

KNOWLEDGE SHALL BE INCREASED

TABLE OF CONTENTS

	Page
1. Is The Year/Day Principle Biblical?	3
2. Daniel 8 and The “Daily”	15
3. The 2520 Non-Prophecy	63
4. The Bible’s Foundational Doctrine	81
5. Decoding the Mysteries of Revelation 17	95
6. Our Day In Prophecy	113
Contact Information	129



LESSON #1

IS THE YEAR/DAY PRINCIPLE BIBLICAL?

Introductory Matters

As we begin our study we need to underline two very important facts. First of all, the Bible month consists of thirty days (compare Genesis 7:11 with 8:3-4 and Deuteronomy 21:13 with Deuteronomy 34:8; see also, Esther 4:11 and Daniel 6:7, 12) Secondly, the Bible year consists of 12 months. (See I Kings 4:7 and I Chronicles 27:1-15). The year/day principle basically means that when time periods are used in the context of prophetic events which occur between AD 34 and the Second Coming, they are to be understood by applying the principle that one literal calendar day is equivalent to one literal calendar year.

The preterist and futurist schools of prophetic interpretation adamantly deny the year/day principle. Most preterists interpret the little horn of Daniel 7 as well as the little horn of Daniel 8 as Antiochus Epiphanes (171-164 BC.), a Macedonian ruler who desecrated the Jewish temple from 167-164 BC. Preterists believe that the three and one half years and the 2300 days are literal time and apply to this period.

On the other hand, most futurists teach that the little horn of Daniel 7 represents a future Antichrist who will sit in a rebuilt Jewish Temple for three and one half literal years at the very end of the Christian dispensation. They also believe that the little horn of Daniel 8 represents Antiochus Epiphanes and that the 2300 days are literal time.

The common denominator of both systems is that they believe that the three and one half years and the 2300 days are to be taken as literal time. In contrast, historicism has always held that days, weeks, months and years in a prophetic context should be understood symbolically by applying the year/day principle.

Reasons for Applying the Year/Day Principle

Reason #1:

The expressions 'time, times and the dividing of time', '42 months', '1260 days', and '70 weeks', are very peculiar. They could have been expressed in literal language but instead they are given a symbolic flavor. Notice, for example, that Luke 4:25 and James 5:17 refer to the period when there was no rain in the days of Elijah as 'three years and six months'. This is the normal way of expressing time (see also, Acts 18:11; II Samuel 2:11; I Samuel 27:7).

It is significant that every measurement of time in prophecy is given a symbolic flavor: hour (Revelation 17:12; 9:13), day (Revelation 12:6), week (Daniel 9:24-27), month (Revelation 13:5), year (Daniel 7:25). It is also significant that non-apocalyptic prophecies express time in literal language: 70 years (Jeremiah 25:11-12), 400 years (Genesis 15:13-15), 120 years (Genesis 6:3) with literal persons performing literal actions!

Reason #2:

The symbolic time periods are always found within the context of apocalyptic passages where symbols predominate. For example, the three and one half times are found in the context of four symbolic beasts, a symbolic sea, symbolic winds, symbolic clouds, symbolic horns, and a symbolic little horn.

Similarly, the 1260 days are found in a context where a symbolic woman, clothed with a symbolic sun, stands on a symbolic moon, with 12 symbolic stars on her head. She is persecuted by a symbolic dragon who has seven symbolic heads, ten symbolic horns and who casts a third of the symbolic stars to the earth.

In Revelation 13, the 42 months are found within a context where a symbolic composite beast, with ten symbolic horns, receives its power from a symbolic dragon. It also arises from a symbolic sea and later uses a symbolic image beast to impose a symbolic mark!

The same could be said about Daniel 8. There we have a symbolic ram, a symbolic he-goat, and a symbolic little horn. It only stands to reason that if the scenes where these time periods are found in are symbolic, then the time periods must also be symbolic!!

Reason #3:

The little horn of Daniel 7 arose among the ten horns on the head of the fourth beast (Rome). It is clear from history that the Roman Empire was fragmented when the barbarians came from the northern sector of the empire and carved it up. Daniel 7 makes it clear that there are no gaps in the historical flow of nations. The lion is succeeded immediately by the bear, the bear is immediately succeeded by the leopard, the leopard is immediately succeeded by the dragon beast, the dragon beast then sprouts the ten horns and the little horn then arises among the ten.

Now, if the little horn arose among the ten and the ten were complete in 476 A. D., and the little horn ruled until the judgment (in 1844), then the three and one half times of dominion of the little horn must

be 1260 years, and not literal days. If the days were literal, then the little horn would have ruled only from 476-479 A. D. But the fact is that the Roman Catholic Church ruled for 1260 years!!

Reason #4:

Daniel 8 makes it crystal clear that the 2300 day prophecy was for the time of the end (Dan. 8:14, 17, 26-27). Daniel 12:4, 7 underscores the fact that the book which contains the 2300 day prophecy would be closed and sealed until the time of the end and therefore could not be understood until then.

This being the case, those who believe that Antiochus is the little horn of Daniel 8 find themselves in a serious dilemma. Assuming that Antiochus is represented by the little horn of Daniel 8 and that the 2300 days were the literal period of his dominion, a question immediately comes to the fore: Why would we have to wait until the time of the end to understand this? It would simply be a matter of history! If Antiochus was the fulfillment, it should have been understood at that very time.

It is a matter of record that Josephus, Porphiry and others in the first centuries of the Christian era believed that Antiochus was the little horn of Daniel 8. If they were right then they were living in the time of the end. Yet we know that they were not living in the time of the end because over 2000 years of history have transpired since their time.

The simple reality is that Antiochus did not fulfill the little horn prophecy. Josephus and others mistakenly identified Antiochus as the fulfillment. They could not have comprehended the little horn prophecy because they did not live in the time of end! It is clear that this prophecy was not present truth in the days of Daniel or Josephus, or even of Martin Luther. None of these men lived in the time of the end and therefore, none of them could have understood this prophecy! It became present truth when the prophecy was fulfilled in 1844. This is why the Millerites preached on this very text. The book of Daniel was being opened and now the time period of the 2300 days could be understood.

Reason #5:

The vision of Daniel 8:1-2 covers the whole period of the ram, the he-goat and the little horn until the cleansing of the sanctuary. In Daniel 8:13 the question is asked: 'Until when shall the **vision** be? The context indicates that the word **vision** includes the totality of what Daniel has seen in Daniel 8 to that point. Then, in Daniel 8:15 we are told that Daniel wished to comprehend the vision. The question is: Which vision? The answer is simple: It must be the totality of the vision of Daniel 8 because when the Angel Gabriel comes to explain the vision in answer to Daniel's request, he begins with Persia and then continues with Greece, the little horn, and culminates with the conclusion of the 2300 days when the sanctuary is to be cleansed.

Thus it is clear that the 2300 days which cover the whole vision of Daniel 8 must involve CENTURIES and not literal days, (that is, six and one half literal years). Incidentally, this explains the reason why Daniel 8 begins with Persia and not with Babylon. The 2300 days begin when Persia gives the decree to restore and build Jerusalem and that is why the vision begins with Persia. Thus, Daniel 8 and 9 must be connected in order to comprehend the 2300 day prophecy.

Notice the following illustration:

Vision = Ram + He-goat + Pagan Rome + Papal Rome + Judgment

How Long? 2300 Days/Years

Reason #6:

What do conservative evangelical Christians do with the prophecy of the 70 weeks? Don't they have to employ the year/day principle to convert the weeks to years? The answer is that they attempt to get off the hook by saying that the expression '70 weeks' really means 'seventy sevens' or even '70 weeks of years'. In this way they get rid of the year/day principle. This they must do because if they employed the year/day principle for the seventy weeks, they would also have to employ it for the other prophetic time periods in order to be consistent!! Let us look at a few facts about the word translated 'week' here in Daniel 9.

Is it true that the Hebrew word *shabuwa* should be translated 'sevens' or 'weeks of years'? This word is used a total of 19 times in the Hebrew Scriptures and in every single instance it refers to a literal week of seven literal days (Genesis 29:27; 29:28; Exodus 34:22; Leviticus 12:5; Numbers 28:26; Deuteronomy 16:9 (used twice); 16:10; 16:16; II Chronicles 8:13; Jeremiah 5:24; Daniel 9:24; 9:25(used twice); 9:26; 9:27 (used twice); Daniel 10:2; Daniel 10:3).

Evangelicals frequently use Daniel 10:2-3 as an argument for translating the word *shabuwa* as 'weeks of years'. They point out that in these verses the word 'weeks' is qualified by the word 'days', in other words, 'weeks of days'. They then imply that if these are weeks (with the qualifier 'days'), then the other weeks (without the qualifier 'days') must mean 'weeks of years'.

For example, the New International Version translates the word week with 'seven' or 'sevens' in Daniel 9:24-27 but then translates the very same word as 'weeks' in Daniel 10:2,3. The only problem with such an explanation is that it ignores the meaning of the Hebrew idiom 'weeks of days'. When the word 'week' in Hebrew is qualified by the word 'days', it simply means 'full weeks'. Notice the following examples: In Genesis 29:14; Numbers 11:20-21; Judges 19:2 the Hebrew literally reads, "month of days". Is there a month that does not consist of days? Furthermore, in Genesis 41:1; Leviticus 25:29; II Samuel 13:23; 14:28 the Hebrew literally reads 'years of days' but the translators have recognized that this means 'full years'.

The fundamental reason why futurist and preterist scholars refuse to translate *shabuwa* in Daniel 9 as 'weeks' is because they would then have to admit, in order to be consistent, that the year/day principle must be applied to other prophetic time periods as well. Furthermore, if they applied the year/day principle to the 70 weeks, they would have to apply it to the 2300 days (of which the 70 weeks

constitute the first part) and this would force them to admit that prophecy was fulfilled in 1844!! This would then make them Seventh-day Adventists!! Have mercy!!

Incidentally, the Septuagint translates the Hebrew *shabuwa* with the Greek word *hebdomas*. This word is consistently translated 'week'.

Reason #7:

A comparison of Daniel 8:11-13, 23-25 with Daniel 11:31-45 also reveals why Antiochus cannot be represented by the little horn. As we compare these two passages it becomes crystal clear that the King of the North of Daniel 11 represents the same power as the little horn of both Daniel 7 and 8.

Particularly in Daniel 11 (but also in Daniel 7 and 8) it is clear that the king of the north is the last power to rule the earth before Christ sets up His everlasting kingdom. This is also true of the little horn of Daniel 8. He is broken "without hand", an expression used in Daniel 2:34; 8:25; 11:45. The little horn/king of the north is destroyed by Christ at his coming. Obviously, this makes it impossible for Antiochus Epiphanes to be the little horn.

Daniel 11:31-45 also contains many elements which are common with the little horn of Daniel 7. These considerations leave no doubt that the little horn of Daniel 7, the little horn of Daniel 8 and the king of the north of Daniel 11 symbolize the same power. Thus, those who see the little horn of Daniel 7 as a future Antichrist and the one in Daniel 8 as Antiochus Epiphanes are at a loss to explain why Daniel 11 blends the description of the little horn of Daniel 7 with that of the little horn of Daniel 8. Why would Daniel 11 blend the two descriptions if they represented two different powers, one past and the other future?

Reason #8:

In the book of Daniel, the word 'days' can mean 'years'. Daniel 1:5 refers to three years but in Daniel 1:18 the same period is described as 'days'. The seven times of Daniel 4:25 are referred to as 'days' in Daniel 4:34. Daniel 5:11 speaks of the days of Nebuchadnezzar. These days were obviously years. Compare, Daniel 2:28, 44 where 'latter days' and 'days of these kings' means 'years'. See also, Daniel 8:14, 26; 10:14; 12:13; 11:20; 11:33 in the light of Daniel 7:25; 12:7.

Reason #9:

In the historical books of the Old Testament, days and years are used in a parallel fashion. Notice the following illustrations:

- Exodus 13:10 reads literally in Hebrew that the Passover was to be celebrated 'from days to days'. Obviously this means from year to year.
- I Samuel 20:6: The Hebrew literally reads 'sacrifice of the days' but the context clearly shows it refers to the yearly sacrifice.
- I Samuel 2:19 literally reads, 'from days to days'
- I Samuel 1:21 literally reads, 'sacrifice of the days'
- Judges 11:40 literally reads, 'from days to days, four days each year'

- I Samuel 27:7 literally reads, “days and four months”
- I Kings 1:1 says that David was stricken ‘in days’ but it means ‘years’.
- Genesis 47:9 is an interesting verse in that Jacob speaks of ‘the days of my years’
- Genesis 5:5 states that the days that Adam lived were 930 years.
- Genesis 6:3 is the first time prophecy in the Bible where days are linked with years.

Reason #10:

In Old Testament poetry, days and years are employed in synonymous parallelism. Please notice the following examples: Job 10:5; 15:20; 32:7; Deuteronomy 32:7; Psalm 77:5.

A very interesting text is Psalm 90:9-10 where the translation, “years of our lives” literally reads in Hebrew, ‘the days of our years’. In every place where the Old Testament couples days with years, the word ‘day’ is in the ‘A’ line and the word ‘year’ is in the ‘B’ line. Regarding this, the Old Testament scholar, William Shea comments:

“When we come to the occurrence of the word ‘days’ in the time prophecies, therefore, an ancient Semite whose mind was steeped in this parallelistic type of thought would naturally have made an association of ‘years’ with the ‘days’ found in a symbolic context, just as he naturally would have identified ‘years’ as the B-word that would follow the A-word ‘days’ in its occurrence as part of a well-known parallel pair.” (William H. Shea, Selected Studies in Prophetic Interpretation, p. 69)

Reason #11:

In the prophetic books of the Old Testament days are also used interchangeably with years. For instance, Ezekiel 30:3 refers to the ‘day of the Lord’ but Isaiah calls it ‘the year of the Lord’ (Isaiah 61:2). Isaiah 10:3 speaks of the “day of visitation” but Jeremiah 11:23 refers to the same event as “the year of visitation”. Isaiah 34:8 speaks of the ‘year of recompense’ but Hosea 9:7 refers to the ‘days of recompense’.

Of course, we would not want to leave out the traditional texts which have been used by Seventh-day Adventists to corroborate the year/day principle. In both Numbers 14:34 and Ezekiel 4:6, God Himself employs the year/day principle in the context of prophecy!!!

Reason #12:

We can also approach this subject from the perspective of the Sabbatical and Jubilee years. It is obvious that the **weekly Sabbath is the foundation for both of these!** That is to say, the seventh day of the week becomes symbolic of the seventh year and the forty-ninth day comes to symbolize the forty-ninth year. Leviticus 25:1-7 addresses the Sabbatical year. This passage contains the earliest Biblical use of the year/day principle. It becomes clear when we compare verses 3 and 4 with verse 5 that the weekly cycle is being used as a pattern for the seven year period. We have ‘six years’ which are followed by the ‘seventh year’ and the seventh year is one of rest. This arrangement is patterned after ‘six days’ of labor followed by the ‘seventh day’ which is a day of rest. Here we clearly have an example of the year/day principle. The same is true of the Jubilee year (see Leviticus 25:8 and compare with Leviticus 23:15).

Reason #13:

If we accept the testimony of Jesus, the little horn of Daniel 8 cannot represent Antiochus Epiphanes. Jesus made it clear that the “abomination of desolation spoken of by the prophet Daniel” was still in the future in His day!! How could Antiochus, who lived in the second century before Christ, fulfill a prophecy which Jesus clearly indicated was still unfulfilled in His day? (See Matthew 24:15; Luke 21:20).

Furthermore, the little horn of Daniel 7 could not have been fulfilled by Antiochus either, because the apostle Paul specifies that this horn was still future in his day (II Thessalonians 2:1-13) The book of Revelation also places the fulfillment of this prophecy in the future (see Revelation 12:6, 14; 13:5; 11:1-2).

Reason #14:

As a rule of thumb the shorter the time period in apocalyptic prophecy, the more likely it is to be symbolic of a longer time period. For example: Is it really possible to fit into one literal week all of the events spoken of in the last of the 70 weeks? (See Daniel 9:26, 27). Would ten literal days of persecution during the period of Smyrna really be such a terrible ordeal? (See Revelation 2:10). Would three and one half literal days be enough to fulfill all of the events of Revelation 11? (See Revelation 11:9). If the two witnesses, the two Olive Trees, the two Lampstands, the sackcloth, etc., are all symbolic, then, why not the time period?

Reason #15:

Preterists and futurists who apply these prophetic time periods literally encounter serious problems in another sense as well. In the Old Testament God is presented as the One who reveals the course of human history and provides His divine evaluation of it. There we find a revelation of the continuous and unbroken flow of human history from creation until the first coming of the Messiah. The Gospels then present the story of Jesus’ ministry on earth. The book of Acts and the Epistles continue the flow by describing the history of the early church. After this is where the preterists encounter serious problems. You see, in the preterist view, there is no revelation from God concerning the entire history of the Christian church. There are almost two thousand years of silence. According to them, God’s description and evaluation of history ended with the Roman Emperors in the Early Church.

The futurists are not in better shape. According to this school, Revelation 4-18 refers to a short period of human history at the very end of time. Likewise, God’s description and evaluation of human history as found in Daniel (according to this school) ends with the Roman Empire and does not pick up again until the last seven years of human history. Thus, there is a 2000 year gap in God’s description and evaluation of human history (with the brief exception of the seven churches). God has been silent about the events of the church for 2000 years!!!

Only the historicist method is able to reveal a God who is concerned with His church during the entire period of church history, including the period of dominion of the little horn. Only historicism is able to show the providential guidance of God in human history and His loving care for His church during the last 2000 years!!

Reason #16:

The Apostle Paul makes it absolutely clear that the Man of Sin was already working in his day and yet this man of sin will not be destroyed until Jesus comes. How could this be a literal person, if he was alive in Paul's day and yet is not destroyed until Jesus comes? Is this one literal man who has lived over 2000 years? The inevitable conclusion is that the Man of Sin cannot be a literal man nor can his period of dominion be literal time. (See II Thessalonians 2:1-13).

It is also significant that Paul is getting his picture of the Man of Sin from the little horn of Daniel 7, the little horn of Daniel 8 and the King of the North in Daniel 11. This being the case, the little horn and the King of the North must have ruled for centuries, not for a few literal days.

Reason #17:

The acid test of the year/day principle is whether the events forecasted were fulfilled on schedule. In other words, the pragmatic test of historical fulfillment must be applied to the historicist interpretation of these prophecies. Does the historicist method pass the test? Notice the following incontrovertible facts:

The Papacy did indeed rule for 1260 years and the true church had to flee during that period. The dates can be corroborated by history (538-1798 A. D.).

- The Church during the period of Smyrna did experience ten years of severe persecution under Diocletian (303-313 A. D.). In fact, it was this period of persecution which led to Constantine's famous Edict of Milan in 313 A. D.
- A decree to build and restore Jerusalem was given in the year 457 B. C. Jesus was anointed in the year 27 A. D. Jesus did die in the spring of the year AD 31. Stephen was stoned in the fall of the year 34 A. D.
- The Millerites did indeed preach from Daniel 8:14 that the Sanctuary was about to be cleansed, and this preaching took place right before the 2300 years came to an end. Why didn't they preach from some other text? Simply because God wanted to bring to the world's attention that the 2300 years were about to end and a significant event was about to take place in heaven! The great Second Advent Awakening in the 1830's provides powerful evidence that the year/day principle must be applied to Daniel 8:14.
- Churches were closed and Bibles were forbidden in France during the French Revolution for about three and one half years (March of 1793 A. D. to November of 1797 A. D.).

Thus, historical fulfillment vindicates the historicist method of interpreting the prophetic time periods.

Reason #18:

Many great scholars, both Seventh-day Adventist and non-Seventh-day Adventist have understood and taught the year/day principle. Unfortunately, after the Great Disappointment of 1844, Protestants gave

up on the year/day principle which had been used by the Millerites to calculate the prophetic time periods. In other words, because Jesus did not come as predicted in 1844, the Protestant world threw out the method which the Millerites had used. Thus they threw out the proverbial baby with the bath water!! We will limit ourselves to comments which were made by two men whose last name is Newton:

“Three times and a half; that is, for 1260 solar years, reckoning as time for a calendar year of 360 days, and a day for a solar year. After which the judgment is to sit, and they shall take away his dominion, not at once, but by degrees, to consume and to destroy it unto the end.” (Sir Isaac Newton, Observations upon the Prophecies of Daniel and the Apocalypse of St. John, part 1, chap. 8, p. 114. London: J. Darby and T. Browne, 1733).

“We must therefore compute the time according to the nature and genius of the prophetic language. A time, and times, and half a time are three years and a half; and the ancient Jewish year consisting of twelve months, and each month of thirty days, ‘a time and times and half a time,’ or three years and a half, are reckoned in the Revelation 11:2,3; 12:6, 14, as equivalent to ‘forty and two months,’ or ‘a thousand two hundred and threescore days:’ and a day in the style of the prophets is a year: ‘I have appointed thee each day for a year,’ saith God to Ezekiel 4:6; and it is confessed that ‘the seventy weeks’ in the ninth chapter of Daniel are weeks of years; and consequently 1260 days are 1260 years.” (Bishop Thomas Newton, Dissertations on the prophecies, London: B. Blake, 1840, p. 247)

Incidentally, neither of these two authors were Seventh-day Adventists. The question might be asked, why didn't the early church comprehend the year/day principle? It is true that the early church generally interpreted these time periods literally. But it must be remembered that the fulfillment of Bible prophecy is fully comprehended only by those who are living shortly before or during the time of fulfillment. This principle is clearly brought out in John 14:29. Even the disciples on the road to Emmaus did not comprehend the prophecies about the Messiah until Jesus explained them.

Reason #19:

Practically every futurist writer is willing to concede that the seven churches represent seven epochs in the history of the Christian church. Most see Ephesus as a symbol of the Apostolic Church. Let's take a look at the fourth church in the series, Thyatira. It is obvious to any objective reader, that this church bears many similarities to the condition of Israel during the period of Elijah. Notice the following parallels:

In both cases Jezebel instigates the apostasy. In both cases the cardinal sins are fornication and idolatry. In both cases there is no rain. In both cases Elijah flees. In both cases Elijah is sustained in his flight to the wilderness. In both cases the period of apostasy lasts three and a half years. These parallels indicate that the church during the period of Thyatira is reliving the story of Elijah. Yet the historical period of the church of Thyatira does not last only three and a half literal years, not even by the calculations of conservative non-Adventist scholars!! If, in Revelation 2, Jezebel is not one literal person, Elijah is not one historical person, rain is not literal rain, fornication is not literal fornication, etc., then the three and a half years are not literal years either!! Time and space will not allow us to show that the harlot of Revelation 17 represents the second, future, stage of this Jezebel period of the church!

Reason #20:

A study of the literary structure of Revelation 20 and Isaiah 24 reveals that 'days' in Isaiah 24:21-23 is parallel to 'years' in Revelation 20:2. This is clear evidence for the year/day principle. Read the following verses and then study the chart at the end of this document:

"It shall come to pass in that day that the Lord will punish on high the host of exalted ones, and on the earth the kings of the earth. ²² They will be gathered together, as prisoners are gathered in the pit, and will be shut up in the prison; after many days they will be punished. ²³ Then the moon will be disgraced and the sun ashamed; for the Lord of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously."

"Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. ² He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; ³ and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while."

In conclusion, I would like to include a quotation from T. R. Birks on the year/day principle:

"1. That the church, after the ascension of Christ, was intended of God to be kept in the lively expectation of His speedy return in glory. 2. That, in the divine counsels, a long period of nearly two thousand years was to intervene between the first and the Second Advent, and to be marked by a dispensation of grace to the Gentiles. 3. That, in order to strengthen the faith and hope of the church under the long delay, a large part of the whole interval was prophetically announced, but in such a manner that its true length might not be understood, till its own close seemed to be drawing near. 4. That, in the symbolical prophecies of Daniel and St. John, other times were revealed along with this, and included under one common maxim of interpretation. 5. That the periods thus figuratively revealed are exclusively those in Daniel and St. John, which relate to the general history of the church between the time of the prophet and the second advent. 6. That, in these predictions, each day represents a natural year, as in the vision of Ezekiel; that a month denotes thirty, and a time three hundred and sixty years." (T. R. Birks, First Elements Sacred Prophecy. London: William Edward Painter, 1843. P. 311)

Miniature Symbolization

Explanation of the Year/Day Principle

T. R. Birks

*". . . a type is a **real**, and a symbol an **unreal** or ideal representative of a real object. In the type, the spies, who were real persons, represented the whole nature; and the forty days of their search, a real period, represented the real time of the stay in the wilderness. In the visions of Daniel or St. John the ten-horned beast or the sun-clothed woman, **unreal** figures, represent an empire, or the Church of Christ; and the twelve hundred and sixty days, or forty two months, an **unreal** period grammatically suggested, represent the true period designed, of as many years. The analogy, therefore, contained in this Scripture history is precise and complete. It supplies us, from the lips of the All-wise God himself, with a distinct*

scale, by which to interpret every prophetic period which bears the internal marks of a suggestive character, as a miniature representation of some larger period.” T. R. Birks, First Elements of Sacred Prophecy: Including an Examination of Several Recent Expositions, and of the Year-Day Theory, p. 339. Emphasis supplied

Numbers 14:34

- 12 men (smaller) 12 tribes (larger)
- 14:10-12 The whole congregation rebelled against God
- 14:33, 34: The sentence upon Israel

*“And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness.³⁴ According to the number of the **days** in which **you** spied out the land, forty days, for each day **you** shall bear your guilt one year, namely forty years, and you shall know My rejection.”*

- Spies and days are the microcosm
- Tribes and years are the macrocosm
- Numbers 13-14 is typology in miniature
- The expression “for every day a year” appears in a historical setting

Ezekiel 4:6

- Ezekiel 4 is a symbolic representation in miniature
- 4:1-3: The brick represents Jerusalem and the siege represents the siege of the city by the Babylonians. This is a miniature symbol.
- 4:4-8: The prophet himself becomes a symbol for Israel and Judah
- The prophet is the microcosm and Israel and Judah are the macrocosm
- The man represents the nation in miniature, the 390 days represent the period of 390 years in miniature and the 40 days on his side represents 40 years for Israel.

Prophecies from Daniel

- Daniel 7:25: Smaller symbols are representative of larger empires so the time periods must also be larger
- Daniel 8: Smaller symbols represent larger nations so the time period must also be larger
- Daniel 9: Because it is connected with the 2300 days of Daniel 8 the smaller time periods represent greater time periods
- Daniel 12: Reference to the daily and the abomination of desolation connects with Daniel 11 and also with Daniel 8. This shows that these periods are to be understood in the light of the past and not in the light of the future
- Daniel 7:1-14: Vision Daniel 7:25: Time period
- Daniel 8:1-12: Vision Daniel 8:14: Time period

- Daniel 11: Explanation of vision Daniel 12: Time period

Prophecies from Revelation

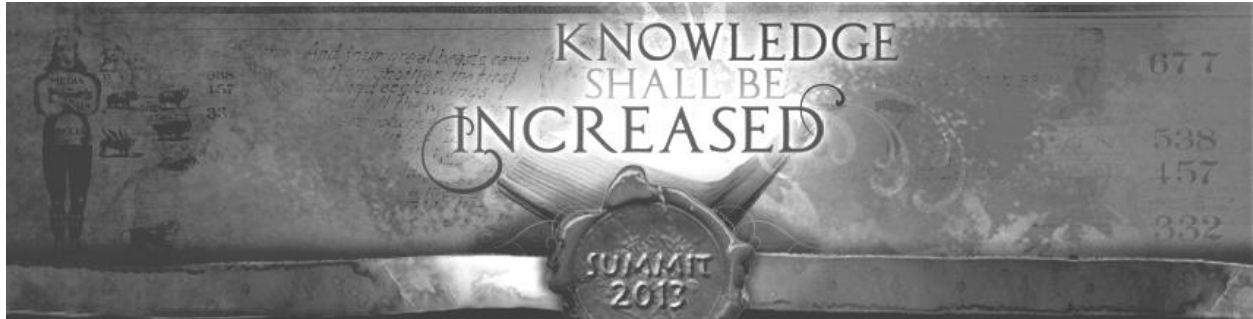
- Revelation 2:10: ten days
- Revelation 9:5, 10: Time periods in a symbolic context
- Revelation 9:15: Symbolic context
- Revelation 11:2, 3: Symbolic context
- Revelation 12:6, 14: Symbolic context
- Revelation 13:5 Symbolic context

Merely Historical Time Prophecies

- Daniel 4: One person, seven times both fulfilled with that literal person (4:25ff)
- Jeremiah 29:10; 25:11, 12: Fulfilled literally (Ezra 1:1-4)
- Daniel 10:2, 3: No symbols involved
- Genesis 6:3: No symbols involved. Fulfilled literally with Noah and the ark
- Genesis 15:13-15: fulfilled exactly 400 years later in Exodus 12:40
- Genesis 41:25-36: Was literally fulfilled. There is no indication of any symbolism in the passage.

What About the Thousand Years of Revelation 20:

The year/day principle was already applied to this time period in Isaiah 24:21-23 where the 'many days' are interpreted in Revelation as one thousand years. Thus there is no need to apply the year/day principle to this time period in the book of Revelation.



LESSON #2

DANIEL 8 and THE “DAILY”

Three Views of the Daily

There are three basic interpretations of the ‘daily’. According to the first view, which was predominant in the time leading up to 1844, the taking away of the ‘daily’ refers to the removal of the daily sacrifice in the literal Jerusalem temple by Antiochus Epiphanes from 167 to 164 BC. This preterist view has seldom been held by Seventh-day Adventists, except by a handful of scholars such as Desmond Ford and Raymond Cottrell.

The second view of the ‘daily’ is that it refers to the continuance of paganism. According to this view which was held by William Miller, the taking away of the daily represents the removal of the continuance of paganism as described in 2 Thessalonians 2. In other words, in the year 508 AD paganism was taken out of the way and as a result the papacy was able to rise to power.

I believe that the passage in 2 Thessalonians 2 comes close to Miller’s view. The pagan Roman Empire was taken out of the way which in turn allowed the papacy to begin its period of dominion. But the emphasis of 2 Thessalonians 2 should not be imposed on the prophecy of Daniel 8. Each passage has its own particular emphasis.

William Miller linked Daniel 8:11 with 2 Thessalonians 2:7, 8 because both passages use the expression ‘take away.’ The problem is that in 2 Thessalonians it is not the man of sin (symbolic of the papacy) who takes away the ‘daily’. In fact the word ‘daily’ does not appear in 2 Thessalonians 2. It is the restrainer, not the ‘daily’, which is taken out of the way so as to allow the man of sin to rise to power and take away the daily.

In Daniel 8 it is the man of sin that takes away the daily. As we shall see, it is the barbarian invasions and the removal of the imperial see to Constantinople that removed the **restrainer**. Thus Daniel 8 and 2 Thessalonians 2 must be studied together but they have different emphases.

The third and final view of the daily is that papal Rome attacked the saints of the Most High and **took away from** Jesus His heavenly priestly ministrations in the holy place of the heavenly sanctuary and set up a counterfeit system on earth.

The Emphasis in 2 Thessalonians 2

Between the years **300** and **476 AD** hordes of **barbarian tribes** from the north invaded and carved up the Roman Empire. In the year **330 AD** emperor Constantine the Great removed the see of the Roman Empire to Constantinople thus weakening the political power of Rome in the west. **Romulus Augustulus**, the last emperor of the western empire was deposed in the year **476 AD**.

Without an emperor, the Empire was thrown into turmoil. The barbarian incursions into the Roman Empire turned it **upside down** and left it **without a civil ruler** who could preserve law and order. In the midst of this **chaotic situation**, the **Bishop of Rome** was **enticed** to take the reins of civil power and bring about order in the Empire. As a result, the bishop of Rome was not only the **spiritual leader** of the church but also became the **temporal ruler** of the state. Thus the Roman Empire was **taken out of the way** to give way to the papacy.

Cardinal **Edward Manning** described the manner in which the Roman Pontiff originally gained his civil power in the Roman Empire. Manning explained what occurred when the Roman Empire was invaded and torn apart by the barbarian invasions:

*“Now the **abandonment of Rome** was the **liberation** of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the Pontiff may have yielded, the whole previous relation, anomalous, and annulled again and again by the vices and outrages of the emperors, was finally dissolved by a **higher power**. The providence of God permitted a succession of **irruptions**, Gothic, Lombard, and Hungarian, to desolate Italy, and to **efface from it every remnant of the empire**. The pontiffs found themselves **alone**, the **sole fountains of order, peace, law, and safety**. And from the hour of this providential **liberation**, when, by a divine intervention, the **chains fell off** from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the Vicar of Jesus Christ.”* Henry Edward Manning, The Temporal Power of the Vicar of Jesus Christ, preface, pp. xxviii, xxix. London: Burns and Lambert, 1862

Manning further explained:

*“It [the papacy] waited until such a time as God should break its **bonds** asunder, and **should liberate it from subjection to civil powers**, and **enthroned it** in the possession of a **temporal sovereignty** of its own.”* Henry Edward Manning, The Temporal Power of the Vicar of Jesus Christ (London: Burns & Lambert, second edition, 1862), pp. 11-13

Thus when the civil power of Rome was removed by the barbarians, and the emperor Constantine moved the see of the Empire to Constantinople, the **bishop of Rome filled the vacuum** and became the arbiter in **civil affairs** as well as in **religious**. Remarkably, Manning refers to this taking over of civil power

by the bishop of Rome with expressions such as “*breaking bonds asunder*”, and “*chains falling off*”, terminology that is reminiscent of 2 Thessalonians 2. The dragon had given the beast ‘his power, his throne and great authority’ (Revelation 13:2)

Paul’s Mysterious ‘Restrainer’

The noted Bible commentator, Albert Barnes, wrote about the meaning of 2 Thessalonians 2:7:

“The supposition which will best suit this language is, that there was then some civil restraint, preventing the development of existing corruptions, but that there would be a removal, or withdrawing of that restraint; and that then the tendency of the existing corruptions would be seen. It is evident, as Oldshausen remarks, that this resisting or restraining power must be something out of the church, and distinguished from the anti-Christian tendency itself. . . It is necessary, therefore, to understand this of the restraints of civil power. Was there, then, any fact in history which will accord with this interpretation? The belief among the primitive Christians was, that what hindered the rise of the man of sin was the Roman Empire, and therefore “they prayed for its peace and welfare, as knowing that when the Roman Empire should be dissolved and broken in pieces, the empire of the man of sin would be raised on its ruins” From Barnes’ Notes, Electronic Database Copyright © 1997, 2003, 2005, 2006 by BibleSoft, Inc. All rights reserved

Paul’s Perspective

In cryptic language, the apostle Paul had already referred to the moment when the civil power of the Roman Empire would be taken out of the way and given over to papal Rome. In 2 Thessalonians 2:6, 7 the apostle referred to the removal of the mysterious restrainer of 2 Thessalonians 2:6, 7 which would allow the Man of Sin to rise to power:

“And now you know what is restraining [the civil power of the Roman Empire], that he may be revealed in his own time [once the restrainer was taken out of the way]. For the mystery of lawlessness is already at work; only He [the emperor] who now restrains will do so until He is taken out of the way.”

