

The Significance, Importance and Purpose of Daniel 11:40–45

**A view of the Prophecies and Patterns that Compose the Present
Truth Message for Our Day.**

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Forward

The following paper was prepared and handed out at a gathering in Oklahoma in 2004. The paper is pretty much self-explanatory, but it should be emphasized that the sermon notes are notes. It will be difficult to follow the reasoning connected with the notes alone. The sermons are available on video. The video was taken at the Oklahoma meetings and include some of the other presentations as well, but the recording quality is poor. All the sermons are available on the prophecy school material which Future for America handles. The prophecy school either comes in DVD, video or audio tape.

The Oklahoma meetings placed the position of Daniel eleven in contrast with ____’s private understandings of the verses, presented at the meetings. His presentation was drawn from his master thesis on the verses under consideration. His notes are also available, and his presentations are part of the Oklahoma video series.

The series in Oklahoma will provide an introduction to the primary message which Future for America presents. It preceded the discussion on the same verses with _____ of

the Biblical Research Institute. In order to follow the discussion between the higher levels of Adventism and Future for America on Daniel eleven forty through forty-five, the Oklahoma meetings have their place.

The Purpose of this eBook

The following paper has a two-fold purpose. First: the brethren in Germany have asked for a two-page statement on the significance, importance and purpose of Daniel eleven, verses forty through forty-five. Second: I wish to develop an overview of these verses to accompany a six-part vocal presentation on these verses, that I am delivering at a meeting in Oklahoma at the end of March, 2004. The Oklahoma meeting has been designed to openly study these very verses with the purpose of attaining the best understanding of the truth contained in these verses. I am not the organizer of these meetings, I am simply one that was invited to attend, and one of the handful of attendees that has been asked to present the conclusions which they have previously reached concerning these verses.

Those attending the meeting will bring several different understandings of the verses under consideration with them to these meetings, but, as I understand it, we will be attempting to come into a unity of truth, praying that the Holy Spirit will accompany our efforts. This is most definitely my heartfelt desire, for I am already under the convictions that these verses are some of the deepest and most profound verses in God's word. This conviction has come from studying the verses for about fifteen years. The conviction has been established by the fact that in the many years of studying the verses, I have been overwhelmed again and again—with truths and insights that I had never previously recognized.

The organizer of the meetings has asked me to do seven presentations and to proceed through the six verses in order, one at a time, and to have one presentation of Revelation seventeen. From my prayerful consideration this would not be the best way to deal with the six verses. Therefore in my vocal presentations, I will deal with Daniel 11:40–45, but I will do so in a way that I am convinced will best establish the overall truth of these verses. To isolate one verse at a time would not allow the depth and breadth of the light that has been recorded in the passage to shine forth.

In advance of the meetings, those who were invited to attend (roughly twenty-five brethren), have been sent a magazine titled, *The Time of the End*. I am the author of this magazine and it covers these verses, one at a time, in order. I do not intend to simply echo the magazine's material with the six vocal presentations I make at the meeting.

The verses are serious and important, and the time to investigate them is much too short to be redundant. For those who are attending the meeting, I would suggest that if you haven't had time to read the magazine, you do so as soon as possible, in order to honestly evaluate the truth or error of the overall presentation that I intend to share. I would hope that if you ultimately determine to reject all or part of the information which I share, that you do so with the fullest possible consideration of the material.

The sermon notes for these presentations will be included as an appendix in this handout.

The Significance, Importance and Purpose of Daniel 11:40–45

The following two-page statement will briefly outline how I understand the “significance, importance and purpose” of these verses. Beyond the request from the brethren in Germany for a two-page statement, I intend to include an appendix of a few selected prophetic truths that are of importance in understanding the message and import of these verses. This will be a limited grouping of prophetic truths, for I intend to identify several other of these truths in the seven vocal presentations.

I believe that as God’s people, we are now in the “Laodicean condition”. In my experience in sharing prophetic truths within Laodicea, (Seventh-day Adventism) in the previous decade, I have found that very few among us have developed the capacity to receive a great deal of prophetic information at one time. Therefore, I will identify the basic points in the two page German paper, then, briefly, but hopefully clearly, identify a few necessary prophetic principles in the appendix. Both the German letter and the appendix will then be supplemented by the seven vocal presentations. It will then be up to those who read and hear the information, to test the conclusions by inspiration.

Inspiration includes the Bible and the Spirit of Prophecy.

1: The Significance, Importance and Purpose of Daniel 11:40–45

Daniel eleven is the middle chapter of Daniel the prophet’s final vision. His final vision includes chapters ten through twelve. The vision is the climax of Daniel’s prophetic information. The vision builds upon and brings together all the prophetic information Daniel has recorded within his entire book. The book of Daniel is the foundation of the prophetic light of the Bible. Without the foundation, the book of Revelation, which is the capstone of Bible prophecy, is almost empty, if not entirely destroyed. The book of Revelation, which portrays what must shortly come to pass, must be established on the book of Daniel—if it is to be correctly understood. Without the climax of the book of Daniel, which is Daniel’s last vision, Daniel’s testimony is muted and incomplete at best. And while Daniel’s last vision is the climax of his complete work, verses forty through forty-five is the climax of the final vision!

Daniel 11:40–45 is the “axle” that all other passages of Bible prophecy relate to as “spokes”.

Bible prophecy is two-fold in purpose. It either identifies God and His people, or it identifies issues connected to the enemies of God and His people. The final confrontation of God’s people and His enemies is most clearly portrayed in the last six verses of Daniel eleven. The final rise and fall of the king of the north in these verses is the final fall of Babylon. The fall of Babylon is the final message of warning to mankind. Current history, and what is just ahead is portrayed in these verses. The events in the verses identify the Sunday-law crisis from the beginning to the point that human probation closes. They identify the process and sequence in which the papal power returns to control the earth. They identify the message of the hour. They identify the persecution of that time. They portray the division of all humanity in the world into two classes.

The verses send the warning that probation is about to close—first for Seventh-day Adventists and then the entire world. This warning is the information designed by God to

The Significance, Importance and Purpose of Daniel 11:40–45

bring the revival and reformation to the Seventh-day Adventist church, which must take place before it can receive the latter rain and proclaim the final warning message to a dying world. The verses speak to both corporate Adventism, as well as individual Adventists. The verses are a life or death passage, for they identify that God's people must now finish the work of character development through the power of the Holy Spirit in order to receive the seal of God.

For this reason, and others, Satan has developed a variety of roadblocks to tempt God's people to reject the truth within these verses. Therefore—part of the correct understanding of these verses, is the recognition of the Satanic roadblocks that have been placed within past Advent history and which have been recently set up. The intent of God for these verses is to awaken and prepare His people for the seal of God and the time of trouble, and to equip them with an intelligent and powerful message to share with the world around them.

One purpose of these verses is to provide a clear understanding of end-time events, but the greater purpose is to awaken God's people to their personal need of preparation.

These verses retain the foundational understanding of prophecy as recognized by the pioneers of Adventism, but they also change that truth. The *change* brought about by these verses, is when they establish that the prophetic truths of the Bible as originally proclaimed by Adventism, have now become—present truth! As an example:

Revelation thirteen identifies that there would come a time period when the United States would begin to force the world to worship the beast of Catholicism. This has always been truth. Daniel 11:40, establishes that we have now entered into that very time period. Revelation thirteen has always been true—but today it is “present truth”.

The sequence of events portrayed in these verses is established and confirmed by the application of historic sequences previously recognized and accepted by the trustworthy students of prophecy, who are generally referred to as the “pioneers” of Adventism. The prophecies which the pioneers came to understand and proclaim identify historical sequences that establish a clear pattern to identify the sequence of events identified within Daniel 11:40–45.

Not only is prophetic history the tool to identify the correct understanding of the events portrayed in Daniel 11:40–45, but the experience which the correct understanding produces in the individual student of prophecy, and also the Seventh-day Adventist church corporately—parallels perfectly the revival experience that took place in the beginning of Adventism, which is generally called the “Millerite movement”. The only difference, and the difference is profound and important to recognize, is that the Millerite time period possessed the characteristics set forth in the message to Philadelphia in Revelation three, but today God's people are symbolized by the characteristics identified by the message to Laodicea.

Verse forty describes the collapse of the Soviet Union in 1989, as being brought about by President Ronald Reagan's unholy alliance with the Vatican. The fulfillment of this verse parallels the collapse of the Ottoman Empire in fulfillment of Revelation 9:15. It also identified that final movements of Bible prophecy were under way.

Verse forty-one announces a Sunday law in the United States. It is at the Sunday law test that living men either receive the mark of the beast or the seal of God. To receive either is to reach the time when your personal probation has closed. At the Sunday law, only those who have an understanding of the Sabbath and Sunday issue, (or could have had an understanding if they had taken advantage of their God-given opportunities to understand the Sabbath and Sunday issue) will receive either the seal of God or the mark of the beast. It is Seventh-day Adventists who will first be held accountable for this testing truth! It is at the Sunday law that probation closes for Seventh-day Adventists. This test simultaneously purifies the church, and then the latter rain is poured out upon those who have received the seal of God and they begin to proclaim the loud cry message to those outside of Adventism, who at that point in time have not understood the issue between Sabbath and Sunday. There is one qualification to add to this. The Sunday law proceeds geographically. It begins in the USA and then every other country will follow the example of the United States. Those other countries are illustrated in verses forty-two and forty-three with the symbol of Egypt.

If Adventism recognizes corporately or individually that the next thing to take place in Bible prophecy is the close of probation, and they then bring their lives into agreement with the demands of this truth, they will finish the work of character development necessary to obtain the seal of God. If they do not, they will come to that test and receive the mark of the beast. This is the history portrayed in these verses, and this is the formula to bring about the revival and reformation that precedes the latter rain.

After the Sunday law in the United States is portrayed in verse forty-one, the next two verses identify the papacy taking complete control of planet earth. The “deadly wound” of the papacy is healed at this point. Verse forty-four then describes the warfare and persecution that follows, while also identifying the third angel’s message as “tidings out of the east and west”.

Verse forty-five portrays the fall of Babylon, as human probation closes for all mankind. The purpose of Daniel 11:40–45 is to identify the final movements of prophecy, while also announcing that those events have begun. These verses also provide the information necessary for human beings to shake off their Laodicean slumber and take up the work necessary to prepare themselves for eternity, while warning mankind that the end is here. This knowledge is what is increased in Daniel twelve as the wise shine, and it is also the knowledge “lacked” by those among God’s people who are destroyed.

