) "*At that time* shall Michael stand up, the great Prince which standeth for the children of Thy people". That is, when the king of the north enters the domain of the Church—"the glorious land"—which he does when he unites Church and State to enforce the Papal Sunday and thus brings persecution and distress to the remnant Church, then probation closes and Christ commences to reign in order to deal with the enemies of His Church and to protect His people. Then, later, at the time of the 6th and 7th plagues occurs the second reference "*at that time* Thy people shall be delivered" from the very jaws of death when the death decree is about to be executed. Jesus, the Almighty God, in great Majesty, as Kings of kings, reveals His power to destroy the king of the north and his forces who have raged vainly against "the glorious holy mountain".

Thus twice our Lord, in His love for His Church, reveals beforehand that He has charge of the situation. He carefully mentions the time when the king of the north will invade "the glorious land"—when political power to persecute is again in the hands of the Papacy. But the Lord encourages His people to trust in His power to deal with the invading king of the north. Then He portrays the time when the death decree is about to be executed, but once again He encourages His people with the blessed assurance that He will deliver them. This wonderful message of the devotion and love of the Lord Jesus and His care for His Church Satan has ever sought to hide. He has done this through bringing Turkey into it and spoiling the whole of this inspiring prophecy. Now he is trying again to hide these wonderful assurances to His people by bringing in a false interpretation concerning the entry of the king of the north into the (S.D.A.) Church through the so-called "sinless flesh heresy", etc.

An example of the confusion that results from adding to Daniel's prophecy is seen in an otherwise good exposition that is before me. The author of this exposition shows clear thinking

until coming to II: 40-45. Setting out to explain how “the king of the north enters the Church” through “the sinless flesh heresy”, etc., he then considers “The Tabernacles in the Glorious Holy Mountain”, saying: “In order to gain vantage ground against the saints, he plants ‘the tabernacles of his palace between the seas in the glorious holy mountain’. This holy mountain is obviously the same as the glorious land in verse 41. It must be here (among these apostates) that the king of the north takes up a strategic position to destroy the remnant”.

But the prophecy obviously draws a distinction between the events to transpire in v. 41 and those of v. 45. In verse 41 the king of the north enters “into the glorious land”. In so many places in the Spirit of Prophecy the same distinction is made. That is, between the time when the saints are threatened with civil penalties for not obeying governmental laws favouring the Papal Sunday, and the more terrible situation created a little later when the governments of earth will not only have passed the death decree for all who honour God’s Sabbath but will have also gathered all their forces to destroy the people of God. It is these two stages of development concerning the final conflict that are described in the two mentions of (1) the entry into “the glorious holy land”, and, later (2), the time when the king of the north, aroused to a fury by the refusal of the remnant to obey his behest will “go forth with great fury to destroy, and utterly to make away many [*and to do this he will*] plant the tabernacles of His palace between the seas and [most translations prefer “and” to “in”] the glorious holy mountain”. Moffatt translates it thus: “To inflict doom and destruction on many, pitching his royal pavilions between the Mediterranean and the sacred hill. so fair. So shall he come to his end”. The experience of the three Hebrews as recorded in Dan. 3 is mentioned in the Spirit of Prophecy as a type of the last conflict over the law of God—see PK. 512, 513. And in this experience there was, first the threat of death, followed later by the attempted execution of that death decree. This same feature is brought to view in the events of Dan. 6 when a governmental decree was passed that brought Daniel into danger of death. Thus when Daniel in his last prophecy, which brings into it in a double application all the experiences written earlier in his book, the fact is again mentioned that there will be a little time between the events of v. 41 and those of v. 45. As stated in GC. 608:

“As the storm approaches, a large class who have professed faith in the third angel’s message . . . abandon their position and join the ranks of the opposition”. Again the Lord’s servant has written: “The mark of the beast will be urged upon us”, then many will “yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death”. “Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers” (5T. 81, 136). These apostates “become their most bitter enemies of their former brethren” (GC. 608), and help the king of the north attack the holy mountain. Apostates assisting the king of the north who attack the holy mountain, the dwelling place of God, are never in the final conflict classified with those “in Zion and in Jerusalem” (Joel 2: 32). Christ says that an apostate is “as an heathen and a publican” (Matt. 18: 17). John says that apostates are those “who go out from us” (1 John 2: 19). How confusing is that exposition which fails to differentiate between the events of Dan. II: 41 and those in v. 45, and which classifies as being *inside* “the glorious holy mountain” those who have joined “the ranks of the opposition” and who have taken “the side of the opposers” and are attacking the holy mountain from the *outside*! Further thoughts on the confusion created could be pointed out. Such confusion has resulted from injecting into the prophecy something foreign to the purpose for which this prophecy was written.

A simple test by which to know whether a teaching or exposition of prophecy is true or false is: “Christ is the centre of all true doctrine” (CT. 453). “Every true doctrine makes Christ the centre” (6T. 54). The prophecy of Dan. II: 45, in harmony with the rest of the Bible, teaches that Christ is “the centre”—not the Papacy or Turkey—reigning in “the glorious holy mountain”—it is “holy” because He is there. God the Father says of His Son: “Yet have I set My King upon My holy hill of Zion” Ps. 2: 6). Moffatt translates: “The Eternal’s edict let me tell: ‘I have installed My King on Sion, on My sacred hill’. The “heathen” (or nations) imagining “a vain thing”, rage “against the Lord and against His Anointed” dwelling “on Zion”, but “the gates of hell shall not prevail against it”. How strange it would be that all other prophecies depicting the same conflict picture Jesus the Almighty King victoriously reigning in Jerusalem with His foes

outside raging in vain against the holy fortress, if the prophecy of Daniel II: 45 described the papal king of the north sharing the throne with Christ!! The Lord, speaking of "Jerusalem"—His Church—says: "I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. 2: 5, 6). The Spirit of Prophecy comments upon this verse: "The Lord has a people, a chosen people, His Church, to be His own, *His own fortress*, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it, no laws acknowledged by it, but His own . . . The gift of His Holy Spirit, rich, full, and abundant, is to be to His Church as an encompassing wall of fire, *which the powers of hell shall not prevail against* . . . Christ, the great centre from which radiates all glory" (TM. 15-18).

Zachariah's prophecy mentions "Jerusalem" "*the holy mountain*" (8: 3) specifically as the Lord's "fortress"—His presence acting as "a wall of fire round about, and the glory in the midst of her". Against this "fortress" "the powers of hell shall not prevail". How foreign to the rest of the Bible is the erroneous teaching concerning the climaxing prophecy of Dan. II: 45 that the king of the north will also be "in the glorious holy mountain"!! That erroneous conception is the very negation of the Bible teaching of righteousness by faith, which is summarized by Paul's statement: "Christ *in* you, the hope of glory" (Col. I: 27). Christ demands the heart's undivided loyalty. He will not share the throne with the prince of darkness or any of his agents. When we yield our all to Him He reveals His mighty power in vanquishing all our foes—this is the mighty spiritual truth taught in all last-day prophecies, including that concerning Dan. II: 40-45.

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