The early church Fathers were practically unanimous in the opinion that the ‘restrainer’ was a reference to the Roman Empire in general and to the emperors in particular. In verse 5 the apostle refers to what was restraining (using the neuter article to *katechon*) but in verse 7 he refers to who was restraining (using the masculine article ho *katechon*). By his use of language, Paul indicates that the Church at Thessalonica knew who the restrainer was and what was restraining. And yet Paul wrote in veiled, cryptic language. Why didn’t Paul just come out and write openly that the Roman Empire was the restrainer that would be taken out of the way?

The answer is obvious. If Paul had said openly that the Roman Empire would be taken out of the way, the Roman government would have had grounds to accuse him of sedition. So Paul had to be cautious in the language that he used.

Dispensationalists (Evangelicals who believe in the Rapture of the church before the tribulation) generally agree that the restrainer is the Holy Spirit who will be removed before the tribulation. But if this were true, then why would there be any need for Paul to be so cautious? It is clear that Paul could

not define the ‘restrainer’ openly. It was not necessary to do so because the Thessalonians knew what power he was writing about.

You will notice in the comment by Cardinal Manning that the fall of the Roman Empire led to the ‘liberation’ of the Roman Pontiff. In other words, before this he was **restrained**. You will also notice that the fall of the Roman Empire is described as **chains falling off** the hands of the successor of St. Peter. The inevitable conclusion we reach from Manning’s words is that the fall of the empire removed or **took away** the restraint placed upon the Bishop of Rome.

The Ante-Nicene Fathers

Now let us turn to the writings of the early church Fathers to see how they understood the ‘restrainer’. It must be noted that church fathers were living in the very period when these things were taking place.

Let us begin with **Tertullian** (160-240 AD):

*“For the mystery of iniquity doth already work; only he who **now hinders** must hinder, until he be taken out of the way.’ What **obstacle** is there but the **Roman state**, the falling away of which, by being scattered into **ten kingdoms**, shall introduce **Antichrist** upon (its own ruins)? ‘And then shall be revealed the wicked one.’” ‘On the Resurrection of the Flesh,’ chapter 24; Ante-Nicene Fathers, vol. III, p. 563 [New York: Charles Scribner’s Sons, 1908]*

Tertullian also wrote:

*“The very end of all things threatening dreadful woes is only **retarded** by the continued existence of the Roman Empire.”* (‘Apology,’ chapter 32; Ante-Nicene Fathers, Vol. III, p. 43)

Lactantius, who lived in the early **fourth century**, wrote:

*“The subject itself declares that the fall and ruin of the world will shortly take place; except that **while the city of Rome remains**, it appears that nothing of this kind is to be feared. But when that capital of the world **shall have fallen**, and shall have begun to be a street, which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world? It is that city, that only, which **still sustains all things**.”* (‘The Divine Institutes,’ book 7, chapter 25; Ante-Nicene Fathers, vol. VII, p. 220)

Cyril of Jerusalem (318-386 AD) had this to write about the mysterious restrainer:

*“But this aforesaid Antichrist is to come when the **times of the Roman Empire shall have been fulfilled**, and the end of the world is drawing near. There shall rise up together **ten kings of the Romans**, reigning in different parts perhaps, but all **about the same time**; and after those an eleventh, the Antichrist, who by his magical craft shall **seize upon the Roman power**; and of the kings who reigned before him, ‘three he shall humble,’ and the remaining seven he shall keep in subjection to himself.”* (‘Catechetical Lectures’ Section 15, on II Thessalonians 2:4; Nicene and Post-Nicene Fathers, vol. VII, p. 108 [New York: The Christian Literature Company, 1895])

Next we present the testimony of **Ambrose** (died in 398 AD):

*“**After the falling or decay of the Roman Empire, Antichrist shall appear.**”* (Quoted in, Bishop Thomas Newton, Dissertations on the Prophecies, p. 463 [London: B. Blake, 1840])

Next in line is **Chrysostom** (died in 407 AD):

*“When the **Roman Empire is taken out of the way**, then he [the Antichrist] shall come. And naturally. For as long as the fear of this empire lasts, no one will willingly exalt himself, but **when that is dissolved**, he will attack the anarchy, and endeavor to seize upon the government **both** of man and of God.”* ‘Homily IV on 2 Thessalonians 2:6-9,’ Nicene and Post-Nicene Fathers, vol. XIII, p. 389 [New York: Charles Scribner’s and Sons, 1905]

Finally we will quote **Jerome** (died 420 AD):

“He that letteth is taken out of the way, and yet we do not realize that Antichrist is near.” (Letter to Ageruchia, written about 409 A. D. Letter 123, section 16; Nicene and Post-Nicene Fathers, vol. VI, p. 236 [New York: Charles Scribner’s Sons, 1912]).

The Testimony of Church Historians

Scores of church historians concur with the view of the early church fathers:

*“Long ages ago, when Rome through the **neglect of the Western emperors** was left to the mercy of the **barbarous hordes**, the Romans **turned to one figure** for aid and protection, and **asked him to rule them**; and thus, in this simple manner, the best title of all to kingly right, commenced the **temporal sovereignty of the popes**. And meekly stepping to the **throne of Caesar**, the Vicar of Christ **took up the scepter** to which the emperors and kings of Europe were to **bow in reverence** through so many ages.”* James P. Conroy, American Catholic Quarterly Review, April, 1911.

*“Under the Roman Empire the popes had **no temporal powers**. But when the Roman Empire had **disintegrated** and its place had been taken by a number of rude, barbarous kingdoms, the **Roman Catholic Church** not only became independent of the states in religious affairs but **dominated secular affairs** as well.”* Carl Conrad Eckhardt, The Papacy and World Affairs (Chicago: The University of Chicago Press, 1937), p. 1

Church historian, **R. W. Southern** further explains the relationship between the papacy and the state during the middle ages:

*“During the **whole medieval period** there was in Rome **a single spiritual and temporal authority** [the papacy] exercising powers which in the end exceeded those that had ever lain within the grasp of the Roman emperor.”* (R. W. Southern, Western Society and the Church in the Middle Ages, volume 2), pp. 24-25

Church historian **John N. Figgis** adds his testimony:

*“[In] the Middle Ages the church was not a State, **it was the State**; or rather, the civil authority (for a separate society was not recognized), was merely the police department of the Church.” John N. Figgis, From Gerson to Grotius, p. 4*

*This idea of the church ruling in **temporal** as well as in **spiritual** affairs was fleshed out in **1302** when pope **Boniface VIII** wrote a significant bull (personal letter) titled Unam Sanctam.*

*“We are informed by the texts of the gospels that in this [Roman Catholic] Church and in its power are **two swords**; namely, the **spiritual** and the **temporal**. **Both, therefore, are in the power of the Church**, that is to say, the spiritual and the material sword, but the former [the spiritual] is to be administered for the Church but the latter [the temporal] by the Church; the former in the hands of the priest; the latter by the hands of kings and soldiers, but **at the will and sufferance of the priest**.”*

Ellen G. White has some interesting statements regarding how the secular power was removed and the papacy was able to ascend to power:

*“The spirit of compromise and conformity [of the early Christian church] was **restrained** for a time by the fierce persecutions which the church endured under **paganism** [the Roman Empire]. But as **persecution ceased**, and Christianity **entered the courts and palaces of kings**, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions.” The Great Controversy, p. 49*

*“The vast empire of Rome **crumbled to pieces**, and **from its ruins** rose that mighty power, the Roman Catholic Church. This church boasts of her infallibility and her hereditary religion” Manuscript Releases, volume 1, p. 50*

In 1798 the handcuffs were once again put on the papacy by the major secular powers of the world. Thus the papacy has been for the last two hundred years. But when the secular power is taken out of the way, the papacy will once again exert its power:

*“Let the **restraints** now **imposed** by **secular governments** be **removed** and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.” The Great Controversy, p. 564.*

Notably, Malachi Martin, the Jesuit exorcist who wrote the groundbreaking book The Keys of This Blood, inadvertently agreed with Ellen White:

*“[For] fifteen hundred years and more, [papal] Rome had kept as strong a hand as possible in each local community around the wide world. . . . By and large, and admitting some exceptions, that had been the Roman view until two hundred years of **inactivity** had been **imposed** upon the papacy by the major **secular powers** of the world.” Quoted in Christianity Today (November 21, 1986), p. 26*

Every text should be studied within its own context. The meaning of 2 Thessalonians 2 should not be imposed on Daniel 8. The civil power was taken out of the way when the papacy first **ascended to power**. The civil power then took the papacy out of the way in 1798 AD. But the state will once again be

taken out of the way and the papacy will exert its power once more (Revelation 13:3). But finally the civil powers will hate the harlot and take her out of the way once and for all (Revelation 17:16).

Revelation 20 helps us understand what it means to be bound or restrained and unbound or unrestrained. When Satan is able to use the civil rulers of the world to accomplish his purposes he is unbound. But when the kings are dead, he is bound.

The Daily in Daniel 8

Now let's turn to Daniel 8:8-12 to determine if the removal of the 'daily' has the same meaning as the removal of the restrainer. I will add in brackets my own explanatory comments:

"Therefore the male goat [Greece] grew very great; but when he became strong, the large horn [Alexander the Great] was broken, and in place of it four notable ones came up toward the four winds of heaven [the Ptolomies, the Antigonids, the Seleucids, Pergamum]. 9 And out of one of them [Pergamum] came a little horn [political Rome] which grew exceedingly [horizontally on earth] great toward the south [Egypt], toward the east [Macedonia], and toward the Glorious Land [Israel]. 10 And it grew up to the host of heaven [now grows vertically]; and it cast down some of the host [God's faithful people] and some of the stars [leaders of the people] to the ground, and trampled them. 11 He [the little horn] even exalted himself as high as the Prince of the host [Jesus, the High Priest of the heavenly Sanctuary]; and by him [the Hebrew actually says 'from him'] the daily sacrifices [the word 'sacrifices does not belong to the text] were taken away, and the place [the word 'place' in the vast majority of cases is used to describe God's dwelling place in heaven] of His sanctuary was cast down. 12 Because of transgression [against the host, the Prince and the Sanctuary], an army [the state now comes to the aid of the little horn to help it control the 'daily' compare Daniel 11:31] was given over to the horn to oppose the daily sacrifices [the word 'sacrifices' is not in the text]; and he cast truth down to the ground [primarily the truth about the sanctuary]. He did all this and prospered."

Adventists have always believed that there are four prophetic outlines in Daniel: Jesus as **king** (Daniel 2), as **judge** (Daniel 7), as **high priest** (Daniel 8-9) and as **deliverer** (Daniel 10-12). The focus of Daniel 8 is the sanctuary service and therefore the word 'daily' must be understood in the context of the sanctuary.

We have also believed that the little horns of Daniel 7 and 8 both represent the same power, Rome. William Shea has provided the following comparative list:

1. Both are identified with the same symbol: **a horn** (7:8ff; 8:9). Remarkably, even though Daniel 7 was written in Aramaic and Daniel 8 in Hebrew, both employ the same word for 'horn' (*qeren*).
2. Both are described as '**little**' at the outset (7:8; 8:9)
3. Both are described as becoming '**great**' later on (7:20; 8:9ff)
4. Both are described as **persecuting** powers (7:21, 25; 8:10, 24)
5. Both have the **same target group** as the object of their persecution (7:21, 25, 27; 8:24). Both chapters call the persecuted ones 'the people of the saints' (7:27; 8:24).
6. Both are described as **self-exalting** and blasphemous powers (7:8, 11, 20, 25; 8:10-12, 25)

7. Both are described as exercising a **crafty intelligence** (7:8: ‘eyes of a man’; 8:23-25: ‘understands riddles, cunning and deceit’)
8. Both represent the final and greatest **anti-God climax** of their visions (7:8-9, 21-22; 25-26; 8:12-14, 25).
9. Both have aspects of their work delimited by **prophetic time** (7:25; 8:14)
10. The activities of both extend to the **time of the end** (7:25-26; cf. 12:7-9; 8:17, 19)
11. Both are to be **supernaturally destroyed** (7:11, 26; 8:25)

The Little Horn of Daniel 8 Represents both Pagan and Papal Rome

It is an undeniable fact that there is an indissoluble link between pagan and papal Rome. We know this for several reasons:

First, **the clay in the feet** of the image of Daniel 2 represents the church. But notice that the feet also have the iron of the legs. The iron in the legs is a symbol of the Roman Empire. This must mean that the religious system which succeeds the **Roman Empire will continue** to be Roman, albeit an amalgamated Rome.

Second, the **religion** of the Roman Catholic Papacy was **inherited from Rome**. It is well known that Constantine the Great brought all sorts of pagan practices into the church. This is recognized by both secular and church historians. In fact, the name ‘Supreme Pontiff’ (*Pontifex Maximus*) was used by the pagan Roman emperors before it was embraced by the bishop of Rome. After the Edict of Milan was signed in the year 313 AD, Christians were restored as *bona fide* citizens of the Roman Empire. The result of this is described by Dave Hunt:

“Freedom at last from persecution seemed like a gift from God. Unfortunately, it set the stage for an apostasy that would envelop Christendom for more than a millennium. Christ’s bride had been wedded to paganism.” (Dave Hunt, A Woman Rides the Beast, pp. 202-203)

Constantine, emperor of the Roman Empire, was the architect of this Edict of Milan (313 AD) Regarding Constantine, Hunt remarks:

*“A brilliant military commander, Constantine also understood that there could be no political stability without religious unity. Yet to accomplish that feat would require a union between paganism and Christianity. How could it be accomplished? The Empire needed an **ecumenical religion** that would appeal to every citizen in a multi-cultural society. Giving Christianity official status was not enough to bring internal peace to the Empire: Christianity had to undergo a transformation so that pagans could ‘convert’ without giving up their old beliefs and rituals.*

Constantine himself exemplified this expediency. He adopted Christ as the new god that had given him victory in the crucial battle at Milvian Bridge in 312 A. D., and brought him into Rome as its conqueror. Yet, as Caesar, he continued to function as the Pontifex Maximus of the Empire’s pagan priesthood,

known as the Pontifical College. . . As a 'Christian' Emperor, he automatically became the de facto civil head of the Christian church and seduced her with promises of power. Thus began the destruction of Christianity and the process that created Roman Catholicism as it is today."(Dave Hunt, Global Peace, pp. 106-107)

"It was 'Christianity', in fact, which gave the Empire a unity and continuity that held it together culturally and religiously. When the Empire later disintegrated politically under the onslaught of the Barbarians, it was held together religiously by the all-pervasive presence of the Roman Catholic Church with its ingenious ecumenical **blend of paganism and Christianity** still headquartered in Rome." (Dave Hunt, Global Peace, p. 110)

The renowned philosopher and historian, Will Durant, remarks:

"When Christianity conquered Rome, the ecclesiastical structure of the pagan church, the title and vestments of the Pontifex Maximus, the worship of the Great Mother and a multitude of comforting divinities, the sense of super-sensible presences everywhere, the joy or solemnity of old festivals, and the pageantry of immemorial ceremony, passed like maternal blood into the new religion, and **captive Rome captured her conqueror**. While Christianity converted the world, the world converted Christianity. . ." (Will Durant, Civilization: Caesar and Christ, Volume 3, p. 657.

John Henry Cardinal Newman makes this admission:

"We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own. It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees, incense, lamps, and candles; votive offerings on recovery from illness, holy water; asylums; holy days and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments; the tonsure, the ring in marriage, turning East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleisen, are all of pagan origin, and sanctified by their adoption into the church." (Henry Cardinal Newman, An Essay on the Development of Christian Doctrine, p. 373)

Philip Schaff, one of the greatest church historians ever to wield a pen, wrote the following:

"But the elevation of Christianity as the religion of the state presents also an opposite aspect to our contemplation. It involved great risk of degeneracy to the church. The Roman state, with its laws, institutions, and usages, was still deeply rooted in heathenism, and could not be transformed by a magical stroke. The christianizing of the state amounted therefore in great measure to a paganizing and secularizing of the church. The world overcame the church, as much as the church overcame the world, and the temporal gain of Christianity was in many respects cancelled by spiritual loss. The mass of the Roman Empire was baptized only with water, not with the Spirit of the gospel, and it smuggled heathen manners and practices into the sanctuary under a new name. The very **combination** of the cross with the military ensign by Constantine was the most doubtful omen, portending an unhappy **mixture** of the temporal and the spiritual powers." (Philip Schaff, History of the Christian Church, vol. 3, p. 93, bold is mine)

Third, the **architecture** at the Vatican is Roman. Recently, I made a visit to the ruins of the old city of Rome and then on the same day visited Vatican City. The architecture is virtually identical. Also, the old city of Rome was filled with statues of gods and heroes as is Vatican City.

Fourth, the Papal church calls itself the **Roman** Catholic Church.

Fifth, the official language of the Vatican is **Latin**, the language of ancient Rome.

Sixth, in official documents, the Vatican employs **Roman numerals**.

Seventh, the headquarters of the Papacy is **Vatican City**, which is located in the geographical location of ancient Rome. Says the Catholic Encyclopedia:

"It [Vatican City] is within the city of Rome, called the city of seven hills, that the entire area of Vatican State proper is now confined". (The Catholic Encyclopedia, Tomas Nelson Publishers, 1976. Article: 'Rome')

Eighth, **historians and theologians** consistently emphasize that Papal Rome inherited and perpetuated the Roman Empire but in a different way: It was a **religious-political** system. Notice the following quotations from church historians and theologians:

*"Within three centuries, the Roman Church had transformed the administrative organization of the Roman Empire into an ecclesiastical system of bishoprics, dioceses, monasteries, colonies, garrisons, schools, libraries, administrative centers, envoys, representatives, courts of justice, and a criminal system of intricate laws all under the direct control of the pope. His Roman Palace, the Lateran, became the new Senate. The new senators were the cardinals. The bishops who lived in Rome and the priests and deacons helped the pope to administer this **new imperium**." (Malachi Martin, The Decline and Fall of the Roman Church, p. 105, italics mine)*

*"The Roman Church in this way privily pushed itself into the place of the Roman World-Empire, of which it is the **actual continuation**; the empire has not perished, but has only undergone a transformation. . . That is no mere 'clever remark,' but the recognition of the true state of the matter historically, and the most appropriate and fruitful way of describing the character of this Church. It still governs the nations. It is a political creation, and as imposing as a World-Empire, because [it is] the **continuation of the Roman Empire**. The Pope, who calls himself 'King' and 'Pontifex Maximus,' is **Caesar's successor**." (Adolph Harnack, What is Christianity? pp. 269-270)*

"The Empire was falling into decay. The Barbarians knew that its life was failing, that the old organism was worn out, and they hastened to take possession of the remains. From every direction they came for the spoils. The Saxons and the Angles settled in Great Britain; the Franks invaded Northern Gaul; the Visigoths made Spain and the region south of the Loire their own; the Burgundians took possession of the upper valley of the Rhone; the Vandals made conquests in Africa. The Ostrogoths and Lombards were waiting for their turn to come. Among these new invaders, some were heretics, others were pagans. What is to become of the Church? Are its days numbered, and is the Empire to bring it down as its companion into an open tomb?"

No, the Church will not descend into the tomb. It will survive the Empire. It will have to pass through days of distress. It will witness calamity after calamity, ruins heaped upon ruins. But in the midst of the greatest sadness, it will receive precious consolations. One after another, these barbarian peoples will submit to its laws, and will count it a glory to be the Church's children. The frontiers of the Church will be extended; its institutions, for a moment shaken by the Barbarians, will be consolidated, developed, and will adapt themselves to their surroundings. The papacy, most sorely tried of all, will make a new advance. At length a **second empire** will arise, and of this empire the Pope will be the master—more than this, he will be the master of Europe. He will dictate his orders to kings who will obey them.” (Joseph Turmel, *The Latin Church in the Middle Ages*, p. v, vi.)

“The all-conquering barbarians were storming the gates of Augustine’s city when the saint died in 430. The North African town of Hippo was one of the last imperial outposts to be attacked. Rome had already gone under. Only four years before, St. Augustine’s *City of God* had laid the theological groundwork for the church to **step into the void** left by the collapsing Roman Empire.” (Douglas Auchincloss, *City of God and Man*, *Time*, 76 (December 12, 1960), p. 64

“The removal of the capital of the Empire from Rome to Constantinople in 330 left the Western Church, practically free from imperial power, to develop its own form of organization. The Bishop of Rome, **in the seat of the Caesars**, was now the greatest man in the West, and was soon forced to become the political as well as the spiritual head. To the Western world Rome was still the political capital—hence the whole habit of mind, all ambition, pride, and sense of glory, and every social prejudice favored the **evolution** of the great city into the ecclesiastical capital. Civil as well as religious disputes were referred to the successor of Peter for settlement. Again and again, when barbarians attacked Rome, he was compelled to actually assume military leadership. Eastern Emperors frequently recognized the high claims of the Popes in order to gain their assistance. It is not difficult to understand, how, under these responsibilities, the primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 [Edict of Milan]. The importance of this fact must not be overlooked. The organization of the Church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably to the medieval Papacy.” Alexander Clarence Flick, *The Rise of the Mediaeval Church* pp. 168, 169

“During the whole medieval period there was **in Rome a single spiritual and temporal authority** [the papacy] exercising powers which in the end exceeded those that had ever lain within the grasp of the Roman emperor.” R. W. Southern, *Western Society and the Church in the Middle Ages*, volume 2, pp. 24-25 emphasis supplied.

“The papacy is no other than **the ghost of the deceased Roman Empire**, sitting crowned upon the grave thereof.” Thomas Hobbes, as quoted in, Dave Hunt, *A Woman Rides the Beast*, p. 95

“Christian Rome was the **legitimate successor of pagan Rome**. . . Christ had triumphed [and] Rome was ready to extend its sway to the heavens themselves.” W. H. C. Frend, *The Rise of Christianity*, p. 773

*“The Roman Christian Church was a church of world-wide importance and power, and her bishop the most influential. Out of the ruins of **political Rome** arose the great **moral empire** in the ‘giant form’ of the Roman Church. In the marvelous rise of the Roman Church is seen in strong relief the majestic office of the Bishop of Rome.” Alexander Clarence Flick, The Rise of the Mediaeval Church, p. 150*

*“When the Western empire fell into the hands of the barbarians, the Roman bishop was the only surviving **heir of this imperial past**, or, in the well-known dictum of Hobbes, ‘the ghost of the deceased Roman empire, sitting crowned upon the grave thereof.’” Philip Schaff, History of the Christian Church, vol. 3, p. 287*

*“Long before the fall of Rome, there had begun to grow up within the Roman Empire an **ecclesiastical state**, which was **shaping itself upon the imperial model**. This **spiritual empire**, like the secular empire, possessed a hierarchy of officers, of which deacons, priests or presbyters, and bishops were the most important. . . . Another consequence of the fall of the Roman power in the west was the development of the Papacy. In the absence of an Emperor in the west, the popes rapidly gained influence and power and soon built up an **ecclesiastical empire** that in some respects took the place of the old empire.” Myers, General History for Colleges, pp. 348, 316*

*“St. Thomas . . . says that **the Roman Empire has not ceased**, but is **changed** from the temporal into the spiritual. . . . It was, then, the Apostolic Church, which, spreading throughout the nations, already combined together by the power of the heathen empire of Rome, quickened them with a new life. . . . the temporal power in the old heathen empire of Rome, and the spiritual power in the supernatural kingdom of God met together. . . . these two powers were **blended and fused together**; they became one authority, the emperor ruling from his throne within the sphere of his earthly jurisdiction, and the Supreme Pontiff ruling likewise from a throne of a higher sovereignty over the nations. . . . the material power which once reigned in Rome [was] consecrated and sanctified by the investiture of the Vicar of Jesus Christ with temporal sovereignty over the city where he dwelt. And now for these twelve hundred years the peace, the perpetuity and faithfulness of the Christian civilization of Europe, has been owing solely in its principle to this consecration of the **power** and **authority** [Revelation 13:2] of **the great empire of Rome**, taken up of old, perpetuated, preserved, as I have said, by the salt which had been sprinkled from heaven, and continued in the person of the Supreme Pontiff, and in that order of Christian civilization of which he has been the creator.” Cardinal Manning, The Temporal Power of the Vicar of Jesus Christ, pp. 123-128*

*“If we extend our view over the ruins of the Western Empire, such is the spectacle that meets us on every side. . . . the Pax Romana has ceased; it is universal confusion. But wherever a bishop holds his court, religion protects all that is left of the ancient order. **A new Rome ascends slowly above the horizon**. It is the **heir of the religion** which it has overthrown; it assumes the outward splendors of the Caesars. . . . The emperor is no more. . . . But the **Pontifex Maximus** abides; he is now the Vicar of Christ, offering the old civilization to the tribes of the north. He converts them to his creed, and they serve him as their Father and Judge supreme. This is the Papal Monarchy, which in its power and its decline overshadows the history of Europe for a thousand years.” W. F. Barry, The Papal Monarchy, pp. 45, 46*

*“As Rome’s role in **pagan history** came to an end, she was destined to play another, a sacred one, in **Christian history**. . . . Rome’s part in ecclesiastical history had begun. . . . Thus a Christian Rome, destined, like its pagan predecessor on the Palatine, to conquer a large part of the earth, gradually arose on Vatican Hill. . . . While today the Palatine [the hill of the Roman Emperors’ palaces] is in ruins, St. Peter’s still draws worshipers from all parts of the world.” Walter Woodburn Hyde, Paganism to Christianity in the Roman Empire, pp. 6-7*

Notice the following amazing declaration by Cardinal Manning:

*“Now the abandonment of Rome was the **liberation** of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the Pontiff may have yielded, the whole previous relation, anomalous, and annulled again and again by the vices and outrages of the emperors, was finally dissolved by a higher power. The providence of God permitted a succession of **irruptions**, Gothic, Lombard, and Hungarian, to desolate Italy, and to **efface from it every remnant of the empire** [remember this fact of history. Later on in this paper we will see that Protestant futurists rewrite history and deny that the Roman Empire was ever divided]. The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential **liberation**, when, by a divine intervention, the **chains fell off** from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the Vicar of Jesus Christ.” Henry Edward Manning, The Temporal Power of the Vicar of Jesus Christ, Preface, pp. xxviii, xxix. London: Burns and Lambert, 1862*

Remarks on Daniel 8:9

The little horn first conquered **horizontally or geographically** in three directions of the compass—the south, the east and the Glorious Land. These are the three directions of the compass where the Roman Empire grew into world power.

Remarks on Daniel 8:10

The little horn which had been conquering **horizontally** on earth (verse 9) now began an onslaught **vertically** against heaven. The sense of the first part of verse 10 is: *‘the horn grew geographically, yes, even vertically into heaven.’* The horn grows great, even to the host of heaven and hurls down some of the host of the stars to the ground and tramples upon them.

The parallel to this is found in Daniel 7:21, 25 where the little horn persecuted the **saints of the Most High**. Whenever the expression **‘grow great’** (*gadal*) is used in the Old Testament of human beings, without exception, it refers to one who takes power illegally, presumptuously and arrogantly. Notably in 2 Thessalonians the power that magnifies itself above all that is called God is the man of sin who leads the mystery of iniquity.

The question is: What is the host or army of heaven that the little horn casts to the ground? There are three possibilities:

- 1) The stars and hosts of heaven can refer to **angels** (Nehemiah 9:6; Judges 5:20; Job 38:7; Revelation 12:7-9; 19:11)

- 2) The stars and host of heaven is a reference to the **literal** sun, moon and stars (Deuteronomy 4:19; II Kings 17:16)
- 3) The stars and the hosts are symbolic of the **leaders** of God's people (Revelation 1:20) and **God's people** on earth (Genesis 37:9, 10; Exodus 7:4; 12:41; 1 Samuel 17:45; Revelation 1:20; Daniel 12:2-3). In the Old Testament the word 'host' is used in the majority of the cases to describe 'armies'.

The explanation portion at the end of chapter 8 leaves no doubt about the identity of the host of heaven upon which the little horn tramples:

*'And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall destroy the mighty and **holy people**' (Daniel 8:24).*

Notice the sequence of events in the **vision**:

- A ram with two horns (verses 3-4)
- The male goat had a notable horn (verse 5)
- A male goat breaks the ram's two horns (verses 6, 7)
- The notable horn is broken (verse 8)
- The broken horn is succeeded by four horns (verse 9)
- The little horn comes up from one of the four and attacks the host (verse 10)
- Attacks the sanctuary and the Prince of the host (verse 11)

The angel interpreter at the end of the vision **explains each part** in its proper order:

- The two-horned ram represents the kingdom of the Medes and Persians (verse 20)
- The male goat represents Greece (verse 21)
- The notable horn represents its first king (verse 21)
- The four horns represent the divisions of Greece after the death of its first king (verse 22)
- When Greece is reaching the end of its rule a nasty king will arise (verse 23)
- The king will 'destroy the mighty and the holy people' (verse 24)
- The king will stand up against the Prince of princes (verse 25)
- The king will be destroyed without human hand (verse 25)

Even a passing glance at Daniel 8 will indicate that 'the host and the stars of heaven' in the **vision** stands in the same identical spot as 'the mighty and holy people' in the **explanation** of the vision.

It is clear, then, that the host represents God's people. In the New Testament, the Apostle Paul even uses military terminology to describe the armor and the warfare of God's people against Satan's kingdom. Jesus is the General and His people are the armies (Ephesians 6:11-18; Romans 13:12-14; II Corinthians 6:7; I Thessalonians 5:8; II Corinthians 10:3-4).

It is important to recognize that in the explanation of the vision, the little horn is called a '**king**' of fierce countenance (verse 23). This will be picked up again in Daniel 11 where this same power is referred to as 'the king of the north.'

The use of the word 'king' need not mean that the Antichrist will be a **single person**. And why is this? In the Bible, the singular word '**priest**' with the definite article can mean a succession of priests (see, Numbers 35:25-28 and compare with Hebrews 9:7). Likewise, the word '**king**' with the definite article can mean a succession of kings (see, for example, I Samuel 8:11). Even the word '**man**' with the definite article can mean Christians of all time (II Timothy 3:17). When Jesus said: 'The Sabbath was made for man,' (Mark 2:27), He obviously did not mean that it was made for only one man but rather for **mankind**.

This helps us understand why Paul called the Antichrist 'the Man of Sin' and why the beast has the 'number of man' (Revelation 13:18). The singular word, '**woman**' with the definite article can also refer to the church of all ages (see, Revelation 12:4, 6, 13, 14-17). So it is clear that the word 'king' in Daniel 8 can refer to a succession of kings in a dynasty.

Comments on Verse Eleven

As if it wasn't enough to war against the **host**, the little horn now then attacked the **Prince** of the host, took away the '**daily**' which belonged to the Prince, and trampled upon the place of the Prince's **sanctuary**.

Let's first identify the Prince. The word 'Prince' is used several times in the book of Daniel (10:13, 21; 12:1-3; 8:11, 25; 11:22; 9:25, 26). Who is the Prince of the host? The only other place in the entire Bible where this specific name 'Prince of the host' (*tsar tsaba*) is used is in **Joshua 5:13-15**. Even a cursory look at this passage reveals that the Prince of the host is YHWH (compare Exodus 3:14; John 8:58).

There can be no doubt that the Son of Man, Michael, the Angel of the Lord and the Angel of His Presence, all refer to the same being (Jude 9; Revelation 12:7-9; I Thessalonians 4:16). It is of more than passing interest to realize that the high priest in the Old Testament was occasionally called 'prince' (see I Chronicles 24:5; Ezra 8:24, 29)

The prince of the host is none other than Jesus Christ, our high priest who rules over the kingdom of grace. The apostle Paul, in Hebrews 8:1, 2 explains that Jesus became our High priest when he ascended to heaven. He said "**we have**" a high priest (see also, Hebrews 4:14, 15; 7:26; 9:11).

Notice that the Prince is the Prince **of the host**. If the host is composed of the saints of the Most High, then the Prince of the host must be the Commander of those saints. And, who is the Commander of God's people on earth? Jesus is the Head of the church. The church receives its marching orders from Him. Notice that those who belong to God's people are called 'saints' in both Testaments (Daniel 7:25; Psalm 30:3; 149:1; Ephesians 1:1; Philippians 1:1; Colossians 1:2; Jude 3, etc.).

Let's dedicate some time now to determine the meaning of the '**daily**' (*tahmid*). What does this strange word mean? There is presently an intense debate in some Adventist circles about the meaning of the term. Some, along with William Miller, connect Daniel 8 with 2 Thessalonians 2 and teach that the pagan Roman Empire was taken out of the way in order to give way to the papacy and thus the daily is paganism. Others believe that it refers to the removal **by** the papacy of the continual ministry of Christ in the heavenly sanctuary.

Some follow the KJV and NKJV translation which gives the impression that the 'daily' was taken away **by** the prince of the host. But scholars have indicated that the phrase should not read '**by him** [the prince] the daily was taken away' but rather '**from him** the daily was taken away' (see Frank Holbrook, Symposium on Daniel, p. 404). The correct translation of the preposition *mimmennu* is found, for example, in the NASB:

*"It [the little horn] even magnified itself to be equal with the Commander of the host; and it removed the regular sacrifice **from Him**, and the place of **His** sanctuary was thrown down."*

The problem with the word 'daily' is that it is an **adjective** which stands alone and has no noun to qualify. The question which begs to be answered therefore is: The little horn took away the daily what? The meaning of the word *tahmid* is simply 'something which goes on continuously without interruption.'

But what is it that 'goes on continuously without interruption'? It is important to keep in mind that this word is accompanied by the **definite article**. It is **THE** daily (*hatamid*) which the little horn takes away (see also Daniel 11:31; 12:11). The King James Version along with most modern versions adds the word 'sacrifice,' thinking that *tahmid* refers to the morning and evening sacrifice in the court of the sanctuary. But this is a wrong assumption. There is a Hebrew expression for this sacrifice, it is *olat tahmid*.

