

The Southern King Revives

The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as “the beast that ascendeth out of the bottomless pit.” In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy. But here is brought to view a new manifestation of satanic power.

Daniel 11:5–15 speaks of the southern king, but after Antiochus subdued Ptolemy at the Battle of Panium, it is not mentioned again until Daniel 11:25–31. In these verses, the southern king is understood spiritually and represents an atheist power; it refers to pagan Rome. With paganism’s submission complete at Clovis’s baptism in AD 508, the southern king disappeared from prophecy for 1,290 years (see Dan. 12:11). It returns “at the time of the end” (Dan. 11:40).

Daniel 11:5–16 also speaks of the northern king. After Rome overthrew Antiochus the Great as prophesied in verse 16, the prophecy does not mention the northern king again until verse 40. Pagan Rome is never called king of the North. Likewise, though papal Rome exercised civil power over Europe and persecuted the church for 1260 years, it is not called king of the North in Daniel 11:31–39. Daniel 11:40 closes that troublous, 1260-year period when the southern king returned and attacked papal Rome “at the time of the end.” The prophecy’s final events are then described.

Consider how Daniel 12:4 links prophetic knowledge with the end time: “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.” According to the angel, understanding Daniel’s final events was limited until the end time began. The prophecy would then be unsealed and the Holy Spirit would shed light on “the wise” as they studied (see Dan. 12:4, 10; John 16:13). Ellen White also cites Daniel 12:4 and identifies the prophecy’s unsealing and the increase of knowledge about the final events that began in 1798:

That part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” . . . But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” . . .

Since 1798 the book of Daniel has been unsealed, [and] knowledge of the prophecies has increased.

Daniel’s prophecies about “the last days” were unsealed in 1798. Jesus’s investigative judgment mentioned in Daniel 8:14 began shortly after, in 1844, and is in process of fulfillment. The final events in Daniel 11:40–45 are now open to our understanding. Before we can detail the final events, however, we must identify the southern power that attacked papal Rome in 1798 and clarify the judgment work to be accomplished in the saints’ lives.

Atheism’s Return Revives the Southern King

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. (Rev. 11:7–8)

In previous chapters, we discovered that the pagans were called atheists because they denied Christ's divinity like Pharaoh. With paganism subdued in AD 508, in the days of Clovis king of the Franks, the southern king disappeared from the prophecy. The southern king at the end is a revival of the southern king mentioned in Daniel 11:25–31. It went underground for a time. To understand the southern king's revival, consider how history reveals the resurgence of paganism during the Renaissance:

The Renaissance (meaning "rebirth") has been so named for the very reason that the submerged pre-Christian culture of Greece and Rome was revived in this period.

Greece and Rome had pagan cultures before Christianity arrived. Morris further says, when evolutionary thought resurfaced in the Renaissance, it was "revived ancient paganism in a modern form." 239 The Renaissance was humanistic and aroused Europeans to think and acquire knowledge. The Northern Renaissance was largely religious, and the Protestant Reformation benefited from and stimulated the changing environment. The broader Renaissance, however, was revived paganism with an atheistic undercurrent:

There were some Renaissance intellectuals and even some common people who doubted many doctrinal and traditional beliefs about god, creation, immortality, the divinity of Christ, biblical authority and Christian morality. According to Davidson, there were enough people who doubted all such Christian beliefs to make up a quiet community. The existence of that community of dissenters and the writings concerning unbelief from that era show that all the materials were available to allow a fully formed atheism to develop.

To have openly claimed atheism early in the Renaissance was dangerous, but atheism was alive under the surface. Especially in Italy, recovery and presentation of ancient pagan literature fueled the revival:

At all events the Renaissance was heralded through the recovery by Italian scholars of Greek and Roman classical literature. . . . In Italy especially, when the wave of barbarism had passed, the people began to feel a returning consciousness of their ancient culture, and a desire to reproduce it.

The recovered Greek and Hebrew manuscripts propelled the Reformation and broke papal Rome's spiritual monopoly over humanity, but the competing beliefs generated mutual hatred and claims of heresy and witchcraft. Europe was convulsed for nearly two centuries. As papal Rome declined, people became free to study and express their convictions, and pagan ideas were common:

After the enormous political and intellectual upheavals of the 1600s died away, it became possible to explore ways of thought outside Christianity without fear of instant damnation, and the study of Greek and Roman classics became part of every schoolboy's education.

Paganism's revival in the Renaissance laid the spiritual foundation for atheism's rise. The "Greek and Roman classics" catalyzed the Enlightenment and atheism's resurgence in the 1700s. Rising from Europe's convulsions, atheism solidified its teachings and gained acceptance and political power during the Enlightenment. Morris summarized the revival's progression from evolutionary thought to its final atheistic form:

Evolutionism then came to the surface again in the humanistic emphases of the Renaissance and the Enlightenment periods, first in the revival of pantheism, then in deism, and finally in full-fledged atheism.

The pagan evolutionary beliefs that re-emerged in the Renaissance continued developing in the Enlightenment and matured into “full-fledged atheism.” Of all the European nations, atheism developed greatest in France. Atheism’s acceptance there resulted in the French Revolution in the 1790s.

Revelation further describes atheism’s revival near the end of papal Rome’s civil reign as “the beast that ascendeth out of the bottomless pit” (Rev. 11:2–3, 7). The Greek word translated “bottomless pit” is used in the Septuagint for the Hebrew word translated “the deep” in Genesis 1:2.244 The Earth was a vast wasteland, “without form, and void”; it was desolate and chaotic.

