

Exposé on Variant Prophetic Understandings

Jeff Pippenger replies to Questions on Prophecy

Jeff, Sometime would you comment on the work of M_ B_? I find it thought provoking, but should I? K.F.-CA

Dear KF.,- I reject the conclusions of M_ B_ and the other similar teachers of the future application of the prophetic periods found in Daniel 12. You should reject their teachings as well. M_ B_ and others of similar ilk attempt to address the timelines of Daniel 12 in one of two ways. They reapply them or present them as a future application. There is a distinction between these two approaches. Their claims in either case, are directly opposed to the Bible, the Spirit of Prophecy and the pioneers.

Notice what Sister White says about Daniel 12:

WE MUST STUDY CAREFULLY THE OLD WAYMARKS

"I have been deeply impressed by the Spirit of God that we are to pass through severe trials. Everyone's faith will be tested. We must study carefully the old waymarks. These experiences in the past are to be revived. Daniel is to stand out conspicuously with the Revelation given to John on the Isle of Patmos.

"Daniel 12. Read attentively this chapter. Hosea 4: 1.

'Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because 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. Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.' Hosea 4: 1-6.

"There is work to be done. Who will take it up?

"In our experience in these last days we shall meet every conceivable thing that Satan can invent to make of none effect the established points of our faith that have been, in the providence of God, so greatly blessed. These foundation principles are to be held fast unto the end. Read the Word of God." Manuscript Releases, volume 22, 220.

Exposé on Various Prophetic Misunderstandings

What is the counsel in this passage? It is in reference to studying "the old waymarks." It is about holding onto the "foundation principles." It is a warning that Satan will attempt to remove "the established points of our faith that have been, in the providence of God, so greatly blessed." This warning is about God's "controversy" with His people, and the "controversy" is because His people have "rejected knowledge". The problem addressed in the passage is not about refusing "new light" - it is about rejecting "old light". And the focus of the warning is set within Daniel chapter 12.

Those who place the time prophecies of Daniel 12, at the end of the world are removing the old waymarks, attacking the foundation principles, and seeking to make of none effect- the established points of our faith. This is the work M_ B_ and others are doing!

There are basically two approaches used by those who attempt to apply the timelines of Daniel 12 at the end of the world. Each premise has its own peculiar characteristics.

Number one is "reapplication": To state that, "the pioneers were correct in their understanding of Daniel 12, but there is to be a second application to these time prophecies."

Very few time setters truly attempt this approach. The reason is two-fold. First, if you truly accept the pioneer position, you recognize, as the pioneers did, that the prophetic periods of Daniel 12 are not subject to reapplication. The second reason this approach would be difficult is in the Biblical rules associated with a true repetition of history or prophecy. We have been instructed that histories and prophecies may repeat, but in so doing all the characteristics of the first fulfillment must be duplicated figuratively, sequentially and mathematically in the second fulfillment.

If you uphold the pioneer position on the timelines in Daniel 12 and then reapply them at the end of the world - they must start at the same figurative point in time in relationship to one another, as was identified in the first fulfillment. The relationships of the truths contained in the timelines would also need to correspond to one another, In **William Miller's Rules of Prophetic Interpretation** he states it this way in rule 13:

"To know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed."

As an example, the pioneers understood that the 1290 and the 1335 started in 508 A.D. The 1260 started in 538 A.D. The 1260 and the 1290 ended together in 1798, while the 1335 ended in 1843. M_ B_'s material changes this sequence. She starts the 1335 alone, then 75 days later she begins the 1260 and 1290 together. This has the 1335 and the 1260 ending at the same time and the 1290 ending 30 days later. Her discrepancies rule out a "reapplication". She also changes the figurative meanings of the terms involved. This is one example why she takes the "future application" approach, instead of the "reapplication" approach when addressing Daniel 12.

Number two is "future application": To state that, "the pioneers (including Ellen White, though usually not openly stated) were wrong about Daniel 12." (Of course, those who take this approach try to demonstrate the pioneers and Ellen White were wrong in such a way as to make it appear as if they still uphold the pioneers and Ellen White.)

THE 1843 CHART

Ellen White upheld the pioneer position on Daniel 12, and all one needs to do in order to ascertain the pioneer position on Daniel 12 is simply study the 1843 pioneer chart. [Future for America has these charts available in English, Spanish, and soon in Russian.] All three timelines of Daniel 12 are represented on the chart. M_ B_ spends a great deal of time and effort to destroy the integrity of the information on the 1843 chart. In fact, it is obvious when you read her material that if the information about the timelines of Daniel 12 represented on the 1843 chart is accurate, then her ideas are erroneous. Her attack on the 1843 chart is primarily built around three items, though there are several interconnected points beyond these three.

One of the three points of her attack on the chart is to first point out that there are errors in the chart, (and there are errors) then, state that the information about the timelines of Daniel 12 on the chart were some of those errors.

Another point of attack is the pioneer understanding of what the "daily" in the book of Daniel symbolized. She attacks this point by saying she agrees with the pioneer understanding, but then amazingly, she defines the pioneer position on the "daily" differently than they believed. I believe this technique is effective, because very few in Adventism understand the pioneer position on the "daily". Generally, even if they know the pioneer definition of the "daily", they do not recognize the strength of the pioneer position. Satan does. This is why the "daily" is the most controversial and wrongly understood item of Adventist prophetic understanding.

A further attack on the 1843 chart is a second profound misrepresentation. She insists that pioneers arrived at the year 508 A.D. as the fulfillment of the "daily" by first calculating the 2300 day prophecy incorrectly, as the pioneers initially did. They initially arrived with the year 1843 as the fulfillment of Daniel 8:14. She then states that based upon the wrong date of 1843 Miller simply subtracted 1335 from that date and arrived at 508 A.D. He then began a search for some historic event that he could use to prop up his random choice of the year 508. Her representation on this subject is as inaccurate as her teaching that the pioneers believed as she does concerning the "daily".

POINT ONE-THE ERRORS

Concerning the 1843 chart, we are told in Early Writings 74:

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

Identifying the timelines of Daniel 12 on the 1843 pioneer chart as erroneous is

Exposé on Various Prophetic Misunderstandings

an important point as M_ B_ presents her fallacies. She writes,

"An inspired prophet declared that on that chart [1843] there 'was a mistake in some figures.' The big mistake was the date 1843. Jesus did not come in 1843. From that wrong date, William Miller subtracted 1335, taken from Daniel 12: 12 timeline, given the date 508 A.D. Almost any third grader knows that if you subtract from a wrong figure, your answer will be wrong! Nevertheless, many theologians today have made no corrections and defend the past application, based on wrong data, as if it were sacred doctrine of the Seventh-day Adventist Church." A Declaration of Facts Regarding Contemporary Prophetic Exposition, and The Three Timelines of Daniel 12, page 1, M_ B_.

The mistaken figures in the 1843 chart were as follows: identifying 1843 as the conclusion of the 2300 days of Daniel 8:14; 158 B.C. instead of 161 B.C. as date of league between Jews and Romans; 606 as date for rise of Mohammedanism; minor discrepancies in the dates for certain of the time periods associated with the ten horns of Daniel 7; and 677 B.C. as starting point of the "seven times" of Daniel 5. There were no mistakes in the figures concerning the prophetic periods of Daniel 12. M_ B_ may teach there were mistakes in the timelines of Daniel 12 on the 1843 chart, but the pioneers and Sister White did not believe so.

In the previous statement M_ B_ may be uninformed - but she is bearing false witness and it is totally inexcusable. When you place yourself in a public position through the publication of your ideas, and at the same time lift up and promote your understanding as the correct position in contrast to other positions, it then becomes your moral and ethical responsibility to correctly reflect the positions you are opposing. Several areas of M_ B_'s material are purely false. They totally misrepresent the true positions of the pioneers. Her last statement is one example.

There are no errors connected with the time lines of Daniel 12 on the chart. A proof of this is established by comparing the 1843 pioneer chart with the 1851 pioneer chart.

The 1851 chart was produced based on the very same vision where God commanded James White to begin the Review and Herald magazine. In the vision where Sister White was told to instruct James White to begin the Review, she also was given instruction to tell him to print a new chart. This chart was printed by Otis Nichols in 1851. [Future for America has this chart available in English and soon in Russian.] This chart contains the pioneer understanding of 508, as the starting point for Daniel 12:11-12. There are five vertical columns on the chart.

The first column identifies 1843 with the second angel's message.

The second column provides information about pagan and papal Rome (among other items) and in so doing states, "The pope's dominion over the kings continued 1260 years. It was taken away by France. A.D. 1798, just 1290 years after paganism lost its civil power. Daniel 12:7, 11."

The third column states, "The daily taken away. Daniel 11:31. 508 A.D." The fifth column states, "From the daily taken away, to papacy set up-538 = 30 years." Both charts uphold the year 508 as the historical fulfillment of the "daily" being taken away,

and therefore 508 as the starting point for the timelines in Daniel 12:11-12. The pioneers and Ellen White never changed their position on the timelines of Daniel 12.

THE TRUTH MUST BE MADE PLAIN UPON TABLES

"On our return to Brother Nichols' , the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the three angels' messages, with two former being made plain upon tables." Manuscript Releases, number 16,207.

If the 1843 or 1851 charts demonstrate any repetition concerning the 1290 and 1335 of Daniel 12:11-12, it is that both charts repeat the pioneer position of identifying the year 508 as the starting point for the timelines contained in those verses. This means the 1290 concludes in 1798 and the 1335 concludes in 1843! That is the pioneer position, which is also upheld in the Review and Herald article at the end of this newsletter.

POINT TWO-THE "DAILY"

Throughout her many publications M_ B_ also falsely portrays the pioneer understanding of the "daily". Much of her falsehoods are built upon her erroneous position about the "daily". William Miller identifies the pioneer understanding of the "daily" as follows:

'THE DAILY' MUST MEAN PAGANISM

"I read on, and could find no other case in which if [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take away;' 'he shall take away the daily'; 'from the time that the daily shall be taken away.' I read on and thought I should find no light on the text. Finally I came to 2 Thessalonians 2:7-8, 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.' And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is 'the daily!' Well, now, what does Paul mean by 'he who now letteth' or hindereth? By 'the Man of Sin,' and the 'wicked,' Popery is meant. Well what is it which hinders Popery from being revealed? Why it is Paganism. Well, then, 'the daily' must mean Paganism." Advent Manual, page 66, William Miller.

M_ B_ teaches the pioneer position was something other than paganism:

"The 'Daily' is a Continuum of Power, Seat, and Authority or 'Sovereignty'

"In a unique sense, as used in the book of Daniel, the 'daily' refers to a continuum of power, seat, and authority in the rise and fall of empires. Power, seat, and authority is the power to rule which originates with God on His throne, and is from everlasting to everlasting." Updated Condensation of WARNING!, page 50, M_ B_.

M_ B_'s definition of the "daily" is different than William Millers. But, Ellen White identified that William Miller and the pioneers had the "correct view". In Adventism today there is a third view, which is by far, the most widely accepted, but it also is incorrect. To deal with that subject is outside the scope of this letter, but M_ B_ also recognizes that

Exposé on Various Prophetic Misunderstandings

the mainline view of the "daily" is false, and is not the view the pioneer's possessed. Confusion magnifies when M_ B_ opposes the false mainline view, but then teaches that her view is - the pioneer view!

"Modern theologians interpret the word 'daily' as used in the book of Daniel to refer to the priesthood of Christ. They refer to this concept as being the 'new view.' However, this is the 'old view' which was used for many centuries until the Bible students of The Great Advent Movement, leading up to 1844, abandoned that view and declared the 'daily' to refer to the transfer of 'power, seat, and authority' from pagan to papal Rome. That view of the 'daily' by the pioneers was proclaimed to be 'the correct view' by the inspired prophet. (See Early Writings, 74-75) However that correct view was abandoned after 1844. A Declaration of Facts Regarding Contemporary Prophetic Exposition, and The Three Timelines of Daniel 12, page 3-4, M_ B_.

Evidently M_ B_ does not have a way in which she feels comfortable in trying to cast an interpretation on Ellen White's sound endorsement of William Miller's definition of the "daily" in the book of Daniel. She therefore uses a different approach than reinterpreting Ellen White's words. She admits the pioneers were correct on the "daily" and even uses Ellen White's endorsement of the pioneer view to make the point. Then disregarding all the historical evidence to the contrary, she proclaims that her definition of the "daily" is the pioneer definition of the "daily". If you don't test her claims - you may even believe her.

The correct view of William Miller was "Paganism." M_ B_'s is "a continuum of power, seat, and authority in the rise and fall of empires." A transfer of power from one kingdom to the next is not the definition that Mr. Webster gives for the word "paganism." In Webster's Dictionary of 1828, the time period of William Miller, the word paganism is defined as - Heathenism; the worship of false gods, or the system of religious opinions and worship maintained by pagans.

POINT THREE-CALCULATING WITH INCORRECT INFORMATION

William Miller did not reach his conclusion of the 1335 days ending in 1843 by subtraction. He projected forward 1335 years from the date he had recognized as the fulfillment of the "daily". That date was 508 B.C [See the article from the 1858 Review and Herald, at the end of the newsletter.]

NOT SACRED DOCTRINES

In a previously cited passage of M_ B_, and in other of her publications, she denies that the pioneer positions on the prophetic periods in Daniel 12 are - "sacred doctrine". This is consistent with her opinion that the pioneers were wrong about the timelines in Daniel 12, yet in the very first quotation from Ellen White in this letter, we see the Spirit of Prophecy addressing the prophetic periods in Daniel 12 as the foundations, the waymarks, the established points of faith. Through dreams and visions Sister White was warned that the waymarks and foundations would be attacked as time progressed. She also identified that they needed to be defended. To associate the word "sacred" with the truths of Daniel 12 is totally consistent with emphasis placed upon them in the writings of the Spirit of Prophecy!

"I have not been able to sleep since half past one O' clock. I was bearing to

Exposé on Various Prophetic Misunderstandings

Brother T a message, which the Lord had given me for him. The peculiar views he holds are a mixture of truth and error. If he had passed through the experiences of God's people as He has led them for the past forty years, he would be better prepared to make the correct application of Scripture. The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied.