Appendix of Important Principles of Prophecy

In Contextual Order

The Sunday law arrives when the United States speaks as a dragon in Revelation 13:11:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

two-fold

The Sunday law that fulfills Bible prophecy is two-fold in nature—it forces you to observe Sunday and persecutes you for observing Sabbath:

“A time is coming when the law of God is, **in a special sense**, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God’s people be brought into great peril. **When** our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, **enforcing Sunday observance**, and **bringing oppressive power to bear against those who keep the seventh-day Sabbath**, the law of God will, to all intents and purposes, be made void in our land; and **national apostasy will be followed by national ruin.**” *The Seventh-day Adventists Bible Commentary*, volume 7, 977.

whoever shall trample

The mark of the beast is only given to men and women when they have had opportunity to understand the issues connected with Sabbath and Sunday:

“**With the issue thus clearly brought before him**, whoever shall trample upon God’s law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: ‘If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.’ Revelation 14:9–10.” *The Great Controversy*, 604–605.

If the light of truth has been presented

“**If the light of truth has been presented to you**, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, *refusing to keep holy the Sabbath* which God calls ‘my holy day,’ you receive the mark of the beast. *When does this take place?*—When you obey the decree that commands you to *cease from labor on Sunday and worship God*, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, *and refuse the seal of God*. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those *who conscientiously keep the Sabbath of the Lord.*” *Review and Herald*, April 27, 1911.

when—then

To knowingly transgress the Sabbath after the Sunday law is to receive the mark of the beast:

“**But the time to receive the mark of the beast**, as designated in prophecy, has not yet come. **The testing time** has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But **when** the decree shall go forth enforcing the counterfeit Sabbath, and **when** the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive the mark of the beast in their foreheads or in their hands. *Bible Training School*, February 2, 1913.

when the decree shall go forth

The testing time begins at the Sunday law:

“But **when** the decree shall go forth enforcing the counterfeit Sabbath, and **when** the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive the mark of the beast in their foreheads or in their hands. *Bible Training School*, February 2, 1913.

their character will remain for eternity

At the Sunday law test, probation closes:

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving **the worldly mold** and **preparing for the mark of the beast**. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving **the heavenly mold** and **preparing for the seal of God** in their foreheads. **When the decree goes forth** and the stamp is impressed, **their character will remain pure and spotless for eternity.**”
Testimonies, volume 5, 216.

character will be revealed

There is a day in prophecy where character is revealed:

“But the day is coming, and it is close upon us, **when every phase of character will be revealed by special temptation. Those who remain true to principle, who exercise faith to the end, will be those who have proved true under test and trial during the previous hours of their probation**, and have formed characters after the likeness of Christ. It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature. But no human being can give to another, heart-devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model.” *The Youth’s Instructor*, January 16, 1896.

revealed by a crisis

Character is revealed at a crisis:

“**Character is revealed by a crisis.** When the earnest voice proclaimed at midnight, ‘Behold, the bridegroom cometh; go ye out to meet him,’ the sleeping virgins **roused** from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. **Character is revealed by circumstances.** Emergencies bring out the true metal of character. **Some sudden and unlooked-for calamity,**

bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest whether or not there is any real faith in the promises of the word of God. It will be made manifest whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp." *Review and Herald*, October 17, 1895.

a crisis

The Sunday law is the great crisis of Bible prophecy where character is revealed:

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have upon the authority of the prophetic word declared to be impending are now taking place before our eyes. Already the question of an amendment to the Constitution restricting liberty of conscience has been urged upon the legislators of the nation. The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us of giving the people warning of the danger before them?" *Testimonies*, volume 5, 711.

"Those who are making an effort to change the Constitution and secure a law enforcing Sunday observance little realize what will be the result. A crisis is just upon us." *Ibid.*, 753.

when Sunday is exalted

Character will be made manifest at the Sunday law:

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

yield to the powers that be

The church is purified at the Sunday law:

“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men.”
Review and Herald, April 27, 1911.

must have decision now

Our choice for or against the seal of God is made before the Sunday law:

“Said the angel, ‘Deny self; ye must step fast.’ Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn and much to learn again. **Those who would not receive the mark of the beast and his image when the decree goes forth, must have decision now** to say, *Nay*, we will not regard the institution of the beast.” *Early Writings*, 67.

then the latter rain

The latter rain falls upon those who are sealed:

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

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**

“Now is the time to prepare. **The seal of God will never be placed upon the forehead of an impure man or woman.** It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. **All who receive the seal must be without spot before God—candidates for heaven.** Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand **the fearful solemnity of the present hour.**” *Testimonies*, volume 5, 214–216.

the times of refreshing

The latter rain is the refreshing:

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the

former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are **'the times of refreshing'** to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, **that your sins may be blotted out, when the times of refreshing shall come** from the presence of the Lord; and He shall send Jesus.' Acts 3:19–20." *The Great Controversy*, 611–612.

the presence of the Lord

The refreshing is the presence of the Lord:

"The refreshing is coming from the presence of the Lord. Let us set our hearts in order that **the truth of God** may live in us; that it **may purify us, ready to receive the latter rain.**" *Manuscript Releases*, volume 8, 228.

blotted out when the times of refreshing come

The refreshing comes when our sins are blotted out:

"Thus will be realized the complete fulfillment of the new-covenant promise: **'I will forgive their iniquity, and I will remember their sin no more.'** **'In those days, and in that time,** saith the Lord, the iniquity of Israel shall be sought for, and **there shall be none;** and the sins of Judah, and they shall not be found.' Jeremiah 31:34; 50:20. 'In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that **he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy,** even everyone that is written **among the living** in Jerusalem.' Isaiah 4:2–3.

"**The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord.** Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after **the judgment at which their cases are to be investigated.** But the apostle Peter **distinctly states** that the sins of believers will be blotted out 'when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ.' Acts 3:19–20." *The Great Controversy*, 485.

the mighty angel will come down is the refreshing

The fourth angel's message takes place at the outpouring of the latter rain—when our sins are blotted out:

"I have **no specific time** of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for **the heavenly refreshing,** having **our lamps trimmed and burning.** Christ has told us to watch; 'for in such an hour as ye think not, the Son of man cometh.' 'Watch and pray' is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. **Repent and be converted, that your sins may be blotted out when the times**

of refreshing shall come from the presence of the Lord.” *Selected Messages*, book 1, 192.

The world can only be warned

The world can only be warned by seeing people with the seal of God:

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. **The world can only be warned by seeing those who believe the truth sanctified through the truth**, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes **the difference between those who have the seal of God**, and those who keep a spurious rest-day. **When** the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” *Bible Training School*, December 1, 1903.

while the door is closed

Probation closes for Adventist first:

“Many who have known the truth have corrupted their way before God and have departed from the faith. **The broken ranks will be filled up by those represented by Christ as coming in at the eleventh hour**. There are **many with whom the Spirit of God is striving**. The time of God’s destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time.” *This Day With God*, 163.

they would shut the gates of the Holy City against themselves

Probation closes progressively:

“I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God’s dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against themselves, as sure as there was a God that rules in heaven above. I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God’s chosen, all saw clearly that we had the truth, and they came out and endured the persecution with us.” *A Word to the Little Flock*, 18–19.

will take the places of those

“There are **diligent students of the word of prophecy** in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and all peoples. These will come from the grossest error, and **will take the places of those who have had opportunities and privileges and have not prized them**. These have worked out their own salvation with fear and trembling lest they become deficient in doing the ways and will of God, while those who have great light, have, through perversity of their own natural hearts, turned away from Christ because displeased with the requirements.

“But God will not be left without witness. **The one-hour labourers will be brought in at the eleventh hour**, and will consecrate ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. **When** those who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their place, and **take their crown**. . . .

“Great is the work of the Lord. Men are choosing sides. Even **those supposed to be heathen** will choose the side of Christ, while those who become offended, as did the disciples, will go away and walk no more with Him. And others will come in and occupy the place they have left vacant. The time is very near when man shall have reached the prescribed limits. . . . The record of their works in the books of heaven is ‘Weighed in the balances, and found wanting.’” *Testimonies to Southern Africa*, 50–51.

“I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time **God’s chosen all saw clearly that we had the truth, and they came out and endured the persecution with us**. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.” *Early Writings*, 33.

“On page 33 is given the following: ‘I saw that **the holy Sabbath is, and will be, the separating wall between** the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God’s dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were **filled with the Holy Ghost** as we went forth and proclaimed the Sabbath more fully.’

“This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. ‘The commencement of that time of trouble,’ here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, **while Christ is in the sanctuary**. At that time, **while the work of salvation is closing**, trouble will be coming on the earth, and the nations will be angry, yet held in check **so as not to prevent the work of the third angel**. At that time the ‘latter rain,’ or refreshing from the

presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85–86.

as judgment passes upon the house of God

“Angels keep a faithful record of every man’s work, and **as judgment passes upon the house of God**, the sentence of each is recorded by his name, and the angel is commissioned to spare not **the unfaithful servants**, but to cut them down **at the time of slaughter**. And that which was committed to their trust is taken from them. Their earthly treasure is then swept away, and they have lost all. And the crowns they might have worn, had they been faithful, are put upon the heads of **those saved by the faithful servants** whose means was constantly in use for God.” *Testimonies*, volume 1, 198.

shaken out

“**The numbers of this company had lessened**. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and **their places were immediately filled by others taking hold of the truth and coming into the ranks**. Evil angels still pressed around them, but could have no power over them.

“I heard **those clothed with the armor speak forth the truth with great power**. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, ‘It is **the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel**.’” *Early Writings*, 271.

in every religious crisis

The gold and the dross is separated at the Sunday law:

“I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. In every religious crisis some fall under temptation. **The shaking of God blows away multitudes like dry leaves**. Prosperity multiplies a mass of professors. Adversity purges them out of the church. As a class, their spirits are not steadfast with God. They go out from us because they are not of us; for when tribulation or persecution arises because of the word, many are offended.” *Testimonies*, volume 4, 89.

Summary

Probation closes for Adventist at the Sunday law test, for they will be held accountable for the light of the Sabbath. Daniel 11:41, is identifying that probation is about to close for Seventh-day Adventists. Probation first closes in the United States, and then, in every other country of the world as they follow the example of the United States.

The Lord promised to do nothing, except when he would forewarn his people through prophecy. Daniel 11:40–45, is that forewarning for God's people about the most serious testing time in sacred history.

When God's people are portrayed in prophecy at the end of the world they are always portrayed as spiritually asleep. In Ezekiel 37, they are symbolized as a valley of dry bones. The Laodiceans in Revelation three, believe Christ is abiding within, when he is outside. Daniel 11:40–45, is the startling message of prophecy that awakens God's people to their condition while also bringing the serious implications of both the need of preparation and the punishment for not preparing.

God's church is purified at the Sunday law. Those who receive the seal of God proclaim the final warning message to men and women outside of Adventism. Those men and women are then judged by the Sabbath and Sunday question—and as they choose for or against the truth, they also close their probation.

2: Michael, Daniel and the King of the North

The Climax of Prophecy

Daniel 11:40–45.

