

# **The Alpha and Omega Apostasy**

PART ONE: THE DAILY IN DANIEL EIGHT

# The Alpha and Omega Apostasy

PART TWO: THE SANCTUARY AND THE HOST

## 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.

## DANIEL 8:13—HOW LONG & PALMONI

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?

## PAGANISM

“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.

## 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.

## SACRIFICE ADDED

“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.”

““The daily sacrifice is the present reading of the text; but no such thing as sacrifice is found in the original. **This is acknowledged on all hands.** It is a gloss or construction put upon it by the translators. The true reading is, “the daily and the transgression of desolation;” daily and transgression being connected together by “**and**” the daily desolation and the transgression of desolation. **They are two desolating powers** which were to desolate the Sanctuary and the host.”” James White, *Review and Herald*, January 28, 1858.

**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?

#### 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.

#### EVENINGS AND MORNINGS

And the vision [mareh] of the evening [ereb] and the morning [bogher] 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 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**?

#### TRODDEN UNDER FOOT: REVELATION 11:2—1798

#### CLEANSSED: MADE RIGHT—1844

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).

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

#### 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.

### DANIEL 8:13–17

### TWO INDIGNATIONS

AGAINST THE WICKED—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 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: 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

### 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.

#### **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.

A PROCESS

“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.

#### **THE MESSENGER OF THE COVENANT—MALACHI 3:1–4**

#### **IN DAYS OF OLD—EXODUS 19:5–6**

#### **PETER’S DAY—1 PETER 2:2–12**

#### **PETER’S POINT OF REFERENCE—ISAIAH 28:14–18**

#### **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**

**Daniel 9:11—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*.

**Leviticus 25 & 26—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*).

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

And thou shalt number **seven** sabbaths of years unto thee, **seven** times **seven** years; and the space of the **seven** sabbaths of years shall be unto thee forty and nine years. Leviticus 25:8.

And he shall confirm the covenant with many for one **week**: and in the midst of the **week** he shall cause the sacrifice and the oblation to cease, 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 9:27.

**Week—H7620:** Properly passive participle of **H7650** as a denominative of **H7651**; literally *sevened*, that is, a *week* (specifically of years): - *seven*, *week*.

# The Alpha and Omega Apostasy

PART THREE: TIME SETTING

“September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

**“Then I saw in relation to the ‘daily’ (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.**

**“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel’s message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.**

“Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord.” *Early Writings*, 74–76.

ARTHUR WHITE—“THE CONTEXT OF TIME SETTING”

“The advocates of the old view maintained that the wording of this statement [*Early Writings*, 74–75.] placed Heaven’s endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith. The new-view advocates held that the statement must be taken in its context—**the context of time setting**. Ellen White’s repeated statements that ‘I have no light on the point’ (Letter 226, 1908) and ‘I am unable to define clearly the points that are questioned’ (Letter 250, 1908), and **her inability to make a definite statement** when the question was urged upon her, **seemed** to give support to their conclusion. They were confident also that the messages given through Ellen White would not conflict with the clearly established events of history.” Arthur White, *EGW*, volume 6, 252.

**WILLIE WHITE—“STUDY OF THE CONTEXT IMPORTANT”**

“Concerning this whole matter, W. C. White, after spending a day or two studying it through carefully, on June 1, 1910, wrote to Edson, taking the position that the context of the statement must be considered.

“**It is evident** that the vision of September 23, **1850**, as published in *Early Writings*, new edition, pages 74–76, under the title *The Gathering Time*, was given to correct the prevalent error of time setting, and to check the fanatical doctrines being taught regarding the return of the Jews to Jerusalem.” Arthur White, *EGW*, volume 6, 254.

**REVIEW AND HERALD, NOVEMBER 1, 1850**

“Dear Brethren and Sisters—I wish to give you a short sketch of **what the Lord has recently shown to me in vision. I was shown** the loveliness of Jesus, and the love that the angels have for one another. Said the angel—Can ye not behold their love?—follow it. Just so God’s people must love one another. Rather let blame fall on thyself than on a brother. **I saw** that the message ‘sell that ye have and give alms’ had not been given, by some, in its clear light; that the true object of the words of our Saviour had not been clearly presented. **I saw** that the object of selling was not to give to those who are able to labor and support themselves; but to spread the truth. It is a sin to support and indulge those who are able to labor, in idleness. Some have been zealous to attend all the meetings; not to glorify God, but for the ‘loaves and fishes.’ Such had much better been at home laboring with their hands, ‘the thing that is good,’ to supply the wants of their families, and to have something to give to sustain the precious cause of present truth.

“Some, **I saw**, had erred in praying for the sick to be healed before unbelievers. If any among us are sick, and call for the elders of the church to pray over them, according to James 5:14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick; so we should seek to be separated from the unbelief of those who have not faith, when we pray for the sick among us.

“Then **I was pointed back** to the time that Jesus took his disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent his broken body, and juice of the vine to represent his spilled blood. **I saw** that all should move understandingly, and follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible.

“Then **I was shown** that the seven last plagues will be poured out, after Jesus leaves the Sanctuary. Said the angel—It is the wrath of God and the Lamb that causes the destruction or

death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners; but they will not then execute the judgment written. The execution of the judgment will be at the close of the 1000 years.

“After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead. Behold ye! said the angel, the saints sit in judgment, in unison with Jesus, and mete out to each of the wicked, according to the deeds done in the body, and it is set off against their names what they must receive, at the execution of the judgment. This, **I saw**, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and then the very men that ‘pierced him,’ being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain.

“Then Satan imbues the wicked, that have been raised, with his spirit. He flatters them that the army in the City is small, and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, ‘Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world.’ We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the City, **I was enraptured with the sight.**

“Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. This was the Execution of the Judgment. The wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory, Alleluia.

“**I also saw** that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate any new point of importance, which they may think the Bible sustains. Then the

shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd.

“September 23d, **the Lord showed me** that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

“**The Lord showed me** that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

“**Then I saw** in relation to the ‘Daily,’ 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 since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

“**The Lord showed me** that Time had not been a test since 1844, and that time will never again be a test.

“**Then I was pointed to** some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be withheld from other uses, to get the saints to Jerusalem. **I saw** that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past.” *Review and Herald*, November 1, 1850.

#### SHOWN TEN PRIMARY TRUTHS

Love, offerings, prayer for sick, the communion service, seven last plagues connected with millennium issues, new light, the gathering after 1844 and the publishing work, the 1843 chart, the “daily”, “time” as a test and pilgrimages to Jerusalem.