M_ B_'s description of William Miller's careless approach to prophetic study contrasts greatly from Ellen White's inspired observations:

"Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words: 'The entrance of Thy words giveth light; it giveth understanding unto the simple.' Psalm 119:130.

"With intense interest he studied the books of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and when thus explained, were to be literally understood. 'I was thus satisfied,' he says, 'that the Bible is a system of revealed truths, so clearly and simply given that the wayfaring man, though a fool, need not err therein.'-Bliss, page 70. Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. Angels of heaven were guiding his mind and opening the Scriptures to his understanding." The Great Controversy. 320.

"There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history. The people now have a special message to give to the

world, the third angel's message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels' messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God." Selected Messages, book 2, 102.

Because of the abundant counsel similar to the previous passage concerning the "tearing down" of "the great waymarks" M_ B_ develops (through down playing the pioneer understanding of the timelines in Daniel 12) a multi-faceted attack designed to allow her to move the timelines of Daniel 12 to another location in history, without appearing to be under the condemnation of the dreams and visions that warn about the attempts to move the landmarks. The approach consists of an attempt to remove confidence in the original pioneer position on prophecy, but also by creating an end-of-the-world category for the timelines of Daniel 12 as opposed to the 1844 time period category for the other timelines in the book of Daniel.

MANUFACTURING A DISTINCTION BETWEEN PROPHETIC PERIODS LITERAL AND SYMBOLIC

An example of one of her attempts to isolate the timelines of Daniel 12 from the other prophetic periods in Daniel is found in her argument about literal and symbolic time. Of course she must establish literal time at the end of the world, for there isn't enough time left for these prophecies to be fulfilled in a day for a year fashion. But her argument over literal and symbolic time also helps her manufacture a distinction between the prophetic periods of Daniel 12 and the other prophetic periods of Daniel's record. M_ B_ emphasizes and lifts up a Biblical rule in an attempt to disavow the year-day principle.

"They [Speaking of modern theologians] ignore the literal language of Daniel 12, in which there are no symbols such as image, beast, heads, horns, eyes, and sea. They ignore this literal context, take the three timelines of Daniel 12 out of their literal setting, and arbitrarily impose a symbolic meaning." "In regard to Daniel 12 timelines, they misapply the Year-Day Principle. Literal language is never to be interpreted." Emphasis in the original. A Declaration of Facts Regarding Contemporary Prophetic Exposition, and The Three Timelines of Daniel 12, page 1 &2, M_ B_.

"No symbols such as image, beast, heads, horns, eyes, and sea." - Smoke and mirrors - . . . The time prophecies in Daniel 12:7, 11-12, are directly associated with the "daily" and the "abomination that maketh desolate."

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

Are we now to understand that the "daily" and the "abomination that maketh desolate" are not symbolic terms? Daniel employs these terms to symbolize pagan and papal Rome! He represents these two powers with the symbolic terms: "daily" and "abomination that maketh desolate." These are definitely symbolic terms. What kind of deception is it to quote a rule as authoritative; then not apply the rule, because it undermines your interpretation; and then act as if you have established your point? The pioneers understood it as follows:

Exposé on Various Prophetic Misunderstandings

"From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated." Review and Herald, January 28, 1858.

According to the rule pointed out and magnified by M_ B_, the fact that these two symbols are in the passage under consideration - the student should look for a symbolic application of the passage. That would be a day for a year, not a day for a day. M_ B_ and others: Emphasize the rule-to create a diversion-in order to discard the rule-and then accuse those who oppose their false conclusions of not upholding the rule! Wow!

If one possibly concludes that the "daily" and "abomination that maketh desolate" of Daniel 12 are somehow different than when they are used by Daniel in chapters 8 and 11-where is the evidence for this conclusion? Why would Daniel use symbolic words in Daniel 8 and 11, and continue to use those very same terms in Daniel 12, if the same terms in Daniel 12 were to identify something different than when found in Daniel 8 and 11? But, if they are the same symbolic words throughout the book of Daniel, [and they are] then why doesn't M_ B_ apply them as symbolic in Daniel 12? Once again – the pioneers did:

"The true reading is, 'the daily and the transgression of desolation;' daily and transgression being connected together by 'and;' the daily and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host." Josiah Litch, Review and Herald, January, 1858.

WHEN & WHERE THE PROPHECIES CONCLUDE

Another approach she attempts in order to isolate the timelines of Daniel 12 from Daniel's other prophecies is selectively amplifying when prophecies conclude.

Remember, according to Manuscript Releases, volume 22, 220 the "prophetic periods" of Daniel 12, are the "foundations principles", the "old waymarks", and the "established points of faith". M_ B_ attempts to make a distinction between which prophetic periods qualify as the foundations. After all, if the timelines of Daniel 12 are fulfilled at the end of the world, then they are not foundational. Confronted with several passages such as the Manuscript Releases quotation, she is forced to isolate and magnify some passages from the Spirit of Prophecy, while ignoring others. This allows her to demonstrate her hypothesis that the prophetic periods contained in the 2300 day prophecy are the focus of the inspired warnings concerning the removing or the attack against the foundations, waymarks, and established points of faith. Notice the following:

"The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these

Exposé on Various Prophetic Misunderstandings

positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain, the prophecies. The more frequently a definite time is set for the second advent, and the more 'widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late.' The Great Controversy, 457. "It is self evident that the above quotation had to do with the timelines of Daniel 8, and 9, **but not 12. It did not pertain to any other timeline prophecy.**" Emphasis supplied. Date Setting, Time Setting, Futurism, and Dirty Theology, page 58-59, M_ B_.

Here we are left to believe that when Sister White counseled us in Manuscript Releases" to hold fast to the end" the "waymarks" and "foundations" in "Daniel chapter 12", that somehow The Great Controversy, 457 eliminates that command. M_ B_'s uses that statement to set up a false premise, that only the prophetic periods within the 2300 day prophecy would be subjected to "the repeated efforts to find new dates for the beginning and close of the prophetic periods." She uses this to magnify her false supposition that the timelines of Daniel 12 are only applicable to the end of the world. Even if there were no passages such as the one in Manuscript Releases, the evidence and support for the commentary she draws on the passage from The Great Controversy does not exist within the statement itself. Everything Sister White said in the passage is accurate, but she made no comment whatsoever about Daniel 12! The fifth rule in William Miller's Rules for Prophetic Interpretation reads as follows:

"Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me and he should, guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible."

This rule obviously applies to the Spirit of Prophecy as well.

The end of the world is an important emphasis for M_ B_'s prophetic interpretations. She uses this theme to establish a principle that the time prophecies Daniel 8 and 9 were fulfilled in the Millerite time period, while the Daniel 12 prophecies were for the Second Coming of Christ.

"Prophetic Periods" in the Context of "the Eve of the Great Consummation"
"Ellen G. White either contradicted herself or she used the term, 'prophetic periods,' if reference to two different situations. While she was declaring that the 'prophetic periods' of the 2300 timeline of Daniel 8 and 9 ended in 1844, she wrote of other 'prophetic periods' or timelines in the book of Daniel which would extend to the eve of the great consummation!

"The prophetic periods [timelines] of Daniel [12], extending to the very eve of the great consummation [The Second Coming] throw a flood of light on events then to transpire." Review and Herald, September 15, 1883. Emphasis in the original. Date Setting, Time Setting, Futurism, and Dirty Theology, page 58-59, M_ B_. The complete passage reads:

"In the Scriptures are presented truths that relate especially to our own time. To

Exposé on Various Prophetic Misunderstandings

the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings preeminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God." Review and Herald, September 15, 1883.

The information in this passage does not uphold the wresting placed upon it by M_ B_. In the passage the prophetic periods addressed are those found in Daniel, Revelation and the entire Scriptures - not exclusively the timelines of Daniel 12! This is a general statement about prophetic periods. Yet M_ B_ adds her own words into the passage to make the prophetic periods under discussion exclusively the timelines of Daniel 12. She continues:

"The 'prophetic periods' (2300 day-years, 490 years, 482 years, seven years, etc.) of Daniel 8 and 9, all of which were ended by 1844, did not extend to the 'very eve of the great consummation' nor did they 'throw a flood of light on events then to transpire.' Neither did the 1260 timeline of Daniel 7 reach to 'the very eve of the great consummation,' but ended in 1798-over two centuries ago! It is therefore the 1260, 1290, and 1335, three literal day timelines of Daniel 12, which extend to the very eve or 'end' [utmost end], and it is these three timelines which "throw a flood of light on EVENTS then to transpire, but give no date for the second coming." Date Setting, Time Setting, Futurism, and Dirty Theology, page 59, M_ B_.

Once again, selective deduction is employed by M_ B_. Ellen White points to the judgment as the place where the prophecies reach their conclusions, but M_ B_ is seeking to develop a different emphasis than Ellen White:

"The prophecies present a succession of events leading down to the opening of the Judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.'" The Great Controversy, 356.

In this passage the prophecies, especially those of Daniel lead down to the opening of the judgment, not the Second Coming. So is Sister White contradicting herself? Absolutely not!

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on united in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward." Selected Messages, book 1,68.

Had Adventism finished the work in the days of the pioneers the judgment and

the Second Coming of Christ would have been very closely related in terms of time. Our disobedience has extended the time, but this "wandering in the wilderness of unbelief" does not diminish the close relationship between the judgment and the Second Coming. Ellen White is not being inconsistent when she identifies the prophecies concluding at the judgment in one place and then states the prophecies reach to the Second Coming in another. They are closely related. The inconsistency lies with M_ B_ as she exclusively emphasizes the Second Coming as the consummation of the prophecies, in order to provide an avenue to sustain her own private interpretations.

Sister White says the prophecies lead "down to the opening of the Judgment". In doing so, she focuses primarily on the prophecies of Daniel. But if we were to be even more discerning about the passage, she is focusing more on one chapter in the book of Daniel, and that chapter is Daniel 12. She quotes directly from Daniel 12 twice in the passage and no other Scripture is quoted.

By context Sister White is teaching that the prophecies of Daniel 12 lead" down to the opening of the Judgment"!

Whether lifting up the "literal symbolic rule" to draw a distinction, or trying to develop a case for certain specific time prophecies to extend to the second coming, M_ B_'s reasoning and application lacks any logical or divine endorsement. Within all of these false premises which we are addressing there have been several other errors that we have not taken up do to the limitations of this newsletter. But one other false teaching connected with the Second Coming needs to be also met.

In M_ B_'s emphasis of the Second Coming she goes to great lengths to identify that her applications of the time prophecies of Daniel 12 do not reach the conclusion of the day and hour of Christ's return. If she were to do that, the warning flag would be to great for many of her devotees to pass by. As she emphasizes that she doesn't predict the day and hour of Christ's return, though she is curiously silent about a specific passage in the Spirit of Prophecy.

OR ANY PROMISE OF SPECIAL SIGNIFICANCE

"Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. 'It is not for you to know the times or the seasons, which the Father hath put in His own power.'" Testimonies to Ministers, 55. [This reference is included in an article from The Firm Foundation magazine, page 36, in M_ B_'s book titled, Date Setting, Time Setting, Futurism, and Dirty Theology.]

In spite of this previous passage, M_ B_'s application of the 1335 days at the end of the world teaches that when the 1335 day arrives in history, there will be a special blessing associated with it. This blessing of course is part of the prediction of Daniel 12:12. The blessing that M_ B_ identifies is that on this day, (the 1335 day since the Sunday law) God will pronounce the day and hour of Christ's return to His faithful people:

"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.' Daniel 12:12.

"What is the 'Blessing' for which God's people wait?

"The Voice of God is heard from heaven, declaring the day and hour of Jesus coming, and delivering the everlasting covenant to His people. . . . And when the BLESSING is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory.' The Great Controversy, 640.

"The declaration of the everlasting covenant by the Voice of God is the blessing for which they wait, because, like the reading of a will, it tells what God's people will get" Emphasis in the original. Updated Condensation of WARNING! page 74-75, M_ B_.

What did Sister White say? "Beware of anyone who would set a time in regard to any promise He has made of special significance." Is the pronouncement of the everlasting covenant and the day and hour of Christ's return of special significance? Beware!

If you are questioning my motives and purposes in specifically addressing the teachings of M_ B_. Be assured that there are several variations of M_ B_'s fallacies in Adventism today and those various interpretations seem to borrow each others flawed reasoning. But the question may still remain-why such a specific attack on her ideas? Consider the complete paragraph just cited from Testimonies to Ministers, 55:

"Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. 'It is not for you to know the times or the seasons, which the Father hath put in His own power.' False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth."

But how serious could a falsehood such as M_ B_'s be? Let me answer that by first suggesting that the primary reason the Jews rejected and crucified Christ was from a misunderstanding of prophecy:

THERE ARE PERSONS READY TO CATCH UP EVERY NEW IDEA

"Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them. . . .

"The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and

Exposé on Various Prophetic Misunderstandings

those who have not had a personal experience in this work, are to take the Word of God and believe on 'their word' who have been led by the Lord in the proclamation of the first, second, and third angels' messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels' messages.

"It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain." Selected Messages, book 2, 110-113.

So Satan is attempting to repeat the misunderstanding of prophecy that took place among the Jews within "those who claim to believe present truth" within the Adventist church. More specifically Satan will accomplish this by leading men to "catch up new ideas" without considering that "the truth has been set forth at the appointed time by the very men whom God was leading." Not only do they not consider the truth set forth by these appointed men, but they will be seeking to find "new light" and "begin" their search "by turning away from the light that God has already given." Specifically these deluded souls will have a burden to make a "new exposition of those prophecies which He has moved upon His chosen servants to explain." All of this will take place instead of following the counsel within the passage that identifies our responsibility to "take the Word of God and believe on 'their word' who have been led by the Lord in the proclamation of the first, second, and third angels' messages". Did she really say that we were to believe the word of the pioneers? But doesn't M_ B_ expose their errors and redefine their conclusions?

"There must be no long discussions, presenting new theories in regard to the prophecies which God has already made plain." Evangelism, 199.

The prophetic parallel to the rejection of Christ by the Jews is even more specifically identified than the previous passage. It is not simply to reject the conclusions of the pioneers or to seek for new light in prophecies that have already been established. It is a specific type of prophetic study that is taken up by those who would follow in the footsteps of ancient Israel:

"In our day as in Christ's day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing.