“The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of **the rise of the great controversy**, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should **learn to trace their working through the records of history and prophecy, to the great consummation**. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.” *Education*, 191.

Michael: “Who is like God?”

And there was war in heaven: **Michael and his angels** fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and **Satan**, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. Revelation 12:7–9.

Michael the archangel

I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, **afterward destroyed them that believed not**. And **the angels which kept not their first estate**, but left their own habitation, **he hath reserved** in everlasting chains under darkness **unto the judgment** of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, **are set forth for an example**, suffering the vengeance of eternal fire. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet **Michael the archangel**, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Jude 1:5–9.

“Satan exulted that he had succeeded in causing Moses to sin against God. For this transgression, **Moses came under the dominion of death**. If he had continued faithful, and his life had not been marred with that one transgression, in failing to give to God the glory of bringing water from the rock, he would have entered the promised land, and would have been translated to Heaven without seeing death. **Michael, or Christ**, with the angels that buried Moses, came down from Heaven, after he had remained in the grave a short time, and resurrected him, and took him to Heaven.

“As Christ and the angels approached the grave, Satan and his angels appeared at the grave, and were guarding the body of Moses, lest it should be removed. As Christ and his angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and his angels, to fall back. **Satan claimed the body of Moses**, because of his one transgression; but Christ meekly referred him to his Father, saying, ‘**The Lord rebuke thee**.’ Christ told Satan that he knew Moses had humbly repented of this one wrong, that no stain rested upon his character, and that his name in the heavenly book of records stood untarnished. Then Christ resurrected the body of Moses, which Satan had claimed.” *The Spirit of Prophecy*, volume 1, 342–343.

Michael your prince

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

In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel.

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz: His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

The Significance, Importance and Purpose of Daniel 11:40–45

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

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

But **the prince [sar] of the kingdom of Persia** withstood me one and twenty days: but, lo, Michael, one of the chief princes, [sar] came to help me; and I remained there with the kings of Persia.

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

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my Lord talk with this my Lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

Then there came again and touched me *one* like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me.

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with **the prince [sar] of Persia**: and when I am gone forth, lo, **the prince [sar] of Grecia** shall come.

But I will show thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince. [sar] Daniel 10.

Sar: Occurs 420 times in the Old Testament. It refers especially to military commanders.

And the captain [sar] of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so. Joshua 5:15.

“[Daniel 10:12–13 quoted.] By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. **The king of Persia was controlled by the highest of all evil angels.** He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But **Michael** came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counterwork God's purpose. Only by

humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success.

"We have before us in the Word of God instances of heavenly agencies working on the minds of kings and rulers, while at the same time satanic agencies were also at work on their minds. No human eloquence, in strongly set forth human opinions, can change the working of satanic agencies. Satan seeks continually to block the way, so that the truth shall be bound about by human devising; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self, and realizing the peril of the times.

"Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage. . . .

"Day by day the conflict between good and evil is going on. Why is it that those w*ho have had many opportunities and advantages do not realize the intensity of this work? They should be intelligent in regard to this. God is the Ruler. By His supreme power He holds in check and controls earthly potentates. Through His agencies He does the work which was ordained before the foundation of the world.

"As a people we do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. Evil angels are constantly at work, planning their line of attack, controlling as commanders, kings, and rulers, the disloyal human forces. . . . I call upon the ministers of Christ to press home upon the understanding of all who come within the reach of their voice, the truth of the ministration of angels. Do not indulge in fanciful speculations. The written Word is our only safety. We must pray as did Daniel, that we may be guarded by heavenly intelligences. As ministering spirits angels are sent forth to minister to those who shall be heirs of salvation. Pray, my brethren, pray as you have never prayed before. We are not prepared for the Lord's coming. We need to make thorough work for eternity." *The Seventh-day Adventist Bible Commentary*, volume 4, 1173.

Michael the great prince which standeth for thy people

And at the time of the end shall the king of the south push at him: and **the king of the north** shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand **also** upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

And at that time shall **Michael stand up, the great prince which standeth for the children of thy people:** and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 11:40–12:1.

“When the third angel’s message closes, **mercy no longer pleads** for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received ‘the latter rain,’ ‘the refreshing from the presence of the Lord,’ and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ **Then Jesus ceases His intercession in the sanctuary above.** He lifts His hands and with a loud voice says, ‘**It is done;**’ and all the angelic host lay off their crowns as He makes the solemn announcement: ‘**He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.**’ Revelation 22:11. **Every case has been decided** for life or death. **Christ has made the atonement** for His people and blotted out their sins. **The number of His subjects is made up;** ‘the kingdom and dominion, and the greatness of the kingdom under the whole heaven,’ is about to be given to the heirs of salvation, and Jesus is to reign as **King of kings** and Lord of Lords.” *The Great Controversy*, 613–614.

Thou art a king of kings

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This *is* the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. Daniel 2:35–37.

A king of kings, from the north

For thus saith the Lord God; Behold, I will bring upon Tyrus **Nebuchadrezzar king of Babylon, a king of kings, from the north,** with horses, and with chariots, and with horsemen, and companies, and much people. Ezekiel 26:7.

“Exalted to the pinnacle of worldly honor, and **acknowledged even by Inspiration as ‘a king of kings’.**” *Prophets and Kings*, 514.

I have raised up one from the north

Keep silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

Who raised up **the righteous man from the east**, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet.

Who hath wrought and done *it*, calling the generations from the beginning?

I the Lord, the first, and with the last; I *am* he.

The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and *every one* said to his brother, Be of good courage.

So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, It *is* ready for the soldering: and he fastened it with nails, *that* it should not be moved.

But thou, **Israel, art my servant, Jacob whom I have chosen**, the seed of Abraham my friend. *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, **Thou art my servant; I have chosen thee**, and not cast thee away. Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold, **I will make thee a new sharp threshing instrument** having teeth: **thou shalt thresh the mountains**, and beat *them* small, and shalt make the hills as chaff. **Thou shalt fan them**, and **the wind shall carry them away**, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, *and* shalt glory in the Holy One of Israel.

When the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

Produce your cause, saith the Lord; bring forth your strong *reasons*, saith the King of Jacob.

Let them bring *them* forth, and show us what shall happen: let them show the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together. Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you.

I have raised up one from the north, and he shall come: **from the rising of the sun** shall he call upon my name: and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous?

yea, *there is* none that showeth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

The first *shall say* to Zion, **Behold, behold** them: and I will give to Jerusalem one that bringeth good tidings.

For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer a word.

Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion. Isaiah 41.

The sides of the north

A Song *and* Psalm for the sons of Korah. Great *is* the Lord, and greatly to be praised in **the city of our God, in the mountain of his holiness**. Beautiful for situation, the joy of the whole earth, *is* mount Zion, **on the sides of the north, the city of the great King**. Psalm 48:1–2.

I will sit in the sides of the north

How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, **I will exalt my throne** above the stars of God: I will **sit** also upon **the mount of the congregation, in the sides of the north**: I will ascend above the heights of the clouds; I will be like the most High. Isaiah 14:12–14.

“Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course and, claiming infallibility for himself, seeks to adjust the law of

God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven!" *Signs of the Times*, November 19, 1894.

Their prophesying is in force

"Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come' (1 Corinthians 10:11)." *Selected Messages*, book 3, 338.

The land of Assyria the land of Nimrod

And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And this **man** shall be the peace, **when the Assyrian shall come into our land:** and when he shall **tread** in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste **the land of Assyria** with the sword, and **the land of Nimrod** in the entrances thereof: thus shall he deliver *us* from **the Assyrian**, when he cometh into our land, and when he **treadeth** within our borders. Micah 5:4–6.

From the north country

Thus saith the Lord, Behold, **a people cometh from the north country, and a great nation** shall be raised from the sides of the earth. They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men **for war against thee, O daughter of Zion.** Jeremiah 6:22–23.

The northern army

But I will remove far off from you **the northern army**, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. Joel; 2:20.

The king of Babylon

Behold, I will send and take all the families of **the north**, saith the Lord, and Nebuchadrezzar **the king of Babylon, my servant**, and will bring them against this land, and against the inhabitants thereof, **and against all these nations round about**, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Jeremiah 25:9.

Babylon the Great

"The woman (**Babylon**) of Revelation 17 is described as 'arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her

hand full of abominations and filthiness: . . . and upon her forehead was a name written, Mystery, **Babylon the Great**, the mother of harlots.’ Says the prophet: ‘I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.’ **Babylon** is further declared to be ‘that great city, which reigneth over the kings of the earth.’ Revelation 17:4-6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is **Rome**.” *The Great Controversy*, 382.

“Sunday, **a child of the Papacy**, has taken the place of God’s holy Sabbath. **As Nebuchadnezzar made a golden image**, and set it up to be worshiped by all, **so Sunday is placed before the people to be regarded as sacred**. This day bears not a vestige of sanctity, yet it is held up to be honored by all.” *Manuscript Releases*, volume 19, 183.

From the north parts

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and leave but the sixth part of thee, and **will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel**: And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured. **Thou shalt fall upon the open field**: for I have spoken *it*, saith the Lord God.

And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I *am* the Lord.

So will I make my holy name known in the midst of my people Israel; and **I will not let them pollute my holy name any more**: and the heathen shall know that I *am* the Lord, the Holy One in Israel.

Behold, it is come, and it is done, saith the Lord God; **this is the day whereof I have spoken**. Ezekiel 39:1–8.

There shall come from the north a smoke

Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for **there shall come from the north a smoke**, and none *shall be* alone in his appointed times.

What shall *one* then answer the messengers of the nation?

That the Lord hath founded Zion, and the poor of his people shall trust in it. Isaiah 14:31–32.

Jerusalem

the mountain of his holiness

A Song *and* Psalm for the sons of Korah. Great *is* the Lord, and greatly to be praised in the city of our God, *in* the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is **mount Zion, on the sides of the north, the city of the great King**. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw *it, and* so they marvelled; they were troubled, *and* hastened away. Fear took hold upon them there, *and* pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: **God will establish it for ever**. Selah. We have thought of thy loving kindness, O God, in the midst of thy temple. **According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion** rejoice, let the daughters of Judah be glad, because of thy judgments.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may **tell it to the generation following**. For this God *is* our God for ever and ever: he will be our guide *even* unto death. **Psalm 48**.

in the last days

The word that Isaiah the son of Amoz saw **concerning Judah and Jerusalem**.

And it shall come to pass **in the last days, that the mountain of the Lord's house** shall be **established** in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say,

Come ye, and let us go up to **the mountain of the Lord, to the house of the God of Jacob**; and he will teach us of his ways, and we will walk in his paths:

for out of **Zion** shall go forth the law, and the word of the Lord from **Jerusalem**. **Isaiah 2:1–3**.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from **thy city Jerusalem, thy holy mountain**: because for our sins, and for the iniquities of our fathers, **Jerusalem and thy people** *are become* a reproach to all *that are* about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and **the city which is called by thy name**: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for **thy city and thy people are called by thy name**. And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for **the holy mountain of my God**. **Daniel 9:16–20**.

