

Camp 2021

Lecture 3 - Redeeming the time

Understanding the responsibilities and duties of the hour and
Advancing in prophetic understanding and application.

At this camp in the various studies that have been undertaken we have been seeking to redeem the time in our Christian living, knowledge of the things of God, of the son of God, of the true 1888 understanding, of God way for children, of his rest and prophetic understandings because the days are evil. **In this concise study therefore I shall be sharing with you in brief my present understanding of Daniel II verse 40 in particular with a view of producing an interest among brethren for an even closer examination of the matter.**

Again therefore Jesus spake unto them, saying, **I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.** (Joh 8:12 ASV)

But the path of the righteous is as the dawning light, That shineth more and more unto the perfect day. (Pro 4:18 ASV)

“Sharp, clear conceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher in finding precious gems. **In closely investigating every jot and tittle which we think is established truth beyond controversy, in comparing Scripture with Scripture, searching to see if there is no flaw in their interpretation, errors may be discovered.** Christ would have the searcher of the Scriptures sink the shaft down deeper into the mines of truth. If the search is properly conducted, precious jewels of inestimable value will be found. The word of God is the mine of the unsearchable riches of Christ.”--Manuscript I43, 1897.

The bible reveals that the last message of mercy is found In Rev I4 verses 6-20. In this message are also identified powers/agencies that will be warring against the people of God, the remnant who keep the commandments of God and keep the faith of Jesus. The contents of this message gives the conclusion that it is truly the last message of mercy which brings the inhabitants of the world to final decisions.

Immediately following the closing words of the Third Angel is "heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth" – from this time forward. Rev. I4:13. And immediately following this are the words, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev.I4:I4-I6.

In connection with revelation I4 are also revelation 12, 13, 17 and I8. Therefore the agencies listed in these passages warring against God's people must reach a level of prophetic significance to be included. In other words powers/agencies/nations not named in these chapters depicting the final war have no prophetic significance.

To The apostle John on the isle of Patmos were opened scenes of deep and thrilling interest in the experience of the church. ... **The history of the Christian world to the very close of time was revealed to John.** ... He records the closing message which is to ripen the harvest of earth, either as sheaves for the heavenly garner, or as fagots for the fires of the last day.”

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. (Dan 12:4 ASV)

Even to the time of the end the text says. This passage is obviously referring to a period in history known as the time of the end rather than specifically to a particular year.

I hope therefore to show that Dan 11v 40 should be applied after 1798 and thus not referring to the fall of the papacy or atheism. Secondly some thoughts with reference to the terms king of south and north and let you determine they application .Thirdly that the time of the end started after 1798.

Inspiration mentions the year 1798 about 27 times and never gives atheism any significance in connection with that year. The prophecies mentioned 42 months, 1260 days and time, times and dividing of times as the duration of the reign of the papacy. By coming to power in 538 the 1260 years would therefore have an ending date in 1798. Hence it appears to me that the assumption have been made that the period known as the time of the end, or end times according to other translations, commenced with some battle which produced the fall of the papacy . Is that a reasonable deduction? I am not so persuaded at this point in time of my investigation of the matter. I will offer a concise analysis as to why. Here are a few translations of Daniel 11: 40.

(Dan 11:40 GW) "In the end times the southern king will attack him. The northern king will rush at him like a storm with chariots, horses, and many ships. He will invade countries, overwhelm them, and pass through their land "At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow them and pass through. (Dan 11:40 (NASV) New American Standard Version.

(Dan 11:40 CEV) At the time of the end, the king of the south will attack the kingdom of the north. But its king will rush out like a storm with war chariots, cavalry, and many ships. Indeed, his forces will flood one country after another

Daniel 11:40 (MSG) "In the final wrap-up of this story, the king of the south will confront him. But the king of the north will come at him like a tornado. Unleashing chariots and horses and an armada of ships, he'll blow away anything in his path.

"The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, "many shall run to and fro, and knowledge shall be increased." "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:4, 10. {DA 234.4} This suggests certain things will occur during the period which constitutes the time of the end and not in 1798.

"We have reached the period foretold in these scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord's coming in glory as near at hand,

... But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near. (The word says "since" - meaning in the period following the end of the man of sin reign.)

"It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days. . . . The book of Daniel is unsealed in the revelation to John, and it carries us forward to the last scenes of this earth's history. {CTr 334.5}

It would seem to me that the understanding of the words, at the time of the end in king James along with other translations, suggest that the term appropriately refers to the period which constitutes the time of the end or end times from its commencement to its end. I have not as yet seen in any passage of scripture I have looked at, any intimation of a particular year for the commencement of the period called the time of the end. It is accepted that the period known as the time of the end commenced after the reign of the papacy which prophetically ended in 1798. It has been assumed that the time of the end commenced in 1798 but it appears to me from inspiration that this period commenced after 1798 after the reign of the papacy and not immediate upon the infliction of the deadly wound.