Exposé on Various Prophetic Misunderstandings

"And many are doing the same thing today, in 1897 [2002], because they have not had experience in the testing messages comprehended in the first, second, and third angel's messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages." Evangelism, 613.

Did that passage impact you? Prophetically, the strong delusion Adventists receive as they parallel the rejection and crucifixion of Christ, will take place among those who "are searching the Scriptures for proof that "messages are still in the future. They" will "fail to give them their proper place in prophetic history." "Such" people" are in danger of misleading" "people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages." How many people do you know who applying the 2300 days at the end of the world? Remember, this deception takes place with those who" claim to believe present truth". How many people professing to believe present truth are re-applying the time prophecies of Daniel 8? Must be some other prophetic periods that are pointed out in the warnings, Don't you think?

When we address prophetic ideas such as M_ B_'s, we are under conviction that the ideas are as dangerous as someone misunderstanding Who the Messiah was - in the days when Jesus walked among men. The seriousness of this type of false application of prophecy is generally not recognized. The Messiah was generally not recognized. Yet we still stand amazed at the blindness in the Jewish response to Jesus when he walked among them. How could they not see? "When Christ came to the world, his own nation rejected him. He brought from heaven the message of salvation, hope, freedom, and peace; but men would not accept his good tidings. Christians have condemned the Jewish nation for rejecting the Saviour; but many who profess to be followers of Christ are doing even worse than did the Jews, for they are rejecting greater light in despising the truth for this time." Review and Herald, November 5, 1889.

We are in a time period paralleling the days when Christ was upon earth and we have been warned that as Seventh-day Adventists, some of us will repeat the rejection and crucifixion of Christ by turning away from truth that was established by the pioneers concerning the prophetic periods which were proclaimed during the Millerite time period. Those who fulfill this dreadful prediction will not simply turn away from the pioneer positions, they will also seek to place the prophetic fulfillments identified by the pioneers somewhere in the future. In May of 1998 I received a letter from M_ B_. This is some of the counsel for me:

"You also need to do a computer search and/or investigate all Ellen G. White's comments in regard to dual applications. You will soon discover that in her earlier years she supported fully the pioneers past applications, but as she passed the 1888 milestone, her statements began to apply the last chapter of Daniel to the future and much that in Revelation had been understood to have occurred in the past is to have another fulfillment. . . .

"I wish we could get together and talk before you set your course and do great damage to present truth all over the world. You started out so well with Daniel 11 . What happened? What changed your attitudes? Do you not understand that the three timelines of Daniel 12 simply explain that God's people will once again be persecuted by

Exposé on Various Prophetic Misunderstandings

2nd Papal Supremacy and that it will last only 1290 days and that God's people will wait it out until they are delivered from the Death Decree of Revelation 13:15? It is just Revelation 13 reiterated, and Great Controversy repeated in detail. No dates are set.

"Sincerely, M_ B_" Letter, dated April 25, 1998.

If I may paraphrase some of these statements:

My paraphrase: You need to "search the Scriptures" and the Spirit of Prophecy "for proof that these messages are still in the future".

(Based upon: You also need to do a computer search and/ or investigate all Ellen G. White's comments in regard to dual applications.)

My paraphrase: You need to turn "away from the light that God has already given by the men whom God was leading in the proclamation of the first, second, and third angels' messages."

(Based upon: You will soon discover that in her earlier years she supported fully the pioneers past applications, but as she passed the 1888 milestone, her statements began to apply the last chapter of Daniel to the future".

My paraphrase: You need to stop "search[ing] the Scriptures to confirm the truth God has given His servants for the world."

(Based upon: "You started out so well with Daniel 11. What happened? What changed your attitudes? Do you not understand that the three timelines of Daniel 12 simply explain. . .")

"Again and again have I been warned in regard to time setting. There will never again be a message for the people of God that will be based on time." Selected Messages, book 1, 188.

A WARNING WE NEED TO UNDERSTAND

Those who promote false ideas invariably twist the Spirit of Prophecy to meet their own ideas. A classic example of this is illustrated in the quotation from Manuscript Releases, volume 15, 228, 229. The entire quotation is on the front cover of this newsletter. Those who seek to reapply Daniel 12, pull a couple sentences out of this passage to isolate and magnify: "Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end." These sentences are used by M_ B_ in her manuscript titled, Warning. She uses this passage to twist the warning in Daniel 12 from the importance of character development into the need to believe in the future fulfillment of the prophetic periods in Daniel 12 that came to pass in the Millerite time period.

But when you study the entire passage thoroughly, you recognize the true warning of Daniel 12. This same warning was addressed in our December newsletter, in the article by James White about the "time of the end." Ellen and James White both recognized the warning of Daniel 12 to be a warning to be among those who shine as the stars of heaven and lead many to righteousness. In the opening paragraph of this

Exposé on Various Prophetic Misunderstandings

passage Sister White speaks about" the unprepared condition of our churches" and our need to "keep our feet in the straight and narrow path" while warning us to "make no missteps now". She points to "the first and second chapters of Colossians as an expression of what our churches should be." She then speaks of Paul not being able to share his complete message because the church members would have "made a misapplication of the great truths" he shared. The first paragraph contains a warning, which includes misapplication of truth and the possibility of leaving the path of truth. But what is it in the first two chapters Colossians that is of importance? Isn't it summed up in chapter 1 verses 26 through 28?

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: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. The mystery of Godliness - the hope of Glory, is the warning we are to share with every man. It is a warning that those in the Laodicean church need to accept. This is the warning in the first paragraph of the passage!

The warning in paragraph two, which is where M_ B_ lifts her sentences about Daniel 12 out of, opens with the summary of the entire paragraph. "The people of God need to study what characters they must form in order to pass through the test and proving of the last days." This is the same emphasis as in the first paragraph. So. Are the timelines of Daniel 12 somehow a warning about character sanctification? In M_ B_'s letter above she said the timelines of Daniel 12 were to "simply explain that God's people will once again be persecuted by 2nd Papal Supremacy and that it will last only 1290 days and that God's people will wait it out until they are delivered from the Death Decree of Revelation 13:15? It is just Revelation 13 reiterated, and Great Controversy repeated in detail. No dates are set." But is there other information in Daniel 12 that more accurately reflects the warning Sister White is emphasizing in her entire record? Oh yes! A very serious warning, but it is not about future application of previously fulfilled time prophecy:

And at that time shall Michael stand up, [Probation is closed!] 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: [During which you must have a character prepared to stand when there is no longer intercession available for sin!] and at that time thy people shall be delivered, everyone that shall be found written in the book. [Some will be delivered!] 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. [Some will not be delivered. A solemn warning.]

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. Many shall be purified, and made white, and tried; [Here are those who heed the warning in Daniel 12 and shake off their Laodicean lethargy.] but the wicked shall do wickedly: and none of the wicked shall understand; [And here are those in Adventism (and those outside Adventism) who reject the warning of Daniel 12.] but the wise shall understand. [Do we understand the warning of Daniel 12?] Daniel 12:1-3, 10.

The warning we need to understand is not about time prophecy.

Exposé on Various Prophetic Misunderstandings

The third paragraph identifies a warning that is in perfect agreement with the previous paragraphs. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things". No connection to a timeline warning. Is there?

Paragraph four emphasizes the wise and foolish virgins at the end of the world. Again we see the identical theme from the first word in paragraph one to the closing thought of the complete passage, "When the foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast declared, 'I know you not' They were left standing without in the empty street, in the blackness of the night" Once again, no connection to the timeline warning.

The warning in Daniel 12 which we need to understand before the time of the end is a warning to be among the wise virgins, with our lights shining, leading many to righteousness, with Christ the hope of glory, in us. Yet M_ B_ and others would have you believe it is a warning to apply the timelines of Daniel 12 at the end of the world. Nonsense!

M_ B_ states that Sister White" supported fully the pioneers past applications, but as she passed the 1888 milestone, her statements began to apply the last chapter of Daniel to the future." If Sister White changed her inspired position half way through her ministry she is a false prophet if she identified truth at one point and later identified it as error her inspiration was not of the Lord:

"My Instructor said to me, Tell these men that God has not committed to them the work of measuring, classifying, and defining the character of the testimonies. Those who attempt this are sure to err in their conclusions. . . .

"Those who carefully read the testimonies as they have appeared from the early days, need not be perplexed as to their origin." Selected Messages, book 1,49.

Some might incorrectly say that this statement identifies that the early Testimonies were more important than the later. (There are those who do this very thing in Adventism today.) But what she is conveying is that from the beginning of her ministry to the very close of her ministry her message is consistent with itself. M_ B_ would have us believe that after 1888 her understanding on the timelines of Daniel 12 changed. How do we understand the next statement?

THAT WHICH WAS FROM THE BEGINNING

"John bore no uncertain message. 'That which was from the beginning,' he says, 'which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ' [Notice the Inspired emphasis on retaining that which was from the beginning.]

"We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." Review and Herald, January 19,

Exposé on Various Prophetic Misunderstandings

1905.

There are several passages, when correctly understood, all by themselves expose M_ B_'s philosophy as false. This last passage is one of them. M_ B_ does not deny that the information on the 1843 chart was what the pioneers were presenting prior to the Great Disappointment on October 22, 1844. So whether the pioneers were correct or incorrect, the message that brought the people out of the churches included the pioneer understanding of the timelines in Daniel 12. You can't get away from that historical fact. Even if their presentation on Daniel 12 were later found to be erroneous, historically we know, that it was part of the Millerite message that "brought the people out of the churches".

So we have some choices to make here. Do we accept M_ B_'s commentary that after 1888 Sister White changed her position on the pioneer message of Daniel 12? If so, Sister White needs to clarify or retract this previous passage. M_ B_ states, "in her earlier years she supported fully the pioneers past applications, but as she passed the 1888 milestone, her statements began to apply the last chapter of Daniel to the future" . That pioneer message was definitely part of what brought people out of the churches and if we believe M_ B_ it was a false message. If we choose M_ B_'s conclusions we identify that Ellen White counsels us to preach a message which contains error and that Sister White (at certain times) opposes her own testimonies. To accept that reasoning means we end up with a false prophet!

By the way, Notice the date that Sister White wrote this previous statement. 1905 is well after 1888, Perhaps, Sister White forgot that she no longer believed the pioneer message on Daniel 12. As I said to open the previous paragraph, "We have some choices to make".

The reason the pioneer message (including Daniel 12) brought the people out of the churches is because the message was a test to the people of that day,

"I saw that God was in the proclamation of the time in 1843. It was His design to arouse the people and bring them to a testing point, where they should decide for or against the truth. Ministers were convinced of the correctness of the positions taken on the prophetic periods, and some renounced their pride, and left their salaries and their churches to go forth from place to place to give the message," Early Writings, 232.

"To William Miller and his co-laborers it was given to preach the message in America, and the light kindled by their labors shone out to distant lands. The testimony of the Scriptures pointing to the coming of Christ in 1843, awakened widespread interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth," Spiritual Gifts, volume 4, 222.

"There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it

Exposé on Various Prophetic Misunderstandings

in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.

"From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error. The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel's message. These followed on step by step, receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed." Selected Messages, book 2, 102.

"The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established. and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, 'Here is the truth,' 'I have the truth; follow me.' But the warnings came, 'Go not ye after them. I have not sent them, but they ran.' See Jeremiah 23:21.

"The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard-'This is truth. I have new light.' But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness.

"The proclamation of the first, second, and third angels' messages has been

located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular.

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." Selected Messages, book 2, 104.

THE 1290 AND 1335 DAYS

Another important prophetic period upon which the Advent doctrine is based, is the 1335 days of Daniel 12, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:

And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days. Daniel 12:11-13.

The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first enquire. What is the "daily" (sacrifice) and the "abomination that maketh desolate?" It will be noticed that the word, sacrifice, is in italics: denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chapter 11:31 and 8:11-13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation,) and the transgression of desolation. This fact is made so plain by Josiah Litch that we cannot do better than quote his language:

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

From this it is evident that the "daily," can have no reference to the Jewish worship to which it has been applied by the older and more prevalent opinion; and this is further evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note.

Exposé on Various Prophetic Misunderstandings

The daily and the abomination then, are two desolating powers which were to oppress the church: can we ascertain what these powers are? We have only to adopt William Miller's method of reasoning on this point to arrive at the same conclusion with him. He says:

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

We see from Daniel 8, that it is the little horn, which succeeded the goat, or Grecian empire, that takes away the "daily;" and it is the only power brought to view after the division of Alexander's kingdom down to the time when the Sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel's other visions. Now it is a fact that a change did take place in the Roman power from Paganism to Papacy. Paganism from the days of the Assyrian kings down to the time of its modification into Popery, had been the daily, or as Prof. Whiting renders it, "the continual" desolation, by which Satan had stood up against the cause of Jehovah. In its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars and statues of Paganism are baptized into the blasphemies of Popery.

But the daily, Paganism, is said in the prophecy, to have a sanctuary, and the place of its sanctuary was to be cast down. That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isaiah 16:12; Amos 7:9,13, margin. Ezekiel 28:18. Concerning the sanctuary of the daily of Daniel 8, we offer the following from Apollon Hale:

"What can be meant by the 'sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. Its name signifies the 'temple or asylum of all the gods.' The place of its location is Rome. The idols of the nations conquered by the Romans were sacredly deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly 'his sanctuary.'" Having now ascertained that the daily is Paganism, and the transgression of desolation, or "the abomination that maketh desolate," is the Papacy, and that the especial sanctuary of Paganism was the Pantheon, and that the "place" of its location was Rome, we inquire further.

Exposé on Various Prophetic Misunderstandings

1. Was Paganism "taken away" by the Roman civil power? The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first 'Christian' emperor, and says:

"His first act of government was the dispatch of an edict throughout the empire, exhorting his subjects to embrace Christianity."

2. Was Rome the city or place of his sanctuary, (the Pantheon,) cast down by the authority of the State? The following extract answers:

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the Orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony."

This record from the pen of the historian, is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious in prophetic interpretation must be satisfied of its application.