#### REVIEW AND HERALD, NOVEMBER 1, 1850

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the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. **It is as necessary that the truth should be published in a paper, as preached.**

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1851—A SKETCH OF THE CHRISTIAN EXPERIENCE AND VIEWS OF ELLEN G. WHITE

“September 23d, the Lord shewed [**formerly—“showed”**] me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn; but now in the gathering

time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. **[Removed: It is as necessary that the truth should be published in a paper, as preached.] [Paragraphs Combined] I have seen [formerly—“the Lord showed me] that the 1843 chart was directed by the hand of the Lord, [formerly—“by His hand”] and that it should not be altered; [formerly—“no part of it should be altered] that the figures were as he wanted them. That his hand was over, and hid a mistake in some of the figures, so that none could see it, until his hand was removed.]**

“Then I saw in relation to the ‘Daily,’ 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 since 1844, in the confusion, other views have been embraced, and darkness and confusion have followed. **[Paragraphs Combined] I have also seen [Formerly—“the Lord showed me”]** that time had not been a test since 1844, and that time will never again be a test.]” *Experience and Views*, 61–62.

**“TIME NOT CONNECTED WITH THE THIRD ANGEL”**

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel’s message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.” *Experience and Views*, 48.

**JULY 21, 1851 “DEAR BRETHREN”**

“Dear Brethren: The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel’s message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.

“I saw that some were making everything bend to the time of this next fall—that is, making their calculations in reference to that time. I saw that this was wrong, for this reason: Instead of going to God daily to know their present duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily.

“In hope.” *Review and Herald*, July 21, 1851.

“September 23, . . . I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

“Then I saw in relation to the ‘daily’ (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.**

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel’s message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

“Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem . . .” *Early Writings*, 74—76.

**1850—SEPARATE PARAGRAPH**

The Lord showed me **that Time had not been a test since 1844, and that time will never again be a test.**

**1851—COMBINED WITH PREVIOUS PARAGRAPH**

I have also seen **that time had not been a test since 1844, and that time will never again be a test.**

**1882—FOLLOWED BY NEW PARAGRAPH FROM DIFFERENT VISION**

**Time has not been a test since 1844, and it will never again be a test.**

The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel’s message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

THE ORIGINAL THOUGHT

**“The Lord showed me** that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

**“Then I saw** in relation to the ‘Daily,’ 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 since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

**“The Lord showed me** that Time had not been a test since 1844, and that time will never again be a test.” *Review and Herald*, November 1, 1850.

### SEPTEMBER 23, 1850

“September 23, 1850 the Lord showed me . . . . When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but **since 1844**, in the confusion, **other views have been embraced, and darkness and confusion has followed.**”

### MARCH 1850—THE “DAILY” IS THE EARTHLY SANCTUARY

“Rome, while extending its conquests, and increasing its power, is permitted by Providence to bring under its iron rule ‘the host’ to whom God had given ‘statutes and commandments,’ also a sanctuary, where he required a ‘daily sacrifice,’ and a YEARLY CLEANSING. But they transgressed. Therefore, Daniel is taken off in vision by the Holy Spirit, in the third year of Belshazzar's reign over Babylon, and is shown the rise and fall of the Gentile powers, down to the rise and extension of Rome, and its subjugation and treading down of the once ‘mighty and holy people;’ because of their transgression against the daily sacrifice. (See marginal reading of verse 12.)

“He also sees the same oppressive power ‘standing up against the Prince of princes;’ thus putting an end to the legality of all the daily sacrifices instituted at Sinai to be daily observed until the Seed should come. Here Christ, the substance, or great antitypical sacrifice was slain by the Roman soldiers. **Thus by Rome ‘the daily sacrifice was taken away,’ and the place of his sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained ‘the sanctuary.’** Here commenced the fulfillment of Christ’s prophetic declaration. ‘And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED.’ Luke 21:24.

“Daniel having seen how the Romans would tread down the Jews, their sanctuary and city, is by this view prepared to understand the full meaning of the question—How long shall the sanctuary and the host be made desolate, and trodden under foot because of their transgression against the daily sacrifice?” David Arnold, *Review and Herald*, **March 1850**, Volume 1, Number 8.

### SEPTEMBER 1850—THE “DAILY” IS CHRIST’S SANCTUARY MINISTRY

“‘And the place of **His** Sanctuary was cast down;’ Daniel 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.

“The Sanctuary cast down is **His** against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven. Again, Daniel 11:30–31, ‘For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and have intelligence with them (priests and bishops) that forsake the holy covenant. ‘And arms (civil and religious) shall stand on his part, and they (Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength.’ What was this that Rome and the apostles of Christianity should joint pollute? This combination was formed against the ‘holy covenant’, and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jeremiah 34:16; Ezekiel 20; Malachi 1:7. This was the same as profaning or blaspheming His name. In this sense this ‘politico-religious’ beast polluted the Sanctuary, (Revelation 13:6), and cast it down from its place in heaven, (Psalm 102:19; Jeremiah 17:12; Hebrews 8:12) when they called Rome the holy city, (Revelation 21:2) and installed the Pope there with the titles, ‘Lord God the Pope’, ‘Holy Father’, ‘Head of the Church’, etc., and there, in the counterfeit, ‘temple of God’, he professes to do what Jesus actually does in His Sanctuary; 2 Thessalonians 2:1–8. The Sanctuary has been trodden under foot (Daniel 8:13), the same as the Son of God has. (Hebrews 10:29.)” O. R. L. Crosier, ‘The Sanctuary’, *Review and Herald*, September, 1850.

#### MAY, 1847

“Topsham, April 21, 1847

“To Brother Eli Curtis, New York City . . .

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

“I pray that these lines may prove a blessing to you, and all the dear children who may read them.” *A Word to the Little Flock*, 12.

#### SEPTEMBER 23, 1850—OTHER VIEWS EMBRACED

“September 23, 1850 the Lord showed me . . . . When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but **since 1844**, in the confusion, **other views have been embraced, and darkness and confusion has followed.**”

#### OMITTED INACCURACIES

“She [Ellen Harmon] said: ‘The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuar, &c; and that it was His will that Brother C. should write out the view which he gave us in the *Day Star Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint’ (Letter. E. G. White to Curtis, *Word to the Little Flock*, 12). **Seventh-day Adventists have usually interpreted this statement to mean that Crosier’s presentations were not without mistakes, but that his major typological argumentation was correct. Reprints of the article omitted the aspects which the felt to inaccurate.**” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 125.

