

# PREPARING FOR THE CLOSE OF PROBATION

by Louis F. Were, 1957.

## The Great Significance of the Present Ferment Among the Nations

(All emphasis supplied unless otherwise noted.)

"The watchman is to know the time of the night." *Testimonies*, vol. 6, 407. "The watchman... will proclaim the time of night." *Ibid.*, vol. 8, 304.

The closing scenes of earth's history are fast approaching. Present-day, fast-moving events among the nations are shaping up to form that pattern outlined by the index finger of prophecy. The Lord has not given us the exact time for the close of probation, but He has informed us concerning certain national and international events which would herald the imminence of that solemn hour of final decision and eternal destiny. While there are a few definite events yet to occur before that fateful hour, there may be discerned in today's happenings in the national arena that which alerts students of prophecy and convinces them that these are indeed the last hours of probationary time.

Crowding upon us are the crises of the nations: The unique crisis of the Suez Canal involving Egypt, Britain, France, the United Nations, the United States, the Eastern nations and the world in general; friction between the Israeli government and surrounding Arab countries; the menacing shadow of the Russian bear; and the upheavals in the Russian-dominated countries of Hungary, Poland, and so forth. America's stand even against her wartime allies over the Suez crisis has given her a new influence over some of the Eastern nations. Now comes another significant move—the far-reaching, historic "Eisenhower Doctrine," which throws a protective shield of U.S. power around the Middle East. The obvious spreading prestige and power of the United States is significant to the student of Holy Writ. These events are but forerunners of far greater ones to follow.

It is surely time to re-study the prophetic Word and to understand current happenings in the light of what is clearly revealed therein. Remember: "Many of the prophecies are about to be fulfilled in quick succession." *Testimonies to Ministers*, 116. That is, certain events in the world will occur that will greatly accelerate the final scenes, and precipitate persecution for God's people. It is for this reason that present-day, international events are of the greatest importance to the people of God, for we see unfolding the very condition of things which the Lord in His prophetic Word declared would transpire as we near the close of probation.

This is not the time for guesswork. Has not the Spirit of Prophecy declared that the Christian "has a chart pointing out every waymark on the heavenward journey, and he *ought not to guess at anything?*" *The Great Controversy*, 598. At this time we should be alert to recognize the meaning of present-day happenings. For a time, within recent months, it seemed we were surely on the brink of a third world war. Cardinal Spellman declared: "The entire world is a volcano that may erupt at any time in the flames of war." *Herald*, Melbourne, December 15, 1956. The Pope, in his Christmas [1956] message, told the world's 470 million Roman Catholics that in present circumstances, they may lawfully go to war under certain conditions. He declared: "For our part we, as head of the church, have up to now avoided, just as we did in previous cases, calling Christendom to a Crusade. We can, however, call for full understanding of the fact that

where religion is a vital living heritage, men do look upon the struggle unjustly forced on them by their enemy as a Crusade." *Argus*, December 24, 1956.

Roman Catholics are given the green light to engage in war against **the forces of Communism**. The Pope appealed to the powers of Europe to **unite in the face of their common foe**.

.Are we awake to the present and developing world situation? What is the significance to Seventh-day Adventists of the great setback to Communistic prestige? **Reader, do you know the prophecy outlining this Communistic decline?** Do you understand the tremendous import of recent Russian reverses?

There are many indications that Soviet aggression in Europe is on the ebb, though no doubt, efforts will be made to redeem her loss of influence and power. Almost the whole world has united in revulsion against the Soviet horror in Hungary. However, the re-conquest of Hungary by the Russians will not end the matter. It will not return the Soviet Empire to the outward strength it had before. The whole structure has been shaken, and Moscow's policies have been thrown off course. Hungary's uprising has shown weak spots in Russia's Empire. The Hungarian satellite gave notice that it wanted to become a neutral. As Moscow saw it, to let the Hungarians go would have been to invite similar defections in Romania, Czechoslovakia, and perhaps other border states. The breakaway, the Kremlin considered, might reduce Soviet power to strike westward into Europe, and would even encourage Ukrainians and other national groups within the Soviet Union to challenge Moscow rule. The suppression of the Hungarian revolt by force has temporarily prevented a wider anti-Soviet uprising in Eastern Europe.

