

KING OF THE

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THE SONS OF ISHMAEL





# KING OF THE NORTH

The Sons of Ishmael



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## FOREWORD

When I first entered into the church, I read a book by Louis Weir titled: The King of the North at Jerusalem. It was quite convincing to me at the time that the King of the North - as referred to in Daniel 11:45 - was the papacy.

Many years later, however, I received a study by the late George Burnside who offered a contrasting view. Pr Burnside declared that the King of the North was Turkey, and more specifically, Islam. The evidence he gave was overwhelming, and thoroughly convinced of his teaching, my position changed.

Since then, I've kept this belief largely to myself. Though in the light of what's been transpiring in the world of late, I've returned to this passage, compelled to share the warnings and signs enclosed within these texts.

As terrorist events gain increasing momentum, the prophecy of Daniel 11:45 gains increasing import. Today, more than ever before, correctly identifying the King of the North might very well affect your eternal destiny.

Bill Pinto

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**DANIEL 11:1** Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those....

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant....

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

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

41 He shall enter also into the glorious land, and many countries shall be overthrown: but

these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

**DANIEL 12:1** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

## AN INCONSISTENT BELIEF

There are two basic views concerning the identity of the King of the North. One assumes the King of the North to be the papacy, while the other understands it to be Turkey, or more specifically, Islam. When holding to the former, one cannot understand Daniel 11:45 to be literal. Rather, the verse must be understood in a spiritual, or figurative, sense. We read:

*And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.  
Daniel 11:45*

When identifying the King of the North to be the papacy, the word “seas” is interpreted to mean ‘people’. Correspondingly, “the glorious holy mountain” is interpreted to mean ‘the church’. Thus, the term ‘King of the North’ also assumes a figurative meaning. This is completely inconsistent with the rest of the chapter. Consider Daniel 11:16, which speaks about the emperors of Rome:

*But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. Daniel 11:16*

In this verse, there is no debate concerning the term “glorious land”. It is unanimously understood to mean Jerusalem. It is only upon reaching verses 41 and 45 that some perceive the term “glorious holy mountain” to mean the church. This is what makes it an inconsistent belief. Daniel 11 is either a literal account of history and prophecy, or a spiritual account. One cannot claim that on the one hand, the glorious land is literal Jerusalem, while in verses 41 and 45, it’s the spiritual church. It cannot be both, nor can it change part way through.

Moreover, the supreme objection as to why the King of the North cannot be the papacy is revealed in the verse which follows Daniel 11:45.

*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*  
Daniel 12:1

Daniel 12:1 begins with the words: “And at that time shall Michael stand up”. But what time is that? It can only be the time described in the previous verse, when “he [the King of the North] shall come to his end, and none shall help him”.

As we’ll soon discover, the papacy does not come to its end when Michael stands up. Therefore, to claim that the King of the North is the papacy requires one to cut off Daniel 11:45 from its successive verse, Daniel 12:1. This objection is inescapable.

By contrast, if one understands Daniel 11:45 to be literal, consistency is maintained throughout the entire chapter, as well as in the consecutive verses of chapter 12. Additionally, Daniel 11:45 becomes the most important verse in all the Bible – and perhaps the only verse – which discloses the events to take place just prior to the close of human probation.

For this reason, a correct interpretation of Daniel 11:45 is imperative. For when read in light of its literal meaning, the unfolding of events described are an indication of the soon close of human probation; the approach of the seven last plagues; and the second coming of Jesus Christ. At the time we’re living in today, this is one of the most vitally important verses in the entire Bible. And it all centres upon one little word in verse 45 – the word “he”.

*And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain... Daniel 11:45*

The word “he” represents either Rome (the papacy), or Islam.

## LITERAL ARMIES, LITERAL DEATHS, LITERAL VICTORIES

Before we continue, it's important to note who is speaking in Daniel 11. Consider the final verses of the previous chapter.

*Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.*

*But I will show thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but Michael your prince.  
Daniel 10:20-21*

This is Gabriel speaking; the angel of prophecy who speaks to Daniel. In chapter 10, as well as in chapter 11, Daniel is the scribe, but he is not the speaker. Consider the first two verses of chapter 11.

*Also I in the first year of Darius the Mede, [even] I, stood to confirm and to strengthen him.*

*And now will I show thee the truth.... Daniel 11:1-2*

In this chapter especially, the words of Gabriel are literal. There is nothing figurative or spiritual about the prophecy he imparts. Rather, Gabriel speaks of a great King of Persia. He prophesies of a mighty King of Greece who will rule with a great dominion. Consider once more the second verse of chapter 11:

*And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his*

*strength through his riches he shall stir up all against the realm of Grecia.  
Daniel 11:2*

The fourth king of Persia here referred to is King Xerxes. This is Ahasuerus of the days of Esther. It was Xerxes who - with a large army - orchestrated the second Persian invasion of Greece in 480 BC. Yet while Xerxes was successful for a time, he was defeated in the naval battle of Salamis.<sup>1</sup> In fact, it was this battle which marked the beginning of the end for the Persian Empire and the consequent rise of the Greek Empire. Thus we see that in Daniel 11:2, Gabriel is speaking about a literal King of Persia, which happens to be King Xerxes. In Daniel 8, animal symbolism is employed to reflect the same warring of nations recorded in chapter 11. Here, Daniel describes his vision and declares:

*Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had [two] horns: and the [two] horns [were] high; but one [was] higher than the other, and the higher came up last.*

*I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither [was there any] that could deliver out of his hand; but he did according to his will, and became great.  
Daniel 8:3-4*

A little later in that chapter, Gabriel confirms to Daniel who the ram represents. He states:

*The ram which thou sawest having [two] horns [are] the kings of Media and Persia. Daniel 8:20*

Take note that the second horn which arose “was higher than the other, and the higher came up last”. Persia came up after Media, yet it became the dominant kingdom. As we read in Daniel 11:2, it was King Xerxes, the fourth King of Persia who stirred “up all against the realm of Grecia”. Nevertheless, the following

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<sup>1</sup> *The Cambridge Ancient History IV Persia, Greece, and the Western Mediterranean*, edited by John Boardman, N.G.L. Hammond et al. (Cambridge: Cambridge University Press, 1988), 76. “Well planned and initially well executed, the Persian invasion of Greece in 480/479 B.C. ended in defeat in Europe at Plataea...”

verse describes another king, who would stand up against the King of Persia:

*And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. Daniel 11:3*

This man is called “a mighty king”; one who would rule “a great dominion, and do according to his will”. None would interfere with this king. None would be able to stand before him. Who is he? Notice who comes against the ram in Daniel 8:5-7.

*And as I was considering, behold, an **he goat** came from the west on the face of the whole earth, and **touched not the ground**: and the goat [had] a notable horn between his eyes.*

***And he came to the ram** that had [two] horns, which I had seen standing before the river, and ran unto him in the fury of his power.*

*And I saw him come close unto the ram, and he was moved with choler against him, **and smote the ram, and brake his two horns**: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Daniel 8:5-7*

As we saw, the ram is the kingdom of Persia. Now, Daniel introduces us to the symbol of the goat, which goes against the ram and utterly destroys it. But who is the goat? In verse 21, Gabriel reveals the identity of this second beast.

*And **the rough goat [is] the king of Grecia**: and the great horn that [is] between his eyes [is] the first king. Daniel 8:21*

The ram is the kingdom of Persia, and the goat which destroys him is Greece; the great horn being Alexander the Great. This is a prophecy recorded over a hundred years before Alexander was born. Yet history confirms that he defeated King Darius of Persia in the battle of Arbela, and then went on so swiftly (as though he “touched not the ground”) to conquer most of the known world in

the space of ten years.<sup>2</sup>

Till now, we've seen literal armies, literal deaths, and literal victories. Yet what was to become of this Grecian King? The prophecy continues:

*And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. Daniel 11:4*

Here we're told that at Alexander's peak – “when he shall stand up” – his kingdom would be broken. And consequently, it would be divided into four. Notice how Daniel 8:8 describes it:

*Therefore the **he goat waxed very great**: and when he was strong, the great horn was broken; and for it came up **four notable ones toward the four winds of heaven**. Daniel 8:8*

Daniel's vision in chapter 8 perfectly echoes the prophecy given by Gabriel in chapter 11. Here we see that “the great” horn (King Alexander the Great) would be broken “when he was strong”. Then, four other horns (four other leaders) would come up in his place.<sup>3</sup>

Indeed, after his death at the young age of thirty-two, Alexander's empire was divided amongst his four generals. This was according to “the four winds of heaven”, which refer to the four points of the compass. His empire – spread across the north, east, south, and west – was ultimately divided between his four leading generals – Lysimachus, Seleucus, Ptolemy, and Cassander.<sup>4</sup>

Till now, every verse we've looked at has been literally and accurately fulfilled. Most certainly, history stands as a testament to the divine authorship of Daniel

2 “Battle of Gaugamela,” *Wikipedia*, [https://en.wikipedia.org/wiki/Battle\\_of\\_Gaugamela](https://en.wikipedia.org/wiki/Battle_of_Gaugamela).

3 *The Cambridge Ancient History VII The Hellenistic World Second Edition*, edited by F.W. Walbank, A.E. Astin et al. (Cambridge: Cambridge University Press, 1984), 23. “At the time of Alexander's death in June 323, the actual military conquest of the East was to all intents and purposes complete”.

4 *Ibid*, 63.

11, and the literal reality of this prophecy.

Furthermore, as the chapter continues, we see a power struggle emerge amongst Alexander's four generals. History declares that this struggle continued until only two kings remained: the King of the North and the King of the South. The King of the North was Seleucus, while the King of the South was Ptolemy.

An interesting question to ask is; from what centre was the north and south regarded? The centre was Jerusalem. The Seleucid kings controlled the territory north of Jerusalem, namely: Syria and Turkey.<sup>5</sup> Whereas the King of the South – Ptolemy and the kings that followed him – controlled the area south of Jerusalem, namely: Egypt.<sup>6</sup>

Thus, when we read about the King of the South and the King of the North in the following verses of Daniel 11, they're still literal kings. This is important to note since up until this point, it is unanimously believed that these are two *literal* kings, ruling over two *literal* geographical locations. With this in mind, notice what Bible historian Alonzo T. Jones states about the eleventh chapter of Daniel and the beginning verses of chapter 12:

*Now this eleventh chapter of Daniel is a sketch of the history from the beginning of the reign of Darius the Mede until the time of the setting up of the kingdom of God, as is shown by the words of the last verses of the eleventh chapter and the first few verses of the twelfth.*

Notice how Jones doesn't separate Daniel 11:45 from verse 1 of the following chapter. No honest student of Bible prophecy could read these two verses (Daniel 11:45 and 12:1) and fail to see the clear continuation and flow which bridges them together. But as I said earlier, if one understands the King of the North to be the papacy, they must separate these two verses.

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5 Ibid, 181. Under the sub-heading: 'Geographical Description of the Seleucid Kingdom,' we read: "This was the compact economic, strategic and political nucleus: Mesopotamia [modern-day Iraq], Syria and Cilicia." It continues on to say that "immediately behind this nucleus" lie the Seleucid areas of modern southern Syria, Iran and Asia Minor (modern-day Turkey).

6 Ibid, 119.

## AND AT THAT TIME

Notice the first four words of Daniel 12:1.

*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 12:1*

Undeniably, Michael stands up “at that time” described in the previous verse (Daniel 11:45), when the King of the North “shall come to his end, and none shall help him.” For the very next verse begins by saying: “And at that time”.

So who is Michael? A few chapters earlier, the angel Gabriel describes Michael as a prince.

*But I will show thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but **Michael your prince**. Daniel 10:21*

A prince is the son of a king. Therefore, Michael must be a King’s son. Notice to whom Daniel ascribes this title in Daniel 9.

*Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto **the Messiah the Prince** [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. Daniel 9:25*

Here we see that “the Messiah” – who of course is Jesus – is called “the Prince”. In the book of Jude, Michael is described by another name.

*Yet **Michael the archangel**, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Jude 1:9*

Hitherto, Michael has been identified as “the Prince”, “the Messiah”, and “the archangel”. Though take note; the title “archangel” does not imply that Michael is an angel. The first half of the word is “arch”, meaning “chief” or “captain of”. Michael is the captain of the angels!

Furthermore, in Jude 1:9, this term - “Michael the archangel” - is used in reference to Jesus as He is about to call Moses out of the grave. Similarly, Paul declares that at the second coming, Jesus shouts “with the voice of the archangel” as He calls forth the saints from the grave.