From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated. Therefore,

When did the event referred to in the prophecy take place? Let it be observed, the question is not, when were the saints given into the hands of the Papacy, but when had the change of religion from Paganism to Papacy been so far effected as to make the latter the national religion, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the Man of Sin, the "abomination that maketh desolate," was already at work. And it is in the light of this scripture that we must understand our Lord's words in Matthew 24:15, concerning the abomination of desolation, where he makes evident reference to Daniel 9:27. For although Paganism had not given place to the Papacy in the year 70 when Jerusalem was destroyed by the Romans we do understand that the power which then appeared modified somewhat in name and form, was the very power that should, as the

Exposé on Various Prophetic Misunderstandings

abomination of desolation, wear out the saints and desolate the church of the Most High.

Up to the time of the conversion of Clovis, king of France, which took place in 496, the French and other nations of western Rome were Pagan; but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of Most Christian Majesty and Eldest Son of the Church. "Between that time and AD. 508 by alliances, 'capitulations' and conquests, 'the Avborici,' the 'Roman garrisons in the west,' Brittany, the Burgundians and the Visigoths, were brought into subjection."

"Paganism in the western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, henceforth had not the power, if it had the disposition to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff. From that time, the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense; and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones, - perhaps their lives, - must be laid on the altar.

In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the Pagan. Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in 508. Book ii, p.129. What was the condition of the See of Rome at this time? "Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:

"1. He 'left Paganism' when he entered the 'church of Rome.' "

2. He found his way to the Papal chair by striving with his competitor even unto blood. Du Pin.

"3. By the adulation paid to him as the successor of St. Peter.

"4. By the excommunication of the Emperor Anastasius. "How much," says Mosheim, "the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Vicegerent of the Most High."

By the strength secured to the Catholic cause in the west, by these successes, and the agency of the vicars, and other agents of the See of Rome, the Papal party in Constantinople were "placed" in a position to justify open hostilities in behalf of their master at Rome. "In 508 the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital"

Exposé on Various Prophetic Misunderstandings

Gibbon, under the years 508-514, speaking of the commotions in Constantinople, says "The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant.] Without his diadem, and in the posture of a suppliant, Anastasius appeared on the 'throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace."

With the following extract from Appollos Hale, we close the testimony on this point: "We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the 'patrimony of St. Peter') in 508. We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally christian empire of Western Rome triumphing everywhere - and its triumphs everywhere distinguished by the most savage cruelty.... The empire falls and is broken into fragments. One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith. In religion the conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A.D. 508.

"In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant 'monarch' christianized.

"The pontiff for the period on which we stand is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling 'the place of God on earth.' The senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. In 508 the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, At what time was Paganism so far suppressed, as to make room for its substitute and successor, the Papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being 'placed,' or 'set up' in the room of Paganism, but 508? If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, 'and kings, and peoples and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while 'drunken with the blood of the martyrs of Jesus,' to 'think they are doing God service,' and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the

Exposé on Various Prophetic Misunderstandings

damnation of hell" The Review and Herald, January 28, 1858.

We have the date. The "daily" was taken away, and the abomination that maketh desolate set up in 508. Dating from this point the 1290 days or years terminate in 1798 where, as has already been shown, the civil power was stricken from the Popery the arm of Bonaparte. The 1335 days bring us 45 full years this side of that event.

But some may say, How is it that you make the periods terminate in the past? Does it not read that Daniel should rest and stand in his lot at the end of the days? Certainly; and we believe it. But what is it for Daniel to stand in his lot? This point will come under consideration when we come to an explanation of the passing of the time, and an examination of the events that did take place at the end of the days. Meanwhile we here cast anchor till another week.

Dear Jeff:

I would like to know what your view of Daniel 8:10 is. Do you see it as related to Satan's work in heaven, or to Rome's part in persecuting the saints in the first century?

Dear _____

I have a very good doctrinal thesis on the "Daily" in the book of Daniel. It focuses on Daniel chapter eight. I believe it to be sound and occasionally provide copies of the book to interested parties. In verse eight, Daniel purposely uses gender to identify the "four notable ones" in contrast to "the four winds" which are the opposite gender of "the four notable ones". He does this to establish two important points. One is a literary sign, and another is a proof or evidence.

He uses the gender of verse eight to link with verse nine, when he places the, "out of one of them" in the same gender as "the four winds" of the previous verse, providing evidence that the little horn in verse nine, did not directly descend from Greece, but came from a specific geographical area as represented by "four winds". This is evidence.

This is evidence that disproves the challenges of people like Desmond Ford, who identify the descendent of Alexander as Antiochus Epiphanes as the antichrist. They teach the antichrist had to descend through Alexander's heritage based on the fact (they incorrectly say) that the little horn, came "out of one of them". But the verse specifically teaches, through the employment of "gender", that the "little horn" power came from one of the "four winds". Not from Alexander's descendents—but from a specific geographical area of his kingdom. That is evidence.

The other point is simply that by speaking with gender in verse eight and nine Daniel gives a sign that he is beginning to identify and convey information at a different level of thought—through the use of gender. This is most critical to see at this point, because in verses nine through twelve, Daniel changes the gender of the subject in each of the four verses. It changes from verse nine's "little horn" in the masculine; to verse ten's "it" in the feminine, to verse eleven's "he" is masculine, and verse twelve's, "him" is feminine.

Exposé on Various Prophetic Misunderstandings

Until you recognize the use of gender, you don't see Daniel teaching that verse nine is pagan Rome, verse ten is papal Rome, verse eleven is pagan Rome again, and verse twelve returns to papal Rome. Male, female, male, female. Pagan, papal, pagan, papal.

So verse nine is describing how pagan Rome came up from a geographical area that had been part of the kingdom of Alexander the Great and not from the lineage of Greece. It also identifies the three areas of conquest that Rome would overcome in order to begin its time period to rule the world, as set forth in Daniel 11:24.

Verse ten now changes to the papacy by changing genders to feminine for the word "it" and the verse describes two characteristics of the papacy. It's arrogance towards God and heaven, and its persecution of God's people.

Note here that the characteristics of Rome whether pagan or papal in these two verses are similar. Pagan Rome had to conquer *three geographical areas* to take control of the world and papal Rome needed to overcome *three horns*. They both would rule the world for a *specific time*. And in verse ten the arrogance against God and persecution of His people was also a characteristic of pagan Rome. One of the truths of pagan and papal Rome is that they have many prophetic characteristics that they both possess. Verse eight and nine are confirming this truth, as well as the other information. Though in both verses, even with the similarities, the testimony is most directed at the subject that has been isolated by its gender.

So in verse eleven Daniel changes back to masculine gender, thus identifying pagan Rome, and in so doing teaches, it was pagan Rome that stood against Christ, (at the cross). The "by him", (which is most accurately translated as "through him"), is teaching that "through" pagan Rome, the "Daily" (which is paganism), would be "taken away".

The Hebrew word translated as "taken away" in this verse is different than the Hebrew word translated as "taken away" in Daniel 11:31 and 12:11. In these two verses the Hebrew word means to remove. It is a word used in the sanctuary service to identify when the priest would remove ashes from beneath the alter. Paganism was removed. Daniel 11:31 and 12:11 are identifying a different prophetic aspect of the "Daily" than is being portrayed in Daniel 8:11. In Daniel 8:11, it is a different Hebrew word translated as "taken away", though it is also a word used in the sanctuary service. It is the word used when the priest would *lift up* a wave offering before the Lord. The word means to: lift up and exult. So in verse eleven:

Pagan Rome is the one who stands against Christ at the cross, and through pagan Rome, paganism is lifted up and exulted. Daniel includes that the "place" of pagan Rome's *sanctuary* is cast down.

Daniel is conveying information here in many ways. Here he chooses a Hebrew word that has been translated in the verse as "sanctuary" that can be used to identify any sanctuary, whether it is God's sanctuary or a pagan sanctuary. It is translated either way in the Bible. Whereas; the word translated as "sanctuary" in verse thirteen and fourteen is a word that can only identify God's sanctuary. Daniel wants us to understand that the sanctuary in verse eleven, is Rome's pagan sanctuary, called the Pantheon. By choosing this Hebrew word in contrast with the word he chooses twice only two verses later, Daniel is emphasizing that this is an "ungodly" sanctuary. The "casting down" is when the city of Rome (where the Pantheon was), was rejected as the seat of authority

Exposé on Various Prophetic Misunderstandings

for the empire of Rome by Constantine in the year 330. This verse was identifying pagan Rome, but in verse twelve, the “him” returns to feminine, and therefore switches back to papal Rome.

The “host” given the papal power was the armies of seven of the ten horns that ultimately changed the profession of their nations from pagan to Catholic and began the work of placing the papacy on the throne of the earth, by removing the three Arian horns of Daniel seven. The formerly pagan civil governments surrendering their authority to the dictates of the pope accomplished this. This was a process not a single event, but in the very action described (giving the host to the support of the papacy), the “transgression” of the verse is illustrated. The transgression is the combination of church and state. These two verses, (eleven and twelve) are not describing parallel characteristics of pagan and papal Rome, as were verses nine and ten. In verses eleven and twelve, the message is the change over from pagan to papal Rome. The historical transition between these two powers is the very heart of many of the prophecies of Daniel and the Revelation.

Verse eleven says pagan Rome, the power who stood against Christ when he walked among men, was also the power that lifted up and exulted paganism, which is certainly why we call pagan Rome—“pagan”. This power, pagan Rome would come to its end in the year 330, when the “place” (the city of Rome) was “cast down” in that the city of Rome was no longer the capital of the empire of Rome. This historical understanding is how the pioneers saw it. They identified Daniel 11:24 as identifying a 360 year time period for pagan Rome to rule the world. The starting date being 31 B.C. is identified as Rome’s defeat of Egypt at the battle of Actium. By adding 360 years to that date, you arrive at the year 330.

The verse (Daniel 11:24), where this time prophecy is set forth, has a phrase connected to the time prophecy which says, “he [pagan Rome] shall forecast his devices against the strongholds, even for a time” [360 years]. The pioneers and other commentators teach that *forecasting his devices from his stronghold* is a more concise translation than, “against the strongholds”. Viewing it this way, which the Hebrew allows, portrays the time prophecy in Daniel 11:24 teaching that pagan Rome would rule the world for 360 years from their stronghold—the city of Rome. This understanding identifies that the time which pagan Rome rules the world is directly connected to the story of the city of Rome. In this sense, verse eleven’s “and the place of his sanctuary, was cast down” is tied into and supported by Daniel eleven twenty-four’s time prophecy.

In the year 330, the Roman Empire would begin to divide, first into an eastern and western division, and ultimately into the ten nations of Daniel chapter seven. In the divided state they would reach a time period where they would begin to surrender their civil powers, including their armies, to the dictation of the papacy. This history is where verse twelve continues the flow of events. But now the gender subject identifies the feminine, so the subject becomes papal Rome. The pagan armies or “host” were given to the support of the papacy through the combination of church and state. The reason the armies came to the aid of the papacy is identified in the next phrase through the term, “by reason of transgression”. The “transgression” being, the combination of church and state. Once in that position the papacy “cast down the truth to the ground; and it practiced and prospered”.

There is much more information in these verses, but it is only clearly established by looking at the entire chapter, which then allows you to demonstrate some of the other truths in these verses. Some are very profound, but they are established in the entire passage, not simply in the six verses we have considered.

So as to your questions, “Do you see Daniel 8:10 as related to Satan’s work in heaven, or to Rome’s part in persecuting the saints in the first century?” I see neither. Verse ten is in the feminine, and therefore is speaking of the papacy. It is describing the papacy’s arrogance against God and its persecution of His people. Let me know what your thoughts are. Jeff

URIAH SMITH'S ABERRANT POSITION

We are still in the process of responding to several questions that we set forth in our previous newsletter. The subject we are dealing with is Uriah Smith’s position on Daniel 11:36–45.

Part of the questions raised previously concerning verses thirty-six through thirty-nine was stated as follow: “If in fact the persecution of God’s people is fully described in the preceding verses, should not the prophet have more to say about the Reign of Terror and the worship of the goddess of reason? Your line of argument actually rides over the excesses of the French Revolution, putting everything in that word ‘push’ which seems to be inadequate.”

This is a valid and fair question. How does a conclusion fit with the overall testimony of inspiration, including the priority of topics set forth within the Scriptures? We are told in a variety of ways, the books of Daniel and Revelation are more than simply closely related—they are the same book. It is not unreasonable to expect that because the same lines of prophecy are represented in both books that something mentioned in Revelation might also be mentioned in Daniel.

“Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, ‘Revelation,’ is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. **In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.**” *Manuscript Releases*, volume 8, 413.

Analysis of external issues related to the actual passage of Scripture is a valid test, but the strength of logic contained in the external questions should be compared against the logic from the other side of the argument. For instance:

Out of forty-five verses, Smith would have us believe that verses thirty-six through forty-four (fully one-fifth of the whole chapter) begins with the French Revolution, then vaguely winds it way up to the latter part of the nineteenth century in verse forty-four and then,

Exposé on Various Prophetic Misunderstandings

out of the clear blue sky, the story restarts and concludes at the close of probation in verse forty-five—without even mentioning one word of the papal power, that is so much the focus of end-time prophecy. My point is:

When we raise the question of how the pioneer position could “ride over the excesses of the French Revolution”, we should also ask what understanding of the pioneers was ridden over when Smith applied his new idea? We should compare the logic of the question against the logic of the counter-question: How can Smith’s view take the final fifth of Daniel eleven, (the passage that leads to the very climax of the great controversy; that “controversy” being the main theme in Daniel’s last vision), and portray the final verses as *silent in regard to the prophetic role of the papacy*?

We should include the teaching of Smith on verse fourteen, where he, in agreement with many others; makes mention of the fact that this verse identifies Rome as “the robbers of thy people” and therefore, Rome is the primary prophetic object that establishes Daniel’s last vision. Smith teaches that Rome is the main prophetic symbol in the entire vision, yet excludes Rome from the sequence of events that transpire just before probation closes. A prophetic time period when typically the prophecies throughout the Bible and the Spirit of Prophecy, portray scenes of the spiritual battle between modern Babylon and God’s people. Yet when Smith comes to the final climax of this prophetic history, he points to events that have no reference to Rome, and have no inferences about God’s people during the final end-time narrative.