The present surge of world opinion against Russia over Hungary has compelled neutral Asiatics to change their opinion of her.

The significant feature of the Hungarian uprising against Soviet brutality was the leading part played by young people. It was the same in Poland. Such demonstrations for a greater degree of freedom, as have occurred in Russia itself, and are admitted by authorities there, have come from students and the younger generation generally. This sort of unrest seems to prevail throughout the satellite countries, and thus we may anticipate future possibilities. It means that in any third world war, Russia could no longer rely on her satellites. She could not push her forces right across the face of Europe to the English Channel without a horrible feeling of insecurity, and of forces rising to her rear and along her supply lines.

The Hungarian revolt gave an impetus to the forces fighting for freedom within Soviet-held territories, but Moscow's unrelenting grip hold them under control for the present. Russian actions in suppressing the Hungarian revolt have had a devastating effect on the reputation and position of the Communistic parties everywhere else in the world. Considerable cracks have been revealed in the Communistic facade.

As an illustration of this fact, we quote from an article appearing in *The Herald*, January 4, 1957:

"Membership of the Australian Communist Party declined rapidly last year. Members have been steadily walking out of the party since the Russian attack upon Stalin-which *confused* many-and the Hungarian massacres which *horrified* many. The top Australian Communist, Mr. L. L. Sharkey, the party's secretary, laments in the current issue of the *Communist Review*:

... In the more recent period, the party has not grown in numbers, but on the contrary, our membership has gradually and more or less continuously dwindled.'

"Mr. Sharkey naturally plays down the effect of the Soviet denunciation of Stalin and the Hungarian killings on the party walk-out. But he makes some interesting admissions. 'A few members of the Communistic Parties have succumbed to the raging of the reaction over Hungary,' he says lightly . . . Hungary and Stalin have highlighted the 'dwindling' membership of the Communist Party. But it has been going on-'gradually,' as Mr. Sharkey says-since about 1949." After pointing out instances of Communist defeat, and referring to its remaining strength, this article concludes, by saying: "The Red strength in unions, however, has been at least halved since 1949."

**For a number of years the writer has declared that Communism's power would crumble or fall before the rising power of the Papacy, as declared by Daniel's last prophecy concerning the king of the north.** World events are now coming into line with the interpretation previously presented.

Just as this brochure was going to press, the following article by Dr. V. V. Tilea, who was Rumanian minister in London from 1933 to 1940, came to hand. He states:

"I believe that 1957 could be the year of the great collapse of Communism as we know it today, both inside and outside Russia. Much will depend, though, on the West. It is clear that the rising in Hungary, the new, more liberal regime in Poland, and the unrest in Rumania, Czechoslovakia, Bulgaria-and now reported among students in cities inside Russia itself have hit Russia much harder than any other developments since the war. These events are forcing Krushchev to a complete and, in many ways, agonizing reappraisal of his own and Russia's position. The reappraisal goes like this:

(1) The revolt of the Hungarian army and the defiance of the Polish army commanders mean that the Kremlin must write off most of the 50 divisions of satellite troops as a total loss.

(2) The Kremlin methods of indoctrinating the satellites' youth as a means of Permanently communizing their countries has failed. The ferment among youth is spreading rapidly not only through Eastern Europe and Red China, but through Russia itself.

(3) The Kremlin method of using satellite peoples as slave labor and stealing their products, while pretending that they are working towards a Communistic paradise, is no longer effective. This is shown by the fact that the workers of Poznan and the workers of Budapest led the counter revolt.

(4) The horror of Budapest has split almost all Communistic parties abroad. So the carefully built up Fifth Columns on which Russia relied to develop her scheme of world domination are collapsing.

(5) The Kremlin is beginning to lose the worldwide war of ideas. The brutal repression of the Hungarians has destroyed most of the goodwill Mr. Krushchev built up during his travels in Asia. It has also dimmed the Kremlin' hopes of winning over Germany, It is beginning to open the eyes of the Arab world to what Soviet protection means.

"It is well worth noting here that: Russia is beginning to hint that she might be willing to withdraw forces from Eastern Europe." *The Herald*, Melbourne, January 2, 1957.