*For the Lord himself shall descend from heaven with a shout, with the voice of **the archangel**, and with the trump of God: and the dead in Christ shall rise first: 1 Thessalonians 4:16*

Consider also the words Jesus employed when introducing himself to Joshua in the Old Testament.

*And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, [Art] thou for us, or for our adversaries?*

*And he said, Nay; but [as] **captain of the host of the LORD** am I now come... Joshua 5:13-14*

The heavenly being standing before Joshua declares that He is the “captain of the host of the LORD”, but He isn’t just a heavenly being. Notice how Joshua reacts to this announcement.

*...And Joshua fell on his face to the earth, and did worship, and said unto him, What saith **my lord** unto his servant?*

*And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest [is] holy. And Joshua did so. Joshua 5:14-15*

The identity of Michael is abundantly clear. He, the Great Prince who stands for His people, who speaks with the voice of the archangel to call the dead from their graves, and who is worshipped by Joshua is none other than the Prince of Heaven. He is Jesus; the Son of God.

So we see that “at that time”, it is Jesus who stands up. Yet what does it mean for Jesus to stand up? In Acts 7, Steven imparts his final testimony before his martyrdom, and he declares:

*...Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Acts 7:56*

The stoning of Steven marks the end of the seventy week prophecy; the close of probation for the Jewish nation as God's chosen people. Thus we learn that Christ standing in heaven represents the close of probationary time on Earth.

Ultimately, Daniel 12:1 is a warning that when the King of the North “shall come to his end, and none shall help him”, Jesus is going to stand up in heaven, and probation will end for all humanity. It is then that “the great prince which standeth for the children of thy people” ceases to intercede for man's behalf, and stands up to leave the sanctuary. At this point, the books are sealed. Each one is either saved or lost. For it's at the close of probation that the Lord declares:

*He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:11*

The prophecy continues by outlining the events which follow this critical end of man's probationary time. It reads:

*...and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every*

*one that shall be found written in the book. Daniel 12:1*

When Michael stands up to signify the close of probation, the world will be plunged into a time of conflict such as has never been witnessed “since there was a nation”. For this “time of trouble, such as never was” is a conflict which marks the end of the world. However, this conflict – which includes the seven last plagues – takes place after the close of probation. And as we just saw, the close of probation takes place when the King of the North “shall come to his end”.

Now if the King of the North is the papacy, it would follow that the papacy comes to its end at the close of probation, before the plagues have fallen. Yet this is not the case. On the contrary, “at that time” when Michael stands up, the papacy is controlling the entire world. Even up till then, it is martyring souls who refuse to worship its false god on its false day.

In the New Testament, Paul reveals exactly when the papacy will come to its end. He states:

*And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 2 Thessalonians 2:8*

This “Wicked” one is the “man of sin” from verse 3; it is the papacy. And here we find that “that Wicked” one is destroyed at the Lord’s second coming, with “the spirit of his [the Lord’s] mouth” and “the brightness of his coming”. The papacy does not come to its end when Jesus stands up. By contrast, it retains its power until Christ’s return. From *The Great Controversy*, we read:

*Paul states plainly that the man of sin will continue until the second advent. [2 Thessalonians 2:8.] To the very close of time he will carry forward his work of deception.<sup>1</sup>*

The Bible clearly teaches that the papacy comes to its end at the second coming of Christ, not at the close of probation. For further evidence, notice what John

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<sup>1</sup> Ellen G. White, *The Great Controversy* 1911 Version (Idaho: Pacific Press Publishing Association, 2005), 579.

writes in the book of Revelation when speaking about the fifth plague:

*And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, Revelation 16:10*

What is the seat of the beast whereon this plague of darkness is poured?

*And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: **and the dragon gave him his power, and his seat, and great authority.** Revelation 13:2*

The beast is the papacy, and its seat is Rome. The dragon (Satan) - working through Emperor Justinian in 538 AD - gave the bishop of Rome control over the so-called universal church of the time. The beast finds its seat – its throne – in Rome. And how does this beast come to its end? The revelator continues:

*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....*

*For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to **the battle of that great day of God Almighty....***

*And he gathered them together into a place called in the Hebrew tongue **Armageddon.** Revelation 16:12,14,16*

So the beasts and the kings of the earth gather together to battle against God. When does this battle take place? When does this beast – the papacy – come to its end? As the apostle Paul declared in Thessalonians, John also writes:

*And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

*And the beast was taken, and with him the false prophet that wrought miracles*

*before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. Revelation 19:19-20*

The beast comes to its end at the seventh plague – at the second coming of Christ – and not at the close of probation. Therefore, if the King of the North in Daniel 11:45 comes to its end when Jesus stands up, then the King of the North cannot be the papacy. The King of the North can only be Islam.

Muslims have controlled the area north of Jerusalem for hundreds of years, especially since the fall of Constantinople in 1453.<sup>2</sup> This battle involved Sultan Mehmed 2nd and his Ottoman army, and marked the end of the Byzantine (Christian) Empire in the East, as well as the consequent rise of the Ottoman Empire and the nation of Turkey. Still today, the nations north of Israel are predominantly Muslim.

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2 “The Fall of Constantinople,” *WebChron*, <http://www.thenagain.info/WebChron/East-Europe/FallConstantin.html>.

## BETWEEN THE SEAS

In Daniel 11:45, Gabriel reveals where the King of the North will plant his seat of power. Scripture foretells:

*And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.  
Daniel 11:45*

What is “the glorious holy mountain”? In Daniel 9, we read:

*O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from **thy city Jerusalem, thy holy mountain**: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people [are become] a reproach to all [that are] about us. Daniel 9:16*

In prayer, Daniel calls Jerusalem “thy holy mountain”. In the book of Zechariah, we find this description repeated.

*Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and **Jerusalem shall be called** a city of truth; and **the mountain of the LORD** of hosts **the holy mountain**. Zechariah 8:3*

For further evidence, the prophet Joel writes:

*Blow ye the trumpet in **Zion**, and sound an alarm in **my holy mountain**: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand; Joel 2:1*

The term “holy mountain” is ascribed to Jerusalem many times in the Old Testa-

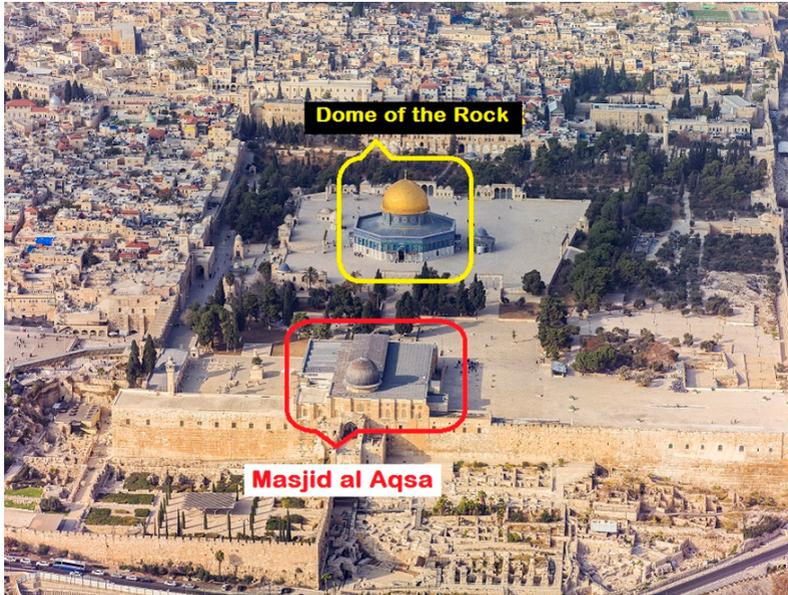
ment. Therefore, when the King of the North plants “the tabernacles of his palace between the seas in the glorious holy mountain”, he’s planting it in Jerusalem. Consider this map below, and notice how precisely prophecy has been fulfilled to this day.



Interestingly, Jerusalem is situated between two seas. Thirty-two miles to the west is the Mediterranean Sea, while eighteen miles to the east is the Dead Sea. Remember; the King of the North plants the tabernacles of his palace “between the seas in the glorious holy mountain”.

Jerusalem is that glorious holy mountain. It rises about eight hundred metres above sea level.

Let us ask ourselves: has Islam planted her tabernacles “between the seas”? Has Islam planted her tabernacles on “the glorious holy mountain”; the temple mount in Jerusalem? Notice the following aerial photograph.



This photograph shows two Muslim tabernacles: The Dome of the Rock and the Al-Aqsa Mosque (Masjid of Aqsa). They have been built on the temple mount which Solomon erected and which the Romans destroyed. Prophecy has been perfectly fulfilled.

In 637 AD, Jerusalem fell to the Muslims, and was retained under their control for the next four and a half centuries.<sup>1</sup> In 691 AD, their magnificent structure, The Dome of the Rock, was completed. This mosque is believed to be built directly over the site where the Holy of Holies stood in Solomon's temple.

While Jews believe it's the site where Abraham offered Isaac on Mount Moriah, Muslims claim that it was there that Abraham offered Ishmael, the son of Abraham's concubine. It is also the site from which Muslims claim Mohammad ascended to heaven. For reasons such as these, The Dome of the Rock is the second holiest site in the Muslim world.

Additionally, the Al-Aqsa Mosque is the third holiest site in the Muslim world,

<sup>1</sup> "Siege of Jerusalem (636-637)," *Wikipedia*, [https://en.wikipedia.org/wiki/Siege\\_of\\_Jerusalem\\_\(636-637\)](https://en.wikipedia.org/wiki/Siege_of_Jerusalem_(636-637)).

being completed in 705 AD, and resting on the southern side of the Temple Mount.

So why is this important today? And what has this to do with the events we've been seeing of late?

If the King of the North in Daniel 11:45 represents a Muslim power – as we've just seen – then this power is going to come to its end. And when it does, “none shall help him”. The verse means exactly what it says. Islam - the King of the North - is going to be left on its own. No nation or power will come to his aid. Rather, every non-Muslim nation in the world will war against this king, and ultimately bring about his end.

## PEACE AND SAFETY

It's interesting to consider where Islam comes from. Muslims claim that they are the descendants of Ishmael. The sons of Ishmael (one of whom was Kedar) were sent away from Isaac to dwell in the eastern country. After naming these sons in Genesis 25:12-15, verse 18 reveals exactly where that place was.

*And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest toward Assyria: [and] he died in the presence of all his brethren.  
Genesis 25:18*

This area is today known as Central and Northern Arabia, from which come the Arabs and Muslims. Indeed, Muslims claim to be direct descendants of Kedar, Ishmael's son. With this in mind, it's interesting to note the prophecy which God spoke to Abraham regarding Ishmael.

*And he will be a wild man; his hand [will be] against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.  
Genesis 16:12*

The entire world – “every man's hand” – is going to be against the descendants of Ishmael. And Ishmael too, “will be against every man”, even as a “wild man”. Here we find a distinct parallel with the prophecy of Daniel 11:45, when “he [the King of the North] shall come to his end, and none shall help him”.

Following the ISIS attack of Paris in late 2015, the media was filled with statements by political leaders who, without even knowing, were fulfilling Bible prophecy. Though it hasn't yet reached its peak, world leaders from the US, UK, Germany, Russia, and Canada are uniting together to oppose Islamic Terrorism.

We read:

*The US president and other world leaders have condemned a series of coordinated attacks in the French capital Paris that has left more than a hundred people dead.*

*In a statement late on Friday evening, **Obama** said the attacks were an “outrageous attempt to terrorise civilians” and that his country was ready to provide France with any help it required. “...**we stand together with them in the fight against terrorism and extremism.** We’re going to do whatever it takes to work with the French people and nations around the world to bring these terrorists to justice and to go after any terrorist networks that go after our people.*

*Obama’s comments were echoed by **David Cameron, British prime minister**, and other world leaders, who took to social media to express their solidarity. “I am shocked by events in Paris tonight. Our thoughts and prayers are with the French people. **We will do whatever we can to help.**”*

*A statement by the **German Foreign Office** on behalf of Chancellor Angela Merkel said she was “deeply shocked” by the attack and conveyed her sympathy and **solidarity.***

***Russian President Vladimir Putin** also expressed his condemnation following the “horrible terrorist attacks”, sending his condolences to the French people and Hollande in a statement published by the Russian foreign ministry.” Russia strongly condemns this inhumane killing and is **ready to provide any and all assistance** to investigate these terrorist crimes,” Putin said.*

*Recently elected **Justin Trudeau, Canadian prime minister**, said his government was **offering its help to France** and that he had discussed the security situation in his own country with officials.<sup>1</sup>*

From another source, which traces back to 2014, we read:

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<sup>1</sup> “World leaders rally around France after attacks,” *Al Jazeera*, 15 November 2015, <http://www.aljazeera.com/news/2015/11/world-leaders-rally-france-attacks-151114045734950.html>.