And he shall plant the tabernacles of his palace between the seas in **the glorious holy mountain**; yet he shall come to his end, and none shall help him. **Daniel 11:45.**

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in **Jerusalem**, that they might bring up the ark of the covenant of the Lord out of the city of David, which *is* Zion. **1 Kings 8:1.**

city of our God—city of the great King—city of the Lord of hosts—thy city Jerusalem—thy city—the city of David— Thy city which is called by thy name

thy people called by thy name—thy people

mountain of his holiness—mount Zion—the glorious holy mountain

mountain of the Lord's house—the house of the God of Jacob

Zion—Jerusalem

we are children of Jerusalem

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are **an allegory**: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. **So then, brethren, we are not children** of the bondwoman, but **of the free**. Galatians 4:22–31.

“But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. . . . The curse of God is upon Jerusalem for the rejection and crucifixion of his only begotten Son. But God will cleanse away the vile blot. The prophet says, [Revelation 21:1–5 quoted.]” *Review and Herald*, June 9, 1896.

Ancient Israel—modern Israel

“For forty years did **unbelief, murmuring, and rebellion** shut out **ancient Israel** from the land of Canaan. The same sins have delayed the entrance of **modern Israel** into the heavenly Canaan. In neither case were the promises of God at fault. It is the **unbelief,**

the **worldliness, unconsecration, and strife** among the Lord's professed people that have kept us in this world of sin and sorrow so many years." *Evangelism*, 696.

the city which I have chosen

And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

(But he shall have one tribe for my servant David's sake, and for **Jerusalem's sake, out of all the tribes of Israel**.)

Because that they have forsaken me, and have worshipped Ashtoreth the Goddess of the Zidonians, Chemosh the God of the Moabites, and Milcom the God of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and to *keep* my statutes and my judgments, as *did* David his father.

Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for **David my servant's sake, whom I chose**, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me **in Jerusalem, the city which I have chosen me to put my name there**.

And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and **build thee a sure house, as I built for David, and will give Israel unto thee**. And I will for this afflict the seed of David, but not for ever. 1 Kings 11:31–39.

the city which I have chosen to put my name there

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in **Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there**. And his mother's name was Naamah an Ammonitess. 1 Kings 14:21.

"This **name** is hallowed by the angels of heaven, by the inhabitants of unfallen worlds. When you pray, 'Hallowed be Thy name,' you ask that it may be hallowed in this world, hallowed in you. God has acknowledged you before men and angels as His child; pray that you may do no dishonor to the 'worthy name by which ye are called.' James 2:7. God sends you into the world as His representative. **In every act of life you are to make manifest the name of God**. This petition calls upon you **to possess His character**. You cannot hallow His **name**, you cannot represent Him to the world, **unless in life and character you represent the very life and character of God**. This you can do only through the acceptance of the grace and righteousness of Christ." *Thoughts from the Mount of Blessing*, 107.

the city which the Lord shall choose again

Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

And the Lord answered the angel that talked with me *with* good words *and* comfortable words.

So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; **I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen *that are at ease*: for I was but a little displeased, and **they helped forward the affliction.****

Therefore thus saith the Lord **I am returned to Jerusalem with mercies: my house shall be built in it**, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord **shall yet comfort Zion, and shall yet choose Jerusalem.**

Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

And the Lord showed me four carpenters.

Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure **Jerusalem**, to see what *is* the breadth thereof, and what *is* the length thereof.

And, behold, the angel that talked with me went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying,

Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.

Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and **they shall be a spoil to their servants**: and ye shall

know that the Lord of hosts hath sent me. **Sing** and rejoice, **O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.**

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. Zechariah 1:12–2:13.

the time to favor her, the set time—the generation to come

But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.

Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

When **the Lord shall build up Zion**, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for **the generation to come**:

and the people which shall be created shall praise the Lord.

For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death; **To declare the name of the Lord in Zion, and his praise in Jerusalem; When the people are gathered together**, and the kingdoms, to serve the Lord. Psalm 102:12–22.

Ye that hear in these days

Again the word of the Lord of hosts came *to me*, saying, Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.

Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts;

If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.

Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; And **I will bring them**, and they shall dwell in the midst of Jerusalem: and **they shall be my people, and I will be their God**, in truth and in righteousness.

Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the Lord of hosts was laid, that the temple might be built.

For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I *will not be* unto **the residue of this people** as in the former days, saith the Lord of hosts.

For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and **I will cause the remnant of this people to possess all these things**.

And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: So again have **I thought in these days to do well unto Jerusalem** and to the house of Judah: fear ye not.

These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are thing* that I hate, saith the Lord. Zechariah 8:1–17.

The Lord that hath chosen

And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; **even the Lord that hath chosen Jerusalem** rebuke thee: *is not* this a brand plucked out of the fire? Zechariah 3:1–2.

they are men wondered at

Hear now, O **Joshua the high priest, thou, and thy fellows that sit before thee**: for they *are* men wondered at: for, behold, **I will bring forth my servant the Branch**. For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and **I will remove the iniquity of that land in one day. In that day**, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree. Zechariah 3:8–10.

The remnant are ‘men wondered at

“Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are **men wondered at**: for, behold, I will bring forth My Servant the Branch.’ Verse 8. In the Branch, the Deliverer to come, lay the hope of Israel. It was by faith in the coming Saviour that Joshua and his people had received pardon. Through faith in Christ they had been restored to God’s favor. By virtue of His merits, **if they walked in His ways and kept His statutes, they would be ‘men wondered at,’ honored as the chosen of Heaven among the nations of the earth.** . . .

“Now is reached the complete fulfillment of the words of the Angel: ‘Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My Servant the Branch.’ Zechariah 3:8. Christ is revealed as the Redeemer and Deliverer of His people. **Now indeed are the remnant ‘men wondered at,’** as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. ‘In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.’ Isaiah 4:2, 3.” *Prophets and Kings*, 585, 592.

the closing up of the great day of atonement

“Zechariah’s vision of Joshua and the Angel applies with peculiar force to the experience of God’s people **in the closing up of the great day of atonement.** The remnant church will be brought into great trial and distress.” *Testimonies*, volume 5, 472.

“The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

“It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But ‘they could not enter in because of **unbelief.**’ Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. **In like manner,** it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But **unbelief** separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out.” *The Great Controversy*, 457–458.

Jerusalem Attacked

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah **into his hand**, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. Daniel 1:1–2.

But tidings out of the east and out of the north shall trouble **him**: therefore he shall go forth with great fury to destroy, and utterly to make away many. And **he shall plant the tabernacles of his palace** between the seas in **the glorious holy mountain**; yet he shall come to his end, and none shall help him. And at that time shall **Michael stand up**, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and **at that time thy people shall be delivered**, every one that shall be found written in the book. Daniel 11:44–45, 12:1.

And he gathered them together into a place called in the Hebrew tongue Armageddon. Revelation 16:12–16.

Armedgeddon—Har: “mountain”. **Megeddon**: “assembly”, possibly “congregation”, “slaughter”. **Megiddo**: The plain of Esdralon at the foot of the Carmel ridge on the northeastern side.

Yet shall he remain at Nob

Therefore thus saith the Lord God of hosts, O my people that dwellest in **Zion**, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and **the indignation shall cease**, and **mine anger in their destruction**. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass **in that day**, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed **because of the anointing**.

As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. Isaiah 10:24–27, 32–34.

Nob Mount Scopus, the northernmost summit of the Mount of Olives, about two miles northeast of Jerusalem.

The entry of the east gate

Thus saith the Lord, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests; And go forth unto **the valley of the son of Hinnom, which is by the entry of the east gate**, and proclaim there the words that I shall tell thee, And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:

Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

Then shalt thou break the bottle in the sight of the men that go with thee. And shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and *even* make this city as Tophet: And the houses of Jerusalem, and the houses of the kings of Judah, shall be **defiled as the place of Tophet**, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people,

Thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words. Jeremiah 19.

Tophet: "to burn", "fireplace". Where Israel burned their children to Molech.

Tophet is ordained of old

For **through the voice of the Lord shall the Assyrian be beaten down**, *which* smote with a rod. And *in* every place where the grounded staff shall pass, which the Lord shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it.

For **Tophet is ordained of old**; yea, for the king it is prepared; he hath made *it* deep and large: the pile thereof *is* fire and much wood; **the breath of the Lord, like a stream of brimstone, doth kindle it**. Isaiah 30:31–33.

Round about Jerusalem

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, **before the great and the terrible day of the Lord come**. And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

For, behold, **in those days**, and **in that time**, when I shall bring again the captivity of Judah and Jerusalem, **I will also gather all nations**, and will bring them down into **the valley of Jehoshaphat**, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head;

Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

Behold, **I will raise them out of the place whither ye have sold them**, and will return your recompense upon your own head: And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken *it*.

Proclaim ye this among the **Gentiles**; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. Assemble yourselves, and come, all **ye heathen**, and **gather yourselves together round about**: thither cause thy mighty ones to come down, O Lord.

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness *is* great.

Multitudes, multitudes in the valley of decision: for the day of the Lord *is* near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining. **The Lord also shall roar out of Zion, and utter his voice from Jerusalem**; and **the heavens and the earth shall shake**: but the Lord *will be* the hope of his people, and the

strength of the children of Israel. So shall ye know that I *am* the Lord your God dwelling in Zion, my holy mountain: **then shall Jerusalem be holy, and there shall no strangers pass through her** any more. Joel:2:28–3:21.

Jehoshaphat: “Yaweh judges”. The Kidron valley, between Jerusalem and the mount of Olives.

For the Lord shall rise up as *in* **mount Perazim**, he shall be wroth as *in* **the valley of Gibeon**, that he may do his work, **his strange work**; and bring to pass his act, **his strange act**. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts **a consumption**, even determined upon the whole earth. Isaiah 28:21–22.

Gibeon: six miles northwest of Jerusalem.

And the Philistines came and spread themselves in the valley of Rephaim. [**Rephaim:** “giants”. A valley running southwest from Jerusalem.]

And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand.

So they came up to Baalperazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baalperazim. [**Perazim:** “breaches”.]

And when they had left their gods there, David gave a commandment, and they were burned with fire.

And the Philistines yet again spread themselves abroad in the valley.

Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations. 1 Chronicles 14:9–17, also 2 Samuel 5:17–20.

at that time thy people shall be delivered

But tidings out of the east and out of the north shall trouble **him**: therefore he shall go forth with great fury to destroy, and utterly to make away many.

And **he shall plant the tabernacles of his palace** between the seas in **the glorious holy mountain**; yet he shall come to his end, and none shall help him.