After presenting further reasons for his belief that Communism is a crumbling system," he concludes his articles, saying: "I say: Call their bluff and Communism will recede from Europe."

Some years ago, when the writer published *The King of the North at Jerusalem and Europe and Armageddon*, Communistic forces were at the crest of their power, and the position taken in those books was simply based upon their exposition in the Word of God. With almost dramatic suddenness world events have changed, and have begun to justify the interpretation presented.

While Communism is still a great force and will, no doubt, yet reveal great strength and occasion further bloodshed in fighting for its existence, yet recent revelations indicate **that someday in the not-too-distant future, the forces of atheistic Communism will be temporarily subdued by the combined forces of Christendom.** This eventuality, which is even now discernible as emerging from the events precipitated by the Hungarian unrest, has been outlined in Bible prophecy to occur as one of the "great changes" bringing about "the final movements" which "will be rapid ones." *Testimonies*, vol. 9, 1 1. For when the way is open for the rise of the political power of the Papacy, it will not be long before God's people will experience persecution, which will greatly hasten the coming of the close of probation and the commencement of the day of God's wrath.

Communism is the one great internationally organized enemy which stands in the way of Papal political ascendancy. When Communism's prestige, power and influence have diminished sufficiently so that it is no longer able to prevent her from reaching her goal, "many of the prophecies" will "be fulfilled in quick succession." *Testimonies to Ministers*, 116.

For many years we as a people have talked, preached, and written much about "the final conflict." Now that present-day events proclaim in no uncertain voice the nearness of that conflict, we should follow the unerring finger of prophecy with absorbing interest, as it explains the tremendous significance of these things and graphically describes the far greater events near at hand.

The Spirit of Prophecy says:

"The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. . . The calamities by land and by sea, the unsettled state of society, the alarmis of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones. The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future . . . The world is stirred with the spirit of war. **The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment.** Soon the scenes of trouble spoken of in the prophecies will take place." *Testimonies*, vol. 9, 11, 14.

These stirring words are so forcible and so accurate **in** the light of present-day happenings that one's confidence in the Spirit of Prophecy is strengthened by such comparison. A few of the salient features of this quotation are:

- (1) Present-day troubles forecast approaching events of the greatest magnitude-that is, far greater troubles are yet to come.
- (2) "The agencies of evil are combining their forces, and consolidating, They are strengthening for the last great crisis."
- (3) "Great changes are soon to take place in our world."
- (4) "And the final movements will be rapid ones."
- (5) "The spirit of war,, is connected with the fulfillment of the eleventh chapter of Daniel.
- (6) "The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment."

We are thus directed to the concluding verses of the prophecy of Daniel eleven for an understanding of those world-shaking events, those troubles among the nations *leading to* and during that time of trouble such as never was since there was a nation. See Daniel 12: 1.

Before considering the words of Daniel 11:40-45, which do outline a troublous period before the actual coming of the great, final time of trouble let us recall that elsewhere the Lord's servant has written concerning this time of trouble that will proceed "*the*" time of trouble such as never was:

"At the commencement of *the time of trouble [before probation closed]*, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.... And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed. *In the time of trouble [after probation closes]* . . . " *Early Writings*, 3 3-34.

Observe that as trouble increases among the nations, the Sabbath message is to be proclaimed more fully, and that persecution is to increase. Explaining later the fuller meaning of this prophecy, the Lord's servant says:

"'The commencement of that time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the Sanctuary. At that time, while the work of salvation is closing, *trouble will be coming on the earth*, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." *Ibid.*, 85-86.

Thus the situation is made quite clear: troubles among the nations will increase as we near the finish of the work of salvation as the Sabbath truth is proclaimed more fully. "Sword, famine, pestilence, and great confusion in the land"-and a time of persecution for God's people. As God's people today are not being persecuted, it is obvious that a great change is to occur, as stated by the Lord's servant. Something is to happen that will make possible a time of persecution. What was it that brought about a cessation of persecution in the past?-the waning of Papal political power. What will bring about a renewal of persecution in the not-too-distant future?-the increase of Papal political power. The Spirit of Prophecy plainly states:

"Prophecy foretells a restoration of her power." *The Great Controversy*, 579.  
"She is silently growing into power ... she is strengthening her forces to further her own ends when the time shall come for her to strike." *Ibid.*, 581.

