

William Miller's Rules of Interpretation

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefited by them.

RULE I- Every word must have its proper bearing on the subject presented in the Bible. **PROOF:** Matthew 5:18.

RULE II- All Scripture is necessary and may be understood by a diligent application and study. **PROOF:** 2 Timothy 3:15–17.

RULE III- Nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering. **PROOF:** Deuteronomy 29:29; Matthew 10:26–27; 1 Corinthians 2:10; Philippians 3:15; Isaiah 14:11; Matthew 21:22; John 14:13–4; 15:7; James 1:5–6; 1 John 5:13–15.

RULE IV- To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. **PROOF:** Isaiah 28:7–29; 35:8; Proverbs 19:27; Luke 24:27, 44–45; Romans 16:26; James 5:19; 2 Peter 1:19, 29.

RULE V- Scripture must be—its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me and he should, guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible. **PROOF:** Psalm 19:7–11; 119:97–105; Matthew 23:8–10; 1 Corinthians 2:12–16; Ezekiel 34:18–19; Luke 11:52; Malachi 2:7–8.

RULE VI- God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one. **PROOF:** Psalm 89:19; Hosea 12:10; Habakkuk 2:2; Acts 2:17; 1 Corinthians 5:6; Hebrews 9:9, 24; Psalm 78:2; Matthew 13:13, 34; Genesis 41:1–32; Daniel 2, 7, 8; Acts 10:9–16.

RULE VII- Visions are always mentioned as such. **PROOF:** 2 Corinthians 12:1.

RULE VIII- Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts meaning kingdoms. Waters, meaning people. Lamp, meaning Word of God. Day, meaning year. **PROOF:** Daniel 2:35, 44; 7:8, 17; Revelation 17:1, 15; Psalm 119:105; Ezekiel 4:6.

RULE IX- Parables are used as companions to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark 4:13. See also; the explanation of the ten virgins: *Miller's Lectures*, Number 16.

RULE X- Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time. **PROOF:** Ecclesiastes 7:14. 1. Indefinite. 2. Definite, a day for a year. 3. Day for a thousand years. If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not. **PROOF:** Ezekiel 4:6; 2 Peter 3:8.

RULE XI- How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. **PROOF:** Revelation 12:1–2; 17:3–7.

RULE XII- To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.

RULE XIII- To know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed. **PROOF:** Psalm 22:5; Isaiah 14:17–19; 1 Peter 2:6; Revelation 17:17; Acts 3:18.

RULE XIV- The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, honors, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted. This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known.

Oh my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you. The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as slaves. *Miller's Works*. Volume I, By Joshua V. Himes, 20–24.

The Same Plan

“Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled ‘Views of the Prophecies and Prophetic Chronology,’ Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:

“1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.’

“The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth.

“Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And ‘what,’ says the prophet, ‘is the chaff to the wheat?’

“None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ's ambassadors, because they wish to conform to the world's standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord's commandments, we shall find that the ‘path of the just is as the shining light, that shineth more and more unto the perfect day.’” *Review and Herald*, November 25, 1884.

TENNESSEE NUMBER ONE—WHAT ARE THE BIBLE RULES?

“We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, **what are the Bible rules**—the rules given us from the highest authority. There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. **They do not reason from cause to effect**, their faith has no genuine foundation, and in the time of trial they will find that **they have built upon the sand**.

“He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many who are not thoroughly furnished with Scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced his own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ. **A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints—Christ in you the hope of glory. They think they are defending the old landmarks, but they are lukewarm and indifferent.** They know not what it is to weave into their experience and to possess the real virtue of love and faith. They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon the passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is **the voice of God speaking to them**. But, if we would understand the way of salvation, if we would see the beams of the Sun of righteousness, we must study the Scriptures for a purpose, for the promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, which grand truths are not clearly comprehended.” *The 1888 Materials*, 403.

The Bible Rules

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Truth is established with Two Witnesses
Millerite History Repeated
When Prophets become Part of the Prophecy
All the Prophets Agree with each Other
The End from the Beginning
Triple Application of Prophecy
Upon the Testimony of Two
Repeat and Enlarge
Reform Lines Parallel other Reform Lines

TRUTH IS ESTABLISHED WITH TWO WITNESSES

RULE VI- God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one. **PROOF:** Psalm 89:19; Hosea 12:10; Habakkuk 2:2; Acts 2:17; 1 Corinthians 5:6; Hebrews 9:9, 24; Psalm 78:2; Matthew 13:13, 34; **Genesis 41:1–32**; Daniel 2, 7, 8; Acts 10:9–16.

And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass. Genesis 41:32.

John 8:17; 2 Corinthians 13:1; Deuteronomy 17:6; Deuteronomy 19:15; Numbers 35:29–30; Hebrews 10:28; 1 Timothy 5:19; Matthew 18:16; John 5:31–32.

MILLERITE HISTORY REPEATED

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.” *The Great Controversy*, 393.

“There is a world lying in wickedness, in deception and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind was carried to the future**, when the signal will be given. ‘Behold, the Bridegroom cometh; go ye out to meet him.’ But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that **character**, which is represented by the oil, is not transferable.” *Review and Herald*, February 11, 1896.

“You are getting the coming of the Lord too far off. I saw the latter rain was coming as [suddenly as] the midnight cry, and **with ten times the power**.” *Spalding and Magan*, 1–4.

Combine them All

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Laodicea

“The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.” *Review and Herald*, August 19, 1890.

Three Angels’ Messages

“The first, second, and third angels’ messages are to be repeated. . . .

“Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made.

“Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins.” *Review and Herald*, October 31, 1899.

“When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. **I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.** In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.’

“Jesus desires to efface the image of the earthly from the minds of his followers, and to impress upon them the image of the heavenly, that they may become one with himself, reflecting his character, and showing forth the praises of him who hath called them out of darkness into his marvelous light. If you have been permitted to stand in the presence of the Sun of Righteousness, it is not that you may absorb and conceal the bright beams of Christ’s righteousness, but that you may become a light to others. The enemy has men in our ranks through whom he works, that the light which God has permitted to shine upon the heart and illuminate the chambers of the mind may be darkened. There are persons who have received the precious light of the righteousness of Christ, but they do not act upon it; they are foolish virgins. **They prefer the sophistry of the enemy rather than the plain ‘Thus saith the Lord.’ When the blessing of God rested upon them in order that they might become channels of light, they did not go forward from light to a greater light; they permitted doubt and unbelief to come in, so that the truth which they had seen, became an uncertainty to them.**” *Review and Herald*, August 19, 1890.

Revelation Eighteen

“Many who heard the first and second angels’ messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel’s message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel’s message, the last testing message to be given to the world.

“A similar work will be accomplished when that other angel, represented in **Revelation 18**, gives his message. **The first, second, and third angels’ messages will need to be repeated.** The call will be given to the church, [Revelation 18:2–5 quoted].” *Manuscript Releases*, volume 16, 269–270.

Daniel 8:14; 7:13; Malachi 3

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, **are descriptions of the same event**; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

WHEN PROPHETS BECOME PART OF THE PROPHECY

Revelation 10:8–10

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

“After these seven thunders uttered their voices, the **injunction comes to John as to Daniel in regard to the little book**: ‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. **The unsealing of the little book was the message in relation to time.**

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“The special light given to John which was expressed in the seven thunders was a **delineation of events which would transpire under the first and second angels’ messages.** It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

“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 should 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.

“The angel’s position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. **The comprehension of truth, the glad reception of the message, is represented in the eating of the little book.** The truth in regard to **the time of the advent** of our Lord was a precious message to our souls.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Zechariah 4:1–5:4

“The Spirit who asked Zechariah, ‘What seest thou?’ to which he answered, ‘I see a flying roll,’ **also caused an angel to fly in the midst of heaven**, ‘having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him [let no glory be given to erring, sinful men]; for the hour of his judgment is come.’ **Many indeed will not understand, but will stumble at the words contained in the roll.**” *The New York Indicator*, February 7, 1906.

Isaiah 6

“Isaiah had denounced the sin of others; but **now he sees himself exposed to the same condemnation he had pronounced upon them.** He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, ‘O wretched man that I am! who shall deliver me from the body of this death?’

“But relief was sent to Isaiah in his distress. He says: ‘Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’

“In the previous chapter Isaiah had pronounced a woe upon the people who had separated themselves from God: ‘Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope.’ Men may seek to strengthen their forces by confederating together, making, as they suppose, strong societies to carry out the plans they have formed. They may lift up their souls in pride and self-sufficiency; but the One mighty in counsel does not plan with them. **Their unbelief in his purposes and work, and their confidence in man will not permit them to receive the messages he sends.** They say: ‘Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!’ But God says: ‘Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him.’

“**The class here represented,** in order to exalt their own opinions, employ a reasoning which is not authorized by the word of God. They walk in the sparks of their own kindling. By their specious reasoning, **they confuse the distinction that God desires to have drawn between good and evil.** The sacred is brought down on a level with common things. Avarice and selfishness are called by false names; they are called prudence. Their rising up in independence and rebellion, their revenge and stubbornness, in their eyes are proofs of dignity, evidences of a noble mind. They act as though ignorance of divine things were not dangerous and even fatal to the soul; and they prefer their own reasoning to divine revelation, their own plans and human wisdom to the admonitions and commands of God. The piety and conscientiousness of others are called, fanaticism, and those who practice truth and holiness are watched and criticized. They deride those who teach and believe the mystery of godliness, ‘Christ in you the hope of glory.’ The principles underlying these things are not discerned by them; and they go on in wrongdoing, leaving the bars open for Satan to find ready access to the soul. . . .

“**The vision given to Isaiah represents the condition of God’s people in the last days.** They are privileged to see by faith the work that is going forward in the heavenly sanctuary. ‘And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.’ As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.” *Review and Herald*, December 22, 1896.