*US-led efforts to construct **an international coalition** to destroy Islamic State (Isis) are to intensify after leaders from 24 countries pledged at a crisis meeting in Paris on Monday to use “whatever means necessary” to defeat what they called a “global threat”.... The US says **nearly 40 countries have already offered to help fight the transnational jihadi movement.***<sup>2</sup>

Without doubt, we’re going to see these events escalating more and more. And although world leaders view these events as indiscriminate terrorist attacks, the prophecies of Joel 2 and Revelation 9 reveal that this Islamic threat is an organised one.<sup>3</sup> Their king is called “Apollyon”, which means ‘destroyer’. Revelation 9:11 reveals that the king who unleashes this army is Satan. Surely, this army will cause death and destruction on such a global scale as has never been witnessed before.<sup>4</sup> Nevertheless, the Bible declares that the King of the North will come to his end and none shall help him.

Today, we’re seeing its beginnings. Yet no matter how extreme it becomes or how long it lasts, this war will one day come to its end. Then, when Islam is finally eradicated, world leaders are going to pronounce world peace. A new order is going to be established. And under this order, men will claim that there’ll be no more terrorism, no more wars.

In 1 Thessalonians, Paul offers us an interesting insight for this time. He writes:

*But of the times and the seasons, brethren, ye have no need that I write unto you.*

*For yourselves know perfectly that the day of the Lord so cometh **as a thief in the night.***

***For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.***

*1 Thessalonians 5:1-3*

2 “World leaders vow to do ‘whatever necessary’ to defeat Isis jihadis,” *The Guardian*, last modified Tuesday 16 September 2016, <https://www.theguardian.com/world/2014/sep/15/world-leaders-pledge-defeat-isis-paris-summit>.

3 See Joel 2:2, 4-5, 7.

4 See Joel 2:2-3.

The context here is the end of the world; a time which prophecy calls “the day of the Lord”. In Matthew 24, Jesus prophesies that in the day of the Lord, there will be immense destruction, calamity, and war. Yet in this verse, Paul declares that men “shall say, Peace and safety”.

How does one harmonise this apparent contradiction?

When the war on terror – which is by that point worldwide – is finally eradicated, the world’s religious and political leaders are going to be pronouncing “peace and safety”, and the whole world is going to believe it.

Although nations have risen against nations, and kingdoms against kingdoms, they will claim that all war is finally over. They have achieved world peace.

What does Paul declare will happen next? “Sudden destruction cometh upon them”.

The vast majority are going to be deceived into thinking that the end of Islam – the end of terrorism – will bring about a time of peace and safety. But those who understand Daniel 11:45 correctly - as connected with Daniel 12:1 - are going to know that instead of peace and safety, the end of Islam signifies the soon close of human probation. They’re going to know that sudden destruction is coming, and that the seven last plagues are about to fall. Ultimately, they’ll recognise that the coming of the Son of man - the day of the Lord - has almost arrived. All because they’ve correctly understood that little word: ‘he’. And because they’ve rightly understood this prophecy, Jesus says to them:

*But ye, brethren, are not in darkness, that that day should overtake you as a thief.*

*Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*

*Therefore let us not sleep, as [do] others; but let us watch and be sober.*  
Matthew 5:4-6

At that time, God's people are going to be watching. They'll be alert to the signs of the times and the fulfilment of prophecy. And they'll see that when the war on terror is over – when the King of the North has come to his end, and the world is proclaiming peace and safety – that probation is about to close, and the plagues are about to commence.

A correct understanding of Daniel 11:45 - of who it is that plants his tabernacles between the seas in the glorious holy mountain, and who it is that comes to its end when Michael stands up - will allow God's people to discern the times surrounding the end of the world. What we're seeing now is the beginning of it, but it is sure to grow into global conflict and war such as never been seen before.

## IMPERIAL ROME

The second and eleventh chapters of Daniel are parallel in structure, covering the same prophetic history of this world. Daniel 2 records the rise and fall of Babylon, Media-Persia, Greece, Imperial Rome, and Papal Rome. Daniel 11 begins with Darius the Mede, but follows an otherwise identical sequence.<sup>1</sup> Notwithstanding this similarity, Daniel 11 is imbued with immensely more fine detail than Daniel 2. Certainly, this is not by accident. The far-reaching insights provided in this chapter point to a grave and crucial purpose. A purpose which now lurks at the very brink of fulfilment.

As we've already established, the first six verses of Daniel 11 are literal and have been literally fulfilled. Following onward, verses 7-15 describe the ongoing conflicts between the consecutive kings of the South and North. Respectively, Ptolemy 1st, 2nd, 3rd, 4th, and 5th, and Seluecus 1st, 2nd, and 3rd, and onwards through the Antiochus dynasty.

However, from verse 15 onward, no further conflicts are recorded involving the King of the South or the King of the North again until verse 40. It's important to consider why these kings perish from the scene of earth's history for such a time. The answer lies in verse 16:

*But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, **which by his hand shall be consumed.** Daniel 11:16*

The phrase "according to his own will" is highly significant. The previous mention of this phrase (in Daniel 11:3) refers to the rise of the Grecian empire under

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<sup>1</sup> This is due to the fact that Babylon had already been conquered by the time of the chapter's writing.

Alexander the Great. In Daniel 11:16, the new power that's introduced is the Roman Empire, with its mighty general Pompey.

In 63 BC, Pompey conquered Jerusalem, and none were able to “stand before him”. Indeed, Pompey conquered the entire Middle East, including Syria, Turkey, and Egypt. It's for this reason that the kings of the South and North are absent until verse 40. With the conquests of Pompey, these territories were swallowed up by the Imperial Roman Empire. North and South were all under the control of Rome!

Interestingly, verses 16-40 span a period of approximately 1860 years. As we'll soon discover, verse 40 was fulfilled in 1798, while verse 16 (Pompey's conquest of Jerusalem) took place in 63 BC.<sup>2</sup> Therefore, these twenty-five verses span almost two millennia.

To succeed the leadership of Pompey, verses 17-19 present another king of Imperial Rome.

*He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him **the daughter of women**, corrupting her: **but she shall not stand [on his side], neither be for him.***

*After this **shall he turn his face unto the isles, and shall take many**: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause [it] to turn upon him.*

*Then **he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.** Daniel 11:17-19*

These three verses paint the portrait of Julius Caesar; one of the world's greatest generals. Being highly ambitious leaders, Julius Caesar and Pompey were at odds with each other, and a power struggle emerged over the control of Rome. Ultimately, Caesar forced Pompey into Greece where their armies met in the

<sup>2</sup> “Siege of Jerusalem (63 BC),” *Wikipedia*, [https://en.wikipedia.org/wiki/Siege\\_of\\_Jerusalem\\_\(63\\_BC\)](https://en.wikipedia.org/wiki/Siege_of_Jerusalem_(63_BC)).

Battle of Pharsalus.<sup>3</sup> It was there, in 48 BC, that Pompey's republican army was overthrown.

As a result, Pompey escaped to Egypt where he was murdered by the reigning Pharaoh Ptolemy XIII. Pompey's death marked the end of the Roman Republic and the beginning of the reign of the Caesars. Interestingly, Julius Caesar also continued into Egypt and there fell in love with Cleopatra, who was the Pharaoh's sister and Egypt's joint-ruler.

Not coincidentally, Daniel 11:17 had foretold: "he shall give him the daughter of women, corrupting her: but she shall not stand [on his side], neither be for him". The "daughter of women" spoken of was Cleopatra, who was of Macedonian descent from the line of Ptolemy. Even though Cleopatra bore Caesar a son, the Bible had declared: "she shall not stand [on his side], neither be for him". In fact, Cleopatra ended up falling for Mark Antony instead!

Furthermore, Daniel 11:18 states that Caesar would "turn his face unto the isles, and **shall take many**". In less than ten years, Caesar conquered all of Gaul (modern-day France). He invaded Germania, Britain, the isles of Greece, North Africa, and Spain. As the verse states, he went "unto the isles". At every step, Caesar was a conqueror. It's believed that in less than ten years he'd killed over a million people, taken over a million prisoners, and fought against over thirty million soldiers.

Yet what was the fate of this mighty king? Daniel 11:19 reveals: "he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found". Julius Caesar went back to Rome, yet he was not to be found. For in Rome, Caesar was murdered by his own senators. As fate would have it, Caesar dropped dead at the feet of a statue of Pompey!

Upon Caesar's death, Rome entered into another civil war. Mark Antony (one of Caesar's best generals) and Octavian (Caesar's grand nephew), allied their legions in the Battle of Phillipi in 42 BC to avenge Caesar's death before Brutus and the other conspirators.<sup>4</sup> Although Octavian and Mark Antony succeeded,

3 "Battle of Pharsalus," *Wikipedia*, [https://en.wikipedia.org/wiki/Battle\\_of\\_Pharsalus](https://en.wikipedia.org/wiki/Battle_of_Pharsalus).

4 "Battle of Phillipi," *Wikipedia*, [https://en.wikipedia.org/wiki/Battle\\_of\\_Philippi](https://en.wikipedia.org/wiki/Battle_of_Philippi).

they soon after began to war against each other. Eventually, Octavian defeated Mark Antony in Egypt, and was titled Caesar Augustus. In their humiliation, Mark Antony and Cleopatra committed suicide, while Octavian became the greatest Caesar Rome ever had. Under his rulership, there was for “few days” peace in the kingdom of Rome. Daniel 11:20 introduces this man Octavian, or Caesar Augustus as he later became known.

*Then shall stand up in his estate a raiser of taxes [Caesar Augustus] [in] the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. Daniel 11:20*

Octavian was Julius Caesar’s grand nephew, and the Bible states that Caesar’s successor “shall stand up in his estate”. This Caesar is also called “a raiser of taxes”. This brings us down to the year 4 BC, when Augustus is taxing Palestine in the days of Jesus birth. The gospel of Luke confirms this in Luke 2:1,4-5.

Augustus reigned for approximately forty-one years and died “neither in anger, nor in battle”. This is noteworthy since most Roman emperors were murdered, poisoned or taken in battle. Very few died in peace. Yet Caesar Augustus died at his home in Italy via natural causes.

Now, notice which king was to come next.

*And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. Daniel 11:21*

The prophecy continues by stating that “a vile person” would stand up in Augustus’ estate. Augustus’ son Tiberias succeeded him as Rome’s next emperor. History affirms that this man was as vile, debased, and wicked as the Bible asserts. Incidentally, when Augustus’ wife asked him to nominate their son Tiberius to succeed him as emperor, it is recorded that Augustus replied: “Your son is too vile to wear the purple of Rome”. Nonetheless, just as prophecy had declared, Tiberius became the next emperor of Rome.

Daniel 11:21 also reveals that Tiberius would be one “to whom they shall not

give the honour of the kingdom". Once again we stand in awe of the fine detail of Daniel 11. Tiberius Caesar certainly was a vile person. He was hated by his own citizens and received no honour either in life or in death. In fact, history attests that the citizens of Rome celebrated at the death of Tiberius Caesar!

## PAPAL ROME

The next verse - Daniel 11:22 - brings us to the latter times of Christ and particularly to Calvary. It's the time of the Messiah's crucifixion in Jerusalem, when the "prince of the covenant" would be "broken". A study of Daniel 9 will reveal that Jesus Christ - "the Messiah the Prince" (Daniel 9:25) - was crucified in 31 AD.

*And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. Daniel 11:22*

Though for now, let us skip forward to verse 31, to find the exact same formula recorded in Daniel 2, 7, and 8. Having passed through the reign of the kingdoms of Babylon, Media-Persia, Greece, and Imperial Rome, it's time for the little horn, Papal Rome, to stand up.

*And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate. Daniel 11:31*

The parallel prophecy in Daniel 7:8,24 reveals that for the abomination of desolation to be set up - as it is in this verse - the three arian horns must first be removed. In other words, the three powers which stood in the papacy's way must first be eradicated. These were the Heruli, Vandals, and Ostrogoths.

In 538 AD, the Ostrogoths - the last of the three horns - were destroyed in Rome. It was then that the Bishop of Rome became the universal head (pope) of the Catholic Church under Justinian's decree. This event marks the beginning of the 1260 year (or 42 month) Bible prophecy.