The “bottomless pit,” being a place of desolation and chaos, describes Europe’s religious and political condition during the Renaissance from which the atheist beast arose. Speaking of God’s “two witnesses,” the Old and New Testaments (see Rev. 11:3–4; Zech. 4:2–6; Psalm 119:105), Revelation further describes this beast’s “war” on the Bible near the end of the 1260 years; the beast would “overcome them, and kill them” (Rev. 11:7). Interestingly, France then made war on God’s two witnesses:

The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled underfoot. The institutions of the Bible were abolished. The weekly rest day was set aside. . . . Baptism and the Communion were prohibited. And announcements posted conspicuously over the burial places declared death to be an eternal sleep.

Revelation 11:8 gives the spiritual characteristics of this beast as “Sodom and Egypt, where also our Lord was crucified.” These characteristics appeared in France. Jesus was “crucified” in His people as they were murdered in large numbers throughout France’s history (compare Matt. 25:40; Acts 9:4–5). Sodom also typifies the immorality that prevailed in the French Revolution, and Egypt refers to its atheism (see Gen. 19; Exod. 5:2). History proves that France was then an atheist nation.

The world for the first time, heard an assembly of men, born and educated in civilisation, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man’s soul receives, and renounce unanimously the belief and worship of a Deity.

Here is evidence that an atheist power existed near the end of papal Rome’s 1260-year reign. When atheism assumed control of France, it exhibited beast-like characteristics and became hostile in the French Revolution. Ellen White further describes this spiritual Egypt as revolutionary France:

Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. . . . When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: “Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.” Exodus 5:2. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. . . .

According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. . . .

This prophecy has received a most exact and striking fulfilment in the history of France.

Ellen White said “the nation represented by Egypt,” which would exist near the end of papal Rome’s 1260-year reign, refers to atheist France. France’s spiritual characteristics were then like Pharaoh’s. The French government renounced all religion and strictly enforced atheist principles. France, the spiritual Egypt mentioned in Revelation, is Daniel’s southern king that surfaces “at the time of the end” (Dan. 11:40). Both prophecies reveal the same power.

Atheistic-paganism is the direct link between the southern king identified in Daniel 11:25–31 (pagan Rome) and the revived southern king mentioned in Daniel 11:40–43 (atheistic France and other nations since 1798). Interestingly, Clovis, king of the Franks, rejected paganism when he converted to Christianity, and the French Revolution rejected Christianity to embrace a modern atheistic form of paganism.

The Southern King Attacks Papal Rome (Daniel 11:40a)

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. (Dan. 11:40)

Daniel 11:40 introduces the final conflict: “And at the time of the end shall the king of the south push at him.” Spiritual Egypt, the southern, atheist power, which has not been mentioned since verse 31, is reintroduced here. Atheistic-paganism so completely revived that it made war against Christianity and attacked papal Rome. The phrase “push at” is translated “attack” in the New King James Bible. This Hebrew word is rendered “gore” in Exodus 21:28, and it describes the military conquests of the MedoPersian “ram pushing westward, and northward, and southward” (Dan. 8:4, emphasis mine).

However, the Hebrew verb translated “push at” indicates a reciprocal action in verse 40. The BDB Lexicon translates the word, “engage in thrusting with, wage war with.” 249 The “king of the south” initiates a reciprocal thrusting action with “him”; it waged war with the papal abomination mentioned in Daniel 11:31–39. Verse 40 indicates that spiritual Egypt, which must be an atheist power, would attack papal Rome and inflict a serious wound “at the time of the end,” in AD 1798. Papal Rome’s deadly, reciprocal response against the South is then detailed by the prophecy.

Revelation similarly describes a wounding of the papal beast power at the end of the 1260 years: “And I saw one of his heads as it were wounded to death” (Rev. 13:3). Papal Rome’s response could not be immediate. Its wound needed time to heal. Verse 3 ends, “And his deadly wound was healed: and all the world wondered after the beast.” Papal Rome’s reciprocal response is still future.

The power that inflicted the wound is not identified in Revelation 13. However, it does describe a beastly power that rose from the convulsions in Europe near the end of papal Rome’s 1260-year reign (see Rev. 11:3, 7). This beast was atheist France as previously shown. Importantly, though the Reign of Terror in France ceased before 1798, the Revolution’s dechristianization continued until 1801:

After Napoleon seized control of the government in late 1799, France entered into year-long negotiations with new Pope Pius VII, resulting in the Concordat of 1801. This formally ended the dechristianization period and established the rules for a relationship between the Catholic Church and the French State.

One reason for France's war against Christianity was papal Rome's control over the French people. The church had great wealth: "As the largest landowner in the country, the Catholic Church controlled properties which provided massive revenues from its tenants; the Church also had an enormous income from the collection of tithes." 252 Because they had much of the nation's wealth, the clergy held dominion over the people who desired to be free from them.

As we saw, Daniel 11:38–39 mentions papal Rome's control of money, land, and people through its patron saints. The French Revolution was, at least in part, the result of papal greed. Though France was mostly Roman Catholic, the people had no sympathy for the power loving clergy and tolerated atheism to check papal abuses. Atheist France then attacked papal Rome and inflicted a deadly wound by removing its civil control over Europe, and many rejoiced:

The downfall of the papal government, by whatever means effected, excited perhaps less sympathy than that of any other in Europe: the errors, the oppressions, the tyranny of Rome over the whole Christian world, were remembered with bitterness; many rejoiced, through religious antipathy, in the overthrow of a church which they considered as idolatrous, though attended with the immediate triumph of infidelity; and many saw in these events the accomplishment of prophecies, and the exhibition of signs promised in the most mystical parts of the Holy Scriptures.

In 1798, the French general Berthier marched his army into Rome, took the pope captive, and declared a republic in Italy.²⁵⁴ Since France was Revelation's spiritual Egypt that attacked papal Rome in 1798, and Daniel's southern king who reigned in Egypt also attacked papal Rome when "the time of the end" began, atheist France was then Daniel's southern king.