Another part of the question under consideration has to do with the word “push” in verse forty and the significance that I place upon it. As I present verse forty, I understand “push” to be identifying the war that was brought about between atheism and Catholicism during the 1798 time period. I identify that the Hebrew definition of the word translated “push” in verse forty means: to war against. This is also how Daniel used it previously in Daniel 8:4:

I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

In Smith’s book, on page 150, he concurs that the “pushing” of the ram is describing the conquests of the Medes and Persians where he upholds that the Hebrew meaning of the word “push” means war. The “westward, and northward, and southward” describe the specific areas of conquest accomplished by the Medes and Persians.

Because Smith builds his position on identifying the king of verse thirty-six as the French Revolution, when he arrives at verse forty he portrays three powers. (I also view three powers in verse forty, but they are widely different than Smith’s conclusions. In doing so, I retain the pioneer position of identifying “the king of the north” in the verse as the papacy.)

In any case, if you carefully study Smith’s scenario of verse forty you will recognize a very flawed and unacceptable position in connection with the word “push”. I would submit that it is such a flawed position that when compared with our application of the word “push” in verse forty, the stronger argument certainly *does not* reside in Smith’s reasoning.

Exposé on Various Prophetic Misunderstandings

Smith takes France from verse thirty-six all the way into verse forty and then breaks down verse forty from that perspective.

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 identifies the “king of the south” as Egypt, the “king of the north” as Turkey, and “him” as France. (Make a note here—that the pioneer view identifies the papacy as “the king of the north” from its appearance into the narrative in verse thirty-one. Therefore the pioneer view identifies the “him” of verse forty in the same fashion as Smith in one sense, but in contradiction with Smith in another. Both teach the “him” of verse forty is the power identified in the verses immediately prior to verse forty. Whoever the “him” is, he is the same person in both verse thirty-nine and forty. For Smith that is France, for James White and the pioneers it is the papacy.)

Therefore Smith sees France, Turkey, and Egypt as opposed to the pioneer view identifying two entities, the papacy and the king of the south. The “him” and the “king of the north” are both *the papacy*, in the pioneer scenario. An impossible problem arises on two counts for Smith when he attempts to apply the word “push” into the history he sets forth.

First, he ends up contradicting the definition of “push”, as well as his own description of what “pushing” symbolizes in Daniel 8. Smith teaches that in the time of the end, which we agree is the 1798 time period, the king of the south (Egypt) will push against him (France). He points to a very small skirmish that Napoleon initiated against Egypt during that time period. If that were the historical fulfillment of this verse, based upon the Hebrew definition of the word “push”, and upon Daniel’s previous usage of the word and upon Smith’s previous commentary of the word, you would expect to see much more evidence of a genuine full-fledged war, than what actually took place between France and Egypt.

But secondly, is the fact that Smith himself doesn’t deny that it was France that initiated and perpetuated the war he refers to. Smith defines the “him” as France, the “king of the south” as Egypt and the “king of the north” as Turkey. Therefore using Smith’s identifications of the powers symbolized in verse forty: Egypt should have attacked France, for the king of the south (Egypt) was to *push against him* (France). Smith teaches that in fulfillment of this verse France attacks (or pushes) Egypt. This is more, than a “red flag”—this is unacceptable.

“There is nothing in the word of God to be thrown aside; there is nothing in the plan of redemption that is unimportant or that may be lightly disregarded. . . . But although the long line of events extends through so many centuries, and **new and important truths are from time to time developed, that which was truth in the beginning is the truth still. **The increased light of the present day does not contradict or make of none effect the dimmer light of the past.**”** *Signs of the Times*, 1886.

Exposé on Various Prophetic Misunderstandings

Smith acknowledges that his view is just the opposite of the description in the verse. Smith's interpretation openly contradicts the verse. Remember, he started down the path to this point when he chose to understand "the king", as "a king", in opposition to Scripture.

"We are . . . to reason from cause to effect." *Review and Herald*, January 21, 1909.

Smith also comments on Daniel 11:10:

But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and **overflow, and pass through**: then shall he return, and be stirred up, *even* to his fortress.

He points out, as do others in Adventism, that verse ten is describing a military conquest that was completely overwhelming and far reaching in its accomplishments. The Hebrew words employed by Daniel confirm this definition. He and others rightly assign this thorough military victory as being symbolized by the words "overflow, and pass through". In terms of military campaigns Daniel describes a complete victory with the words "overflow, and pass through". Yet when Smith addresses verse forty, the historical conquest he points to as fulfilling the words "overflow, and pass over" describe a feeble and incomplete military campaign at best. For Smith, Daniel's understanding of "push" and "overflow, and pass over" in verse forty are definitely different than when Daniel used them previously. The lack of any decisive historical event to correspond to the meaning of the words "push" and "overflow, and pass over" in the verse weakens his position, but portraying (France) "him", as the one who initiates a war against (Egypt) "the king of the south", totally destroys his assumptions.

With that in mind, let us begin an overview of Daniel 11:36–40 and uphold and retain the pioneer description of the "king of the north" representing the papacy while evaluating if Smith's statement about verse thirty-six on page 280, is correct:

"The king here introduced cannot denote the same power that was last noticed, namely, the papal power; for the specifications will not hold good if applied to that power."

I submit that all the specifications hold good if the papacy is viewed as "the king of the north" in these verses. Lets consider "the king of the north".

The best that I can find is that James White and by implication the other pioneers, concluded the papacy was "the king of the north" in the final verse of Daniel eleven primarily, if not exclusively upon the rule that Louis F. Were would later is his written studies title, "Repeat and Enlarge". Basically the rule identifies that each prophecy repeats and enlarges the previous prophecy. It is obvious James White understood this rule and believed it to be sound, for it is the rule he consistently pointed to when he opposed Smith's new view of Turkey as "the king of the north". He certainly didn't refer to the rule by any given name or define the rule itself as Were does; He simply applied the rule when dealing with Smith's new teaching.

Exposé on Various Prophetic Misunderstandings

The following is one sample of James White's application of this rule, and it should be noted that this was in the middle-to-latter part of this disagreement between he and Smith. By *middle-to-latter*, I mean in terms of the different recorded events that I am aware of, where this disagreement is historically noted. The point being is that he was choosing his words on this subject very carefully at this point. The following is part of a sermon he preached at the General Conference around 1878.

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

The pioneers concluded "the king of the north" in the end of Daniel eleven was the papacy based upon the principle that Louis Were calls "Repeat and Enlarge". Maybe this is the only proof they had, but from James White's perspective it was enough to prove who "the king of the north" is. I do not know his other reasons and proofs, but like him, I believe this rule is strong enough *all by itself* to reach the same conclusion that White and the pioneers did.

There is another rule that is also clearly set forth by Louis F. Were, which he calls, "The Local Symbolizes the Worldwide". Simply stated this rule teaches that the representations of local people, local places and local events in Biblical history—portray worldwide events and situations at the end of the world. Sister White upholds this rule consistently in her works. When she selects passages from Scripture to portray end-time events, she applies those literal stories in a worldwide setting. The following she incorporates a passage where Christ Himself is referring to the local symbolizes the worldwide:

"Jesus, seated upon the Mount of Olives, gave instruction to His disciples concerning the signs which should precede His coming. He said: 'But as **the days of Noah** were, **so shall also the coming of the Son of man be**. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be.'

"**The same sins exist in our day** which brought the wrath of God upon the world **in the days of Noah**. Men and women now carry their eating and drinking to gluttony and drunkenness. This prevailing sin, the indulgence of perverted appetite, inflamed the passions of men in the days of Noah and led to general corruption, until their violence and crimes reached to heaven, and God washed the earth of its moral pollution by a flood.

“The same sins of gluttony and drunkenness benumbed the moral sensibilities of **the inhabitants of Sodom** so that crimes seemed to be the delight of the men and women of that wicked city. Christ thus warns the world: ‘**Likewise also as it was in the days of Lot**; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. **Even thus shall it be** in the day when the Son of man is revealed.’” *Testimonies*, volume 3, 163–164.

A secondary understanding of this rule is that the fulfillment of prophecy today is to be identified and established from a spiritual application. We are now spiritual Israel.

“The experiences of Israel were recorded for our instruction. ‘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. **With us, as with Israel of old**, success in education depends on fidelity in carrying out the Creator’s plan. Adherence to the principles of God’s word will bring as great blessings to us as it would have brought to the Hebrew people.” *Education*, 50.

Louis Were demonstrates that when applying Bible prophecy during the time period before the cross we should look for literal fulfillments. But, when applying prophecy after the time period of the cross we should look for fulfillments within a spiritual setting. Before the cross: literal Israel. After the cross: spiritual Israel. Before the cross: literal Jerusalem. After the cross: spiritual Jerusalem. Prophecies before the cross that address Israel would be identifying literal ancient Israel; prophecies after the cross that identify Israel would be identifying spiritual modern Israel. Applying these rules provides another and perhaps stronger simple proof to identify the “king of the north”.

The story of the kings of the north and south is only specifically addressed in Daniel eleven. It is there that the rule to identify the two kings is located. Smith is very clear and accurate when he shows how verses six through eight identify the “king of the south” as Egypt. At that point you have but to compare the prophecy identified in Daniel eleven with the historical record, to establish the sequence of events set forth in the verses. This truth is one of the factors why Rome is identified as the symbol that “establishes the vision” in verse fourteen. Following verse fourteen Rome is portrayed in such a concise and profound way that you cannot shake the evidence of the historical record set forth throughout the passage. It was Rome that interacted with Cleopatra. It was Rome that called for the taxation that Joseph and Mary responded to. It was Rome’s authority that crucified Christ.

As we look to the history set forth in Daniel eleven, we recognize Egypt as the southern king, and then we demonstrate from the history of Egypt, which historical powers were being portrayed in the verses of Daniel eleven. With the historical record it is easy to see, that the power that ruled Babylon during the history portrayed in a verse, if referred to at all, was identified in the verse as “the king of the north”. Likewise, the power that was ruling Egypt was the “king of the south”. North equates to Babylon and south equates to Egypt. This is the rule to identify the kings of these two kingdoms in Daniel eleven.

Exposé on Various Prophetic Misunderstandings

In verse sixteen of Daniel eleven, literal Rome conquers both Syria and the Judea. When Rome conquered Syria, it began its time period to be “the king of the north” for it had taken control of literal Babylon, which was formerly part of Syria. Syria ceased to be “the king of the north”, while literal Rome ascended the throne. Rome also conquered Asia Minor, which included the city of Pergamos.

History teaches that at the fall of Babylon the leaders of the religion of Babylon, known as Chaldeans, fled to the city of Pergamos. This is why Pergamos is identified in Revelation 2:13, as “the city where Satan’s seat” was. The Chaldeans fled from Babylon to Pergamos with their abominable religion. When literal pagan Rome conquered Pergamos, it did what it always did. It took possession of all the idols and religious relics and then incorporated that local religion into the multi-religious paganism that was one of the main historical characteristics of pagan Rome.

The Romans brought all the conquered religious artifacts, including the priests, back to Rome and provided them a special place within the pagan sanctuary called, the Pantheon. When the capital, or seat of authority of the empire of Rome was transferred from the city Rome, to the city of Constantinople in 330 the following verse describes *the place* where the pagan sanctuary of Rome (the Pantheon) resided as being “cast down”. The place was the city of Rome.

Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and **the place of his sanctuary** was cast down. Daniel 8:11.

When Pergamos, the city where Satan’s seat of authority was located fell to the Romans, history teaches that the religion of Pergamos, (the religion that was brought to Pergamos by the Chaldeans of Babylon) was then moved to the next city where “Satan’s seat” of authority was to be located. That city was the seven-hilled city of Rome.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. . . . And here *is* the mind which hath wisdom. The seven heads are **seven mountains, on which the woman sitteth**. Revelation 17:5, 9.

Pagan literal Rome moved its seat of authority from the city of Rome to Constantinople and in this sense gave its “seat”, or its “place” of authority to the Roman church.

And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. Revelation 13:2.

The dragon is both pagan Rome and Satan.

“Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.” *The Great Controversy*, 439.

Pagan Rome gave papal Rome its “power” as the pagan armies came to the aid and support of the papacy. Pagan Rome gave papal Rome its “seat” when it moved its government away from the city of Rome. And pagan Rome gave papal Rome its “authority” when it ultimately turned its civil authority over to the Roman church.

The transition from pagan to papal Rome is one of the primary histories on which Bible prophecy is built. Daniel seven, eight, eleven and twelve, along with other passages of Bible prophecy including Revelation thirteen and seventeen address this transition from literal to spiritual Rome.

Prophetically, when prophecy changes from a literal to spiritual application during the time period of the cross, the symbol we identify as the “king of the north” is subject to that prophetic rule. No longer would “the king of the north” be the power that controls literal Babylon, it would be the power that controls spiritual Babylon.

When pagan Rome gave way to papal Rome (the Chaldean religion or spiritual Babylon) had through the providence of history, moved its center of operation to the city where the last literal “king of the north” had resided—that city being Rome. Not only is spiritual Rome the “king of the north” from verse thirty-one onward based upon the rule James White so often used called “Repeat and Enlarge”, but the “king of the north” is also the power who rules spiritual Babylon. That power being, the Roman church.

Another strong argument that establishes this understanding, though less often referred to is found within the entire book of Daniel. The first verses describe when Babylon conquered Israel. It is not a simple coincidence that the final climax of the book, just before human probation closes in Daniel 12:1, is paralleling that identical battle.

In the beginning Babylon attacks and enters Jerusalem, but in the end, he comes to his end, before he can enter. He comes to his end outside Jerusalem. Several Bible prophets confirm this location, not simply Daniel 11:45. In the opening of the book, literal Babylon carries off the trophies of the temple. But in the climax of Daniel’s testimony, Christ carries the “trophies” of the spiritual temple away.

“Of surpassing beauty and unrivaled splendor was the palatial building which Solomon and his associates erected for God and His worship. Garnished with precious stones, surrounded by spacious courts with magnificent approaches, and lined with carved cedar and burnished gold, the temple structure, with its brodered hangings and rich furnishings, was **a fit emblem of the living church of God on earth**, which through the ages has been building in accordance with the divine pattern, with materials that have been likened to ‘gold, silver, precious stones,’ ‘polished after the similitude of a palace.’ 1 Corinthians 3:12; Psalm 144:12. Of this spiritual temple Christ is ‘the chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.’ Ephesians 2:20, 21.” *Prophets and Kings*, 36.

Those who think this observation about Daniel’s literary arrangement of his testimony is nothing more than coincidence must be unfamiliar with God’s word.