In Daniel 11:33-35, we're given further insight into the acts which would mark

this 1260 year period.

*And they that understand among the people shall instruct many: **yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.***

*Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.*

*And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. Daniel 11:33-35*

Verse 33 proclaims that those preaching the true gospel of Christ at that time would be taken by “sword, and by flame, by captivity, and by spoil, many days”. Thus, Daniel 11:31 is not only the start of the little horn’s rise to power in 538 AD, but the start of the 42 prophetic months or 1260 years of papal persecution. Sadly, verse 35 reveals that this persecution was to continue “even to the time of the end” of that 1260 year period. When you add 1260 years to 538, you arrive at the year 1798.

Commenting on the close of this prophetic period, Bible historian Ellen White states:

*...Daniel was bidden to close up and seal “to the time of the end.”... But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased...<sup>1</sup>*

The year 1798 marks the beginning of the “time of the end”. Interestingly, we find this exact term repeated in Daniel 11:40.

*At **the time of the end** the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm **them**, and pass through. Daniel 11:40*

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<sup>1</sup> Ellen G. White, *The Great Controversy* 1911 Version (Idaho: Pacific Press Publishing Association, 2005), 356..

Imperial Rome has long since expired by this time, so the King of the South and the King of the North return to the scene, to make war against a third power. It's a war which takes place "at the time of the end", which as we've just learnt is 1798.

At this point in the prophecy, please note that there has been no change in the language or writing style of Daniel 11. Verse 40 still speaks of literal kings, literal geographical locations, literal battles, and literal time periods. There is nothing in the language of Daniel 11:40 to suggest a shift from the literal nature of the previous verses (which have been historically-fulfilled).

This is important because those who interpret the King of the North to be the papacy in Daniel 11:40 have no choice but to switch the chapter from literal to spiritual at this point. As a result, there are three main objections they need to address.

1. In accordance with correct Biblical hermeneutics, what license does one have to spiritualise the last five verses of Daniel 11, when all the preceding verses have been literally explained and fulfilled, and yet no change has occurred in the language style of those final five verses?

Specifically speaking, how can the papacy be the King of the North in Daniel 11:40 when the kings of the South and North have always been literal kings, occupying the geographical territories north and south of Palestine? As we know, the Papacy has never occupied these territories.

2. There is no change in the identity of the King of the North from verses 40-45. On this point there is no disagreement. Therefore, those who claim that the King of the North is the papacy have no choice but to separate Daniel 12:1 from its previous verse, Daniel 11:45. Otherwise, the papacy is shown to come to its end at the close of probation.<sup>2</sup>

As such, there is no logical placement for the first four words of Daniel 12:1: "And at that time". Since it is obviously referring to the time period described

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<sup>2</sup> Yet we have clearly seen that the papacy will continue its reign until Christ's second coming!

in the previous verse - when the King of the North comes to his end and none shall help him - separating Daniel 11:45 from Daniel 12:1 makes this phrase redundant.

Additionally, if the King of the North is the papacy, the entire meaning and purpose of Daniel 11 is lost. For God's people will have no signposts to mark the final events of Earth's history, which ultimately lead up to the close of probation.

3. They must deny the fact that Daniel 11:40 outlines a threefold military conflict. Rather, they must conclude that there are only two powers involved (even though a simple consideration of grammar will show that this is false), or else they have the papacy fighting against itself.

Daniel 11:40 involves the King of the South, who throughout this entire prophecy has always been Egypt. Thus, those who teach that there are only two powers involved must conclude that the papacy (who they claim is the King of the North) fought against Egypt at the time of the end in 1798. Yet no such war ever took place.

The papacy has never invaded Egypt, especially not in 1798. For in 1798, the papacy received its deadly wound.<sup>3</sup> The Pope was taken away as prisoner and died in exile. For this single period of our world's history, the papacy was completely stripped of its power and authority. It was utterly unable to inflict war upon anyone. In fact, even the Pope's garments were in the possession of Napoleon, who had them stripped of all their gold and silver. Furthermore, Napoleon had all the lead removed from out of the Vatican, to be melted down for use as ammunition. Certainly, the papacy was not invading Egypt in 1798. Hence the need to generate a spiritual interpretation. Nevertheless, we will soon see tremendous historical evidence of a threefold military conflict taking place in Egypt in 1798, the time period of Daniel 11:40.

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<sup>3</sup> "Pope Pius VI," *Wikipedia*, [https://en.wikipedia.org/wiki/Pope\\_Pius\\_VI](https://en.wikipedia.org/wiki/Pope_Pius_VI). "General Berthier marched to Rome, entered it unopposed on 10 February 1798, and, proclaiming a Roman Republic, demanded of the pope the renunciation of his temporal authority. Upon his refusal he was taken prisoner..."

## A TRIANGULAR WAR

*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. Daniel 11:40*

Who is the “him” of verse 40? Notice the previous three verses.

*Neither shall **he** regard the God of his fathers, nor the desire of women, nor regard any god: for **he** shall magnify himself above all.*

*But in his estate shall **he** honour the God of forces: and a god whom his fathers knew not shall **he** honour with gold, and silver, and with precious stones, and pleasant things.*

*Thus shall **he** do in the most strong holds with a strange god, whom **he** shall acknowledge and increase with glory: and **he** shall cause them to rule over many, and shall divide the land for gain.*

*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. Daniel 11:37-40*

This third power against whom the kings of the South and North make war is “he” who would not regard “the God of his fathers... nor regard any god”. Rather, he “honour[s] the God of forces” instead. Furthermore, the kings of the South and North attack this power “at the time of the end”, which as we’ve seen is 1798. As we’ll soon discover, Daniel 11:40 describes three powers at war with each

other.

In his book, *The King of the North*, the late George Burnside makes the following case.

*Now notice carefully: In 1798 we have a triangular war between France and the king of the South and the King of the North, but pray tell me when did the Papacy fight Egypt? What three sided war did the papacy engage-in, in 1798? NONE.<sup>1</sup>*

Daniel 11:40 declares that a triangular war was to take place in 1798 between the King of the South, the King of the North, and a third power. As we've already seen, the King of the North cannot be the papacy, since in 1798, the papacy received its mortal wound and was stripped of its power.

Nevertheless, if one persists that the King of the North is the papacy, they must deny that this verse involves three powers. For since the "he" of verses 37-39 must also be the papacy, the King of the North is shown to be fighting against itself. For further explanation, consider verse 40 with the bracketed terms I've inserted below, which represent the papal position of the King of the North.

*And at the time of the end shall the king of the south push at **him [papacy]**: and **the king of the north [papacy]** shall come against **him [papacy]** 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. Daniel 11:40*

Did you notice how this interpretation shows the papacy to be fighting against itself? Of course, this cannot be. Therefore, those who promote the papal view have no choice but to concede that only two powers are involved in this war. This is the view clearly expressed by Louis Were in his book, *The King of the North at Jerusalem*, where he states:

*The belief that Turkey is the king of the north is based upon the teaching that Daniel 11:40 outlines "a triangular war pact." A close analysis of that verse*

<sup>1</sup> George Burnside, *The King of the North*, <http://sdapillars.org/media/GBKingOfThe-North.pdf>.

*shows that there are only **two powers** brought to view, namely, the king of the north and the king of the south. **The pronoun “him” referring firstly to the king of the north whose activities have been described in the previous verses.**<sup>2</sup> (Emphasis mine.)*

Louis Were must make this case or else the papacy is seen to be fighting against itself. For he himself claims that the “him” of the previous verses is “referring firstly to the king of the north”. Indeed, why would “the king of the north [papacy]... come against him [papacy] like a whirlwind”?

The truth is that there are three powers involved in this war. This is an inescapable fact, evidenced through the pure and simple use of contextual grammar, as well as historical facts. To say that “a close analysis of that verse shows that there are only two powers brought to view” is a deception grammatically, contextually, and historically.

We must remember to read this chapter in its context. When describing a third power separate from the kings of the South and North, verse 39 states:

*Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, and advance its glory; and he shall cause them to rule over many, and divide the land for gain. Daniel 11:39*

Immediately after this introduction, prophecy foretells: “At the time of the end the king of the South shall attack him; and the king of the North shall come against him...” Daniel 11:40. Without doubt, the kings of the South and North are coming against the “he” of the previous verses. This ‘he’ is a separate power. Or else, would not the title ‘King of the North’ be mentioned at least once amongst the previous three verses? On the contrary, ‘the King of the North’ isn’t mentioned again until verse 40, after having lost its power in verse 15. Daniel 11:40 is most certainly detailing a triangular war!

So who did the King of the South and the King of the North attack in 1798? Who is it that did not regard the God of his fathers, but a god of fortresses instead?

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2 Louis F. Were, *The King of the North at Jerusalem*, (Melbourne: L.F Were, 1949), 8.

## THE THIRD POWER IDENTIFIED

Daniel 11 records the actions and impacts of the three greatest military generals this world has ever known. Alexander the Great, Julius Casear, and finally, Napoleon Bonaparte. Compare the Bible's description of this third power with the personal words of the leader himself.

Daniel 11 says:

*“Neither shall he regard the God of his fathers”*<sup>1</sup>

Napoleon says:

*“I prefer the religion of Mahomet - it is less ridiculous than ours.”*<sup>2</sup>  
*“The Mohammedan religion is the finest of all.”*<sup>3</sup>

Daniel 11 says:

*“nor regard any god”*

Napoleon says:

*“All religions have been made by men.”*<sup>4</sup>

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1 Revolutionary France rejected Christianity's God and set up the goddess of reason in its place.

2 “Napoleon I of France”, *Wikipedia*, [https://en.wikiquote.org/wiki/Napoleon\\_I\\_of\\_France](https://en.wikiquote.org/wiki/Napoleon_I_of_France).

3 Ibid.

4 “The Religion and Political Views of Napoleon Bonaparte”, *The Hollowverse*, <http://hollowverse.com/napoleon-bonaparte/>.

*“If I had to choose a religion, the sun as the universal giver of life would be my god.”<sup>5</sup>*

Daniel 11 says:

*“But in their place he shall honor a god of fortresses”*

Napoleon says:

*“God is on the side with the best artillery.”<sup>6</sup>  
“I have always followed the God of War.”<sup>7</sup>*

Daniel 11 says:

*“for he shall exalt himself above them all”*

Napoleon says:

*“Power is my mistress. I have worked too hard at her conquest to allow anyone to take her away from me.”<sup>8</sup>*

Let us now notice the incredible accuracy with which the prophecy of Daniel 11:40 has been fulfilled.

Napoleon Bonaparte invaded Egypt in 1798. In The Battle of the Pyramids, we see “the king of the south push at him”.

*The Battle of the Pyramids, also known as the Battle of Embabeh, was a major engagement fought on July 21, 1798 during the French invasion of Egypt. The French army under Napoleon Bonaparte scored a decisive victory against*

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5 “Napoleon’s Maxims & Quotes”, *Napoleon Guide*, [http://www.napoleonguide.com/maxim\\_himself.htm](http://www.napoleonguide.com/maxim_himself.htm).

6 Ibid.

7 William Grimshaw, *The Life of Napoleon: With the History of France, from the Death of Louis XVI to the Year 1821*, (Philadelphia: Grigg & Elliot, 1845), 84.

8 J. Christopher Herold, *Mind of Napoleon: A Selection of His Written and Spoken Words*, (Columbia: Columbia University Press, 1961).

*the forces of the local Mamluk rulers, wiping out almost the entire Egyptian army.*<sup>9</sup> (Emphasis mine.)

After one battle, Napoleon marched straight into Cairo and Alexandria. This incredible fulfilment of prophecy marks the first part of the triangular war, where the King of the South (Egypt) would push at “him” (France).

After this we read: “and the king of the North shall come against him like a whirlwind...with many ships”. Interestingly, Napoleon’s war against the King of the South bore a weighty impact on his relation with the Ottoman Empire, otherwise known as the King of the North. From *The Cambridge History of Egypt volume 2*, we read:

*By later 1797 the Ottoman regime had begun to demonstrate concern about the French intentions, both because the seizure of the Ionian Islands made the French territorial neighbours of the empire and because revolutionary thinking seemed to resonate among some of the empire’s subject populations. To counteract the latter and to rally support among Muslims, the Ottomans launched their own counterrevolutionary propaganda. **The seizure of Egypt precipitated not acquiescence but, early in September 1798, a decision in favour of war.** By the beginning of 1799, a formal tripartite alliance linked the Ottomans with Britain and Russia in the War of the Second Coalition, and the Ottomans were beginning to assemble forces for offensive action against the French.*<sup>10</sup> (Emphasis mine.)