Egypt's atheism is still the main spiritual force on Earth. Schools teach it, media propagates it, and people accept it. The Bible tells us, however, that a change will come. Because Christians, Muslims, and others are often persecuted for their beliefs, they will soon cast off atheism and demand a form of justice, righteousness, and truth that satisfies their collective "itching ears" (2 Tim. 4:3). The coming false revival will sweep in all these religious systems, and they will unite against God's people.

The Investigative Judgment

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 remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. (Isa. 4:2–4)

Jesus's investigative judgment in the most holy place of the heavenly sanctuary is what prepares God's people for the final conflict. This judgment, which began in 1844 with believers who died in Christ, will transition to the living saints before the northern king returns to the prophecy. When the judgment of the living begins, a revival and shaking will sweep God's church leaving a sealed people.

Most people will not recognize when this judgment begins, but the unseen universe waits eagerly to see it, and Satan works to hinder it as he prepares his forces. When the judgment of the living begins, the final events mentioned in Daniel 11:40–45 will rapidly fulfill. Consider Ellen White’s statement about Jesus’s ministry in heaven:

The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill.

Unless we understand Jesus’s work and the benefits He ministers from His sanctuary, we will not do what God ordained. To grasp the significance of Jesus’s ministry, we need to consider the typical service.

Anciently, many of Israel’s works were written in books (see Exod. 17:14; 24:4; Num. 21:14; Josh. 10:13; 24:26; 1 Kings 14:19; etc.). Some of their works were written in the book of the law and kept in the most holy place where God’s law was that witnessed to their deeds (see Deut. 31:24–27; Josh. 24:24–27). While no earthly book could contain the works of a nation, this book symbolically recorded all Israel’s works: the law, the covenant, their victories, and their promises and failures. It also contained a record of God’s faithful works for Israel.

When an Israelite transgressed God’s law, the angels represented on the temple’s curtains and veil (see Exod. 26:1, 31) symbolically recorded the violation. Realizing he transgressed God’s law, the sinner brought his sacrifice to the sanctuary, confessed his sin over the animal, and slew it. The priest next caught some of the animal’s blood, which figuratively contained the sinner’s guilt. He then put that blood on the horns of the sacrificial altar in the court or the incense altar in the holy place (see Lev. 4). The angels then symbolically recorded the sinner’s confession and repentance.

On a special day at the end of the year called the Day of Atonement, the priest carried the sacrificial blood of the Lord’s goat into the most holy place. There he sprinkled the blood “upon the mercy seat, and before the mercy seat,” of the ark containing the law the sinner transgressed (Lev. 16:15). The blood’s application there made “an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins” (Lev. 16:16).²⁵⁸ It symbolically blotted out the sins recorded there. After that, the priest cleansed the holy place and court from the sinner’s confessed guilt transferred there throughout the year by the blood of daily sacrificial offerings.

After the priest made atonement for the entire sanctuary, the people’s sins were confessed on the head of the live goat. This goat with the people’s guilt was then led “by the hand of a fit man into the wilderness” leaving the sanctuary clean (Lev. 16:20–22). But notice, the people had a special task to perform while the priest still ministered in the sanctuary making the final atonement:

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. (Lev. 16:29–30)

While the priest ministered in the sanctuary, the people afflicted their souls in the camp. They were to cease their daily tasks and humble themselves before God. This special work of soul affliction brought deep humility and repentance to the congregation. Thus the people's soul affliction stopped the flow of sins into the sanctuary and allowed the priest to remove the people's sins that accumulated during the year.

Leviticus further mentions the people's work on that day: "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people" (Lev. 23:29). This service separated the people into two groups. Those afflicting their souls had their sins cleansed and removed from the sanctuary, while the careless and indifferent were separated from the congregation. When the day ended, those remaining in the camp were sinless.

As in the type, when people transgress God's law, the angels record their actions in the most holy place in heaven. As believers daily behold Jesus suffering for them, they obtain faith, confess their sins, repent, and are forgiven (see John 3:16, Acts 5:31; 1 John 1:9). Jesus then takes, bears, or carries "the sin of the world" to the heavenly sanctuary (John 1:29; see also Isa. 53:11–12; Heb. 9:28; 1 Pet. 2:24; 1 John 3:5). This transfer of guilt to the holy place in heaven by Jesus's blood cleanses their guilty consciences (see Heb. 9:11–15). God's law is then put in "their hearts" and written in "their minds" fulfilling the first part of the new covenant (Heb. 10:16).

Christ's daily ministry does not cancel people's sins but transfers them to the heavenly temple, so a further cleansing work is needed to remove the defilement from the temple (see Heb. 9:22–23). Also, the first part of the new covenant does not finish the work in the human soul. Still having the "knowledge of evil," believers would eventually sin again, so a further cleansing, a final atonement, must happen to the saints to finish Jesus's new covenant ministry before He returns.

Our antitypical high priest, Jesus, has been in the heavenly sanctuary's most holy apartment since October 22, 1844. The door of that apartment was then opened (see Rev. 3:7–8), and Jesus began His final work for His people. He said to them, "Behold, I have set before thee an open door, and no man can shut it," and Revelation further records, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Rev. 3:8; 11:19). These passages mention the opening of the heavenly sanctuary's most holy apartment, and Revelation 12:1–20:3 focuses on events related to Jesus's ministry there.

We also have the passage that William Miller and other Second Advent preachers used: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8:14). The Second Advent believers calculated the end of the 2300 days as October 22, 1844. They thought Daniel 8:14 revealed Jesus's coming to cleanse the Earth by fire after He finished His most holy place ministry. Through their disappointment, however, many learned that Jesus then began His investigative judgment in heaven's most holy apartment, which is the antitypical work of the ancient Day of Atonement. Jesus was not coming to Earth in 1844 but to the heavenly sanctuary's second apartment (compare Dan. 7:9–10, 13–14).