Do world conditions indicate that the time for her to strike is near? The uprisings against Communistic domination in Roman Catholic countries Hungary, Poland, etc.- have revealed that the Papal forces are preparing to strike back, and are willing to join forces even with Protestants for this purpose. These incidents indicate not only a present struggle, but foreshadow future strife as these two forces become more and more locked in deadly conflict.

These two world organizations similarly constituted in totalitarianism are striving for the supremacy, and they see in each other a mortal foe. Neither will be content until either one or the other dominates the political scene. Recent attempts by the Russian leaders to assume a benign, dovelike appearance (spoiled by events in Hungary) have not altered the official Communistic belief stated by Lenin that "it is inconceivable the Soviet Republic should continue for a long period side by side with imperialistic states. Ultimately one or the other must conquer. Meanwhile a number of terrible clashes between the Soviet Republic and the bourgeois states is inevitable."

Millions of Roman Catholics are imbued with the teaching that the Pope is the Vicar of Christ, and that, as such, he should be the recognized head in Europe-and from there, obeyed throughout the world. Thus **both the Vatican and Kremlin are striving for world domination**, and it must be admitted that they are powers to be reckoned with. Their ambitions are one of the causes of world unrest.

**While Russia is the spiritual head of the Communistic movement**, and many workers of the West have called Soviet workers "the shock troops of the world proletariat," yet those possessed with a revolutionary spirit against present forms of government in the so-called Capitalistic countries are to be found everywhere. As stated by the Spirit of Prophecy:

"The centralizing of wealth and power ... the spirit of unrest, of riot and bloodshed, the worldwide dissemination of the same teachings that led to the French Revolution-all are tending *to involve the whole world in a struggle similar to that which convulsed France.*" *Education*, 228.

Thus we may grasp an idea of the intensity and the scope of the present, tense situation. Two giants are at grips groping for a stranglehold on each other. **Their conflicting forces are the subjects of the closing verses of Daniel 11.** These verses describe, not small, insignificant powers, but the contest between two formidable forces whose clashing interests jeopardize the peace of mankind. We need not wonder as to the outcome, for the Scriptures and the Spirit of Prophecy emphatically declare: (1) that the Papal forces are destined to exert a temporary, brief power over atheistic

Communism, and (2) that Papal power, however, will be dissipated suddenly when God intervenes to save His people from death at the hands of the beast and the false prophet. Then, the enemies of the Papacy will wreak belated vengeance upon this religious tyrannical power that is now "employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done." *The Great Controversy*, 565.

Thus the Spirit of Prophecy declares that the Papal forces are to engage in "a fierce and determined conflict" to achieve these aims. This may be partly seen in the uprisings in Hungary, Poland, and so forth. Moreover, if the hour which suits her purpose to strike is at hand, then we may expect that there will be further uprisings, further bloodshed in the attempt to throw off the Communistic yoke and to re-establish her own power. The world's political barometer indicates that further stormy weather may be expected, and until the Papacy regains her lost power and re-establishes persecution, there will be further bloodshed.

This is precisely what the Bible and the Spirit of Prophecy outline to occur before the close of probation. The preliminary time of trouble to occur before the close of probation will be occasioned largely by Papal efforts to throw off yokes imposed upon her by Communism, and also by efforts made by Communistic forces to maintain their grip on her restive satellite countries, and to stir up difficulties for the capitalistic "Western" world in other strategic countries. "I saw the sword, famine, pestilence, and great confusion in the land trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel." *Early Writings*, 34, 85.

"Soon great trouble will arise among the nations-trouble that will not cease until Jesus comes." *Review and Herald*, February 11, 1904.

"The wars and rumors of wars, the destruction by fire and flood, say clearly that *the time of trouble, which is to increase until the end*, is very near at hand. We have no time to lose. The world is stirred with a spirit of war. The prophecies of the eleventh chapter of Daniel have almost reached their final fulfillment." *Ibid.*, November 24, 1904.

Thus we are again directed to the prophecy found in the closing verses of Daniel eleven for an understanding of "the time of trouble, which is to increase until the end"-trouble that will lead to the restoration of Papal power, which will last but a little while followed by its inevitable doom under the 6th and 7<sup>th</sup> plagues.