What, then, does this word mean? Let's take a closer look. The Old Testament makes it abundantly clear that when this word is used in the context of the sanctuary it always, without exception, refers to the **daily ministration** of the priest **in the court** and **in the holy place**. In other words, the little horn was going to attempt to take away from the Prince of the host His ministration in the court and in the holy place of the sanctuary. Here are some of the texts where the daily is used with reference to the sanctuary:

- Burnt offering (Exodus 29:42; Numbers 28:3,6; 1 Chronicles 16:40)
- Fire on the altar of sacrifice (Leviticus 6:13)
- Weekly meal and drink offering (Numbers 28:10)
- Showbread (Exodus 25:30; Leviticus 24:8; Numbers 4:7; 2 Chronicles 2:4)
- Incense (Exodus 30:8)
- Lamps (Exodus 27:20; Leviticus 24:1-4)
- High Priest's bearing the guilt of Israel continually (Exodus 28:29, 30; Hebrews 7:3, 27; 10:1, 11)

It is important to realize that the word *tahmid* is never used in the Old Testament to describe anything that transpires in the most holy place of the sanctuary. This is important because some in our midst are teaching that the taking away of the 'daily' refers to the future national Sunday law.

I believe that a good case can be made that the national Sunday law is the abomination of desolation that is referred to in Daniel 11:31 and Matthew 24:15, but the abomination of desolation and the daily are two different things. The papacy first took away the daily in 508 AD and then set up the abomination of desolation by the Sunday law in 538.

What is meant by the expression 'take away'? The Hebrew word *rum* can mean 'to exalt' or 'lift up' but when this verb is used in connection with the sanctuary it always means 'to take away' (Leviticus 2:9; 4:8, 10, 19; 6:10, 15)

In order to comprehend how the little horn took away the 'daily', we need to answer two fundamental questions:

- 1) In **which sanctuary** is the Prince ministering at this point in the vision?
- 2) What does each of the **pieces of furniture** in the court and in the holy place represent? In other words, what was the meaning of the altar of sacrifice, the candlestick, the table of showbread and the altar of incense? If we are able to determine the answer to these questions then we will know also what the little horn attempted to take away from the Prince and when.

Let's answer the first question. There can be no doubt that in this vision the Prince is ministering in the **heavenly sanctuary**. We have already identified the Prince as Jesus. And where does Jesus minister today? We are told in Matthew 21:12-13 that at the end of the Triumphal Entry Jesus entered the **temple of God** and called it **My Father's house**. However, just a few days later Jesus announced to the Jewish leaders: '**Your house** is left unto you desolate.' (Matthew 23:38) The Jerusalem Temple was no longer the Father's house or the temple of God because it had been forsaken by the presence of Jesus.

This is what is meant by the rending of the veil. The system of earthly types and shadows came to an end when Jesus died (Matthew 27:51). In AD 70 the Jerusalem temple was destroyed (Luke 19:41-44) and has never been rebuilt. For this reason alone it is impossible to conclude that the sanctuary which the little horn trampled upon was the Jerusalem temple. During the Christian dispensation when the little horn did its work, there was no earthly Jerusalem temple in existence!!

It is not helpful when some in our midst teach that the sanctuary of Daniel 8:10, 11 is the sanctuary of paganism. If this were true, then the sanctuary to be cleansed (Daniel 8:14) would be the sanctuary of paganism.

The question suggests itself: If the little horn did not trample upon the earthly Jerusalem temple, then which one? The answer is two-fold. Upon His ascension, Jesus began His ministry as High Priest in the literal heavenly sanctuary physically (Hebrews 8:1-2). He is the High Priest who ministers in the literal heavenly temple on the heavenly Mt. Zion in the literal heavenly Jerusalem. He is the minister of a better covenant because He presents before His Father His own better blood. He is the living Shekinah in the heavenly temple.

But there is more to the story. He is also the minister of the spiritual temple on earth and that spiritual temple is the Church. This spiritual temple has spiritual foundations, a spiritual Cornerstone, spiritual stones and a spiritual Shekinah (the Holy Spirit) which entered it on the Day of Pentecost (see, Ephesians 2:20-22; I Peter 2:1-10; I Corinthians 3:16-17; II Corinthians 6:14-18; II Thessalonians 2:3-4). In other words, Jesus ministers in two places at the same time: Physically in heaven and spiritually on earth through the ministry of the Holy Spirit. His heavenly hosts are the angels and His earthly hosts are His faithful followers.

So then, what is meant by the little horn taking away the 'daily' from the Prince and killing His hosts? It cannot mean that the little horn literally and personally traveled to heaven and deposed the Prince and destroyed the angels. This idea would be preposterous. What, then, does it mean? The answer is found in Daniel 8:11 where we are told that the little horn cast down the **place** of the Prince's sanctuary. We have already shown that the place of the Prince's sanctuary is in the literal heavenly Temple and in His church on earth. The antichrist could not usurp the place of Jesus in the heavenly temple so he does so in the earthly temple—the church!

The word 'place' (*makon*) here is unusual. There are some very common Hebrew words for 'place' in the Old Testament but this is not one of them. The word *makon* is used only 17 times in the Hebrew Bible and in 16 of those references the word denotes the **heavenly sanctuary** as God's dwelling place (Exodus 15:17). Perhaps it would be a good idea to look at a few of those references. In I Kings 8:39, 41, 43, 49 (and parallel passages in II Chronicles 6:30, 33, 39; study also Psalm 89:14; 97:2 where *makon* is translated, 'habitation') we are informed that God hears our prayers, forgives our sins, saves us and metes out justice from His heavenly **place** (*makon*).

Interestingly, the prayers of God's people are uttered toward or in the earthly temple but they are heard by God in heaven. Solomon prayed to the Lord upon the dedication of the Temple:

*'Hear the plea of your servant and of your people Israel when they pray toward **this place**: O hear in **heaven** your dwelling place, heed and forgive.'* (I Kings 8:30; see also Daniel 6:10)

Thus there is an intimate connection between the earthly and heavenly temples. In a sense, God dwells in both!! For our purposes here, it is important to remember that when Nebuchadnezzar came and destroyed the Jerusalem Temple, he was not able to touch the heavenly temple!! In the same way, the little horn is able to take over the functions of the Prince and kill His hosts on earth but it is not able to usurp from the heavenly Prince his functions in heaven nor destroy His angels.

The act of casting down the place of the Prince's sanctuary does not mean that the little horn is demolishing the mortar and stones of the heavenly sanctuary. What it does mean is that the little horn usurps on earth the daily ministrations of the heavenly Prince. What belongs to the Prince in heaven, the little horn usurps and sets up on earth. The place of the sanctuary is removed from heaven and set up on earth.

The central issue in this whole matter is: Who will control the sanctuary service in the court and in the holy place, the Prince or the little horn? And why is control of the sanctuary such a vital issue?

To answer this question we must return to our second question above: What was the meaning of the ministrations of the priest at the altar of sacrifice, the candlestick, the table of showbread and the altar of incense? Let us examine each of these separately.

The Altar of Sacrifice

Morning and evening a lamb was offered upon the altar of sacrifice for the sins of Israel. As long as the Hebrew sanctuary and temple stood, there was never a time when the fire was not burning. This was the **daily** or **continual** burnt offering (Exodus 29:39). The sacrifice of the lamb, of course, represented the death of Jesus Christ on the cross, a sacrifice that is valid for God's people continually (John 1:29; 1 Peter 1:19; Revelation 13:8). The fact that the sacrifice was offered **daily**, morning and evening, indicates that Jesus died once and for all and never needs to die again! His sacrifice is efficacious forever. The continual benefits of His one and only sacrifice are brought out clearly in Hebrews 7:27 where the old Hebrew system is contrasted with the ministry of Christ:

*“. . . who does not need **daily**, as those high priests, to offer up **sacrifices**, first for His own sins and then for the people's, for this He did **once for all** when He offered up Himself.”*

And again in Hebrews 9:25-28:

*“. . . not that He should offer Himself **often**, as the high priest enters the Most Holy Place every year with blood of another — 26 He then would have had to suffer **often** since the foundation of the world; but now, **once** at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. And as it is appointed for men to die **once**, but after this the judgment, 28 so Christ was offered **once** to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.”*

The teaching of the once-for-all death of Jesus is counterfeited in the Roman Catholic sacrifice of **the mass**. In the mass the once-for-all sacrifice of Jesus is repeated **over and over again** and is under the control of a human priest. Instead of looking to the Lamb of God in heaven, Roman Catholic believers are taught to look at the wafer host where the body of Jesus in its totality (ubiquity) is supposedly found. Instead of coming boldly to Jesus at the throne of grace **in heaven** believers are taught that they are being nourished by feeding on the literal body of Jesus **on earth**. In fact, the host is stored in a flower-like artifact called the Tabernacle. At the center of the artifact is the round wafer-like host and coming forth from the host are the rays of the sun. When the tabernacle is brought forth before the congregation, the faithful are taught to bow and worship the host. This is simply a refined system of sun-worship.

Furthermore, the Roman Catholic priest on earth takes over the power and prerogatives of Jesus when he pronounces the words of consecration *hoc est corpus meum [this is my body]*. Roman Catholic theology teaches that when these words are pronounced, the earthly priest has the power to transubstantiate the wafer into the real body of Jesus. In other words, the earthly priest has the power to **create the Creator!!** This is blasphemy to the fullest degree.

The Table of Showbread

The table of the showbread contained two stacks of unleavened bread each with six loaves. By this, God wanted to teach that there was sufficient bread to feed each and every one of the twelve tribes of Israel. This bread was called (Numbers 4:7) the '**continual** bread' (*tahmid*) because it was available continually to satisfy the spiritual needs of Israel.

What did this bread represent? In the Bible, bread is consistently used as a symbol of the Word of God. In **Isaiah 55:10-11** we are told:

*"For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and **bread** to the eater, **so** shall **My word** be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it."*

When Jesus was tempted by the devil to change stones into bread, He replied: 'Man shall not live by **bread** alone, but by every **word** that proceedeth out of the mouth of God.' (Matthew 4:4; see also Deuteronomy 8:3-4).

After Jesus fed 5000 men with only five loaves of bread and two fishes He made a very controversial statement:

"Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you." (John 6:53)

Was Jesus teaching that we are to eat his literal flesh and drink His literal blood like Roman Catholic theology teaches? Absolutely not! Notice how Jesus explained His own controversial remark:

*"It is the Spirit who gives life; the flesh profits nothing. The **words** that I speak to you are spirit, and they are life." (John 6:63)*

That is to say, the words of Jesus have power to nourish the spiritual life. As literal bread sustains physical life, the Word of God sustains spiritual life. Spiritually speaking, when we study the Word we assimilate Jesus and he becomes flesh of our flesh and bone of our bones.

It is the ingrafted Word of God which cleanses our life and gives us the victory over sin. David understood this when he exclaimed:

*How can a young man cleanse his way? By taking heed according to Your word. **Your word** I have hidden in my heart, that I might not sin against You." (Psalm 119:9, 11)*

Jesus agreed with David when He said to His disciples: 'Now you are clean through the **word** which I have spoken to you' (John 15:3). And the apostle Paul adds his testimony when he states that the church is sanctified and cleansed 'with the washing of the water by the **word**' (Ephesians 5:26)

What have we discovered so far about the showbread? First of all, it represents Jesus as He is contained in the written Word of God. Secondly, it is continually available to all of God's people. And thirdly, if assimilated, it will nourish the life spiritually and provide victory over sin.

In what sense, then, did the little horn cast down the meaning of the table of the showbread? The answer is easy to find. Roman Catholicism substituted the traditions of men in place of the Word of God. The word of a supposedly infallible magisterium was placed above a 'thus saith the Lord'. The number of unbiblical (or shall we say, anti-biblical?) traditions is legion: Purgatory, limbo, celibacy, auricular confession, an eternally burning hell, lent, processions, the mass, relics, canonization of saints, the rosary, bowing before images, the immaculate conception, the assumption of Mary, baptism of infants

by aspersion, novenas, the observance of Sunday, etc. And what was the end result of these traditions replacing the Word of God? Spiritual malnutrition and a moral laxity which would make the pagan Romans look like saints!

It is no coincidence that the third and fourth seals of Revelation describe this period as one of famine for the Word of God (see, Revelation 6:5-8). In effect, the third horse (the period of Constantine) brings in the unbiblical teachings and practices of the pagans and the result under the fourth horse (the 1260 years of papal dominion) is a life threatening scarcity of bread & famine!! This is also the period of the fourth church of Revelation. Under this church, Jezebel the harlot is in control. During this period of 1260 years there is no dew or rain and as a result there is famine for the word of God. (Revelation 2:20; 11:3, 6; 12:6, 14; cf. Amos 8:11-12)

The Candlestick

Leviticus 24:1-4 explains that one of the tasks of the High Priest was to trim the wicks and replenish the oil in the seven-branched candlestick of the holy place. In this way he would make sure that the light of the candlestick burned continually (*tahmid*).

What was represented by the candlestick? Let's interpret the symbols. Seven represents totality and oil represents the Holy Spirit. But, what does the candlestick itself represent? Revelation 1 gives us the clear answer. The seven-branched candlestick represents seven stages in the history of the Christian church from the days of the apostles till the end of time. At times, it looked like the light of the church was about to be extinguished. Particularly during the period of Thyatira the light burned dim. This is why the period of papal oppression is known as the 'dark ages.'

The Golden Altar of Incense

The incense which was offered upon this altar was called the 'perpetual (*tahmid*) incense' because it was to be burned on the altar morning and evening continually. What did the incense represent? The incense upon the altar is connected with the **prayers** of the congregation. For example, in Luke 1:9-11 we are told that when Zacharias went into the temple to offer incense, the people were praying to God outside the holy place. In Psalm 141:2 David exclaims: 'Let my **prayer** be set forth before thee as incense. . .' Even more explicitly, Revelation 8:3-4 explains the meaning of this altar:

*'And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it **with the prayers** of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, **ascended up before God** out of the angel's hand.'*

It appears from this passage that the incense represents the merits of Jesus which are mixed with the prayers of God's people. In other words, the incense which was placed upon the golden altar represents the prayers of God's people which are mingled with the precious merits of Christ's blood and therefore are acceptable before the Father.

It is no coincidence that directly in back of the altar was the veil which divided the holy from the most holy and behind the veil stood the ark of covenant, a symbol of the throne of God. When incense was

offered on the golden altar, the smoke ascended up the curtain and entered the presence of God beyond the veil. This is why there were angels embroidered upon the curtain. The angels take our prayers to Jesus and by the merits of Jesus those prayers enter the very presence of God. This is the meaning of the ladder which Jacob saw in his dream (see, Genesis 28:11-12 and John 1:51).

In what sense did the little horn take away this function from the Prince? Roman Catholicism has established a counterfeit priesthood to whom the faithful confess their sins. That is to say, instead of people directing their prayers to Jesus in heaven for forgiveness, they utter them to a human priest on earth who cannot forgive. In this way, the intercessory ministry of Jesus is cast down from heaven and placed on earth!! Furthermore, the faithful in Roman Catholicism offer their petitions to Mary and the saints instead of to Jesus. In consequence, the eyes of people are taken off of Jesus who can truly hear their petitions and forgive their sins.

The Bible is crystal clear that there is '**one mediator** between God and men, the man Christ Jesus' (I Timothy 2:5). Jesus tells us: 'I am the way, the truth and the life, no man cometh unto the father but **by me**' (John 14:6). In Romans 8:34 the apostle Paul explains that it is Jesus who 'makes intercession for us.' And in words which are impossible to misunderstand, the book of Hebrews explicitly tells that Jesus 'is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them' (Hebrews 7:25).

Why do we need mere human intermediaries when we can come boldly to the throne of grace through Jesus, the God-Man? The confessional in Roman Catholicism focuses the attention of people upon a man on earth instead of directing them to Christ in heaven.

Regarding this Ellen White stated in The Great Controversy, p. 55:

*"The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was **transferred from Christ**, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for **forgiveness of sins** and for **eternal salvation**, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their **earthly mediator** and that none could approach God except through him; and, further, that he stood **in the place of God** to them and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were **turned away from God** to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them."*

Summarizing, then, there are two princes that are struggling for the souls of human beings. One of them performs a continual ministry of salvation in the heavenly sanctuary by pleading the blood of His one and only sacrifice before the Father (the altar of sacrifice). He feeds His people with the Word of God (the table of showbread), keeps the light of the church burning by the power of the Holy Spirit (the candlestick) and forgives those who come to Him in penitence and prayer (the golden altar of incense).

The other prince, unable to usurp the heavenly ministry of the Prince, establishes a counterfeit continual ministry (the mass, tradition, the confessional, the pope) in the earthly temple—the church (see II Thessalonians 2:3-4). By getting people on earth to focus on his counterfeit ministry, he casts down the

place of the sanctuary and deprives human beings from discerning the saving work of Christ! Without being able to discern the saving work of Christ, souls perish in sin!

Remarks on Verse Twelve

We previously found that the Prince has his host. Now we discover that the little horn is also given a host to war against the daily. So the battle is between the Prince and His host and the little horn and his host. A comparison of verse 12 with Daniel 11:31 clearly reveals that the little horn's host is composed of his armies, the secular power. We are told that the little horn's host helps fight against the daily by reason of transgression. The word 'transgression' (*pesa*) is the strongest in the Old Testament for sin. It really means 'rebellion' or 'revolt'. The little horn and his host are not simply sinning; they are revolting or openly rebelling against the Prince, the daily and the place of the sanctuary.

The little horn in Daniel 7:25, the king of the north in Daniel 11:36 the man of sin of 2 Thessalonians 2:3-4 and the beast of Revelation 13:5-7 all manifest the same attitude: open and willful rebellion against the Prince, the daily and the place of the sanctuary.

The Pioneers and the Daily

Some have stated that because William Miller believed that the daily was paganism and the sanctuary was the sanctuary of paganism, we should believe the same today because he was our pioneer. But we must recognize that what William Miller taught was by no means perfect.

Miller taught that the first beast of Revelation 13 was **pagan Rome** (actually it represents papal Rome) and the second beast was an image of the Roman beast, **papal Rome** (actually it represents the United States). He correctly taught that the 1260 years of papal dominion began in 538 and ended in 1798. But he took the number 666 (which has nothing to do with years but is rather the number of the beast's name) and applied it to the period of pagan Rome's dominion from 158 BC to 508 AD.

Ellen White had great respect for William Miller. Her family embraced the truth by attending a tent meeting where Miller was preaching. But does this mean that she endorsed every detail of Miller's prophetic interpretation? The evidence indicates otherwise.

By way of analogy, Ellen White wrote that angels stood by Luther's side revealing treasures of truth to his understanding and yet Luther's writings were far from perfect:

*"**Angels of heaven** were by his side, and rays of light from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before." The Great Controversy, p. 122*

Regarding Miller Ellen White stated:

*"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. **Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies** which had ever been dark to God's people. The **commencement** of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word, which*

he had regarded as uninspired, now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy, and with the deepest respect and awe." The Story of Redemption pp. 356, 357

Ellen White explained that in some of our **earlier books** there were mistakes that in the course of time would need to be corrected:

"In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers, magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith, and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be." Counsels to Writers and Editors, p. 151 (written in 1910)

The Problem Passage in Early Writings, pp. 74-76

Ellen G. White was given a very important vision on September 23, 1850 which is recorded in Early Writings, pp. 74-76. I will add my own explanatory remarks in brackets:

*"Then I saw in relation to the "daily" (Daniel 8:12) that **the word 'sacrifice'** was supplied by man's wisdom, and does not belong to the text, and that **the Lord gave the correct view** of it to those who gave the judgment hour cry. When **union existed**, before 1844, nearly **all were united** on the **correct** [the timing] **view of the "daily"**; but in the **confusion** [because they were ever setting new dates] since 1844, **other views** [as to the time and the removal of the word 'sacrifice'] have been embraced, and darkness and confusion have followed. **Time has not been a test** since 1844, and it will never again be a test.*

*The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must **not be hung on time** [no new dates]. I saw that some were getting a false excitement, arising from **preaching time** [setting new times for the beginning and ending of the 2300 days]; but the third angel's message is stronger than **time** can be. I saw that this message can stand on its own foundation and **needs not time** [new dates] to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.*

*Then I was pointed to some who are in the great error of believing that it is their **duty to go to Old Jerusalem**, [SEE APPENDIX.] and think they have a work to do there before the Lord comes. Such a view is calculated **to take the mind and interest from the present work of the Lord**, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw*

that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord.”

The ‘Paganism’ Argument

The following apparently persuasive argument is used by those who believe that the taking away of the daily refers to the removal of paganism:

- William Miller, who was one of those who gave the judgment hour message, believed that the removal of the daily was the removal of paganism in 508 AD.
- Ellen White wrote that those who gave the judgment hour message (including Miller) were united and agreed on this meaning.
- Therefore anyone who teaches any contrary view is in opposition to the pioneers and Ellen White.

Problems with the Argument

First, although it is true that those who gave the judgment hour message were united on the timing of the daily from 508 to 1843, it is simply not true that they all agreed on the meaning of the daily. The common view at that time (as well as today among Protestant evangelicals) was that the ‘daily’ was the daily sacrifice that was removed in the Jerusalem temple by Antiochus Epiphanes from 171-164 BC. Regarding this erroneous view W. W. Prescott stated:

“The orthodox interpretation of the little horn of the eighth chapter of Daniel was that it was a symbol of Antiochus Epiphanes; that the 2300 days were literal days, commencing with the time when Antiochus polluted the temple at Jerusalem; and that ‘the daily sacrifice’ referred to the daily offerings made according to the ceremonial law. In harmony with this view the translators supplied the word ‘sacrifice’ in the expression ‘the daily sacrifice’ [as do virtually all versions of the Bible including the King James Version].

The Adventists, on the other hand, maintained that the little horn was a symbol of Rome, pagan and papal; that the 2300 days were prophetic days, fulfilled in literal years; and that this period commenced in b. c. 457 and ended in 1844. After the passing of the time in 1844, there was an effort made to readjust this period of 2300 years to some point in the future; and up to 1850 at least six different adjustments had been made, bringing much confusion into the Advent ranks. Then came this counsel through the spirit of prophecy, that the word ‘sacrifice’ should not be supplied, and that, therefore, the interpretation which found in the work of Antiochus the fulfillment of this prophecy was incorrect; that the view entertained previous to 1844, which made the year 1844 the true termination of the prophetic period of 2300 years, was correct; and that a true time message would never again be proclaimed. ‘Time has never been a test since 1844, and it will never again be a test.’

All those who proclaimed the judgment hour message were opposed to the Antiochus Epiphanes view and were in agreement regarding the commencement and ending dates for the 2300 day prophecy. This

is the reason why Ellen White stated that the word 'sacrifice' was added by human wisdom and did not belong to the text.

As Prescott well notes, between 1844 and 1850 at least six other calculations and dates were given by expositors on the beginning and ending of the 2300 days. This basically destroyed the Adventist view concerning the cleansing of the sanctuary at the end of the 2300 days. This is the reason why Ellen White clearly stated that time would no longer be an issue after 1844. The time issue had been settled.

Regarding this James White stated:

"Since the 2300 days ended in 1844, quite a number of times have been set, by different individuals for their termination. In doing this they have removed the 'landmarks' and have thrown darkness and doubt over the whole advent movement." James White, *The Present Truth*, May 1850

"The 2300 Days. This prophetic period has been, and still is, the main pillar of the Advent faith. It is, therefore of the utmost importance that we have a correct view of the commencement and termination of this period, in order to understand our present position." James White, *The Review and Herald*, December 1850

J. N. Loughborough added:

"The 'confusion' that came in after the termination of the 2300 days was first among those who persisted in setting times for the Lord to come. They claimed that the 'daily sacrifice' meant the Jewish daily offerings. That certainly made 'confusion' in what were the clear views before." J. N. Loughborough, *The Review and Herald*, April 4, 1907

Notice the similarity between Ellen White's statement in Early Writings and the following statement by James White:

*"B. C. 457 was the year presented, and clearly proved by Brother Miller, as the true date for the commencement of the **2300 days**. It was published to the world by every Second Advent paper in the land, by books, and by public lectures, as the true date. The proof was so very conclusive that those who examined the point with candor embraced it at once. Learned opponents did not, and could not; show that we were incorrect in dating the 2300 days from B. C. 457. With this clearly ascertained date for the commencement of the main pillar of the '**original**' Advent faith, lecturers **went forth united** to give the **judgment hour cry**. This was the date written upon the chronological chart of the visions of Daniel and John."* James White, *The Review and Herald*, December 1850

Going to Old Jerusalem

It will be noticed that Ellen in the same passage where she discusses the daily she rebuked those who felt it was their duty travel to old Jerusalem. Why would Ellen White be concerned about going back to old Jerusalem? Simply because there were some who were saying that the daily sacrifices would be reestablished there before the second coming. Ellen White made it clear that Jerusalem would never be built up again so no need to go to the Holy Land.

The fact is that those who proclaimed the judgment hour message were not united on the meaning of the daily because some of them disagreed with Miller's understanding of the daily. Some judgment hour messengers taught that the removal of the daily was the papacy's work of usurping the heavenly priestly ministry of Christ. And some of our ablest scholars later concurred.

The Judgment Hour Messengers

Those who believe that the taking away of the daily refers the papacy's usurpation of Christ's intercessory ministry in heaven have been accused of teaching a new view that is in contradiction to the old view held by the pioneers. While the old view affirms that the removal of the daily refers to the removal of paganism the so-called new view teaches that the daily is Christ's mediation in the holy place of the heavenly sanctuary and that the papacy took it away by establishing a counterfeit intercessory ministry in the church with a counterfeit priesthood in a counterfeit sanctuary.

As stated before, it has been claimed by the paganism advocates that this was not the original view of the pioneers—that it was changed later by people such as A. T. Jones, W. W. Prescott and Arthur Daniels. Yet the view of A. T. Jones and W. W. Prescott is not only Biblical but it was also held by many of those who preached the judgment hour message.

In 1843 one of those who preached the judgment hour message stated:

"The very heart of the gospel was removed when the little horn took away the daily or continual mediation of Jesus Christ, and cast down the place of his gospel sanctuary and made it a den of thieves." The Midnight Cry, October 4, 1843

The statement above was most likely written by O. R. L. Crozier whose article on the sanctuary was glowingly approved by Ellen G. White:

"I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint." A Word to the Little Flock Scattered Abroad, p. 12

In The Present Truth of December, 1849 Ellen White perhaps inadvertently used language that reveals her understanding of the 'daily':

"Christ did close his daily, or continual ministrations or mediation in the first apartment of the heavenly sanctuary, and SHUT THE DOOR, which no man can open; and opened a door, in the second apartment, or Holiest of all, which no man can shut, (see Revelation iii 7, 8) and passed within the second veil, bearing before the Father, on the breast-plate of judgment, all for whom he is now acting as intercessor. If this is the position that Christ now occupies, then there is no intercessor in the first apartment; and in vain do misguided souls knock at that door, saying "Lord, Lord, open unto us." The words of the prophet apply to the fulfillment of this point in the parable." The Present Truth, December 1849

David Arnold whose barn was used by Ellen White and the pioneers to hammer out the beliefs of the incipient Seventh-day Adventist Church stated in 1849:

*“Therefore, we are brought, by the force of circumstances, and the fulfillment of events, to the irresistible conclusion that, on the tenth day of the seventh month (Jewish time), in the autumn of 1844, Christ did close his **daily**, or **continual** ministration or mediation in the **first apartment** of the heavenly sanctuary; and shut the door; which no man can open; and opened a door; in the second apartment, or Holiest of all, which no man can shut. . .” David Arnold, Present Truth, December 1849*

Ellen White used the words ‘daily’ and ‘continual’ to describe the ministry of Christ in the **holy place**:

*“The ministration of the earthly sanctuary consisted of two divisions: the priests ministered **daily** in the **holy place**, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day the repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them to the innocent sacrifice. The animal was then slain, and the blood or the flesh was carried by the priest into the holy place. Thus the sin was, in figure, transferred to the sanctuary. Such was the work that went forward throughout the year. The **continual** transfer of sins to the sanctuary, rendered a further **work of ministration** necessary in order for their removal. On the tenth day of the seventh month the high priest entered the inner apartment, or most holy place, which he was forbidden, on pain of death, to enter at any other time. The cleansing of the sanctuary then performed completed the yearly round of service.” Spirit of Prophecy, volume 4, p. 263*

Uriah Smith, who was an early pioneer of the Advent Movement, agreed that the sanctuary that was trampled underfoot was the heavenly sanctuary and that the papacy was the power that trampled upon it:

*“Again, we read in Daniel viii 13 about treading the Sanctuary under foot; and it may be asked how a Sanctuary under foot; and it may be asked **how** a Sanctuary in heaven can be trodden under foot. These expressions are **figurative** as will be seen by Hebrews x 29 which speaks of treading underfoot the Son of God. The Sanctuary can be trodden underfoot in the same sense that the Son of God, its minister, can. Thus the **Pope has trodden underfoot the Sanctuary**, by calling his own sanctuary, or temple, the temple of God, and **turning away the worship** of men from the temple of God in heaven to his own sanctuary at Rome. And he has trodden underfoot the Son of God, **the minister of that Sanctuary**, by exalting himself above all that is called God, and assuming to be the head of the church in the place of Jesus Christ.” Uriah Smith, The Sanctuary and the 2300 Days, Advent and Sabbath Tracts # 5*

James White concurred:

“It may be said that the heavenly Sanctuary is not "capable of being trodden under foot." But we ask, is it not as capable of being trodden under foot as "the Son of God," who is the "MINISTER" of the same Sanctuary? Says Paul: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath TRODDEN UNDER FOOT THE SON OF GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace." Hebrews x 29

*"We say, then, that the **Sanctuary in heaven** has been trodden under foot in the same sense that the Son of God has been trodden under foot. In a similar manner has the "host," **the true church**, also, been trodden down. Those who have rejected the Son of God have trodden him under foot, and of course have trodden under foot **his Sanctuary**.*

*The Catholic Church have trodden under foot, not only the "Holy City," but the **Sanctuary**, and its **Minister**, or Priest, "the Son of God." Rome has been called "the Holy City," and the "Eternal City," which can only be said of the City of the living God; the New Jerusalem. James White, Advent Review and Sabbath Herald, January 1851*

Later **A. T. Jones** explained what the taking away of the daily was:

*"**In the place of Christ**, the true and divine High Priest of God's own appointment in heaven, she has substituted a human, sinful, and sinning priesthood on earth. **In the place of the continual**, heavenly ministry of Christ in His true priesthood upon His true sacrifice, **she has substituted** only an interval ministry of a human, earthly, sinful, and sinning priesthood in the once-a-day "daily sacrifice of the mass." And **in the place of** the sanctuary and the true tabernacle, which the Lord pitched and not man, **she has substituted** her own meeting-places of wood and stone, to which she applies the term "sanctuary." Thus, **instead of** the one **continual** High Priest, the one **continual** ministry, and the one **continual** sanctuary in heaven, which God has ordained and which is the only true, she has devised out of her own heart and **substituted for** the only true, many high priests, many ministries, many sacrifices, and many sanctuaries, on earth, which in every possible relation are only human and utterly false.*

*And it can never take away sin. No earthly priesthood, no earthly ministry, no earthly sacrifice or service in any earthly sanctuary can ever take away sin. In the book of Hebrews we have seen that even the priesthood, the ministry, the sacrifice, and the service in the earthly sanctuary--the very service which the Lord Himself ordained on earth--never took away sin. The inspired record is that they never did take away sin, and that they never could take away sin. It is only the priesthood and the ministry of Christ that can ever take away sin. And this is a priesthood and a ministry **in heaven** and of a sanctuary that is **in heaven**. For when Christ was on earth he was not a priest and if He had remained on earth until this hour, He would not yet be a priest, as it stands written, "If he were on earth, He should not be a priest." Heb. 8:4. Thus, by plain word and abundant illustration, God has demonstrated that no earthly priesthood, sacrifice, or ministry can ever take away sin." A. T. Jones, The Consecrated Way to Christian Perfection, excerpts from chapter 13, 1905*

Second, if we affirm that Miller's view was correct and that Ellen White agreed with him then we would have to conclude that Ellen White contradicted herself. Why? Because in the Early Writings passage which was written in 1850 she said that those who proclaimed the judgment hour message were correct in their interpretation of the daily but in 1910 she stated that she had no light on the daily:

*"I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question ['the daily']; for **I have had no instruction on the point under discussion**, and I see no need for the controversy. Regarding this matter under **present conditions**, silence is eloquence.*

*“The enemy of our work is pleased when a subject of **minor importance** can be used to **divert the minds** of our brethren from the great questions that should be the burden of our message. As this is **not a test question**, I entreat of my brethren that they shall not allow the enemy to triumph by having it treated as such.” Selected Messages, volume 1, p. 164*

Did she forget what the Lord had shown her about the daily in 1850? Of course not! The only way that we can reconcile her two statements is by admitting that while she had no light on the **meaning** of the daily but she did have light on its **timing**.

Second, the fact is that historically paganism was not removed in the year 508 but much earlier (see Prescott’s article at the end of this material for the persuasive evidence). Historians are unanimous on this point. Furthermore, when Miller gave the beginning date for the removal of the daily as 158 he failed to take into account the year zero problem so this throws off his chronology by one year.

Third, the fact is that we do not need Miller’s calculations of 158-508 to determine the beginning date for the taking away of the daily. The 1290 and the 1335 day prophecies along with the 2300 day prophecy provide both beginning and ending dates.

Fourth, to focus so much on the **meaning** of the daily distracts from the very work that we should be doing and that is, proclaiming the 2300 days and the cleansing of the sanctuary. While we waste our time on the meaning of the daily and the 2520 non-prophecy, precious time passes where souls are passing into eternity without hope. The daily and the 2520 are not testing truths. The testing truths are in the most holy place—the law, the Sabbath, the state of the dead, health reform, the judgment. Ellen White explicitly stated:

*“The Sabbath question is the **great testing question** for this time.” Review and Herald, February 7, 1893*

We have huge issues facing the church today: Spiritual formation, women’s ordination, an open rejection of the Spirit of Prophecy, irreverent music and worship styles, variant interpretations of prophecy, etc. Satan is an expert at getting us off on tangents.