It has always been through faith in Jesus and His sacrificial work that people gained victory over sin (see Heb. 10:1–10). Jesus is now in the most holy place in heaven doing a special work for us. He is removing the sins that accumulated there since Adam and Eve

ate the prohibited fruit in Eden (compare Matt. 12:36). When His work in heaven is finished, Jesus will have a people on Earth who keep His commandments (see Rev. 12:17). God will then allow Satan a short time after human probation ends to test His commandment-keeping people, and his claim that it is impossible to obey God's law will be proven wrong.

Ellen White makes an interesting statement about God's obedient people in these last days: "Every one who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression." 261 Adam was sinless before he ate the prohibited fruit, and Ellen White says we can have that sinless experience through exercising faithful obedience. However, if we do not know what sins are hidden in our hearts, we cannot exercise faith to gain victory over them. So there must be a work to reveal our sins—an investigation must happen.

Perfect obedience to God's commandments can only happen through Jesus's investigative work. To experience this, the third angel's message directs us to the most holy place in heaven: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). This angel is not pointing to Earth saying, "Here are the patient saints who keep the commandments of God." He is directing people to the most holy place where patience, obedience, and faith are obtained. Notice what Ellen White said about Revelation 14:12:

The third angel closes his message thus: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark.

Ellen White confirms that this angel is not pointing to the saints on Earth when he proclaims his message. He is flying through mid heaven and directing people to the most holy place of the heavenly sanctuary. So Revelation 14:12 tells us that those who follow Jesus in His investigative work will receive "patience," the ability to "keep the commandments of God," and experience "the faith of Jesus."

When we understand how to follow Jesus in His work in heaven, then we can reach the "condition of sinlessness" Ellen White mentions above.²⁶³ However, we have not done what the Lord called us to do:

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. . . . There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven.

Angels are "communicating to men" the "grand work of instruction" that Christ administers from His investigative judgment in the "Holy of Holies," but we have not followed His cleansing work by "purifying" our souls. Importantly, then, we need to know how to follow Jesus in His investigative judgment and understand what we will experience as we enter there. Notice how Ellen White refers us to the ancient Day of Atonement:

In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained

in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance.

Ellen White is referring us to the work of soul affliction that ancient Israel did on the Day of Atonement. She then says there is an antitypical work of affliction required from us. However, we cannot produce “sorrow for sin and true repentance” because we have selfish natures. Repentance comes from Jesus as Peter testifies, “Him hath God exalted . . . to give repentance to Israel” (Acts 5:31). We do not know how deeply sin is entangled in our hearts, so we have only one possibility of experiencing soul affliction. We have to ask Jesus to reveal our sins through His investigation and give us this “sorrow for sin and true repentance” that we need.

The 144,000 mentioned in Revelation 7 and 14 are a special group of people at the end who experience soul affliction. John sees them standing with Jesus on “mount Sion” and sealed with the “Father’s name written in their foreheads” (Rev. 14:1). He then wrote of them, “These are the ones who follow the Lamb wherever He goes” (Rev. 14:4, NKJV). Jesus has been in the most holy place of the heavenly sanctuary since 1844, so they “follow” Him in His ministry there. Then John says, “And in their mouth was found no deceit, for they are without fault before the throne of God” (Rev. 14:5, NKJV).

When the 144,000 follow Jesus in His investigation, they will obtain an experience where they become “without fault before the throne of God.” Once they are developed, the 144,000 loudly proclaim the three angels’ messages to the world and invite them into their experience (see Rev. 14:6–12).

Jesus has been in the heavenly sanctuary’s most holy apartment since 1844, and He has been waiting for us to follow Him in His work. When we humble ourselves and plead with Him to bring us into His judgment, He will search the heavenly records to find everything in our characters out of harmony with His will. He will then allow trials to reveal those sins to us. Speaking through his prophets about events at the end, Jesus mentions His people’s experience in Zechariah:

And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. (Zech. 13:8–9)

The Lord here tells us the church will be a shaken, but a remnant, “the third part,” will remain. He then says He will purify the remnant as silver and gold are refined and tried by fire. If we choose to be part of that remnant, the Holy Spirit will lead us through fiery trials to reveal the selfishness in our hearts.

Notice what the Strong’s Hebrew Dictionary says about that word “try” that Zechariah used: “To test (especially metals); generally and figuratively, to investigate:—examine, prove, tempt, try (trial).” This word often describes the refining of gold and silver, but figuratively it means “to investigate.” Curiously, we call the ongoing heavenly judgment the investigative judgment.

The Hebrew word translated “refined” in Zechariah’s statement additionally means to purge or purify from sin as it is in Daniel 12:10.²⁶⁷ The Lord promises to investigate and purify His people through His heavenly, most holy place ministry (compare Psalm 11:4–5; 26:1–2). This teaching is repeated by “the Faithful and True Witness,” Jesus Christ, in His

counsel to Laodicea (Rev. 3:14, NKJV). He calls His remnant people mentioned there to buy from Him golden characters “refined in the fire” (Rev. 3:18, NKJV).

The Lord brings His people through fire to produce this experience. We may not want fiery trials, but Jesus needs us to experience them, and we need to ask Him to bring us into these experiences so He can reveal the selfishness in our hearts. We can then gain victory over everything out of harmony with His will by exercising faithful obedience.

Speaking of this judgment experience, the Lord said through Malachi, “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple” (Mal. 3:1). If we earnestly begin to seek the Lord for this experience, He promises to “suddenly come to his temple.” The Lord will quickly investigate us and reveal every character defect. This will cause an “affliction” as we contemplate and deal with those sins (Psalm 66:10–11).