The Spirit of Prophecy, writing of the events leading up to the close of probation, says:

"Those who honour the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the *strife and bloodshed among men* that are filling the earth with woe. The power attending the last warning message has enraged the wicked ... and Satan will excite to still greater intensity the spirit of hatred and persecution." *The Great Controversy*, 614.

At present we are witnessing a decline in the prestige of Communistic Russia. Russia's massacres in Hungary have caused her stocks to slump heavily-a signal heralding a modern retreat from Moscow. No doubt efforts will be made to redeem her

loss of influence and power. All of this adds up to further friction, further bloodshed as the scroll of history unrolls.

While our deepest sympathy goes out to the victims of Communistic brutality, which clearly reveals the lack of the Christian virtues of love and mercy, yet we must not blind ourselves to the clear . warning of the prophetic Word-that the humbling of the forces of Communism is not the herald of a time of peace and harmony among society thus delivered from the tyrannies of Communism. That Word declares that the weakening and suppression of the forces of Communism will be followed by the rise of religious tyranny that will seek to enslave the whole of mankind in its unrelenting grip.

The time is near when spiritual forces backed by political power will dominate the nations and bring persecution and peril to the people of God , and will be revealed in the not-too-distant future when Papal plans for her exaltation among the nations will become more obvious.

**Should there be further uprisings in previously Papal-dominated countries against Communistic rule, it would then appear that the Papacy feels that the time has come to strike out against her worldwide foe, to weaken and later to overthrow. By her uprisings in this way she could influence the Protestant world to believe that she is indeed the bulwark against the dreaded Communistic regime. In this way Protestants are led to sympathize with Roman Catholics, leading to a bond of fellowship between them in the political sphere.** Already this has occurred where generous Protestant governments have thrown open their countries for refugees fleeing al propagandists, making the most of from the tyrannies of Communism. Papal propagandists, making the most of such situations, have already influenced Protestants in their favour against Communistic governments.

#### MARSHALLING THE NATIONS FOR THE FINAL CONFLICT

As time proceeds and further uprisings occur, the discerning eyes of those guided by the unerring hand of prophecy will witness a pattern unfolding. Moreover, this is what we are instructed to do by the Spirit of Prophecy Observe the following statement from the pen of God's servant:

"We are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy . . . and to understand the *progress of events in the marshalling of the nations for the final conflict of the great controversy.*" *Testimonies*, vol. 8, 307.

This is precisely what is transpiring in the national arena today. "*Already the inhabitants of the earth are marshalling under the leading of the prince of darkness, and this is but the beginning of the end.*" *Ibid.*, 49.

The Lord's servant informed us that "the agencies of evil" would combine, and would strengthen "for the last great crisis," declaring also that "great changes" would "take place in our world," followed by "the final movements" which "will be rapid ones."

In the troubled period that sooner or later must come, Communism will go down before the rise of Papal political power, helped by Protestants whose hatred of Communism will be artfully fed by Papal propagandists. The final movements will be rapid ones, for once the Papacy has the power for which she is striving, she will lose no time in dealing with those who obey the Sabbath commandment as given in the

Decalogue, and who thus deny her the right to change God's law, and who refuse to obey her by the observance of Sunday' Historic pages are replete with records which reveal "the spirit which Rome manifested toward the Sabbath and its defenders." *The Great Controversy*, 574.

The reader's attention is directed to the following statement from the pen of God's servant:

"Soon the battle will be waged fiercely between those who serve God and those who serve Him not ... 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 ... 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 God's chosen people will stand unmoved." *Testimonies*, vol. 9, 15-17.

The above statements describing the "battle" which "will be waged fiercely between those who serve God and those who serve Him not" are found in the first article in Volume 9 of the *Testimonies*, entitled: "The Last Crisis," 11-18. It is in this chapter that the inspired pen directs us to the closing verses of the prophecy of Daniel eleven: "The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment." *Ibid.*, 14.

From the setting in which this reference to the concluding verses of the prophecy of Daniel II is mentioned, we gather that these verses of Daniel depict trouble coming among the nations as the Papacy pursues its course of seeking to achieve political power, which it will attain through a gory path. Then, having reached its goal, with the world temporarily subdued, it brings about the last crisis by enforcing the false Sabbath day in defiance of the warning message of the third angel. See Revelation 14:9-11.