Daniel 12:4–13

TENNESSEE NUMBER TWO——THE LIGHT WILL BE WITHDRAWN

“The word of the Lord, spoken through His servants, is received by many with questionings and fears. And many will defer their obedience to the warning and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence that God is pleased to give. He requires of His people faith that rests upon the weight of evidence, not upon perfect knowledge. Those followers of Christ who accept the light that God sends them must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God.

“Those who will not act when the Lord calls upon them, but who wait for more certain evidence and more favorable opportunities, will walk in darkness, for the light will be withdrawn. The evidence given one day, if rejected, may never be repeated.” *Testimonies*, volume 3, 258.

To Scatter the Power of the Holy People

“We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, **what are the Bible rules**—the rules given us from the highest authority.” *The 1888 Materials*, 403.

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Upon the Testimony of Two
Repeat and Enlarge
Reform Lines Parallel other Reform Lines

And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to **scatter the power of the holy people**, all these *things* shall be finished. Daniel 12:7.

Scatter

Genesis 49:7; Leviticus 26:33–35; Deuteronomy 4:22–30; Deuteronomy 28:58–64; Nehemiah 1:4–8; Ezekiel 20:18–23

To Cut Off

Daniel 9:24

Determine: châthak; *khaw-thak'*: A primitive root; properly **to cut off**, that is, (figuratively) to *decree*—determine.

“The seventy weeks, or 490 years, **were to pertain especially to the Jews**. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34.” *The Great Controversy*, 410.

Progressive Close of Probation

“**Israel as a nation had divorced herself from God**. When Christ, near the close of His earthly ministry, looked for the last time upon the interior of the temple, He said, ‘Behold, your house is left unto you desolate.’ Matthew 23:38. Hitherto He had called the temple His Father’s house; but as the Son of God passed out from those walls, God’s presence was withdrawn forever from the temple built to His glory.” *Acts of the Apostles*, 145.

“When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were **separating** themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, ‘It is finished’ (John 19:30), and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. **Israel was divorced from God**. Well might Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people. Well might the high priest rend his robes in horror for himself and for the nation.” *The Desire of Ages*, 709.

“God did not spare Adam, though his sin may seem to us a small one. Neither will he spare us, if we continue to disregard his requirements. He divorced Israel from him because her people walked not in his ways. Never was a people more beloved. Never had a nation greater evidence of the divine favor. Yet only two of the adults who left Egypt entered the promised land. The rest died in the wilderness, having proved unworthy to enter Canaan. Pride and self-indulgence were their ruin.

“Their history has been traced by the pen of inspiration, that by their experience we may take warning. It is written for our admonition, upon whom the ends of the world are come. God will call us to account if we retain wrong traits of character, refusing to call to our aid the power of the word, and in the name of Jesus correct our faults and subdue the passions of the natural heart. Many enthrone Satan in the heart, to triumph over Christ by the indulgence of evil inclinations. Sin reigns where Christ should reign. Those who thus continue to cherish sin can never be saved as they are. Unless they change, they will never enter heaven themselves, and they make very difficult the path of those who are trying to overcome. Their faulty, unconsecrated lives place them on the side of the power of darkness, while they are professedly on the side of Christ. Jesus makes them the objects of his tender solicitude and unwearied labor, until, notwithstanding all his efforts, they become fixed in sin. Then those over whom he has wept and yearned in love and compassion are left to pursue their own course. The Saviour turns from them, saying, sadly, They are joined to their idols; let them alone. God forbid that this should be said of us.” *Youth Instructor*, March 5, 1903.

Acts 7:55–56

DANIEL 12:7

Two Abominations

“In his analysis of the persecuting powers of God’s people throughout the ages he developed the concept of **the two abominations**, defined as paganism (the first abomination) symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church. It was **the motif of the two abominations** that characterized most of his following prophetic interpretations.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 22.

Matthew 24:14–16

THE ABOMINATION OF DESOLATION—PAGAN ROME

“Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned His followers: ‘When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains.’ Matthew 24:15, 16; Luke 21:20, 21. **When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight.** When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. . . .

“**Not one Christian perished in the destruction of Jerusalem.** Christ had given his disciples warning, and all who believed his words watched for the promised sign. ‘When ye shall see Jerusalem compassed with armies,’ said Jesus, ‘then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out.’ [Luke 21:20, 21.] After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces, without the least apparent reason. But God’s merciful providence was directing events for the good of his own people. The promised sign had been given to the waiting Christians, and now an opportunity was afforded for all who would to obey the Saviour’s warning.” *The Great Controversy*, 25, 30.

THE ABOMINATION OF DESOLATION—PAPAL ROME

“But there is **no union between the Prince of light and the prince of darkness**, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon these, and inspired them to persecute those who remained true to God. None understood so well how to oppose the true Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.

“It required a desperate struggle for those who would be faithful to stand firm against the deceptions and **abominations which were disguised in sacerdotal garments and introduced into the church**. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

“After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children’s children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

“Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God’s professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ. . . .

“The apostle Paul, **in his second letter to the Thessalonians, foretold the great apostasy** which would result in the establishment of the papal power. He declared that the day of Christ should not come, ‘except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God **sitteth in the temple of God**, showing himself that he is God.’ And furthermore, the apostle warns his brethren that ‘the mystery of iniquity doth already work.’ 2 Thessalonians 2:3, 4, 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

“Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, ‘the mystery of iniquity’ carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. 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 nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with 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.

“This compromise between paganism and Christianity resulted in the development of ‘the man of sin’ foretold in prophecy as **opposing and exalting himself above God**. That gigantic system of false religion is a masterpiece of Satan’s power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

“Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome.

“It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has been given the very titles of Deity. He has been styled ‘Lord God the Pope’, and has been declared infallible. He demands the homage of all men. The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.

“But those who fear and reverence God meet this heaven-daring assumption as Christ met the solicitations of the wily foe: ‘Thou shalt worship the Lord thy God, and Him only shalt thou serve.’ Luke 4:8. **God has never given a hint in His word that He has appointed any man to be the head of the church.** The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ’s church except by usurpation.” *The Great Controversy*, 45, 49–51.

THE ABOMINATION OF DESOLATION—MODERN ROME

“By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. **When** Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, **when**, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, **then** we may know that the time has come for the marvelous working of Satan and that the end is near.

“As the approach of the Roman armies was **a sign** to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God’s forbearance is reached, that the measure of our nation’s iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob’s trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God from martyrs’ graves, from the sepulchers of the sea, from mountain caverns, from convent vaults: ‘How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?’” *Testimonies*, volume 5, 451.

“It is no time now for God’s people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As **the siege of Jerusalem** by the Roman armies was **the signal** for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.” *Testimonies*, volume 5, 464.

PSALM 74:1–10

Trampling Down the Sanctuary

Daniel 8:13; 9:26; Revelation 11:1–3

How Long?

Isaiah 6:11–13; Psalm 79:5–10; Zechariah 1:12; Daniel 8:13; Revelation 6:9–11

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, **How long**, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them [They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled’ [Revelation 6:9–11]. Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.

“Revelation 8:1–4 quoted.” *Manuscript Releases*, volume 20, 197.

TENNESSEE NUMBER THREE—AWAY WITH THESE RESTRICTIONS

“The message ‘Go forward’ is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God’s Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God’s messengers the scroll is being unrolled to the world. Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or be gauged by men’s measurement. The gospel must be fulfilled in accordance with the messages God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God’s message for this time.” *The 1888 Materials*, 133.

DANIEL 12:4–13

Daniel 12:6–8

What?

1 Peter 1:10–12

How Long?

Zechariah 1:12–2:13

Truth is established with Two Witnesses
Millerite History Repeated
When Prophets become Part of the Prophecy
All the Prophets Agree with each Other
The End from the Beginning
Triple Application of Prophecy
Upon the Testimony of Two
Repeat and Enlarge
Reform Lines Parallel other Reform Lines

ALL THE PROPHETS AGREE WITH EACH OTHER

And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints. 1 Corinthians 14:32–33.

Job 38:4–6; Revelation 11:1

Measuring Jerusalem

“In vision Zechariah heard the angel of the Lord inquiring, ‘O Lord of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me,’ Zechariah declared, ‘with good words and comfortable words.’ So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: My house shall be built in it, . . . and a line shall be stretched forth upon Jerusalem.’ Zechariah 1:12–16.

“The prophet was now directed to predict, ‘Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.’ Verse 17.

“Zechariah then saw the powers that had ‘scattered Judah, Israel, and Jerusalem,’ symbolized by four horns. Immediately afterward he saw four carpenters, representing the agencies used by the Lord in restoring His people and the house of His worship. See verses 18–21.

“‘I lifted up mine eyes again,’ Zechariah said, ‘and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.’ Zechariah 2:1–5.

“God had commanded that Jerusalem be rebuilt; the vision of the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones, and fulfill to them the promises of His everlasting covenant. His protecting care, He declared, would be like ‘a wall of fire round about;’ and through them His glory would be revealed to all the sons of men. That which He was accomplishing for His people was to be known in all the earth. ‘Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.’ Isaiah 12:6.” *Prophets and Kings*, 580–581.

Choosing Jerusalem

1 King 14:21; 2 Kings 23:26–27;

Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. . . . And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. Zechariah 1:17, 2:12–13.

“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**” *Prophets and Kings*, 714.

“What is the condition of those who keep the commandments of God and have the faith of Jesus? If in families there are those who are refusing obedience to the Lord in keeping His Sabbath, then the seal cannot be placed upon them. The sealing is a pledge from God of perfect security to His chosen ones (Exodus 31:13–17). Sealing indicates you are God’s chosen. He has appropriated you to Himself. As the sealed of God we are Christ’s purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. ‘I will write upon him the name of My God, and the name of the city of My God’ (Revelation 3:12).” *Manuscript Releases*, volume 15, 225.