Trying to hinder Jesus’s work for us in the heavenly sanctuary, Satan accuses Him of forcing His will on us (compare Job 1:6–12; 2:1–6; Zech. 3:1–2). Jesus is, therefore, restrained by our refusal to follow Him in His work. But, if we actively begin to entreat the Lord to bring us into judgment, He will do it, and Satan will be silenced. Thus, the judgment of the living begins when we decide to ask Jesus to examine us and show us what is in our hearts.

Malachi then continues to describe the experience of God’s people:

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. (Mal. 3:2–3)

Malachi is describing the same fiery judgment and cleansing experience as Zechariah, and the result will be a people who demonstrate “righteousness.” In mentioning this righteous people whom Jesus has purged, Malachi is saying they will keep His commandments like Adam did before he ate the fruit (see Psalm 119:172). Therefore, we must understand the judgment and follow Jesus in His work in the heavenly sanctuary. To follow Him there, we need to do three things:

1 We must faithfully remove every hindrance from our lives and have daily victory over all known sin through Christ’s righteousness. If we are willfully sinning, we cannot ask the Lord to judge us.

2 We then have to actively pray for the judgment experience. If we don’t plead for it, the Lord will not judge us. He has to wait until we clearly want it.

3 We have to submit to the Holy Spirit’s leading so He can bring us into situations to reveal those sins hidden from our view.

For each sin exposed, we must return to step one and gain victory through Christ’s righteousness. We don’t know how entrenched our sins are, and Jesus has to remove them. His investigation will therefore take time as He digs down to the deep recesses of our hearts. Those who “endure” His investigation will “keep the commandments of God” and be ready for the seven last plagues and Jesus’s coming (Matt. 24:13; Rev. 14:12).

When we pray for Jesus to bring us into judgment, He will begin examining our lives. As His investigation finds sins, past or unknown, the Holy Spirit will lead us into experiences

where He can bring those sins to our knowledge. Satan will also be allowed to tempt us on those sins (compare Matt. 4:1). An intense struggle—an affliction—will follow when we see our sinful natures, and a division will develop in the church between those who enter Christ's judgment and those who refuse.

For Jesus to end His investigation and seal His people, He has to dig down to our hearts' deepest recesses and expose everything. Ellen White said, "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them." 269 When Jesus gets to the bottom and reveals the last thing out of harmony with His will and we reject that for His sake, He will finish His covenant in our hearts. He will blot out our sins and seal us (compare Acts 3:19). We will then have reached "the condition of sinlessness in which Adam lived before his transgression," and Jesus will fill us with the Holy Spirit.

The Sign of a Finished Work

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. (Heb. 4:1, 3–4)

As the living saints begin to enter the judgment, Satan will try to force their disobedience to God by legislating Sunday. Notice what Ellen White says about the Sabbath-Sunday controversy:

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not.

While "the Sabbath will be the great test of loyalty" in the controversy between Christ and Satan, this test will also determine the judgment's outcome. Every sealed person will obey God's Sabbath: "This is the test that the people of God must have before they are sealed."

Those who profess to believe the three angels' messages but refuse to follow Jesus in His investigative work will likely yield the Sabbath and obey Sunday when it is enacted. As in the typical Day of Atonement, the antitype will bring a final separation between the faithful and the careless. The faithful will recognize Jesus's Sabbath as a sign of His creative power and His guaranteed watch care, and they will refuse to abandon His commandments. The careless will embrace Sunday to save themselves from humiliation, persecution, and possible death.

Consider the token of the covenant God made with the Earth after the flood: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (Gen. 9:13). The BDB Lexicon says this token was the "sign, [or] pledge of covenant" that God made with the Earth. Thus, the rainbow was God's guarantee that He would never again drown every creature on Earth. This Hebrew word is also translated "sign" when speaking of the Sabbath. When God's people accept this sign by obeying the Sabbath, the Lord guarantees, as Creator of the universe, that He will fulfill His everlasting covenant in His obedient people:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign [token or pledge] between me and

the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. (Exod. 31:16–17)

We have every reason to believe the Lord's pledge to fulfill the everlasting covenant will happen. At the end, as the controversy rages around the saints, their faithful obedience to the Sabbath will guarantee that Jesus will finish His covenant in them. Notice in the following paragraphs that the Sabbath is used three times in the Bible as the sign of God's finished work.

After Jesus finished creating the Earth, the Bible says, "Thus the heavens and the earth were finished. . . . And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made" (Gen. 2:1–2). The Lord "rested on the seventh day" as the outward sign that His creative work was "finished." Adam and Eve also experienced that rest with Him during that first full day of life.

During His passion, after He said, "It is finished," Jesus died and His disciples took Him down from the cross and put Him in the grave (see John 19:30–42). As Jesus rested there, His people also "rested the sabbath day according to the commandment" (see Luke 23:50–56). That Sabbath then became the sign that Jesus's sacrificial work for humanity was "finished."

Finally, the apostle tells us God's people will experience His Sabbath rest when sin is finished in their lives:

There remaineth therefore a rest [margin, keeping of a sabbath] to the people of God. For he that is entered into his rest, he also hath ceased from [or finished] his own works, as God did from his. (Heb. 4:9–10)

A person's "own works" are transgression (see Gal. 3:10; Rom. 9:31–32). By obeying the Sabbath, the saints are saying they believe Jesus will finish His work in them. When the last crisis arrives, Sabbath keeping becomes the outward "sign" to the universe that God's people stopped transgressing His law (compare Ezek. 20:12). When the Lord is done, His people will have sinless hearts and holy characters, and the church will be "holy and without blemish" (Eph. 5:27). Sabbath-keeping will then be the outward sign that God's cleansing, sealing work for His people is finished.