W. W. Prescott and more recently Heidi Heiks have proved that Ellen White’s emphasis has been misunderstood by the ‘paganism’ advocates. When Ellen White stated that those who gave the judgment hour message had the correct view of the daily, she was referring to the timing of the taking away and the addition of the word ‘sacrifice’ and not to the daily itself. In this regard Ellen White was correct when she stated that those who gave the judgment hour message were united on the issue of the daily. Regarding this W. W. Prescott explained (for a fuller explanation it is also highly recommended that you read the book by Heidi Heiks, The ‘Daily’ Source Book, pp. 30-56 available at SecretsUnsealed.org):

*“The reading of this extract will make it clear to any unprejudiced mind that the topic under consideration is the **question of time**. The application of the counsel here given will be understood more clearly by a consideration of the experiences of the Advent believers up to the time when this testimony was given in 1850. The orthodox interpretation of the little horn of the eighth chapter of Daniel was that it was a symbol of Antiochus Epiphanes; that the 2300 days were literal days, commencing with the time when Antiochus polluted the temple at Jerusalem; and that “the daily sacrifice” referred to the daily*

offerings made according to the ceremonial law. In harmony with this view the translators supplied the word "sacrifice" in the expression "the daily sacrifice."

The Adventists, on the other hand, maintained that the little horn was a symbol of Rome, pagan and papal; that the 2300 days were prophetic days, fulfilled in literal years; and that this period commenced in 457 BC and ended in 1844. After the passing of the time in 1844, there was an effort made to readjust this period of 2300 years to some point in the future; and up to 1850 at least six different adjustments had been made, bringing much confusion into the Advent ranks. Then came this counsel through the spirit of prophecy, that the word "sacrifice" should not be supplied, and that, therefore, the interpretation which found in the work of Antiochus the fulfillment of this prophecy was incorrect; that the view entertained previous to 1844, which made the year 1844 the true termination of the prophetic period of 2300 years, was correct; and that a true time message would never again be proclaimed. "Time has never been a test since 1844, and it will never again be a test."

*In interpreting this prophecy the early Adventists placed the emphasis upon the question, "How long shall be the vision concerning the 'daily'?" etc., and upon the reply, "Unto two thousand and three hundred evenings and mornings." This period of time and the date which marked its expiration were the subjects which claimed their chief attention, and concerning these matters **they had the correct view.**"*

It will be seen at once that if the statement in "Early Writings" that "when union existed, before 1844, nearly all were united on the correct view of the 'daily,'" means that they taught the correct interpretation of this subject, then we have some very serious readjustments to make in our present teaching. Since the rise of this third angel's message it has been taught that the first beast of Revelation 13 was not pagan Rome, but papal Rome; that the two-horned beast was not the Papacy, but the United States; that the 666 years was not the duration of the life of the pagan beast, but the number of the name of the beast; that the Jewish league was not made in b. c. 158, but rather in b. c. 161. Furthermore, granting every other position to be true, if the 666 years commenced in b. c. 158, they would end in a. d. 509, not in a. d. 508.

There are two leading ideas connected with the "daily" in Daniel 8; one is the meaning of the "daily," the other is the time period connected with the "daily" as indicated by the question, "How long shall be the vision concerning the daily?" etc. It is evident that this passage in "Early Writings" refers to the time period, and testifies that the view which made this period end in 1844 was "the correct view of the 'daily.'" Any other interpretation of this instruction involves the most serious difficulties. It will be shown later in this leaflet that any effort to use this passage in "Early Writings" to maintain the view that the "daily" was paganism, and that it was taken away in a. d. 508, arrays the spirit of prophecy squarely against the united testimony of history."

In his very well researched book, Heidi Heiks concurs:

"Her references were unmistakably to contemporary agitations and deflections, chiefly among First-day Adventists, who had rejected advanced sanctuary and Sabbath light, Spirit of Prophecy Guidance, and the integrity of the 2300-year dates, and who were setting terminal dates forward from year to year. Immediately after the disappointment in 1844, time-setting had begun, arising from disputes among chronologists about a few years, and particularly regarding different dates projected for the cross. Time-setting involved new times for each of the three key dates—the beginning year, the crucifixion year, and

the end year. These aberrant positions were affecting even some Sabbatarian Adventists, hence the counsel in Early Writings.” Heidi Heiks, The ‘Daily’ Source Book, pp. 36, 37

A Brief Reply to Two Leaflets on This Subject [by W. W. Prescott]

(All Emphasis Supplied)

DURING the past year two leaflets dealing with the ‘daily’ of the eighth chapter of Daniel have been issued in which an effort has been made to maintain the view that the ‘daily’ is paganism, and that it was taken away in a. d. 508. Against those who entertain a different interpretation of this prophecy, the serious charge is made in both leaflets that in their teaching they are squarely contradicting the plain statements of the spirit of prophecy.

These circumstances justify the appearance of this leaflet, the purpose of which is to present some facts bearing upon this question, and to establish the truth of the matter. Every interpretation of a fulfilled prophecy must be in harmony with facts; and questions of difference are to be settled, not by mere assertions or unwarranted claims, but by such evidence as will stand the closest examination. It should be our sincere aim to know and teach the truth, and we should be prepared to do what we are constantly asking others to do, viz., to accept evidence, and to change our views when they are proved to be incorrect. It is no discredit to a sincere man to be found mistaken, but he discredits himself when he refuses to correct a mistake which has been plainly pointed out. It is more important to know the truth than to cling to a traditional teaching.

Inasmuch as an appeal has been made to the teaching of the spirit of prophecy as the basis for the claim that the ‘daily’ of Daniel 8 is paganism, and that it was taken away in 508 a. d., it seems necessary to consider what is said in the spirit of prophecy concerning the ‘daily,’ in order that, if possible, the prejudice which has been created by the misinterpretation of a certain quotation may be removed. But instead of quoting one or two sentences out of their connection, and interpreting them in harmony with a preconceived opinion, we will quote more at length the passage in question, as found in ‘Early Writings’ (edition of 1893), page 64 of the first part:

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them; that his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

Then I saw in relation to the ‘daily’ (Dan. 8:12) that the word ‘sacrifice’ was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment-hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily;’ but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

The Lord has showed me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I

saw that this message can stand on its own foundation, and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.”

The reading of this extract will make it clear to any unprejudiced mind that the topic under consideration is the question of time. The application of the counsel here given will be understood more clearly by a consideration of the experiences of the Advent believers up to the time when this testimony was given in 1850.

The orthodox interpretation of the little horn of the eighth chapter of Daniel was that it was a symbol of Antiochus Epiphanes; that the 2300 days were literal days, commencing with the time when Antiochus polluted the temple at Jerusalem; and that ‘the daily sacrifice’ referred to the daily offerings made according to the ceremonial law. In harmony with this view the translators supplied the word ‘sacrifice’ in the expression ‘the daily sacrifice.’

The Adventists, on the other hand, maintained that the little horn was a symbol of Rome, pagan and papal; that the 2300 days were prophetic days, fulfilled in literal years; and that this period commenced in b. c. 457 and ended in 1844. After the passing of the time in 1844, there was an effort made to readjust this period of 2300 years to some point in the future; and up to 1850 at least six different adjustments had been made, bringing much confusion into the Advent ranks. Then came this counsel through the spirit of prophecy, that the word ‘sacrifice’ should not be supplied, and that, therefore, **the interpretation which found in the work of Antiochus the fulfillment of this prophecy was incorrect; that the view entertained previous to 1844, which made the year 1844 the true termination of the prophetic period of 2300 years, was correct; and that a true time message would never again be proclaimed.** ‘Time has never been a test since 1844, and it will never again be a test.’

This same general statement was made later, and is found on page 107, second part of the same edition of ‘Early Writings,’ being the seventh paragraph of the article entitled “The Advent Movement Illustrated:

‘Jesus did not come to earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.’

That this is the right view of this instruction given through the spirit of prophecy, will appear more plainly when we remember that since 1844 there has been until recently no difference of opinion as to what the ‘daily’ was, and that the confusion which arose after 1844 was not on account of a change of interpretation in this respect, but because of the many attempts to readjust the prophetic period of 2300 years and to set new times still in the future for the expiration of this period, and for the appearance of Christ in the clouds of heaven; therefore, it is said; ‘When union existed before 1844, nearly all were united on the correct view of the ‘daily;’ but in the confusion since 1844 other views have been embraced, and darkness and confusion have followed.’ The ‘other views’ were with **reference to the time**, concerning which many different interpretations were brought forward, causing ‘darkness and confusion,’ but during all that period there was no controversy as to what the ‘daily’ represented.

In interpreting this prophecy the early Adventists placed the emphasis upon the question, 'How long shall be the vision concerning the 'daily'?' etc., and upon the reply, 'Unto two thousand and three hundred evenings and mornings.' This period of time and the date which marked its expiration were the subjects which claimed their chief attention, and concerning these matters they had the correct view.

William Miller's Exposition of the 'Daily'

That this is the true meaning of this passage in 'Early Writings' becomes still more evident when we state some views entertained previous to 1844 in the exposition of the 'daily.' An examination of William Miller's lectures and of the writings of other Advent believers in the publications of that time shows that the following views were taught:

1. The first beast of Revelation 13 was a symbol of pagan Rome.
2. The two-horned beast of Revelation 13 was a symbol of the Papacy.
3. The six hundred sixty and six (Rev. 13; 18) represented the duration of the life of the pagan Roman beast.
4. The commencement of this period was placed in b. c. 158, when it was declared that the league with the Jews was made.
5. The termination of this period of 666 years was obtained by subtracting 158 from 666, thus giving 508 a. d.

It will be seen at once that if the statement in 'Early Writings' that 'when union existed, before 1844, nearly all were united on the correct view of the 'daily,' means that they taught the correct interpretation of this subject, then we have some very serious readjustments to make in our present teaching. Since the rise of this third angel's message it has been taught that the first beast of Revelation 13 was not pagan Rome, but papal Rome; that the two-horned beast was not the Papacy, but the United States; that the 666 years was not the duration of the life of the pagan beast, but the number of the name of the beast; that the Jewish league was not made in b. c. 158, but rather in b. c. 161. Furthermore, granting every other position to be true, if the 666 years commenced in b. c. 158, they would end in a. d. 509, not in a. d. 508.

There are two leading ideas connected with the 'daily' in Daniel 8; one is the meaning of the 'daily,' the other is the time period connected with the 'daily' as indicated by the question, 'How long shall be the vision concerning the daily?' etc. It is evident that this passage in 'Early Writings' refers to the time period, and testifies that the view which made this period end in 1844 was 'the correct view of the 'daily.'" Any other interpretation of this instruction involves the most serious difficulties. It will be shown later in this leaflet that any effort to use this passage in 'Early Writings' to maintain the view that the 'daily' was paganism, and that it was taken away in a. d. 508, arrays the spirit of prophecy squarely against the united testimony of history.

Some History Considered

It may be proper here to examine briefly the history which is adduced in support of the claim that paganism was taken away in a. d. 508. In the comments on Dan. 11:31, found in 'Thoughts on Daniel,' a quotation is made from the historian Gibbon to prove that 'in 508 their [the adherents of the papal

party] partisan zeal culminated in a whirlwind of fanaticism and civil war which swept in fire and blood through the streets of the Eastern capital.' The passage reads as follows:

The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the Circus. The Catholics, before his face, rehearsed their genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald of abdicating the purple; they listened to the admonition that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of peace.-'Decline and Fall,' Vol. IV, page 526.

The following extracts from Milman's 'History of Latin Christianity,' standard edition, book three, chapter one, state clearly the nature of this outbreak in Constantinople, and locate very definitely the time of the event referred to in this extract from Gibbon. The dates are given from the margin of Milman's work: a. d. 510. Worse than all, 200 Eastern monks, headed by Severus, were permitted to land in Constantinople; they here found an honorable reception. Other monks of the opposite faction, swarmed from Palestine. The two black-cowled armies watched each other for some months, working in secret on their respective partisans. At length (a. d. 511) they came to a rupture; and in their strife, which he either dared not, or did not care to control, the throne, the liberty, and the life itself of the emperor, were in peril. The Monophysite monks, in the Church of the Archangel, within the palace, broke out after the 'Thrice Holy,' with the burden added at Antioch by Peter the Fuller, 'who was crucified for us.' The orthodox monks, backed by the rabble of Constantinople, endeavored to expel them from the church. They were not content with hurling curses against each other, sticks and stones began their work. There was a wild fierce fray; the divine presence of the emperor lost its awe; he could not maintain the peace. . . . The emperor was reduced to the humiliation of receiving the Bishop Macedonius, whom he had prohibited from approaching his presence, as his equal, almost his master.

a. d. 512. The year after the exile of Macedonius, Constantinople, at the instigation of the clergy and monks, broke out again in religious insurrection. The blue and green factions of the Circus-such is the language of the times-gave place to these more maddening conflicts. The hymn of the angels in heaven was the battle-cry on earth, the signal for human bloodshed. Many palaces of the nobles were set on fire; the officers of the crown insulted; pillage, conflagration, violence reigned throughout the city. A peasant who had turned monk was torn from the palace of the favorite Syrian minister of Anastasius, Marinus (he was accused of having introduced the preface burden of the angelic hymn); his head was struck off, carried on a pole, with shouts, 'Behold the enemy of the Trinity!' The hoary emperor appeared in the Circus and commanded the heralds to announce to the people that he was prepared to abdicate the empire, if they could agree in the choice of his successors. The piteous spectacle soothed

the fury of the people; they entreated Anastasius to resume the diadem; but the blood of two of his ministers was demanded as a sacrifice to appease their vengeance.

It will be seen that these quotations deal with the same subject as does the quotation from Gibbon, made in 'Thoughts on Daniel,' and that these events occurred in the years **a. d. 510-12**. Two things are evident from these quotations: First, that the disturbances referred to by Gibbon, were **quarrels between the Monophysite monks and the orthodox monks, two factions in the one church, and not a conflict between the Papacy and paganism**. And second that the particular outbreak referred to in the quotation from Gibbon, as given in 'Thoughts on Daniel,' occurred **after a. d. 508**.

The following extract from Neander's Church History, Clark's edition, Vol. IV, page 257, deals with the same general subject and fixes the date of the insurrection of Vitalian, which is referred to in the latter part of the quotation from Gibbon, as given in 'Thoughts on Daniel': 'As the rumor spread that the emperor favored the addition to the church hymn [the Trisagion], and was prepared to remove the patriarch Macedonius, a violent tumult breaks forth. The houses of many grandees were burned; the monk who was supposed to be the author of the addition was seized by the infuriated populace, murdered, and his head was carried about in triumph, stuck upon a pole. Then appeared the emperor at the Circus, before the assembled people, without his crown. He declared himself willing to lay down the government; but all could not reign at once, one must be sovereign. These words had their effect upon the excited multitude. The people besought the emperor to retain the government. The emperor took advantage of this movement; he caused Macedonius to be removed, and Timotheus, a presbyter, who accepted the Henoticon, was appointed his successor. Meanwhile the emperor saw himself under the necessity, for many reasons, of yielding to the fury of the exasperated party of the Chalcedonian council where this predominated. By this exasperation, aid and comfort were given to the insurrection of the military commander Vitalian, which broke out in the year 514; and Anastasius found himself compelled to enter into conditions of peace, to the joy of the adherents of the Chalcedonian council.

From these extracts from Milman and Neander it is plain that the events referred to in the quotation from Gibbon in 'Thoughts on Daniel' occurred in the period **a. d. 510-14**, and it must be clear to all that even though the subject referred to was the taking away of paganism, it would not be historically correct to fix upon the date a. d. 508 as the time when these events occurred. When also the fact is taken into consideration that the history **does not deal at all with the overthrow of paganism, but with the settlement of a quarrel between the factions in the church itself**, it must be doubly plain that this history cannot be used in order to establish the year 508 as the time for the taking away of paganism.

In another of our books we find the following statement:

The last contest with paganism was in 508, when the French and Britons accepted Christianity; the 'daily' spoken of in Daniel had been taken away.

No quotations are made from, or any reference given to, any history as a basis for these statements, and we are, therefore, under the necessity of examining the record for ourselves. If the writer refers to the Franks and their conversion under Clovis, **this took place in 496**. In 508 Clovis was engaged in his war against the Visigoths.

The history of that period shows that in 508 the Britons were engaged in the defense of their country against the inroads of the Anglo-Saxons and Jutes. This war commenced in 449, and was continued into the sixth century. There is absolutely **no foundation in history for the assertion that either the Franks or the Britons accepted Christianity in 508.**

A New Interpretation of the 'Daily'

In the second leaflet on this question (the one issued from Nashville), the history which is cited deals with the conversion of Clovis, and the warfare against Arianism under his leadership. This will appear simply by reading the extracts used and is well stated in one paragraph, which we reproduce:

"It is evident from the language of Gregory of Tours that the conflict between the Franks and the Visigoths was regarded by the orthodox party of his own and preceding ages as a religious war, on which, humanly speaking, the prevalence of the Catholic or Arian creed in Western Europe depended."

In deciding the value of these extracts in relation to the question of an alleged downfall of paganism in 508, three things should be noted: 1. The campaign of Clovis against the Visigoths was an effort to overthrow Arianism and to establish the orthodox Catholic faith. But the Arianism of that period was not the paganism to which William Miller referred when he attempted to show that paganism was taken away in 508. If, therefore, as the writer of this leaflet emphatically asserts, those who gave the first message had the correct view of the 'daily,' viz., that it was the religion of the pagan Roman empire, it is entirely incorrect to bring forward the downfall of Arianism as the taking away of the 'daily,' and according to his view, it would be in contradiction of the teaching of the spirit of prophecy. 2. But even granting that the overthrow of the Arian Visigoths was the taking away of the 'daily,' the conflict which determined the success of Clovis occurred in 507 'in the decisive battle of Voillé, near Poitiers.' In the following year, 508, 'Clovis met with a decisive repulse before Arles, the Visigothic capital.' (See 'Library of Universal History,' Vol. IV, page 1200.) It is, therefore, incorrect to declare that the Visigoths were conquered in 508. 3. But more than all this, if the downfall of an Arian power constitutes the taking away of the 'daily,' why is the overthrow of the Arian Visigoths selected, and the time fixed for 508, instead of the overthrow of the Arian Vandals in 534? The evident answer must be that the date was selected before the history was read.

The claim that the warfare against Arianism fulfilled the prophecy concerning the taking away of the 'daily' is a departure from the teaching in our standard publications, and is just as much a 'new view' as that which we are presenting. The history cited in 'Thoughts on Daniel' is entirely ignored, and passages are quoted to prove that the work of Clovis was the taking away of paganism. This is practically an admission that the argument in 'Thoughts on Daniel' is unsound.

Christianity in Britain

Another advocate of the view that the 'daily' was paganism and that it was taken away in 508, states the following as the reason alleged by those who gave the judgment-hour cry:

There was no claim made that any one act of the Roman Empire set aside paganism for the whole empire, and that in 508, when Britain accepted Christianity as their religion-they being the last to reject paganism,-marked the overthrow of that cult, and was the completion of the 'taking away of the 'daily.'"

In reply to this claim, we will state that such historians as Hume ('History of England,' Vol. I, chap. I, pages 25, 26), Mosheim ('Ecclesiastical History,' Vol. II, part 1, chap. 1, par. 2), Neander ('General Church History,' T. & T. Clark's edition, Vol. V, page 13), and 'The Historian's History of the World' (Vol. VIII, page 532), all agree that Pope Gregory sent Augustine with forty Benedictine monks to Britain in **506**, that they arrived in **597**, and that the conversion of Britain to Christianity extended far into the **seventh century**. This is certainly sufficient to dispose of the unfounded assertion that Britain accepted Christianity in 508.

For the information of those interested in this subject, we will give the date of the conversion to the Catholic faith of some of the ten kingdoms. The complete statement may be found in Gieseler's 'Ecclesiastical History,' Vol. II, second period, div. 2, sec. 123. The dates are as follows; The Burgundians, 517; Suevi, 550-569; Visigoths, 589; Anglo-Saxons, after 596.

Another 'Square Contradiction' Examined

In the last leaflet issued upon this subject a further attempt is made to cast discredit upon the view which we advocate by declaring that the position that paganism was taken away in the fourth century is 'a square contradiction' to the spirit of prophecy. In proof of this claim a quotation is made from 'Great Controversy,' pages 49, 50, in which these words are found:

'The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked in a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church, her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.'

If this citation can properly be used to prove that paganism was **not taken away in the fourth century**, it can with equal force be used to show that **paganism was not taken away in 508**, inasmuch as the 'doctrines, ceremonies, and superstitions' of paganism **continued through the Dark Ages**, and have survived even to the present time. It is plain on the face of it that the paganism referred to in this extract is not that paganism which was the official religion of ancient Rome, but instead that it signifies the spirit of that religion which survived **long after the downfall of the Roman Empire**. The use of this quotation for the purpose of forestalling any candid investigation of our teaching does not seem consistent with that spirit of fairness which opens the way for the unprejudiced consideration of Bible truth.

The Testimony of History

Inasmuch as the position that paganism, the official religion of ancient Rome, was taken away before 508 is thus denied, it is proper that we should submit a few brief extracts from history bearing upon this question. The subject of chapter 28 of Gibbon's 'History of the Decline and Fall of the Roman Empire' reads thus: 'Final Destruction of Paganism-Introduction of the Worship of Saints and Relics Among Christians.' The time covered by this chapter as given in the table of contents is **a. d. 379-420** and the

time covered under the heading 'Destruction of the Pagan Religion' is **378-395**. The first statement of this chapter is as follows:

'The ruin of paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind.'

From another work we take the following interesting and decisive quotation:

'Among the most interesting historic memories associated with the Curia of the imperial period, is a transaction which marks a stage in the struggle between heathenism and Christianity at the national capital, where the results of the contest were so momentous. I have mentioned the altar and image of Victory in the vestibule of the Senate House, sacred to Minerva, before which image every senator had to throw incense on that altar as he passed into the hall of assemblage-an act of political rather than religious significance, but utterly inexcusable in the eyes of the primitive Christians. Altar and image acquired the character of a symbol and standard in the great conflict of principles carried on during the fourth century. The first emperor who removed both from their place in the Curia, about **a. d. 357**, was Constantius, the second son of Constantine, and sole ruler of the Roman world after the deaths of his two brothers. Both objects were replaced by Julian, his successor, probably in the first year, a. d. 360, of his short reign. Altar and image were again removed, in, or soon after, the year **382**, by Theodosius, who was, in fact, through his stringent laws and more decided measures against the old superstition, **the actual destroyer of pagan worship and suppressor of its priesthood**. . . . Eugenius, a usurper proclaimed emperor by a military faction in Gaul a. d. 372, ordered the altar and image to be replaced during his short sojourn, after his irregular election, at Rome. His feeble effort to revive the ancient superstition was soon **crushed by Theodosius**, who defeated him in battle (a. d. 304) and sentenced him to death. Again, and for the last time, were the objectionable relics of heathenism set aside-the incense-cloud no more ascended to the Divine Victoria in Rome's Senate House.-"Historic and Monumental Rome.' Charles Isidore Hemans, pages 244, 245. Published by Williams and Norgate, London, 1874

In Milman's 'History of Christianity,' standard edition, Armstrong & Son, New York, the following quotation is found. The title of chapter 8, book 3, page 63, is '**Theodosius. Abolition of Paganism**.' The date given is the date printed in the margin of the text. Note the following important statements:

a. d. 392. While this reaction was taking place in the West, perhaps irritated by the intelligence of this formidable conspiracy of paganism, with the usurpation of the throne [by Eugenius], Theodosius published in the East the last and most peremptory of those edicts which, gradually rising in the sternness of their language, proclaimed the ancient worship a treasonable and capital crime. In its minute and searching phrases, this statute seemed eagerly to pursue paganism to its most secret and private lurking-places. Thenceforth no man of any station, rank, or dignity, in any place in any city, was to offer an innocent victim in sacrifice; the more harmless worship of the household gods, which lingered, probably, more deeply in the hearts of the pagans than any other part of their system, was equally forbidden,-not merely the smoke of victims, but even lamps, incense, and garlands. To sacrifice, or to consult the entrails of victims, was constituted high treason, and thereby a capital offense, although with no treasonable intention of calculating the days of the emperor.

An indefinite number of quotations, all to the same effect, could easily be supplied if space permitted. **Historians are unanimous in their testimony concerning this matter. We, therefore, unhesitatingly affirm that the forced and unnatural interpretation of the spirit of prophecy which attempts to make it teach that paganism was taken away in 508 brings it into direct conflict with the uniform testimony of historians, and that such dealing with the spirit of prophecy, instead of establishing confidence in it, will bring it into discredit, and will confuse the minds of the people concerning its authority.**

Authorized or Unauthorized Translations

In our exposition of the eighth chapter of Daniel, we have used the text of the American Standard Revised Version, which in substance is the same as the English Revised Version, Leeser's Jewish Translation, and some of the latest and best foreign translations. These translations are based upon the best modern scholarship, and have commanded the respect of all Biblical scholars. In the effort, however, to maintain that the 'daily' means paganism, and that it was taken away in a. d. 508, the writers of these two leaflets have presented **special translations made by themselves** for the purpose of sustaining their own views, and have attempted to make these translations overthrow our view of this prophecy. We do not deem it necessary to answer at length the arguments based upon these unauthorized translations, and we respectfully submit that we do not have among us Hebrew scholars of such a reputation as warrants us in discrediting the standard translations of the Bible, and in substituting others of quite different meaning, and especially when such translations have been made for the express purpose of sustaining the theological views of the translators. **To follow such a course as this would certainly give some ground for the charge that Seventh-day Adventists require a Bible of their own in order to prove their doctrines.** We think we are fully warranted in rejecting **any such private translations** and insisting upon the use of such versions of the Scripture as are based upon accredited scholarship.

In view of the fact that there is just as much difference of opinion as to the meaning of the passage quoted from 'Early Writings' as there is concerning the meaning of the Scripture text, the question of the correct interpretation of this prophecy cannot be settled offhand either by a private translation of the text, or by a private interpretation of an extract from the spirit of prophecy taken out of its proper connection.

The Interpretation of the Prophecy

From the facts which we have submitted, we think it is satisfactorily proved that **it will not be possible to maintain longer that the 'daily' of Daniel 8 refers to paganism,** and that it was taken away in 508. The history of that period **positively forbids such an interpretation,** and there is **nothing in the spirit of prophecy which requires it.** Furthermore, we regard such an exposition of the prophecy as contrary to the sound principles of Scripture exegesis. To this proposition we now briefly invite attention, and in order that the reader may judge the better for himself, we print herewith the text according to the **American Standard Revised Version:**

"And out of one of them [the four horns of the goat] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land. And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled

upon them. Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." Dan. 8:9-14.

That interpretation of this prophecy which maintains that the 'daily' refers to paganism asserts that in this passage there are two different sanctuaries and two different hosts, and that while the little horn is the symbol for Rome, in both the pagan and papal phases of it, yet there are two phrases, viz., 'the daily [desolation]' and 'the transgression of desolation,' the first of which represents paganism and the second the Papacy; but such a method of interpretation as this does not rest upon a sound basis, and is both arbitrary and confusing. The two expressions, 'the daily [desolation]' and 'the transgression of desolation,' are in no sense symbols, and there is no precedent for making them represent two great desolating powers. Furthermore, the expression 'the transgression of desolation' would more correctly read, as in the Revised Version, 'the transgression that maketh desolate' or 'the desolating transgression,' because the Hebrew word translated "that maketh desolate" is in form a participle, and in grammatical construction modifies the word 'transgression.' To render this participle as a noun, and then to make it into a symbol either of paganism or the Papacy, is altogether unwarranted. Such an arbitrary handling of the scripture opens the way for the unrestrained play of the imagination, and makes possible the most fanciful interpretations of prophecy.

The leading idea of this prophecy is found in the inquiry, 'How long shall be the vision concerning the continual [mediation], and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?' Here the vision is defined as the one relating to 'the continual [mediation], and the transgression that maketh desolate,' and this is further explained as including the treading under foot of both the sanctuary and the host. It seems natural and consistent that the sanctuary here mentioned as being the one of the vision should be the same as the sanctuary mentioned in the earlier part of the prophecy, where the vision is fully set forth; and that the host mentioned in this inquiry should be the same as the host spoken of in the body of the vision; but all are agreed that the sanctuary mentioned in this inquiry, is the heavenly sanctuary, and that the host here mentioned refers to the people of God. It, therefore, seems to be an arbitrary and contradictory distinction when the sanctuary as first mentioned is denoted to be Rome, while the sanctuary mentioned in the question concerning the vision is declared to be the heavenly sanctuary; and to make the host of one verse the hordes of the barbarians, and in the other case, the people of God.

It seems more consistent to us to let the word 'sanctuary' in this passage refer in every instance to the heavenly sanctuary, and the 'host' to the people of God, and not to interpret certain phrases as representing what is already represented by the leading symbol of the prophecy. The word 'continual' includes all the leading features of the priestly mediation typified by the morning and evening sacrifice (Ex. 29:38-42), the incense offering (Ex. 30:1-8, the word 'perpetual' in this text being from the same Hebrew word as is elsewhere translated 'continual'), and the shewbread. Num. 4:7. (Compare also 2 Chron. 2:4.) These were symbols of the great Mediator. To make this clear, we supply the word

'mediation' in the text instead of the word 'sacrifice,' and apply the statement to the heavenly sanctuary rather than to the temple at Jerusalem. We, therefore, give to the prophecy, beginning with the tenth verse, the following interpretation:

"And it [**the little horn, the Papacy**], waxed great, even to the host of heaven [**the people of God**]; and some of the host [**the people of God**], and of the stars [**their leaders**] it [**the little horn**] cast down to the ground, and trampled upon them. Yea, it [**the little horn**] magnified itself, even to the prince of the host [**Christ**]; and it [**the little horn**] took away from him [**Christ**] the continual [**mediation**], and the place of his [**Christ's**] sanctuary [**the heavenly sanctuary**] was cast down. And the host [**the people of God**] was given over to it [**the little horn**] together with the continual [**mediation**] through transgression; and it [**the little horn**] cast down truth to the ground, and it [**the little horn**] did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual [**mediation**], and the transgression that maketh desolate [**the same transgression as in verse 12**], to give both the sanctuary [**the heavenly sanctuary**] and the host [**the people of God**] to be trodden under foot? And he said unto me, Unto two thousand three Hundred evenings and mornings; then shall the sanctuary [**the heavenly sanctuary**] Be cleansed."

What the Papacy Has Taken Away

The brief space at our command will prevent us from giving more than an outline of the many weighty reasons for adopting this interpretation of the prophecy. A more extended treatment of the subject must be deferred until another time, but attention is now invited to the following facts.

Christ is the only and exclusive mediator between God and men (1 Tim. 2:5), and to put any man in his place is to take from him his mediatorial work and to cast down the place of his sanctuary. The Papacy has done just this in making the Pope the vicar of God and the vicegerent of Christ. The vital doctrine upon which the whole Roman Catholic system rests is stated by Cardinal Newman (Roman Catholic) in these words:

"We observe that the essence of the doctrine that 'there is one only Catholic and apostolic church'" lies in this-that there is on earth a representative of our absent Lord, or a something divinely interposed between the soul and God, or a visible body with invisible privileges. All its subordinate characteristics flow from this description."

Upon this claim to be the vicegerent of God and Vicar of Christ is based the authority for the priesthood which derives all its power from the Pope:

"All the power of the Western priesthood is summed up in the Pope, who, according to the Roman dogma, by virtue of divine appointment, is head of the collective church, the viceroy of Christ upon earth." Von Hase.

From these claims have been developed the whole system of the priesthood and the sacrificial service of Rome. **By thus usurping the mediatorial work of Christ, and establishing upon earth a complete counterfeit of the true sanctuary service, the Papacy has taken away from Christ his continual mediation, and has established another way of access to God.** This has been clearly expressed by another writer in the following language:

“Few of us have ever grasped the full significance of sacerdotalism as a papal device. It puts the priest between the soul and all else, even God, at every stage of development, in the most ingenious and subtle system ever imagined. . . . From cradle to grave, and even afterward [in masses for the dead], there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood wherever this eternal tribunal holds sway.” Dr. Arthur T. Pierson.

That the Papacy has actually accomplished the work described in this prophecy will hardly be denied by any Protestant who is familiar with its history. It has trampled upon the people of God and magnified itself in place of the Son of God. Instead of maintaining the teaching of the Scriptures concerning the heavenly sanctuary, and the mediatorial work of our great High Priest therein, it has established an **earthly sanctuary with an earthly altar, an earthly offering, and an earthly priesthood, and claims to be ‘the medium of all intercourse between Christ and Christian people (the laity)-so that the gate of heaven is open to no one to whom it is not opened by the priest.’**

All this has been summed up in a remarkably forceful way by that eminent writer on the Papacy, Rev. J. A. Wylie:

“Poperly has a god of its own-him, even whom the canon law calls the ‘Lord, our God.’ It has a **savior of its own**-the church, to wit. It has a **sacrifice of its own**-the mass. It has a **mediator of its own**-the priesthood. It has a **sanctifier of its own**-the sacrament. It has a **justification of its own**-that even of infused righteousness. It has a **pardon of its own**-the pardon of the confessional. And it has in the heavens an infallible, all-prevailing advocate unknown to the gospel-the **“mother of God.”** It thus represents to the world a spiritual and saving apparatus for the salvation of men; and yet it neither sanctifies nor saves any one. **It looks like a church. It professes to have all that a church ought to have, and yet it is not a church. It is a grand deception-‘the all deceivableness of unrighteousness.’**

By such substitutions as these, the Papacy **robbed Christ of his mediatorial function**, and shut away from the people the knowledge of his intercession in the heavenly sanctuary, making, in fact, such an office entirely unnecessary by substituting **another mediator and another intercessor**. Thus did the man of sin sit in the temple of God, and set himself forth as God.

What the Third Angel's Message Restores

After such a work as this had been revealed to the prophet Daniel, he then heard the inquiry as to the limit of this usurpation of the mediatorial work of Christ, and the reply was given, ‘Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed.’ This period extended to a. d. 1844, immediately after which this great threefold message had its rise. And in view of the facts already stated, it is of great significance that in this movement **there was brought back to the people the knowledge of the mediatorial work of Christ in the heavenly sanctuary**. This is in perfect harmony with the prophecy that the Papacy would be allowed to tread down both the host and the sanctuary until the expiration of the period of the 2300 years. **When the time came for our great High Priest to enter upon his final work of atonement in cleansing the sanctuary, then the knowledge of his mediatorial work must be restored to his people so that they may co-operate with him.**

Inasmuch as the leading feature of the third message, which after 1844 would give the distinct character to the threefold movement, is its pronouncement against the worship of the beast and his image, it is certainly an essential part of this work to show clearly that the Papacy has taken from Christ the very means by which he would reconcile man unto God, and has substituted a merely human means of salvation.