The fact that Daniel's testimony opens and concludes with a war between Israel and Babylon, in both the literal and the spiritual aspects is a solid and extremely profound argument that "the king of the north" in verse forty-five is none other than modern Babylon—the papal power!

For Smith to identify the king of the north in Daniel 11:45 as literal Turkey opposes all the passages in the Scriptures and Spirit of Prophecy that describe the final warfare in terms of spiritual Israel confronting spiritual Babylon. The pioneer position supports the literary climax found in the book of Daniel, while Smith's turns the climax into irrelevance.

Another avenue to demonstrate the strength of the pioneer view is in the other passages in the Old Testament that portray a final end-time enemy coming from the north, and, he is always symbolizing modern Babylon. If you bring together those passages, along with the story of Lucifer and his desire to set upon the "sides of the north" (which is where the true worship of God is centered), you then also see Satan's long held desire to be "the King of the north". He works out the accomplishment of his long-held design through the papacy.

"This compromise between paganism and Christianity resulted in the development of '**the man of sin**' foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a **monument of his efforts to seat himself upon the throne to rule the earth according to his will.**" *The Great Controversy*, 50.

The prophetic enemy from the north, modern Babylon, the history of Satan, Old Testament prophecies and the Spirit of Prophecy identify that the climax at the end of the world, will be focused upon the controversy between modern spiritual Babylon and modern spiritual Israel. For Smith to identify the "king of the north" in verse forty-five as Turkey destroys not only the climax of Daniel's last vision, but also the climax of Daniel's entire testimony!

In verse thirty-one of Daniel eleven the transition from pagan to papal Rome is portrayed. From the point where the papacy is set up we see in verses thirty-two to thirty five a description of how the papacy came to control the world, the prediction of how long that period would last, and the persecution that followed the papacy ascending the throne of the earth. In verse thirty-six a fourth characteristic of the papacy is added to the previous information, and it is perhaps the premier characteristic of papal Rome.

Self-exaltation

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:36.

Did the papacy exercise its will during the Dark Ages?

Did they exalt the pope?

Did they magnify the pope above every god?

Did they speak against God? Sister White states that “speaking” in Bible prophecy means something very specific:

“The ‘speaking’ of the nation is the action of its legislative and judicial authorities.” *The Great Controversy*, 442.

Did the papacy speak marvelous words against God when it passed papal legislation against His law and His people?

Unlike the anarchy of the French Revolution, does the papacy exist until “the indignation”? All these questions are answered in the affirmative. In so identifying the papacy as “the king of the north” in this verse, you do not have to reinterpret the Hebrew word for “the”. In identifying this king as the papacy you uphold a truth, which the pioneers recognized as foundational. Unlike Smith’s idea, you also have a firm answer for each characteristic identified in the verse, though you do arrive at completely different historical fulfillments than Smith’s book suggests.

Consider the rule of literal and spiritual that we have referred to. This rule impacts many truths of God’ word. It is sound.

We Have Many Many Lessons to Unlearn

“How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions? or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? Many who read and even teach the Bible, do not comprehend the precious truth they are teaching or studying.

“Men entertain errors, when the truth is clearly marked out; and if they would but bring their doctrines to the word of God, and not read the word of God in the light of their doctrines, to prove their ideas right, they would not walk in darkness and blindness, or cherish error. Many give the words of Scripture a meaning that suits their own opinions, and they mislead themselves and deceive others by their misinterpretations of God’s word.

“As we take up the study of God’s word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded. Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. . . .

“We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to

our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.” *Counsels to Writers and Editors*, 36–37.

KING OF THE NORTH?

In our last two newsletters we have been responding to reader’s questions in order to address issues connected to our current audio series covering chapters ten through twelve in the book of Daniel. In the history of Adventism there are items that have an impact on our understanding of these chapters. One of those items is the disagreement between James White and Uriah Smith about who is the “king of the north” in verse thirty-six and onward in chapter eleven. Those who support Smith’s view, point to a time when, they say, Ellen White rebuked her husband for opposing Smith’s new position identifying the “king of the north” as Turkey. They fail to specify that she didn’t rebuke James for an erroneous position, but for contributing to public “contention and variance.”

“My husband had some ideas on some points differing from the views taken by his brethren. I was shown that **however true his views were**, God did not call for him to put them in front before his brethren and **create differences of ideas**. While he might hold these views subordinate himself, once [they are] made public, minds would seize [upon them], and just because others believe differently would make these differences the whole burden of the message, and **get up contention and variance**.

“There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. **Speculative ideas should not be agitated**; for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, urging that point, magnifying that point, when it is really a matter which is not of vital importance, and will be understood differently. Twice I have been shown that **everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background**.

“Christ did not reveal many things that were truth, because it would create a **difference of opinion and get up disputations**, but young men who have not passed through this experience we have had, would as soon have a brush as not. Nothing would suit them better than a sharp discussion.” *Councils to Writers and Editors*, 77.

There is no endorsement for Smith’s new idea in this testimony. The testimony is directed at the need for unity among the leadership. In fact, her main concern was that “young men” [Uriah Smith was the younger in relationship to James White.], “would as soon have a brush as not”. It is totally out of context to use the historical disagreement and the previous testimony as evidence of Inspired support for Smith’s new idea about the “king of the north”.

The following is James White’s presentation on the subject of the “king of the north”, that brought forth the testimony.

Exposé on Various Prophetic Misunderstandings

“Where are we? When mariners meet upon the seas, the inquiry is exchanged, ‘Where are we?’ Answers are given as to their latitude and longitude according to their reckoning; and if, after comparing, there is an agreement, confidence is enjoyed by both parties. So with Christian voyagers to the haven of eternal repose. Lines of prophecy containing waymarks, are illustrated by rivers of water, hence the expression that “they show us where we are on the stream of time.”

“We have a very remarkable illustration of this fact in the following from the twelfth chapter of the book of Daniel:

“Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river. How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven and swear by Him that liveth forever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.’ Verses 5–7. In briefly commenting upon these verses we noticed the leading points as follows:

“1. The words, ‘then I Daniel looked.’ show that the line of prophecy, commencing with Persia, passing Grecia and Rome of the eleventh chapter, and reaching to the standing up of Michael, or the coming and kingdom of Christ, the time of trouble, and the resurrection of the dead, had ended, and that a new scene had opened before the prophet of God.

“2. In this new scene three persons appear holding different positions, ‘One on this side of the bank of the river and the other on that side of the bank of the river,’ while a third, clothed in linen, is upon (above, margin), the waters of the river.

“3. The man clothed in linen above the river is the Son of God; one of the two persons beside the river is the angel Gabriel, while there is no means of knowing who the other is. As proof that two of them are Christ and Gabriel we cite the words of the angel to the prophet in chapter 10:21: ‘There is none that holdeth with me in these things, but Michael your prince.’ Michael is the archangel. Jude, verse 9. The archangel is the Lord himself, who descends from Heaven with the trump of God to awaken the righteous dead. 1 Thessalonians 4:16. Jesus Christ and the angel Gabriel are the persons who act in giving these lines of prophecy to Daniel. A third person appears, but says and does nothing. That the words of Gabriel, ‘There is none that holdeth with me in these things, but Michael your prince,’ may be true, silence is necessary on the part of the third party. The two persons called ‘saints’ in chapter 8:13–14, are the Son of God and the angel of Gabriel. And it is the blessed Christ of the New Testament whose voice is heard from between the banks of the river Ulai giving the imperative order for the benefit of Daniel: ‘Gabriel, make this man to understand the vision.’ Verse 10.

“4. Jesus Christ not only gave the prophetic symbols of the several chains of prophecy in the book of Daniel, and also the prophetic numbers two of which reach to the period when he enters the most holy place of the heavenly sanctuary and stands before the mercy seat and the ark of God containing the ten commandments but with both hands raised to Heaven be answers with an oath the question of time. ‘How long shall it be to the end of these wonders?’

Exposé on Various Prophetic Misunderstandings

"5. A flowing river is a most appropriate figure of the lapse of time. Who ever knew a river to become weary and stop to rest? It takes its unwearied course day and night, onward and still onward to its ocean destiny. So time, made up of seconds, minutes, hours, months, and years, is ever passing to the great ocean of eternity. And the man clothed in linen, above the waters of the river, illustrates the position of the Son of God relative to prophetic time, that he is the author of the periods in the book of Daniel. It is true that Christ did say in answer to the inquiry of his disciples, 'What shall be the sign of thy coming, and of the end of the world?' Matthew 24:3, that 'of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only.' Verse 36.

"But he also says in the next verse, 'As in the days of Noah were, so shall also the coming of the Son of man be.' The time of the flood was given to the patriarch in years. Genesis 6:3. This brought that family of eight to the time of waiting for further orders relative to entering the ark, the breaking up of the fountains of the great deep, and the opening of the windows of heaven of the rain to descend upon the earth forty days and forty nights. In this waiting, watching position, Noah hears the voice of God saying to him, 'Come thou and all thy house into the ark:' "for yet seven days, and I will cause it to rain upon the earth.' Genesis 7:1, 4.

"The prophetic periods brought us to the especial waiting, watching, praying time, where they terminated. We are not timeists in the sense of looking to some future definite date for the Second Advent. But if holding that the prophetic periods are a portion of the 'Scriptures given by inspiration of God,' which are profitable for doctrine, and that they were given by the Son of God for an important object, and that purpose being gained they have terminated, makes a person a timeist, then we are timeists. The writer preached definite time in 1843-4, because he found it in our blessed Bible: but with the clearer view of 1878, that Christ gave those periods and answered the earnest question of the prophet, 'How long?' with a most solemn oath, he sees the time revealed to Daniel and John by the Son of God in a clearer and stronger light that he did thirty-four years since. And that the true church might be looking, waiting, and watching for her divine Lord, he not only gave the prophetic symbols of Daniel and John, which reach to the end, and the prophetic numbers connected with them, but he has given signs of his coming in the lights of heaven.

"The sun shall be darkened, and the moon shall fall. We shall not in this article give the evidences that the prophetic words of our Lord respecting the darkening of the sun were fulfilled in the dark day of May 19, 1780, and that the darkening of the moon occurred on the following night, nor that his words respecting the falling stars were fulfilled on the night of November 13, 1833. The facts important to this part of the subject are that Christ has given signs of his coming, and enforces his words by this simple and most impressive illustration: 'Now learn the parable of the fig-tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So like wise ye, when ye shall see all these things, know that it is near, even at the doors.' Matthew 24:32-33. When the warmth of spring presses the buds from the leafless branches, and the fields begin to put down their green velvet carpets, and all nature wakes from her winter slumbers, we know that summer is right up on. Should the frost of early spring, or a slight fall of snow, mingle the pure white with the delicate green; still all sane persons would know that summer was near. He, who would take these as tokens of returning winter, would be regarded as a fit subject for the insane retreat. In this figure there is no room for doubt. And as no figure employed in the Sacred Scriptures is stronger than the fact illustrated, the Son of God evidently designed to remove all doubt from the minds of

Exposé on Various Prophetic Misunderstandings

his people, and inspire them with perfect confidence, that they might express themselves in positive terms respecting his soon coming. Immediately following this impressive figure, as if to make the impress till deeper, are these words, 'Heaven and earth shall pass away, but my words shall not pass away.'

"We trace down the line of prophecy represented by the metallic image of the second chapter of Daniel, from the golden head, Babylon, the silver breast and arms. Media and Persia, past the sides of brass, Grecia, to the feet and toes, Rome in its divided state, and there we find ourselves waiting the utter destruction of all earthly governments, represented by the stone dashing the image in pieces. What next? Answer: the establishment of the everlasting kingdom of God, which includes the coming of the son of man to destroy his enemies, raises the righteous dead, restore the earth to its Eden glory, and reign with his people upon it 'forever, even forever and ever.'

"The same field of prophecy is occupied in the seventh chapter of Daniel with the use of another class of symbols, the lion, the bear, the leopard, the beast with ten horns, and the same beast with three horns plucked up by the little horn. The kingdom of Babylon is symbolized by the lion of this chapter, the same as by the golden head of chapter second. Persia by the bear, Grecia by the leopard, and pagan and papal Rome by the two forms or conditions of the great and terrible beast. The specifications of this prophetic chain are more minute than those of chapter second. The time of the persecuting rule of Papal Rome is given in a manner so very plain, its twelve hundred and sixty years bounded at each end, commencing AD 538, and terminating AD 1798 that it can hardly be misunderstood. What next? Answer: The second appearing of Christ, the destruction of the beast, his body given to the burning flames. We have passed all the light houses on the coast of time, and are entering the eternal haven by the light of the judgment fires of the burning day and the blazing glory of the coming of the Son of man.

"Again, the last three of these four universal empires are symbolized in the eighth chapter of Daniel by the ram with two horns. Media and Persia: the goat, Grecia; and the little horn, Rome. This horn was to become exceeding great, stand up against the Prince of princes at his first advent, and be broken without hands at his second advent. We wait the destruction of the man of sin by the brightness of the coming of the King of kings. And there is a line of historic prophecy in chapter eleven, where the symbols are thrown off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power "shall come to his end, and none shall help him."

"If the feet and ten toes of the metallic image are Roman, if the beast with ten horns that was given to the but flames of the great day be the Roman because the little horn which stood up against the Prince of princes be Roman and if the same field distance are covered by these four chains, then **the last power of the eleventh chapter, which is to 'come to his end and none help him,' is Rome.**

"But if this be Turkey as some teach, then the toes of the image of second chapter are Turkish, the beast with horns of the seventh chapter represent Turkey and it was Turkey that stood up against Prince of princes of the eighth chapter of Daniel. True, Turkey is bad enough off, but its way to power and its end is the subject of the prophet John and not of Daniel. The fulfillment of these lines of prophecy constitutes signs of the approaching end. Christ said to those who were rejecting him 'Ye hypocrites, ye can discern the face of sky; but can ye not discern the signs of times?' Matthew 16:3.