No one will live through the plagues unless they are judged and sealed. The angels restraining the four winds until the saints are sealed are loosening their grip (see Rev. 7:1–4). As others are doing, we must enter heaven's judgment while the door of the most holy place remains open. The unseen universe is waiting for our response.

Sabbath Keepers Under Siege

When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy. Then the true church will be assailed by persecution, as were God's ancient people.

The universe is waiting for the development of the 144,000. These people, also called "the remnant," are the "firstfruits" of a "great multitude" (Rev. 12:17; 14:4; 7:4, 9). They are the first to experience the investigative judgment; they "keep the commandments of God" and are "without fault before the throne of God" (Rev. 12:17; 14:1, 4–5). The remnant will enrage Satan, "the dragon," who will try to stop their "testimony" by raising two beasts

(Rev. 12:17; 13:1, 11). He will use the second beast to enforce the first beast's "mark" to attempt the remnant's destruction (Rev. 13:16–17).

When Satan raises these beasts to do their evil deeds, the northern king also reappears in Daniel 11:40. Verse 41 then mentions the shaking of God's church by the northern king's attack. This assault will happen when Sunday, the beast's mark, is enforced. Coinciding with the ongoing judgment, Sunday enforcement will accelerate the church's shaking. It will purge the careless from the church, and God will seal the remnant and give them the latter rain.

Despite the clear biblical and historical evidence that God's Sabbath is Saturday, the careless who leave God's church will join the Sunday movement. The Christian world will then unite against the remnant as the Sunday movement gains popularity. Thus, the exaltation of Sunday that began with Constantine and continued throughout papal Rome's reign will be repeated in our day as Protestants and Catholics unite:

The records of the past clearly reveal the enmity of Rome toward the true Sabbath, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday.

As we have seen, Daniel 11:28–30 and history reveal the change of God's rest day from Sabbath to Sunday. In Daniel 11:40–45, we find evidence of another conflict over the Sabbath commandment that Satan intends to hide from us by introducing false theories. Ellen White speaks much of the Sabbath conflict in the last days, and her single comment on Daniel 11:30–36 alludes to the final conflict as a repeat of Daniel's past events:

Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31–36 quoted.] Scenes similar to those described in these words will take place.

Events similar to those mentioned in Daniel 11:30–36 will soon happen. As we have seen, the events described in these verses refer to the transfer of Sabbath duties to Sunday (Dan. 11:30); the southern king's overthrow and the establishment of papal Rome's civil reign (Dan. 11:31); the persecution and purification of God's obedient people (Dan. 11:32–35); and papal Rome's blasphemy, exaltation, and prosperity (Dan. 11:36). Similar events to these happen in Daniel 11:40–45. God's Sabbath is the controversy in both passages.

Sunday Revives the Northern King (Daniel 11:40b)

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. (Dan. 11:40)

After atheist France attacked the Papacy as mentioned in the first clause, the verse next speaks of the northern king's reappearance: "And the king of the north shall come against him." We are living between the first two clauses of this verse. Daniel's prophecy transitions to the future here. The northern king will return to fulfill the prophecy when God's children begin to follow Jesus in His work.

As Nebuchadnezzar ruled over ancient Babylon and became king of the North when the northern kingdoms came “under his dominion” (Jer. 34:1, NKJV; compare Jer. 1:15; 25:9), the pope who rules mystical Babylon, that “great city” (Rev. 14:8; 16:19; 17:18; 18:10), becomes king of the North when the northern kingdoms ally under his dominion. However, these kingdoms must be understood spiritually. They are false representatives of God and His justice, righteousness, and truth. As they submit to papal Rome, they will be part of the northern alliance and identify with mystical Babylon.

Both Daniel and Revelation speak of mystical Babylon’s works at the end. This power has three divisions: “And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God” (Rev. 16:19). Mystical Babylon’s breakup happens when the seventh plague falls, but in mentioning the Euphrates River where mystical Babylon symbolically sits (see Rev. 17:1–5, 15), the sixth plague identifies its three parts:

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. (Rev. 16:12–13, emphasis mine)

The three powers comprising mystical Babylon are well-known: the dragon with its seven heads and ten horns is Satan as he works through earthly powers to destroy God’s church (see Rev. 12:1–9); the sea beast represents papal Rome as it unites with the European nations to persecute God’s people (see Rev. 13:1–10; 17); and the false prophet is Revelation’s earth beast (see Rev. 13:11–17; 19:20). This earth beast with lamb-like horns symbolizes the Protestant churches that mingle with the United States government.

Whoever reigns over this threefold power, which Revelation refers to as mystical or spiritual Babylon (see Rev. 17:5), is the northern king. Although Lucifer is spiritual Babylon’s true king who tries to usurp God’s throne (see Isa. 14:4, 12–14; Psalm 48:2), the continual stream of papal agreements with various religious leaders suggests the pope is quickly becoming its visible head.

Moreover, notice that Babylon’s sea beast has two periods: “And I saw one of his heads as it were wounded to death; and his deadly wound was healed.” (Rev. 13:1, 3). This beast reigned for forty-two prophetic months (see Rev. 13:5) or 1260 literal years²⁸⁰ before it was “wounded to death,” and it will reign again after its “deadly wound [is] healed.” Revelation 17 also mentions this beast’s two periods:

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. (Rev. 17:8).

As already mentioned, the sea beast is the papal church-state system. It rose to power on the populated European continent, ruled Europe for 1260 years, lost its civil power to atheist France in AD 1798, and will regain that power when the European Union reunites church and state and claims to be a Christian nation (see Rev. 17:15; 13:5; 11:7–8; 13:3). The papal “abomination of desolation” will then begin its second reign over Europe to fulfill its place in prophecy.