In August 1798, Napoleon Bonaparte engaged in The Battle of the Nile - a naval battle which showcased the decisive victory of Great Britain against the French Republic. Commenting on this battle, the same historian writes:

*...although these British initiatives were hardly well coordinated, they were successful at least to this degree...the Ottomans formally aligned themselves with*

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9 “Battle of the Pyramids”, *Wikipedia*, [https://en.wikipedia.org/wiki/Battle\\_of\\_the\\_Pyramids](https://en.wikipedia.org/wiki/Battle_of_the_Pyramids).

10 Darrell Dykstra, “The French Occupation of Egypt, 1798-1801,” in *The Cambridge History of Egypt*, edited by M. W. Daly. (Cambridge: Cambridge University Press, 1998), 121,122.

*both Britain and Russia.*<sup>11</sup>

Following the Ottomans' formal declaration of war against France, and the alliance of the Second Coalition, history describes the cavalry warfare of The Battle of Abukir. Here, just as Daniel 11:40 foretells, the King of the North came against Napoleon "like a whirlwind, with chariots, [and] horseman".

*The Battle of Abukir (or Aboukir) was a battle in which Napoleon Bonaparte defeated Seid Mustafa Pasha's Ottoman army on 25 July 1799, during the French campaign in Egypt.*<sup>12</sup>

The Turks were famous for their cavalry, and they certainly came against Napoleon "like a whirlwind". With respect to this army, Napoleon himself commented:

*"Give me a Turkish army. I will conquer the world."*<sup>13</sup>

*"If I had not been defeated in Acre against Jezzar Pasha of Turk. I would conquer all of the East."*<sup>14</sup>

*"Turks can be killed, but they can never be conquered."*<sup>15</sup>

Although the Turks were acclaimed for their ability to fight upon their steeds, they were massacred by Napoleon's artillery in The Battle of Abukir. Yet it must be known, that though Napoleon had won a battle, he had not won the war.

Rather, Napoleon's defeat in the Siege of Acre just two months prior had "effectively ended his efforts to carve an empire in the Middle East." As a result, "the French general returned to France without his army late in the year, leaving

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11 Ibid, 121.

12 "Battle of Abukir, (1799)" *Wikipedia*, [https://en.wikipedia.org/wiki/Battle\\_of\\_Abukir\\_\(1799\)](https://en.wikipedia.org/wiki/Battle_of_Abukir_(1799)).

13 "68 Most Famous Napoleon Bonaparte Quotes", *NLCATP*, <http://nlcatp.org/68-most-famous-napoleon-bonaparte-quotes/>.

14 Ibid.

15 "Napoleon I of France", *Wikipedia*, [https://en.wikiquote.org/wiki/Napoleon\\_I\\_of\\_France](https://en.wikiquote.org/wiki/Napoleon_I_of_France).

Kléber [another French general] in command of Egypt.”<sup>16</sup>

Following Napoleon’s return to France, the Ottoman Turks continued on to conquer Palestine, Jerusalem, and Egypt. Hence, after coming against Napoleon “like a whirlwind, with chariots, and with horsemen, and with many ships”, we read:

*He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.*

*He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. Daniel 11:41-42*

History testifies of the same.

*After the French left Egypt, an Ottoman army remained in the country. The Ottoman government was determined to prevent a revival of Mamluk power and autonomy and to bring Egypt under the control of the central government.... Between 1805 and 1811, Muhammad Ali consolidated his position in Egypt by defeating the Mamluks and bringing Upper Egypt under his control.<sup>17</sup>*

Here, Daniel 11:42 finds its direct fulfilment. Not only did the King of the North enter into “the glorious land” (Jerusalem), but his hand stretched forth “upon the countries: and the land of Egypt [did] not escape”.

In Daniel 11:40, the King of the North which came against Napoleon was Turkey. Of course, this was a Muslim army. And Daniel 11:45 tells us that under one king (caliph) Muslims will capture Jerusalem as their capital.<sup>18</sup> And yet, “he shall

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16 Ibid.

17 Helen Chapin Metz, ed. “Muhammad Ali, 1805-48,” in *Egypt: A Country Study*. (Washington: GPO for the Library of Congress, 1990), <http://countrystudies.us/egypt/21.htm>.

18 Adam Chandler, “What Is an Islamic Caliphate and Why Did ISIS Make One?,” *The Atlantic*, June 30, 2014, <http://www.theatlantic.com/international/archive/2014/06/what-is-an-islamic-caliphate-and-why-did-isis-make-one/373693/>. “A caliphate is an Islamic state. It’s led by a caliph, who is a political and religious leader who is a successor (caliph) to the Islamic prophet Muhammad. His power and authority is absolute.”

come to his end and none shall help him”.

That's not to say that the papacy is out of the scene. It doesn't mean that we're not following the sequence of Daniel 2, 7, and 8. On the contrary, Revelation 17:2 describes that great whore (the papacy) as committing fornication with the kings of the earth. And further on in that chapter, the ten horns are described as having “one mind”; for they “shall give their power and strength unto the beast [the papacy].” Verse 13.

The papacy was behind the creation of Islam. And when the papacy has finished using Islam, she is sure to destroy it. Notice the following testimony from ex-Jesuit priest Alberto Rivera.

*The Vatican wanted to create a messiah for the Arabs, someone they could raise up as a great leader... and eventually unite all the non-Catholic Arabs behind him, creating a mighty army that would ultimately capture Jerusalem for the pope....*

*Muhammad wrote that Abraham offered Ishmael as a sacrifice. The Bible says that Isaac was the sacrifice, but Muhammad removed Isaac's name and inserted Ishmael's name. As a result of this and Muhammad's vision, the faithful Muslims built a mosque, the Dome of the Rock, in Ishmael's honor on the site of the Jewish temple that was destroyed in 70 AD. This made Jerusalem the 2nd most holy place in the Islam faith. How could they give such a sacred shrine to the pope without causing a revolt?...*

*The Vatican was outraged; war was inevitable....The pope raised up his armies and called them crusades to hold back the children of Ishmael from grabbing Catholic Europe. The crusades lasted centuries and Jerusalem slipped out of the pope's hands.<sup>19</sup>*

The King of the North (Islam) will plant the palace of his tabernacles - the seat of his power and authority - in Jerusalem, the glorious Holy mountain. The proph-

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<sup>19</sup> Alberto Rivera, “How The Roman Catholics Created Islam And Why They Did So!” *Before It's News*, February 17, 2015, <http://beforeitsnews.com/alternative/2015/02/how-the-roman-catholics-created-islam-and-why-they-did-so-3109298.html?currentSplittedPage=1>.

ecy of Ishmael will be fulfilled. For a time, Islam is going to stand as a conquerer.

What will happen next?

1. “...he shall come to his end, and none shall help him.” Daniel 11:45
2. “And at that time shall Michael stand up, the great prince which standeth for the children of thy people...” Daniel 12:1

When the King of the North plants its palace in Jerusalem, Islam achieves what it's desired for hundreds of years. Yet though Islam finally attains its goal; “he shall come to his end, and none shall help him.” It's then that Michael - “the great prince which standeth for the children of thy people” - will stand up, and probation will finally meet its close.

Those who misunderstand the identity of the King of the North will not only meet with many contradictions, but when these final events are transpiring upon earth, they're not going to know what's happening in heaven. They're not going to discern that judgement is coming to its close. Rather, through a misinterpretation of this prophecy, many will be deceived into thinking that the world is entering a time of peace and safety.

## A MATTER OF VITAL IMPORTANCE

When discussing ‘the Eastern Question,’ our Adventist Pioneers were referring to the King of the North. And each time, the subject matter would pivot on Daniel 11:40-45. Therefore, it is interesting to consider how Ellen White perceived the preaching and sharing of this question at her time. Let us begin by investigating a general counsel she gave regarding the public presentation of Biblical thought.

*Let us confine our public efforts to the presentation of the important lines of truth on which we are united, and on which we have clear light.<sup>1</sup>*

According to this counsel, none were to present things in a public sphere which were not of truth, nor things upon which they were not united. She states clearly that “public efforts” were to be confined to important lines of truth “on which we have clear light”. Let us examine another counsel.

*Matters of vital importance have been plainly revealed in the Word of God. These subjects are worthy of our deepest thought. But we are not to search into matters on which God has been silent.<sup>2</sup>*

Before reading statements from our pioneers on the subject of the Eastern Question, we are to keep in mind that Sister White herself declares that only clear light is to be presented in public efforts, and that “we are not to search into matters on which God has been silent”. In this light, let us consider Sister White’s commentary on the truths presented by Elder Smith regarding the Eastern Question.

September 6, 1877. *Sunday morning the weather was still cloudy, but before*

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1 Ellen G. White, *Selected Messages Book 1*, (Maryland: Review and Herald Publishing House, 1958) 167.

2 Ibid, 173.

*it was time for the people to assemble the sun shone forth. Boats and trains poured their living freight upon the ground, as was the case last year. **Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest, and the people listened with the most earnest attention. It seemed to be just what they wanted to hear.***<sup>3</sup> (Emphasis mine.)

In this statement, Sister White commends Elder Smith's presentation on the Eastern Question. In no way does she discount the topic of discussion, or disagree with the viewpoint brought forth by Elder Smith. The following statement was written in a similar manner several years later.

*August 24, 1884. Elder Smith spoke on the Sabbath question to a large congregation this morning, and **this evening he speaks on the Eastern question.** I feel so grateful that Brother Smith is not lost to the cause. **He seems fully and thoroughly united with us;** seems like Brother Smith of old. Oh, thank the Lord! Praise His Holy Name, that His love, His wondrous love has been exercised toward the children of men.*<sup>4</sup> (Emphasis mine.)

Sister White is grateful for the presentations given by Uriah Smith on the Eastern Question. She praises God for the message, since it is one upon which they are "fully and thoroughly united"! The following day, Sister White writes on this subject again.

*August 25, 1884. Aug. 25, 11:00 a.m. The first two pages were written Sunday after I had spoken to the crowd. The evening meeting was largely attended. **Elder Smith spoke with great clearness, and many listened with open eyes, ears, and mouths. The outsiders seemed to be intensely interested in the Eastern question. He closed with a very solemn address to those who had not been preparing for these great events in the near future.***<sup>5</sup> (Emphasis mine.)

Here we see that the meetings described were indeed 'public efforts.' For she speaks of "outsiders" who "seemed to be intensely interested in the Eastern question".

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3 Ellen G. White, "Notes from the Field," *The Review and Herald*, September 6, 1877.

4 Ellen G. White, Letter 55 (1884).

5 Ibid.

Now, let us see exactly what Uriah Smith was teaching on this subject “of special interest”.

*This application of the prophecy calls for a conflict to spring up between **Egypt** and **France**, and **Turkey** and **France**, in **1798**, which year, as we have seen, marked the beginning of the time of the end; and if history testifies that such a **triangular war** did break out in that year, it will be conclusive proof of the correctness of the application....Is it a fact that at the time of the end, Egypt did “push,” or make a comparatively feeble resistance, while Turkey did come like a resistless “whirlwind,” against “him,” that is, the government of France?<sup>6</sup>*

*To what extent this conflict owed its origin to the dreams of glory deliriously cherished in the ambitious brain of Napoleon Bonaparte, the historian will form his own opinion; but the French, or Napoleon at least, contrived to make Egypt the aggressor. Thus, when in the invasion of that country he had secured his first foothold in Alexandria...<sup>7</sup>*

*VERSE 45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.<sup>8</sup>*

*We have now traced the prophecy of the 11th of Daniel down, step by step, and have thus far found events to fulfil all its predictions. It has all been wrought out into history except this last verse.... But it is to be fulfilled; and its fulfilment must be accomplished by that power which has been continuously the subject of the prophecy from the 40th verse down to this 45th verse. If the application to which we have given the preference in passing over these verses, is correct, we must look to Turkey to make the move here indicated.<sup>9</sup>*

Please note; this was not the position of Elder Smith and Sister White alone. This position was one on which they were “fully and thoroughly united”. It was

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6 Uriah Smith, *The Prophecies of Daniel and the Revelation*, (Maryland: Review and Herald Publishing Association, 1944), 289.

7 Ibid, 290.

8 Ibid, 299.

9 Ibid.

shared by Waggoner, Jones, Haskel, Loughborough, and almost every single Adventist pioneer at the time.

Consider what Sister White has to say about Elder Daniells' presentation.

December 25, 1898. *Elder Daniells speaks this evening upon the Eastern Question. May the Lord give His Holy Spirit to inspire the hearts to make the truth plain.*<sup>10</sup> (Emphasis mine.)