Exposé on Various Prophetic Misunderstandings

“The prophets of God had foretold the advent of the Just One at his first appearing even the time of that event is given in seventy weeks of the ninth chapter of Daniel. And the fulfillment of these prophecies constituted signs of Christ’s advent. And if words of condemnation fell from the lips of Christ on Jews for rejecting him, because in their blindness they could not see the few and comparatively faint signs of his first advent, those who close their eyes to the tokens of his second advent will be worthy of greater condemnation than the Jews in proportion as the signs of the second advent are more numerous and clearer fulfillments of prophecy than were those of his first advent. While the lines of prophecy in the book Daniel have to do with the four kingdoms, Babylon, Persia, Greece, and Rome, that of John pertains to the fourth only, Rome.

“The Revelation contains four distinct lines of prophecy measuring the period of the fourth universal empire, covering the history of the church until her Lord shall come. We briefly notice these prophetic chains in the following order:

“1. The seven seals. Prophecy is history advance. The Revelation was a sealed book from the fact that it related to the future. Said the angel to John, ‘Come up hither and I will show thee things which must be here after.’ Revelation 4:1. But as the car of time goes down the track of providence, and the specific conditions of the prophecy are fulfilled, and those marked by the prophetic pencil become a matter of history, the seals are opened in their order. Under the seven seals is the history of the church of Jesus Christ in seven periods, reaching down to the end. The opening of the six seal reveals the special signs of the Second Advent, and opens before us the naked glare the scenes of the last Judgment. ‘And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely gife, when she is shaken of a might wind. And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand?’

“The signs of the Second Advent have been fulfilled, and we now stand under the sixth seal, waiting the coming of the Son of man accompanied by all the holy angels. In their absence from the heavenly courts to escort their Leader and Commander down to earth to raise the righteous dead and change the living just to immortality, every harp and every angel voice will be hushed, and there will be ‘silence in Heaven about the space of a half hour.’ Revelation 8:1. When the ministry of Christ shall be finished, and his blood shall no more be offered to cleanse the sinner of his sins, and the fearful fist of Almighty God will be given, ‘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; and behold I come quickly, and my reward is with me,’ Revelation 22:11–12; then all the seals will be open. Thus John is borne down the stream of time. And standing where we stand to day, he received this order from the angel, ‘Seal not the sayings of the prophecy of this book (or regard it no longer a sealed book), for the time is at hand.’ Verse 10.

“2. The seven churches. These also represent seven periods of the church of Christ, reaching down to the time when the over comers shall be seated on their Lord’s throne

Exposé on Various Prophetic Misunderstandings

in the immortal kingdom, as their Living Head overcame, and is now seated with the Father on his throne. See Revelation, chapter 2 and 3. To the sixth church, Philadelphia, meaning brotherly love. Christ says, 'Behold I come quickly. Hold that fast which thou hast, that no man take thy crown.' This church was composed of those who left their creeds and party strife under the proclamation of the second coming of Christ at hand in 1844, left the several organizations of which they were members and united in one happy, loving, brotherhood, looking for Christ's second appearing. And of these, our adorable Redeemer say, 'I have set before thee an open door, and no man can shut it.' He has the key of David, and is soon to manifest his power and reign on the throne of David. But he says to the last church, Laodicea, 'Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' Chapter 3:20. These words of significant import represent no common blessing. But before the blessing can be received and enjoyed there is a great work to be done by those addressed. They are represented as lukewarm. They are under the terrible deception of thinking that they are rich and increased with goods, and have need of nothing, while ignorant of the fact that they are wretched, miserable, poor, blind, and naked. They are exhorted to be zealous and repent. But they are not left here. Jesus offers to be their counselor, and exhorts them to buy of him gold and white raiment. He stands at the door and knocks, and promises that if any man will open the door he will come in and sup with him, and he with Christ. 'Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me.'

"Here is a work for those addressed to do. Christ will not force his way into the hearts of his people, but when they have prepared the way he will come in and shed his love abroad in their hearts." James White, *Review and Herald*, October 3, 1878.

This sermon by James White was delivered immediately after Uriah Smith had given his presentation identifying Turkey as "the king of the north." Based on this public disagreement between two leaders Sister White penned the previous testimony about "variance and contention". Had her rebuke been concerning an erroneous position held by James White he would have stopped presenting his reasons why the "king of the north" was the papacy, yet two years later he was still upholding his position:

"The field of Daniel's prophecy embrace five universal kingdoms. These are Babylon, Media Persai, Grecia, **Rome**, and the eternal kingdom of God. The ground of the four perishable kingdoms, reaching to, and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters two, seven, eight and eleven. **The eleventh chapter of Daniel closes with the close of the fourth monarchy**, with these words,

"Daniel 11:45–12:3, quoted." James White, *Signs of the Times*, July 22, 1880.

The fact that Smith and White disagreed on the identification of the "king of the north" does not allow us to simply choose sides based on our personal preferences. Yet many have allowed Ellen White's endorsements of Smith's book, *Thoughts on Daniel and the Revelation* to become an excuse to avoid personally studying the subject. They choose not to study the passage in the Bible, and not to ascertain the correct understanding of the endorsements for Smith's book. If the argument was to be settled simply by the endorsements of Smith's book, in opposition to James White position, then what do we do with the endorsements for James White's role and position in the Advent movement?

Exposé on Various Prophetic Misunderstandings

“In a vision given me at Bordoville, Vermont, December 10, 1871, I was shown that the position of my husband has been a very difficult one. A pressure of care and labor has been upon him. His brethren in the ministry have not had these burdens to bear, and they have not appreciated his labors. The constant pressure upon him has taxed him mentally and physically. **I was shown that his relation to the people of God was similar, in some respects, to that of Moses to Israel.** There were murmurers against Moses, when in adverse circumstances, and there have been murmurers against him.

“There has been no one in the ranks of Sabbathkeepers who would do as my husband has done. He has devoted his interest almost entirely to the building up of the cause of God, regardless of his own personal interests and at the sacrifice of social enjoyment with his family. In his devotion to the cause he has frequently endangered his health and life. He has been so much pressed with the burden of this work that he has not had suitable time for study, meditation, and prayer. God has not required him to be in this position, even for the interest and progress of the publishing work at Battle Creek. There are other branches of the work, other interests of the cause, that have been neglected through his devotion to this one. God has given us both a testimony which will reach hearts. He has opened before me many channels of light, not only for my benefit, but for the benefit of His people at large. **He has also given my husband great light upon Bible subjects, not for himself alone, but for others.** I saw that these things should be written and talked out, and that new light would continue to shine upon the word.”
Testimonies, volume 3, 85.

James White’s “relation to the people of God was similar, in some respects, to that of Moses” and he was given “great light upon Bible subjects, not for himself alone, but for others.” Those who simply point to the endorsements of Smith’s book usually fail to give the entire testimony on the subject, excluding the testimony about Smith’s book that allows for revisions. If the Spirit of Prophecy allows for revisions in Smith’s book, how can we identify it as flawless? Arthur White comments on this subject:

“She pointed out that ‘the enemy of our work is pleased when a subject of minor importance is used to divert the minds of our brethren from the great questions that should be the burden of our message,’ and she insisted that as this was not a test question, [and] it should not be treated as such. Then in this connection, obviously speaking of *Thoughts on Daniel and the Revelation*, which she held in high esteem, she wrote:

“In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance **that call for careful study and correction.** Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books.’ *Selected Messages*, book 1, 165.” *The Elmshaven Years*, volume 6, 258.

The subject Sister White was addressing in this passage was the desire by Elders Daniells and Prescott to insert their new ideas concerning the “Daily” in the book of Daniel into Smith’s book. While allowing for corrections to Smith’s book, (thus acknowledging the presence of minor errors) she was not endorsing Daniells’ and Prescott’s position of what the “Daily” represented, for she was clear about their position when she stated:

Exposé on Various Prophetic Misunderstandings

“Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the ‘Daily,’ the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth.” *Manuscript Releases*, volume 20, 22.

The subject of the “Daily” in the book of Daniel is a truth, which Uriah Smith’s book upholds correctly. In spite of this, the true understanding of the “Daily” demonstrates Smith’s view of the final verses of Daniel eleven is incorrect. Though he is correct on the “Daily”, it is the history connected to the “Daily” that destroys Smith’s premises about verse thirty-six and onward in Daniel eleven. It does so in a very simple way. Consider the following:

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

“**Scenes similar to those described in these words will take place.** We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: Daniel 12:1–4, quoted.” *Manuscript Release*, volume 13, 394, [Letter 103, 1904].

In this passage Sister White is clear that the final fulfillment of Daniel eleven will parallel the history of verses 30–36 of Daniel eleven. This is the history of the “Daily”! If we are to understand the last verses of Daniel eleven, we must understand them in a way that parallels the history of the “Daily” time-period.

Pay close attention to the fact that the previous testimony was written in 1904. Smith’s interpretation of the last verses of Daniel eleven teaches that all the verses are fulfilled

Exposé on Various Prophetic Misunderstandings

well before 1904, with the exception of verses forty-five. The only verse left to be fulfilled in 1904, according to Smith, is verse forty-five.

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.

The history that Smith points to in verse forty-five of Daniel eleven is impossible to align with the history of how paganism gave way to the papacy as represented in the history associated with the "Daily". Read Smith's own historical presentation on the transition from pagan to papal Rome as set forth in the book of Daniel in connection with the "Daily" and then compare his historical presentation of verse forty-five in Daniel eleven. The two histories show no parallel. Yet Sister White says, "scenes similar to those described in these words will take place".

Friends. If you identify the "king of the north" in verse thirty-six and onward, as did the pioneers and James White, you see the papacy at the end of the world in the same position as it was during the history of verses thirty through thirty-six, when the "Daily" (pagan Rome) ruled the world. At that time the papacy was waiting to ascend the throne of the earth, but, there were obstacles that first needed to be overcome. In that time period there were three horns that needed to be removed.

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. Daniel 7:8, 20, 24.

From the pioneer perspective, in verse forty the "king of the north" overcomes "the king of the south" and then in verse forty-one, he overcomes "the glorious land", and then in verse forty-two, he overcomes "Egypt". The parallel Sister White identifies is clearly recognized.

Also, in order for the papacy to be "set up" in the history of 508 to 538, there first needed to be a change in the resistance given the papacy by the pagan powers that had previously resisted the rise of the papal power. The history of how the pagan powers in the fifth and sixth century, changed their profession of paganism to Catholicism, in order to come to the aid of the papacy, is today being paralleled by the USA. The USA first ceases to oppose Catholicism, as it forgets what Protestantism is all about, and it then begins its work of forcing the whole world to worship the first beast of Revelation thirteen. The work of the USA clearly parallels the work of Clovis and other pagan leaders, who first renounced their pagan professions and then placed the papacy into power in 538. And this is the very role Revelation thirteen identifies that the USA will fulfill!

The history of the “Daily” in the verses identified by Sister White also pointed to the persecution that followed the papacy's ascent to the throne of the world, paralleling the persecution that takes place in the Sunday law time period.

More simply, verses thirty to thirty-six identify the first time the papacy comes to rule the world, whereas: the final verses of Daniel eleven that Sister White said would parallel that history, identify the last time the papacy comes to rule the world.

The history of the “Daily”, as the pioneers understood it, is the pattern for the final fulfillment of the last six verses of Daniel eleven. Uriah Smith's interpretation of those verses doesn't come close to aligning with the pattern.

The pattern is also destroyed when we use the definition of the “Daily” that was introduced into Adventism in 1901 by Prescott and Daniels, but which is today the majority view within Adventism. In either position; the current majority teaching on the “Daily” within Adventism or, Smith's view of the last verse of Daniel eleven—either the prophetic type (the history of the “Daily”) which Sister White identified, or the antitype (the final verses of Daniel eleven) is destroyed.

Yet the pioneer position on the “Daily” representing paganism and their identification of the “king” in verse thirty-six as the papacy agrees perfectly with the inspired statement that, “scenes similar to those described in these words will take place”.

Consider the pioneer J. N. Andrews thoughts on the subject of the “Daily”.

Two Desolations in Daniel Eight

“There are two desolations in Daniel eight. This fact is made so plain by Josiah Litch that we present his words:

“*The daily sacrifice*’ is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, *the daily and the transgression of desolation*, daily and transgression being connected together by *and*; the daily desolation and the transgression of desolation. They are two desolating powers, which were to desolate the sanctuary and the host.’ *Prophetic Expositions*, volume 1, 127.

“It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse 13 settles this point. And this fact establishes another, viz.: that these two desolations are the two grand forms under which Satan has attempted to overthrow the worship and the cause of Jehovah. Mr. Miller's remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following head:

The Two Desolations are Paganism and the Papacy

“I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, *take way; he shall take away, the daily; from the time the daily shall be taken away, &c.* I read on, and thought I should find no light on the text; finally, I came to 2 Thessalonians 2:7–8. “For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,” &c. And when I had come to that text, oh! how clear and glorious the truth appeared! There it is! That is *the daily!* Well now, what does Paul mean by *he who now letteth*, or *hindereth*? By *the man of sin*, and the *wicked*, popery is meant. Well, what is it which hinders popery from being revealed? Why, it is paganism; well, then, *the daily* must mean paganism.’ *Second Advent Manual*, 66.

“It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church and trod under foot the sanctuary of the living God, are none other than paganism and popery. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria, down to the period when it became so far modified that it took the name of popery, had been the daily (or, as Professor Whiting renders it, ‘the continual’) desolation, by which Satan had stood up against the cause of Jehovah. And, indeed, in its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah’s worship. When the Christian form of worship took the place of the Levitical, a change in Satan’s form of opposition, and counterfeit worship, became necessary, if he would successfully oppose the worship of the great God. And it is in the light of these facts that we are able to understand our Lord’s reference to the abomination of desolation in Matthew 24:15. It is evident that he there cites Daniel 9:26–27. Now, although we do not understand that paganism in the year 70 had given place to popery, we do understand that that same power which then appeared, modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints of the Most High.