About the time the European sea beast was first “wounded to death” and “killed with the sword” (see Rev. 13:3, 10), the false prophet, earth beast also arose: “And I beheld another beast coming up out of the earth” (Rev. 13:11). The “earth,” meaning “dry land” (Gen. 1:10), is contrasted with the “sea” where the first beast rose (Rev. 13:1). Since water symbolizes Europe’s multitudes (see Rev. 17:15), the earth must represent a sparsely populated area where this second beast rose. This beast represents the United States that rose on the sparsely populated North American continent. It appeared shortly before the sea beast received a deadly wound.

When John saw the woman who was riding the sea beast in Revelation 17, he called her, “MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS” (Rev. 17:1–7). In prophecy, a woman symbolizes a church (see Jer. 6:2; 2 Cor. 11:2); a pure woman represents Christ’s church (see Eph. 5:22–23; Rev. 12), and a harlot woman depicts a corrupt church (see Hos. 1:2; Ezek. 16:26, 28). The beast represents the harlot church’s union with Europe’s governments and nations symbolized by the beast’s seven heads and ten horns (see Exod. 18:25; Num. 10:4; Psalm 110:6; Rev. 17:12).

By uniting with the states, papal Rome became the mother of religious harlotry, and the Protestant churches that are sacrificing their connection with God by uniting with the states are papal Rome’s harlot daughters. Revelation says God’s sealed people at the end are undefiled by these corrupt churches:

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. . . . These are they which were not defiled with women; for they are virgins. (Rev. 14:1, 4)

This passage says God’s last day remnant are “not defiled with women.” Being plural, the word “women” indicates many, and since these women defile, they must be corrupt churches. Furthermore, as the sea beast is linked to the papal Mother of Harlots, the earth beast must be linked to her harlot daughters—the Protestant churches.

Referring to the second angel’s message and other passages that speak of Babylon’s fall (see Rev. 14:8; 18:2), Charles Fitch, a Great Second Advent preacher, identified spiritual Babylon in 1843.²⁸¹ Although many then taught that papal Rome was Babylon, he classified those Protestant churches opposing the message of Christ’s soon coming as fallen and part of spiritual Babylon. The Millerites widely proclaimed this message in the summer of 1844.

In this Millerite teaching, most churches in Europe and America make up spiritual Babylon. Seventh-day Adventists still accept this teaching. Although Ellen White agreed that papal Rome is spiritual Babylon, she also identified Protestant churches with that religious system:

Babylon is said to be “the mother of harlots.” By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the fall of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. . . .

Many of the Protestant churches are following Rome's example of iniquitous connection with "the kings of the earth"—the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term "Babylon"—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.

In sympathizing with papal Rome, "the mother of harlots," the Protestant churches become part of that corrupt religious system called mystical Babylon. They have ignored Rome's role in the prophecies and are now supporting the system they once abhorred. Her "wine" intoxicates them (Rev. 17:2), and they are being led by her. Today's Protestants cling to Sunday sacredness, propagate eternal hellfire, promote soul immortality, and produce Bibles from Rome's corrupt manuscripts worded to support their various interpretations.

These Protestant churches will soon unite with the state like their mother, and they will yield to her by enforcing her Sunday tradition. This linking of church and state in America will give the United States its beastly, persecuting power. After quoting Revelation 14:8, Ellen White directly links "fallen" Babylon to the American beast:

The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon.

After the European, sea beast revives from its wound, the United States will speak for the dragon and perform wicked works:

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. (Rev. 13:12–14)

Since the "earth" in this prophecy represents the sparsely populated North American continent, the "earth" where the fire falls must also be North America. The beast makes "fire come down from heaven on the earth in the sight of men." This false prophet, earth beast sends fire to deceive people who "dwell" in North America. Satan will be active in producing miraculous events through this beast. After the European nations reunite with papal Rome to heal the sea beast, "which had the wound by a sword," the next prophetic event will be fire falling in North America.

Citing the miracles in 2 Thessalonians 2:9–10 and the fire in Revelation 13:13–14, Ellen White comments on these miraculous events: "Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do." 286 Satan's agents will literally bring down fire to deceive people in North America into creating "an image" of the European beast. Since this sea beast is the European church-state union, the image is an American church-state union. The fire falls to deceive people in the United States into abandoning their Constitution and uniting church and state.

In some Bible passages, fire from heaven reveals God's acceptance of people. Fire fell when Moses and Aaron prayed and blessed the people (Lev. 9:22–24), when David interceded for Israel because of the plague (1 Chr. 21:26), when Solomon prayed at the temple's dedication (2 Chr. 7:1), and when Elijah prayed on Mount Carmel to turn the people's hearts back to God (1 Kings 18:36–38). In other places though, fire from heaven reveals God's wrath toward rebellious people. The Bible records Sodom and Gomorrah's destruction by "brimstone and fire" and the wicked devoured by fire in the final judgment (Gen. 19:24; Rev. 20:9; see also Ezek. 38:22; Zech. 14:12; Psalm 37:20). Thus, the Bible speaks of God sending fire on Earth many times.

In contrast, when Satan wanted to persuade Job to curse God, he brought down fire and produced other disasters to convince Job that God was punishing him because of his sins (Job 1:12, 16). As with Job, Satan is working in secret with evil men and professed Christians to perform acts of terror. He works in human confederacies and national policies to bring moral corruption and social degeneracy. He works through natural forces to destroy homes and ruin cities. And he works to sweep away crops and taint the food supply. The results of all these are hunger, disease, distress, fear, and anger. (Compare Matt. 24:6–8; Mark 13:7–8; Luke 21:9–11, 25.)