Thus, as stated in the above extract from Volume 8 of the *Testimonies*, 307, the strife among the nations must be understood in the light of the fact that spiritual forces are being mustered by the invisible hosts leading to the last crisis over the Sabbath and loyalty to the government of God. This is exactly what the writer has sought to portray in some of his previous publications, particularly *The King of the North at Jerusalem*. Briefly stated, Daniel 11:40-45 describes how the Papacy would receive "a deadly wound" [Revelation 13:3] at the hand of "the king of the south"-that is, "Egypt," which is said by God's servant to represent the forces of atheistic Communism. See *The Great Controversy*, 269.

The eleventh chapter of Revelation is the Divine interpretation of the eleventh chapter of Daniel. The persecution of the church for 1,260 years by "the king of the north" is described in Daniel 11:33-40. The same persecution for 1,260 years is pictured in Revelation 11:2-3 as an attack upon "the holy city" [Jerusalem], which the Spirit of Prophecy interprets to mean "the true church." See *The Great Controversy*, 266. In this way we at once discern that the Palestinian setting of Daniel II is interpreted by the Lord in Revelation II in a worldwide sense in relation to the church, and only in this way can the prophecy of Daniel II be interpreted aright. The literal interpretation is impossible, but the spiritual application conveys a love message from the Lord to His church.

In giving us identifying characteristics of "the king of the north," the Lord, through Daniel, said that this "king" would "exalt himself, and magnify himself." This verse is quoted and applied by the inspired Paul in 2 Thessalonians 2:4 to the Papal apostasy,

which he pictures as having entered "the holy city" and seated himself "in the temple of God." The term "the temple of God," following the rejection of the Jewish nation as God's people, is the New Testament designation for the Christian church, the spiritual "temple of God." Thus the whole of the New Testament conception of the church is that it has taken the place of national Israel, even including its locality in "the land of Israel" with the "temple of God" in the midst, the dwelling place of the invisible Holy Spirit.

Throughout the books of Jeremiah, Isaiah, Ezekiel, Zechariah and Daniel, Babylon on the Euphrates is said to be "north" and the king of Babylon on several occasions is designated "the king of the north," or "the king from the north." See Ezekiel 26:7; Jeremiah 25:9. That the book of Revelation (as does the book of Daniel) pictures the church as being in Palestine, having taken the place of national Israel, is revealed throughout that book. For instance, God addresses His people, Israel, saying: "Come out of her, [Babylon] my people" Revelation 18:4. When God's people "come out" of "Babylon," they fulfill the type of God's ancient Israel coming out of Babylon to return to Jerusalem to repair the city walls and the temple which had been destroyed by (the Babylonians). **It is impossible to understand the third angel's message without applying this principle of type and antitype-the literal Israel and the literal land, city, and temple in the Old Testament, and the spiritual application of these things in the New Testament.**

By this principle, *which is applied throughout the New Testament*, we know that as Babylon is the spiritual king of the north-the enemy of "the true church," "the holy city"- "the king of the south"- "Egypt"-must likewise be understood "*spiritually*." This is the very interpretation given in Revelation 11:8 when describing the atheistic forces which were to arise when the 1,260 years of Papal supremacy were drawing to their close. See Revelation II: 3-13. Commenting upon the prophecy of Revelation I 1, the Lord's servant says: "The 'great city' in whose streets the witnesses are slain, and where their dead bodies lie, 'is *spiritually Egypt*' . . . *This is atheism*; and the nation *represented by Egypt* would give voice to similar denial of the claims of the living God." *The Great Controversy*, 269. Thus the Lord's messenger applies "Egypt" "*spiritually*" to the atheistic anticlerical Communists at the time of the French Revolution. The reader is urged to read the whole of the chapter in *The Great Controversy* dealing with "The French Revolution" for amplification of this application. Light is given as fully as language can make it clear that "the king of the south"- "Egypt"-is applied "*spiritually*" as the symbol of anticlerical, Communistic, atheistic forces. **Any attempt to literalize "the kings of the north" or "south," or "the glorious holy mountain," would be to interpret the scriptures in defiance of the clearest heavenly light, and rob the church of a wonderful message from God which concerns her welfare.**

The Lord gave the prophecy concerning "the king of the north" to *encourage His people* by pointing out that "the king of the north" would receive a "deadly wound" "at the time of the end." Daniel 11:40; Revelation 13:3, 12, 14.