And at that time

shall **Michael stand up**, the great prince which standeth for the children of thy people:

and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and **at that time thy people shall be delivered**, every one that shall be found written in the book. Daniel 11:44–45, 12:1.

And he shall plant his palatial tents between the seas **and** the glorious holy mount (Zion); yet he shall come to his end with none to help him. Daniel 11:45, Amplified Version.

And he shall plant the tents of his palace between the seas **and** the glorious holy mountain; yet he shall come to his end, and no one will help him. Daniel 11:45, New King James Version.

3. Three Obstacles

Daniel 11:40–43.

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

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

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting

contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.’ Daniel 12:1–4.” *Manuscript Releases*, number 13, 394.

Pagan Rome

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. Daniel 8:9.

But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. Daniel 11:16.

Rome became connected with the Jews, the people of God at that time, by the famous Jewish League, B.C.161. But seven years before this, that is, in B.C.168, Rome had conquered Macedonia, and made that country a part of its empire. Rome is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is going forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat.

Rome becomes the king of the north—BC 65

The little horn waxed great toward the east. This also was true of Rome. Rome conquered Syria B.C.65, and made it a province. Although Egypt could not stand before Antiochus, **the king of the north**, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the Roman empire, when Pompey, B.C.65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

Rome conquers the glorious land—BC 63

Rome became connected with the people of God, the Jews, by alliance, B.C.162, from which date it holds a prominent place in the prophetic calendar. The little horn waxed great toward the pleasant land. Judea is called the pleasant land in many scriptures. The Romans made it a province of their empire, B.C.63, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth.

Rome conquers the king of the south—BC 47

Daniel 11:16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedon and Thrace. Egypt was now all that remained of the ‘whole kingdom’ of Alexander, not brought into subjection to the Roman power, which power now set its face to enter by force into that country.

The Significance, Importance and Purpose of Daniel 11:40–45

Ptolemy Auletes died B.C.51. He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy and Cleopatra. It was provided in his will that they should marry together, and reign jointly; and because they were young, they were placed under the guardianship of the Romans. The Roman people accepted the charge, and appointed Pompey as guardian of the young heirs of Egypt.

A quarrel having not long after broken out between Pompey and Caesar, the famous battle of Pharsalia was fought between the two generals. Pompey, being defeated, fled into Egypt. Caesar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Caesar therefore assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from internal disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria with his small force, 800 horse and 3200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Caesar found his small force insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.

In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Caesar replied that he acted by virtue of the will of their father, Auletes, who had put his children under the guardianship of the senate and people of Rome, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.

The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor than any advocate she could employ. To reach his presence undetected, she had recourse to the following stratagem: Laying herself at full length in a bundle of clothes, Apollodorus, her Sicilian servant, wrapped it up in a cloth, tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Caesar. Claiming to have a present for the Roman general, he was admitted through the gate of the citadel, entered into the presence of Caesar, and deposited the burden at his feet. When Caesar had unbound this animated bundle, lo! the beautiful Cleopatra stood before him. He was far from being displeased with the stratagem, and being of a character described in 2 Peter 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.

Caesar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of state, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and hostility against Caesar, by insinuating among the populace that he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achilles, at the head of 20,000 men, advanced to drive Caesar from Alexandria. Skillfully disposing his small body of men in the streets and alleys of the city, Caesar found no difficulty in repelling the attack. The Egyptians

undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.

The war growing more threatening, Caesar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia.

Antipater the Idumean joined him with 3,000 Jews. The Jews, who held the passes into Egypt, permitted the army to pass on without interruption. **Without this co-operation on their part, the whole plan must have failed.**

The arrival of this army decided the contest. A decisive battle was fought near the Nile, resulting in a complete victory for Caesar. Ptolemy, attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into and absorbed the whole of the original kingdom of Alexander.

By the ‘upright ones’ of the text are doubtless meant the Jews, who gave him the assistance already mentioned. With out this, he must have failed; with it, he completely subdued Egypt to his power, B.C.47. ‘The daughter of women, corrupting her.’ The passion which Caesar had conceived for Cleopatra, by whom he had one son is assigned by the historian as the sole reason of his undertaking so dangerous a campaign as the Egyptian war. This kept him much longer in Egypt than his affairs required, he spending whole nights in feasting and carousing with the dissolute queen.

Rome conquers Egypt

‘But,’ said the prophet, ‘she shall not stand on his side, neither be for him.’ Cleopatra afterward joined herself to Antony, the enemy of Augustus Caesar, and exerted her whole power against Rome. The little horn waxed great toward the south. Egypt was made a province of the Roman empire B.C.30, and continued such for some centuries.

Papal Rome

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. Daniel7:8, 20, 24.

4: The Glorious Land

Daniel 11:41.

“The events connected with the close of probation and the work of preparation for the time of trouble, **are clearly presented**. But multitudes have no more understanding of these important truths **than if they had never been revealed**. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.” *The Great Controversy*, 594.

5: Our Greatest Need

Daniel 11:40.

“Each of the ancient prophets spoke **less for their own time than for ours**, so that their prophesying is in force for us. ‘Now all these things happened unto them for **ensamples**: and they are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11.” *Selected Messages*, book 3, 338–339.

Ezekiel 37

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which *was* full of bones, And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. Verses 1–2.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Verse 3.

Again he said unto me, **Prophecy** upon these bones, and say unto them,

O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord. Verses 4–6.

So I prophesied as I was commanded: and **as I prophesied**, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. Verses 7–8.

Then said he unto me, **Prophecy** unto the wind, **prophecy**, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. Verses 9.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Verse 10.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Verse 11.

Therefore **prophesy** and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord. Verses 12–14.

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” *Selected Messages*, book 1, 121–122.

“‘I will lead him.’ Men have been led by men and depended on men and turned their faces from God to listen to the counsel of men. When we all repent of doing this and greatly dishonoring God, [we shall] look higher than human wisdom. Let every one seek God for his individual self. Ministers and people are far from God. **The living testimony must be revived**, and the message of the Lord will go forth from unfeigned lips, the whole heart contrite and no more lifted up, but humble and meek and lowly.” *Manuscript Releases*, volume 21, 186.

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

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

“A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. **Revival signifies a renewal of spiritual life**, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.” *Selected Messages*, book 1, 128.

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (Daniel 12:4). When the book was opened, the proclamation was made, ‘Time shall be no longer.’ (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days. . . .

“In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be **an increase of knowledge** on this subject.” *Selected Messages*, book 2, 106–107.

“As we near the close of this world’s history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. ‘The wise shall understand’ (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God’s people all through the centuries, the promise is, ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.’ Revelation 1:3.” *Prophets and Kings*, 547–548.

“All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God’s prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as *we stand on the very threshold* of their fulfillment.” *Selected Messages*, book 2, 109.

“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. . . . There the whole accumulated truths are presented in force to us that we may profit by their teachings.” *Selected Messages*, book 3, 339.

6: Adventism’s Parable

Daniel 11:40–45.

“The dealings of God with His people should be often repeated. **How frequently were the waymarks set up by the Lord in His dealings with ancient Israel!** . . . We are exhorted to ‘call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.’ Hebrews 10:32. **For His people in this generation the Lord has wrought as a wonder-working God. The past history of the cause of God needs to be often brought before the people, young and old.** We need often to recount God’s goodness and to praise Him for His wonderful works.” *Testimonies*, volume 6, 364–365.

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

“When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 9, 1890.

Miller's Message

Daniel 8:14.

A message of warning to arouse

“To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord.” *The Great Controversy*, 309–311.

Our Message

Revelation 14:9–11.

A message of warning to arouse

“We are living in the closing scenes of this earth's history. Prophecy is fast fulfilling. **The hours of probation are fast passing.** We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works: ‘My Lord delayeth His coming.’ Let the message of Christ's soon return sound forth in earnest words of warning. **Let us persuade men and women everywhere to repent and flee from the wrath to come.** Let us **arouse them to immediate preparation**, for we little know what is before us. Let ministers and lay members go forth into the ripening **fields to tell the unconcerned and indifferent to seek the Lord while He may be found.** **The workers will find their harvest wherever they proclaim the forgotten truths of the Bible.** They will find those who will accept the truth and will devote their lives to winning souls to Christ.” *Testimonies*, volume 8, 252–253.

“We have nothing to fear for the future except as we shall forget the way the Lord has led us.” *Testimonies to Ministers*, 31.

Movement Empowered

The fall of the Ottoman Empire

“In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown ‘in A.D. 1840, sometime in the month of August;’ and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.’

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of **the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement.** Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended.**” *The Great Controversy*, 334–335.

The fall of the Soviet Empire

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. Daniel 11:40.

“There is a work of sacred importance for ministers and people to do. They are to study the history of the cause and people of God. They are not to forget the past dealing of God with His people. They are to revive and recount **the truths that have come to seem of little value to those who do not know by personal experience of the power and brightness that accompanied them when they were first seen and understood.** In all their original freshness and power these truths are to be given to the world.” *Selected Messages*, book 1, 157.

Behold, the Bridegroom cometh

In the summer of 1844 the message was proclaimed

“While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.’ Matthew 25:5–7. In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, **the message was proclaimed in the very words of Scripture: ‘Behold, the Bridegroom cometh!’** *The Great Controversy*, 398.

A message will soon be given by God’s appointment

“All the messages given from 1840–1844 are to be made forcible now, for there are **many people who have lost their bearings.** The messages are to go **to all the churches.** Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ Matthew 13:16–17. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**”

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be

done in a short time. **A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.**

"The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them **to sleep on.** The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power.

"The signs of the end are fast fulfilling. The time of trouble is very near us now. We are to be brought into strait places in a way in which we have not been brought heretofore. The time of trouble is near, and we are to awake to a realization of this. We are to be sure that our feet are in the narrow path. We need an experience that we have not yet had, that we may have the assurance that the God of all grace is a very present help in time of need. The time of trouble—trouble such as was not since there was a nation—is right upon us, and **we are like the sleeping virgins.** We are to awake and ask the Lord Jesus to place underneath us His everlasting arms, and carry us through the time of trial before us." *Manuscript Releases*, volume 21, 436–437.

"Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. The record is to be kept in mind, for **history will repeat itself.**" *Publishing Ministry*, 175.

The midnight cry

That which led to this movement

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.' Matthew 25:5–7. In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: 'Behold, the Bridegroom cometh!'

"That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 BC, and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844." *The Great Controversy*, 398–399.

"New Light" upon Miller's Message [the starting point for the 2300 days] Daniel 8:14.

The door was shut, Matthew 25:6–10.

He will purify his church at the beginning and close

“God’s love for his church is infinite. His care over his heritage is unceasing. He suffers no affliction to come upon **the church but such as is essential for her purification**, her present and eternal good. **He will purify his church even as he purified the temple at the beginning and close of his ministry on earth.**” *The Kress Collection*, 114.