#### NEVER COULD REPRINT HIS COMPLETE DOCUMENT

“Sad to say, young Crosier walked in the light of the Sabbath truth but a very little time. He later repudiated the sanctuary teaching that he had helped to establish. **Our pioneer brethren reprinted his exposition on the sanctuary several times in their early papers, but they never could reprint his complete document.** In it he had added to the sanctuary exposition some ideas on the age to come—a temporal millennium, with a glorious age on this earth at the Second Advent. **These things our brethren always omitted.** These teachings of the age to come were all abroad in those days. The doctrine never fitted in with the definite advent message; and doubtless this leaven of error helped to lead the younger men away from the Sabbath and the sanctuary truths. He soon turned to bitter opposition to our early movement.” W. A. Spicer, *Review and Herald*, December 14, 1939.

#### EIGHT SECTIONS OF CROSIER’S ARTICLE

THE LAW OF MOSES; THE LEGAL TYPES AND ANTITYPES; THE SANCTUARY; THE  
PRIESTHOOD OF CHRIST; THE ANTITYPE; THE AGE TO COME; THE SCAPE-GOAT; THE  
TRANSITION

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THE SANCTUARY; THE PRIESTHOOD OF CHRIST; THE ANTITYPE; THE SCAPE-GOAT

### CROSIERS’ ARTICLE REPRINTS

SEPTEMBER, 1850

*THE ADVENT REVIEW—VOLUME 1, NUMBER 3*  
*THE ADVENT REVIEW—VOLUME 1, NUMBER 4*  
*THE ADVENT REVIEW—VOLUME 1, SPECIAL*

**SEPTEMBER 16, 30, OCTOBER 14, 1852**

*THE ADVENT REVIEW, AND SABBATH HERALD—VOLUME 3, NUMBER 10*  
*THE ADVENT REVIEW, AND SABBATH HERALD—VOLUME 3, NUMBER 11*  
*THE ADVENT REVIEW, AND SABBATH HERALD—VOLUME 3, NUMBER 12*

**OCTOBER 9, 1931**

W. C. WHITE, OCTOBER 9, 1931

**REPRINTED SECTIONS**

**1850**

THE SANCTUARY & THE PRIESTHOOD OF CHRIST VOLUME 1, NUMBER 3  
THE PRIESTHOOD OF CHRIST, THE ANTITYPE & THE SCAPEGOAT VOLUME 1, NUMBER 4  
THE SANCTUARY, THE PRIESTHOOD OF CHRIST, THE ANTITYPE & THE SCAPEGOAT VOLUME 1, SPECIAL

**1852**

THE PRIESTHOOD OF CHRIST VOLUME 3, NUMBER 10  
THE PRIESTHOOD OF CHRIST & THE ANTITYPE VOLUME 3, NUMBER 11  
THE ANTITYPE & THE SCAPEGOAT VOLUME 3, NUMBER 12

**1931**

W. C. WHITE, 1931  
THE SANCTUARY, THE PRIESTHOOD OF CHRIST, THE ANTITYPE & THE SCAPEGOAT

**REPRINTS OF "THE SANCTUARY" SECTION**

VOLUME 1, NUMBER 3, 1850  
VOLUME 1, SPECIAL, 1850  
W. C. WHITE, 1931

THE SANCTUARY

**Paragraph Ten:** “But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what Scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is ‘a holy or sacred place’. Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision. ‘**And the place of His Sanctuary was cast down;**’ Daniel 8:11. **This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.**

“The Sanctuary cast down is His against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven. Again, Daniel 11:30–31, ‘**For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and have intelligence with them (priests and bishops) that forsake the holy covenant. ‘And arms (civil and religious) shall stand on his part, and they (Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength.’** What was this that Rome and the apostles of Christianity should joint pollute? This combination was formed against the ‘holy covenant’, and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jeremiah 34:16; Ezekiel 20; Malachi 1:7. This was the same as profaning or blaspheming His name. In this sense this ‘politico-religious’ beast polluted the Sanctuary, (Revelation 13:6), and cast it down from its place in heaven, (Psalm 102:19; Jeremiah 17:12; Hebrews 8:1,2) when they called Rome the holy city, (Revelation 21:2) and installed the Pope there with the titles, ‘Lord God the Pope’, ‘Holy Father’, ‘Head of the Church’, etc., and there, in the counterfeit, ‘temple of God’, he professes to do what Jesus actually does in His Sanctuary; 2 Thessalonians 2:1–8. The Sanctuary has been trodden under foot (Daniel 8:13), the same as the Son of God has. (Hebrews 10:29.)

“Daniel prayed ‘Cause Thy face to shine upon Thy Sanctuary that is desolate;’ Daniel 9:17. This was the typical Sanctuary built by Solomon. ‘Thou hast commanded me to build a temple upon Thy Holy Mount, and an altar in the city wherein Thou dwellest, a resemblance of Thy Holy tabernacle, which Thou hast prepared from the beginning;’ Wisdom of Solomon 9:8; 1 Chronicles 28:10–13. It has shared in the seventy years desolation of Jerusalem; Daniel 9:2; 2 Chronicles 36:14–21. It was rebuilt after the captivity; Nehemiah 10:39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, which superseded Moses’ with its chambers, porches, courts, the courses of the priests and Leviticusites, and all the vessels of service, etc., ‘by the Spirit;’ 1 Chronicles 28:10–13.

**“It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superseded by Solomon’s, the Ark was borne from the former to the latter; 2 Chronicles 5:2–8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Numbers 3:29–31; 10:17, 21. So the court in which the Temple stood was properly called the Sanctuary—Prideaux. We learn the same from 2 Chronicles 29:18, 21. ‘We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof.’**

**“The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in verse 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Exodus 15:17: ‘Thou shalt bring them in and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in; in the Sanctuary, O Lord, which Thy hands have established.’**

**“What is it which the Lord ‘has made to dwell in’, which His ‘hands have established’? Paul says it is ‘A city;’ Hebrews 11:10; a ‘Tabernacle’, Hebrews 8:2; ‘A building in the heavens,’ 2 Corinthians 5:1. And the Lord has chosen Mount Zion in Palestine for the place of its final location; Psalm 132:13–14. ‘For the Lord hath chosen Zion; He hath desired it for His habitation. ‘This is My rest forever; here will I dwell; for I have desired it.’**

