

## THE KINGS OF THE NORTH AND SOUTH

### 1. Read Dan. 11: 2-5.

The Medo-Persian Empire was to be subdued by the "mighty king" of Grecia (Alexander the Great), and subsequently be divided into four parts (to the south, to the north, to the east and to the west), "plucked up, even for others." Thus it was that after Alexander's death, the empire was split up, "and one part assigned to each of the four generals who formed the league. First, Ptolemy assumed the regal power in Egypt; second, Seleucus, in Syria and Upper Asia; third, Lysimachus, in Thrace and Asia Minor as far as Taurus; and fourth, Cassander took as his share Macedonia." - Universal History, p. 100.

Daniel 8:9 says that the "exceeding great horn" came out of one of the four horns of the goat, but does not tell out of which one. Daniel 11:5, however, explains that "one of the princes" of the kingdom of the south was to have a great dominion. This prince, therefore, is symbolized by the exceeding great horn, and shows that it came from the horn which symbolized the Ptolemaic Dynasty -- the southern division. Here is shown what history fails to chronicle concerning the origin of Pagan Rome.

### A Number of Regimes

The titles, "king of the south" and "king of the north," are applicable to two lines of rulers who have stood intact throughout the ages and have undergone many super sessions of sovereigns - many regimes. For this reason, the Bible differentiates them by their lineal-geographic titles.

### The Mediterranean is the point of compass from which the territories of these two lines of rulers are reckoned

The Grecian division south of the Mediterranean, the Ptolemaic, first receives the title, "king of the south," whereas the division north of the Mediterranean, the Lysimachian, first receives the title "king of the north."

In 281 B.C., Lysimachus added to his dominion Cassander's; then in 279 B.C., Seleucus defeated Lysimachus and seized his kingdom, whereupon the eastern, the northern, and the western divisions became one, while Ptolemy held his own, the southern division. The Seleucidan dynasty, therefore, ushered in the second northern regime, whereas the Ptolemaic dynasty continued to be the first southern regime.

1<sup>st</sup> regime of the North –Lysimachian

2<sup>nd</sup> regime of the North – Seleuidan

1<sup>st</sup> regime of the South – Ptolemaic

*The key to the identity of these two kings is to trace the successive rulers of Egypt and Palestine.*

The titles of the kings who conquered and who lost these ancient countries, are chronicled in this prophetic chapter to preserve the identity and to expose the evil intents of both the king of the south and the king of the north. To begin with, the king of the south rules the "glorious land," Palestine, along with Egypt, and the king of the north takes the glorious land twice (Dan. 11:16, 41). If he takes it twice, then he must have lost it once. Consequently, both kings ruled it twice, and lost it twice. But the king of the north, the last to rule it rules it "in the time of the end," the time many run to and fro, and the time knowledge has increased (Dan. 12:4) - our time.

The angel emphatically declared that the kings to rule Palestine, together with Egypt, were to be as follows: First, the king of the south (Ptolemy); second, the king of the north (Pagan Rome); third, the king of the south (Turkey); and fourth the king of the north (England).

## 2. Read Dan. 11: 15, 16

This scripture brings us to the time of the 3<sup>rd</sup> regime of the North – Pagan Rome, which completely overthrew the 1<sup>st</sup> regime of the South – Ptolemaic dynasty. Egypt and Palestine then passed from the hands of the king of the south (Ptolemy) into the hands of the king of the north (Rome): "In the year 63 B.C. the Roman general Pompey... marched against Jerusalem....Syria...had become a Roman thing." -- The Battleground, by Helaire Belloc. And in 31 B.C. "Egypt became a Roman Province." -- New Student's Reference Book.

We are brought down to about 31 B.C., at which time Rome ruled not only the dominions of Lysimachus, Seleucus, and Ptolemy, but also the dominion of Cassander - Alexander's entire empire.

1<sup>st</sup> regime of the North – Lysimachian  
2<sup>nd</sup> regime of the North – Seleuidan  
3<sup>rd</sup> regime of the North – Pagan Rome

1<sup>st</sup> regime of the South – Ptolemaic

## 3. Read Dan. 11: 20

Augustus Caesar the Roman emperor is the one who taxed the world: "And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David)." Luke 2:1-4.

As this raiser of taxes was to stand when the kingdom was in its glory, the statement implies that its glory was to wane.

4. Read Dan. 11: 22

Here is shown the break up of the Roman Empire at the hands of the barbarian hordes which swept down and, as a flood overflowed it

4. Read Dan. 11: 23

From this prophetic statement, we see that Rome was to rise from its ruin and humiliation, and again become strong, but this time by deceit, and with a "small people." In this chain of prophecy, then, Rome is shown in two different phases, Pagan and Ecclesiastical, just as it is shown by the fourth symbolical beast of Daniel 7. Thus it was that after Pagan Rome saw itself overrun and humbled to the ground, down and out, so to speak, it conceived a deceit by which to bring itself to power again. The scheme resulted in an ecclesiastical code of laws, the enforcement of which it carried out with a "small people" - the so-called Christians.