In the last work there are two cleansing of the temple

“When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the temple. So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ Revelation 14:8. **And in the loud cry of the third angel’s message** a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ Revelation 18:45.” *Selected Messages*, book 2, 118.

A similar position will be taken

“Many who went forth to meet the Bridegroom under the messages of the first and second angels, **refused the third**, the last testing message to be given to the world, and **a similar position will be taken when the last call is made.**” *Review and Herald*, October 31, 1899.

A time will come when the door will be shut

“The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut**. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise.” *Manuscript Releases*, volume 16, 270.

The signal will be given

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

“New Light” on Our Message Revelation 14:9–11.

The light of the Hiddekel—Daniel 10:4.

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the *Ulai and Hiddekel*, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.” *Testimonies to Ministers*, 112–113.

7: The Pattern of Christ

Daniel 11:40–45.

Preparation—

“Christ was the anointed of God; yet his life was humble and without display. For thirty years of his life there is scarcely anything on record concerning him. His quiet, unostentatious life should be a lesson to parents, to guardians, to children, to youth, and even to manhood.” *Youth Instructor*, July 20, 1893.

Power, Testimony, Death—

“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’—namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. At that time this prophecy was fulfilled. The word ‘Messiah’ signifies ‘the Anointed One.’ In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that ‘God anointed Jesus of Nazareth with the Holy Ghost and **with power.**’ Acts 10:38. And the Saviour Himself declared: ‘The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.’ Luke 4:18. After His baptism He went into Galilee, ‘preaching the gospel of the kingdom of God, and saying, The time is fulfilled.’ Mark 1:14, 15.

“And He shall confirm the covenant with many for one week.’ The ‘week’ here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, Christ, **at first in person and afterward by His disciples**, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour’s direction was: ‘Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.’ Matthew 10:5, 6.

“In the midst of the week He shall cause the sacrifice and the oblation to cease.’ In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.” *The Great Controversy*, 327.

Resurrection—

“Thus the disciples preached the resurrection of Christ. Many among those who listened were waiting for this testimony, and when they heard it they believed. It brought to their minds the words that Christ had spoken, and they took their stand in the ranks of those who accepted the gospel. The seed that the Saviour had sown sprang up and bore fruit.” *Acts of the Apostles*, 60.

Ascension—

“Christ’s ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.” *Acts of the Apostles*, 38.

Day of God’s wrath—

“In the prophecy of Jerusalem’s destruction Christ said, ‘Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’ This prophecy will again be fulfilled. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel was preached to ‘every creature which is under heaven.’ Colossians 1:23. So now, before the coming of the Son of man, the everlasting gospel is to be preached ‘to every nation, and kindred, and tongue, and people.’ Revelation 14:6, 14. God ‘hath appointed a day, in the which He will judge the world.’ Acts 17:31. Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that ‘this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’ By giving the gospel to the world it is in our power to hasten our Lord’s return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12, margin. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory.” *The Desire of Ages*, 633.

Second Coming—

“In the days of the early Christians, Christ came the second time. His first advent was at Bethlehem, when He came as an infant. His second advent was at the Isle of Patmos, when He revealed Himself in glory to John the Revelator, who ‘fell at His feet as dead’ when he saw Him. But Christ strengthened him to endure the sight, and then gave him a message to write to the churches of Asia, the names of which are descriptive of the characteristics of every church.

“The light that Christ revealed to His servant the prophet is for us. In His revelation are given the three angels’ messages, and a description of the angel that was to come down from heaven with great power, lightening the earth with his glory. In it are warnings against the wickedness that would exist in the last days, and against the mark of the beast. We are not only to read and understand this message, but to proclaim it with no uncertain sound to the world. By presenting these things revealed to John, we shall be able to stir the people.” *Manuscript Releases*, volume 19, 4.

Revelation 11:3–18

Preparation—Implied

Power—

And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. Verses 3–6.

Testimony & Death—

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Verses 7–8.

Three and a half days—

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. Verses 9–10.

Resurrection—

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. Verse 11.

Ascension—

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. Verse 12.

Earthquake—

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. Verse 13.

Second Coming—

The second woe is past; *and*, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. Verses 14–18.

508—Preparation—

“The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, ‘except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.’ And furthermore, the apostle warns his brethren that ‘the mystery of iniquity doth already work.’ 2 Thessalonians 2:3, 4, 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.” *The Great Controversy*, 49.

“It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy--the beast. Said Paul: ‘There’ shall ‘come a falling away, . . . and that man of sin be revealed.’ 2 Thessalonians 2:3. So apostasy in the church will prepare the way for the image to the beast.” *The Great Controversy*, 443.

Power—

“In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. **Paganism had given place to the papacy.** The dragon had given to the beast ‘his power, and his seat, and great authority.’ Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5–7.” *The Great Controversy*, 55.

Testimony for 3 and a half prophetic years—

“Popery had become the world’s despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power.

“But ‘the noon of the papacy was the midnight of the world.’—J. A. Wylie, *The History of Protestantism*, b. 1, ch. 4. The Holy Scriptures were almost unknown, not only to the people, but to the priests. Like the Pharisees of old, the papal leaders hated the light which would reveal their sins. God’s law, the standard of righteousness, having been removed, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated. For centuries Europe had made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

“The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: ‘My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee: . . . seeing thou hast forgotten the law of thy God, I will also forget thy children.’ ‘There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.’ Hosea 4:6, 1, 2. Such were the results of banishing the word of God.

“Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

“The history of God’s people during the ages of darkness that followed upon Rome’s supremacy is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy. Expressions of doubt, or questions as to the authority of papal dogmas, were enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose.” *The Great Controversy*, 61–62.

Death and Resurrection—

“The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.’ Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, ‘his deadly wound was healed: and all the world wondered after the beast.’ Paul states plainly that the ‘man of sin’ will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: ‘All that dwell upon the earth shall worship him, whose names are not written in the book of life.’ Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.” *The Great Controversy*, 578.

Ascension—

“The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.” *The Great Controversy*, 564.

“We are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. Events are changing to bring about the day of God, which hasteth greatly. Already nation is rising against nation, and kingdom against kingdom. But there is not now a general engagement. As yet the four winds are held until the servants of God are sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.

“Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world for nearly two thousand years, Satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world in their glory to pass before them. These he promises to all who will fall down and worship him. Thus he seeks to bring men under his dominion. Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. The prophecy of the Revelation is being fulfilled, that ‘all the world wondered after the beast.’ *Australian Union Recorder*, January 1, 1901.

End of the World & Second Coming of Christ—Daniel 11:40–12:3.

“When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.’ Christ is waiting with longing desire for **the manifestation of Himself in His church**. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

“It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ, (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.” *Christ’s Object Lessons*, 69.

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

“When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

Preparation—

“Shortly after the fulfillment of some of the signs that the Saviour foretold would be seen before his second coming, there took place throughout the Christian world a great religious awakening. Students of prophecy came to the conclusion that the time of the end was at hand. In the book of Daniel they read: ‘Unto two thousand and three hundred days, then shall the sanctuary be cleansed.’ Thinking that the earth was the sanctuary, they understood that the cleansing foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. Searching the Scriptures for further light, and comparing this prophetic period with the records of historians, they learned that the twenty-three hundred days extended to the year 1844.

“This was the foundation of the great advent movement of 1844. The falling of the stars in 1833 gave added force to the proclamation of the message of a soon-coming Saviour. Through the labors of William Miller and many others in America, of seven hundred ministers in England, of Bengel and others in Germany, of Gaussen and his followers in France and Switzerland, of many ministers in Scandinavia, of a converted Jesuit in South America, and of Dr. Joseph Wolff in many Oriental and African countries, the advent message was carried to a large part of the habitable globe.” *Southern Watchman*, January 24, 1905.

Power—

“In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown ‘in A.D. 1840, sometime in the month of August;’ and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And

this, I believe, will be found to be the case.’—Josiah Litch, in *Signs of the Times, and Expositor of Prophecy*, August 1, 1840.

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” *The Great Controversy*, 334–335.

Testimony—

“Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord’s soon coming in power and great glory to our world is truth, and in 1840 many voices were raised in its proclamation.” *Manuscript Releases*, volume 9, 134.

“Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’

“The preaching of definite time called forth great opposition from all classes, from the minister in the pulpit down to the most reckless, heaven-daring sinner. ‘No man knoweth the day nor the hour,’ was heard from the hypocritical minister and the bold scoffer. Neither would be instructed and corrected by those who were pointing to the year when they believed the prophetic periods would run out, and to the signs which showed Christ near, even at the doors. Many shepherds of the flock, who professed to love Jesus, said that they had no opposition to the preaching of Christ’s coming, but they objected to the definite time. God’s all-seeing eye read their hearts. They did not love Jesus near. They knew that their unchristian lives would not stand the test, for they were not walking in the humble path marked out by Him. These false shepherds stood in the way of the work of God. The truth spoken in its convincing power aroused the people, and like the jailer, they began to inquire, ‘What must I do to be saved?’ But these shepherds stepped in between the truth and the people, and preached smooth things to lead them from the truth. They united with Satan and his angels, crying, ‘Peace, peace,’ when there was no peace. Those who loved their ease and were content with their distance from God would not be aroused from their carnal security. I saw that angels of God marked it all; the garments of those unconsecrated shepherds were covered with the blood of souls.

“Ministers who would not accept this saving message themselves hindered those who would have received it. The blood of souls is upon them. Preachers and people joined to oppose this message from heaven and to persecute William Miller and those who united with him in the work. Falsehoods were circulated to injure his influence; and at different times after he had plainly declared the counsel of God, applying cutting truths to the hearts of his hearers, great rage was kindled against him, and as he left the place of meeting, some waylaid him in order to take his life. But angels of God were sent to protect him, and they led him safely away from the angry mob. His work was not yet finished.

“The most devoted gladly received the message. They knew that it was from God and that it was delivered at the right time. Angels were watching with the deepest interest the result of the heavenly message, and when the churches turned from and rejected it, they in sadness consulted with Jesus. He turned His face from the churches and bade His angels faithfully watch over the precious ones who did not reject the testimony, for another light was yet to shine upon them.” *Early Writings*, 233–235.

Death—

“I saw that as Jesus looked upon the disappointed ones with the deepest compassion, he sent his angels to direct their minds that they might find him, and follow him where he was; that they might understand that the earth is not the Sanctuary; that he must needs enter the Most Holy place of the heavenly Sanctuary to cleanse it; to make a special atonement for Israel, and to receive the kingdom of his Father, and then return to earth and take them to dwell with him forever. The disappointment of the disciples well represents the disappointment of those who expected their Lord in 1844. I was carried back to the time when Christ triumphantly rode into Jerusalem. The joyful disciples believed that he was then to take the kingdom, and reign a temporal prince. They followed their King with high hopes. They cut down the beautiful palm branches, and took off their outer garments, and with enthusiastic zeal spread them in the way; and some went before, and others followed crying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! The excitement disturbed the Pharisees, and they wished Jesus to rebuke his disciples. But he said unto them, If these should hold their peace, the stones would immediately cry out. The prophecy of Zechariah 9:9, must be fulfilled, yet, I saw, the disciples were doomed to a bitter disappointment. In a few days they followed Jesus to Calvary, and beheld him bleeding and mangled upon the cruel cross. They witnessed his agonizing death, and laid him in the tomb. Their hearts sunk with grief. Their expectations were not realized in a single particular. Their hopes died with Jesus. But as he arose from the dead, and appeared to his sorrowing disciples, their hopes revived. They had lost their Saviour; but again they had found him.” *Spiritual Gifts*, volume 1, 149.