The important question for consideration then is, when in the scheme of human history does Daniel II v 40-45 meet its fulfillment? That is, when is the time of its application?

Let's therefore look at verse 40. "And at the time of the end (also rendered "in the end time") shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." (Dan 11:40 KJV).

Here are a couple simple inquiries for consideration.

Did the time of the end commence before the end of the 1260 years or after?

Did the time of the end commence before the infliction of the deadly wound or after?

If the answer to both of these questions are after, then the statement that "at the time of the end the king of south will push at him cannot refer to what happen before the start of the period known as the time of the end. Why? Because the time of the end started after the 1260 years were completed after the fall of the papacy. So the term "at the time of the end" cannot refer to any period prior to 1798 if this period started after 1798. The French revolution was prior to 1798 and so did not take place in the period known as the time of the end since this period started after 1798. So verse 40 cannot in my view refer to the French revolution or atheism.

Secondly if in fact it was the influence of the protestant reformation which restrained the papacy and halted its persecutory power in 1773 then verse 40 in my view cannot be referring to atheism or for that matter the papacy since his prophetic period ended before the time of the end commenced. Hence it is my present understanding that atheism cannot be head 6 of the seven heads. My simple point is, it seem difficult to say that the time of the end commenced after the fall of the papacy and yet locate the infliction of the deadly at the commencement of or during the period of the time of the end. Let me repeat, if the "pushing at" of Dan II v 40 occurred at the time of the end, which also mean "in the time of the end" and the time of the end started after the 1260 years were finished, after the reign of the papacy, then Dan II v 40 cannot be referring to any battle prior to the ending of the 1260 years or which brought that period to its end

I will come back to verse 40 and indicate why in my view it does not apply before 1798 but indeed at a later time, and hence not to atheism or the papacy.

Now a brief look at terms king of north and south. The terms king of the north and south in relation to Daniel's prophecies have their origin under the Grecian empire. These terms king of the north and south mentioned in this passage have in the past be ascribed to the papacy and atheism respectively. But is there room for this conclusion?

When Babylon became the world ruling empire no such title of north or south applied to it? And who would have been the contending power? And did any such title apply to the succeeding world empires? Was the title king of the north ever assigned to the Roman pagan empire when it took over from the Grecian empire? They were all world ruling empires. That is, they conquered all opposition and held them in subjection as world ruling empires.

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. (Dan 11:4 KJV)

"The twenty-eighth, June 323 B.C. in the evening, Alexander died. There was not an immediate division of the kingdom to four generals. All his posterity had to be out of the way. It occurred in "301 B. C., twenty-two years after the death of Alexander the Great, when all his house, whether relatives or posterity, had perished, the empire conquered by "the prince of Grecia" was divided among themselves, by Ptolemy, Seleucus, Lysimachus, and Cassander, "toward the four winds of heaven," as follows: --

IN THE:

NORTH: Lysimachus -- Thrace, Bithynia, and Palestine. p.199, Para. 4, [EMPPRO].

SOUTH: Ptolemy -- Egypt, Libya, Arabia, and some smaller provinces of Asia Minor. p. 199, Para. 5, [EMPPRO].

EAST: Seleucus -- Syria and all the country to the river Indus. p. 199, Para. 6, [EMPPRO].

WEST: Cassander -- Macedon and Greece. p. 199, Para. 7, [EMPPRO]. Empires of prophecy by A T Jones.

And thus was fulfilled to the letter the word of the prophecy of Daniel: "The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."2 And "a mighty king [of Grecia] shall stand up, that shall rule with great dominion, and do according to his will. 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."

THOUGH the dominion of the world had been amicably divided among the four great commanders, -- Seleucus, Ptolemy, Ly-simachus, and Cassander, -- neither the spirit nor the practice of war was in any wise diminished. They all warred as long as they lived; and when they were dead, their war spirit as well as their dominions was inherited by those who succeeded them. p. 200, Para. 2, [EMPPRO].

Lysimachus defeated Cassander in the west in 287 B C. hence the west was absorbed in and under the king of the north. In 281 B C Seleucus defeated Lysimachus and became king of the north 42 years after the death of Alexander the great. Hence east, west and north constituted one division as king of north with Egypt still standing constituting the south. The four divisions had now become two in the Grecian empire. Note in the Grecian Empire.