“The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in **the sealing time of the one hundred and forty-four thousand** who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God’s professed people. This is forcibly set forth by the prophet’s illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer’s inkhorn by his side. ‘And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’” *Testimonies*, volume 3, 267.

DANIEL 12:4–13

But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:4; 9–10.

The Time of the End

Daniel 8:17, 26; 10:1, 14

Daniel 11:24, 27, 29

Daniel 11:31, 33, 35, 40; 12:4, 9

1798

“A Great religious awakening under the proclamation of Christ’s soon coming is foretold in the prophecy of the first angel’s message of Revelation 14. An angel is seen flying ‘in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.’ ‘With a loud voice’ he proclaims the message: ‘Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.’ Verses 6, 7.

“The fact that an angel is said to be the herald of this warning is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message and the power and glory that were to attend it. And the angel’s flight ‘in the midst of heaven,’ the ‘loud voice’ with which the warning is uttered, and its promulgation to all ‘that dwell on the earth,’—‘to every nation, and kindred, and tongue, and people,’—give evidence of the rapidity and world-wide extent of the movement.

“The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the ‘everlasting gospel;’ and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4.

“The apostle Paul warned the church not to look for the coming of Christ in his day. ‘That day shall not come,’ he says, ‘except there come a falling away first, and that man of sin be revealed.’ 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the ‘man of sin,’ can we look for the advent of our Lord. The ‘man of sin,’ which is also styled ‘the mystery of iniquity,’ ‘the son of perdition,’ and ‘that wicked,’ represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ’s second coming is to be proclaimed.

“No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But **since 1798 the book of Daniel has been unsealed**, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” *The Great Controversy*, 355–356.

The First Angel's Message

“Great light has been thrown of late upon the prophetic word. ‘It shall come to pass that at eventide it shall be light.’ Zechariah 14:7. ‘The vision is for an appointed time, but at the end it shall speak, and not lie.’ Habakuk 2:3. ‘In the latter days he shall consider it perfectly.’ Jeremiah 23:20; 30:24. What Daniel was commanded to seal up and close, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us. Revelation 5:5. Hence ‘many run to and fro, and knowledge is increased.’ Never, since the days of our Lord’s first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. ‘The Revelation of Jesus Christ,’ contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, ‘none of the wicked shall understand, but the wise shall understand.’ Daniel 12:10. So St. Paul speaks: ‘But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.’ 1 Thessalonians 4:4–5. Though ‘the true light now shineth,’ it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, ‘have,’ like the Israelites of old, ‘light in their dwellings,’ whilst the rest of the world are sitting in darkness, even ‘darkness such as may be felt.’ **The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the ‘mystery of God,’ being reserved unto ‘the time of the end.’ Daniel 12:9; Revelation 10:7.**

“‘Many shall run to and fro.’ Says Dr. Clarke, ‘**Many shall endeavor to search out the sense; and knowledge shall be increased by these means.** This seems to be the meaning of this verse, though another has been put upon it, viz., ‘Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.’ This is true in itself; but it is not the meaning of the prophet’s words.

“The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott’s opinion seems to coincide with Clarke’s, though he gives both meanings in his notes; but manifestly gives preference to the one which expresses the idea of searching out the meaning of the prophecy.” James White, *Review and Herald*, November 1, 1853.

TENNESSEE NUMBER FOUR— THE TORCH OF FALSE PROPHECY

“Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, ‘Not this Man, but Barabbas.’ Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, ‘I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify.’ Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

“Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. ‘If thou hadst known,’ said Christ, ‘even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.’

“Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels’ hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel’s message. As the Captain of the Lord’s host tore down the walls of Jericho, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, ‘They are too positive; they talk too strongly.’ They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.

“Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.” *Testimonies to Ministers*, 409–411.

DANIEL 12:4–13

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:3, 4, 9, 10.

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” *Early Writings*, 259–261.

Three Messages Repeated

See pages six through eight.

First Message Arrives

See pages twenty and twenty-one.

Second Message Arrives

“In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, the different denominations closed the doors of their churches against Mr. Miller.” *Testimonies*, volume 1, 21.

Third Angel’s Message Arrives

Daniel 8:14.

Two Groups Demonstrated

“I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’ Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

“I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, ‘Father, give us Thy Spirit.’ Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to keep them deceived and to draw back and deceive God’s children.” *Early Writings*, 55.

The Commencement of the Chain of 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*, 229.

BC 677, BC 457 & A 508

“From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. **677**; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. **508**. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up.” *Advent Review and Sabbath Herald*, April 18, 1854.

Truth is established with Two Witnesses
Millerite History Repeated
When Prophets become Part of the Prophecy
All the Prophets Agree with each Other
The End from the Beginning
Triple Application of Prophecy
Upon the Testimony of Two
Repeat and Enlarge
Reform Lines Parallel other Reform Lines

REPEAT AND ENLARGE

“There is a line of historic prophecy in chapter eleven, where the symbols are thrown off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power shall come to his end, and none shall help him. If the feet and ten toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, if the little horn which stood up against the Prince of princes be Rome, and if the same field and distance are covered by these four prophetic chains, then the last power of the eleventh chapter, which is to ‘come to his end and none shall help him’, is Rome.” James White, *Review and Herald*, October 3, 1878.

Daniel 12:7—the 2520—BC 723 & BC 677

“The decree against Judah, was the same as against Israel. **They must be scattered among all nations.** It could not be revoked, notwithstanding their repentance and partial reformation. Jeremiah 15:4—‘And I will cause them to be removed into all kingdoms of the earth, because of **Manasseh**, the son of Hezekiah, king of Judah, for that which he did in Jerusalem,’—tells us of the same thing, that Judah as well as Israel must be made captives. Israel began to be carried away in the days of Hoshea, 722 B. C., and from that time to 1798 after Christ, is exactly 2520 years, or the seven prophetic years. How remarkable, that when the seven years ended, God began to deliver his church from her bondage, which for ages had been made subject to the kings of the earth. In 1798 the church came out of the wilderness, and began to be delivered from her captivity. But the completion of her slavery to the kingdoms of the earth, is reserved for another period. Beginning B. C., 677 years, seven prophetic years, or 2520 common years, would end in A. D. 1843.” William Miller (1842), *A Lecture on the Typical Sabbaths and the Great Jubilee*, 18.

Daniel 12:11—the 1335 & 1290—AD 508

Daniel 8:14—the 2300—BC 457

Daniel 12:13—Daniel Stands in his Lot

“When God gives a man a special work to do, he is to stand in his lot and place as did Daniel, ready to answer the call of God, ready to fulfill His purpose.” *Manuscript Releases*, volume 6, 109.

The Purpose of Daniel

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” *Selected Messages*, book 1, 121.

“A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.” *Ibid.*, 128.

“When we as a people understand what this book [Revelation] means to us, there will be seen among us a great revival.” *Testimonies to Ministers*, 113.

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. . . One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.” *The Faith I Live By*, 345.

TWO VISIONS

CHAZON—VISION: H2377—châzôn: a *sight* (mentally), that is, **a dream, revelation, or oracle**: vision.

MAREH—VISION: H4758—mar’eh: a view (the act of seeing); also **an appearance** (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision.

Mareh

And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the **appearance [mareh]** of a man. Daniel 8:15.

And he said, Hear now my words: If there be a prophet among you, **I the Lord will make myself known unto him** in a vision [mareh], and will speak unto him in a dream. Numbers 12:6.

And, behold, **the glory of the God of Israel was there**, according to the vision [mareh] that I saw in the plain. Ezekiel 8:4.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed [was] long: and he understood the thing, and had understanding of the vision [**mareh**]. . . .

And I Daniel alone saw the vision [**mareh**]: for the men that were with me saw not the vision [**mareh**]; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. . . .

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [**chazon**] *is* for *many* days. . . .

And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision [**mareh**] my sorrows are turned upon me, and I have retained no strength. Daniel 10:1, 7, 8, 14, 16.

Chazon

Where *there is* no vision [**chazon**], the people perish: but he that keepeth the law, happy *is* he. Proverbs 29:18.

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; *there was* no open vision [**chazon**]. 1 Samuel 3:1.

And the Lord answered me, and said, Write the vision [**chazon**], and make *it* plain upon tables, that he may run that readeth it. For the vision [**chazon**] *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Habakkuk 2:2–3.

HEART AND MIND

The Mareh Vision: Heart—Experience

Daniel 10:4–8

“True holiness and humility are inseparable. The nearer the soul comes to God, the more completely is it humbled and subdued. When Job heard the voice of the Lord out of the whirlwind, he exclaimed, ‘I abhor myself, and repent in dust and ashes.’ It was when Isaiah saw the glory of the Lord and heard the cherubim crying, ‘Holy, holy, holy is the Lord of hosts,’ that he cried out, ‘Woe is me, for I am undone!’ Daniel, when visited by the holy messenger, says, ‘My comeliness was turned in me to corruption.’ Paul, after he was caught up into the third Heaven and heard things that it was not lawful for a man to utter, speaks of himself as ‘less than the least of all saints.’ It was the beloved John, that leaned on Jesus’ breast, and beheld his glory, who fell as one dead before the angel. The more closely and continuously we behold our Saviour, the less shall we see to approve in ourselves.” *Review and Herald*, December 20, 1881.

The Chazon Vision: Mind—Knowledge

Daniel 10:14; Proverbs 29:18; Hosea 4:6

INTELLECTUAL AND SPIRITUAL

“There is a spirit of desperation, of war and bloodshed, and that spirit will increase until the very close of time. Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both **intellectually and spiritually**, so they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come. Indeed, it has begun already. The judgments of God are now upon the land, to give us warning, that we may know what is coming.” *Manuscript Releases*, volume 10, 252.