So what was Elder Daniells teaching that prompted Sister White to ask the Lord to “give His Holy Spirit to inspire the hearts to make the truth plain”?

*It is of the greatest importance that the world should know the meaning of the last specification in Daniel's prophecy referring to the **Turkish Empire**. It is as follows : —*

*'He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.'* Dan. 11:45.

*The reason it is so important that the meaning of this event be understood when it is about to take place, is because it is the prelude to the coming of the Prince of Peace, the greatest of all events in the history of the world. By the prophet's statement the fall of the Ottoman Empire and the second coming of Christ are inseparably connected.*<sup>11</sup>

*Thus in 1798, if the exposition of the prophecy determining the beginning of “the time of the end” be correct, “the king of the south” and “the king of the north” will be found engaged in war with a third power, which in Daniel's prophecy is designated by the pronoun \*\* him.” The fact that just such a conflict as this prophecy foretells was begun in the year 1798, **by Egypt and Turkey and France**, leads clearly to the conclusion that France is the power referred to by the undeniable facts of history, which meet the specifications of this prophecy.*

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10 Ellen G. White, Manuscript 189 (1898).

11 Arthur G. Daniells, “The Eastern Question,” in *The world war, its relation to the Eastern question and Armageddon*. (The Review and Herald Publishing Association, 1917), 51.

*In the year 1798 France began the conquest of Egypt and Turkey, thus precipitating a war attended by results most pathetic and terrible. Egypt resisted\* — pushed at him, — but was conquered. Turkey’s fate, however, was different. Turkey triumphed over the armies of France, and overflowed and passed over, just as the prophecy said would be done.<sup>12</sup>*

*How clearly Turkey’s victories over the French, and her conquests in Egypt, Libya, and Ethiopia, meet the predictions of the prophet! Daniel had foretold that “the king of the north” would come against the invader “like a whirlwind, with chariots, and with horsemen, and with many ships.” Dan. 11:40.<sup>13</sup>*

At the beginning of this study, we saw a prophecy concerning Ishmael, the son of Abraham and his Egyptian concubine Hagar. Muslims claim that they are the direct descendants of Ishmael. Consider what the Bible declares about Ishmael and his descendants.

*And he will be a wild man; **his hand [will be] against every man, and every man’s hand against him;** and he shall dwell in the presence of all his brethren. Genesis 16:12.*

This conflict between Islam and the world will continue to escalate until “every man’s hand [will be] against him” and he’s left on his own. What else does Daniel 11:45 foretell about Islam?

*And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet **he shall come to his end, and none shall help him.** Daniel 11:45*

Genesis 16:12 and Daniel 11:45 are describing the same conflict. Yet Daniel’s prophecy adds that Islam is going to come to its end. At that point, world leaders will proclaim that a state of peace and safety has finally been established. When on the contrary, the papacy has just used the West to destroy the last object that stands in its way, and Israel is destroyed in the process.

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12 Ibid, 60.

13 Ibid, 67.

One may say that it's militarily impossible for Islam to conquer Israel. Not only is Israel allied with America, but they have one of the greatest airforces in the world, as well as nuclear capabilities. This is not to mention the great feats of the Israeli army in the past.

It thus appears that any attempt to conquer Israel would be futile. But the Bible declares that Islam will plant his tabernacles in Jerusalem. And then, he will come to his end. I cannot explain how the end of Islam will come about. But I can tell you, that as verily as Alexander the Great was succeeded by the Roman Empire, and as verily as Cleopatra allied herself with Mark Antony, it is sure to happen.

Bear in mind that 93% of the population in the Middle East is Muslim. The Jews constitute a mere 1.6%. There are 5.6 million Jews surrounded by over 300 million Muslims.<sup>14</sup> In terms of land, the 22 Arab nations which surround Israel are, together, 640 times its size.<sup>15</sup> In the map below, Israel is marked in red, while the green signifies Islamic nations.



During the Second Crusade, Saladin was able to unite all Muslims together - who were previously fighting amongst each other - against one common enemy. It was thus that the Crusaders lost control over Jerusalem.

14 "Global Religious Landscape: Religious Composition by Country", *Pew Research Center*, last modified 2010, <http://www.pewforum.org/files/2012/12/globalReligion-tables.pdf>.

15 "Israel: The Most Disputed strip of Real Estate on Planet Earth", *Middle East Facts*, [http://www.mefacts.com/cached.asp?x\\_id=10190](http://www.mefacts.com/cached.asp?x_id=10190).

Could this same strategy be repeated? In the following chapter we will examine a prophecy that has much to say regarding this question.

Friends, we're up to the last verse of Daniel 11. We're up to the very toenails of Daniel 2. This world will soon be over. God is reviving this prophecy now so that we can wake up and be ready. It is His purpose for us to be watchful as we study the events which are taking place around the world.

Commenting on Daniel 11:45 in 1897, Elder Smith declared:

*Time will soon determine this matter. And when this takes place, what follows? - events of the most momentous interest to all the inhabitants of this world...*<sup>16</sup>

Our pioneers were watching for the events in their day. How much more should we be watchful now?

For we know that at the time of these events "shall Michael stand up... and there shall be a time of trouble, such as never was since there was a nation". Daniel 12:1.

As the apostle Paul implores us:

*Therefore let us not sleep, as do others; but let us watch and be sober.  
1 Thessalonians 5:6*

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<sup>16</sup> Uriah Smith, *The Prophecies of Daniel and the Revelation*, (Maryland: Review and Herald Publishing Association, 1944), 318.

## FROM HAVILAH UNTO SHUR

It's important to examine the origins of certain Arab nations in order to discover their prophetic end. In the book of Genesis we read:

*And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,*

*And Mishma, and Dumah, and Massa,*

*Hadar, and Tema, Jetur, Naphish, and Kedemah:*

*These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.*

*And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.*

*And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.  
Genesis 25:13-18*

As Genesis 25 reveals, the sons of Ishmael dwelt in a land from Havilah unto Shur. This is the region where Ishmael and his sons lived, and naturally where their descendants grew up. As verse 18 describes, the border of Shur lay just before Egypt. The story of King Saul and the Amalekites confirms the same.

*And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. 1 Samuel 15:7*

The location of this area - where Saul smote the Amalekites - is the same place where the sons of Ishmael dwelt. Since God remembered what the Amalekites did to His people when they were coming out of Egypt, He used King Saul for the purpose of their destruction.

*Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.*

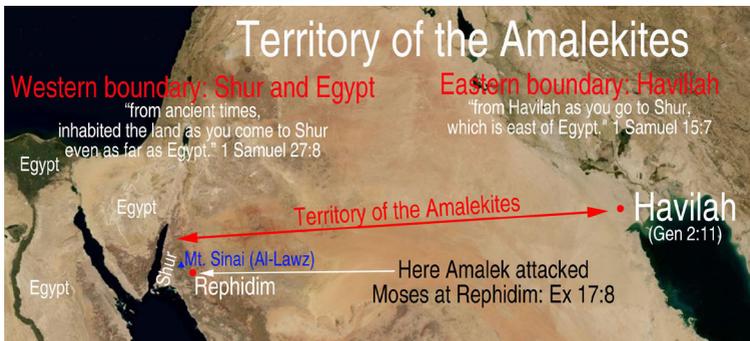
*Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.*

*And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.*

*And Saul came to a city of Amalek, and laid wait in the valley.*

*And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. 1 Samuel 15:2-6*

As the following map illustrates, Shur lies just before Egypt, while Havilah lies further east of Shur. This region from Havilah to Shur is where the children of Ishmael dwelt. It is also known as the territory of the Amalekites. It was here that Saul's battle took place.



What is this region known as today?



The region from Havilah to Shur is modern-day Saudi Arabia. It was here that the sons of Ishmael - also known as the Ishmaelites - were sent to dwell.

Naturally, Arabia is the birthplace of the Arab people.<sup>1</sup> It is also “the birthplace of Islam”.<sup>2</sup> History records that “Arabia was the birthplace of the Islamic religion”.<sup>3</sup>

The principle reason for this is because “the prophet, Muhammad, was born in Mecca in about 570 A.D.” And “in the early 7th century, Muhammad unite[d] the various Bedouin tribes of the peninsula and created a single Islamic religious tribe using the Koran.”<sup>4</sup>

Incredibly, as this man Muhammad began to unite the various Bedouin tribes (Arabs), they, in a very short time, controlled and conquered the entire Middle East. They entered into Persia, Egypt, North Africa and many parts of Europe.

1 “Arab/Arabic/Arabian,” <http://public.wsu.edu/~brians/errors/arab.html>.

2 “What is Islam?,” *Truthnet*, <http://www.truthnet.org/islam/whatisislam.html>.

3 Peter N. Stearns, “Islam From The Beginning To 1300,” *History World International*, <http://history-world.org/islam.htm>.

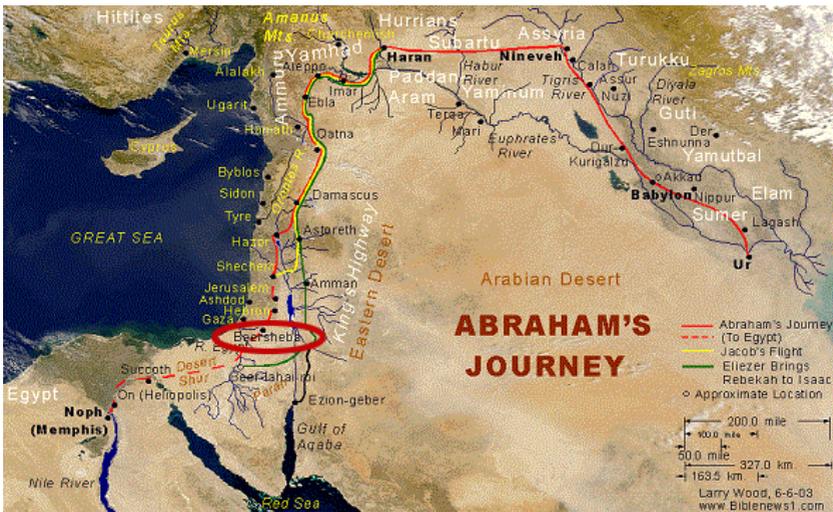
4 Henry Bolanos, *Hi-Jacked Islam*, 48.

The growth of Muhammad's religion was remarkable. While beginning with only a few Bedouin tribes, an amazing power was - and still is - behind this movement.

For further evidence that Arabia (the region from Havilah to Shur) is the homeland of the Ishmaelites, consider Genesis 25:6. Here we learn that Abraham was greatly concerned about the sons of his concubines. He didn't want them anywhere near Isaac and Isaac's posterity.

*But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. Genesis 25:6*

At that time, Abraham lived in Southern Canaan, particularly in a place he loved called Beersheba. So he sent the sons of his concubines away from Canaan, "eastward, unto the east country". Notice Beersheba circled on the map below and then trace your eyes right to discover what region lay eastward of Abraham's home.



Undeniably, directly east of Beersheba is the Arabian Desert; the birthplace of Arabs and of Islam.

Consider the following Bible commentary on Genesis 25:6.

*Genesis 25:5, 6. Abraham gave all that he had unto Isaac ... unto the sons of the concubines ... Abraham gave gifts—While the chief part of the inheritance went to Isaac; **the other sons** (Ishmael included) migrated to “**the East country,**” that is, **Arabia...**<sup>5</sup> (Emphasis mine.)*

Indeed, God promised to make a great nation out of Ishmael. In Genesis 21, “the angel of God called to Hagar out of heaven” and said unto her:

*Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. Genesis 21:17-18*

Saudi Arabia is a nation of over 32 million people, most of which are Muslim.<sup>6</sup> In the Middle East, Muslims comprise approximately 317 million people. World-wide, there are over 1.6 billion.<sup>7</sup> By 2030, it’s expected that this number will rise by 35%, reaching 2.2 billion.<sup>8</sup> In fact, the great majority of Muslims today are not Arabs, but South-East Asians. Nonetheless, we have seen that “Arabia was the birthplace of the Islamic region”. And Mohammad, an Arab, was the creator of Islam.

And to whom do many Arabs trace their heritage?

Consider the chart featured on the following page. Many of the Arabs today are connected to Abraham.