This deadly wound would be inflicted by the rise of atheistic forces of Communism "*represented by Egypt*" [*The Great Controversy*, 269] which did "push at him." Daniel 11:40. *Thus the Lord revealed His love and care over His church* by permitting the rise of the forces of atheism to wound the Papal persecutor of saints. In the Old Testament, instances are given where the Lord permitted one force to oppose another force which was making war upon His people. Instances of this kind are presented by the Lord's servant:

"God's providence had held in check the forces that opposed the truth. Charles V was bent on crushing the Reformation, but often as he raised his hand to strike, he

had been forced to turn aside the blow. Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but at the critical moment the armies of the Turk appeared on the eastern frontier, or the king of France, or even the Pope himself, jealous of the increasing greatness of the emperor, made war upon him: and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend." Ibid., 197.

**"The king of the south" did "push at" "the king of the north" "at the time of the end," for the French Revolution was really a revolt against the authority and power of the Papal church, which suffered severely at the hands of the revolutionaries.** "All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come.... Unsparring Rome now felt the deadly power of those whom she had trained to delight in deeds of blood.... The scaffolds ran red with the blood of the priests.... The Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics." Ibid., 283.

I But "the deadly wound" inflicted "at the time of the end" upon "the king of the north" by "the king of the south" is to be "healed," [see Revelation 13:3, 12, 14] when all the world will "wonder after the beast." It is to outline the restoration of the political and spiritual power of the Papacy that the Lord gave His church the prophecy of Daniel 11:40-45, for the "restoration of her power" [*The Great Controversy*, 5791 will bring persecution to God's people-it is for this reason *and for this only* that the Lord gave this all-important prophecy to *His beloved people*. Also, it is to hide this message of warning and of comfort from the church that Satan has brought in a counter interpretation, which successfully turns the minds of many to that which is worldly *and without any spiritual value to them*.

**The prophecy concerning "the king of the north" and his opponent "the king of the south" came to Daniel in response to his prayer for further information concerning the work of the Papacy and the church of God. He heard the mighty angel Gabriel ask the Lord Jesus in His pre-incarnate days: "How long" would the Papal abomination be permitted to tread under foot" "the sanctuary and the host"? Daniel 8:13.**

That the persecuting power of the Papacy is the theme concerning the wounding of "the king of the north" "*at the time of the end*" [Daniel 11:40] in 1798 is obvious when we observe that the question of "*How long*" would the Papacy be permitted to persecute the church is answered in connection with the 1,260 and 1,290 days [Daniel 12:6-11], the termination of which locates for us the commencement of "**the** time of the end." Daniel was given further information that the work of "the king of the north," in invading the "land of Israel" and setting himself up as God in the temple of God in "the holy city," would be exposed at the ending of the 2,300 days-1,335 days [Daniel 12:12508 A.D.-1843-1844] from the time the Papacy was established politically by Clovis, the French king-when the Lord's last-day message would reveal fully the work of our Lord Jesus as the true high Priest in the heavenly sanctuary, and also in the spiritual temple of God in "the holy city," "the true church."

For further consideration of the details of this prophecy, the reader is urged to obtain *The King of the North at Jerusalem*. In our present consideration, we desire to draw attention to the fact that the rest of the prophecy concerning "the king of the north" describes how this politico-religious power (for this prophecy emphasizes the *religious* nature of his power) would eventually recover from its deadly wound and would then "**come** against" the king of the south 'Egypt'-which symbolizes the atheistic

Communitic forces 'like a whirlwind, with chariots, and with horsemen, and with many ships.' Daniel 11:40. That is, every weapon and every avenue available will be employed in the fierceness of the conflict. "The Roman church ... is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to reestablish persecution, and to undo all that Protestantism has done." *The Great Controversy*, 565. "She is silently growing into power. . . . Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All 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." *Ibid.*, 581. **This is the burden of the last verses of Daniel 11.**

The king of the north-the Papal forces-will subdue the anticlerical atheistic forces of the king of the south-Egypt. That is, nominal Christianity will subdue the Communitic forces sponsored by the Soviet Republic. As there are earnest, though misguided, Communists who will fight to the death against the religious tyranny they see coming back to life, and as Rome is equally determined to rise to power again, the world is therefore destined to witness much bloodshed as these two powers struggle for the mastery. While these two powers fight each other, the church is more or less permitted-under increasing difficulties-to carry on with her work, which position is described by the Lord's servant:

"At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come." *Early Writings*, 85-86.