Character

“You should keep off from Satan’s enchanted ground and not allow your minds to be swayed from allegiance to God. Through Christ you may and should be happy and should acquire habits of self-control. Even your thoughts must be brought into subjection to the will of God and your feelings under the control of reason and religion. Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline. If the thoughts are wrong the feelings will be wrong, and **the thoughts and feelings combined make up the moral character**. When you decide that as Christians you are not required to restrain your thoughts and feelings you are brought under the influence of evil angels and invite their presence and their control. If you yield to your impressions and allow your thoughts to run in a channel of suspicion, doubt, and repining you will be among the most unhappy of mortals, and your lives will prove a failure.” *Testimonies*, volume 5, 310.

TENNESSEE NUMBER FIVE— WHO DARE REFUSE?

“Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God’s people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ’s ambassadors have nothing to do with consequences. They must perform their duty and leave results with God.” *The Great Controversy*, 609.

The Foundation

“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.” *The Great Controversy*, 409.

“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*, 351.

Evenings and Mornings

And the vision [mareh] of the evening [ereb] and the morning [bogor] which was told is true: wherefore shut thou up the vision [chazon]; for it shall be for many days.

And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision [mareh], but none understood it. Daniel 8:26–27.

EVENINGS: H6153—‘ereb: *dusk*: - + day, even (-ing, tide), night.

MORNING: H1242—bôqer: properly *dawn* (as the *break* of day); generally *morning*: - (+) day, early, morning, morrow.

2300 Erebs and Bogers

And he said unto me, Unto two thousand and three hundred days [erebs & bogers]; then shall the sanctuary be cleansed.

How Long

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision [chazon] concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

How long shall be the complete vision [chazon] concerning the daily, and the transgression of desolation?

“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 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.” *Early Writings*, 74.

How long shall be the complete vision concerning paganism and papalism?

How long shall be the complete vision in Daniel chapter eight concerning paganism and papalism?

How long shall be the complete vision in Daniel eight concerning paganism and papalism that begins with the Medes and Persians?

457BC or 31AD

The Sanctuary and Host

How long shall be the complete vision in Daniel eight concerning paganism and papalism that gives both the sanctuary and the host to be trodden under foot?

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

Question of Duration

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Answer

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Make Daniel Understand the Mareh Vision

And it came to pass, when I, even I Daniel, had seen the vision [chazon], and sought for the meaning, then, behold, there stood before me as the appearance [mareh] of a man. And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision [mareh]. Daniel 8:13–16.

The Time of the End—1798

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision [chazon].

Chazon Vision Sealed up until for Latter Days

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [chazon] is for many days. Daniel 10:14.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

And it came to pass, when I, even I Daniel, had seen the [chazon] vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision [mareh].

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at 1798 shall be the vision [chazon]. Daniel 8:13–17.

TWO INDIGNATIONS

AGAINST THE WICKED

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until **the indignation be overpast**. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. Isaiah 26:20–21.

AGAINST GOD'S PEOPLE

Lamentations 2:1–9; Ezekiel 22:17–31; Deuteronomy 29:27–29

The Scattering

Nehemiah 1:5–11

The Curse of Moses

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Daniel 9: 11–13.

The Oath

H7621: *sheb-oo-aw'*—Feminine passive participle of H7650; properly something *sworn*, that is, an *oath*: - curse, oath, X sworn.

H7650: *shaw-bah'*—A primitive root; properly to *be complete*, but used only as a denominative from H7651; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times): - adjure, charge (by an oath, with an oath), feed to the full, take an oath, X straitly, (cause to, make to) swear.

Translated as “seven times” in Leviticus 26:18, 21, 24, 28.

H7651: *sheh'-bah, shib-aw'*—From H7650; a primitive cardinal number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number: - (+ by) seven ([*-fold*], *-s*, [*-teen*, *-teenth*], *-th*, times).

The Last End of the Indignation: 1844

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. Daniel 8:19.

Time Appointed

APPOINTED: H4150—*mô'êd*: From H3259; properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (*-ity*), synagogue, (set) time (appointed).

Cleansed

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

To Make Right, Cleanse & Justify

Cleansed: H6663: *tsâdaq*: A primitive root; **to be (causatively make) right** (in a moral or forensic sense): - **cleanse**, clear self, (be, do) **just (-ice, -ify, -ify self)**, (be, turn to) righteous (*-ness*).

October 22, 1844

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

Cleansed: To Make Right, Cleanse & Justify

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

2300: Sanctuary

2520: Host

Daniel 8:14—the Investigative Judgment

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:14.

Daniel 7:13—a Kingdom Received

I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. Daniel 7:13–14.

“Thus was presented to the prophet’s vision the opening of the investigative Judgment. The coming of Christ here described is not his second coming to the earth. He comes to the Ancient of days in Heaven to receive dominion, and glory, and a kingdom, **which will be given him at the close of his mediatorial work.** It is this coming, and not his second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days, in 1844. Attended by a cloud of heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God to engage in the last acts of his ministration in behalf of man,—to perform the work of investigative Judgment, and to make an atonement for all who are shown to be entitled to its benefits.” *The Spirit of Prophecy*, volume 4, 307.

Matthew 25—the Experience of God’s People

“The parable of the ten virgins of Matthew 25, also illustrates the experience of the Adventist people.” *The Great Controversy*, 393.

Malachi 3—the Messenger of the Covenant

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, **shall suddenly come to his temple**, even **the messenger of the covenant**, whom ye delight in: behold, **he shall come**, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner’s fire, and like fullers’ soap: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. **Then** shall the offering of Judah and Jerusalem be pleasant unto the Lord, **as in the days of old, and as in former years.** Malachi 3:1–4.

In Days of Old

Now therefore, if ye will obey my voice indeed, and **keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. Exodus 19:5–6.

Peter's Day

As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, **are built up a spiritual house**, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: **Which in time past were not a people, but are now the people of God**: which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 Peter 2:2–12.

Peter's Point of Reference

Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. Isaiah 28:14–18.

“In this age the Lord is sending his servants with no ordinary message, but with special truths that must come before believers of every rank and tongue. Many of our church-members have never studied fully into the more sure word of prophecy, and do not understand the facts that have made us what we are. All should bring into exercise the powers of the intellect, that they may clearly understand the different phases of present truth, and especially the subjects of prophecy which were opened to us when the message of Christ’s soon coming was first heralded.” *Review and Herald*, April 2, 1908.

Leviticus Twenty-five and Twenty-six

Leviticus 26:33–44—Context

Daniel 9:2; Jeremiah 25:8–18; Zechariah 1:12; 2 Chronicles 36:21

THE END FROM THE BEGINNING

Isaiah 7—742BC

A Civil War: Isaiah 7:1–7

An Unsealing

Daniel 9:24

Seal—châtham: A primitive root; to *close up*; especially to *seal*: - make an end, mark, seal (up), stop. Same as Daniel 12:4.

“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*, 352.

1863: Civil War

The Beginning: 725–721—Samaria besieged (Four Years)

Starting in 725 BC, Shalmaneser V invaded Israel in the days of Hoshea, and reduced it to vassalage. He laid siege to Samaria (723 BC), which held out for three years, and was at length captured by Sargon II, who completed the conquest Shalmaneser had begun (2 Kings 18:9–12; 17:3), and removed vast numbers of the tribes into captivity. I would figure it would be 722-721 when it was over.

“About two years later, ‘in **the seventh year of Hoshea,**’ ‘Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, that is **the ninth year of Hoshea** king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded.’ 2 Kings 18:9–12.

“**The destruction that came upon the northern kingdom was directly from God himself.** The Assyrians were merely the instruments that he used to carry out his purpose. Through Isaiah, who began to prophesy before the fall of Samaria, the Lord referred to the Assyrian hosts as the ‘rod of mine anger.’ ‘The staff in their hand,’ he said, ‘**is mine indignation.**’ Isaiah 10:5.” *Review and Herald*, February 12, 1914.

The End: 1796–1799—the Deadly Wound (Four Years)

“In 1796 Napoleon invaded Italy, defeated the papal troops and occupied Ancona and Loreto. Pius sued for peace, which was granted at Tolentino on the 19th of February 1797; but on the 28th of December of that year, in a riot created by some Italian and French revolutionists, General Duphot of the French embassy was killed and a new pretext furnished for invasion. General Berthier marched to Rome, entered it unopposed on the 13th of February 1798, and, proclaiming a republic, demanded of the pope the renunciation of his temporal authority. Upon refusal he was taken prisoner, and on the 20th of February was escorted from the Vatican to Siena, and thence to the Certosa near Florence. The French declaration of war against Tuscany led to his removal by way of Prama, Piacenza, Turin and Grenoble to the citadel of Valance, where he died six weeks later, on the 29th of August 1799.” *Encyclopedia Britannica*, 1913 Edition.

1796–1797

“In the years 1796, **1797**, French dominion being established by Bonaparte's victories in Northern Italy, . . . the French armies [urged] their march onward to the Papal Capital. . . . The aged Pope himself, now left mere nominal master of some few remaining shreds of the Patrimony of Peter, experienced soon after in person the bitterness of the prevailing anti-papal spirit.” Edwardson Christian, *Facts of Faith*, 57.

1798

“When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.

“But the Pope recovered. The peace was soon broken; Berthier entered Rome on the 10th February, 1798, and proclaimed a republic. The aged Pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison in France. . . . ‘No wonder that half Europe thought Napoleon’s veto would be obeyed, and that with the Pope the Papacy was dead.’” Edwardson Christian, *Facts of Faith*, 59.

1799

“Thus ‘those days’ are the twelve hundred and sixty years of papal supremacy, which began in A.D. 538, at the rooting up of the last of the ‘three’ kingdoms mentioned in Daniel 7:8, 20, 24, and ended in A.D. 1798, when the papal government was abolished in Rome, when a Roman republic was again declared there, and ‘the old foundations of the capital were made again to resound with the cries, if not the spirit, of freedom; and the venerable ensign, S.P.Q.R., after the lapse of fourteen hundred years, again floated in the winds,’ and when the pope was made a prisoner and was carried into captivity in France, where he died at Valence, August 29, **1799**.” A. T. Jones, *Signs of the Times*, October 24, 1900.