"The division of the Alexandrian Empire which had been the portion of Lysimachus, was now added to the already wide-extended domain of Seleucus. And though the dominion of the Ptolemies -- "the king of the south" -- was strong, yet that of Seleucus -- "the king of the north" -- was strong above him," and his dominion was a "great dominion." [I] For though the realm of the Ptolemies -- "the king of the south" -- embraced Egypt and Ethiopia, Libya, Arabia, Palestine, Phoenicia, Lycia, Caria, Pamphylia, Cilicia, and Cyprus, yet that of the Seleuidae -- "the

king of the north" -- was of far wider extent, for it embraced Macedonia, Thrace, Bithynia, all Asia Minor, Syria, Mesopotamia, Babylonia, Media, Susiana, Persia, and all of central Asia to the river Indus. These two divisions -- the north and the south -- include all of the Alexandrian Empire except only the States of Greece proper, and between these lay the center of action, -- the small remaining portion of the west playing to these two only an incidental part, until, through it, there rose from the west the mighty power that overwhelmed all. [[I] Dan. 11:5.] p. 203, Para. 2, [EMPPRO]. This mighty power the Romans overwhelmed all, north and south, hence there was no more king of south or north when the Romans conquered the Grecian empire in 168 B. C. and became the world ruling empire. Hence the Romans did not constitute a king of the north but was now the world ruling empire over north, south and east. And during the reign of Rome there was no king of the south, certainly of no significance to be mentioned.

Let's therefore look at verse 40. "And at the time of the end (also rendered "in the end time") shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." (Dan 11:40 KJV).

In the past part of the first line of verse 40 which says, "And at the time of the end shall the king of the south push at him:" has been disconnected from the rest of verse 40 and the other verses and applied to the year 1798 and the down fall of the papacy. To my mind the verse pictures one battle not two, not one in 1798 and another sometime later. In fact the verse is suggesting one end time battle which when it starts continues until its end with the powers that will be playing pivotal roles at the end. (G.C 36) Does atheism constitute one of those powers in the last battle? It is clear that the two powers, south and north, in verse 40, whoever they are, are engaged in a final battle. When the south push at north there is right there a battle, an engagement with the north coming like a whirlwind with ships etc.. Is this describing any battle in 1798, I am not so persuaded at this time.

Therefore it is my contention that the bible in Revelation 12 verse 17, Revelation 13 verses 11- 18, Revelation 14, Revelation 17 from verse 10 and Revelation 18 depicts the final persecutory power in and through the formation of the image of the beast in a war bringing the curtain down on 6000 years of human history. Therefore it seem to me that Dan 11 v 40, first sentence is not separated from the rest of verse 40, but verses 40 – 45 as a whole is describing the final war in the above quoted passages especially as depicted in Revelation 13 v 12 – 18 and hence must be describing this final battle and not an event in 1798 certainly not the downfall of the papacy in 1798. In short Dan 11:40 – 45 must have a fulfillment in Rev 13 from verse 12, Rev 14 and Rev 18.

In addition I have to inquire where in the prophecies of Dan 2, 7, 8 11, Rev 12, 13, 14, 17, 18 is atheism or the communists countries given any prophetic space in the final battle?

If therefore Dan 11 v 40 – 45 is describing Revelation 13 v 12 – 18 with the other passages previously listed, then atheism cannot be represented as king of south or north indeed no king at all. Then the purpose of the terms in verse 40 must have a different meaning and or representation than previously accepted. Atheism is not given any space as a persecutory power. After the papacy John saw a new power and it was not atheism. Inspiration concurs with the Revelator and identifies that new persecutory power as the final one.

"And when the Papacy, robbed of its strength, was forced to desist from persecution, **John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast with lamblike horns.** But the stern tracing of the prophetic pencil reveals a change in this peaceful scene. The beast with lamblike horns speaks

with the voice of a dragon, and "**exerciseth all the power of the first beast** before him *Thus Protestantism follows in the steps of the Papacy.*"

Note the beast with lamblike horns is the last to war against church and law of God. But when it speaks as a dragon it is Protestantism that is conducting the war.

If therefore it is accepted that verses 40 to 45 is describing the final battle occurring not in 1798 but sometime during the time of the end , it therefore would mean that one of the powers represented in verse 40 must be represented by the persecutory power **having horns like a lamb, but speaking as a dragon.**...Protestantism... mystic Babylon. It cannot be otherwise in my view at present.

Evan. 197 The vision that Christ presented to John, presenting the commandments of God and the faith of Jesus, is to be definitely proclaimed to all nations, people, and tongues. **The churches,(primary application to protestants, my view) represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power (was not one before)against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon."** **This must be the king who over flows and pass over in verse 40. There is no power mentioned after this one who does such.**

The final persecutory power on earth noted in Revelation will be Mystic Babylon, protestant Babylon, the Babylon of revelation 14 v 8 and revelation 18 and not the papacy nor atheism. Of course the papacy along with the kings of the earth will support the image of the beast system.

"Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God. {SpM 2.1}

*Under the symbols of a great red dragon, a leopard-like beast, and a beast with lamblike horns, the earthly governments which would especially engage in trampling upon God's law and persecuting His people, were presented to John. **The war is carried on till the close of time.**" It should be noted that the periods and the earthly governments under representation above are successive, following after the other is ended.*

It is therefore my present conclusion that verse 40 is not describing the fall of the papacy but the final battle and would therefore be parallel to the passages in Revelation depicting the last war.

Yours in redeeming the time

P L Blackman

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