It did not call for dethroning the kings, but rather for Christianizing them. Thus peaceably the king of the north succeeded in putting over his scheme to reign as spiritual king of kings in the name of the Christian's God. First it reigned over nations, second over kings of nations.

5. Read Dan. 11: 25-30

These verses credit victory to the king of the south, and history shows that, at the exact time the scripture points out, the Mohammedans, who assumed the title "king of the south," arose from Africa, and also invaded the Christian nations north of the Mediterranean. Then it was that Christianized Rome, "king of the north," lost Egypt and Palestine. The personal pronouns of the two kings are traceable by the logic of events:

Though the "he" of Dan. 11:28 returns to "his land with great riches," he did not take them as booty from the king of the south, whose army overflowed him and caused many to "fall down slain," not to stand (Dan. 11:26), but he must have received them from the converts to his religion. Those who ate the portion of his meat (Dan. 11:26), his servants, and who later destroy him, were, at the outset, the Protestants. As the "he" of Dan. 11:29 returns at the appointed time and comes toward the south, "he" is therefore the king of the north gone down for another battle.

The western incursion of the Mohammedans began "in 639 A.D.," when they "invaded the country, and Egypt became a Mohammedan province." -- The New Student's Reference Book. By 814 A.D., Rome (the king of the north) had already ceded Egypt and Palestine to the Mohammedans (to the king of the south).

Conscience-dominating Christianity from the north, and conscience-dominating Mohammedanism from the south, have ever since been in territorial and religious conflict. And whichever one took a slice of the other's dominion, he forced, upon penalty of death for nonconformity, his religious beliefs upon his captives.

1<sup>st</sup> regime of the North – Lysimachian  
2<sup>nd</sup> regime of the North – Seleucidan  
3<sup>rd</sup> regime of the North – Pagan Rome  
4<sup>th</sup> regime of the North – Christianized (Pagan) Rome

1<sup>st</sup> regime of the South – Ptolemaic  
2<sup>nd</sup> regime of the South - Mohammedans

*In verse 27, both kings spoke lies at one table*

The one table at which both kings speak, is, of course, figurative; that is, Ecclesiastical Rome declared to their captives that the Roman religion was foreshadowed by the angel Gabriel's announcement to Mary that she was to bear a son the Saviour of the world; likewise Mohammedanism next declared to the same people (at the same table), when they became their captives, that the angel Gabriel appeared to Mohammed and gave him the religion which all the people of the earth must have.

Though Rome's declaration as to just what Gabriel said to Mary, is founded in fact, Rome's actual religion, merely coated with Christianity, was not the religion of the One Whose birth Gabriel forespoke. As to Mohammed's receiving his religion from Gabriel, he never did. Thus, both the Mohammedanized pashas and the Christianized lords, were speaking lies at one table -- the people's. But these "shall not prosper," declared the angel, "for yet the end shall be at the time appointed"; that is, their false religions will come to an end at an appointed time: they will not endure forever.

*Against the Holy Covenant*

Seeing the necessity of compromising with the heathen in order to make an easy prey of them, the king of the north therefore set his heart against the "holy covenant" (Dan. 11:28, 30, 32) that is, he dropped from the Christian's creed the Sabbath of creation (Ex. 20:8-11), which the Lord "blessed and hallowed" as a memorial of His works, "a perpetual covenant." Ex. 31: 16, 17.

The king of the north's having intelligence only with those who did "forsake the holy covenant," clears two points: first that all did not forsake the Sabbath; second that the small people with whom he became strong, were not the faithful followers of Christ, but the unfaithful ones.

6. *Read Dan. 11: 31-34*

*Pollutes the Sanctuary, Takes Away the Daily*

That these three links of Truth (the polluting of the sanctuary, the taking away of the daily, and the placing of the abomination) in the prophetic chain of events, bring us several centuries into the Christian era, is conclusively confirmed by Christ's referring to them as in the future from the time He uttered the command:

"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:) Then let them which be in Judaea flee into the mountains." Matt. 24:15, 16.

A heathen sanctuary is already unclean, and therefore cannot be polluted. Clearly, then, the sanctuary of strength (not the heathen) was polluted by bringing into it a pagan priesthood and unconverted heathen. The "sanctuary" is the Christian church, for during the period in which the pollution took place there was no sanctuary in Jerusalem.

Verse 32 reveals the character of each class: first, of the unfaithful; and second, of the faithful. Verses 33, 34, besides foreshadowing the martyrdom of the faithful followers of Christ, predict the Reformation, the "little help," and foretell that its present fallen state is caused by "flatteries."

#### 7. **Read Dan. 11: 37-39**

##### *Disregards a God and the Desire of Women*

No nation but Christianized Rome fulfills this prophecy, for she is the only one that disregarded the god of her fathers (the Pagan god), honored "the god of forces," and acknowledged a strange god (the God of the Christians).