What the Papacy took away, this message is to restore; and for this reason the everlasting gospel must now be proclaimed in the sanctuary setting, in order that it may do its most effective work both among Roman Catholics and Protestants. Thus Christ is to be proclaimed again as the 'minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.' This gives a significance to this great movement such as it derives from no other source; and this prophecy in the eighth chapter of Daniel, when correctly interpreted, is a most important means of apprehending an essential feature of the work which we are called upon to do.

To rectify a mistake which has been made in the interpretation of the 'daily' **does not make any change in a fundamental doctrine of the third angel's message**, but rather brings out with greater clearness the importance of that prophecy which has shaped this advent movement—the 2300 days. There is the most convincing evidence, both Biblical and historical, that this period commenced in b. c. 457 and terminated in a. d. 1844, at which time our great High Priest commenced his ministry in the most holy place of the heavenly sanctuary, and our interpretation of the 'daily' only serves to emphasize the importance of this prophetic period in its relation to our work for this generation. It, therefore, seems a thousand pities that any effort should be made to withhold this knowledge from our people by attempting to maintain an interpretation of this prophecy which is contrary both to history and to sound principles of Scripture interpretation."

Ellen White Statements Concerning the Daily (in Selected Messages, volume 1, pp. 164-168)

"I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, [Haskell, Loughborough and Smith who were promoting the paganism view] and others of our leading brethren that they make no reference to my writings to sustain their views of 'the daily.'

"It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of "the daily" is not to be made a test question.

"I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question ['the daily']; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence.

"The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our brethren from the great questions that should be the burden of our message. As this is not a test

question, I entreat of my brethren that they shall not allow the enemy to triumph by having it treated as such.

“The work that the Lord has given us at this time is to present to the people the true light in regard to the testing questions of obedience and salvation--the commandments of God and the testimony of Jesus Christ.

“In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be.

“In the night seasons I seem to be repeating to my brethren in responsible positions, words from the First Epistle of John. [Chapter 1 is quoted.]

“Our brethren should understand that self needs to be humbled and brought under the control of the Holy Spirit. The Lord calls upon those of us who have had great light to be converted daily. This is the message I have to bear to our editors and to the presidents of all our conferences. We must walk in the light while we have the light, lest darkness come upon us.

“All who are led by the Holy Spirit of God will have a message for this last time. With mind and heart they will be carrying a burden for souls, and they will bear the heavenly message of Christ to those with whom they associate. Those who in speech act as the Gentiles act cannot be introduced into the heavenly courts. My brethren, receive the light, redeeming the time because the days are evil.

“Satan is busily working with all who will give him encouragement. Those who have the light, but refuse to walk in it, will become confused, until darkness pervades their souls, and shapes their whole course of action. But the spirit of wisdom and goodness of God as revealed in His Word, will become brighter and brighter as they follow on in the path of true obedience. All the righteous demands of God will be met through sanctification of the Holy Spirit....

“There are great privileges and blessings for all who will humble themselves and fully consecrate their hearts to God. Great light will be given to them. When men are willing to be transformed, then they will be exercised unto godliness.

“‘And of his fullness have all we received, and grace for grace’ (John 1:16). ‘My grace is sufficient for thee: for my strength is made perfect in weakness’ (2 Corinthians 12:9). Says the Savior: ‘All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world’ (Matthew 28:18-20).

“Shall this wealth of grace and power for service continue among us to be unappreciated and turned from without relish or appetite? The instruction I am bidden to give to our people now is the same as I gave while in Washington. The Lord calls for individual effort. One cannot do the work of another. Great light has been shining, but it has not been fully comprehended and received.

“If our brethren will now consecrate themselves unreservedly to God, He will accept them. He will give them a transformation of mind, that they may be saviors of life unto life. Wake up, brethren and sisters, that you may attain to your high calling through Christ Jesus our Lord.--Manuscript 11, 1910.

“To My Brethren in the Ministry:

“Dear Fellow Workers--

“I have words to speak to . . . all who have been active in urging their views in regard to the meaning of "the daily" of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate. Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work.

“The light given me is that nothing should be done to increase the agitation upon this question. Let it not be brought into our discourses, and dwelt upon as a matter of great importance. We have a great work before us, and we have not an hour to lose from the essential work to be done. 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.

“I would bring to your attention the last prayer of Christ, as recorded in John 17. There are many subjects upon which we can speak--sacred, testing truths, beautiful in their simplicity. On these you may dwell with intense earnestness. But let not "the daily," or any other subject that will arouse controversy among brethren, be brought in at this time; for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon just now. Let us not agitate questions that will reveal a marked difference of opinion, but rather let us bring from the Word the sacred truths regarding the binding claims of the law of God.

“Our ministers should seek to make the most favorable presentation of truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital subjects that can be easily understood. When all our ministers see the necessity of humbling themselves, then the Lord can work with them. We need now to be reconverted, that angels of God may cooperate with us, making a sacred impression upon the minds of those for whom we labor.

“We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength.

“This is not a time to make prominent unimportant points of difference. If some who have not had a strong living connection with the Master reveal to the world their weakness of Christian experience, the enemies of the truth, who are watching us closely, will make the most of it, and our work will be hindered. Let all cultivate meekness, and learn lessons from Him who is meek and lowly in heart.

“The subject of "the daily" should not call forth such movements as have been made. As a result of the way this subject has been handled by men on both sides of the question, controversy has arisen and confusion has resulted. . . . While the present condition of difference of opinion regarding this subject exists let it not be made prominent. Let all contention cease. At such a time silence is eloquence.

The duty of God's servants at this time is to preach the Word in the cities. Christ came from the heavenly courts to this earth in order to save souls and we, as almoners of His grace, need to impart to the inhabitants of the great cities a knowledge of His saving truth.” Letter 62, 1910



LESSON #3 THE 2520 NON-PROPHECY

The Adventist Prophetic Perspective

For Seventh-day Adventists there is no date which is more important than October 22, 1844. **The year** of this date is determined by linking the 70-week prophecy of Daniel 9 with the 2300 days of Daniel 8. The month and the day are determined by the date of the Day of Atonement in Leviticus 23. The 2520 prophecy is not needed to prove that the judgment began on October 22, 1844. The argument from Daniel 8 and 9 and Leviticus 23 is ironclad. The central argument of the seventh-month movement was the 2300 day prophecy. The 2520 supposedly provides us with the year but it does not meet the test as to the day and the month. October 22, 1844 was reached by a study of Daniel 8:14 not Leviticus 26.

What is the 2520 prophecy?

The 2520 non-prophecy is based on Leviticus 26 where presumably God promised to punish Israel seven times for her apostasy. The seven times are interpreted according to the year/day principle with each time or year having 360 days. Thus, $7 \times 360 = 2520$

William Miller believed that the 2520 began in **677 BC** when king Manasseh of Judah was taken prisoner to Babylon. Applying the year/day principle from 677 BC to 1844, excluding the year zero we have 2520 years.

Some 2520 proponents actually believe there are two 2520 periods, one from 677 BC to 1844 and the other from 723 BC to 1844. We will not deal with this particular nuance in this presentation because it goes beyond the time and space that we have for this presentation.

The 1843 Chart

The 1843 prophetic chart was the power point that was used by the Advent Movement evangelists leading up to 1844. It contained several of the key historical events from Daniel and Revelation with their respective dates. In the upper right hand corner of the chart was the so called prophecy of the 2520. Those who believe that there is a 2520 prophecy have claimed that Ellen White endorsed the 1843 chart and therefore she also endorsed the 2520 prophecy that was on the chart:

*"I have seen that the 1843 chart **was directed by the hand of the Lord**, and that it should **not be altered**; that the figures were as He wanted them; that His hand was over and **hid a mistake** in some of the figures, so that none could see it, until **His hand was removed**." *Early Writings*, p. 74*

This statement makes clear that some of the figures in the 1843 chart were mistaken because it was God's will that it be so. But why would the hand of God cover a mistake in their calculations? Ellen White explains the reason:

*"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning** of the prophetic periods. Those who were looking for their Lord did not discover this mistake and the most learned men who opposed the time also failed to see it. **God designed** that His people should meet with a disappointment [in 1843]. The time passed, and those who had looked with joyful expectation for their Savior were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated **to reveal such hearts**. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Savior. I saw the wisdom of God in **proving His people** and giving them a **searching test** to discover those who would shrink and turn back in the hour of trial." *Early Writings*, pp. 235, 236*

In another statement Ellen White explained that the chart could not be altered, **except by inspiration**:

*"I saw that the truth should be made **plain upon tables** that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to **make it plain**. I saw that the **old chart** was directed by the Lord, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were **as God would have them** and that His hand was over and **hid a mistake** in **some** of the **figures**, so that none should see it till His **hand was removed**." *Spaulding Magan Collection*, p. 1*

The question is: When was the chart first altered and who provided the inspiration to do so? Did God, by inspiration, tell Ellen White that the chart should be altered?

The answer is that the chart was altered by the Millerites themselves after the people were disappointed because Jesus did not come in 1843. The **alteration** took place between 1843 and 1844 when the Millerites realized that they had not taken into account the 'year zero'. Who gave them authority to alter the chart? According to Ellen White, only inspiration could do so.

At this time Ellen White had not yet been called to be a prophet (she was called in December of 1844) so it was not she, by inspiration, that altered the chart. By what authority, then, did the Millerites alter the

chart? The answer is that the Millerites studied inspiration (the Bible) and realized their mistake. In other words, when the faithful ones were disappointed when Jesus did not come in 1843, they went to inspiration (the Bible) and discovered the reason for their mistake and as a result the chart was altered. The date was thus changed by inspiration. When they realized that there was no 'year zero' the date was changed from 1843 to 1844.

A renewed study of **inspired Scripture** is what led God's hand to be removed and when the hand of the Lord was removed the people understood the mistake that they had made in their reckoning. Ellen White clearly explains how the hand of the Lord was removed so that the chart could be altered by inspiration:

*"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were **led to their Bibles** [to inspiration] to search the prophetic periods. The **hand of the Lord was removed from the figures**, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844."* Early Writings, p. 236

Ellen White uses the expression 'by inspiration' to refer to the testimony of the Bible:

*"The genealogy of our race, as given **by inspiration**, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator."* Conflict and Courage, p. 11

*"The highest testimony to the greatness of Moses, the judgment passed upon his life **by Inspiration** is, 'There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.'" Deuteronomy 34:10. Education, p. 64*

***Inspiration**, in giving us the history of the Flood, has explained wonderful mysteries, that geology, independent of **inspiration**, never could."* Lift Him Up, p. 59

*"**Inspiration** faithfully records the faults of good men, those who were distinguished by the favor of God; indeed, their faults are more fully presented than their virtues."* Patriarchs and Prophets, p. 238

After the chart was altered the first time, the chart was once more altered by inspiration when James White examined the inspired evidence from Scripture for the 2520 and found it wanting. Ellen White could have rebuked her husband's repudiation of the 2520 and yet she did not. Thus the Spirit of Prophecy thus **indirectly** reaffirmed what James White had discovered from his study of inspiration. By not repudiating her husband's clear article on the 2520 and by stating that the prophecy of the 2300 days is the **longest** in the Bible Ellen White tacitly agreed with her husband. After all, if the 2300 day prophecy was the longest, then the 2520 which is **clearly longer** was no prophecy at all!

*"The experience of the disciples who preached the 'gospel of the kingdom' at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, "The time is fulfilled, the kingdom of God is at hand," so Miller and his associates proclaimed that the **longest and last** prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of **Daniel 9**. The message given by Miller and his associates announced the termination of the **2300 days** of **Daniel 8:14**, of which*

the **seventy weeks** form a part. The preaching of each was based upon the fulfillment of a **different portion** of the same great prophetic period." *The Great Controversy*, p. 351

In explaining the meaning of Revelation 10:6, Ellen White once again stated that the **longest prophecy** of the Bible is the 2300 days. If this is true then the so-called 2520 prophecy is no prophecy at all:

*"This time, which the Angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which would precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The **longest reckoning** reaches to the autumn of 1844."* *Christ Triumphant*, p. 344

Contrary to these two clear statements by Ellen White, William Miller and his associates did not believe that the 2300 day prophecy was the longest. They believed that the 2520 was longer. Notice what **Joshua V. Himes**, a close associate of William Miller, had this say about what he believed to be the longest prophecy:

*"That we have entered upon a most deeply affecting season, all must admit. That the **longest prophetic period** which brings the end to view, the **seven times**, with which we may suppose **all the others would be squared**, in their termination, ends with this autumn, appears very evident; that we are in the last of the last year of the 2300, is still more evident; and the whole aspect of the world around us, morally and politically, agrees very well with the inspired portrait of "the time of harvest." Joshua V. Himes, *The Advent Times and Signs of the Times Reporter*, volume 8 (August 7, 1844 to February 5, 1845), No. 8, September 25, 1844 p. 62*

*"One period cannot be paramount to another period, unless its commencement and termination are marked by a greater amount of evidence. Each period must be fulfilled with equal precision, independent of its length. It is consequently not on one period alone that we rely, but on all the prophetic periods harmoniously terminating at about the same time, proved by conclusive evidence independent of the termination of each other. If the **longest period was to be paramount**, the **seven times** would take precedence of all others." Joshua V. Himes, *Signs of the Times and Expositor of Prophecy*, volume 6 (August 23, 1843 to January 31, 1844) No. 21 (January 10, 1844 170).*

Did Ellen White Agree with Every Iota of What She Endorsed?

By way of analogy, Ellen White had some very positive things to say about Uriah Smith's book, Thoughts on Daniel and the Revelation:

*"The light given was that Thoughts on Daniel and the Revelation, The Great Controversy, and Patriarchs and Prophets, would make their way. They contain the very message the people must have, the **special light** God had given His people. The angels of God would prepare the way for these books in the hearts of the people." *Colporteur Ministry*, p. 123, 124 (written in 1899)*

*"The interest in Daniel and the Revelation is to continue as long as probationary time shall last. **God used the author of this book as a channel through which to communicate light to direct minds to the truth.** Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?" *Manuscript Releases*, volume 1, p. 63*

Does this mean that Ellen White endorsed every iota of what Uriah Smith wrote in Thoughts on Daniel and the Revelation? Of course not! Her view of the king of the north was radically different than the new view which Uriah Smith introduced in 1871. Uriah Smith's view that the papacy had fallen never to rise again was not agreed to by Ellen White. Uriah Smith's view of the battle of Armageddon was wrong as were some of his interpretations of the trumpets. Ellen White recognized that in some of our early books there were matters that were not testing truths that needed to be corrected:

*"In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found **matters of minor importance** that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers, **magnify these matters** in such a way as to lessen the influence of these good **soul-saving books**. Should we take up the work of discrediting our literature, we would place **weapons** in the hands of those who have departed from the faith, and **confuse the minds** of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be." (1910) Counsels to Writers and Editors, p. 151*

Like Uriah Smith, William Miller taught some things with which Ellen White disagreed. As we have noted in our study on the 'daily' William Miller taught that the first beast of Revelation 13 was **pagan Rome** and the second beast was an image of the Roman beast, **papal Rome**. He correctly taught that the 1260 years of papal dominion began in 538 and ended in 1798. But he took the number 666 (which has nothing to do with years but is rather the number of the beast's name) and applied it to the period of pagan Rome's dominion supposedly from 158 BC to 508 AD. Both of these dates are wrong. Pagan Rome began its dominion in 168 BC and ruled till 476 AD.

The 1850 Chart

The 1850 chart was in some ways similar to the 1843 chart but there were also differences. First and most important, the 1843 date for the conclusion of the 2300 day prophecy was correctly altered (by inspiration, that is, by a study of the Bible) to 1844. Significantly, the 2520 non-prophecy was moved from the top right hand corner on the 1843 chart to a very small square in the lower right hand corner with very small letters and numbers. On the other hand, in the very center of the chart the year 457 BC is highlighted as well as the year 1844 AD. This clearly proves that the 2300 day prophecy was prominent and the 2520 prophecy was slowly fading away from the chart.

The 1863 Chart

A little history will help us understand the rationale and the contents of the 1863 chart. On January 26, 1864 James White published a groundbreaking article (published in The Adventist Review and Sabbath Herald) where he soundly rejected the 2520 prophecy (read the entire article at the end of this handout). About eight months before this, the General Conference delegates had voted on May 21, 1863 (at the same meeting where the SDA church was officially organized into a denomination), to have a new prophetic chart prepared. The chart was prepared and published in 1863 and the 2520 prophecy was eliminated.

Some who teach that the 2520 prophecy is a testing truth have affirmed that James White did not have the right to **alter** the chart; that only inspiration could do so, meaning Ellen G. White. And because Ellen White never overtly approved of the removal of the 2520 from the chart, James White was wrong in altering it. But this is a fallacious argument. We have already conclusively proved that the original mistake on the chart was altered by inspiration, that is, by a renewed study of Scripture, not by Ellen White. This being the case, why couldn't James White alter the chart once again if, by the study of inspiration, (the Bible) he proved that the 2520 was not a prophecy at all?

It is more than likely that some questioned why the 2520 had been removed from the new chart and this made it necessary for James White to write his article on January 26, 1864 explaining the reasons from inspiration (the Bible) for the omission.

Did Ellen White Endorse the 2520?

It is argued that Ellen White endorsed Miller's view of the 2520 non-prophecy because she endorsed the 1843 chart. Nevertheless she never, not once, mentioned the 2520 non-prophecy in her writings or in her sermons. Further, she never even indirectly alluded to it. She endorsed to the time periods of the 1843 and 1850 charts that could be corroborated with a sound study of Scripture and history such as 457 BC, 538 AD, 1798 AD, the 1260 days, the 42 months and the kingdoms represented by the beasts of Daniel 7 with their respective dates.

She clearly endorsed the sequence of nations in Daniel 7:

*"Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of "the Watcher and the Holy One." Prophecy has traced the rise and fall of the world's great empires--**Babylon, Medo-Persia, Greece, and Rome**. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another." Education, pp. 176, 177*

She endorsed all of the key dates in the prophecy of the 70 weeks and 2300 days:

*"Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at **457 B.C.**, and their expiration in **A.D. 34**. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks--**490 days**--having been cut off from the **2300**, there were **1810** days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to **1844**. Consequently the 2300 days of Daniel 8:14 terminate in 1844." Great Controversy, p. 328*

She also endorsed 538, 1798, the 1260 days and the 42 months:

*"The periods here mentioned--"forty and two months," and "a thousand two hundred and threescore days"--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The **1260** years of papal supremacy began in **A.D. 538**, and would therefore terminate in **1798**. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed." Great Controversy, p. 266*

Is everything that Miller taught gospel truth?

There can be no doubt that William Miller was powerfully 'inspired' and used by God. But his views of prophecy were not infallible. By way of analogy, even though Martin Luther's writings contain many errors, Ellen White wrote regarding him:

*"**Angels of heaven** were by his side, and **rays of light** from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before." Great Controversy, p. 122*

There is no doubt that God guided the mind of William Miller in his search for truth:

*"God sent His **angel** to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. **Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people.** The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth." Early Writings, p. 229*

Regarding Miller Ellen White stated:

*"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The **commencement of the chain of truth was given to him**, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word, which he had regarded as uninspired, now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy, and with the deepest respect and awe." The Story of Redemption, pp. 356, 357*

Loopholes in the 2520 Non-Prophecy

The commencement date in question:

Norman McNulty wrote an extensive article on the 2520 non-prophecy where he questioned the beginning date that Miller gave for this prophecy. States McNulty:

"According to the Millerites, 677 B.C. was the year in which King Manasseh (696-642 B.C.) was taken as a prisoner to Babylon (2 Chron. 33:11) and the 2520 years of punishment of God's people began. There is no historical evidence, however, that Manasseh was taken to Babylon in 677 B.C. This year goes back to the chronology of James Ussher in the 17th century.

Manasseh was coregent with his father Hezekiah for the first 10 years of his reign. His sole reign of 42 years began in 686 B.C. If his imprisonment and subsequent conversion occurred in 677 B.C., nine years after the beginning of his sole reign, he still reigned for more than 30 years after his conversion and

return to Judah, but this is not the picture the Bible presents of Manasseh's reign. The Bible gives the impression that most of his life was spent in apostasy and that only toward the end of his life did he turn to the Lord. Speaking about Manasseh's conversion, Ellen White wrote that his "repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise."²

Many Bible scholars believe that his imprisonment took place in connection with the rebellion of Assurbanipal's brother Samassumukin during the years 652–648 B.C. Yet, even if the date 677 B.C. were correct, it would not indicate the beginning of the punishment of God's people, because only the king was taken to Babylon, and only for a short time. He returned to Jerusalem, destroyed all the idols he had erected, and restored the worship of God (2 Chron. 33:15, 16). The kingdom of Judah continued another 80 years, until in 586 B.C. Nebuchadnezzar destroyed Jerusalem and the temple of God. These 80 years included the reign of good King Josiah (640–609) whose reign can in no way be classified as a punishment on Judah [in fact God told Josiah that the punishment would not come until after his death]. In other words, the year 677 B.C. does not fit historically or chronologically."

The last judgment that is described in Leviticus 26 was that God would scatter Israel among the nations (26:33). This occurred with the northern tribes when Samaria was taken by the Assyrians in 723 BC. It took place with Judah from 605 BC till 586 BC when Nebuchadnezzar took captives and eventually destroyed Jerusalem.

Mistranslation of Terms

The expression 'seven times' in Leviticus 26 is a mistranslation. The number seven in Scripture clearly represents completeness, totality or fullness (Naaman was **totally** cured when he dipped in the Jordan seven times, creation was **completed** in seven days, seven drops of blood were sprinkled on mercy seat for **total** cleansing, Israel marched around Jericho seven times and it was **totally** destroyed, Nebuchadnezzar heated the furnace seven times to its **maximum** heat).

God warned Israel that if they did not repent, God's wrath in its fullness would fall upon them. In other words the word 'seven' in Leviticus 26 does not denote a **time period** but rather the emphasis falls on the **intensity of the punishment**. James White brings out many important points from inspiration in his article which I will now share.

The Hebrew word *shevah*, 'seven', appears four times in Leviticus 26 but whenever it appears, it stands alone without any word to qualify it. The Hebrew word 'times' is *iddan* but this word does not appear in Leviticus 26. In other words the KJV and NKJV translation 'seven times' in Leviticus 26 is incorrect.

The word 'seven' is used to express the **intensity** of heat of the fiery furnace in Daniel 3:19. Obviously, Nebuchadnezzar did not have a thermometer to measure the heat of the furnace!

In Daniel 4:16 we have an example where the Hebrew word *shevah* is used in conjunction with the word *iddan*. The expression 'seven times' in Daniel 4 clearly refers to 'seven years' because *shevah* is qualified by *iddan*. Daniel 7:25 uses the word *iddan* three times in a symbolic context to refer to three and a half years.

It might be argued that in Leviticus 25:8 the word *shevah* is used to describe a **time period** but here the word *shevah* does not appear alone but rather is used in conjunction with *shannah* (years)

*“And you shall count seven [shevah] sabbaths of **years** for yourself, seven times seven **years**; and the time of the seven sabbaths of **years** shall be to you forty-nine years.”*

Not an Apocalyptic Prophecy

Leviticus 26 is not an apocalyptic prophecy such as the ones we find in Daniel and Revelation. Only in the apocalyptic prophecies are the time periods to be interpreted in the light of the year/day principle unless there is clear evidence in the text itself to the contrary such as in Numbers 14:34 and Ezekiel 4:6.

The prophecy of Leviticus 26 concerns literal Israel and there is no indication whatsoever in the text that it applies to spiritual Israel. It is therefore to be interpreted in the same way as the 400 years (Genesis 15:13), the 120 years (Genesis 6:3), the 70-year captivity (Jeremiah 25:11, 12) and Nebuchadnezzar’s 7 years of madness (Daniel 4:16). The only prophecies that were given to Israel that are to be understood on the basis of the year/day principle are the ones where there are clear markers in the text and as we have noted before, there are only two in the Old Testament.

No Clear Beginning or Ending Dates

Apocalyptic prophecies such as the seventy weeks, the 1260 days, the 1290 days and the 1335 days have specific beginning and ending points but Leviticus 26 does not. It is speculative to guess where the beginning and ending points are. The prophecy of the seventy weeks, for example, clearly states:

*“Know therefore and understand that **from** the going forth of the command to restore and build Jerusalem **until** Messiah the Prince. . .”*

Conditionality

Leviticus 26 constantly uses the conditional word ‘if’ (3, 4, 23, 24, 27, 28, 40, 42) but the great apocalyptic prophecies of Daniel and Revelation have no conditional language nor are they conditionally fulfilled.

When did the curses fall?

As we have seen before, history makes it abundantly clear that the curses fell upon Israel in 586 BC when Jerusalem was destroyed by Nebuchadnezzar and in 70 AD when Jerusalem was once again destroyed by Titus. Thus, by AD 70 Leviticus 26 had been fulfilled!

Daniel 9:13 makes clear that the curses of the covenant had already overtaken Israel in 586 BC and yet Israel was again restored after the captivity. The final curse befell Judah in 70 AD as a result of rejecting Jesus. This is why Paul explained that the wrath of God had fallen upon Israel **to the uttermost!** (1 Thessalonians 2:16). Jesus had already prophesied that the kingdom would be taken away from the Jewish nation and given to the Gentiles (Matthew 21:43). The chapter in The Great Controversy on the destruction of Jerusalem leaves not a shadow of a doubt that the wrath of God fell upon the Jewish

nation in its fullest intensity as denoted by the number 7. Thus AD 70 marked the final fulfillment of Leviticus 26, not 1843 or even 1844!

7 times mentioned four times

The expression seven times is not used only once in Leviticus 26; it is actually used four times in verses 18, 21, 24 and 27. If the seven times are mentioned four times and each seven represents 2520 years, would we not have to multiply 2520 by four? If we do this, then the prophecy of Leviticus 26 would be fulfilled in 10,080 years rather than 2520.

It makes far more sense that the number 7 is used four times to indicate that the punishments that would befall Israel would each time be of **greater intensity** with the purpose of leading Israel to repentance!

Is the 2520 the Longest Prophecy?

It is rather obvious that if the 2520 were a true prophecy then it would be the longest in the Bible—even longer than the 2300 days. But which is really the longest? Ellen White unequivocally responds:

*“The experience of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, “The time is fulfilled, the kingdom of God is at hand,” so Miller and his associates proclaimed that **the longest and last prophetic period** brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time **was based on the seventy weeks of Daniel 9**. The message given by Miller and his associates announced the termination of **the 2300 days** of Daniel 8:14, of which the **seventy weeks** form a part. The preaching of each was based upon the fulfillment of a different portion of the **same great prophetic period.**” *Great Controversy*, p. 351*

Is the 2520 a Testing Truth?

What is the foundational prophecy of Seventh-day Adventist theology? Is it the 2520 or the 2300? Ellen White responds:

*“The scripture which **above all others** had been both the **foundation** and the **central pillar** of the advent faith was the declaration: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14.” *Great Controversy*, p. 409*

*“The correct understanding of the ministration in the heavenly sanctuary is the **foundation** of our faith.” Letter 208, 1906*

*“The warning has come: Nothing is to be allowed to come in that will disturb the **foundation** of the faith upon which we have been building ever since the message came in **1842, 1843, and 1844**. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the **Rock of Ages**. It has been guiding me ever since it was given. Brethren and*

sisters, God lives and reigns and works today! His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to documents, saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God." General Conference Bulletin, April 6, 1903

What are the landmarks?

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of **the landmarks** under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old **landmark**. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary." Counsels to Writers and Editors, pp. 30, 31

Some have taught that God cannot pour out the latter rain and His people cannot announce the loud cry unless they embrace the 2520 non-prophecy. Ellen White and the Bible both lay down the conditions for receiving the latter rain and it has nothing to do with the 2520. The conditions are the same as with the disciples in the Upper Room. Ellen White has warned about the danger of fanaticism:

"I saw the necessity of the messengers, especially, watching and checking all fanaticism wherever they might see it rise. Satan is pressing in on every side, and unless we watch for him, and have our eyes open to his devices and snares, and have on the whole armor of God, the fiery darts of the wicked will hit us. There are many precious truths contained in the Word of God, but it is "present truth" that the flock needs now. I have seen the danger of the messengers **running off** from the **important points** of present truth, to dwell upon subjects that are not calculated to **unite the flock** and **sanctify the soul**. Satan will here take every possible advantage to injure the cause." Early Writings, p. 63

Immediately after this quotation Ellen White explained what it is that unites the flock and sanctifies the soul and it is not the 2520 prophecy:

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell." Early Writings, p. 63

Let us hear the End of the Matter

In conclusion I might mention that Ellen White mentions the expression '2300 days' over one hundred and ten times on the CD Rom. Can anyone guess how many times she mentioned the 2520? None! She well knew that James White wrote an article against Miller's view of the 2520 and yet she did not reprove him. In fact she encouraged people to buy the 1863 chart where the 2520 was totally absent!!

*"We shall not hold our peace upon this subject. Our people will come up to the work. The means will come. And we would say to those who are poor and want books: Send in your orders, with a statement of your condition as to this world's goods. We will send you a package of books containing four volumes of Spiritual Gifts, How to Live, Appeal to Youth, Appeal to Mothers, Sabbath Readings, and **the two large charts** [of the Ten Commandments and the prophecies], with Key of Explanation. If you have a part of these, state what you have, and we will send other books in their places, or send only such of these as you have not. Send fifty cents to pay the postage, and we will send you the five-dollar package and charge the fund four dollars." The Publishing Ministry, p. 372*

James White's Complete Article on the 2520

The Review and Herald

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 26, 1864,

JAMES WHITE, EDITOR

The Seven Times of Lev. xxvi

The prophetic period of Lev. xxvi, or what has been supposed to be such, has been no small object of study among prophetic expositors. It has been supposed that the expression, "seven times," in verses 18, 21, 24, 28, denoted a prophetic period of 2520 years, and that this period covered the time during which the throne of Israel should be and remain subverted and trodden down by oppressing powers. To rightly fix the commencement and termination of this period became therefore a matter of consequence. Where does it commence and where does it end have been questions of much study, and perhaps some perplexity.

These are not the questions, however, that we propose here to discuss; for there is a question lying back of these, which demands to be answered first; namely: Is there any prophetic period brought to view at all in Lev. xxvi? We claim that there is not, and will offer a few of what are to us very conclusive reasons for this position:

1. A series of judgments is threatened against Israel, in case they hearkened not unto God to do his commandments, before the expression, seven times, is introduced Verses 14-17. In these judgments is included being slain before their enemies, being reigned over by those that hated them, and fleeing when none pursued them. Now if the seven times were meant to cover the period of God's special judgments against Israel, especially of their captivity by foreign powers, these seven times should have been mentioned in connection with the first threatening of judgments of this kind. But this, as we have seen, is not the case.

2. After the threatening of these judgments, God says, verse 18, "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." Then follows an enumeration of the

judgments to come upon them in fulfillment of this, different from the items of the first threatening, and increasing in severity.

3. If they would not for this hearken, seven times more plagues were threatened against them, "according to their sins" Verse 21. Then again follows an enumeration of judgments to correspond, more severe still than any preceding.

4. If they would not be reformed by these things, God threatened to punish them seven times more for their sins Verse 24. And in like manner with the foregoing, an enumeration of the judgments to be inflicted in fulfillment, immediately follows, more fearful still.

5. And if they would not hearken to God for all these things, he makes a final threat that would walk contrary to them in fury, and chastise them seven times for their sins Verse 28. And an enumeration of the judgments to be inflicted, again immediately follows, outdoing all before, in their terrible severity. Included among them were the eating of the flesh of their sons and daughters, making waste their cities, bringing the land into such desolation that their enemies should be astonished at it, scattering them among all nations, and drawing out a sword after them in all the lands of their dispersion. With fearful minuteness all this has been fulfilled, even to the eating the flesh of their own children, as in the terrible sieges that preceded the downfall of Jerusalem.

Thus we have, first, a series of judgments threatened against Israel, without the expression, seven times, and then the declaration four times made, that God would punish them seven times for their sins, each one on condition that the former did not lead to repentance, and each one containing its own specific enumeration of judgments, distinct from those that preceded, and regularly increasing in the severity of then denunciations. Now what is meant by this repeated expression of seven times? We reply, It denotes, not the duration of the punishment, but its intensity and severity. It is well expressed in the language of verse 21, thus: "I will bring seven times more plagues upon you according to your sins." The number seven denoting perfection, we are undoubtedly to understand by this expression, the fullness of their punishment; that the measure of their national sins would in every case be fully equaled by the measure of their national calamities.

And this position is fully sustained by the original, as a brief criticism will show.

In references to the Hebrew, we learn from the Hebrew Concordance that the expression, seven times, in Lev. xxvi, comes from sheh-vag; and this word is expressly set down by Gesenius, in those texts, as an adverb, also in Ps. cxix, 164; Prov. xxiv, 16. In Dan. iv, 16, 25, the expression, seven times, twice occurs, where beyond question it means duration. Nebuchadnezzar was to be driven from men, and make his dwelling with the beasts of the field, until seven times should pass over him. There can be no mistaking that here the expression means a certain space of time; but here we find, not the adverb as in Lev. xxvi, but the noun, gid-dahn [*iddan*], defined by Gesenius, "Time, in prophetic language, for a year." In Dan. vii, 25, where a prophetic period is brought to view in the expression, "a time and times and the dividing of time," the same word is used. In Dan. xii, 7, where the same period is again brought to view, and in about the same language, we have another word, moh-gehd, defined by Gesenius, "Appointment of time. Spoken of a space of time, appointed and definite. In the prophetic style for a year." It will be seen by this definition, that this word is synonymous with the one used in Dan. vii, 25, as above referred to. Now if a period of time is meant by the expression, seven times, in Lev. xxvi, one of these words should

and would most assuredly have been used. And the fact that neither of these words is there used, but another word, and that an adverb, places it beyond question that no such period is there intended.

The Greek is equally definite. The Septuagint has in Lev. xxvi, *heptakis*, which is an adverb, signifying seven times. In Dan. iv, 16, 25, for Nebuchadnezzar's seven times we have not *heptakis*, the adverb, but *heptakairoi*, a noun and its adjective. And in all cases where the word time occurs, denoting a prophetic period, as in Dan. vii, 25; xii, 7; Rev. xii, 14, it is from the noun *kairos*. Such a thing as a prophetic period based on an adverb is not to be found.