Resurrection—

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the

conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy spirit, they cannot appreciate the preaching of the Word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's Word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home, will be prepared to exert a healthful influence.

“The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

“There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

“We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.” Selected Messages, book 1, 121–122.

“Jesus and all the heavenly host looked with disgust upon the scene; yet God had a message for the church that was sacred and important. If received, it would make a thorough reformation in the church, **revive the living testimony that would purge out hypocrites and sinners, and bring the church again into favor with God.**” *Early Writings*, 228.

“‘I will lead him.’ Men have been led by men and depended on men and turned their faces from God to listen to the counsel of men. When we all repent of doing this and greatly dishonoring God, [we shall] look higher than human wisdom. Let every one seek God for his individual self. Ministers and people are far from God. **The living testimony must be revived**, and the message of the Lord will go forth from unfeigned lips, the whole heart contrite and no more lifted up, but humble and meek and lowly.” *Manuscript Releases*, volume 21, 186.

“I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and **the living testimony had been revived**. The last

great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.” *Early Writings*, 279.

“Here is your work—leading souls to the fountain of the water of life. All who have the truth in their own hearts as **a living principle**, an **all-pervading influence**, will have **a living testimony** to bear to those who are in the darkness of error. There is, thank God, an ever living Spirit to guide us into all truth. But it is to be communicated, not shut up to our own individual selves. This Spirit, who will guide us into all truth, must be made known to others, and will guide them. The Word, the precious Word, is to be eaten as the flesh of the Son of God. Let there be no listless, sleepy testimonies.

“Instead of stimulating doubt, strengthen faith by every word, attitude, and practice. Make known that we have a living Saviour, a real, spiritual life, to receive and to impart. Guide others who are now on sliding sand to plant their feet on solid rock. There are souls to be revived, many to receive the joy of salvation into their own souls. They have erred, they have not been building a right character; but **God has joy to restore to them, even the joy of His anointed. This will give efficiency and happiness and sanctified assurance, a living testimony.** Tell the poor desponding ones who have gone astray from straight paths, tell them they need not despair. There is healing, cleansing for every soul who will come to Christ. There is a balm in Gilead, there is a physician there.

“In hours when clouds encompass the soul, Christ is not far from every one of us. To whom shall we go if not to the Sinbearer, the great Healer of human woe? ‘Thou hast the words of eternal life.’ There is joy for all who put their trust in Him, and exercise the faith that works by love and purifies the soul. Jesus says, My joy shall be in you, and your joy shall be full. ‘Without faith it is impossible to please him.’ A paralysis has stolen upon the spiritual nerve and muscle of the children of God. Arouse now, just now, without delay. ‘Seek ye the lord while he may be found, call ye upon him while he is near.’” *Testimonies to Southern Africa*, 71–72.

Ascension—

“‘Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.’ Isaiah 45:8, 22.

“These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth.

“‘In that day,’ says Isaiah, ‘there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.’ Isaiah 11:10-12.

“The day of deliverance is at hand. ‘The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.’ 2 Chronicles 16:9. Among all nations, kindreds, and tongues, he sees men and women who are praying for light and knowledge. Their souls are unsatisfied: long have they fed on ashes. See Isaiah 44:20. The enemy of all righteousness has turned them aside, and they grope as blind men. But they are honest in heart, and desire to learn a better way. Although in the depths of heathenism, with no knowledge of the written law of God or of his Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character.” *Review and Herald*, June 24, 1915.

8: Revelation 17

Revelation Seventeen—The Whore of Rome

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

“When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. **Every principle in the word of God has its place, every fact its bearing.** And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.” *Education*, 123–124.

The Judgment of the Great Whore

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. Revelation 17:1–2.

“**The woman [Babylon] of Revelation 17** is described as ‘arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, ‘*Mystery, Babylon the Great, the mother of harlots.*’ Says the prophet: ‘I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.’ Babylon is further declared to be ‘that great city, which reigneth over the kings of the earth.’ Revelation 17:4–6, 18. **The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome.** The purple and scarlet color, the

gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared 'drunken with the blood of the saints' as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with 'the kings of the earth.' It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation." *The Great Controversy*, 382.

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

"The great sin charged against Babylon is that she 'made all nations drink of the wine of the wrath of her fornication.' This cup of intoxication which she presents to the world represents the false doctrines that she has accepted as **the result of her unlawful connection with the great ones of the earth**. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ." *The Great Controversy*, 388.

"**The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed**, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted." *Testimonies to Ministers*, 112.

So he carried me away in the spirit into the wilderness: Revelation 17:3.

The Wilderness

And the woman fled into **the wilderness**, where she hath a place prepared of God, that they should feed her there **a thousand two hundred and threescore days**. Revelation 12:6.

And to the woman were given two wings of a great eagle, that she might fly into **the wilderness**, into her place, where she is nourished for **a time, and times, and half a time**, from the face of the serpent. Revelation 12:14.

Drunken with Blood

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. Revelation 17:3–6.

“Twenty-five years later appeared the next sign mentioned in the prophecy—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour’s conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: ‘In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.’ Mark 13:24. The 1260 days, or years, terminated in 1798. **A quarter of a century earlier, persecution had almost wholly ceased.** Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.” *The Great Controversy*, 306.

“The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. In foretelling the ‘great tribulation’ to befall the church, the Saviour said: ‘Except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.’ Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798.” *The Great Controversy*, 266–267.

The Mystery of the Woman, and the Beast

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. Revelation 17:7.

A Mystery

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Colossians 1:26–27.

For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. 2 Thessalonians 2:7.

The Beast That Carrieth Her

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of **the beast that carrieth her**, which hath the seven heads and ten horns. Revelation 17:7.

Beasts/Kings—These great **beasts**, which are four, *are* four **kings**, *which* shall arise out of the earth. Daniel 7:17.

Kings/Heads—**Thou, O king**, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou **art this head** of gold. Daniel 2:37–38.

Horns/Kings—And the **ten horns which thou sawest are ten kings**, which have received no kingdom as yet; but receive power as kings one hour with the beast. Revelation 17:12.

Horns/Powers—“The ‘**two horns** like a lamb’ well represent the character of the United States Government, as expressed in its **two fundamental principles, Republicanism and Protestantism**. These principles are **the secret of our power** and prosperity as a nation. Those who first found an asylum on the shores of America rejoiced that they had reached a country free from the arrogant claims of popery and the tyranny of kingly rule. They determined to establish a government upon the broad foundation of **civil and religious liberty**.” *Signs of the Times*, November 1, 1899.

“Zechariah then saw **the powers** that had ‘scattered Judah, Israel, and Jerusalem,’ symbolized by **four horns**. Immediately afterward he saw four carpenters, representing the agencies used by the Lord in restoring His people and the house of His worship. See verses 18-21.” *Prophets and Kings*, 581.

They Give Their Kingdom

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and **give their kingdom unto the beast**, until the words of God shall be fulfilled. Revelation 17:16–17.

Receive Power With the Beast

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but **receive power as kings one hour with the beast**. Revelation 17:12.

And the woman which thou sawest is **that great city**, which **reigneth over the kings** of the earth. Revelation 17:18.

City/Kingdom—3:12; 11:8, 13; 14:8; 16:19; 18:10, 16, 18, 19, 21; 20:9; 21:2, 10, 14–16, 18, 19, 21, 23; 22:14, 19.

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power**—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate.” *Testimonies*, volume 7, 182.

Sit upon a Beast

“a woman **sit upon a scarlet coloured beast**”. Verse 3.

Peoples, and Multitudes, and Nations, and Tongues

“the great whore that sitteth upon many waters”. Verse 1.

“The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues”. Verse 15.

And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. Revelation 17:9.

“At last he beheld in the distance the seven-hilled city. “With deep emotion he [Luther] prostrated himself upon the earth, exclaiming: ‘Holy Rome, I salute thee!’” *The Great Controversy*, 124.

“The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. **Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.**” *The Great Controversy*, 438.

Mountains

“seven mountains, on which the woman sitteth”. Verse 9.

Top of the Mountains

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. Daniel 11:45.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Daniel 9:16.

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:1–3.

The Significance, Importance and Purpose of Daniel 11:40–45

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. Isaiah 4:1.

Bread—“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,’ are the words of our Saviour. Errors in doctrine are multiplying and twining themselves with serpentlike subtlety around the affections of the people. There is not a doctrine of the Bible that has not been denied. The great truths of prophecy, showing our position in the history of the world, have been shorn of their beauty and power by the clergy, who seek to make these all-important truths dark and incomprehensible. In many cases the children are drifting away from the old landmarks.” *Testimonies*, volume 5, 330.

Apparel—“We are to bring to the lost the tidings that Christ can forgive sin, can renew the nature, can clothe the soul in the garments of his righteousness, bring the sinner to his right mind, and teach him and fit him up to be a laborer together with God.” *Christian Education*, 96.

Thy name—“The beast with two horns ‘causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.’ Revelation 13:16, 17. The third angel’s warning is: ‘If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.’ ‘The beast’ mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13—the papacy. The ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.

“After the warning against the worship of the beast and his image the prophecy declares: ‘Here are they that keep the commandments of God, and the faith of Jesus.’ Since those who keep God’s commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God’s law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.

“The special characteristic of the beast, and therefore of his image, is the breaking of God’s commandments. Says Daniel, of the little horn, the papacy: ‘He shall think to change times and the law.’ Daniel 7:25, R.V. And Paul styled the same power the ‘man of sin,’ who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God’s law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.” *The Great Controversy*, 446.

“The third angel’s message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God.” *Review and Herald*, July 13, 1897.

Reproach—“Those who have been self-distrustful, who have been so circumstanced that they have not dared to face stigma and **reproach**, will at last openly declare themselves for Christ and his law; while many who have appeared to be flourishing trees, but who have borne no fruit, will go with the multitude to do evil, and will receive the mark of apostasy in the forehead or in the hand.” *Review and Herald*, November 8, 1892.

The beast

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Revelation 17:8.