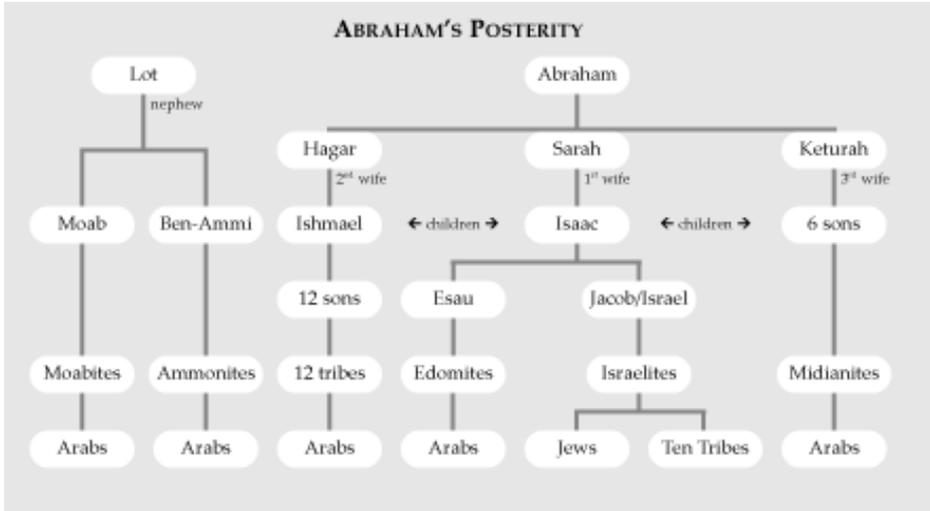
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5 Jamieson-Fausset-Brown, “Genesis 25:6,” *Bible Hub*, <http://biblehub.com/commentaries/genesis/25-6.htm>.

6 “Saudi Arabia Population,” Worldometers, <http://www.worldometers.info/world-population/saudi-arabia-population/>.

7 “The Future of the Global Muslim Population,” Pew Research Center, last modified January 27, 2011, <http://www.pewforum.org/2011/01/27/the-future-of-the-global-muslim-population/>.

8 Ibid.



On the left is Lot (Abraham's nephew) from whose daughters come the Moabites and Ammonites. From these tribes descend Arab people. There is also Hagar (the Egyptian slave who Abraham took as a concubine) from whom comes Ishmael, his 12 sons, their 12 tribes and Arabs today.

Arabian descendants also come from Esau, who married a daughter of Ishmael, and from whom come the Edomites. Esau and the Edomites also dwelt in the East country, in a place known as modern-day Jordan. Of course, from Sarah comes Jacob, the Israelites, the Jews, and the 10 tribes. And finally, from Keturah - Abraham's 3rd wife - there are another 6 sons from whom come the Midianites and Arab people.

Concerning the descendants of Ishmael specifically, God declared to Hagar in Genesis 16:

*And the angel of the Lord said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.*

*And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.*

*Genesis 16:11-12*

Consider the way other Bible translations render the phrase: “he shall dwell in the presence of all his brethren”. It doesn’t mean that Ishmael is dwelling peacefully with them.

*He will be a wild donkey of a man; his hand will be against everyone and everyone’s hand against him, and **he will live in hostility toward all his brothers.*** [New International Version]

*This son of yours will be a wild man, as untamed as a wild donkey! He will raise his fist against everyone, and everyone will be against him. Yes, **he will live in open hostility against all his relatives.*** [New Living Translation]

*This man will be like a wild donkey. His hand will be against everyone, and everyone’s hand will be against him; **he will live at odds with all his brothers.*** [Holman Christian Standard Bible]

*He’ll be a wild donkey of a man. He’ll be against everyone, and everyone will be against him. **He will live in conflict with all of his relatives.*** [International Standard Version]

*He will be as free and wild as an untamed donkey. He will fight with everyone, and everyone will fight with him. **He will have conflicts with all his relatives.*** [God’s Word Translation]

*He will be a wild donkey of a man, His hand will be against everyone, And everyone’s hand will be against him; And **he will live to the east of all his brothers.*** [New American Standard Bible]

This prophecy is particularly in reference to Ishmael’s descendants. Notice how the parallel text in Genesis 25:18 (which uses highly similar language) states that Ishmael’s sons dwelt from Havilah unto Shur (Arabia).

*His descendants settled in the area from Havilah to Shur, near the eastern border of Egypt, as you go toward Ashur. And **they lived in hostility toward all***

*the tribes related to them.* [New International Version]

*Ishmael's descendants occupied the region from Havilah to Shur, which is east of Egypt in the direction of Asshur. There **they lived in open hostility toward all their relatives.*** [New Living Translation]

*They settled from Havilah to Shur, which is opposite Egypt in the direction of Assyria. **He settled over against all his kinsmen.*** [English Standard Version]

*They settled from Havilah to Shur which is east of Egypt as one goes toward Assyria; **he settled in defiance of all his relatives.*** [New American Standard Bible]

*And they settled from Havilah to Shur, which is opposite Egypt as you go toward Asshur. **He lived in opposition to all his brothers.*** [Holman Christian Standard Bible]

*His descendants lived as nomads from the region of Havilah to Shur, which is near Egypt, in the direction of Assyria. **They all fought with each other.*** [God's Word Translation]

So from just these two verses - Genesis 25:18 and Genesis 16:12 - we find a prophecy regarding Ishmael and his sons, and how they would live in open hostility toward all their brethren. As we've seen, those brethren also include the other descendants of Abraham and Lot; their blood relatives. This applies particularly to the sons of Jacob (the Jews) and ultimately to all non-muslim people.

## AN OVERWHELMING SURPRISE

The Bible declares that the descendants of Ishmael would be a people whose hand would be against every man. Today, that includes every other nation on Earth.

Think back over the various ISIS attacks which have taken place over the last year. Attacks in France, Belgium, USA, Bangladesh, Canada, England, Denmark, Indonesia, Germany, and Afghanistan. On an almost-weekly basis, somewhere in the world is falling victim to an indiscriminate attack of terrorism.

That's exactly what these prophecies are speaking about. The King of the North - the sons of Ishmael - will ultimately become a wild, uncontrollable army. And eventually, the entire world is going to turn against them.

One Saturday night in November 2015, I was watching a satellite Middle Eastern news program. At that time, the news was flooded with reports on what had happened in Paris the night before.

That event marked the beginning of my public studies on the King of the North. As I gave that first sermon, I made the following point.

*"Friends, you're going to see these events escalating more and more."*

Up until the Paris attacks, IS terrorist events were mainly confined to the Middle East. Paris changed things. People in cafes, at concerts, and in nightclubs were indiscriminately targeted and killed. Nevertheless, this was the statement I made at the time.

The table below outlines a small portion of the many terrorist attacks which

have taken place since then. These are some of the attacks which have occurred outside of the Middle East, during the year 2015.<sup>12</sup>

Country	Date & Article	Description	Dead	Injured
France	November 2015 Paris Attacks	Shootings, suicide bombings, grenade, hostage taking.	130	368
Tunisia	November 2015 Tunis Bombings	Suicide bombing targeting a bus carrying presidential guards.	13	16
United States	December 2015 San Bernardino Attack	Married couple Rizwan Farook and Tashfeen Malik open fire on a holiday at the Inland Regional Centre before fleeing. The wife swore allegiance to Abu Bakr al-Baghdadi in a Facebook post the day of the massacre.	14	24

In 2016, we saw the following take place.<sup>3</sup>

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<sup>12</sup> “List of Terrorist Incidents Linked to ISIL,” *Wikipedia*, [https://en.wikipedia.org/wiki/List\\_of\\_terrorist\\_incidents\\_linked\\_to\\_ISIL](https://en.wikipedia.org/wiki/List_of_terrorist_incidents_linked_to_ISIL).

<sup>3</sup> Ibid.

Country	Date & Article	Description	Dead	Injured
Belgium	March 2016 Brussels Bombings	Suicide bombers attacked a metro station and an airport.	32	340
United States	June 2016 Orlando Nightclub Shooting	29-year-old Afghan American Omar Mir Seddique Mateen opened fire on a gay night club in Orlando and took hostages. He pledged allegiance to ISIL shortly after the attack began.	49	53
Bangladesh	July 2016 Gulshan, Dhaka Attack	Five men attacked a cafe in the Gulshan Thana of Dhaka and took hostages.	23	50
France	July 2016 Nice Attack	At approximately 22:40 a truck drove through a crowd watching fireworks at the Promenade des Anglais, then terrorists exited the vehicle and opened fire.	84	308
Germany	July 2016 Ansbach Bombing	A Syrian refugee blow himself up near a music festival in Ansbach, where there were about 2,500 people at that moment.	0	15
France	July 2016 Saint-Étienne-du-Rouvray Church Attack	Priest, Jacques Hamel, two nuns and two worshippers taken hostage by two men armed with knives in the church during mass. Hamel was killed.	1	3

Please note that this is just the beginning. The events listed above are minuscule compared with what the Bible says is going to happen. For the Bible declares that the King of the North's hand will be against every man, and this requires attacks of a well-organised military army. Surely, such a threat is going to inflict humanity with immense fear.

In Joel 2, Joel describes the nature of this fear, and the depth of the people's anguish in the last days.<sup>4</sup>

4 With critical information on the latter rain, the battle of armageddon and the second

*Before their face the people shall be much pained: all faces shall gather blackness. Joel 2:6*

From parallel translations, we read:

*At the sight of them, nations are in anguish; every face turns pale.*  
[New International Version]

*Fear grips all the people; every face grows pale with terror.*  
[New Living Translation]

*Before their face the people shall be in great pain: all faces are drained of color.*  
[King James 2000 Bible]

This highly physical description is of those living at the last days, who are seeing with their own eyes the horrific destruction caused by this invading army. The very skin on their faces are “drained of colour”, and “turn pale”.

Speaking of the closeness of these days, Ellen White has written:

*Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.<sup>5</sup> [Emphasis mine.]*

These events have truly been an overwhelming surprise to many. They’ve been unexpected, and they’ve been terrifying.

Nonetheless, the Lord is trying to show us what is soon to break out upon the world. By examining these prophecies, the future need not come as such an overwhelming surprise. On the contrary, we might be well-prepared.

By watching the events that are transpiring in the world today, we are able to

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coming of Christ, the book of Joel is all about the last days.

5 Ellen G. White, *Testimonies for the Church Volume 8*, (Idaho: Pacific Press Publishing Association, 1948), 28.

conclude that Islam is beginning its reign of terror upon the world. At its outset, this terror was mostly confined to the Middle East. Now, however, it seems that on an almost weekly basis, some country outside the Middle East is under attack.

A little earlier, we saw a chart outlining IS attacks from 2015-2016. I did not include the earlier ones. These attacks centred in the Middle East, particularly in Iraq.<sup>6</sup>

Country	Date & Article	Description	Dead	Injured
Iraq	15 April 2013 Iraq Attacks	A series of 40 attacks, mostly car bombings and shootings, occur across 20 cities in Iraq.	75	356
Iraq	April 2013 Hawija clashes	Four days of shootings, bombings and clashes in and around Hawija after the Iraqi Army tries to arrest protestors.	331	600+
Iraq	May 2013 Iraq Attacks	Dozens of attacks rock several cities in Iraq in a week long outbreak of violence.	449	732
Iraq	10 June 2013 Iraq Attacks	A series of bombings strike nine cities in northern and central Iraq.	94	289
Iraq	16 June 2013 Iraq Attacks	A series of bombings and shootings targeting various cities across Iraq.	54	174
Iraq	2013 Iraq Christmas Day Bombings	Three bombings in Baghdad targeting Christians on Christmas day.	38	70
			1,041	2,221+

The numbers in this graph are astonishing. And this same terrorist movement has now begun to infiltrate and target the rest of the world. It's no longer something which Westerners can be sheltered from.

As terror increases, world leaders and politicians are going to unite in anger

<sup>6</sup> "List of Terrorist Incidents Linked to ISIL," *Wikipedia*, [https://en.wikipedia.org/wiki/List\\_of\\_terrorist\\_incidents\\_linked\\_to\\_ISIL](https://en.wikipedia.org/wiki/List_of_terrorist_incidents_linked_to_ISIL).

against them. Not too long ago, Australia's ex prime minister Tony Abbott declared that "Islamic State cannot be contained; it has to be destroyed". He went on to write:

*Australia should be prepared to contribute more to a military campaign to destroy this terrorist caliphate on the ground in Syria and Iraq.*<sup>7</sup>

The rage and concern is abundant. Remember, the prophecy says that "his hand [will be] against every man, and every man's hand against him". Genesis 16:12. But what will become of the King of the North?