The First: Manasseh—677

2 Chronicles 33:11

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. **As an earnest of what would befall the people** should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who ‘bound him with fetters, and carried him to Babylon,’ their temporary capital. This affliction brought the king to his senses; ‘he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.’ 2 Chronicles 33:11–13. **But this 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.” *Prophets and Kings*, 382.

EARNEST, n. ern'est. 1. **First fruits**; that which is in advance, and gives promise of something to come. Early fruit may be an earnest of fruit to follow. The first success in arms may be an earnest of future success. The christian's peace of mind in this life is an earnest of future peace and happiness. Hence earnest or earnest-money is a first payment or deposit giving promise or assurance of full payment. Hence the practice of giving an earnest to ratify a bargain.

This sense of the word is primary, denoting that which goes before, or in advance. Thus the earnest of the spirit is given to saints, as a pledge or assurance of their future enjoyment of God's presence and favor. *Webster's 1828 Dictionary*.

A Second Witness

“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*, 74.

“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. The time passed, and those who had looked with joyful expectation for their Saviour 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 Saviour. 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.

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God’s anger was kindled against them, because they would not receive the light which He had sent them from heaven. 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 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**. Light from the Word of God shone upon their position, and they discovered a tarrying time—‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.” *Early Writings*, 235–236.

677: Subjection

“Thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him.’ Ezekiel 21:26, 27.

“The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, ‘It shall be no more, until He come whose right it is; and I will give it Him.’” *Education*, 179.

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“Foremost among those who were rapidly leading the nation to ruin was **Zedekiah** their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name of the Lord God of Israel, Judah’s king rebelled against the prophets, against his benefactor, and against his God. In the vanity of his own wisdom he turned for help to the ancient enemy of Israel’s prosperity, ‘sending his ambassadors into Egypt, that they might give him horses and much people.’

“‘Shall he prosper?’ the Lord inquired concerning the one who had thus basely betrayed every sacred trust; ‘shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war: . . . seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Ezekiel 17:15–18.

“To the ‘profane wicked prince’ had come the day of final reckoning. ‘Remove the diadem,’ the Lord decreed, ‘and take off the crown.’ Not until Christ Himself should set up His kingdom was Judah again to be permitted to have a king. ‘I will overturn, overturn, overturn, it,’ was the divine edict concerning the throne of the house of David; ‘and it shall be no more, until He come whose right it is; and I will give it Him.’ Ezekiel 21:25–27.” *Prophets and Kings*, 451.

The Last: 1844

“The Bible declares that before the coming of the Lord, Satan will work ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’ 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.**” *The Great Controversy*, 389.

TENNESSEE NUMBER SEVEN—— FOLLOW THE SPIRIT OF PROPHECY

“Perilous times are before us. Every one who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?”

“I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reasoning be placed where sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority.” *Testimonies*, volume 8, 297–298.

508 & the Daily

Paganism

“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.” *Early Writings*, 74.

Christ’s Sanctuary Ministry

“And **I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work.** Should **Satan’s wiles** be brought in, should this “Daily” be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? **It should not, whatever may be.** This **subject should not be introduced**, for the spirit that would be brought in would be forbidding, and Lucifer is watching every movement. Satanic agencies would commence his work and there would be confusion brought into our ranks. You have no call to hunt up the difference of opinion that is not a testing question; but **your silence is eloquence.** I have **the matter all plainly before me.** If the devil could **involve any one of our own people on these subjects, as he has proposed to do, Satan’s cause would triumph.** Now the work without delay is to be taken up and not a [difference] of opinion expressed.” *Manuscript Release*, volume 20, 18.

The First Fifty Years

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. **They are to bear their testimony as to what constitutes the truth for this time.**

“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during **the past fifty years**. And while the Scriptures are God’s word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.

“Elder G’s proofs are not reliable. If received, they would destroy the faith of God’s people in the truth that has made us what we are.

“We must be decided on this subject; for the points that he is trying to prove by Scripture, are not sound. They do not prove that the past experience of God’s people was a fallacy. We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for every one to keep silent in regard to the features of our faith in which they acted no part. **God never contradicts Himself**. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks. [1 John 1:1–10 quoted.]

“I am instructed to say that these words we may use as appropriate for this time, for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present claiming that they are truth. But if these theories are received, they will lead to a denial of the truth that for the past fifty years God has been giving to His people, substantiating it by the demonstration of the Holy Spirit.” Letter 329, 1905, *Selected Messages*, book 1, 161–162.

DANIEL 8

Daniel 2: Progression

“The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally. {4BC 1168.4}

“Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement.

“The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God’s law was trampled under foot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.

“**The kingdoms that followed were even more base and corrupt.** They deteriorated because they cast off their allegiance to God. As they forgot Him, they sank lower and still lower in the scale of moral value.

“We **have come** to a time [1899] when God’s sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

REPEAT AND ENLARGE

Daniel 7

“The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is ‘the Lamb of God, which taketh away the sin of the world.’ John 1:29.” *Christ’s Object Lessons*, 77.

Daniel 8

Verse one: “at the first”—Daniel 7:1

Sanctuary Symbols

Ram; horns; goat; tamid: the daily; the host; the sanctuary

Oscillation

Verse nine masculine little horn; verse ten (it) feminine little horn; verse eleven masculine little horn; verse twelve (it) feminine little horn

Gadal: Progression

H1431: gâdal; gaw-dal'—A primitive root; properly to twist (compare H1434), that is, to be (causatively make) large (in various senses, as in body, mind, estate or honor, also in pride): - advance, boast, bring up, exceed, excellent, be (-come, do, give, make, wax), great (-er, come to . . . estate, + things), grow (up), increase, lift up, magnify (-ifical), be much set by, nourish (up), pass, promote, proudly [spoken], tower.

Verse four the ram became **great**; verse eight the goat became very **great**; verse nine the little horn waxed exceeding **great**; verse ten the little horn waxed **great**

Rum: take away—lift up and exalt

H7311: rûm; *room*—A primitive root; **to be high actively to rise or raise** (in various applications, literally or figuratively): - bring up, **exalt (self)**, extol, give, go up, haughty, heave (up), (be, lift up on, make on, set up on, too) high (-er, one), hold up, levy, lift (-er) up, (be) lofty, (X a-) loud, mount up, offer (up), + presumptuously, (be) promote (-ion), proud, set up, tall (-er), take (away, off, up), breed worms.

Sur: take away—remove

H5493: sûr; *soor*—A primitive root; to *turn* off (literally or figuratively): - be [-head], bring, call back, decline, depart, eschew, get [you], go (aside), X grievous, lay away (by), leave undone, be past, pluck away, put (away, down), rebel, **remove** (to and fro), revolt, X be sour, take (away, off), turn (aside, away, in), withdraw, be without.

Qodesh: sanctuary—only God's

H6944: qôdesh; *ko'-desh*—From H6942; a **sacred place** or thing; rarely abstractly *sanctity*: - consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

Miqdash: sanctuary—God's or idols

H4720: miqdâsh; *mik-dawsh*—From H6942; a *consecrated* thing or place, especially a *palace*, **sanctuary (whether of Jehovah or of idols)** or *asylum*: - chapel, hallowed part, holy place, sanctuary.

Verse twelve—Against: from

H5921: 'al; *al*—Properly the same as [H5920](#) used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above*, *over*, *upon*, or *against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), (forth, out) of, (**from**) (off), (up-) on, over, than, through (-out), to, touching, X with.

“To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices from strongholds, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. ‘Even for a time;’ doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273.

“The Word of God presents **special truths for every age**. The dealings of God with His people in the past should receive our careful attention. We should learn the lessons which they are designed to teach us. But we are not to rest content with them. God is leading out His people step by step. **Truth is progressive**. The earnest seeker will be constantly receiving light from heaven. What is truth? should ever be our inquiry.”
Signs of the Times, May 26, 1881.

Two Indignations

See page 33.

Gabriel’s Assignment

See page 32 & 33.

Two Witnesses

Daniel 8:15–19

The Curse of Moses

Daniel 9: 11–13. See page 34.

Two Scatterings

Israel *is* a scattered sheep; the lions have driven *him* away: **first the king of Assyria** hath devoured him; and **last this Nebuchadrezzar king of Babylon hath broken his bones**. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

And **I will bring Israel again** to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. **In those days**, and in **that time**, saith the Lord, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. Jeremiah 50:17–20.

The First End of the Indignation

Daniel 11:36

The Abomination of Desolation

See pages 12 through 16.

Desolations—in the plural

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and **unto the end of the war desolations are determined**. Daniel 9:26.

Pagan Rome

“The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.” *The Great Controversy*, 439.

Papal Rome

Revelation 12:14–15

Times of the Gentiles

Luke 21:24

1798

Revelation 11:2

1844

Daniel 8:14

“To accept this conclusion was to renounce the former reckoning of the prophetic periods. The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ’s baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and **the apostles turned to the Gentiles, A.D. 34.** The first 490 years of the 2300 having then ended, **1810 years would remain. From A.D. 34, 1810 years extend to 1844.** ‘Then,’ said the angel, ‘shall the sanctuary be cleansed.’ **All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed.**” *The Great Controversy*, 410.

Poured upon the Desolate

Daniel 9:26–27

the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel 11:36—That determined shall be poured upon the desolater, marginal reference.

Sur: Taking Away

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. **The prophecy in the eleventh of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.’ **Daniel 11:30–36.**

“**Scenes similar to those described in these words will take place.** We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

“Daniel 12:1–4 quoted.” *Manuscript Releases*, number 13, 394.

God’s Helping Hand

“Everything that can be done should be done to circulate *Thoughts on Daniel and Revelation*. I know of no other book that can take the place of this one. It is God’s helping hand.” *Publishing Ministry*, 356.