**“‘He brought them to the border of the Sanctuary, even to this mountain;’ Psalm 78:54; which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: ‘Let them make Me a Sanctuary;’ Exodus 25:8. ‘The shekel of the Sanctuary,’ Exodus 30:13 and above twenty others like it. ‘Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary,’ Exodus 26:1–6, see Exodus 36:1. ‘Before the veil of the Sanctuary,’ Leviticus4:6. ‘Carry your brethren from before the Sanctuary,’ Leviticus10:4. ‘Nor come into the Sanctuary;’ Leviticus12:4. ‘He shall make atonement for the tabernacle;’ Leviticus16:33. ‘Reverence My Sanctuary;’ Leviticus19:30; 26:2. ‘Nor profane the Sanctuary of his God;’ Leviticus21:12. ‘Vessels of the Sanctuary;’ Numbers 3:31. ‘Charge of the Sanctuary;’ Numbers 3:32, 38. ‘They minister in the Sanctuary;’ Numbers 4:12. ‘In the Sanctuary, and the vessels thereof.’ Verse 16. ‘And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;’ Numbers 4:15; 7:9; 10:21. ‘That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;’ Numbers 8:19. ‘Thou and thy sons and thy Father’s house with thee shall bear the iniquity of the Sanctuary;’ Numbers 18:1. ‘He hath defiled the Sanctuary of his God;’ Numbers 19:20. Joshua ‘took a great stone and set it up there under an oak that was by the Sanctuary of the Lord.’ Joshua 24:26. ‘All the instruments of the Sanctuary.’ 1 Chronicles 9:29.**

**‘Build ye the Sanctuary;’ 1 Chronicles 22:19. ‘Governors of the Sanctuary;’ 1 Chronicles 24:5. ‘The Lord hath chosen thee to build an house for the Sanctuary;’ 1**

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SEPTEMBER 1850—

### THE ADVENT REVIEW VOLUME 1—NUMBER 3

#### THE SANCTUARY

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[CD-ROM Editor's Note: The missing paragraphs here are apparently mentioned in W. C. White's 'Explanatory Note' at the beginning of O. R. L. Crosier's 'The Sanctuary' document found in his collection. The content of the paragraphs are present in the document at that location.]

. . . ed in the seventy years desolations of Jerusalem; Daniel 9:2; 2 Chronicles 36:14–21. It was rebuilt after the captivity; Nehemiah 10:39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, which superseded Moses' with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, etc., 'by the Spirit;' 1 Chronicles 28:10–13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superceded by Solomon's, the Ark was borne from the former to the latter; 2 Chronicles 5:2–8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Numbers 3:29–31; 10:17, 21. So the court in which the Temple stood was properly called the Sanctuary.—Prideaux. We learn the same from 2 Chronicles 29:18, 21. 'We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof.' The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in verse 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Exodus 15:17.—'Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established.'

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'This is My rest forever; here will I dwell; for I have desired it.'

'He brought them to the border of the Sanctuary, even to this mountain;' Psalm 78:54; which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: 'Let them make Me a Sanctuary;' Exodus 25:8. 'The shekel of the Sanctuary,' Exodus 30:13 and above twenty others like it.

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SEPTEMBER 1850 EXTRA—

#### THE ADVENT REVIEW, SPECIAL

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Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, which superseded Moses’ with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, etc., ‘by the Spirit;’ 1 Chronicles 28:10–13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was

superceded by Solomon's, the Ark was borne from the former to the latter; 2 Chronicles 5:2–8.

The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Numbers 3:29–31; 10:17, 21. So the court in which the Temple stood was properly called the Sanctuary.—Prideaux. We learn the same from 2 Chronicles 29:18, 21. 'We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof.' The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in verse 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Exodus 15:17.—'Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established.'

What is it which the Lord 'has made to dwell in,' which his 'hands have established?' Paul says it is 'A city;' Hebrews 11:10; a 'Tabernacle,' Hebrews 8:2; 'A building in the heavens,' 2 Corinthians 5:1. And the Lord has chosen Mount Zion in Palestine for the place of its final location; Psalm 132:13, 14. 'For the Lord hath chosen Zion; He hath desired it for His habitation.

'This is My rest forever; here will I dwell; for I have desired it.'

'He brought them to the border of the Sanctuary, even to this mountain;' Psalm 78:54; which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: 'Let them make Me a Sanctuary;' Exodus 25:8. 'The shekel of the Sanctuary,' Exodus 30:13 and above twenty others like it. 'Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary,' Exodus 26:1–6, see Exodus 36:1. 'Before the veil of the Sanctuary,' Leviticus 4:6. 'Carry your brethren from before the Sanctuary,' Leviticus 10:4. 'Nor come into the Sanctuary;' Leviticus 12:4. 'He shall make atonement for the tabernacle;' Leviticus 16:33. 'Reverence My Sanctuary;' Leviticus 19:30; 26:2. 'Nor profane the Sanctuary of his God;' Leviticus 21:12. 'Vessels of the Sanctuary;' Numbers 3:31. 'Charge of the Sanctuary;' Numbers 3:32, 38. 'They minister in the Sanctuary;' Numbers 4:12. 'In the Sanctuary, and the vessels thereof.' Verse 16. 'And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;' Numbers 4:15; 7:9; 10:21. 'That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;' Numbers 8:19.

'Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;' Numbers 18:1. 'He hath defiled the Sanctuary of his God;' Numbers 19:20. Joshua 'took a great stone and set it up there under an oak that was by the Sanctuary of the Lord.' Joshua 24:26. 'All the instruments of the Sanctuary.' 1 Chronicles 9:29. 'Build ye the Sanctuary;' 1 Chronicles 22:19. 'Governors of the Sanctuary;' 1 Chronicles 24:5. 'The Lord hath chosen thee to build an house for the Sanctuary;' 1 Chronicles 28:10; 2 Chronicles 20:8. 'Go out of the Sanctuary;' 2 Chronicles 26:18; 29:21; 30:8. Purification of the Sanctuary;' 2 Chronicles 30:19; 36:17.

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that everyone can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor any land. That Sanctuary, though enclosed with curtains, was called 'the house of the Lord,' (Judges 18:31; 1 Samuel 1:7–24) and was pitched at the city of Shiloh at the time of dividing the land; Judges 18:1, 10, hence it was called the 'Tabernacle of Shiloh, (safety and happiness) Psalms 78:60. The Lord forsook it when the Philistines took the ark (1 Samuel 4:3–11) and delivered His strength into captivity, and His glory into the enemy's hand; verse 21.