And although she professed to have wholeheartedly accepted the Christian's God, this scripture exposes the falsity of her profession.

Woman's desire is a home (Gen. 3:16) - a desire which the Lord placed in her heart. The Roman institution of nunneries, therefore, is not in God's order.

##### *History Explains His Dividing the Land for Gain*

"The FEUDAL SYSTEM is a term used to express the manner in which the chiefs, who conquered by the aid of their armies, and settled in the conquered countries, divided the lands among their followers; and the liabilities and privileges growing out of this division. When the chief, or king, saw the whole undivided territory on the one hand, and the body of his followers wishing to settle it on the other, the question naturally arose, how should he divide it? The unsettled state of the world was to be considered. If he divided it among his people, without preserving a warlike attitude, they would become the prey of some of the armed hordes, still moving in search of settlements. The leader, therefore, after retaining what he chose, gave out the lands in large portions to his principal captains, -- on condition of their doing homage to him, paying a certain sum of

money, and appearing in the field with a certain number of retainers, whenever he called for their aid. These chief officers, after keeping what they desired for their own use, divided the remainder of the land assigned them, to their own favorites; who were to furnish money and soldiers to them, as they were to the king. The conquered inhabitants who remained became slaves, and were transferable with the lands. These kings rose by their own prowess; but on settling with their nation, the monarchy was generally first elective in their families, then hereditary." - Universal History, p. 200.

8. Read Dan. 11: 40-43

*The Fifth Regime of the North Defeats the Second Regime of the South*

Passing beyond the prophetic declaration of the Mohammedan victories, and coming to "the time of the end," in the eighteenth century, we find that the Christianized king of the north in his fifth regime (the Christian governments independent of the church) is at the outset to overrun the king of the south (the Mohammedan Empire), and is finally to retake from him Egypt and Palestine and many other countries besides those which comprised the Mohammedan Empire.

Since the king of the south pushes at the king of the north, it follows that the king of the south is the aggressor, feels himself strong to attack. He nevertheless loses out and the king of the north overruns him, grows very great during the time of the end. He takes "the glorious land" (Palestine), and besides taking many other countries, he also takes Edom and Moab and Ammon (the Arab countries) which nevertheless in time "escape out of his hand" -- free themselves. Moreover, says the scripture:

For centuries the Ottoman Empire ruled these countries, and history records that the first Turkish reverses on land occurred about 1699. Ever since, Turkey has been declining and the Christian nations gaining, but it is Great Britain in particular that has taken the countries mentioned by name in this prophecy. She is the one who has taken many other countries besides these and has waxed great during the decline of the Ottoman Empire.

Obviously, therefore, these historic facts, besides others we have not mentioned, prove that rising from the jungles south of Palestine, the Ottoman empire, next after the Ptolemies, holds the title "king of the south"; and the nations north of Palestine, the Christian nations rising from the Roman empire (and now Great Britain in particular) hold the title "king of the north."

- 1<sup>st</sup> regime of the North – Lysimachian
- 2<sup>nd</sup> regime of the North – Seleuidan
- 3<sup>rd</sup> regime of the North – Pagan Rome
- 4<sup>th</sup> regime of the North – Christianized (Pagan) Rome
- 5<sup>th</sup> regime of the North – Great Britain

- 1<sup>st</sup> regime of the South – Ptolemaic
- 2<sup>nd</sup> regime of the South - Mohammedans

9. Read Dan. 11: 44

These verses reveal that after taking Egypt and Palestine, the king of the north enters into another war, not on account of the king of the south, not with Turkey, but rather due to rumors from the east and from the north that trouble him. These cause him to go forth with great fury to destroy many. But he conquers nothing worth mentioning, and according to the verse that follows he is afterward threatened with coming to his end. This particular war, therefore, brings the first reverses to the king of the north since the reverses of the king of the south in 1699.

Germany and Russia from the north, also Japan from the east, the rumors which put Great Britain and her allies into World War II, are therefore the "tidings" which brought the war and which, though supposedly the war was won, weakened rather than strengthened the British Empire.

10. Read Dan. 11: 45

The only portion of Daniel 11 yet to be fulfilled is this verse, the last of the chapter, and since these prophecies are made to be understood only when they are being fulfilled or after fulfillment, verse 45 is not as clear as we should like to have it. Consequently concerning the place of his tabernacles and his end, also as to whether another Christian power shall inherit the title "king of the north" before verse 45 is fulfilled, only time itself will positively portray the whole truth.

Planting the tabernacles of his palace before he comes to his end does not necessarily mean moving his throne there. It could be taken to mean having a branch of his palace there. If he is to plant his tabernacles there while Michael stands up, though, then the only locality other than the Holy Land that we know of, is at Mount Sinai, between the Mediterranean and the Red Sea.

The thing that Inspiration makes altogether clear is the fact that the king's next stand is his end, while all look and listen, but none come to his help.

For further Information see:

12Tr.13, 58-92

2TG 42: 24-27;

2TG 7: 9