The concluding portion of Daniel 11 shows how the king of the north, after subduing the king of the south, then turns upon the people of God. Because they refuse to obey his biddings in disobeying their God, this willful, wicked king will then "go forth with great fury to destroy, and to make away many" of God's children. However, that is where, he meets the Lord Jesus, "the great Prince which standeth for" His people. Daniel 11:44-45; 12: 1. Attempting to destroy the people of God, he "shall come to his end, and none shall help him." The case of anyone who persists in persecuting the people of God is hopeless indeed. *God's people are assured in this prophecy* that God loves them, and has assured them that He will be with them, and will deliver them from all their foes.

From this remarkable prophecy we are able to understand the present uprisings in Roman Catholic countries against the Communists. We are also able to know that "many countries" (Daniel 11:40-41) will be dominated by Papal influence, and that "the land of Egypt shall not escape." Verse 42. That is, "all the world will wonder after the beast"-including nations which today are under the sovereignty of atheistic Communism.

**"Let** the principle be established in the United States, that the church may employ or control the power of the state ... and the triumph of Rome in this country is assured." *The Great Controversy*, 581. "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." *Review and Herald*, June 15, 1897, quoted in *The Ministry*, March, 1940.

"When the nation [U.S.A.] . . . abandons Protestant principles, and through its legislature gives countenance and support to Romanism in limiting religious liberty, then

God will work in His own power for His people that are true. The tyranny of Rome will be exercised, but Christ is our refuge." *Testimonies to Ministers*, 206. "As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honour the false sabbath, *the people of every country* on the globe will be led to follow her example." *Testimonies*, vol. 6, 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*." *Ibid.*, 395.

This is exactly what is pictured in the triumphant progress of the king of the north in Daniel 11:40-45, following the healing of its deadly wound received from the king of the south-atheistic Communism.

With what interest the student of this portion of Holy Writ, who has seen how present-day events are unfolding according to this prophetic Word, will watch keenly and understandingly the struggle between the king of the north and the king of the south, until at last through much bloodshed and strife, the Papacy's great internationally-organized enemy [atheistic anticlerical Communism] is subdued temporarily, and she once again [for a brief period] exercises dominion through political powers who accept her teaching of imposing religious dogma by the state. Then, we will know that the close of probation is at hand, for this will be "a *sign* to us that the limit of God's forbearance is reached ... and that the angel of mercy is about to take her flight, never to return." *Testimonies*, vol. 5, 45 1.

**Thus the present ferment among the nations caused by these two powers being at war with each other, and with the power of Communism waning, is a sign to Bible students that we are nearing the concluding phases of the great controversy, and that probation's closing hours are not far away.**

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Commenting [in the *New Commentary on the Book of Daniel*] upon Daniel 11:45, George McCready Price, the dean of Adventist authors, says: "**Since all the rest of the language here used employs the highly symbolic terms of 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 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 . . . but . . . the King of kings intervenes at the critical moment, and the trusting followers of Jesus are gloriously delivered." *The Greatest of the Prophets*, 318-319.

When this grand prophecy is read as a love message from the Omnipotent Lord Jesus to His church, it throbs with deep spiritual meaning. Not only does it enable one to understand clearly what is transpiring now among the nations, but by it one can now know future moves of the king of the north until he has the power to persecute God's people. And then, so God assures us through this prophecy, He will reveal His almighty power in our behalf and thus prove that He never leaves nor forsakes His people. In that knowledge let us go forward knowing that no matter how dark and forbidding the way may become it will be illumined by the glory of His Presence. "And at that time thy people shall be delivered, every one that shall be found written in the Book" [Daniel 12: 1

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