The Transition of Rome: Daniel 11:30—31

Verse Thirty

shall be grieved, and return
have indignation against the holy covenant
have intelligence with them that forsake the holy covenant
Pagan Rome has intelligence with them the Papal power—they that forsake the
.holy covenant:

Let no man deceive you by any means: for *that day shall not come*, except there come **a falling away first**, and that man of sin be revealed, the son of perdition. 2 Thessalonians 2:3.

Verse thirty-one—The Papacy Becomes the Subject

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

His: the papacy
Arms: military & economic power of the European kings
Sanctuary of strength: the city of Rome
The daily: paganism
The abomination that maketh desolate: the papacy

And arms shall stand on his part—From 496 the military and economic support of the European kings took up the work of establishing the papacy on the throne of the earth. The first European king to bow to the papacy was Clovis kings of France in 496.

“They”; the “arms”; the military power of the European kings would wage warfare that was primarily directed against the city of Rome, the sanctuary of strength after the year 330 until 538. The destruction brought upon the city of Rome “polluted” the city.

Sanctuary—Miqdash, *Strong's* 4720: 8:11; 9:17. As opposed to qodesh, *Strong's* 6944: 8:13, 14, 9:26.

“They”; the “arms”; the military power of the seven European kings would remove paganism as the official religion as they bowed to papal Rome. At the Battle of the Visigoths in 508 the process was complete the religion of paganism had been “taken away”.

“They”; the “arms”; the military power of the seven European kings would place the papacy, “the abomination that maketh desolate” on the throne of the earth in 538.

The Sequence of verse thirty and thirty-one

Intelligence between the papacy and the power that will place the papacy on the throne of the earth. Then the power that will place the papacy stands up for the papacy. The power that will place the papacy pollutes its prophetic source of strength. The power that will place the papacy removes its former religious profession. The power that will place the papacy—places the papacy on the throne of the earth.

Daniel 11:31–36

Intelligence between the pagan Rome and the papacy—before 538. The European kings stand up for the papacy, from 496 and onward. The European kings engage in warfare focused upon the city of Rome. European kings remove the religion of paganism as the legal national religion. The European kings place the papacy on the throne of the earth.

Daniel 11:40–43

Reagan opens secret dialogue with papacy, using the Central *Intelligence* Agency as his avenue of communication—VERSE 40.

Reagan and the United States stand up for the papacy in the struggle against the Soviet Union—VERSE 40.

The United States destroys its prophetic strength—the Constitution—at the Sunday law—VERSE 41.

The United States ceases to be Protestant and becomes apostate Protestant—VERSE 40 & 41.

The United States places the papacy on the throne of the earth, the deadly wound is healed—VERSES 42 & 43.

The Setting Up

And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. Daniel 12:11, 12.

THE PROPHETIC PATTERN

“If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then **darkness proportionate to the light** which has been shining will overtake these souls. **There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning.** There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted.” *Review and Herald*, July 21, 1896.

The Scattering of Adventism

The Commission

Isaiah 7:10–16; Matthew 13:14–15; Revelation 10:8–10

“The comprehension of truth, the glad reception of the message, is represented in the eating of the little book.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Evil Confederacy

Psalm 22:16; Acts 4:25–28

“Worcester Conference. --This Conference was well attended, and exerted an important influence on the public mind. The meetings were held in the Town hall, and were, most of the time, full; some of the time 2000 people were judged to be present. The morning discussions were seasons of deep interest and of considerable excitement. Some opposition from **Methodist, Baptist, Universalist, Roman Catholics**, etc. added interest to the Conference, and furnished occasion to meet many objections which are usually presented, and others, which are rather novel. A revival attended the lectures, and when it closed many were seeking the forgiveness of sins. We were informed Monday morning that some of the Roman Catholics were under deep awakening, and enquiring what they should do to be saved.” Joshua Himes, *Signs of the Times*, April 6, 1842.

Revelation 16

An Unsealing when a Church Formed

Daniel 9:24

1863: Civil War

Isaiah 7:1–7

MILLER’S DREAM

“I dreamed that God, by an unseen hand, sent me a curiously wrought casket about **ten** inches long by **six square**, made of ebony and pearls curiously inlaid. To the casket there was **a key attached**. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun.

“I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

“The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and **scattering** them on the table. I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be **scattered**, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they **scattered**; and now they seemed to **scatter** them all over the room, on the floor and on every piece of furniture in the room.

“I then saw that among the genuine jewels and coin they had **scattered** an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude and reprov'd and reproach'd them for it; but the more I reprov'd, the more they **scattered** the spurious jewels and false coin among the genuine.

“I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and **scattered** it among the **rubbish**. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

“**While I was thus weeping** and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

“I cried to him to forbear, for there were some precious jewels scattered among the rubbish.

“He told me to ‘fear not,’ for he would ‘take care of them.’

“Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

“He then placed on the table a casket, **much larger and more beautiful** than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

“He then called upon me to ‘come and see.’

“I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I **shouted** with very joy, and **that shout awoke me.**” *Early Writings*, 81–83.

Casket, Key & Rubbish

“The ‘casket’ represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ which were given Brother Miller to publish to the world.

“The ‘key attached’ was his manner of interpreting the prophetic Word—Comparing scripture with scripture—the Bible its own interpreter. With this key Brother Miller opened the ‘casket,’ or the great truth of the advent to the world. . .

“The ‘dirt and shavings, sand and all manner of rubbish,’ represent the various and numerous errors that have been brought in among Second Advent believers, since the autumn of 1844.” James White, *The Present Truth*, May, 1850.

Weeping for the Book

Revelation 5:4–5

Miller

“I became wholly discouraged and disheartened, and sat down and wept.”

“Great light has been thrown of late upon the prophetic word. ‘It shall come to pass that at eventide it shall be light.’ Zechariah 14:7. ‘The vision is for an appointed time, but at the end it shall speak, and not lie.’ Habakuk 2:3. ‘In the latter days he shall consider it perfectly.’ Jeremiah 23:20; 30:24. What Daniel was commanded to seal up and close, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us. Revelation 5:5. Hence ‘many run to and fro, and knowledge is increased.’ Never, since the days of our Lord’s first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. ‘The Revelation of Jesus Christ,’ contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, ‘none of the wicked shall understand, but the wise shall understand.’ Daniel 12:10. So St. Paul speaks: ‘But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.’ 1 Thessalonians 4:4–5. Though ‘the true light now shineth,’ it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, ‘have,’ like the Israelites of old, ‘light in their dwellings,’ whilst the rest of the world are sitting in darkness, even ‘darkness such as may be felt.’ **The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the ‘mystery of God,’ being reserved unto ‘the time of the end.’ Daniel 12:9; Revelation 10:7.**

“‘Many shall run to and fro.’ Says Dr. Clarke, ‘**Many shall endeavor to search out the sense; and knowledge shall be increased by these means.** This seems to be the meaning of this verse, though another has been put upon it, viz., ‘Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.’ This is true in itself; but it is not the meaning of the prophet’s words.

“The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott’s opinion seems to coincide with Clarke’s, though he gives both meanings in his notes; but manifestly gives preference to the one which expresses the idea of searching out the meaning of the prophecy.” James White, *Review and Herald*, November 1, 1853.

Come and See

Revelation 6:1, 3, 5, 7

Christ is Ready to Sweep Away

“The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by the clouds of error, but **Christ is ready to sweep away the mists of error and superstition**, and to reveal to us the brightness of the Father’s glory, **so that we shall say as did the disciples**, ‘Did not our heart burn within us, while he talked with us by the way?’” *Publishing Ministry*, 68.

The Precious Jewels of Truth

“**The dust and rubbish of error have buried the precious jewels of truth**, but the Lord’s workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, ‘Open thou mine eyes that I may behold wondrous things out of thy law.’ Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God’s holy word. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but **‘the wise,’ those who are honest, will understand.** The book is open, and the words of God reach the hearts of those who desire to know his will. At **the loud cry of the angel** from heaven who joins the third angel, thousands will **awake** from the stupor that has held the world for ages, and will see the beauty and value of the truth.” *Review and Herald*, December 15, 1885.

Today

“Mighty truths have been buried beneath the sophistry of error, but **they will be found** by the diligent searcher. As he finds and opens **the treasure house of the precious jewels of truth**, it is no robbery; for all who appreciate these **jewels** may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures.” *Manuscript Releases*, volume 1, 40.

A Similar Work

“In the time of the Saviour, the Jews had so covered over **the precious jewels of truth with the rubbish of tradition and fable**, that it was impossible to distinguish the true from the false. **The Saviour came to clear away the rubbish of superstition and long-cherished errors**, and to set **the jewels of God’s word in the frame-work of truth**. What would the Saviour do if he should come to us now as he did to the Jews? **He would have to do a similar work in clearing away the rubbish of tradition and ceremony**. The Jews were greatly disturbed when he did this work. They had lost sight of the original truth of God, but Christ brought it again to view. **It is our work to free the precious truths of God from superstition and error.**” *Review and Herald*, June 4, 1889.

Search the Scriptures

“To hold yourselves aloof from an investigation of truth is not the way to carry out the Saviour’s injunction to ‘search the Scriptures.’ **Is it digging for hidden treasures to call the results of some one’s labor a mass of rubbish, and make no critical examination to see whether or not there are precious jewels of truth in the collection of thought which you condemn?** Will those who have almost everything to learn keep themselves away from every meeting where there is an opportunity to investigate the messages that come to the people, simply because they imagine the views held by the teachers of the truth may be out of harmony with what they have conceived as truth? **Thus it was that the Jews did in the days of Christ**, and we are warned not to do as they did, and be led to choose darkness rather than light, because there was in them an evil heart of unbelief in departing from the living God. No one of those who imagine that they know it all is too old or too intelligent to learn from the humblest of the messengers of the living God.” *Counsels on Sabbath School Work*, 29.