So then, there is no prophetic period in Lev. xxvi; and those who imagine that such a thing exists, and are puzzling themselves over the adjustment of its several dates, are simply beating the air. To ignore, or treat with neglect, a prophetic period where one is plainly given is censurable in the extreme. It is an equally futile, though not so heinous, a course, to endeavor to create one where none exists."

This is not the mere personal opinion of James White as indicated by the use of 'we' and 'our'. It is at least the opinion of the editorial board of the Review and Herald. In other words, White is writing the opinion of the scholars of the church.

Ellen White knew full well about her husband's article refuting the 2520 and yet she never corrected him. In fact she never even mentioned or even alluded to the 2520 in any of her writings or sermons. She did, however, promote the new charts:

Ellen White wrote this testimony in 1868: "We shall not hold our peace upon this subject. Our people will come up to the work. The means will come. And we would say to those who are poor and want books: Send in your orders, with a statement of your condition as to this world's goods. We will send you a package of books containing four volumes of Spiritual Gifts, How to Live, Appeal to Youth, Appeal to Mothers, Sabbath Readings, and the two large charts, with Key of Explanation." The Publishing Ministry, p. 372

Uriah Smith's Explanation in 1897

THE "SEVEN TIMES" OF LEVITICUS 26

Almost every scheme of the "Plan of the Ages," "Age-to-come," etc., makes use of a supposed prophetic period called the "Seven Times;" and the attempt is made to figure out a remarkable fulfillment by events in Jewish and Gentile history. All such speculators might as well spare their pains; for there is no such prophetic period in the Bible.

The term is taken from Leviticus 26, where the Lord denounces judgments against the Jews, if they shall forsake him. After mentioning a long list of calamities down to verse 17, the Lord says: "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins" Verse 18. Verses 19 and 20 enumerate the additional judgments, then it is added in verse 21: "And if ye walk contrary unto me, and will not hearken unto me: I will bring seven times more plagues upon you according to your sins." More judgments are enumerated, and then in verses 23 and 24 the threatening is repeated: "And if ye will not be reformed by me these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." In verse 28 it is repeated again.

Thus the expression occurs four times, and each succeeding mention brings to view severer punishments, because the preceding ones were not heeded. Now, if "seven times" denotes a prophetic period (2520 years), then we would have four of them, amounting in all to 10,080 years, which would be rather a long time to keep a nation under chastisement.

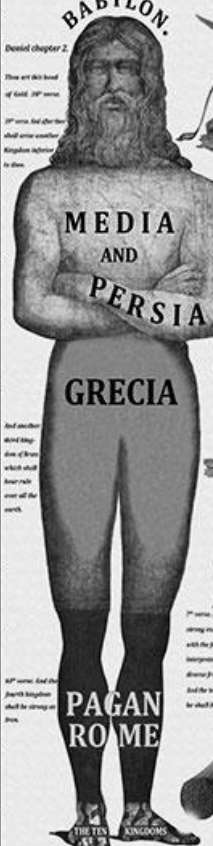
But we need borrow no trouble on this score; for the expression "seven times" does not denote a period of duration, but is simply an adverb expressing degree, and setting forth the severity of the judgments to be brought upon Israel.

If it denoted a period of time, a noun and its adjective would be used, as in Dan.4:16: "Let seven times pass over him." Here we have the noun (times) and adjective (seven): thus, shibah iddan); but in the passages quoted above from Leviticus 26, the words "seven times" are simply the adverb (sheba), which means "sevenfold." The Septuagint makes the same distinction, using in Dan.4:16, etc., but in Leviticus simply the adverb.

The expression in Dan.4:16 is not prophetic, for it is used in plain, literal narration. (See verse 25.) Uriah Smith, Daniel and Revelation, 1897 edition, p. 784

1843 Chart

BABYLON.

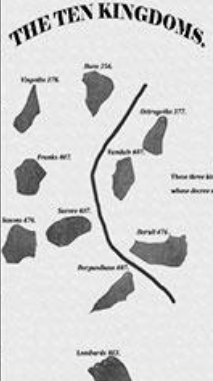


MEDIA AND PERSIA


GRECIA

PAGAN ROME


THE TEN KINGDOMS.




BABYLON.




B A B Y L O N .



MEDIA AND PERSIA.



GRECIA.



PAGAN ROME.

677
Commemoration of the seven times. Leviticus 26:28 to 34.

2520
Duration of ancient Babylon. Daniel 5:30-31.

538
Duration of ancient Babylon. Daniel 5:30-31.


457
Taking birth of the divine in nature and body's incarnation. Luke 7:16.

332
Abolition of the Great Altar in the Temple. 232 years.

164
Death of Antiochus Epiphanes, who of course, stood out against the Prince of Princes, as he had been 124 yrs. dead before the Prince of Princes was born.

158
Time of the Inquisitor, between the Jews and Romans. 158 yrs. before Christ's 1st Year. 1st Year, 70-71 years.

ROME.



PAGAN ROME.

7
12
84
30
Days
Months
Years

7
12
84
30
Days
Months
Years

A CHRONOLOGICAL CHART OF THE VISIONS OF DANIEL & JOHN.

PUBLISHED BY J. T. HIBBS, WASHINGTON, D. C.

1843.

7
12
84
30
Days
Months
Years

PAGAN ROME.

3 1/2
12
42
30
1260.

PAPAL ROME.

606

1299

1449

508

1798

45

1843.

1843.

1843.

1843. GOD'S EVERLASTING KINGDOM

BABYLON.
Dan. 7:2-4. I saw four great beasts. The first was like a lion and had eagles wings.

BABYLON.
And behold another beast, a second like to a bear.

MEDIA AND PERSIA.
And in, another like a leopard, which had four wings like a four' the bear had also four heads.

GRECIA.
Dan. 7:7. Behold a fourth beast, dreadful and terrible, and strong exceedingly and it had ten horns.

PAGAN ROME.
Dan. 7:8,25. In this little horn was a MOUTH Speaking great things: He shall speak great words against the Most High.

PAPAL ROME.
And he shall wear out the saints of the Most High, and think to change times and laws: And they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his DOMINION to consume unto the end, v. 26. The pope's DOMINION over the kings continued 1290 years. It was taken away by France. A.D. 1798-9. Just 1290 years after paganism lost its CIVIL POWER. Dan. 12:7,11. God hath put in their hearts to fulfill his will. Rev. 17:17.

1837 THE KINGDOMS AND CIVIL GOVERNMENT TO BE TAKEN AWAY FROM THE WORLD IN HIS JUDGMENT IS COMING

And there followed another angel saying v. 8. THE KINGDOMS SHALL FALL FROM HEAVEN

1843 Rev. 14:8. And the 7th angel followed them with a loud voice saying, 1844

If any one worship the beast and his image & here are those that keep the commandments of GOD, AND THE LAMB OF GOD

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. Rev. 14:14. And another angel came out of the temple, crying with a loud voice to him that sat upon the cloud.

Rev. 14:17. And another angel came out of the temple, having a sharp sickle.

1844 THE GREAT WINE PRESS OF THE TRUMPETS

Rev. 14:18. And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, v. 19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

Before Christ, 677 Israel carried captive; 2 Chron. 33:11. The 7 TIMES commencing Lev. 26.

Ancient Babylon overthrown. 538

457 Commencement of the 2300 days and the 70 weeks.

Alexander overcame Persia. 332

Rome conquered the 1st division of Greece 168 Time of the league between the Jews & Romans. B.C. 158

A.D. 31

Midst of the week 70 weeks end. 34

Ten HORNS arose 190 Pagan Dominion or The DAILY takes away. Dan. 11:31. 508 Papacy set up. 538

The abomination that maketh desolate, or Papal DOMINION taken away. 1798

The 2300 days, and the Ministration of Christ in the HOLY, TERMINATE. **1844**

IMAGE OF PAPACY.
The two lamb like horns, (REPUBLICANS & PROTESTANTISM), whose names NUMBER 666, become united in action, speak like a DRAGON, and control the civil legislature, and cause it to make the CHURCH the IMAGE of the papacy which received a deadly wound and was healed.

Rev. 17:13-14. These have ONE MIND and shall give their POWER and STRENGTH unto the beast, (the executive power). And counsel all to receive their MARK, and worship their IMAGE. These shall make war with the LAMB, and the lamb shall overcome them; for He is LORD of lords, and KING of kings. Rev. 13:11-18.

Rev. 16:18-19. And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, v. 19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

Rev. 14:6,7. And I saw an angel fly in the midst of heaven, having the everlasting gospel to preach to every nation, tongue, and people. Saying with a LOUD VOICE.

Rev. 14:8. And the 7th angel followed them with a loud voice saying, 1844

If any one worship the beast and his image & here are those that keep the commandments of GOD, AND THE LAMB OF GOD

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. Rev. 14:14. And another angel came out of the temple, crying with a loud voice to him that sat upon the cloud.

Rev. 14:17. And another angel came out of the temple, having a sharp sickle.

1844 THE GREAT WINE PRESS OF THE TRUMPETS

Rev. 14:18. And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, v. 19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

Rev. 12:1-4. How long shall be the vision concerning the DAUGHTER, and the TRANSGRESSION OF DESOLATION, to give both the Sanctuary and the host to be trodden under foot? And he said unto me, Unto 2300 days: then shall the sanctuary be cleansed. The 2300 days commence with the 70 weeks, at the going forth of the decree of Artaxerxes to restore and build Jerusalem. Dan. 9:25. Ezra ch. 7:12-26 verses. This decree went into effect after Ezra had delivered of the kings commissions unto the governors, before Christ 457. ch. 8:36.

The RAM having two horns, are the Media & Persia.

Dan. 8:20

MEDIA AND PERSIA.
The division of the Grecian Empire to the four winds of heaven. Dan. ch. 8:8.

Dan. 8:9. A little horn that waxed exceeding great.

GRECIA.
Rev. 12:3,4. And behold a great DRAGON having seven heads and ten horns and seven crowns upon his heads. And his tail drew the 1/3 of the stars of heaven, and did cast them to the earth.

PAGAN ROME.
Rev. 12:3-7. And I saw a beast having 7 heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy. And the DRAGON gave him his POWER and seat. And I saw one of his heads as it were wounded to death, and his deadly wound was healed. And there was given unto him a MOUTH speaking great things and POWER was given unto him to make war and overcome the saints 42 months.

The abomination that maketh desolate, or Papal DOMINION taken away. 1798

The 2300 days, and the Ministration of Christ in the HOLY, TERMINATE. **1844**

IMAGE OF PAPACY.
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Victorial Illustration
of the
VISIONS OF DANIEL & JOHN
and their Chronology
Published by O. NICHOLS
DORCHESTER
MASS.

Rev. 8:12. And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, WOE WOЕ WOЕ to the inhabitants of the earth, by reason of the three angels which are yet to sound. The first was commenced July 27, 1299, when Othman, the founder of the Turkish empire, made his first attack upon the Greeks. Rev. 9:1-16. Their power was to hurt men five months. = 150 years, ending A.D. 1449.

Rev. 9:1. 5th Angel sounded.

1st war commenced 1299.

Rev. 9:7. Like horses prepared for battle.

MAHOMETANS.
The sixth trumpet commenced at the end of the first war. 1449. It continued for an hour, and a day, a month, and a year. 391 years and 15 days, which ended August 13, 1840.

Rev. 9:11. 6th Angel 2nd war

Firearms first used on horseback by the Turks.

THE OTTOMAN SUPREMACY CEASED. 1840. 1844.
The 2nd war is past.

7th Angel sounded.

3rd Woe cometh quickly. The seven last plagues. Rev. 10:7. In the days of the voice of the seventh angel, when he shall BEGIN to sound, the MYSTERY OF GOD shall be finished, as he hath declared to his servants the prophets. Rev. 11:15-19. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become of our Lord, and of his Christ; and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be JUDGED, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and thou shalt destroy them which corrupt the earth.

EXPLANATION OF THE TIME.
A prophetic year or time is 360 days reckoning years. 7 times it is 2520 - 2520 yrs. Time times and a half is 3 1/2 x 360 = 1260 yrs. A prophetic month is 30 days 30 yrs. 42 months is 42 x 30 = 1260 yrs. A prophetic day, denotes 1 year. 15 days. The treading down of Israel by the gentiles commenced before Christ 677, 1843 years after Christ added to 677, make 2520 yrs. 7 times. The length of the daily, Dan. 8:13. from B.C. 457 to A.D. 508, 965 yrs. From the daily taken away, to the papacy being set up, 538, 9 = 30 yrs. Time of the papal desolating abomination, to 1798, 9 = 1260 yrs. From 1798, 9 to 1844, 45 yrs. 2520 yrs.

WWW.THECHURCHINTHEWILDERNESS.COM WWW.THESEVENTHUNDERS.COM WWW.PATHOFTHEJUST.ORG WWW.3ELIJAH.COM WWW.2520YEARPROPHECY.COM

1863 Chart

490 1810
 THE TWENTY-THREE HUNDRED DAYS.
B.C.457
 7 62 1
 THE SEVENTY WEEKS.
 3 1/2 3 1/2 3 1/2
 THE ONE WEEK.

B A B Y L O N
 M E D I A P E R S I A
 G R E C I A
 R O M E
 THE CROSS

B A B Y L O N.
 M E D I A P E R S I A.
 M E D I A W I P E R S I A.
 G R E C I A.
 G R E C I A.
 P A G A N R O M E.
 P A P A L R O M E.
 P A P A C Y.
 P R O T E S T A N T I S M.

THE FIRST WOE.
 THE SECOND WOE.
 THE THIRD WOE.

1844.

M O S T H O L Y P L A C E.
 H O L Y P L A C E.

A Pictorial Illustration
 OF THE
VISIONS
 OF
DANIEL & JOHN.
 SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
 BATTLE CREEK, MICHIGAN.



LESSON #4

THE BIBLE'S FOUNDATIONAL DOCTRINE

Creation: The Bible's Foundational Doctrine

Supernatural Beginning

Seventh-day Adventists believe in a divine, supernatural, miraculous, personal and rapid creation at the beginning of human history. We believe that God created this world in six literal, consecutive, contiguous, 24-hour days and rested on a literal 24 hour seventh day about six thousand years ago.

We derive our view from a **literal reading** of Genesis 1 and 2, Exodus 20:8-11 and Psalm 33:6, 9:

“By the word of the Lord the heavens were made and all the host of them by the breath of His mouth. . . For He spoke and it was done; He commanded, and it stood fast.”

The Bible teaches that God established the Sabbath as the memorial sign of His authority as Creator. Thus the observance of the Sabbath points to a belief in the literal story of creation. This was the settled belief of the Christian church until what is known as the Age of Reason and the Enlightenment.

The Age of Reason or Enlightenment in the 18th century

Notably the Age of Reason began in the early 17th century with the work of Rene Descartes: Descartes' most famous book was A Discourse on Method which was published in 1637 some 150 years before the beginning of the French Revolution.

The Age of Reason eventually would jettison the need for faith and the miraculous in religion. The sciences would come to believe that all could be resolved through human ingenuity without the need of an ever interfering God.

James Hutton

The mood of the day is epitomized by a comment made by **Scottish geologist James Hutton** who stated in 1785:

“We see no vestige of a beginning, no prospect of an end.”

A cruel and naturalistic was growing: the theory of evolution. This theory would seek to obliterate the idea of a supernatural miraculous, personal, rapid divine beginning and a supernatural miraculous divine rapid, personal end to human history.

More and more, scientists and philosophers embraced the idea that life came into existence by a prolonged process of natural selection where the strong survived and the weak disappeared.

Charles Darwin: 1831

The place is England and the date is December of 1831. Charles Darwin leaves England on the H. M. S. Beagle. He goes to South America (especially the Galapagos Islands) observing, experimenting, collecting evidence which he would ultimately use to attempt to prove that there is *“no vestige of a divine beginning and no prospect of a divine end.”*

He travelled for five years and then sat down to write his now famous book, The Origin of Species by Means of Natural Selection, or the Preservation of Favored Species in the Struggle for Life. He finished his book in the year 1844!

William Miller: 1831

Now we move across the foamy billows of the Atlantic to Low Hampton, New York, right on the Vermont border. The date is August of 1831 the same year that Charles Darwin began his excursion on the Beagle. A 49 year old farmer, William Miller by name, has been studying the Scriptures non-stop for 13 years, many times literally burning the midnight oil. By a study of Bible prophecy he has reached the conclusion that Jesus is going to come at some point in 1843. He hears a constant voice in the ear of his conscience: “go tell it to the world.” Finally, after, a personal Damascus Road experience, he accepts the commission.

The central verse of his preaching came from Daniel 8:14 and Revelation 14:6, 7. The message spreads like a California grassfire all across New England. Simultaneously in Europe, South America, Asia and Africa individuals and groups preach a similar message.

This movement came to be known as the Great Second Advent Awakening. From 1831 till 1844 a powerful proclamation of the first angel’s message went forth. Thousands were converted.

Thus while Darwin was travelling, researching and writing to spread the doctrine of macroevolution, during the same period Miller and his colleagues were proclaiming with power that the Creator was about to come back to the world in judgment.

Darwin and 1844

In 1844 Darwin finished his book which would go to every nation, kindred, tongue and people to try and persuade them that there was no supernatural, divine, miraculous, personal beginning and therefore there would be no supernatural, divine, miraculous end to human history.

Ellen White and 1844

The very same year God called another writer whose works would also go to every nation, kindred, tongue and people to proclaim that God created the world in six literal, consecutive, contiguous 24 hour days and rested on the seventh day to remind us of the fact that He was the Creator. Very early in her writing career she unambiguously stated:

*“I was then carried back to the creation and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, was **just like every other week**. The great God in his days of creation and day of rest, measured off the first cycle as a sample for successive weeks till the close of time . . . The weekly cycle of **seven literal days**, six for labor, and the seventh for rest, which **has been preserved** and brought down through Bible history, originated in the great facts of the first seven days.”* Spiritual Gifts, volume 3, p. 90

*“But the infidel supposition, that the events of the first week required seven vast, indefinite periods for their accomplishment, **strikes directly at the foundation of the Sabbath of the fourth commandment**. It makes indefinite and obscure that which God has made very plain. It is the **worst kind of infidelity**; for with many who profess to believe the record of creation, it is **infidelity in disguise**. It charges God with commanding men to observe the week of seven literal days in commemoration of seven indefinite periods, which is unlike his dealings with mortals, and is an impeachment of his wisdom.”* Spiritual Gifts, volume 3, p. 91

*“Infidel geologists claim that the world is very much older than the Bible record makes it. They reject the Bible record, because of those things which are to them evidences from the earth itself, that the world has existed tens of thousands of years. And many who profess to believe the Bible record are at a loss to account for wonderful things which are found in the earth, with the view that creation week was **only seven literal days**, and that the world is **now only about six thousand years old**. These [who profess to believe in the Bible record], to free themselves of difficulties thrown in their way by infidel geologists, adopt the view that the six days of creation were **six vast, indefinite periods**, and the day of God's rest was another indefinite period; making senseless the fourth commandment of God's holy law. Some eagerly receive this position, for it destroys the force of the fourth commandment, and they feel a freedom from its claims upon them.”* Spiritual Gifts, volume 3, pp. 91, 92

Darwin and the Oxford Debate (1859-1860)

Now we move on to the year **1859**. In this year Darwin's **book was published** and it caused **quite a stir in conservative** religious circles. The work was **relentlessly attacked** by the theologians of the day.

At that time **theologians** were wrong in their **science** (species do not vary even within their own kind) and in their **theology** (they believed that the Bible taught that there could be no variation within species). Darwin had proved that there are **changes within the species** and he **had proof** for it in his research.

In **1860** at **Oxford University in England**, **Thomas Huxley**, famous **zoologist** and staunch defender of the Darwinian evolutionary hypothesis and **Samuel Wilberforce**, conservative theologian, met for a **debate**.

Wilberforce bragged: *"I have come here to smash Darwin."*

Wilberforce, with his **faulty science and theology** was soundly **trounced** by Huxley. We could say that Huxley **knocked his socks off**.

Harold Coffin describes the result of this debate:

"Theology then became the bondmaid of science, and the goddess of reason, which the French Revolution had first set up in the latter part of the eighteenth century, now became tacitly accepted in other countries as an object of worship. Science became the great god of learned and unlearned alike, its authority superseding even that of Sacred Writ. From this time on, the facts of science have been increasingly interpreted in terms of the evolutionary hypothesis. Geology and biology in particular have become permeated with this idea, which is accepted virtually as a fact requiring only more research to establish its final truth." Harold Coffin, Creation—Accident or Design?, pp. 403, 404

After this debate even **theologians** began to **abdicate their faith** in a literal creation week.

Our Denominational Name (1860)

The same year as the debates, (**1860**) on the other side of the Atlantic a committee met at **Battle Creek, Michigan** on **September 26** to decide what name to give to the denomination that was born from the **Great Disappointment in 1844**. Among the members of this committee are brother **Loughborough**, brother **Hewitt** and brother **Poole**. Many ministers believe that the sprouting movement should be called the **Church of God**. Elder Loughborough objects to this name stating that **many other religious groups** claim the same name.

Finally, **brother Poole** made the following motion:

"Resolved, that we call ourselves Seventh-day Adventists."

With only **one dissenting vote** (the minister who had proposed the name 'Church of God') the resolution was adopted.

In the **October 23, 1860** issue of The Review and Herald, p. 179 the following explanation was given:

“The name Seventh-day Adventists was proposed as a simple name and one expressive of our faith and position.”

Ellen White confirmed this wise choice in Testimonies for the Church, volume 1, pp. 223, 224:

*“I was shown in regard to the **remnant people of God taking a name**. Two classes were presented before me. One class embraced the great bodies of professed Christians. They were trampling upon God's law and bowing to a papal institution. They were keeping the first day of the week as the Sabbath of the Lord. The other class, who were but few in number were bowing to the great Lawgiver. They were keeping the fourth commandment. The peculiar and **prominent features** of their faith were the observance of the seventh day, and waiting for the appearing of our Lord from heaven.*

The conflict is between the requirements of God and the requirements of the beast. The first day, a papal institution which directly contradicts the fourth commandment, is yet to be made a test by the two-horned beast. And then the fearful warning from God declares the penalty of bowing to the beast and his image. They shall drink the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

*No name which we can take will be appropriate but that which **accords with our profession** and **expresses our faith** and **marks us a peculiar people**. The name Seventh-day Adventist is a **standing rebuke** to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them. If they will **lower the standard and yield the peculiarities of their faith**, the dragon will be at peace; but they excite his ire because they have dared to **raise the standard and unfurl their banner** in opposition to the Protestant world, who are worshiping the **institution of papacy**.*

*The name Seventh-day Adventist carries the **true features of our faith in front, and will convict the inquiring mind**. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ.*

*I was shown that almost every fanatic who has arisen, who wishes to hide his sentiments that he may lead away others, **claims to belong to the church of God**. Such a name would at once excite suspicion; for it is employed to conceal the most absurd errors. This name is **too indefinite for the remnant people of God**. It would lead to the supposition that we had a faith which we wished to cover up.”*

Hauling Down our Colors in the SDA Church

The tendency **to hide our name** by names such as Adventist **fellowship**, Adventist **Community Church**, and even **deleting the name** Seventh-day Adventist

It has become commonplace for Adventists to say: “I am a Seventh-day Adventist Christian”

“Men will employ every means to make less prominent the difference between Seventh-day Adventists and observers of the first day of the week. A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people

should not be held out so strikingly; for they claimed that this was not the best policy in order to secure success to our institutions. But this is not a time to haul down our colors, to be ashamed of our faith. This distinctive banner, described in the words, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," is to be borne through the world to the close of probation. While efforts should be increased to advance in different localities, there must be no cloaking of our faith to secure patronage. Truth must come to souls ready to perish; and if it is in any way hidden, God is dishonored, and the blood of souls will be upon our garments." Testimonies for the Church, volume 6, p. 144

Roman Catholicism Denies a Supernatural Instantaneous Personal Divine Beginning, and a Supernatural Instantaneous Personal Divine End.

"God himself created the visible world in all its richness, diversity, and order. Scripture presents the work of the Creator **symbolically** as a succession of six days of divine 'work,' concluded by the 'rest' of the seventh day." Catechism of the Catholic Church (1994), p. 87 (paragraph 337) emphasis supplied
Message of John Paul II given at the Pontifical Academy of Sciences on **October 22, 1996**:

"It is indeed remarkable that this theory has been progressively accepted by researchers, following a series of discoveries in various fields of knowledge. The convergence, neither sought nor fabricated, of the results of work that was conducted independently is in itself a **significant argument in favor of this theory.**"

"In a major statement of the Roman Catholic Church's position on the theory of evolution, Pope John Paul II has proclaimed that the theory is '**more than just a hypothesis**' and that **evolution is compatible with Christian faith**. In a written message to the Pontifical Academy of Sciences, the pope said the **theory of evolution has been buttressed by scientific studies and discoveries since Charles Darwin**. . . **If taken literally**, the Biblical view of the beginning of life and Darwin's scientific view would seem **irreconcilable**. In Genesis, the creation of the world, and Adam, the first human, took **six days**. Evolution's process of genetic mutation and natural selection—the survival and proliferation of the fittest new species—has taken **billions of years**, according to scientists. . ." Chicago Tribune, 10/25/96 "Pope Bolsters Church Support for Evolution." By Stephen Swanson, Tribune staff writer.

Many Protestant scholars are **reinterpreting the days** of creation as long periods of time. Some of these Biblical scholars use the **historical critical method** don't even believe that **Moses wrote Genesis**. But some more conservative Biblical scholars admit that the **writer of Genesis believed** that the days of creation were literal, consecutive, contiguous 24-hour days but they say that the **writer was wrong because he lived in a pre-scientific age**. Among these are **Bernard Ramm**, **Francis Schaeffer**, and **Benjamin B. Warfield**.

- The **Hebrew Lexicons** (Holladay, Brown-Driver-Briggs) define the days of Genesis as literal **24 hour days**
- **Evening and morning**
- Word "day" with a **numeral adjective** (about 150 times in the Old Testament) it always refers to a literal day, no exceptions

- Fourth commandment

A Synthesis of Theology and Science

In the first half of the twentieth century a Jesuit scholar by the name of **Pierre Teilhard de Chardin** came up with a **new age theory** that **synthesized** the theory of evolution with theology. His idea was that the entire universe is evolving toward a perfect cosmic Christ consciousness that will bring an era of peace and harmony. He called this the **Omega Point** of evolution:

*“Pierre Teilhard de Chardin was a visionary French Jesuit, paleontologist, biologist, and philosopher, who spent the bulk of his life trying to integrate **religious experience with natural science**, most specifically **Christian theology** with **theories of evolution**. In this endeavor he became absolutely enthralled with the possibilities for humankind which he saw as heading for an exciting convergence of systems, an “Omega point” where the **coalescence of consciousness** will lead us to a new state of **peace and planetary unity**.”*

*“Teilhard's interpretation of evolution claims that the human layer of consciousness engulfing our earth is becoming a collective brain and heart that will, in the future as a **single mind of persons**, detach itself from this planet and, transcending space and time, be immersed in God-Omega; the **end-goal of evolution is a final creative synthesis of humankind with the universal God-Omega**.”*

At first the **Roman Catholic Magisterium** condemned his works:

*“The above-mentioned works abound in such ambiguities and indeed even serious errors, as to offend Catholic doctrine... For this reason, the most eminent and most revered Fathers of the **Holy Office** exhort all Ordinaries as well as the superiors of Religious institutes, rectors of seminaries and presidents of universities, effectively to **protect the minds**, particularly of the youth, against the dangers presented by the works of Fr. Teilhard de Chardin and of his followers.”*

But both **John Paul II** and **Benedict XVI** have a renewed appreciation and affinity for Teilhard’s ideas:

“Benedict's comment came during a July 24 vespers service in the Cathedral of Aosta in northern Italy, where the pope took his annual summer vacation July 13-29. Toward the end of a reflection upon the Letter to the Romans, in which St. Paul writes that the world itself will one day become a form of living worship, the pope said, “It's the great vision that later Teilhard de Chardin also had: At the end we will have a true cosmic liturgy, where the cosmos becomes a living host.”

The City of God

It all begins with **St. Augustine’s City of God**. His idea is that the church should take over the reins of the **civil governments** of the world and establish the **universal kingdom of peace on earth**.

The stone of **Daniel 2** is interpreted as the church that **conquers the kingdoms of the world** and brings about the kingdom of God on earth. **Anyone who objects is to be exterminated**. Augustine provided the theological basis for the **Inquisition**.

Words of Thomas Aquinas

“In order that spiritual matters might be kept separate from temporal ones, the ministry of this [spiritual] kingdom was entrusted not to earthly kings but to priests and especially to the highest of them, the successor of St. Peter, Vicar of Christ, the Roman Pontiff, to whom all kings must be subject just as they are subject to our Lord Jesus. For those whom the care of an intermediate end pertains should be subject to him to whom the care of the ultimate end belongs and be directed by his rule.” In , The Political Ideas of St. Thomas Aquinas, p. 100

Words of the **Council of Trent** regarding the power of the pope:

“All temporal power is his; the dominion, jurisdiction, and government of the whole Earth is his by divine right. All rulers of the Earth are his subjects and must submit to him.” John W. Robbins, Ecclesiastical Megalomania, p. 131

Leo XIII

*“That principle which Leo XIII so clearly established must be laid down at the outset here, namely, that there resides in Us [the Papacy] the right and duty to pronounce with supreme authority upon **social and economic matters**.”* Pope Pius XI, Encyclical *Quadragesimo Anno*, May 15, 1931, paragraph 41

John XXIII

*“Because all men are joined together by reason of their **common origin**, their redemption by Christ and their supernatural destiny, and are called to form **one Christian family**, We appealed in the Encyclical *Mater et Magistra* to economically developed nations to come to the aid of those which were in the process of development.”* John XXIII, *Pacem in Terris*, (1963), p. 121

Gaudium et Spes

*“It is our clear duty, therefore, to strain every muscle in working for the time when all war can be completely outlawed by international consent. This goal undoubtedly requires the establishment of a **universal public authority** acknowledged as such by all and **endowed with the power** to safeguard on the behalf of all, security, regard for justice, and respect for rights.”* Second Vatican II, Gaudium et Spes, (1965) 82

*“Moreover, since in virtue of her mission and nature she is bound to no particular form of human culture, nor to any political, economic or social system, the [Roman Catholic] Church by her very universality **can be a very close bond between diverse human communities and nations**, provided these trust her and truly acknowledge her right to true freedom in fulfilling her mission.”* Vatican Council II, *Gaudium et Spes* (1965), 42

Paul VI

*“This international collaboration on a worldwide scale requires institutions that will prepare, coordinate, and direct it until finally there is established an order of justice which is **universally recognized**. . . Who does not see the necessity of thus establishing progressively a **world authority**, capable of acting effectively in the juridical and political sectors?” Paul VI, *Populorum Progressio* (1967), 78*

Malachi Martin

*“He [John Paul] was himself the head of the most extensive and deeply experienced of the three global powers that would, within a short time, set about **ending the nation system of world politics** that has defined human society for over a thousand years.*

*It is not too much to say, in fact, that the chosen purpose of John Paul’s pontificate—the engine that drives his papal grand policy and that determines his day-to-day, year-by-year strategies—is to be victor in that competition, now well under way.” Malachi Martin, *The Keys of this Blood*, p. 17*

*“In this timely and provocative new book, best-selling author Malachi Martin reveals the untold story behind the Vatican’s role in the collapse of the Iron Curtain, as well as Pope John Paul II’s far-reaching assessment of the three-way contest now unfolding among the global powers—the Soviet Union under Mikhail Gorbachev, the capitalist nations of the west, and the pope’s own universal Roman Church—a winner-take-all race against time and each other to establish, maintain, and control the **first one-world government** that has ever existed on the face of the earth.” Dust cover on *The Keys of this Blood* by Malachi Martin*

*“Clearly, the new agenda—**Heaven’s agenda**; the **Grand Design** of God for the **new world order**—had begun. And Pope John Paul would stride now in the arena of the **millennium endgame** as something more than a geopolitical giant of his age. He was, and remains, the serene and confident **Servant of the Grand Design**.” Malachi Martin, *The Keys of this Blood*, p. 50*

*“There is one great similarity shared by all three of these globalist competitors. Each one has in mind a particular grand design for **one world governance** . . . Their **geopolitical** competition is about which of the three will **form, dominate and run** the **world system** that will **replace** the decaying nation system.” (Malachi Martin, *The Keys of this Blood*, p. 18)*

*“No holds barred because, once the competition has been decided, the world and all that’s in it—our way of life as **individuals** and as **citizens** of the nations; our **families** and our **jobs**; our **trade and commerce** and **money**; our **educational systems** and our **religions** and our **cultures**; even the **badges of our national identity**, which most of us have always taken for granted—all will have been **powerfully and radically altered forever**. No one can be exempted from its effects. No sector of our lives will remain untouched. . . . Nobody who is acquainted with the plans of these three rivals has any doubt but that **only one of them can win**.” (Malachi Martin, *The Keys of This Blood*, p. 16)*

*“As to the time factor involved, those of us who are **under seventy** will see at least the basic structures of the **new world government** installed. Those of us **under forty** will surely live under its **legislative, executive and judiciary authority and control**.” Malachi Martin, *The Keys of this Blood*, pp. 15-16.*

Benedict XVI

"...there is urgent need of a true world political authority, as my predecessor Blessed John XXIII indicated some years ago. Such an authority would need to be regulated by law, to observe consistently the principles of subsidiarity and solidarity, to seek to establish the common good [147], and to make a commitment to securing authentic integral human development inspired by the values of charity in truth. Furthermore, such an authority would need to be universally recognized and to be vested with the effective power to ensure security for all, regard for justice, and respect for rights [148]."

According to Benedict, it must have "real teeth."

Compendium of Catholic Social Doctrine

"The common good therefore involves all members of society, no one is exempt from cooperating, according to each one's possibilities, in attaining and developing it." Compendium of Catholic Social Doctrine, section 167.