Shall Ascend—And at the time of the end shall the king of the south push at him: and the king of the north shall **come against him like a whirlwind**, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. Daniel 11:40.

come-8175:a prim. root; to storm; by impl. to shiver, i.e. fear:-be (horribly) afraid, fear, hurl as a storm, be tempestuous, come like (take away as with) a whirlwind. **against-5921**: same as 5920. 5920: from 5927. 5927: Prim. root to ascend, intrans. (be high) or act. (mount); used in great variety of senses, primary and secondary, lit. and fig. (as follows):- arise (up). (cause to) ascend up. *Strong's*.

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Isaiah 14:13–14.

“In this time of prevailing iniquity, the Protestant churches that have rejected a ‘Thus saith the Lord,’ will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws **to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God**. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.” *Review and Herald*, December 21, 1897.

Out of the Bottomless pit—“That the expression ‘**bottomless pit**’ represents the earth in a state of **confusion and darkness** is evident from other scriptures.” *The Great Controversy*, 658.

“‘When they shall have finished [are finishing] their testimony.’ The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as ‘the beast that ascendeth out of the bottomless pit.’ In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view **a new manifestation of Satanic power**.” *The Great Controversy*, 268.

“I told him that the Lord had shown me in vision that mesmerism was **from the Devil, from the bottomless pit**, and that it would soon go there, with those who continued to use it.” *Review and Herald*, July 21, 1851.

Revelation 9:2; 11:7; 20:1–3.

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

They that dwell on the earth shall wonder, whose names were not written—And I saw one of his heads as it were wounded to death; and his deadly wound was healed: **all the world wondered after the beast**. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? And all that dwell upon the earth shall worship him, **whose names are not written in the book of life of the Lamb** slain from the foundation of the world. Revelation 13:3, 4, 8.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Revelation 17:8.

The Beast that Was, and is not, and yet is and shall Ascend

Was and is not—“The periods here mentioned—‘forty and two months,’ and ‘a thousand two hundred and threescore days’—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.” *The Great Controversy*, 266.

Shall Ascend—“The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause ‘the earth and them which dwell therein’ to worship the papacy—there symbolized by the beast ‘like unto a leopard.’ The beast with two horns is also to say ‘to them that dwell on the earth, that they should make an image to the beast;’ and, furthermore, it is to command all, ‘both small and great, rich and poor, free and bond,’ to receive the mark of the beast. Revelation 13:11-16. It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And **prophecy foretells a restoration of her power**. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.’ Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, ‘his deadly wound was healed: and all the world wondered after the beast.’ Paul states plainly that the ‘man of sin’ will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry

forward the work of deception. And the revelator declares, also referring to the papacy: 'All that dwell upon the earth shall worship him, whose names are not written in the book of life.' Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church." *The Great Controversy*, 578.

And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. Revelation 17:10–11.

"There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, **the history of the kingdoms there represented.**" *Testimonies to Ministers*, 112.

Babylon, Medo-Persia, Greece, and Rome

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

Five are Fallen—Babylon, Medo-Persia, Greece, pagan Rome, and papal Rome

After this I saw in the night visions, and behold **a fourth beast**, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld then because of **the voice of the great words** which the horn spake: I beheld *even* till **the beast** was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. Daniel 7: 7, 8, 11, 12.

One is—

the beast before him

And he exerciseth all the power of **the first beast before him**, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. Revelation 13:12.

the next to come on the stage

“I saw that the two-horned beast had a dragon’s mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw **the Mother of Harlots; that the mother was not the daughters**, but separate and distinct from them. She has had her day, and it is past, and **her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints**. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.” *Spalding and Magan*, 1.

a new power

“At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—the United States.” *Signs of the Times*, February 8, 1910.

only one

“What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. **One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America.**” *The Great Controversy*, 440.

One is yet to come—

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. Revelation 17:12.

When he Cometh, He Must Continue a Short Space

And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. Revelation 17:10–11.

One Hour Kings

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. Revelation 17:12.

Receive power and give their kingdom and power to the beast—

And the ten horns which thou sawest are **ten kings**, which **have received no kingdom as yet**; but **receive power as kings one hour with the beast**. These have one mind, and **shall give their power and strength unto the beast**. For God hath put in their hearts to fulfil his will, and to agree, and **give their kingdom unto the beast**, until the words of God shall be fulfilled. Revelation 17:12, 13, 17.

The Beast is the Eighth

And **the beast that was, and is not, even he is the eighth**, and is of the seven, and goeth into perdition. Revelation 17:11.

The Ten Horns are Kings

And **the ten horns which thou sawest are ten kings**, which have received no kingdom as yet; but receive power as kings one hour with the beast. Revelation 17:13.

“In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. At the same time Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. **Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints--with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.

“God has a controversy with the world. When the judgment shall sit, and the books shall be opened, He has an awful account to settle, which would now make the world fear and tremble were men not blinded and bewitched by satanic delusions and deceptions. God will call the world to account for the death of His only-begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame in the persecution of His people. The world has rejected Christ in the person of His saints, has refused His messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been colaborers with Christ, and for this they will have to render an account.” *Testimonies to Ministers*, 38–39.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. **These have one mind**, and shall give their power and strength unto the beast. Revelation 17:13–14.

These have one mind—

“Revelation 17:13–14 quoted. ‘These have one mind.’ There will be **a universal bond of union**, one great harmony, **a confederacy of Satan’s forces**. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

“In the warfare to be waged in the last days there will be united, in opposition to God’s people, **all the corrupt powers that have apostatized from allegiance to the law of Jehovah**. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment the great Law-giver identifies Himself as the Creator of the heavens and the earth.” *The Seventh-day Adventist Bible Commentary*, 983.

A Confederacy of Covetousness

“In these last days, there are arising strange fallacies and man-made theories which God declares shall be broken in pieces. The spirit of covetousness has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have done in order to reach their object. Men occupying high positions of trust have revealed this unlawful desire for gain; they have practised extortion and robbery, and have gratified the evil passions of their hearts, until our cities are corrupted through their wickedness. God has declared that he will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities.

“The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples.” *Review and Herald*, July 18, 1907.

Associate Yourselves with Secret Societies

“The Lord declares through the prophet Isaiah: ‘Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.’ Isaiah 8:9–13.

“There are those who question whether it is right for Christians to belong to **the Free Masons and other secret societies**. Let all such consider the scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God’s Word.” *Evangelism*, 617–618.

These Societies Offer some Advantages

“In the revelation of His righteous judgments, God will break up all these associations; and when the judgment shall sit and the books be opened, there will be revealed the un-Christlikeness of the whole confederacy. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus.

“These societies offer some advantages which from a human point of view appear like great blessings, but not so when judged by the Lord’s measurement. Behind their apparent advantages are concealed satanic agencies. The larger the income drawn into the treasury, the more and deeper is the evil. The ungodly gain which has enriched these societies will, when traced out in all its bearings, be seen to be a curse. The words which Eliphaz spoke to Job are true in respect to these associations: ‘I saw him “taking root,” but I “cursed his habitation”’ (Job 5:3). They are Satan’s traps, his net to entangle souls.” *Selected Messages*, book 2, 131.

War with the Lamb

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. Revelation 17:14.

“He [Satan] is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. **Kings, and rulers, and governors have placed upon themselves the brand of antichrist**, and are represented as **the dragon** who goes to make war with the saints,—with those who keep the commandments of God, and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of **the choice of Barabbas** instead of Christ. God has a controversy with the world. When the judgment shall sit, and the books shall be opened, he has an awful account to settle, which would now make the world fear and tremble, were men not blinded and bewitched by Satanic delusions and deceptions. God will call the world to account for the death of his only begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame **in the persecution of his people**. The world has rejected Christ in the person of his saints, has refused his messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been co-laborers with Christ, and for this they will have to render an account.” *Review and Herald*, August 29, 1893.

“The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. ‘Say ye not, A Confederacy; . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary to his people; but for a stone of stumbling and for a rock of offence to both the

houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.'

"I am instructed to say to those who know the truth, 'Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,'—without the robe of Christ's righteousness—'and they see his shame.' . . .

"These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. They will realize that prophecy is even now fulfilling. If the minds of the people of God were not occupied with things of minor consequence, they would see that the signs of the times are fast fulfilling, and that events of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.'" *Bible Training School*, December 1, 1902.

"Spiritualism asserts that men are unfallen demigods; that 'each mind will judge itself;' that 'true knowledge places men above all law;' that 'all sins committed are innocent;' for 'whatever is, is right,' and 'God doth not condemn.' The basest of human beings it represents as in heaven, and highly exalted there. Thus it declares to all men, 'It matters not what you do; live as you please, heaven is your home.' Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.

"With such teaching given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? what is to prevent the world from becoming a second Sodom? At the same time anarchy is seeking to sweep away all law, not only divine, but human. **The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution**—all are tending to involve the whole world in a struggle similar to that which convulsed France." *Education*, 227–228.

"O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry! But many of those who should be proclaiming the truth are

accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. 'Say ye not, A confederacy, . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.'

"The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—**Satan coming as Christ**, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. **Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.**

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise." *Review and Herald*, September 10, 1903.

The Ten horns are Ten Kings

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. Revelation 17:13–14.

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

recoil upon themselves.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1168–1169.

A Song or Psalm of Asaph. Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. For they have consulted together **with one consent**: they are **confederate** against thee:

The tabernacles of **Edom** [1], and the **Ishmaelites** [2]; of **Moab** [3], and the **Hagarenes** [4]; **Gebal** [5], and **Ammon** [6], and **Amalek** [7]; the **Philistines** [8] with the inhabitants of **Tyre** [9]; **Assur** [10] also is joined with them: they have holpen the children of Lot. Selah.

Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison: *Which* perished at Endor: they became as dung for the earth. **Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna**: Who said, Let us take to ourselves the houses of God in possession.

O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That *men* may know that thou, whose name alone *is* Jehovah, *art* the most high over all the earth. Psalm 83.

Zeeb: Wolf, a pack animal. Zalmunna: Shadow of protection withdrawn. Zebah: Born on the day of sacrifice.

The Rock of Oreb—

Oreb:Raven, an unclean bird.

Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at **the rock of Oreb**: and [as] his rod [was] upon the sea, so shall he lift it up after the manner of Egypt. Isaiah 10:24–26.

The Men of Thy Confederacy

The vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

Behold, I have made thee small among the heathen: thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?

The Significance, Importance and Purpose of Daniel 11:40–45

Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave *some* grapes?

How are *the things* of Esau searched out! *how* are his hidden things sought up! **All the men of thy confederacy** have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.

Shall I not in that day, saith the Lord, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau? And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid [*hands*] on their substance in the day of their calamity; Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

For the day of the Lord *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the Lord hath spoken *it*. And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall* possess Gilead. And the captivity of this host of the children of Israel *shall* possess that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's. Obadiah.

The Ten Horns Shall Hate the Whore

And **the ten horns which thou sawest upon the beast, these shall hate the whore**, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. Revelation 17:16–17.