"It was brought back to Kirjath-jearim (1 Samuel 7:1–2), thence to the house of Obed-edom, thence to the city of David which is Zion, (2 Samuel 6:1–19; 5:9) and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple (1 Kings 8:1–6), which was built in Mount Moriah near Mount Zion; 2 Chronicles 3:1. The Lord has chosen Zion to dwell in rest forever; (Psalms 132:13–14) but as yet He had dwelt there but a short time, and then in curtains made with hands; but when He shall appear in His glory He will have 'mercy on Zion' and build it up; then Jerusalem upon it, shall be 'a quiet habitation, a tabernacle that shall not be taken down;' (Psalm 102; Isaiah 33:20). And then 'the people shall dwell in Zion at Jerusalem;' verses 18, 19. The Song of Moses, (Exodus 15) is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set His Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not 'the land of Israel' nor the people; for it is set in their midst, and is built and forms a part of the city whose name is, 'The Lord is there.'

WILLIE WHITE & CROSIER'S DAILY

#### THE SANCTUARY

##### THE CROSIER ARTICLE ON *THE SANCTUARY* (EXPLANATORY NOTE)

"This article, *The Sanctuary* was printed in the *Day-Star Extra* in 1846. Regarding it, Mrs. White wrote in a letter to Brother Eli Curtis under date of April 21, 1847:

"I believe the Sanctuary to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, etc; and that it was His will, that Brother C. should write out the view which he gave us in the *Day-Star Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint." *A Word to the Little Flock*, printed in 1847.

"In the *Advent Review* of September 1850, the Crosier article was reprinted, **seemingly in full.**

"In the *Advent Review*, printed at Auburn, in 1850, this article was again reprinted, but two and a half very important paragraphs were omitted. These were also omitted in a partial reprint of the article in the *Review and Herald* of September 1852.

"These essential two and a half paragraphs omitted from the later reprints of the article have been copied in this document, **in italics**, in order to clearly point out to the reader the portion omitted from the later reprints. They will be found on pages 3 and 4 of this copy.

**[CD-ROM Editor's Note: The italics have been lost.]**

"Before copying this article, all Scripture references have been verified. For the convenience of the reader the figures used in the Scripture references have been changed from

the Roman numerals to the Arabic. Where references were made, giving, “ch.” referring to a book before mentioned, we have in each case substituted the name of the book. Illustrating this is the last Scripture reference in the first paragraph of page 4. It read, “ch. 8:1–2.” In this copy it has been written “Hebrews 8:1, 2.”

“Several very evident errors have been corrected in Scripture references and in a few cases where there was a seeming error we have used the reference given, and added “see” and we have given what we believe to be the correct reference.

**“The long paragraphs have been broken up to make the article more readable.**

“These mechanical changes have been made to render the article more easily read and more useful for study.” W. C. WHITE. October 9, 1931.

## THE SANCTUARY

**Paragraph Twelve:** “But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what Scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is ‘a holy or sacred place’. Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision.

**‘And the place of His Sanctuary was cast down;’ Daniel 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.**

**“The Sanctuary cast down is His against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven. Again, Daniel 11:30, 31, ‘For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and have intelligence with them (priests and bishops) that forsake the holy covenant.**

**“And arms (civil and religious) shall stand on his part, and they (Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength.’**

**“What was this that Rome and the apostles of Christianity should joint pollute? This combination was formed against the ‘holy covenant’, and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jeremiah 34:16; Ezekiel 20; Malachi 1:7.**

**This was the same as profaning or blaspheming His name. In this sense this ‘politico-religious’ beast polluted the Sanctuary, (Revelation 13:6), and cast it down from its place in heaven, (Psalm 102:19; Jeremiah 17:12; Hebrews 8:1,2) when they called Rome the holy city, (Revelation 21:2) and installed the Pope there with the titles, ‘Lord God the Pope’, ‘Holy Father’, ‘Head of the Church’, etc., and there, in the counterfeit, ‘temple of God’, he professes to do what Jesus actually does in His Sanctuary; 2Thessalonians 2:1–8. The Sanctuary has been trodden under foot (Daniel 8:13), the same as the Son of God has. (Hebrews 10:29.)**

“Daniel prayed ‘Cause Thy face to shine upon Thy Sanctuary that is desolate;’ Daniel 9:17. This was the typical Sanctuary built by Solomon. ‘Thou hast commanded me to build a temple upon Thy Holy Mount, and an altar in the city wherein Thou dwellest, a resemblance of Thy Holy tabernacle, which Thou hast prepared from the beginning;’ Wisdom of Solomon 9:8; 1Chronicles 28:10-13. It has shared in the seventy years desolation of Jerusalem; Daniel 9:2; 2 Chronicles 36:14–21. It was rebuilt after the captivity; Nehemiah 10:39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, which superseded Moses’ with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, etc., ‘by the Spirit;’ 1 Chronicles 28:10–13.

It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superseded by Solomon’s, the Ark was borne from the former to the latter; 2 Chronicles 5:2-8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Numbers 3:29–31; 10:17, 21. So the court in which the Temple stood was properly called the Sanctuary—Prideaux. We learn the same from 2 Chronicles 29:18, 21. ‘We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof.’

The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in verse 21 called the Sanctuary.

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What is it which the Lord ‘has made to dwell in’, which His ‘hands have established’? Paul says it is ‘A city;’ Hebrews 11:10; a ‘Tabernacle’, Hebrews 8:2; ‘A building in the heavens,’ 2 Corinthians 5:1. And the Lord has chosen Mount Zion in Palestine for the place of its final location; Psalm 132:13, 14. ‘For the Lord hath chosen Zion; He hath desired it for His habitation.

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**‘And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;’ Numbers 4:15; 7:9; 10:21. ‘That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;’ Numbers 8:19. ‘Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;’ Numbers 18:1. ‘He hath defiled the Sanctuary of his God;’ Numbers 19:20. Joshua ‘took a great stone and set it up there under an oak that was by the Sanctuary of the Lord.’ Joshua 24:26. ‘All the instruments of the Sanctuary.’ 1 Chronicles 9:29. ‘Build ye the Sanctuary;’ 1Chronicles 22:19. ‘Governors of the Sanctuary;’ 1 Chronicles 24:5. ‘The Lord hath chosen thee to build an house for the Sanctuary;’ 1 Chronicles 28:10; 2 Chronicles 20:8. ‘Go out of the Sanctuary;’ 2 Chronicles 26:18; 29:21; 30:8. Purification of the Sanctuary;’ 2 Chronicles 30:19; 36:17.**

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**“Copied from *Advent Review*, Volume 1, Numbers 3 & 4, September 1850.”**

# The Alpha and Omega Apostasy

## PART FOUR: THE OMEGA APOSTASY

APOSTASY, n. [Gr. a defection, to depart.] 1. An abandonment of what one has professed; a total desertion, or departure from one's faith or religion.