On the universal destination of goods: "If it is true that everyone is born with the right to use the goods of the earth, it is likewise true that, in order to ensure that this right is exercised in an equitable and orderly fashion, regulated interventions are necessary, interventions that are the result of national and international agreements, and a juridical order that adjudicates and specifies the exercise of this right." Compendium of Catholic Social Doctrine, section 173

"Christian tradition has never recognized the right to private property as absolute and untouchable: 'On the contrary, it has always understood this right within the broader context of the right common to all to use the goods of the whole of creation. The right to private property is subordinated to the right to common use, to the fact that goods are meant for everyone.'" Compendium of Catholic Social Doctrine, section 177

"The Church's social teaching moreover calls for recognition of the social function of any form of private ownership that clearly refers to its necessary relation to the common good. . . The universal destination of goods entails obligations on how goods are to be used by their legitimate owners. . . From this arises the duty on the part of owners not to let goods in their possession go idle and to channel them to productive activity, even entrusting them to others who are desirous and capable of putting them to use in production." Compendium of Catholic Social Doctrine, section 178

"New technological and scientific knowledge must be placed at the service of mankind's primary needs, gradually increasing humanity's common patrimony. Putting the principle of the universal destination of goods into full effect therefore requires action at the international level and planned programs on the part of all countries." Compendium of Catholic Social Doctrine, section 179

"Insofar as it is part of the Church's moral teaching, the Church's social doctrine has the same dignity and authority as her moral teaching. It is authentic Magisterium which obligates the faithful to adhere to it." Compendium of Catholic Social Doctrine, section 80

Caritas in Veritate

*“Man’s earthly activity, when inspired and sustained by charity, contributes to the building of the **universal city of God**, which is **the goal of the history of the human family**. In an increasingly globalized society, the **common good** and the effort to obtain it cannot fail to assume the dimensions of the whole human family, that is to say, the community of peoples and nations, in such a way as to shape the **earthly city in unity and peace**, rendering it to some degree an anticipation and a prefiguration of the **undivided city of God**.” Caritas in Veritate, section 7*

John W. Robbins

*‘The Catholic Church has never given up the hope to **re-establish** [she must have once had it and lost it] the medieval **union of church and state**, with a **global state** and a **global theocracy** as its ultimate goal.’ The **Roman Church-State** is a **hybrid—a monster of ecclesiastical and political power**. Its political thought is totalitarian, and whenever it has had the opportunity to apply its principles, the result has been **bloody repression**. If, during the last 30 years, it has softened its assertions of full, supreme, and irresponsible power, and has murdered fewer people than before, such changes in behavior are not due to a change in its ideas, but to **a change in its circumstances** [the secular governments keep her at arms’ length]. . . The **Roman Church-State** in the twentieth century, however, is an institution **recovering from a mortal wound**. If and when it **regains** [so it must have lost it] its full power and authority, it will impose a regime more sinister than any the planet has yet seen [the deadly wound will be healed].” John W. Robbins, *Ecclesiastical Megalomania*, p. 195.*

*“What the Roman Catholic Church-State accomplished on a small scale during the Middle Ages is what it desires to achieve on a global scale in the coming millennium.” John W. Robbins, *Ecclesiastical Megalomania*, p. 187 (1999)*

Philipp Jakob Spener

*“I am convinced that Roman Babylon **will again regain** all of its previous power before the last judgment overtakes it. I fear that **most of the nations**, intimidated by its power and terrified by its brutality, will allow the yoke shaken off some two hundred years ago to be lain upon them again.” Words of the German Pietist of the 17th century, Philipp Jakob Spener in *Symposium on Revelation*, volume 2, p. 388*

Matthew 4: Offers Him the kingdoms of this world

Crises that are bringing the world together:

- The war against **terror**
- The global **economic problems**
- The threat of **global pandemics**
- The threat of **global warming**
- The global problem of **poverty**
- The problem of **ethnic and religious** divisions and strife
- Mega **natural disasters** on a global scale

- **Social disintegration** on a global scale

They are searching for solutions to these problems without the intervention of God. They see that unless humanity comes together, the world's problems will never be resolved.

Because they believe in an **evolutionary beginning** they believe in an **evolutionary end** where the whole world will converge to bring a millennium of peace and harmony.

Ellen G. White

*"The so-called Christian world is to be the theater of great and decisive actions. Men in authority will **enact laws controlling the conscience**, after the example of the Papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. **Every nation will be involved**."*

*"These have one mind." There will be a **universal bond of union, one great harmony, a confederacy** of Satan's forces. "And shall give their power and strength unto the beast." Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the Papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism. Manuscript Releases, volume 1, p. 297*

One Group Contesting the Status Quo

*"The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this antichristian power. It is the purpose of Satan to cause them **to be blotted from the earth**, in order that his supremacy of the world may not be disputed." Maranatha, p. 217*

Seventh-day Adventist Message

Seventh-day Adventist also believe that the only hope for planet earth is the **personal, supernatural, miraculous, rapid**, second coming of Jesus to **destroy all earthly kingdoms** and set up a kingdom which shall never be destroyed (Daniel 2): **Not made with hands** is the key expression used of the **body of Jesus** and also the **heavenly sanctuary**.

But in this belief we are going **against the grain** of the world.

The Sabbath is in the first angel's message (Revelation 14:6, 7) and also in **Revelation 10**.

No creation, no personal God, no Sabbath, no sin, no redemption, no judgment, no second coming, no new heavens and new earth. *"No vestige of a beginning and no prospect of an end."*

The Sabbath is the sign of the Creator, the Redeemer and the future Restorer.

Jesus is coming to do at the end what He did at the beginning. He will **recreate miraculously** in six literal 24 hour days the world and then He will **rest the seventh literal day**. The Sabbath will be the **eternal sign** of this (Isaiah 66:22, 23). Thus the Sabbath is retrospective and prospective. It points to a **personal, divine, miraculous, rapid** beginning and a divine, miraculous, rapid end.

II Peter 3: We have the message for the world today. The Sabbath will be the great issue and Jesus is coming soon. This totally goes against the grain of contemporary thought which believes in evolution and the setting up of a new world order without the divine intervention of God. We will be laughed to scorn as was Noah!



LESSON #5

DECODING THE MYSTERIES OF REVELATION 17

Introductory Matters

The book of Revelation is saturated with **exotic imagery**. This imagery, known as **apocalyptic**, was part of the *lingua franca* of that day. In order to comprehend this bizarre imagery we must walk in the shoes of the people of that time. That is, we must understand the symbols as **they did** and not as we would in the twenty-first century.

Revelation 17 is one of the most **complex** and **intellectually challenging** chapters in the book of Revelation. It contains vivid symbols, mysterious numbers and strange expressions. It is like a **giant jigsaw puzzle** with each symbol being a piece of the puzzle. Before we can put the puzzle together and see the complete picture we must first carefully analyze the **shape of each piece** to see where it fits within the puzzle as a whole. Fortunately for us, the **vision** (verses 1-8) is explained in great detail by the **interpreting angel** (verses 9-18).

The book of Revelation was **signified** to John (Revelation 1:1). The root word behind the verb 'signified' is 'sign'. And so it is that the book of Revelation was written in **sign language**. Sign language is symbolic language. This means that the symbols must be **decoded** or **deciphered** in order to ascertain the book's message.

In order to understand the vision of Revelation 17 we must have **wisdom** (Revelation 17:9) and wisdom comes only from **God** (James 1:5). It is not enough to study Revelation 17. We must **pray** that God will give us supernatural wisdom from on high to **understand it**.

The Angel of Revelation 17

This vision was given to John by one of the seven angels who had the seven plagues (Revelation 17:1; 16:12). The question that begs to be asked is this: Which one?

The answer is not hard to find. The harlot of Revelation 17 is described as sitting upon many waters (17:1) and on her forehead is found the inscription: "MYSTERY: BABYLON THE GREAT" (17:5) She is also said to be that "great city which reigns over the kings of the earth." (Revelation 17:18). That is to say, the 'harlot' and the 'city' are interchangeable terms.

What was the name of Babylon's river? The answer is that the city of Babylon sat upon the many waters of the river Euphrates (Jeremiah 51:12, 13). This means that we must look for the bowl angel who refers to the river Euphrates and that bowl angel is the sixth (Revelation 16:12). In other words, the angel who poured out the sixth plague in Revelation 16:12-16 came back to John and explained the meaning of that same plague in Revelation 17.

The Harlot Woman (17:1)

The harlot woman is the main protagonist of the story. She sits on the waters, on the dragon beast and on the heads, she fornicates with the kings, she gives wine to the nations, she sheds the blood of the saints, she has dominion over the nations and she is eventually hated by the ten kings who are on the seventh head of the dragon beast.

In the Old Testament a harlot woman was a symbol of apostate Israel (Ezekiel 16:15, 16). Ellen White explained the meaning of the harlot woman:

"In Revelation 17 Babylon is represented as a woman --a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church." The Great Controversy, p. 381

The harlot woman of Revelation 17 represents apostate religion that has climbed on the back of the civil powers of the world with the purpose of using them to persecute God's faithful people.

The harlot woman at the stage in which she appears in Revelation 17 represents the apostate Roman Catholic system. But the meaning of the symbol is broader. We shall find that apostate religion actually allied itself with seven consecutive world civil powers beginning with Babylon and ending with the papacy when its deadly wound is healed.

Her Fornication (17:2; 18:3)

If the harlot represents apostate religion then her fornication with the kings of the earth must mean that she joins church and state. Ellen White explains:

“It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.” The Great Controversy, p. 382

The Act of Sitting (17:1)

The harlot is said to sit on many waters (17:1, 15), on a scarlet beast (17:3) and on the seven mountains (17:9).

This act of sitting means that the harlot not only rules over the kings of the earth (17:18) but also over every tribe, tongue and nation (13:7).

The Waters (17:1)

The waters compose the body of the dragon just like the church is the body of Christ (see Colossians 1:18)

The ‘waters’ upon which the harlot sits, represent multitudes, nations, tongues and peoples (17:15). According to the prophet Isaiah, ‘the nations make a noise like the noise of the seas and a rushing like the rushing of many waters’ (Isaiah 17:12, 13).

Waters Dried Up

A careful comparison of Revelation 12, 13, and 17 reveals that the persecuting waters upon which the woman sits were dried up once in the past (when the fifth head was wounded in 1798) and shall be dried up again in the future (when the seventh head is wounded at the time of the sixth plague). Let’s take a look at these two events.

Perspective of Revelation 12: The Waters dried up toward the **end** of the 1260 years.

- In **Revelation 12:15** the dragon spewed water out of his mouth (singular) for 1260 days with the intention of drowning the woman. But in **Revelation 12:16** we are informed that the persecuting waters were dried up when the earth helped the woman.
- After a time of respite, the dragon will be enraged with the woman and will once again spew waters out of its mouth against the remnant of the woman’s Seed (Revelation 12:17).

Note: In Joshua 24:2, 3, 14, 15 the Euphrates River is described under the euphemism of “the Flood.” Genesis 15:18 depicts the Euphrates as “**the great River**” (see also Isaiah 8:7, 8; 17:12, 13; 59:19). Thus in Revelation 12 we are to understand the River (with the definite article in the Greek) or Flood that the dragon spews out his mouth as the river Euphrates.

Perspective of Revelation 13:1-10: Beast wounded at the end of the 42 months.

- Revelation 13 depicts the same scenario. **Revelation 13:7** describes the beast persecuting the saints for 42 months. At the end of this period the beast received a **deadly** wound with the sword (**Revelation 13:10**).
- According to Romans 13:4, the sword belongs to the civil rulers. After a period of convalescence the deadly wound is **healed** (the waters flow again) and the whole world wonders after the beast (**Revelation 13:3, 11-18**).

Note: Some wonder whether the beast was actually killed or only mortally wounded. The expression “as it were wounded to death” (13:3) is identical to the description of Jesus as a Lamb “**as it had been slain**” (5:5). Furthermore we are explicitly told that the beast **was killed** with the sword (13:10). It is very important to remember that when the **head is dead**, the **beast is dead** but when the **head is alive**, the **beast is alive** (Revelation 13:12, 14).

Dried up at the end of the Time of Trouble:

- As stated above, when the deadly wound is healed, the persecuting waters of the Euphrates will **inundate once more** (Revelation 13:3). Similarly, after the earth helps the woman, the dragon is **enraged with the remnant** of her seed (Revelation 12:17).
- But we are told in Revelation 16:12 that the raging waters of the Euphrates will be **dried** up, that is, the beast will once again receive a **final deadly wound** when the seventh head is wounded.
- And Revelation 17 explains that the kings over whom the harlot ruled will **hate her** and make her **naked**, eat her **flesh** and **burn** her with fire (Revelation 17:16). Once again, the sword of civil power that the harlot used to kill God’s people will turn against her as in the French Revolution.

The Perspective of Daniel 11:40-45

Though this passage falls outside the immediate scope of our present study, a few remarks might be helpful.

- Daniel 11:31-39 describes the king of the north **persecuting** the saints and doing his will for [1260] ‘days’ (11:33).
- But when the ‘days’ are over (at the time of the end in 1798) the king of the south rises against him and **wounds** him (11:40).
- The king of the north then **recovers from his wound** and rises like a mighty **tempest** to **flood** and **overflow** the world (11:40-44).
- But at the apex of his power he comes **to his end** and has **no one to help** him (11:45).

It does not take much of an imagination to see the connection between Daniel 11 and Revelation 12, 13 and 17.

The waters flow:

- Revelation 13:5, 7 depicts the beast [king of the north] ruling for **42 months**. During this period it did its will and **persecuted** the saints.
- Revelation 12:13-15 describes this same period of persecution in different terms as the dragon **spewing flood waters out** of his mouth to overflow the woman for **3.5 times**.

The waters are dried up:

- At the time of the end, the beast [king of the north] received a **deadly wound** (Revelation 13:3).
- The persecuting flood waters were **dried up** (Revelation 12:16).

The waters flow again and are dried up:

- After a period of respite, the beast's deadly wound is **healed** and the **floodwaters flow** once more thus threatening the very existence of God's remnant people (12:17; 13:11-18).
- Finally, when the **spiritual Euphrates is at flood stage**, God will **dry it up** and deliver his people (Revelation 16:12-16; see also Daniel 12:1).

The sequence in Daniel 11 and Revelation 12, 13 and 17 is as follows:

- **Flood** (1260 or 42 months of papal dominion: 538-1798).
- Waters **dried up** (Papacy loses the support of the state in 1798 and the wound is kept in place by the United States).
- **Flood** (deadly wound healed: The papacy gains the support of the state through the agency of the United States).
- Waters **dried up** (Papacy loses world support during the sixth plague).

The Harlot's Name

The harlot's name is **Babylon** and she is the **mother** of harlots (17:5).

Note: If she is the mother of harlots then she must have **daughters** that were born from her at some point. Her daughters are described as the **false prophet** or as the **lamb-horned beast** (Revelation 13:11; 16:13). See also the story of Elijah in the Old Testament and the story of the martyrdom of John the Baptist.

The **apostate Protestant churches** that were born from Roman Catholicism in the **sixteenth century** teach many of her doctrines and are **anxious to join church and state** as she did. Thus Revelation 17 describes a wicked **three-fold alliance** between the harlot, her daughters and the kings of the earth. This trilogity is described in **Revelation 16:13** as the dragon, the beast and the false prophet.

"Babylon is said to be "the mother of harlots." By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world." The Great Controversy, pp. 382, 383

In another extremely significant statement Ellen White explains:

*"I saw that the two-horned beast had a **dragon's mouth**, and that his power was in **his head**, and that the decree would **go out of his mouth** [very interesting in the light of Revelation 12:15]. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them [this seems to indicate that Catholicism and Protestantism cover the period of two separate heads on the beast of Revelation 17]. She [the papacy] has had her day, and it is past [during the 1260 years], and her daughters, the Protestant sects, were the next to come on the stage and act out the **same mind** [notice the allusion to Revelation 17] that the mother had when she persecuted the saints [during the 1260 years]. I saw that as the mother has been **declining in power**, the daughters had been growing, and soon they will **exercise the power once exercised by the mother** [this can be seen clearly today].*

*I saw the nominal church and nominal Adventists, like Judas, would **betray us to the Catholics** to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.*

*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." Ellen G. White, Spaulding Magan Collection, pp. 1, 2.*

It is remarkable that Ellen White here clearly states that Protestants will make overtures and seek to gain the influence of the Catholics and then the Catholics will tell Protestants to proclaim a Sunday law. The present efforts of the religious right to enlist Catholics in the fight against abortion, gay marriage, pornography and other social evils will come back to haunt them.

In a related statement, Ellen White gives her understanding (actually, God's understanding) of Revelation 17:1-4:

*"In the seventeenth of Revelation is foretold the **destruction of all the churches** [these are the apostate Protestant churches] who corrupt themselves by idolatrous devotion to the **service of the papacy**, those who have drunk of the wine of the wrath of her fornication. [Rev. 17:1-4 quoted.]*

Thus is represented the **papal power** [the harlot], which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. "Upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."

What is it that **gives its kingdom** to this power? [Notice that the United States under the dominion of apostate Protestantism and Roman Catholicism are two separate powers and the United States will give **its kingdom** to the papacy] Protestantism, a power which while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath." (Letter 232, 1899) Ellen G. White, *The Seventh-day Adventist Bible Commentary*, volume 7, p. 983

Names of Blasphemy

The harlot has names of **blasphemy** on her forehead (17:5). Blasphemy is when a mere man claims to be **God** on earth (John 10:30-33) and when he claims to have the power to **forgive** sins (Mark 2:7).

The Harlot's Attire

Purple and scarlet are the colors of **royalty** (John 19:5; Matthew 27:28) and gold, silver, precious stones and pearls indicate that this is a very **rich** power.

"The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome." *The Great Controversy*, p. 382.

The Golden Cup with Wine

The golden cup contains the wine of Babylon but the wine is identified as her **abominations** and the filthiness of her fornication (Revelation 17:4).

The wine is given to all **nations**, that is to say, to all the **inhabitants** of the earth (17:2; 18:3).

Drinking the wine is not optional because we are told that Babylon has **made** all nations drink of the wine and that all nations were **made** drunk with it (14:8; 17:2).

Drinking the wine causes **wrath** because it is called the wine of the wrath of her fornication (14:8; 18:3).

The abominable wine represents false doctrines such as:

- **Idol** worship (Deuteronomy 7:25, 26).
- Attempting to communicate with the **dead** (Deuteronomy 18:9-13).
- Refusing to hear God's **law** (Proverbs 28:9).
- Spiritual **adultery** (Ezekiel 23:35-45).
- Eating unclean **meats** (Deuteronomy 14:3).

- Shedding innocent **blood** (Ezekiel 22:2).
- Sun **worship** (Ezekiel 8:16).

“The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and satanic heresies which exalt the false Sabbath, and lead men to trample underfoot God's memorial. Testimonies to Ministers, pp. 61, 62

Later in this study we will see that these multitudes and rulers who have **swallowed the poisonous doctrines** of these apostate ministers will awaken from their drunkenness to **destroy them**.

In the above statement Ellen White blames the churches for giving the rulers of the world the wine of Babylon. But in a statement in The Great Controversy, p. 389 she is more specific: It is **the ministers**, the men of learning of the apostate churches who are guilty of the spiritual intoxication of the world:

“When faithful teachers expound the word of God, there arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth. Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. But religious faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world's impotence lies at the door of the church.”

After quoting **Revelation 17:1-4** Ellen White clearly identifies this harlot as the Roman Catholic papacy:

“In the seventeenth of Revelation is foretold the destruction of all the churches who corrupt themselves by idolatrous devotion to the service of the papacy, those who have drunk of the wine of the wrath of her fornication. [Rev. 17:1-4 quoted.]

Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies.” Ellen G. White, The Seventh-day Adventist Bible Commentary, volume 7, p. 983

God's Faithful People

In all three chapters where the seven-headed beasts are found, they are at war with the people of God.

- God's people in **Revelation 12:13, 15** are referred to as a **woman** whom the dragon attempts to drown with the waters he spews out of his mouth.

- In **Revelation 12:17** God's people are called the "**remnant** of her Seed." The dragon goes out to make war with them.
- In **Revelation 13:7** God's people are called the **saints**. The beast persecutes them.
- In **Revelation 17:6** God's people are called the **saints** and the **martyrs** of Jesus. The harlot, by **using the waters** upon which she sits, attempts to drown God's people.

Note that Ellen White applies Revelation 17:6 to the career of the Roman Catholic papacy:

"The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. . . And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." The Great Controversy, p. 382

The Seven Headed Scarlet Dragon

John N. Andrews explained the relationship of the seven headed beasts of Revelation 12, 13 and 17:

*"The seven heads are **seven forms of civil power** which **successively** bear rule. These seven heads belong alike to the **dragon** of Revelation 12, the **beast** of chapter 13, and **that of Revelation 17**. This shows conclusively that the dragon and these two beasts are symbols of the **same power under different heads**; for there are not three sets of seven heads, but it is evident that the heads are successive forms of its power, **one of them bearing rule at a time**, and then giving place to another (Revelation 17:9, 10). The proper period of each seems to be this: The dragon **before** the 1260 years, the beast of chapter 13 **during** that period, and the beast of chapter 17 **since** the deadly wound and captivity at the close of that period." (J. N. Andrews, The Three Messages of Revelation XIV, 6-12, pp. 77, 78.*

It will be noticed that the **seven heads** of the dragon beast are also **seven mountains**. In Bible prophecy mountains represent **kingdoms**, not individual kings (Daniel 2:34, 35, 44; Jeremiah 51:25; Micah 4:1; Revelation 17:9 in the light of Daniel 2:38, 39; 7:17, 23). This means that the seven heads must represent **seven kingdoms** that have ruled upon the earth and have been **controlled by the harlot** or apostate religion.

The River Dragon

Explanatory note about river dragons in antiquity:

The ancients believed that **mountains were heads** of a great cosmic river serpent/dragon. According to their world view, **mountains would spew out waters** (headwaters) and they would flow down into the valley and **form the river** which in turn was conceived of as the **body of the great river serpent/dragon**. Looked at from above, the tortuous river looked just like the **twisted body** of a serpent/dragon. When the river was at **flood stage** it overflowed its borders and sprouted wings (Isaiah 8:7, 8).

It is of the utmost importance to keep in mind that **Revelation 12:15-16 and 17:15, 9, 15** are picking up on this concept. But in Revelation the mountains symbolize **kingdoms** and the waters represent **multitudes, nations, tongues and peoples**. It is important to understand that the nations, multitudes, tongues and peoples actually form the **body of the dragon beast**. This is the reason why the harlot is described as sitting on a **scarlet beast** as well as on the waters. In other words, the waters and the scarlet beast are **interchangeable**. The waters/dragon is scarlet because it is filled with the **blood** of God's people (17:6).

The reliability of this ancient view as it applies to Revelation 17 is seen in the fact that the seven heads are identified as seven mountains. In antiquity, the mountains were conceived as the heads of a dragon beast.

It is crucially important to realize that while the heads/mountains are spewing out waters, the dragon beast is alive. When the heads/mountains, however, cease to spew out waters, the dragon beast is dead. Thus the beast is **alive or dead depending on whether the harlot is able to use the head to persecute God's people**. That is to say, when the harlot commands the kings to order their multitudes to persecute God's people, the dragon beast is alive. When the civil powers uphold democratic principles and keep aloof from the church, the dragon beast is dead!

Three Seven-headed Beasts

The three seven-headed beasts [all representing stages of Rome] originate in different places:

- When the seven headed dragon attempted to slay the man child, a sign was seen in **heaven** (Revelation 12:1).
- The seven headed beast of Revelation 13:1 arose from the **sea**.
- The seven headed scarlet beast of Revelation 17:8 will arise from the **abyss**.

Parallels Between Revelation 12, 13 and 17

Seven heads and ten horns (12:3; 13:1)

Seven heads and ten horns (17:3)

Names of blasphemy (13:1)

Names of blasphemy (17:3)

Woman (12:1)

Woman (17:1)

Call for wisdom (13:18)

Call for wisdom (17:9)

Nations, tongues, peoples (13:7)

Nations, tongues, peoples (17:15)

Persecution (12:6, 13-15)

Persecution (17:6)

Waters (12:15)

Waters (17:1)

Waters dried up (12:16)

Waters dried up (16:12)

Was (1260 years—12:6; 13:5)

'Was' (1260 years—17:8)

Is not (deadly wound—12:16; 13:3)

'Is not' (deadly wound—17:8)

Wound healed (12:17; 13:3)

'Shall be' (wound healed—17:8)

Beast & false prophet (13:1-18)

Harlot and daughters (17:5)

This dragon beast ascends from the abyss (Revelation 17:8).

Note: The abyss is the abode of the dead: *“Or, Who shall descend into the **deep**? (that is, to bring up Christ again **from the dead**.)”* Romans 10:7. In Revelation 20:1 Satan is cast into the abyss when his wicked followers are dead and he is released when they are raised to life (Revelation 20:5, 7-9).

The seven heads represent seven kings (17:10), but the word “kings” in Bible prophecy is interchangeable with “kingdoms” (17:10; Dan. 7:17, 23; 2:37-39). The seven heads are actually seven successive kingdoms.

Note: Some have thought that Egypt and Assyria are the first two heads of the scarlet beast. In this scenario the seven heads would be Egypt, Assyria, Babylon, Medes and Persians, Greece, Rome, Papal Rome and resurrected Papal Rome (the eighth kingdom). The problem with this concept is that Egypt and Assyria are not found in any of the lines of prophecy in Daniel or Revelation. Daniel 2, Daniel 7 and Revelation 13 all begin with Babylon as the first kingdom.

Are the Seven Heads Seven Popes?

Others have thought that the seven heads represent seven successive popes who have ruled since 1929. In this scenario, the five heads which have fallen since 1929 are:

- Pius XI (1922-1939)
- Pius XII (1939-1958)
- John XXIII (1958-1963)
- Paul VI (1963-1978)
- John Paul I (1978)

The head who is (or sixth head) would be **John Paul II** (that is, until he died, 1978-2005).

The one who is to come to rule a short time (the seventh) would be **Benedict XVI** who ruled from 2005-2013. But Benedict resigned his post and stepped down from the papal throne on February 28, 2013 so Francis I would be eighth in the series. Some have speculated that Francis I will be the last pope because Revelation 17:11 refers to an eighth. The problem with this view is that Francis I is not one of the seven previous ones as required by the prophecy of Revelation 17:11. Before Francis I rose to the papa throne some even suggested that the eighth would be a demon disguised as John Paul II. The problem with this view is that a demon would not be one of the seven previous ones either!

There are **serious problems** with all this speculation. **First of all**, it comes pretty close to setting dates for the final prophetic movements. In this scenario, the successor of Pope Benedict XVI would be the last pope. Is this not setting a definite time frame for end time events?

Second, it severs Revelation 17 from the previous prophetic lines of Daniel 7 and Revelation 12 and 13. As we have seen above, Revelation 12, 13 and 17 are indissolubly linked!

Third, although the seven heads of this dragon beast are said to be seven kings, the words 'kings' and 'kingdoms' are used interchangeably in prophecy (see Daniel 2:39; 7:17, 23). In prophecy 'mountains' represent kingdoms, not individual rulers. These seven popes are actually not rulers of seven distinct kingdoms but rather leaders of the **same kingdom**.

Finally, there is little or no evidence that 1929 should be chosen as the beginning date for the sequence of the seven heads. As I have clearly shown in another place, the deadly wound was not healed in 1929 because in Revelation 13:11-18 we are explicitly told that **the United States** will be instrumental in the healing of the deadly wound, **not Italy**.

One suspects that this view of seven popes is attractive simply because it seems to "**work**."

Ellen White understood the common thread between Revelation 12, 13 and 17. She states:

"God has warned His people of the perils before them. John beholds the things which will be in the last days and he sees a people working counter to God." Then she says: "Read Revelation 12:17; 14:10-13, and chapters 17 and 13." Manuscript Releases, volume 17, p. 18

The Beast's Three Final Stages

The beast (notice that it is not the harlot who has three stages but rather the beast) has three stages of existence:

- It "**was** [past] and is [present] **not** and shall **be** [future]" (17:8).
- It "was and is not and **yet is** [better translation is: "shall be present"] (17:8).
- These same time periods are described as "five are **fallen** [past], one **is** [present] and the other is not yet **come** [future]" (17:10).
- The time periods are also explained as the beast who "**was** [past], and is not [present], even he is the **eighth** [future]" (17:11).

Note: The beast "**was**" during the 1260 years of Papal dominion. It "**is not**" because the beast presently has a deadly wound. It "**shall be**" because the deadly wound will be healed and the whole world will wonder after the beast.

The heads of the dragon do not rule **simultaneously** but rather **consecutively**. The heads are wounded **one by one**. We know this for at least two reasons:

- First, archeological digs in ancient Tell Amar.

Note: A cylinder seal from Tell Amar in Mesopotamia (ancient Iraq) depicts a seven-headed dragon engaged in conflict with two deities, one before him and the other behind. Four of the heads, pierced by a spear, are shown drooping and are no longer in conflict. But the other three heads are still erect, maintaining the struggle.

- Second, the testimony of Revelation 12:15 and 13:3, 5, 6 where we are told that only one mouth is functioning at any given time.

Interpreting the Seven Heads

To the best of our present knowledge, the seven heads represent the following kingdoms:

1. Babylon
2. Medes and Persians
3. Greece
4. Roman Empire
5. Civil powers of Europe under the control of the Papacy
6. The civil power of the United States under apostate Protestantism
7. Resurrected Papal Rome allied with the kings of the whole world

It will be observed that in this scenario three of the last four heads of this scarlet beast are Roman (and even the United States will become an ally of the dragon or Rome because she will speak like a dragon; see the material on Matthew 24 for the connection between the United States and its fascination with Rome). The question begs to be asked: Why would three of the seven heads apply to Rome? Isn't one head enough to represent the various stages of Rome?

The answer to these questions is quite simple. The books of Daniel and Revelation themselves take up the three stages of Rome separately. In Daniel 2 the legs of iron [imperial Rome] are distinguished from the feet of iron and clay [divided Rome and papal Rome]. In Daniel 7:23, 24 we find a clear distinction between the dragon ruling by itself, and the dragon ruling with the ten horns and the little horn.

Furthermore, Revelation 12 portrays a dragon in heaven to depict Pagan Rome, Revelation 13 uses a composite beast from the sea to represent Papal Rome during the 1260 years and Revelation 17 employs yet a third beast from the abyss to represent the papacy when its deadly wound is healed. If three beasts which arise in three different places are used to represent the different stages of Rome then it should not surprise us that separate heads are used to depict those same stages. It is important to underline that the sixth head (the United States under apostate Protestantism) is symbolized by a separate beast and is related to Rome because it speaks like a dragon and the dragon represents Satan working through Rome.

Ellen White clearly identifies the last three persecuting powers in the sequence:

*“Under the symbols of the **great red dragon**, a **leopard-like beast**, and a **beast with lamblike horns**, the **earthly governments** which would be especially engaged in trampling upon God's law and **persecuting His people** were presented to John. Their war is to be carried on till the close of time. The people of God, symbolized by a holy woman and her children, are represented as greatly in the minority. In the last days, only a remnant still exists. John speaks of them as those that ‘keep the commandments of God, and have the testimony of Jesus Christ.’ Signs of the Times, February 8, 1910*

Regarding the last head in the sequence, Ellen White has stated:

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head--the papal power--the people will unite to oppose God in the person of His witnesses.” Testimonies for the Church, volume 7, p. 182

“When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,--when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,--it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth.” Signs of the Times, June 12, 1893

Some have wondered about the **eighth head** of the dragon beast. The simple fact is that this beast **does not have eight heads**—it has only seven but the seventh head counts as an eighth; that is to say that head number 7 bears the number 8.

Time and again Revelation 17 tells us that there are only seven heads (17:3, 7, 9, 10) Louis Were has shown in his book, The Woman and the Resurrected Beast, eight is the **number of the resurrection**.

The Wings

Though Revelation 17 does not use the symbolism of wings, it would be well to notice that in Isaiah 8:7, 8 the flooding of the river Euphrates is compared to a dragon extending its wings.

In Isaiah 8:7-8 the invasion of Sennacherib into Judah is compared to the flooding of the mighty **river** Euphrates. The river is spoken of as spreading out its **wings** to fill the land of Emmanuel.

The Ten Horns

The ten horns are on the head of the dragon beast of Revelation 12, on the head of the sea beast of Revelation 13 and on the head of the scarlet beast of Revelation 17. Whereas the seven heads are **consecutive**, the ten horns are **contemporaneous**. This is made clear by the fact that all ten horns will

rule (when they receive the kingdom) simultaneously on the **seventh head** when the beast resurrects from its death wound (Revelation 17:12).

The ten horns represent ten **kings** (17:12). The ten kings represent the kings of the **kings** and of the whole **world** (16:14; see also 17:18). In the past, the ten toes and the ten horns of Daniel 2 and 7 represented the ten nations of Europe during the 1260 years but at the end the ten toes and ten horns represent the kings of the earth and the whole world.

They have one **mind** until the words of God are fulfilled (16:17; 17:17). These kings represent the rulers of the Christian world who under the leadership of apostate Protestantism and Roman Catholicism will influence the state to enact and enforce a Sunday law. When this happens, they will all be on the same page.

The number 10 represents 'all'. This can be seen in several Biblical texts:

- Genesis 24:10: Ten camels represent all of Abraham's goods
- Luke 19:13: Ten servants represent all of Christ's professed followers
- I Samuel 1:8: Ten sons
- Ecclesiastes 7:19: More than ten rulers of the city
- Daniel 1:14, 15: The young men were tested for ten days
- Daniel 1:20: The young men were ten times better
- Matthew 25:1: Ten virgins represent all of God's professed people
- When we return 10% of our income we are confessing that all belongs to God
- The Ten Commandments express the entire duty of man.
- The whole law and prophets are summarized in the ten. God added no more to them (Deuteronomy 5:22; Ecclesiastes 12:13; Matthew 22:40)

They give their power, authority and kingdom to the **beast** (17:12, 13).

*"The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares: [Rev. 18:3-7; 17:13, 14, quoted]. "These have one mind." There will be a **universal bond of union, one great harmony, a confederacy** of Satan's forces. "And shall give their power and strength unto the beast" Thus is manifested the same arbitrary, oppressive power against religious liberty--freedom to worship God according to the dictates of conscience--as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism." Ellen G. White, *Selected Messages*, volume 3, p. 392*

They will be kings with the beast for **one** hour (17:12).

They make **war** with the lamb (19:19; 16:14) in the person of His witnesses:

"As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head--the papal

power--the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate." 7T p. 183

In Matthew 25 Jesus said to His faithful followers: "In that you have done it unto one of these the least my brothers you have done it unto me." And when Jesus spoke to Saul of Tarsus He said: "Saul, Saul, why do you persecute me?"

Jesus overcomes them as King of kings and Lord of lords (17:14; 19:19-20).

Those with Jesus are called, chosen and faithful (17:14).

The ten kings will hate the harlot and turn against her (17:15-16). Not only will the kings turn against the religious leaders but the multitudes which composed these kingdoms will turn against the harlot. The kings will hate her and the waters will dry up on her.

The waters of the great River Euphrates will dry up (16:12).