“The language of Paul is to the point: ‘For the mystery of iniquity [popery] doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.’ 2 Thessalonians 2:7–8. That Paul refers to paganism and popery, none question. And here is direct proof that popery, the abomination of desolation, had in Paul’s day already begun to work. Nor was it a very great change of character when Satan transformed his counterfeit worship from paganism to popery. The same temples, altars, incense, priests and worshipers were ready, with little change, to serve as the appendages of the papal abomination. The statute of Jupiter readily changed to that of Peter, the prince of the apostles; and the Pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints. Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the wonderful desolater of the saints and martyrs of Jesus. And in its so-called temple of God, it set at naught and trod under foot the true temple of Jehovah, and he who is its minister, Jesus Christ. The change from paganism to popery is clearly shown in John’s view of the transfer of power from the dragon of Revelation 12, to the beast of Revelation 13. And that they are essentially the same thing, is evident from the fact that both the dragon and the beast are represented with the seven heads; thus showing that, in a certain sense, either may be understood to

Exposé on Various Prophetic Misunderstandings

cover the whole time. And in the same sense we understand that either abomination covers all the period. Christ's reference to the abomination of desolation (Matthew 24:15; Luke 21:20) is an absolute demonstration that Rome is the little horn of Daniel 8:9–12. Having shown that there are two desolations, by which the sanctuary and the host are trodden down, we now notice the fact that there are two opposing Sanctuaries in Daniel eight.

“To the careful reader this fact will at once appear. They are as follows: First, the sanctuary of the daily desolation. Verse 11; 11:31. Second, the sanctuary which the daily and the transgression of desolation were to tread under foot. Verses 13–14. The one is the sanctuary of Satan; the other is the sanctuary of the Lord of hosts. The one is the dwelling place of “all the gods;” the other is the habitation of the only living and true God. If it be said that a sanctuary is never connected with heathen and idolatrous worship, we cite the direct testimony of the Bible. Heathen Moab had a sanctuary. And that sanctuary was a place of prayer and worship for that heathen nation. Isaiah 16:12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of God at Jerusalem (1 Kings 12:27, 31–33) was called his sanctuary. Amos 7:13, margin. And the places in which idolatrous Israel (the ten tribes) worshiped, are called sanctuaries. Amos 7:9. The same is true of idolatrous Tyre. Ezekiel 28:18. Attention is called to the following from Apollos Hale:

“What can be meant by the *sanctuary* of paganism? Paganism, and error of every kind, have their sanctuaries as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies *the temple or asylum of all the gods*. The *place* of its location is Rome. The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly ‘his sanctuary’? Was Rome, the city or place of the Pantheon, *cast down* by the authority of the State? Read the following well-known and remarkable facts in history: “The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in the hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony”. *Second Advent Manual*, 68.

“And not only did Satan possess himself of a rival to the sanctuary of Jehovah in the period of pagan worship, but, throughout the Christian dispensation, has that arch fiend possessed a rival temple of God. 2 Thessalonians 2:4. Thus much for the rival sanctuary of Satan. The sanctuary of God remains to be noticed at length. Connected with these two sanctuaries there are two hosts in Daniel 8:9–13.

There are Two Hosts

“The one is the host that was given to the little horn against the daily, when it had filled its measure of transgression; and by the aid of this host, the little horn was able to cast down the truth. Verse 12. This host is mentioned in Dan. 11:31. By this host, the sanctuary of the daily desolation, and its services, were transferred to the transgression, or abomination of desolation. This host is the forces of Satan, and it is intimately associated with his sanctuary. The other host is ‘the host of heaven.’ Verse 10. Michael is the Prince of this host. Daniel 10:21. Against the Prince of this host, the little horn stands up. Verses 11, 25. (Professor Whiting remarks that in the original, ‘Prince of the host’ occurs in Joshua 5:14) None dispute that the host, of whom Michael (Christ) is Prince, is the church of the living God. Daniel 12:1. This host, the true church, is fitly represented by a green olive tree. Jeremiah 11:15–17. And when some of the branches (members of the Jewish church) were broken off through unbelief, others were grafted in from the Gentiles, and thus the host continues to exist. Romans 11:17–20. This host, or church, is the worshipers of God, and is intimately connected with his sanctuary. That sanctuary we are now prepared to consider.

What is the Sanctuary of God?

“Before answering this question, we present the definition of the word sanctuary: ‘A holy place’, Walker. ‘A sacred place’, Webster. ‘A holy or sanctified place a dwelling-place of the Most High’, Cruden. A dwelling-place for God. Exodus 25:8. Thus much for the meaning of the word. We now inquire respecting its application.

“Is the earth the sanctuary? To this question we answer emphatically: It is not. And if we are requested to prove a negative, we offer the following reasons: 1. The word sanctuary is used 145 times in the Bible, and it is not in a single instance applied to the earth. Hence there is no authority for this view, except that of man. 2. Every one knows that the earth is neither a dwelling-place of God, nor yet a holy, or sacred place. Those, therefore, who affirm that it is the sanctuary of God, should know better than to make such a statement. 3. In almost every instance in which the word sanctuary occurs in the Bible (and the exceptions nearly all refer to Satan’s rival sanctuary) it refers directly to another definite object which God calls his sanctuary. Hence, those who teach that the earth is the sanctuary of the Lord of hosts, contradict his positive testimony a hundred times repeated. For the benefit of those who think that the earth will become the sanctuary after it has been cleansed by fire, we add that God does not even then call it his sanctuary, but simply ‘the place’ of its location. Isaiah 60:13; Ezekiel 37:26–28; Revelation 21:1–3. The earth, then, is not the sanctuary, but merely the place where it will be located hereafter.

“Is the church the sanctuary? We answer: It is not. The following reasons in support of this answer are to the point:

1. The Bible never calls the church the sanctuary.

2. In a great number of texts, God has called another object his sanctuary, and has uniformly associated the church with that object, as the worshipers; and that sanctuary itself, as the place of that worship, or toward which their prayer was directed. Psalm 20:2; 28:2, margin; 29:2, margin; 63:2; 68:24; 73:17; 134:2; 150:1; 5:7.

3. The following inference is all that we have ever seen urged in favor of this view. God has many times called the tabernacle or temple, which are the patterns of the true, his sanctuary. And because that the church is spiritually called the temple of God, some have supposed that they were at liberty to call the church the sanctuary.

4. But there is one text that some may urge. It is this: 'When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion.' Psalm 114:1–2. But, at most, this would only prove that one of the twelve tribes was the sanctuary, and that the whole church was not. But if the fact be remembered, that God chose Jerusalem (2 Chronicles 6:6), which was in Judah (Joshua 15:63; Judges 1:8; Zechariah 1:12; Ezra 1:3), as the place of his sanctuary (1 Chronicles 28:9–10; 2 Chronicles 3:1), we think the following from another psalm will fully explain the connection between Judah and the sanctuary of God, and show that Judah was the tribe with which God designed to locate his habitation: 'But chose the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces [see 1 Chronicles 29:1], like the earth which he hath established forever.' Psalm 78:68–69. 5. But if a single text could be adduced to prove that the church is called a sanctuary, the following plain fact would prove beyond controversy that it is not the sanctuary of Daniel 8:13–14. The church is represented in Daniel 8:13, by the word 'host.' This none will deny. 'To give both the sanctuary and the host to be trodden under foot.' Then the church and the sanctuary are two things. The church is the host or worshipers; the sanctuary is the place of that worship, or the place toward which it is directed.

"Is the land of Canaan the sanctuary? Of the 145 times in which the word sanctuary occurs in the Bible, only two or three texts have been urged, with any degree of confidence, as referring to the land of Canaan. Yet, strangely enough, men have claimed that the supposed meaning of these two or three texts ought to determine the signification of the word in Daniel 8:13–14, against the plain testimony of more than a hundred texts! For none can deny that in almost every instance in which the word does occur, it refers directly to the typical tabernacle, or else to the true, of which that was but the figure or pattern. But we now inquire whether the two or three texts in question do actually apply the word sanctuary to the land of Canaan. They read as follows: 'Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.' Exodus 15:17. 'And he led them on safely, so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.' 'And he built his sanctuary like high palaces, like the earth which he hath established forever.' Psalm 78:53–54, 69.

"The first of these texts, it will be noticed, is taken from the song of Moses, after the passage of the Red Sea. It is a prediction of what God would do for Israel. The second text was written about five hundred years after the song of Moses. What Moses utters as a prediction, the psalmist records as a matter of history. Hence the psalm is an inspired commentary on the song of Moses. If the first text be read without the other, the idea might be gathered that the mountain was the sanctuary, though it does not directly state this. Even as one might get the idea that the tribe of Judah was Mount Zion, were they to read only the expression, 'but chose the tribe of Judah, the Mount Zion which he loved' (Psalm 78:68), and omit those texts which inform us that Mount Zion was the city of David, a part of Jerusalem (2 Samuel 5:6–7), and was located in Judah, as one of its cities. Ezra 1:3; Psalm 69:35.

Exposé on Various Prophetic Misunderstandings

“But if the second text be read in connection with the first, it destroys the possibility of such an inference. The psalmist states that the mountain of the inheritance was the border of the sanctuary. And that God, after driving out the heathen before his people, proceeded to build his sanctuary like high palaces. See 1 Chronicles 29:1. 1. The land of Canaan was the mountain of the inheritance. Exodus 15:17. 2. That mountain of the border of the sanctuary. Psalm 78:54. 3. In that border God built his sanctuary. Psalm 78:69. 4. In that sanctuary God dwelt. Psalm 74:7; Exodus 25:8. 5. In that border the people dwelt. Psalm 78:54–55. These facts demonstrate that the same Spirit moved both those “holy men of old.” These texts perfectly harmonize, not only with each other, but with the entire testimony of the Bible, respecting the sanctuary. If the reader still persists in confounding the sanctuary with its border, the land of Canaan, we request him to listen while a king of Judah points out the distinction:

“Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help.’ 2 Chronicles 20:7–9.

“This language is a perfect parallel to that of Psalm 78:54–55, 69. In the clearest manner it points out the distinction between the land of Canaan and the sanctuary which was built therein; and it does clearly teach that that sanctuary was the house erected as the habitation of God.

“But there is another text by which some attempt to prove that Canaan is the sanctuary. ‘The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.’ Isaiah 63:18. No one offers this as direct testimony. As it is only an inference, a few words are all that is needed. 1. When the people of God’s holiness were driven out of the land of Canaan (as here predicted by the prophet, who uses the past tense for the future), not only were they dispossessed of their inheritance, but the sanctuary of God, built in that land, was laid in ruins. This is plainly stated in 2 Chronicles 36:17–20. 2. The next chapter testifies that the prophet had a view of the destruction of God’s sanctuary, as stated in the text quoted from 2 Chronicles. This explains the whole matter. Isaiah 64:10–11; Psalm 74:3, 7; 79:1.

“A fourth text may occur to some minds as conclusive proof that Canaan is the sanctuary. We present it, as it is the only remaining one that has ever been urged in support of this view. ‘The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.’ Isaiah 60:13. This text needs little comment. The place of God’s sanctuary, we fully admit, is the land of Canaan, or the new earth, for Isaiah refers to the glorified state. And as God has promised to set his sanctuary in that place (Ezekiel 37:25–28), the meaning of the text is perfectly plain. But if any still assert that the place of the sanctuary is the sanctuary itself, let them notice that the same text calls the same ‘place’ the place of the Lord’s feet; and hence the same principle would make the land of Canaan the feet of the Lord! The view that Canaan is the sanctuary is too absurd to need further notice. And even were it a sanctuary, it would not even then be the sanctuary of Daniel; for the prophet had his eye upon the habitation of God. Daniel 9. Canaan was only the place of God’s sanctuary or habitation.

Exposé on Various Prophetic Misunderstandings

“We have found that the earth is not the sanctuary, but simply the territory where it will finally be located; that the church is not the sanctuary, but simply the worshipers connected with the sanctuary; and that the land of Canaan is not the sanctuary, but that it is the place where the typical sanctuary was located.” J. N. Andrews, *The Sanctuary and the 2300 Days*, 33–45.

Friends, the pioneers and James White were correct on identifying the king who “comes to his end and none shall help” as the papacy, and they were correct on Daniel selecting the word “Daily” to symbolize paganism. But there is another concept that J. N. Andrews identifies here that is important to note, before we move away from this subject. Part of his burden, in this article, was to identify the distinction between the “church”, the “sanctuary”, the “earth” and the “land of Canaan”. Prophetically, though closely related, the “land of Canaan”, the “sanctuary” and the “church” are three different entities. The church is not the sanctuary, and the sanctuary is not the land of Canaan, and the land of Canaan is not the church. When Andrews penned this article, these prophetic items were a point of misunderstanding and contention, so he took time to be clear on this subject. His reasoning is sound and it has implications for us today in another way.

There are some Adventists today that are correct on the “Daily” and they are also correct on “the king of the north”. But, when they come to verse forty-one of Daniel eleven, they identify “the glorious land” as God’s church. Though closely related, “the glorious land” which is another term for “the land of Canaan” is not “the church”. They are two different entities and to carelessly mix them together is to perform the same type of erroneous reasoning that J. N. Andrews was opposing in his article.

At this point we have responded to most of the questions we raised two newsletters ago, except the question concerning Smith’s position on the “trumpets” in Revelation 8 and 9. That question went like this, “Also, have you looked into the possibility that the 7 Trumpets of Revelation are yet to be fulfilled? Brother Uriah Smith does not really show a Biblical fulfillment of these in his book.”

Smith most certainly shows a Biblical fulfillment in his book. It is set forth in chapters eight and nine of the Revelation presentation. It is the pioneer understanding of the “trumpets”. Many pioneers spoke and wrote on these truths and there was unanimity of understanding. The fact that there are those in Adventism today who have come up with a different interpretation only fulfills the many warnings similar to the following:

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

Exposé on Various Prophetic Misunderstandings

had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it." *Early Writings*, 258.

Most Adventist would not argue that Daniel 8:14 is the prophetic foundation for Adventism. This verse is the summation of the message the Millerites took to the world. Yet in one sense the pioneer understanding of the "trumpets", as identified in Smith's book, was just as important to the movement itself as was the time prediction in Daniel 8:14. Sister White is clear that the pioneer understanding of the "trumpets" is the truth which empowered the Millerites to proclaim the message with power and authority from 1840 onward. Josiah Litch's prediction based upon the pioneer understanding of the "trumpets" is what validated beyond argument the "year/day principle" of Bible prophecy. That validation added authority to Miller's understanding of the 2300 days.

"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.

To discard Smith's, and in this case, the pioneer's position on the "trumpets" in Revelation eight and nine, is attack one of the most important "pins" in the "foundation" of Adventism. To attempt this is bring upon oneself the pronouncement that Sister White's accompanying angel made, when he stated, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." We should strive to be among those in her warning who "stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body".