OMEGA, n. The name of the last letter of the Greek alphabet, as Alpha, A, is the first. Hence in Scripture, Alpha and Omega denotes the first and last, the beginning and the ending.

### 2 THESSALONIANS 2:1–12

“One who sees beneath the surface, who reads the hearts of all men, says of those who have had great light: ‘They are not afflicted and astonished because of their moral and spiritual condition.’ ‘Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.’ ‘God shall send them strong delusion, that they should believe a lie,’ ‘because they received not the love of the truth, that they might be saved,’ ‘but had pleasure in unrighteousness.’ Isaiah 66:3, 4; **2 Thessalonians 2:11, 10, 12.**

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind than the pretense that you are **building on the right foundation** and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when **men who have once known the truth, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.**’

“God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, ‘Peace and safety,’ while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.

“Who can truthfully say: ‘Our gold is tried in the fire; our garments are unspotted by the world’? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: ‘Can you not see how they have pretentiously covered up their defilement and rottenness of character? “How is the faithful city become an harlot!” My Father’s house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.’

“Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, His representatives.” *Testimonies*, volume 8, 249–250.

**REST FOR YOUR SOULS—JEREMIAH 6:16–17**

“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 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.

**A COUNTERFEIT MOVEMENT**

“In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a **platform**, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, ‘Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.’

“The enemy of souls has sought to bring in the supposition that **a great reformation was to take place among Seventh-day Adventists**, and that this reformation would consist in giving up **the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization**. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. **A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.**

“Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?” *Selected Messages*, book 2, 204–205.

## THE DAILY

1910

“I have been waiting for the time when there should be an investigation of the doctrines that Brother Daniells and others have been advocating. When is this to be?”

“If Elder Daniells thinks that some of the interpretations of Scripture that have been held in the past are not correct, our brethren should listen to his reasons, and give candid consideration to his views. All should examine closely their own standing, and by a thorough knowledge of the principles of our faith, **be prepared to vindicate the truth.**”

“We must not be inconsistent in this matter. God requires clean hearts, pure minds, and an intelligent belief in the truth. ‘Faith is the substance of things hoped for, the evidence of things not seen.’ At present there is not that unity that should exist among our brethren, and the Lord says, ‘Come together.’ This should be done as soon as possible, for we have no time to lose.

“Is not the present a favorable time for you and others of our ministering brethren in this conference to meet with Elder Daniells for a thorough examination of the points of faith regarding which there are different views?”

“[Isaiah 11:1–16; 12:1–6, quoted.]”

“I am directed to write these Scriptures for the consideration of those who shall assemble for the purpose of blending together under the guidance of the Holy Spirit. ‘Bind up the testimony, seal the law among My disciples.’ A special work now rests upon us of solemnly

investigating these matters, and in the name of the Lord to unify.” *Manuscript Releases*, volume 20, 223.

### PROPHETIC SILENCE

“The great apostle had many visions. The Lord showed him many things that it is not lawful for a man to utter. **Why could he not tell the believers what he had seen? Because they would have made a misapplication of the great truths presented.** They would not have been able to comprehend these truths. And yet all that was shown to Paul molded the messages that God gave him to bear to the churches.” *Manuscript Releases*, volume 2, 189.

“I find myself frequently placed where I dare give neither assent nor dissent to propositions that are submitted to me, for there is danger that any words I may speak shall be reported as something that the Lord has given me. **It is not always safe for me to express my own judgment, for sometimes when someone wishes to carry out his own purpose,** he will regard any favorable word I may speak as special light from the Lord. I shall be cautious in all my movements.” *Manuscript Releases*, volume 2, 150.

And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. Luke 1:22.

And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they *are* a rebellious house. Ezekiel 3:26.

### 1905

“The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His Word. . . . **Not a word is changed or denied.** That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. [The] pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.

“Have not the hearts of Christ’s disciples burned within them as He has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world?—Letter 326, December 4, 1905, to W. C. White.” *The Upward Look*, 352.

### I HAVE NO LIGHT; EXCEPT ABOUT “TIME SETTING”

“The advocates of the old view maintained that the wording of this statement [*Early Writings*, 74–75.] placed Heaven’s endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith. The new-view advocates held that the statement must be

taken in its context—the **context of time setting**. Ellen White’s repeated statements that ‘I have no light on the point’ (Letter 226, 1908) and ‘I am unable to define clearly the points that are questioned’ (Letter 250, 1908), and **her inability to make a definite statement** when the question was urged upon her, **seemed** to give support to their conclusion. They were confident also that the messages given through Ellen White would not conflict with the clearly established events of history.” Arthur White, *EGW*, volume 6, 252.

#### THE CORRECT VIEW

“The Lord gave **the correct view** of [the daily] to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the “daily” *Early Writings*, 75.

#### NO SPECIAL LIGHT

“[Elder Prescott] It will prove to be **a great mistake** if you agitate at this time the question regarding the ‘daily,’ which has been occupying much of your attention of late. **I have been shown** that the result of your making this question a prominent issue would be that the minds of a large number will be directed to an unnecessary controversy, and that **questioning and confusion** will be developed in our ranks. Cannot you see that if this question is agitated now minds would be unfavorably impressed, and many who should be seeking most earnestly for the saving grace of Christ would be drawn into controversy? There are some who would make capital of this matter to turn souls away from the truth. My brother, let us be slow to raise questions that will be **a source of temptation to our people**.

“**I have had no special light on the point presented for discussion and I do not see the need of this discussion**. But I am instructed to tell you that this small matter upon which you are concentrating your thought will become a great mountain unless you determine to let it alone. I have been instructed that **the Lord has not placed upon you the burden you are now carrying regarding this matter**, and that it is not profitable for you to spend so much time and attention in its consideration. You are not using wisely the time God is giving you by thus devoting it to such jots and tittles, when you can be speaking words that will confirm the people of God in the faith they hold. **God has not placed upon any of His ministers the work of sowing seeds that will produce confusion and unbelief**.