"With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness." The Great Controversy, pp. 635, 636

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed. The Great Controversy, p. 656.

- We are told in Revelation 17:11 that the beast will go to perdition.
- In II Thessalonians 2:3 we are told that the man of sin will go to perdition.
- In John 17:12 Judas Iscariot is called the son of perdition.

The Final Drying Up of the Waters

It is very clear that the name of the seven headed dragon is Leviathan. There are three key passages in the Old Testament which depict this seven-headed monster: Psalm 74:10-14; Job 41 and Isaiah 27:1. We discover several interesting details about leviathan in these passages:

- Leviathan is a sea creature with multiple heads. He rules over the waters.

- Leviathan is also called the fleeting serpent and the great dragon. In fact the Hebrew word “Leviathan” means “twisted, coiled.”
- Leviathan is at enmity with God and His people.
- Leviathan is the king of the children of pride.
- Ultimately God will pull out Leviathan from its natural habitat, cast it onto dry land and crush its heads.

Though the book of Revelation does not use the name “Leviathan” it is clear that the dragon beast of Revelation 12 and the scarlet beast of Revelation 17 is Leviathan. All of the details of the Old Testament coalesce in the portrait of Revelation.

After the millennium the waters will revive once again—because all the wicked from all the ages will resurrect from the dead (Revelation 20:5, 7-9). Satan and the multitudes will surround the New Jerusalem like the river Euphrates at flood stage (this is the imagery behind Psalm 46). As they are about to drown the city, the final drying up of the waters will take place. Notice how Ellen White describes this final drying up of the waters after the millennium:

“He [Satan] rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them.” The Great Controversy, p. 671

This portrayal by Ellen White is corroborated by the picture in **Ezekiel 28:2-10** where the nations will unsheathe their swords against the covering cherub, Lucifer.



LESSON #6 OUR DAY IN PROPHECY

Global Challenges Today:

- The war on **terror**
- The global **economic problems**
- The threat of **global pandemics**
- The threat of global **climate change**
- The global problem of **poverty**
- The problem of **ethnic and religious** divisions and strife
- Mega **natural disasters** on a global scale
- **Wars** and rumors of wars
- **Breakdown of Societies moral values**
- **Violence** such as workplace and school shootings
- **Rampant spiritualism**

Human leaders are **searching for solutions** to these problems without the intervention of God. They see that unless **humanity comes together**, the world's problems will never be resolved and the human race will face extinction. The **second coming** of Jesus is **not an option**. When was the last time that you heard **a pope or a priest** present the second coming as the solution to the world's problems?

The Papacy's Plans and Strategy for Global Control

Satan's method par excellence is to get the church to employ the power of the state to persecute dissenters. All the prophecies of the Bible have this 'lowest common denominator.' It happened with the Jewish nation in the **days of Christ**, in the book of **Acts**. It is in **Daniel 2** (the iron and clay), in **Daniel 7**

(the little horn rules over the ten), **Daniel 8** (arms help the little horn take away the daily, **Daniel 11** (arms help the king of the north to take away the daily)), **Revelation 13** the beast uses the sword of the state, **2 Thessalonians 2** the state is removed and the papacy can now rule, **Revelation 17** the harlot fornicates with the kings of the earth.

The City of God

The Roman Catholic papacy does not see the second coming as the only hope for a disintegrating world. Its view is for the church to rule the world and establish a golden age of peace.

It all begins with **St. Augustine's City of God**. His idea is that the church should take over the reins of the **civil governments** of the world and establish the **universal kingdom of peace on earth**. This is what the papacy is, an amalgamation of church and state.

The stone of **Daniel 2** was interpreted by St. Augustine as the church that **conquers the kingdoms of the world** and establishes the kingdom of God on earth and anyone **who objects is to be exterminated**. Augustine provided the theological basis for the **Inquisition**.

Words of Thomas Aquinas

*"In order that spiritual matters might be kept separate from temporal ones, the ministry of this [spiritual] kingdom was entrusted not to earthly kings but **to priests** and especially to the highest of them, the successor of St. Peter, Vicar of Christ, the Roman Pontiff, to whom **all kings must be subject** just as they are subject to our Lord Jesus. For those whom the care of an intermediate end pertains should be subject to him to whom the care of the ultimate end belongs and be directed **by his rule**."* The Political Ideas of St. Thomas Aquinas, p. 100

The Council of Trent

*"All **temporal power is his**; the dominion, jurisdiction, and government of the whole Earth is his **by divine right**. All rulers of the Earth are his subjects and must submit to him."* John W. Robbins, Ecclesiastical Megalomania, p. 131

Leo XIII

*"That principle which Leo XIII so clearly established must be laid down at the outset here, namely, that there resides in Us [the Papacy] **the right and duty** to pronounce with supreme authority upon **social and economic matters**."* Pope Pius XI, Encyclical Quadragesimo Anno, May 15, 1931, paragraph 41

John XXIII

*"Because all men are joined together by reason of their **common origin**, their redemption by Christ and their supernatural destiny, and are called to form **one Christian family**, We appealed in the Encyclical Mater et Magistra to economically developed nations to **come to the aid of those which were in the process of development**."* John XXIII, Pacem in Terris, (1963), p. 121

Gaudium et Spes

*“It is our clear duty, therefore, to strain every muscle in working for the time when all war can be completely **outlawed** by **international consent**. This goal undoubtedly requires the establishment of a **universal public authority** acknowledged as such **by all** and **endowed with the power** to safeguard on the behalf of all, security, regard for justice, and respect for rights.”* Second Vatican II, Gaudium et Spes, (1965) 82

*“Moreover, since in virtue of her mission and nature she is bound to no particular form of human culture, nor to any political, economic or social system, the [Roman Catholic] Church by her very universality **can be a very close bond between diverse human communities and nations**, provided these **trust her** and truly **acknowledge her right** to true freedom in fulfilling her mission.”* Vatican Council II, Gaudium et Spes (1965), 42

Paul VI

*“This international collaboration on a worldwide scale requires institutions that will prepare, coordinate, and direct it until finally there is established an order of justice which is **universally recognized**. . . Who does not see the necessity of thus establishing progressively a **world authority**, capable of acting effectively in the juridical and political sectors?”* Paul VI, Populorum Progressio (1967), 78

Malachi Martin (A Roman Catholic Jesuit priest and exorcist)

*“He [John Paul] was himself the head of the most extensive and deeply experienced of the three global powers that would, within a short time, set about **ending the nation system of world politics** that has defined human society for over a thousand years.*

It is not too much to say, in fact, that the chosen purpose of John Paul’s pontificate—the engine that drives his papal grand policy and that determines his day-to-day, year-by-year strategies—is to be victor in that competition, now well under way.” Malachi Martin, The Keys of this Blood, p. 17

*“In this timely and provocative new book, best-selling author Malachi Martin reveals the untold story behind the Vatican’s role in the collapse of the Iron Curtain, as well as Pope John Paul II’s far-reaching assessment of the three-way contest now unfolding among the global powers—the Soviet Union under Mikhail Gorbachev, the capitalist nations of the west, and the pope’s own universal Roman Church—a winner-take-all race against time and each other to establish, maintain, and control the **first one-world government** that has ever existed on the face of the earth.”* Dust cover on The Keys of this Blood by Malachi Martin

*“Clearly, the new agenda—**Heaven’s agenda**; the **Grand Design** of God for the **new world order**—had begun. And Pope John Paul would stride now in the arena of the **millennium endgame** as something more than a geopolitical giant of his age. He was, and remains, the serene and confident **Servant of the Grand Design**.”* Malachi Martin, The Keys of this Blood, p. 50

*“There is one great similarity shared by all three of these globalist competitors. Each one has in mind a particular grand design for **one world governance** . . . Their **geopolitical** competition is about which of*

the three will **form, dominate and run** the **world system** that will **replace** the decaying nation system.” (Malachi Martin, The Keys of this Blood, p. 18)

“No holds barred because, once the competition has been decided, the world and all that’s in it--our way of life as **individuals** and as **citizens** of the nations; our **families** and our jobs; our trade and commerce and money; our **educational systems** and our **religions** and our **cultures**; even the **badges of our national identity**, which most of us have always taken for granted--all will have been **powerfully and radically altered forever**. No one can be exempted from its effects. No sector of our lives will remain untouched. . . . Nobody who is acquainted with the plans of these three rivals has any doubt but that **only one of them can win**.” (Malachi Martin, The Keys of This Blood, p. 16)

“As to the time factor involved, those of us who are **under seventy** will see at least the basic structures of the **new world government** installed. Those of us **under forty** will surely live under its **legislative, executive and judiciary authority and control**.” Malachi Martin, The Keys of this Blood, pp. 15-16.

Benedict XVI

“... there is urgent need of a **true world political authority**, as my predecessor Blessed John XXIII indicated some years ago. Such an authority would need to be **regulated by law**, to observe consistently the principles of **subsidiarity** and **solidarity**, to seek to establish the **common good** [147], and to make a commitment to securing authentic **integral human development** inspired by the values of charity in truth. Furthermore, such an authority would need to be **universally recognized** and to be vested with the **effective power** to ensure security for all, regard for justice, and respect for rights [148].”

According to Benedict, it must have “**real teeth**.”

Compendium of Catholic Social Doctrine

“The **common good** therefore involves all members of society, **no one is exempt from cooperating**, according to each one’s possibilities, in attaining and developing it.” Compendium of Catholic Social Doctrine, section 167.

On the universal destination of goods: “If it is true that everyone is born with the right to use the goods of the earth, it is likewise true that, in order to ensure that this right is exercised in an equitable and orderly fashion, **regulated interventions are necessary**, interventions that are the result of national and international agreements, and a **juridical order** that adjudicates and specifies the exercise of this right.” Compendium of Catholic Social Doctrine, section 173

“Christian tradition has never recognized the right to private property as **absolute and untouchable**: ‘On the contrary, it has always understood this right within the broader context of the right common to all to use the goods of the **whole of creation**. The right to private property is subordinated to the right to **common use**, to the fact that goods are **meant for everyone**.’” Compendium of Catholic Social Doctrine, section 177

“The Church’s social teaching moreover calls for recognition of the social function of any form of private ownership that clearly refers to its necessary relation to the **common good**. . . The **universal destination of goods** entails obligations on how goods are to be used by their legitimate owners. . . From this arises

the duty on the part of owners not to let goods in their possession **go idle** and to channel them to productive activity, even **entrusting them to others** who are desirous and capable of putting them to use in production.” Compendium of Catholic Social Doctrine, section 178

“New technological and scientific knowledge must be placed at the service of mankind’s primary needs, gradually increasing humanity’s **common patrimony**. Putting the principle of the **universal destination of goods** into full effect therefore requires action at the **international level** and planned programs on the part of all countries.” Compendium of Catholic Social Doctrine, section 179

“Insofar as it is part of the Church’s moral teaching, the Church’s social doctrine has the same dignity and authority as her moral teaching. It is **authentic Magisterium** which obligates the faithful to adhere to it.” Compendium of Catholic Social Doctrine, section 80

Caritas in Veritate

“Man’s **earthly activity**, when inspired and sustained by charity, contributes to the building of the **universal city of God**, which is **the goal of the history of the human family**. In an increasingly globalized society, the **common good** and the effort to obtain it cannot fail to assume the dimensions of the whole human family, that is to say, the community of peoples and nations, in such a way as to shape the **earthly city in unity and peace**, rendering it to some degree an anticipation and a prefiguration of the **undivided city of God**.” *Caritas in Veritate*, section 7

Rich nations need to spread its wealth with the poor nations

Satan’s Formula for World Unity

Revelation 16:13, 14 describes a three-fold confederacy that will unite the **entire world** in rebellion against God. The question is: **How is it possible** to bring the world together when each of these systems has its own particular world view?

In order to be successful in bringing the world together, Satan has to unite **three groups** and form a global confederacy. First he has to unite **Protestants and Catholics** and then he has to unite **Protestants and Catholics with worldlings**. But worldlings will not unite with religion as long as religion **upholds the teachings of the Bible**. The churches have to **become worldly** to be palatable to the worldlings.

Ellen White on How Protestants, Catholics and Worldlings Unite

“The **line of distinction** between professed Christians and the **ungodly** is now hardly distinguishable. Church members **love what the world loves** and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who **boast of miracles** as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having **cast away the shield of truth**, will also be deluded. Papists, Protestants, and worldlings will alike accept the **form of godliness** without the power, and they will see in this union a grand movement for the **conversion of the world** and the ushering in of the long-expected millennium.” *GC 588, 589*

What is a worldling according to Ellen White?

On the EGW CD Rom the word 'worldling' is used 726 times. In all of the cases Ellen White describes worldlings as people who have a **secular outlook** on life. Their entire existence revolves around dress, money, entertainment—worldly pleasures. They have a **here and now** orientation toward life. Religion is not a priority in their lives. Here are some examples:

*"The desire for **excitement and pleasing entertainment** is a temptation and a snare to God's people and especially to the young. Satan is constantly preparing inducements to attract minds from the solemn work of preparation for scenes just in the future. Through the agency of **worldlings** he keeps up a continual excitement to induce the unwary to join in **worldly pleasures**. There are **shows, lectures**, and an endless variety of entertainments that are calculated to lead to a love of the world; and through this union with the world, faith is weakened."* Ellen G. White, *The Adventist Home*, p. 522

*"**Worldlings** spend much on dress. But the Lord has charged His people to come out from the world and be separate. Gay or expensive apparel is not becoming to those who profess to believe that we are living **in the last days**. . . ." *Child Guidance*, p. 420*

*"Self-denial in dress is a part of our Christian duty. To dress plainly and abstain from display of **jewelry and ornaments** of every kind is in keeping with our faith. Are we of the number who see the folly of **worldlings** in indulging in extravagance of dress as well as in love of amusements?" *Child Guidance*, p. 423*

*"It is Satan's studied plan to clothe sin with garments of light to hide its deformity and make it attractive. And ministers and people professing righteousness unite with the adversary of souls to help him in his plans. Never was there a time when every member of the church should feel his responsibility to walk humbly and circumspectly before God as at the present. Vain philosophy, false creeds, and infidelity are on the increase. And many who bear the name of Christ's followers are, through pride of heart, seeking popularity, and are **drifting away from the established landmarks**. The **plain commands** of God in His Word are discarded because they are so plain and **old-fashioned**, while vain and vague theories attract the mind and please the fancy. In these scenes of **church festivities** there is a union with the world that the Word of God does not justify. Christians and **worldlings** are united in them." *Confrontation*, pp. 68, 69*

*"If a worldly influence is to bear sway in our school, then sell it out to **worldlings**, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of **popular schools** nor according to the desires of **principal and teachers**, but upon the plan which God has specified." *Counsels to Teachers*, pp. 88, 89*

*"The accession of members who have not been renewed in heart and reformed in life is a source of weakness to the church. This fact is often ignored. Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony against unchristian habits and practices. Those who accept the truth are not taught that they cannot safely be **worldlings in conduct** while they are **Christians in name**. Heretofore they were Satan's subjects; henceforth they are to be subjects of Christ. The life must testify to the change of leaders.*

Public opinion favors a profession of Christianity. **Little self-denial or self-sacrifice** is required in order to put on a form of godliness, and to have one's name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christian's path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow way. If we would enter into life, we must follow the same path which Jesus and His disciples trod--the path of humility, self-denial, and sacrifice" Testimonies for the Church, volume 5, p. 172

"There are many in the church who at heart belong to the world, but God calls upon those who claim to believe the advanced truth, to rise above the present attitude of the **popular churches** of today. Where is the self-denial, where is the cross-bearing that Christ has said should characterize His followers? The reason we have had so little influence upon unbelieving relatives and associates is that we have manifested **little decided difference in our practices from those of the world**. Parents need to awake, and purify their souls by practicing the truth in their home life. When we reach the standard that the Lord would have us reach, **worldlings** will regard Seventh-day Adventists as **odd, singular, strait-laced extremists**. "We are made a spectacle unto the world, and to angels, and to men." Fundamentals of Christian Education, p. 289

"A profession of religion has become popular with the world. Rulers, politicians, lawyers, doctors, merchants, join the church as a means of securing the **respect and confidence of society**, and advancing their own worldly interests. Thus they seek to cover all their unrighteous transactions under a profession of Christianity. The various religious bodies, re-enforced by the wealth and influence of these **baptized worldlings**, make a still higher bid for popularity and patronage. Splendid churches, embellished in the most extravagant manner, are erected on popular avenues. The worshipers array themselves in **costly and fashionable attire**. A high salary is paid for a talented minister to **entertain and attract** the people. His sermons must **not touch popular sins**, but be made **smooth and pleasing** for fashionable ears. Thus fashionable sinners are enrolled on the church records, "and fashionable sins are concealed under a pretense of godliness." The Great Controversy, p. 386

"Christians are constantly seeking to imitate the practices of those who worship the god of this world. Many urge that by **uniting with worldlings** and conforming to their customs they might exert a stronger influence over the ungodly. But all who pursue this course thereby separate from the Source of their strength. Becoming the friends of the world, they are the enemies of God. For the sake of earthly distinction they sacrifice the unspeakable honor to which God has called them, of showing forth the praises of Him who hath called us out of darkness into His marvelous light. 1 Peter 2:9." Patriarchs and Prophets, p. 607

"The Sabbath is the great question which is to decide the destiny of souls. We must exalt the Sabbath of our creating. We have caused it to be accepted by both **worldlings and church-members**; now the church must be led to unite with the world in its support. We must work by signs and wonders to blind their eyes to the truth, and lead them to lay aside reason and the fear of God, and follow custom and tradition." Spirit of Prophecy, volume 4, p. 337

"There is another and more important question that should engage the attention of the churches of today. The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." 2

Timothy 3:12. Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world's standard and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled." The Great Controversy, p. 48

Factors that have brought Catholics and Protestants together (see the Revelation 12 and 13 Syllabus, pp. 105-138)

How to Unite Protestants and Catholics with Worldlings

Four Biblical Models:

- The Smyrna, Pergamum and Thyatira model
- The Solomon model
- The pre-flood model
- The early church model
- 1 John 2:15, 16
- James 4:4
- John 17
- 2 Corinthians 6:14-18
- Has Satan even gotten the SDA church to focus on the here and now?
- How about our own individual lives? What is our central focus?

How the Jesuits Operate

Ellen White described the mode of operation of the Jesuits:

"Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied

aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.

When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury and assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. All the outward pomp and display of the Romish worship was brought to bear to confuse the mind and dazzle and captivate the imagination, and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery." *The Great Controversy*, pp. 234, 235

When St. Ignatius of Loyola established the Society of Jesus (more commonly known as the Jesuits) in 1534, it was his avowed purpose to lend his services to the pope in order to extirpate Protestantism. Till this day there is a statue in St. Peter's at the Vatican where Loyola is depicted trampling a Protestant under his feet. It is well known that Loyola was steeped in the occult. In fact, his *Spiritual Exercises* were a type of transcendental meditation. It is of more than academic interest to read the 'Extreme Oath' which Jesuits take upon being inducted into the order. This oath reveals the true character of the Jesuit Order:

"Now, in the presence of Almighty God, the Blessed virgin Mary, the Blessed Michael, the archangel, the Blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and all the saints and sacred hosts of heaven, and to you, my ghostly father, the Superior General of the Society of Jesus, founded by St. Ignatius Loyola, in the pontificate of Paul the Third, and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear, that his holiness the pope is Christ's Vice-regent and is the true and only Head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing, given to his Holiness by my Savior, Jesus Christ, he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation and that they may safely be destroyed.

"Therefore, to the utmost of my power, I shall and will defend this doctrine and his Holiness' right and custom against all usurpers of the heretical or protestant authority whatever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden, Norway, and the now pretended authority and churches of England and Scotland, and branches of the same, now established in Ireland and on the continent of America and elsewhere; and all adherents in regard that they be usurped or heretical, opposing the sacred Mother church of Rome. I do now renounce and disown any allegiance as due to any heretical king, prince or state named Protestants or Liberals or obedience to any of their laws, magistrates or officers.

“I do further declare that the doctrines of the churches of England and Scotland, of the Calvinists, Huguenotes and others of the name Protestants or Liberals to be damnable, and they themselves damned and to be damned who will not forsake the same.

“I do further declare, that I will help, assist and advise all or any of his Holiness’ agents in any place wherever I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland or America, or in any other kingdom or territory I shall come to, and do my uttermost to extirpate the heretical Protestants or Liberals’ doctrines and to destroy all their pretended powers, regal or otherwise.

“I do further promise and declare, that notwithstanding I am dispensed with, to assume any religion heretical for the propagating of the Mother Church’s interest to keep secret and private all her agents’ counsels from time to time, as they may entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatever; but to execute all that shall be proposed, given in charge or discovered unto me, by you, my ghostly father, or by any of this sacred covenant.

“I do further promise and declare that I will have no opinion or will of my own, or any mental reservation whatever, even as a corpse or cadaver (*perinde al cadaver*) but will unhesitatingly obey each and every command that I receive from my superiors in the Militia of the Pope and of Jesus Christ.

“That I will go to any part of the world withersoever I may be sent, to the frozen regions of the North, the burning sand of the desert of Africa, or the jungles of India, to the centres of civilizations of Europe, without murmuring or repining, and will be submissive in all things whatsoever communicated to me.

“I furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate and exterminate them from the face of the whole earth; and that I will spare neither age, sex or condition; and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics, rip up the stomachs and wombs of their women and crush their infants’ heads against the walls, in order to annihilate forever their execrable race. That when the same cannot be done openly, I will secretly use the poisoned cup, the strangulating cord, the steel of the poinard, or the leaden bullet, regardless of the honor, rank, dignity, or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or superior of the Brotherhood of the Holy Faith, of the Society of Jesus.

“In confirmation of which, I hereby dedicate my life, my soul and all my corporeal powers, and with this dagger which I now receive, I will subscribe my name written in my own blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the Militia of the Pope cut off my hands and my feet, and my throat from ear to ear, my belly opened and sulphur burned therein, with all the punishment that can be inflicted upon me on earth and my soul be tortured by demons in an eternal hell forever!

“All of which I, M_____ N_____, do swear by the blessed Trinity and blessed Sacrament, which I am now to receive, to perform and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath.

“In testimony thereof I take this most holy and Blessed Sacrament of the Eucharist and witness the same further, with my name written with the point of this dagger dipped in my own blood and sealed in the face of this holy covenant. [He receives the wafer from the superior and writes his name with the point of his dagger dipped in his own blood taken from over his heart].”

It was not easy to find this information. I personally researched this material in the rare books division of the Library of Congress. Because no photocopying is allowed, I transcribed this quotation by hand. It comes from the following source: Edwin Allen Sherman [a 32 degree Free Mason], The Engineer Corps of Hell, San Francisco, 1883, pp. 119-122. The book bears the following bibliographical information: Library of Congress copyright, Nov. 23, 1883. Card # 13653-01 (Bx1765.556). Rare book collection. The book reads on the front cover: ‘Sold by private subscription only, and under stipulated conditions.’

The First Jesuit Pope

It is a well-known fact that Francis I is the first Jesuit pope in the history of the Roman Catholic Church. This is extraordinary because the Jesuit Order has existed going on 500 years! The fact is that even Roman Catholics in the past have feared the Jesuit Order and have therefore not named a Jesuit pope.

Is Pope Francis I a different kind of Jesuit? He comes across as kind, loving of the poor, humble, unpretentious, a defender of human rights, and one who stands in favor of the marginalized of society. He has even made earth shaking statements about gays and lesbians, gay marriage and abortion. So, has the papacy changed? Should we not do like some Adventist scholars are suggesting and change our view regarding the dangers represented by the papacy? Notice the following syndicated article on how secular society is looking at Pope Francis I:

“Pope Provides Breath of Fresh Christian Air”

Leonard Pitts Jr.

Winner of the 2004 Pulitzer Prize for commentary

Columnist for the Miami Herald

Fresno Bee, September 26, 2013

“A few words on the new pope.”

“Since ascending to the papacy in March, the former Jorge Mario Bergoglio has managed to surprise and impress the religious and irreligious alike by living a brand of faith seldom seen on the public stage. Pope Francis insists on carrying his own bags, living in a simple apartment and cooking his own supper. He has

largely shunned the papal Mercedes-Benz in favor of a 5-year-old Ford Focus. One of the earliest acts of his papacy was to wash and kiss the feet of a dozen young prisoners, two of them girls, at least one of them a Muslim.

“But the pontiff’s appeal has not been solely stylistic. It has also been a matter of substance. This is, after all, the pope who famously asked, ‘Who am I to judge?’ gay people. And who criticized Catholics as narrowly ‘obsessed’ with abortion, same-sex marriage and contraception. And who called his church to be ‘for the poor’. And who said God loves atheists, too.

“Tellingly, the pope has not—yet—sought to change any bedrock teaching of Catholicism. Still, his vision of a more compassionate and inclusive church has won him rave reviews from across the cultural spectrum. Thomas Groome, a theology professor at Boston University, called him ‘a breath of fresh air.’ Columnist Michael Gerson described him approvingly as a ‘disruptive force.’ Jon Stewart of ‘The Daily Show’ said, ‘I love this guy!’ Chris Rock tweeted that the ‘new pope might be the greatest man alive.’

“It is a shower of unaccustomed approbation that should leave Christians, well. . . a little embarrassed.

“They—we—should ask what it tells us that a pope models humility, inclusion, unpretentiousness, concern for the poor and non-judgmental, small ‘c’ catholic love—and people are surprised. Indeed, it generates headlines around the world.

“What it should tell us is that people are not used to seeing those virtues from people of faith. Their praise, then, amounts to a stark indictment.

“Let’s consider for a moment the washing of the feet. Though Francis broke with tradition by including prisoners, women and non-Christians, the ritual itself is an old one based in one of the more poignant incidents in the Bible. The book of John recounts how Jesus, in the hours before his crucifixion, decides to teach his disciples one last lesson. He kneels before them and washes their feet.

“People call this an act of humility. If you are a Christian, that word is not nearly strong enough for the idea of God incarnate, the Creator of Creation, the Author of Everything, wiping dirt and camel dung from the feet of these often dull-witted fishermen—and then telling them explicitly that He is setting an example He wants them to follow.

“Take care of one another. Serve one another. And, for God’s sake, love one another.

“It is an example of selfless service—faith as obligation, not license—that seems wholly alien to much of modern American Christianity. There, when people speak of ‘faith,’ it often means some pious politician likening poor people to stray animals. Or some Bible Belt town organizing to keep the Muslims out. Or some preacher preaching that he prays for President Obama to die. Or some pundit using God as an excuse for condemning people by the millions based solely upon who and how they love. Small wonder Americans who seem increasingly disenchanted by faith and polls, like the 2008 American Religious Identification Survey, find the influence of organized religion to be waning.

“Then we see this new pope declaring the dignity of the poor, the inclusion of the marginalized, the denial of self, the infinity of God’s compassion, and the people are surprised by this new thing.

“But the very fact that they are surprised speaks volumes. Because isn’t that what faith was supposed to be all along?”

The Judas Effect

Prophecy portrays the papacy as a sly, deceptive system similar to Judas Iscariot. In fact, the only two times that the designation ‘son of perdition’ is used in Scripture is with reference to Judas and the antichrist (John 17:12; 2 Thessalonians 2:3, 4). In other words, Judas is a type of the papacy. Dave Hunt has described what the antichrist will look like:

“While the Greek prefix ‘anti’ generally means ‘against’ or ‘opposed to,’ it can also mean ‘in the place of’ or ‘a substitute for.’ The Antichrist will embody both meanings. He will oppose Christ while pretending to be Christ. Instead of a frontal assault against Christianity, the evil one will pervert the church from within by posing as its founder. He will cunningly misrepresent Christ while pretending to be Christ. And right here is where the plot thickens. If the Antichrist will indeed pretend to be the Christ, then his followers must be ‘Christians!’” Dave Hunt, Global Peace, p. 7-8.

Let’s take a quick glimpse at the profile of Judas:

He was a high octane administrator

“He was of commanding appearance, a man of keen discernment and executive ability, and they [the disciples] commended him to Jesus as one who would greatly assist Him in His work. They were surprised that Jesus received him so coolly.” DA 294

Judas Coveted Political Power

John 6:15: All during the ministry of Jesus, Judas wanted an earthly political kingdom. Contrary to what many believe, it was not his plan at first that Jesus should die. He betrayed Jesus to force His hand to take over the political throne.

When Jesus fed the 5000 and they wanted to crown him king, Judas was the ringleader.

“Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.”

“Notwithstanding the Savior’s own teaching, Judas was continually advancing the idea that Christ would reign as king in Jerusalem. At the feeding of the five thousand he tried to bring this about”. The Desire of Ages, p. 718

Covetous of Money

John 12:4-6: Judas was covetous of money. The two things that Judas wanted were money and power. When Jesus refused to accept both, Judas chose to betray Him.

“But one of His disciples, Judas Iscariot, Simon’s son, who would betray Him, said, 5 “Why was this fragrant oil not sold for three hundred denarii and given to the poor?” 6 This he said, not that he cared

*for the poor, but because he was a **thief**, and had the money box; and he used to take what was put in it."*

Luke 22:3-6: He **betrayed** Jesus for **money**

*"Then **Satan entered Judas**, surnamed Iscariot, who was numbered among the twelve. 4 So he went his way and conferred with the chief priests and captains, how he might betray Him to them. 5 And they were glad, and agreed to **give him money**. 6 So he promised and sought opportunity to betray Him to them in the absence of the multitude."*

Satan's Vicar

After **feeding the five thousand** Jesus referred to Judas as **a devil**. He knew that **Judas was maneuvering** the crowd even at that time to take Jesus and **force him to be king**.

John 6:70, 71: Jesus called **Judas a devil**

*"Jesus answered them, "Did I not choose you, the twelve, and **one of you is a devil**?" 71 He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve."*

John 13:2: Satan prompted Judas to **betray Jesus**. At this point he had **not yet crossed the line**.

*"And supper being ended, **the devil** having already put it **into the heart of Judas** Iscariot, Simon's son, to betray Him."*

John 13:27

*"Now after the piece of bread, **Satan entered him**."*

*"Judas became a **representative** of the enemy of Christ." *The Desire of Ages*, p. 295*

Hypocrisy that fooled even the Disciples

Matthew 26:25: Judas was a **hypocrite** who **fooled the other disciples** even until the end.

*"Then Judas, who was **betraying** Him, answered and said, "Rabbi, is it I?"*

John 13:26-29: Judas' **form of godliness** fooled even the disciples. He was possessed of the devil. Judas was Satan's **human instrument** to betray Christ.

*"Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. 27 Now after the piece of bread, **Satan entered him**. Then Jesus said to him, "What you do, do quickly." 28 But **no one at the table knew for what reason He said this to him**. 29 For some thought, because Judas had the money box, that Jesus had said to him, 'Buy those things we need for the feast,' or that he should give something to the poor."*

Betrayal with a Kiss

Luke 22:47, 48: Judas betrayed Jesus **with a kiss**

*“And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus **to kiss Him**. 48 But Jesus said to him, “Judas, are you betraying the Son of Man **with a kiss?**”*

Judas went into Perdition (destruction, annihilation)

Matthew 27:3-5: The end of Judas

*“Then Judas, His betrayer, seeing that He had been condemned, was **remorseful** and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, “I have sinned by betraying innocent blood.” And they said, “What is that to us? You see to it!” 5 Then he threw down the pieces of silver in the temple and departed, and went and **hanged himself**.”*

Dire Warnings

Philipp Jakob Spener (German theologian and the father of Pietism who lived 1635 to 1705)

*“I am convinced that Roman Babylon **will again regain** all of its previous power before the last judgment overtakes it. I fear that **most of the nations**, intimidated by its power and terrified by its brutality, will allow the yoke shaken off some two hundred years ago to be lain upon them again.”* Words of the German Pietist of the 17th century, Philipp Jakob Spener in Symposium on Revelation, volume 2, p. 388

John W. Robbins

*‘The Catholic Church has never given up the hope to **re-establish** [she must have once had it and lost it] the medieval **union of church and state**, with a **global state** and a **global theocracy** as its ultimate goal.’ The **Roman Church-State** is a **hybrid—a monster of ecclesiastical and political** power. Its political thought is totalitarian, and whenever it has had the opportunity to apply its principles, the result has been **bloody repression**. If, during the last 30 years, it has softened its assertions of full, supreme, and irresponsible power, and has murdered fewer people than before, such changes in behavior are not due to a change in its ideas, but to **a change in its circumstances** [the secular governments keep her at arms’ length]. . . The **Roman Church-State** in the twentieth century, however, is an institution **recovering from a mortal wound**. If and when it **regains** [so it must have lost it] its full power and authority, it will impose a regime more sinister than any the planet has yet seen [the deadly wound will be healed].” John W. Robbins, Ecclesiastical Megalomania, p. 195.*

“What the Roman Catholic Church-State accomplished on a small scale during the Middle Ages is what it desires to achieve on a global scale in the coming millennium.” John W. Robbins, Ecclesiastical Megalomania, p. 187 (1999)

Ellen G. White

*“The so-called Christian world is to be the theater of great and decisive actions. Men in authority will **enact laws controlling the conscience**, after the example of the Papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. **Every nation will be involved**.”*

"These have one mind." There will be a **universal bond of union, one great harmony, a confederacy** of Satan's forces. "And shall give their power and strength unto the beast." Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the Papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism. *Manuscript Releases, volume 1, p. 297*

"And let it be remembered, it is the boast of Rome that **she never changes**. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured." *The Great Controversy, p. 581*

"The papacy is just what prophecy declared that she would be, the apostasy of the latter times. 2 Thessalonians 2:3, 4. It is a part of her policy to assume the character which will best accomplish her purpose; but **beneath the variable appearance of the chameleon she conceals the invariable venom of the serpent**. "Faith ought not to be kept with heretics, nor persons suspected of heresy" (Lenfant, volume 1, page 516), she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?

It is not without reason that the claim has been put forth in Protestant countries that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the Reformers.

As the Protestant churches have been **seeking the favor of the world, false charity** [political correctness] has blinded their eyes. They do not see but that it is right to believe **good of all evil**, and as the inevitable result they will finally believe **evil of all good**. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, **apologizing to Rome** for their uncharitable opinion of her, begging pardon for their **bigotry**." *The Great Controversy, pp. 571, 572*

Historical amnesia will prove deadly. Television has dumbed down the desire to study in-depth. People these days are superficial.

One Group Contesting the Status Quo

"The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this antichristian power. It is the purpose of Satan to cause them **to be blotted from the earth**, in order that his supremacy of the world may not be disputed." *Maranatha, p. 217*



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