The Dirt Brush Man: Cleansing the Floor

“Dear Brethren: The Lord gave me **a view**, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that **the man with the ‘dirt brush’ has entered**, and that some are in danger of being swept away.” *Early Writings*, 49.

A Generation of Vipers

“Many of the Pharisees and Sadducees came to the baptism of John, and addressing these, he said, ‘O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire’ (Matthew 3:7–12).

“The voice of John was **lifted up like a trumpet**. His commission was, ‘Shew my people their transgression, and the house of Jacob their sins’ (Isaiah 58:1). He had obtained no human scholarship. God and nature had been his teachers. But one was needed to prepare the way before Christ who was bold enough to make his voice heard like the prophets of old, summoning the degenerate nation to repentance.” *Selected Messages*, book 2, 148.

He will Cleanse His Temple

“Page after page might be written in regard to these things. **Whole conferences are becoming leavened with the same perverted principles**. ‘For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.’ **The Lord will work to purify His church**. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name.

“Just how soon **this refining process** will begin I cannot say, but it will not be long deferred. **He whose fan is in His hand will cleanse His temple of its moral defilement**. He will thoroughly purge His floor. God has a controversy with all who practice the least injustice; for in so doing they reject the authority of God and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, and say it makes no difference?” *Testimonies to Ministers*, 372–373.

Words of Truth

“By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Saviour and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,—had taken the form without the spirit, the husk without the kernel. **Their decision was never afterward reversed; for they walked no more with Jesus**.

“‘Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner.’ Matthew 3:12. **This was one of the times of purging. By the words of truth, the chaff was being separated from the wheat**. Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. **Many are still doing the same thing. Souls are tested today as were those disciples in the synagogue at Capernaum**. When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, even as the disciples left Jesus, murmuring, ‘This is an hard saying; who can hear it?’” *The Desire of Ages*, 392.

What did He Say?

John 6:43–59

“Jesus told them plainly, ‘There are some of you that believe not;’ adding, ‘Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.’ He wished them to understand that if they were not drawn to Him it was because their hearts were not open to the Holy Spirit. ‘The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.’ 1 Corinthians 2:14. It is by faith that the soul beholds the glory of Jesus. This glory is hidden, until, through the Holy Spirit, faith is kindled in the soul.” *The Desire of Ages*, 391.

Matthew 13:36–43

TENNESSEE NUMBER TEN——MANY HAVE NOT TAXED THEIR MENTAL POWERS

“There is a great work to be done for this time, and we do not half realize what the Lord is willing to do for his people. We talk about the first angel’s message, and the second angel’s message, and we think we have some understanding of the third angel’s message; but we should not be satisfied with our present knowledge. Our petitions, mingled with faith and contrition, should go up to God, for an understanding of the mysteries that God would make known to his saints. We should have a realization that unless taught by the Holy Spirit, we shall not rightly comprehend the Bible; for it is a sealed book even to the learned, who are wise in their own conceit. Jesus meant just what he said when he directed his disciples to ‘search the Scriptures.’ Searching means to compare scripture with scripture, and spiritual things with spiritual. We should not be satisfied with a superficial knowledge. We should search for the hidden treasure concealed beneath the surface, as the merchant-man seeks for goodly pearls. Light, great light, will reward the diligent searcher for truth.

“There are many who have not taxed their mental powers, and who have no experience in putting to the stretch their utmost ability to find out what is truth. It is not possible that the Holy Spirit shall fall upon you unless you feel your need, and are more desirous for its descent than you now are. You should realize that you are living upon the very borders of the eternal world, that Christ is coming very soon, and that all heaven is interested in the work that is in progress in fitting up a people for his coming. If ever there was a people that needed to heed the counsel of the True Witness to the Laodicean church to be zealous and to repent before God, it is the people who have had opened up before them the stupendous truths for this time, and who have not lived up to their high privileges and responsibilities. We have lost much in not living up to the light of the solemn truths which we profess to believe.” *Review and Herald*, June 4, 1889.

Daniel Four and Five

NIMROD

A Warning Message from the Past

“But at what a loss to those who had set themselves against God! It was His purpose that as men should go forth to found nations in different parts of the earth they should carry with them a knowledge of His will, that the light of truth might shine undimmed to succeeding generations. Noah, the faithful preacher of righteousness, lived for three hundred and fifty years after the Flood, Shem for five hundred years, and thus **their descendants had an opportunity to become acquainted with the requirements of God and the history of His dealings with their fathers. But they were unwilling to listen to these unpalatable truths; they had no desire to retain God in their knowledge;** and by the confusion of tongues they were, in a great measure, shut out from intercourse with those who might have given them light.” *Patriarchs and Prophets*, 120.

Investigation Judgment and a Pronouncement

And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and **now nothing will be restrained from them, which they have imagined to do.** Genesis 11:5–6.

Genesis 6:1–7

Executive Judgment: A Scattering

Go to, let us go down, and there **confound their language**, that they may not understand one another's speech. So **the Lord scattered them abroad** from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth. Genesis 11:7–9.

BELSHAZZAR: THE END**A Pronouncement**

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. Daniel 5:5–6.

Though thou Knewest all This

Daniel 5:18–24

A Warning from the Past

“Belshazzar had been given many opportunities for knowing and doing the will of God. **He had seen his grandfather Nebuchadnezzar banished from the society of men.** He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. He had seen the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought signal judgments on Nebuchadnezzar. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. ‘What must I do to be saved?’ was a question that the great but foolish king passed by indifferently.” *Bible Echo*, April 25, 1898.

“Belshazzar, awed by this representation of God's power, showing that they had a witness, though they knew it not, had had great opportunities of knowing the works of the living God, and His power, and of doing His will. **He had been privileged with much light. His grandfather, Nebuchadnezzar, had been warned of his danger in forgetting God and glorifying himself.** Belshazzar had a knowledge of his banishment from the society of men, and his association with the beasts of the field; and these facts, which ought to have been a lesson to him, he disregarded, as if they had never occurred; and he went on repeating the sins of his grandfather. He dared to commit the crimes which brought God's judgments upon Nebuchadnezzar. He was condemned, not alone that he himself was doing wickedly, but that he had not availed himself of opportunities and capabilities, if cultivated, of being right.” *Testimonies to Ministers*, 436.

The 2520—a Scattering

And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Daniel 5:25–28.

A “mene” therefore is fifty shekels, or 1,000 gerahs. “Mene, mene” therefore equates to two thousand gerahs.

A “tekel” is a shekel and therefore equates to twenty gerahs.

Therefore “mene, mene, tekel” equates to 2020 gerahs.

A “upharsin” is understood as one half of a “mene,” so a “upharisn” represents 500 gerahs. When we therefore calculate the sum of “mene” (1,000), “mene” (1,000), “tekel” (20) “upharsin” (500) the total equates to 2,520 gerahs.

Executive Judgment

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, *being* about threescore and two years old. Daniel 5:30–31.

“It was not long before reverses came. **Babylon was besieged by Cyrus**, nephew of Darius the Mede, and commanding general of the combined armies of the Medes and Persians. But within the seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and stocked with provision in abundance, the voluptuous monarch felt safe and passed his time in mirth and revelry.” *Prophets and Kings*, 523.

That saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord **to his anointed, to Cyrus**, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open **before him the two leaved gates; and the gates shall not be shut**. Isaiah 44:28; 45:1.

“**To the last ruler of Babylon, as in type to its first**, had come the sentence of the divine Watcher: ‘O king, . . . to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31.” *Prophets and Kings*, 533.

NEBUCHADNEZZAR: THE BEGINNING

A Warning

I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Daniel 4:5.

A Pronouncement

At **the end of twelve months** he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word *was* in the king’s mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; **The kingdom is departed from thee**. Daniel 4:29–31.

Executive Judgment: Seven Times—2520

Daniel 4:34–37

“What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration? It is revealing to man what is his own real nature, that in himself he is worthless.” *Manuscript Releases*, volume 20, 117.

“**In the history of Nebuchadnezzar and Belshazzar, God speaks to the people of today.** The condemnation that will fall upon the inhabitants of the earth in this day will be because of their **rejection of light**. Our condemnation in the judgment **will not** result from the fact that we have lived in error, but from the fact that **we have neglected Heaven-sent opportunities for discovering truth**. The means of becoming conversant with the truth are within the reach of all; but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, ‘What must I do to be saved?’” *Bible Echo*, September 17, 1894.

Now all these things happened unto them for **ensamples**: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. 1 Corinthians 10:11–12.

“The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. **Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort.** The truths that go to make up the great whole **must be searched out and gathered up**, ‘here a little, and there a little.’ Isaiah 28:10.

“When thus searched out and brought together, they will be found **to be perfectly fitted to one another**. Each Gospel is a supplement to the others, **every prophecy an explanation of another, every truth a development of some other truth**. The types of the Jewish economy are made plain by the gospel. Every principle in the word of God has its place, **every fact its bearing**. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.” *Education*, 123.

“It was not long after the passing of the time in 1844 that **my first vision** was given me. I was visiting a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before. I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me: ‘Look again, and look a little higher.’ At this I raised my eyes and saw **a straight and narrow path**, cast up high above the world. **On this path the advent people were traveling** toward the city. **Behind them, at the beginning of the path, was a bright light which an angel told me was the midnight cry.** This light shone all along **the path**, that their feet might not stumble. Jesus Himself went just before His people to lead them forward, and as long as they kept their eyes fixed on Him, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, from which came a light that waved over the advent band; and they shouted: ‘Alleluia!’ **Others rashly denied the light behind them**, and said it was not God that had led them out so far. **The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.**” *Testimonies*, volume 1, 58.

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. **They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days.** Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” *Testimonies*, volume 5, 211.

“May God help you to receive the words that I have spoken. Let those who stand as God’s watchmen on the walls of Zion be men who can see the dangers before the people,—men who can distinguish between truth and error, righteousness and unrighteousness.