“You suppose that a mistake has been made in the view that has been held by some of our brethren in regard to the sanctuary question. There have been different opinions regarding the daily, and there will continue to be. **If the Lord has seen fit to let this matter rest for so many years without correcting the same, would it not be wisdom on your part to refrain from presenting your views concerning it? I advise you not to present your ideas before our churches, but to let this matter alone**, because at this period of our history the enemy will be served by an attack made on us regarding our disagreement on this point if it is made prominent, and this will lead to a worse issue.” *Manuscript Releases*, volume 12, 225.

#### SATAN’S WILES

“**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.

#### UNDER PRESENT CONDITIONS

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

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

"I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question ['the daily']; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter **under present conditions**, silence is eloquence." *Selected Messages*, book 1, 164.

"The subject of 'the daily' should not call forth such movements as have been made. As a result of the way this subject has been handled by men on both sides of the question, controversy has arisen and confusion has resulted. . . . **While the present condition of difference of opinion regarding this subject exists let it not be made prominent.** Let all contention cease. **At such a time** silence is eloquence." *Selected Messages*, book 1, 168.

#### G. DANIELLS' INTERVIEW???

"I first read to Sister White the statement given above, in *Early Writings*. Then I placed before **our prophetic chart** used by our ministers in expounding Daniel and Revelation. **I called her attention to the picture of the Sanctuary** and also the 2300 year period as they appeared on the chart.

"I then asked if she could recall what was shown her regarding this subject.

"As I recall her answer she began by telling how some of the leaders who had been in the 1844 movement endeavored to find new dates for the termination of the 2300 year period. This endeavor was to fix new dates for the coming of the Lord. This was causing confusion among those who had been in the Advent movement.

"In this confusion the Lord revealed to her, she said, that the view that had been held and presented regarding the dates was correct, and that there must never be another time set, nor another time message.

"I then asked her to tell what had been revealed to her about the rest of the 'daily,' the prince, the host, the taking away of the 'daily' and the casting down of the sanctuary.

“She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of prophecy.

“The interview made a deep impression on my mind. Without hesitation she talked freely, clearly, and at length about the 2300 year period, but regarding the other part of the prophecy she was silent.

“The only conclusion I could draw from her free explanation of the time and her silence as to **the taking away of the ‘daily’ and the casting down of the sanctuary** was that the vision given her was regarding time, and that she received no explanation as to the other parts of the prophecy.? A. G. Daniels, *Statement Regarding an Interview with Ellen White on the ‘Daily’*, September 25, 1931.

## AN INTERVIEW WITH SISTER WHITE AT ST. HELENA, JUNE 8, 1910.

### F. C. GILBERT

“There was a reproof given to Daniells and Prescott at the time of the General Conference at Washington. **Prescott wanted to work himself and his ideas into the minds of the people.** If he did, I know that he would work himself out. We have a testing message to give to the people, and we do not want to get the people stirred up about a little item that does not affect our salvation. What they are doing is to try and work up a lot of jots and tittles.

“I was shown Prescott’s case, and saw that he ought to be engaged in better business. There was a paper presented to us that he was looking over, and he was working over it and **trying to find something that was different from what other people had.** There was nothing in it that was of any effect to the people; and therefore they ought to spend their time in spreading the message, and in doing the work that should be done in the cities.

“They had to be getting up something new, and of course by doing so they would not give the older brethren in the cause any chance to say anything that these older brethren knew about the early days of the message. In the work they are doing they are taking up hours and hours of the time of the people, and it all does not amount to anything. We have a life and death question to settle, and what is needed is to teach the people how to meet this great vital testing message.

“When they did not accept my message of reproof I knew what they would do and I knew what Daniells would do in getting the people all stirred up. I have not written to Prescott because his wife is so very sick, and so did not feel like writing to him at the present time. **Daniells was here to see me, and I would not see him on any point, and I would not have anything to say to him about anything. About this daily that they are trying to work up, there is nothing in it, and it is not a testing point of character.** What we want is to know about the things which are vital, and which affect our salvation.

“There is no need of anything of this kind being taken up at all with the people; they will get the people off the real vital work of the message, and there is nothing of any consequence in this thing they are agitating.

“I have just been writing to Elder Daniells to get the work done in the cities. This is the work that ought to be done, and they are not to bother with these other things. When I was at Washington there seemed to be something that just encased their minds, and I could not seem to touch them. We are to have nothing to do with this question of the daily; we are to have our minds on more vital points of the message.

“When I gave them my message and saw the way they treated it, I knew that the Lord would work against them. **I knew they would work against my message, and then the people**

would not think there was anything in my message. They are taking the minds of the people off the testing message for this time. I have written to him, and told him that he was showing himself **not fit to be President of this General Conference**. He was showing that he was **not the man to keep the Presidency**.

“If this message of the daily were a testing message the Lord would have shown me. **These people do not see the end from the beginning in this thing**. This work they are doing is to divide the people of God, and to take their minds off the testing truths for these last times. **I utterly refuse to see any of them who are engaged in this work**.

“The light that was given me of God is that Brother Daniells has stood in the Presidency long enough. He was there as long as God wanted him there. When he comes here and switches the people off as he has, the Lord has no more use for him as the President of the General Conference, and **I was told not to have any more conversations with him about any of these things**.

“I would not see Daniells about the matter, and I would not have one word with him. They pled with me that I would give him an interview, but I would not give him any at all. They have stirred up the minds of the people about these things.

“God is testing these men, and they are showing how they are standing the test, and **how they stand with regard to the Testimonies**. They have shown by their actions how much **confidence they have in the Testimonies**. **I was told to warn our people not to have anything to do with this thing they are teaching**. They are to give no attention to it at all, as there is nothing in it that amounts to a single thing; they must have something that no one else has. There is no test about this matter; there is no life and death question about it, its purpose is simply to distract the mind, and to divert the attention away from the truth for this time. You see there is nothing to it, and the light that was given to me was that **I was forbidden of the Lord to listen to it**.

“**I have expressed myself as not having a particle of confidence in it**. I saw how that they had a paper in their hands, and they wanted to get a hearing on this question at Loma Linda; but I saw I had nothing to do with it, and there was nothing to be done about it.

“I saw why it was that Daniells was rushing this thing through from place to place; for he knew that I would work against it. That is why I know they did not stand the testing. I knew they would not receive it. The time has come when his Presidency should come to an end. He has been in too long. This whole thing they are doing is **a scheme of the devil**. He has been president too long, and should not be there any longer.”



June 10, 1945

“Dear Brother Washburn:

“Received your letter yesterday, and glad to learn you are at home once more, and I hope that you had a pleasant time during your stay at Takoma Park.