*And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; **yet he shall come to his end, and none shall help him.***  
Daniel 11:45

Here, the term 'palace' is a metonym for 'throne'. The Peshitta Bible calls it "his royal tent". It marks the place from which the king will rule. In this light, Islam will eventually rule from Jerusalem. Yet for this to be so, Israel must first be destroyed. One may argue that such a feat is impossible, but the Bible declares that it will happen.

Islam's tabernacles - the Dome of the Rock and the Mosque of Al Aqsa have been in Israel for some time. Muslims may now worship in Jerusalem, but they currently do not rule from there. However, this passage proclaims that after the most terrible of military conflicts, the King of the North will rule from Jerusalem. And soon after, he's going to come to his end.

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<sup>7</sup> Simon Thomsen, "Tony Abbott: Australia needs more air strikes and military action against Islamic State," *Buisness Insider Australia*, November 27, 2015, <http://www.businessinsider.com.au/tony-abbott-australia-needs-more-air-strikes-and-military-action-against-islamic-state-2015-11>.

## THE DAY OF THE LORD

A little earlier we saw that the majority of Arabs descended from Ishmael, Lot, and Kenturah, and occupied the Arabian Peninsula (as well as Jordan, Iraq, Lebanon etc). From these descendants come the Ishmaelites, Edomites, Moabites, Hagarenes, Gebalites, Ammonites, Amalekites, and Assurites. With this in mind, consider Psalm 83, which lists a confederacy of heathen nations against Israel.

*Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: The tabernacles of **Edom**, and the **Ishmaelites**; of **Moab**, and the **Hagarenes**; **Gebal**, and **Ammon**, and **Amalek**; the **Philistines** with the inhabitants of **Tyre**; **Assur** also is joined with them: they have holpen the children of Lot. Selah. Psalm 83:1-8*

The following map illustrates the region occupied by this confederacy.



Now notice who these nations are today.

The <b>Psalm 83</b> Confederates	
Tents of Edom	Palestinians & Southern Jordanians
Ishmaelites	Saudia (Ishmael father of Araba)
Moab	Palestinians & Central Jordanians
Hagarenes	Egyptians (Hagar Egypt Matriach)
Gebal	Hezbollah & Northern Lebanese
Ammon	Palestinians & Northern Jordanians
Amalek	Arabs of the Sinai Area
Philistia	Hamas of the Gaza Strip
Tyre	Hezbollah & Southern Lebanese
Assyria	Syrians & Northern Iraqis

Israel is a very small country. It has a population of approximately 6 million people. Yet it's surrounded by over 300 million Muslims.<sup>1</sup>

Since Israel was established as a state by the United Nations after WW2, they've fought in eight wars against their Arab neighbours. In particular, these wars have been against Egypt, Syria, Lebanon, and Jordan. They have never lost a conflict. Nevertheless, the following map highlights what they're soon to be facing.



That little red dot is Israel.

1 "Global Religious Landscape: Religious Composition by Country," *Pew Research Center*, last modified 2010, <http://www.pewforum.org/files/2012/12/globalReligion-tables.pdf>.

In their previous 8 conflicts, Israel has been helped by the US. Further, they've always fought against an individual nation. However, if these Arab nations confederate together as Psalm 83 states, Israel would be in danger of complete annihilation.

Like many of the Psalms, Psalm 83 is a prophecy for the last days. The Bible is clear that the King of the North, this Islamic power, will not only plant its throne in Jerusalem, but will bring mass destruction and terror upon the entire world. Look at how God describes this king in Joel 2.<sup>2</sup>

*And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. Joel 2:25*

Bear in mind that the book of Joel was written for an audience of the last days. These are not literal locusts which God is talking about. In Joel 1, we find this same army described as a lion.

*For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. Joel 1:6*

These are a people who are described as locusts for their number and the vastness of their destruction, and a lion for their ferocity and fierceness.

Interestingly, the symbol of the lion is employed in various ways throughout the Bible. It's used for Jesus - who would come as a lion out of the tribe of Judah - in representation of His courage and heart. On the other hand, it's used as a symbol of Satan, who devours the Christian like a roaring lion. Furthermore, Assyrians and Babylonians are represented as lions for their destructive and violent manner.<sup>3</sup> And while the lion is a symbol of Papal Rome, it's also a symbol of the Christian who is to be as bold as a lion.

In this context however, Joel is describing a fierce, savage, wild lion. It is a lion

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<sup>2</sup> Don't be surprised by the fact that God sends an army like this. In the same way that He used Babylon and Assyria at times and then destroyed them for their cruelty.

<sup>3</sup> See Jeremiah 50:17 and Jeremiah 4:7.

which brings great terror, for it mentions its cheek teeth. The cheek teeth of a lion are the fangs which it uses to tear and kill its prey. Indeed, these people would be a murderous, and violent lot. Remember that Ishmael is also called a wild man.

Now notice another verse from Joel, which again sets the scene for the last days.

*Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Joel 1:15*

The day of the Lord is a term used to describe the second coming of Christ, and particularly the terrible events leading up to it. For this reason, Joel 2 warns us:

*Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; Before their face the people shall be much pained: all faces shall gather blackness. Joel 2:1,6*

As we've been seeing over and over again, this wild northern army will be strong and without number.

*And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? Joel 2:11*

It's going to be a terrible time. Yet God makes the following appeal to mankind:

*Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: Joel 2:12*

Today, it's not too late. As we see the signs approaching and prophecy being fulfilled, God's appeal to us is this: "turn ye even to me with all your heart".

The following verses of Joel 2 continue this strong appeal, marked by the need for much fasting, weeping, and repentance. Friends, we need not be lost. For after the terrible destruction this army brings (as a plague of locusts upon the

Earth), God declares:

*But I will remove far off from you [Jerusalem] the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea.... Joel 2:20*

This verse reveals exactly where the King of the North will come to his end. Remember, the King of the North comes to his end after he plants his throne in Jerusalem; the glorious holy mountain between the seas. In Joel 2:20, God is outlining the end of the King of the North, and He declares: “I will remove far off from you the northern army”. God is going to remove the King of the North from Jerusalem.

How will He perform it?

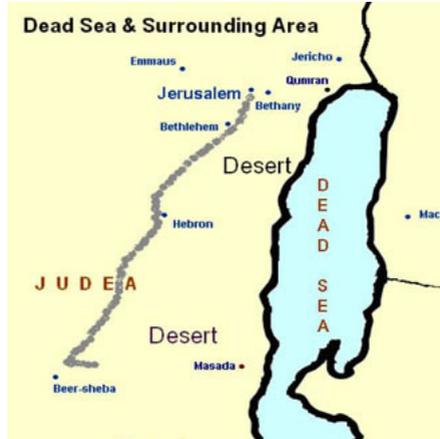
The King of the North will come to his end by the power of every man’s hand coming against him. Nations will unite together and finally bring about the total destruction of this king and his army.

Where will this defeat take place?

Soon after the King of the North plants his throne in Jerusalem, God states:

“But I will remove far off from you the northern army”. The northern army will be driven out of Jerusalem by the allied forces. He will be driven **“into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea”**.

It’s amazing how much detail this prophecy imparts. The King of the North will be retreating out of Jerusalem. His “hinder part” (his back) will be towards the utmost sea (the Mediterranean), while “his face [will be] toward the east sea” (the Dead Sea). This northern army will be driven out of Jerusalem, heading east towards the Dead Sea into a barren and dessert place! Notice the following map which illustrates the area just described.



The King of the North comes to his end between the seas in the Judean Desert, not long after he plants his throne in Jerusalem. He might have accomplished great things, but in the end, he's sure to be destroyed. And the termination of this great nation will take place in the same geographical region as its greatest victory.

Yet how final will be the end of this nation? How permanent will be its conclusion? Verse 20 ends by saying:

*...and his stink shall come up, and his ill savour shall come up, because he hath done great things. Joel 2:20*

When ancient armies would engage in great battles, bodies would be strewn everywhere. Hundreds of thousands of bodies would rot and stink. This is what this verse is describing. There's going to be a vast annihilation of people. Remember, his hand will be against every man. However, the entire world is going to unite and finally exterminate this king, as well as anyone who associates with him.

*Ishmael's descendants occupied the region from Havilah to Shur, which is east of Egypt in the direction of Asshur. There they lived **in open hostility toward all their relatives**. Genesis 25:18 [New Living Translation]*

We're certainly seeing this today, and we're going to be seeing it more and more. The sons of Ishmael will live in open hostility towards all their relatives. Remember, Jews and Arabs are related. They both go back to Abraham.

And when the King of the North plants his tabernacles in Jerusalem (the seat of his royal throne) we know what happens next. "And at that time" he shall come to his end, and Michael stands up.

The end of human probation will take place as one sees these events unfolding more and more. God will use this terrible devastation and fear to turn people's hearts back to Him. That's why He makes such a potent appeal.

It's true that God makes appeals to mankind continually, but in times of prosperity and comfort, one often refuses to listen. However, when one's loved ones are dying, when there's fear and trouble everywhere, they'll begin to pray. God's Word declares "when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isaiah 26:9.

One objection that is often raised against a literal interpretation of Daniel 11:40-45 is that the literal city of Jerusalem is no longer of any relevance to God or Bible prophecy. With this in mind, consider Matthew 24:15.

*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)  
Matthew 24:15*

Here, Jesus is speaking about the destruction of Jerusalem by the Romans. An event that was to take place some forty years later in AD 70. By this time, the Jews had not only crucified Christ but they'd been zealously persecuting and killing His disciples and fellow Christians. The Jews were in such complete apostasy that they were involved in civil war while Roman legions laid siege upon the city. Yet when prophesying about this apostate time, Jesus still calls the city Jerusalem "the holy place"!

The sign Jesus gave for the Christians to flee Jerusalem was when they saw the "abomination of desolation" - Roman armies compassing about Jerusalem's holy

ground. When the Christians saw this take place, it was time for them to flee from the terrible destruction which would inevitably follow. But why does Jesus call Jerusalem (placed in AD 70), “the holy place”? He does so for the same reason that Gabriel calls it “the glorious land” and the “glorious holy mountain”.

No city on Earth has seen more wars, conflict or bloodshed than Jerusalem. Yet God still calls it “the glorious holy mountain”. The prophet Zechariah was given a vision of Jerusalem’s future glory and he saw the Kingly Lord Jesus plant His feet upon the Mount of Olives in Jerusalem. It is from this tiny spot that Christ will rule on David’s throne and be “king over all the earth”. Zechariah 14:4,9.

And on this same spot, the holy city, the “new Jerusalem”, will descend in all its dazzling splendour. This is the place from which God and Christ will rule, and where all the heavenly host and redeemed will worship before the throne.

So how can anyone claim that Jerusalem is no longer relevant when for thousands of years it has been fought over by Papal armies, Jews, and Muslims alike, and will ultimately be the capital of the universe? If one does not see the importance of Jerusalem in Bible prophecy today, they will never understand Daniel 11:45.

In essence, Daniel 11 is a literal prophecy spanning from Darius the Mede to the second coming of Christ. And we are living at a time when the final verse is soon to be fulfilled. A correct understanding of this prophecy can help us to be prepared for what’s to come, and also help others pass through the closing events of Earth’s history. Above all, we are to turn our hearts back to God and His Son, who mediates in our behalf.

Certainly, this is the solemn purpose behind Daniel 11. Through a prophecy which outlines the history of this world, God seeks to warn his latter-day people of the terrible events yet to ensue. And how does He do this? By placing future events alongside a vast list of prophecies which have been perfectly fulfilled.

*Therefore let us not sleep, as do others; but let us watch and be sober.  
1 Thessalonians 5:6*

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"AND HE SHALL PLANT THE TABERNACLES OF HIS PALACE BETWEEN THE SEAS IN THE GLORIOUS HOLY MOUNTAIN; YET HE SHALL COME TO HIS END, AND NONE SHALL HELP HIM." DANIEL 11:45

King Xerxes, Alexander the Great, the Ptolemaic and Seleucid dynasties, Pompey, Julius Caesar, Cleopatra, Mark Antony, Caesar Augustus, love affairs, power struggles, the crucifixion, the forty-two months of papal persecution, Napoleon's invasion of Egypt, the Ottoman Empire...

Bearing testament to its divine authorship, the 11th chapter of Daniel fortells the history of this world. Now we are living at a time when the final verse of this chapter is soon to be fulfilled.

It's a prophecy you would not dare to miss.

The signs are increasing. This world is almost over.

**The one true God is calling you back.**

The King of the North will be against every man, and every man's hand will be against him. He will appear to have won, yet he shall come to his end.

"AND AT THAT TIME SHALL MICHAEL STAND UP..."

DANIEL 12:1