“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.” *Review and Herald*, April 14, 1903.

TENNESSEE NUMBER ELEVEN—IN THE VERY AIR WE BREATHE

“The **Lord has permitted** this matter to develop as it has done, **in order to show** how easily His people will be misled when **they depend upon the words of men** instead of searching the Scriptures for themselves, as did the noble Bereans, to see if these things are so. Should the fair words of men, one of whom has had no real experience with us as a people, be so readily accepted? How can our people, with their Bibles in their hands, accept that which, if they would only consider, they must know is error and falsehood?

“The **Lord has permitted** this thing to be, that warning may be given that just such things will take place. **Rebellion and apostasy are in the very air we breathe.** We shall be affected by it unless we by faith hang our helpless souls upon Christ. If men are so easily misled, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations—professing to be Christ, when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God’s people from giving their allegiance to false christs? ‘Go not ye after them’ (See Luke 21:8).

“The doctrines must be plainly understood. The men accepted to teach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase and **we are to call rebellion by its right name.** We are to stand with the whole armor on. My brethren, you are not meeting men only, but principalities and powers. We wrestle not against flesh and blood. (Let Ephesians 6:10–18 be read carefully and impressively before the church.) These men are voicing **the words of the dragon.** We have to meet the satanic agencies who went to make war with the saints. ‘The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ’ (Revelation 12:17). These men who have apostatized leave the true and faithful people of God, and fraternize with those who represent Barabbas. ‘By their fruits ye shall know them’ (Matthew 7:20).” *Manuscript Releases*, volume 9, 359.

Parallel Histories

“God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and **are to run parallel with this which follows.** The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, **the light of all the three messages is combined.**” *The 1888 Materials*, 804.

THE FIRST TEST

The Spirit of Prophecy

“One thing is certain: Those Seventh-day Adventists who take their stand under Satan’s banner **will first give up their faith in the warnings and reproofs contained in the Testimonies of God’s Spirit.**” *Selected Messages*, book 3, 84.

The Old Paths

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and **rob the people of God of their past experience, giving them instead a false science. ‘Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.’** [Jeremiah 6:16.]

“Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. ‘Other foundation can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.

“Did not the first disciples have to meet the sayings of men? did they not have to listen to false theories; and then, having done all, to stand firm, saying, ‘Other foundation can no man lay than that is laid’? So we are to hold the beginning of our confidence steadfast unto the end.” *Testimonies*, volume 8, 296–297.

The First Test Empowered: Islam Restrained

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Revelation 18:1–3

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then the words of Revelation 18:1–3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine.” *Review and Herald*, July 5, 1906.

A Progressive Testing Process

“Those who rejected and opposed the light of the first angel’s message, lost the light of the second, and could not be benefited by the power and glory which attended the message, ‘Behold, the Bridegroom cometh.’ Jesus turned from them with a frown; for they had slighted and rejected Him. Those who received the message were wrapped in a cloud of glory. They greatly feared to offend God, and waited and watched and prayed to know His will. I saw Satan and his angels seeking to shut this divine light from the people of God; but as long as the waiting ones cherished the light and kept their eyes raised from earth to Jesus, Satan could have no power to deprive them of its precious rays. The message given from heaven enraged Satan and his angels, and led those who professed to love Jesus, but despised His coming, to scorn and deride the faithful, trusting ones. But an angel marked every insult, every slight, every wrong, which the children of God received from their professed brethren.” *Early Writings*, 249.

A PRONOUNCEMENT

The Fall of Babylon Typified

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

THE SECOND TEST

The Image of the Beast Typified

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

“Already **preparations** are advancing, and **movements** are in progress, which will result in making an image to the beast. Events will be brought about in the earth’s history that will fulfill the predictions of prophecy for these last days.

“The Lord has shown me clearly that the image of the beast will be formed **before probation closes**; for it is to be **the great test for the people of God**, by which their eternal destiny will be decided.

“This is **the test that the people of God must have before they are sealed**. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast” *The Seventh-day Adventist Bible Commentary*, volume 7, 976.

When the Decree Goes Forth

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. **Then the latter rain will fall upon us** as the early rain fell upon the disciples on the Day of Pentecost. . . .

“**When the decree goes forth** and the stamp is impressed, **their character will remain pure and spotless for eternity.**” *Testimonies*, volume 5, 214–216.

Politically

“But **what is the ‘image to the beast’?** and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the beast. It is also called an image *of* the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and **in order to control the consciences of the people, she sought the support of the secular power.** The result was the papacy, **a church that controlled the power of the state and employed it to further her own ends,** especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast, **the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.**” *The Great Controversy*, 443.

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.

Experientially

“The time has come for the true light to shine amid moral darkness. The third angel’s message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. **To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God.** Of all who receive this mark, God says, ‘The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.’

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, *refusing to keep holy the Sabbath* which God calls ‘my holy day,’ you receive the mark of the beast. *When does this take place?*—When you obey the decree that commands you to *cease from labor on Sunday and worship God*, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, *and refuse the seal of God.* If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those *who conscientiously keep the Sabbath of the Lord.*” *Review and Herald*, July 13, 1897.

THE THIRD TEST

“A time is coming when the law of God is, **in a special sense**, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws **to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath**, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin.” *Review and Herald*, December 18, 1888.

“The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. **When** the final test shall be brought to bear upon men, **then** the line of distinction will be drawn between those who serve God and those who serve him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of an allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. **While one class**, by accepting the sign of submission to earthly powers, **receive the mark of the beast, the other**, choosing the token of allegiance to divine authority, **receive the seal of God.**” *The Great Controversy*, 605.

Revelation 18:4

“I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with **the third angel**, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.’ **The message of the fall of Babylon, as given by the second angel, is repeated**, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time **to join in the last great work of the third angel's** message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

“**Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’** This message seemed to be **an addition to the third message**, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming **the fall of Babylon** and calling upon God's people to come out of her that they might escape her fearful doom.

“The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life and took their stand with those who were looking for their Lord and keeping all His commandments. **The third message** was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies.” *Early Writings*, 277–278.

DANIEL ONE: THE SPIRIT OF PROPHECY

“At the end of the ten days the result was found to be quite the opposite of Melzar’s expectations. Not only in personal appearance, but in physical activity and mental vigor, those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite. As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom. . . .

“The life of Daniel is an inspired illustration of what constitutes a sanctified character. . . .

“God has said, ‘Them that honour me I will honour’ (1 Samuel 2:30). While Daniel clung to his God with unwavering trust, **the Spirit of prophetic power came upon him**. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages and to present to coming generations, through **figures and similitudes, the wonderful things that would come to pass in the last days.**” *The Sanctified Life*, 22–23.

SIMILITUDE, n. [L. similitudo.] 1. Likeness; resemblance; likeness in nature, qualities of appearance; as similitude of substance. Let us make man in our image, man in our similitude. *Websters 1823 Dictionary*.

DANIEL TWO: THE IMAGE TEST

“We have come to a time when God’s sacred work is represented by the **feet of the image in which the iron was mixed with the miry clay**. . . . The mingling of churchcraft and statecraft is represented by the iron and the clay.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

“When Nebuchadnezzar’s dream of the great image was revealed to Daniel in a night vision, his first act was to thank God for this revelation. ‘Blessed be the name of God forever and ever,’ he exclaimed; ‘for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king’s matter.’

“In past ages the Lord God of heaven revealed his secrets to his prophets. The present and the future are equally clear to him. **The voice of God echoes down the ages, telling man what is to take place.** Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word that God has spoken.

“Paul declares that the records of God’s dealings with mankind in the past ‘are written for our admonition, upon whom the ends of the world are come.’ **Daniel’s history is given us for our admonition.** ‘The secret of the Lord is with them that fear him.’ Daniel’s God still lives and reigns. He has not closed heaven against his people. As in the Jewish age, so in this age, God reveals his secrets to his servants the prophets.

“The apostle Peter says: ‘We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.’

“The unbelieving and godless do not discern the importance of the signs of the times, foretold in the prophetic word. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the ways and means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired results.

“Man’s word fails. He who makes the assertions of men his dependence, may well tremble; for he will some day be as a shipwrecked vessel. God’s word is infallible, and endures forever. Christ declares, ‘Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.’ God’s word will endure throughout the ceaseless ages of eternity.” *Youth Instructor*, December 1, 1903.

DANIEL THREE: THE SUNDAY LAW

“The vainglory and oppression seen in the course pursued by the heathen king, Nebuchadnezzar, is being and will continue to be manifested in our day. **History will repeat itself.** In this age the test will be on the point of Sabbath observance. The heavenly universe behold men trampling upon the law of Jehovah, making the memorial of God, the sign between him and his commandment-keeping people, a thing of naught, something to be despised, while a rival sabbath is exalted as was the great golden image in the plain of Dura. Men claiming to be Christians will call upon the world to observe this spurious sabbath that they have made. All who refuse will be placed under oppressive laws. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin.” *The Youth Instructor*, July 12, 1904.

“When the law of God is being made void, when His name is dishonored, when it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, when wolves in sheep’s clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God’s law as a rule of conduct must be made manifest. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, ‘I love thy commandments above gold; yea above fine gold’ [Psalms 119:127]. This is what will be sure to occur when the law of God is made void by a national act. When Sunday is exalted and sustained by law, then the principle that actuates the people of God will be made manifest, as the principle of the three Hebrews was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood.” *Manuscript Releases*, volume 13, 71.

“Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven.” *Review and Herald*, March 8, 1898.

“An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, ‘Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed’ [Isaiah 10:1]. [Zephaniah 1:14-18; 2:1-3, quoted.]” *Manuscript Releases*, volume 14, 91.

DANIEL SIX: THE DEATH DECREE

“As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for ‘the munitions of rocks.’ Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

“Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his prison house? Did He forget the three worthies in the fiery furnace? or **Daniel in the den of lions?**” *The Great Controversy*, 626.