“Am enclosing with this copy of that article, rather interview I had with Sister White. I should say this to you about that interview. Please remember, that Sister White did not write this. She started to tell me some things. I recognized at once that what she had to say was important. The way she began to speak. So I got a pencil and put down what she said. Then as soon as I was able, after she finished telling me, I transposed what she said, that I had written on the paper

while she was talking, on to a typewriter, and the enclosed is the result. Sister McEnterfer her secretary and nurse and traveling companion was present, I feel certain when we had the interview.

“I felt it was necessary for me to give you this explanation, so in case you should have occasion to say anything to anyone about it, you would have the matter straight, and no one, neither you nor I, would have any misinformed come back. I do not know of but two other persons but you and I who have this document. So I thought it might be well for you to know this. Always glad to hear from you. May be some time I can send you an article or two that might be of interest to you. Sincerely your brother in Christ,”



[signed] F.C. Gilbert

“I read on, and could find no other case in which it [the daily] was found but in Daniel. I then [by the aid of an concordance] took those word which stood in connection with it, ‘take away;’ he shall take away the daily; ‘from the time that the daily shall be taken away’ I read on and thought I would find no light on the text. Finally I came to 2 Thessalonians 2:7-8, ‘For the mystery of iniquity does already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.’ And when I had come to that text, O how clear and glorious the truth appeared. There it is! That is the daily! Well, now, what does Paul mean by ‘he who now letteth’ or hindereth? By ‘the man of sin,’ and ‘the wicked,’ Popery is meant. Well what is it that hinders Popery from being revealed? Why it is Paganism. Well, then, **‘the daily’ must mean paganism.**” *Review and Herald*, January, 1858.

FOR THIS CAUSE—2 THESSALONIANS 2:3–12

#### HISTORY REPEATED

“Men cannot with impunity reject the warning which God in mercy sends them. A message was sent from heaven to the world in Noah’s day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: ‘Your house is left unto you desolate.’ Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who ‘received not the love of the truth, that they might be saved’:

‘For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.’ 2 Thessalonians 2:10–12. **As they reject the teachings of His word, God withdraws His Spirit and leaves them to the deceptions which they love.**” *The Great Controversy*, 431.

### GOD WITHDRAWS HIS SPIRIT—EARLY WRITINGS, 259

JEWES LEFT IN TOTAL DARKNESS

FOOLISH VIRGINS PRAYING TO SATAN

#### EVERY WORD OF THIS WILL BE FULFILLED

“Stay yourselves, and wonder, cry ye out, and cry; they are drunken but not with wine; they stagger; but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men delivered to one that is learned saying, read this, I pray thee; and he saith, I am not learned.’

“Wherefore the Lord saith, Forasmuch as this people draw near me with their mouths, and with their lips do honor me, but have removed their hearts afar from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work, and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us? **Surely your turning of things upside down** shall be esteemed as the potters clay; for shall the work say of him that made it, He made me not, or shall the thing framed say of him that framed it, He had no understanding?’

“**Every word of this will be fulfilled.** There are those who do not humble their hearts before God, and who will not walk uprightly. They hide their true purposes, and keep in fellowship with the fallen angel, who loveth and maketh a lie. The enemy puts spirit upon the men whom he can use to deceive those who are partially in the dark. Some are becoming imbued with the darkness that prevails, and are setting the truth aside for error. **The day pointed out by prophecy is come.** Jesus Christ is not understood. Jesus Christ is to them a fable.

“At this stage of the earth’s history, many act like drunken men. ‘Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath he covered.’ **A spiritual drunkenness is upon many who suppose they are the people who shall be exalted.** Their religious faith is just as is represented in this Scripture. Under its influence, they cannot walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known. They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived, and are sustaining an evil work.

“The developments of these last days will soon become decided. When **these spiritualistic deceptions are revealed to be what they really are,—the secret workings of evil spirits,**—those who have acted a part in them will become as men who have lost their minds.

“Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men therefore, behold I will proceed to do **a marvelous work among this people, even a marvelous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.** Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it. He had no understanding?’

“It is presented to me that in our experience we have been and are meeting this very condition of things. Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy. The world is to be flooded with specious fallacies. One human mind, accepting these fallacies, will work upon other human minds, who have been turning the precious evidence of God’s truth into a lie. These men will be deceived by fallen angels, when they should have stood as faithful guardians, watching for souls, as they that must give an account. They have laid down the weapons of their warfare, and have given heed to seducing spirits. They make of no effect the counsel of God and set aside his warnings and reproofs, and are positively on Satan’s side, giving heed to seducing spirits and doctrines of devils.

“Spiritual drunkenness is now upon men who ought not to be staggering as men under the influence of strong drink. Crimes and irregularities, fraud, deceit, and unfair dealing fill the world, in accordance with the teaching of the leader who rebelled in the heavenly courts.

“**History is to be repeated.** I could specify what will be in the near future, but the time is not yet. The forms of the dead will appear, through the cunning device of Satan, and many will link up with the one who loveth and maketh a lie. I warn our people that **right among us** some will turn away from the faith, and give heed to seducing spirits and doctrines of devils, and **by them the truth will be evil spoken of.**

“**A marvelous work shall take place.** Ministers, lawyers, doctors, who have permitted these **falsehoods** to overmaster their spirit of discernment will be themselves deceivers, united with the deceived. A spiritual drunkenness will take possession of them. To the unfaithful stewards the Lord says, Take you pleasure and walk in blindness as drunken men; for after having many opportunities, and refusing to improve them, you will act at last as the drunkard acts, throwing away your hope of eternal life. Seeking deep to hide their counsel from the Lord, and making lies their refuge, **they will misinterpret the warnings and messages** God has sent, placing on these warnings their false statements, to make God’s word of no effect. Reports and suggestions are gathered up and kept in the memory, to be used when it is thought they can be used with the best effect. This has been going on for some time. Those who do this work seek deep to hide their counsel from those whom they would injure. But the Lord is acquainted with

every movement, every performance. All the secret workings of men are open to the One who knows the heart.

“Some who have been deceived by men in responsible places will repent, and be converted. And in all our dealings with them, we must remember that none of those who are in the depth of Satan’s snares know that they are there.” *Battle Creek Letters*, 123–125.

#### THE ALPHA—THE DAILY

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

**“Then I saw in relation to the ‘daily’ (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.”** *Early Writings*, 74–76.

#### THE OMEGA—THE 2520

“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.

“Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God’s people, who were living out the heaven-sent message.

“The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, **that the prophetic periods extended to 1844**. With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it. Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel.” *Early Writings*, 236–237.