In this desperate situation, "a great terror" will present itself, and "Men's hearts [will be] failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). America's religious leaders will then stand and declare that God is punishing people because of their sins. As the destruction and chaos intensify, Satan will send down fire through the American beast, and the people, not having a firm scriptural foundation and longing for unity and security, will yield to their corrupt teachers and form a great religious movement—a false revival.

Under the influence of this false revival, Americans will reject religious liberty and pressure their politicians to unite church and state and thus create "an image to the beast" (Rev. 13:14). This image will happen when the United States rejects religious liberty, declares it is a Christian nation, and institutes religious laws. America will "speak" through its legislature for the "dragon" (Rev. 13:11, 15).

Revelation next declares of the United States, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads" (Rev. 13:16). This mark is closely associated with "worship [of] the beast and his image" (Rev. 14:9). Interestingly, worship is central to the institution that papal Rome claims is its mark: "Sunday is our mark of authority." The United States will force worship of the European beast by legislating Sunday observance:

The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. . . . Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.

By legislating Sunday as the Christian Sabbath, the United States will enact a law "respecting an establishment of religion" 292 and renounce the First Amendment of its Constitution. Speaking for the dragon, the United States will require people to keep Sunday holy. It will exalt papal Rome's institution and cause its people "to worship the first beast, whose deadly wound was healed" (Rev. 13:12). When the United States legislates

Sunday worship, it will also accept the mark of allegiance to the European beast. Sunday worship will then be the outward sign of man's rebellion against God.

In legislating Sunday, men will usurp the Lord's place. James says, "There is one lawgiver" (James 4:12), and Isaiah declares, "The LORD is our judge, the LORD is our lawgiver, the LORD is our king" (Isa. 33:22). In a monarchy, the king makes the laws and judges by them. For the Christian, Jesus is the universal king, lawgiver, and judge. Thus, when the United States enforces Sunday, papal Rome's mark of authority, church leaders and legislators will disregard the fourth commandment, usurp the Lord's place, and pay homage to papal Rome:

In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.

The homage paid to papal Rome by legislating Sunday is to worship her. She knows this, and for hundreds of years she worked to realize it. Consider further what Ellen White said about Sunday enforcement in the United States and its relation to papal Rome:

Sunday observance owes its existence as a so-called Christian institution to "the mystery of iniquity;" and its enforcement will be a virtual recognition of the principles which are the very cornerstone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery.

Protestant America will yield to papal control by legislating Sunday. Europe and the United States will make a corrupt alliance against heaven. The pope will then be the visible king, lawgiver, and judge of mystical Babylon, and he will control the northern territories—the Protestant churches that claim to uphold justice, righteousness, and truth as taught in the Bible. The pope will then be "the king of the north" that Daniel described. Therefore, the northern king returns to the prophecy when the United States legislates Sunday.

The order of events is clear. When the saints begin to follow Jesus in His investigative work, Satan will be enraged and raise two beasts. The European, sea beast will unite church and state first. The fire will then fall in North America producing a false revival. This revival will cause a church-state union that will lead to Sunday legislation in the United States. Finally, enforcing Rome's mark makes the pope king, lawgiver, and judge over the spiritually northern kingdoms—the Protestant churches. The pope will then be Babylon's visible head and "king of the north" as Daniel 11:40 foretells.

The Northern King's Response (Daniel 11:40c)

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. (Dan. 11:40)

Once the United States enforces Sunday making the pope "king of the north," the reciprocal response against the southern king will begin. The northern king will "come against" the South "like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." The mention of outdated military equipment suggests antitypical powers will clash. Real chariots and horsemen are not likely meant. As the northern king, the pope will make literal war against spiritual Egypt—Europe and the United States will combine forces and attack an atheist nation and its allies.

France will not then be the southern power. Like the other European nations, the French will reject atheism and yield to papal control. Atheism, however, has spread through evolution and humanist philosophies to other countries, especially the communist and socialist nations. Accepting this, many scholars have taught that the conflict in Daniel 11:40 was fulfilled when Russian communism collapsed because of United States and papal intervention.

However, the collapse of Russian communism could not fulfill Daniel's "whirlwind" for two reasons: First, the pope was not the northern king when communism collapsed in Russia. And second, the conflict in this passage uses military language and must be literal war between spiritual powers. Two passages in Daniel 11 prove this second point: First, although they were spiritual powers, Constantine's wars against paganism in Daniel 11:25–30 were real engagements with real armies and navies. And second, the French general Berthier led the southern, atheist army to Rome, took Pope Pius VI captive, and set up a republic in Italy. Therefore, the northern king will literally attack the southern power fulfilling the whirlwind in Daniel 11:40.

Despite its collapse in Russia, communism still rules much of humanity. Communist China has the bulk with nearly one and one-half billion people. There are also smaller communist countries—North Korea, Vietnam, and Cuba—that could ally with China during a conflict. Nevertheless, Daniel's northern power attacking the South will fulfill when the professed Christian nations in Europe and North America attack an atheist nation and its allies. Consider Ellen White's comment on this unfulfilled part of Daniel 11:

The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place.

The world is approaching this conflict. After instituting a Sunday law in the United States, Satan will bring war to deceive people and nullify the remnant's testimony: "It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God." 297 While people are ignorant of the claims of God's Sabbath, Satan will quickly bring war after Sunday is enacted to ensnare everyone possible.

The prophecy indicates a fast and intense global conflict. However the nations are arrayed, people will neglect prayer and Bible study as the war captivates their attention. A few details of this conflict are given in Daniel 11:41–45. They reveal an attack on God's commandment-keeping people by legislative enactments and the destruction of the southern power through military action. Satan intends to prevent the sealing of God's people. He will lay siege against Sabbath-keepers and threaten their annihilation.