

The Two Systems

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([See page 41.](#))

A brief study of the Plan of Salvation as manifested through the Sanctuary Service, and its counterfeit, “The Mystery of Iniquity” as manifested in the False Ministration.

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INTRODUCTION

After the beginning of the World War, the writer, because of certain circumstances, made a vow before the Lord that she would know for herself, with the Lord's help, the Scriptural proof for every doctrine we hold. In the years of searching that followed, several conclusions were reached. [Written in 1928—so this would be World War I]

One of these was, how strange that certain lines of belief would become so wide spread, with nothing upon which to really base faith. There is no foundation for faith except the Word; for where there is no Word, there can be no faith. Another conclusion: The wonderful and amazing truths that some of these theories covered, which could not be seen until these theories were lifted off.

These conditions have been common to every age of the world. Two citations will be given. The disciples, with their false view of Christ and His kingdom, could not understand the truth of the real kingdom until after sorrowful and perplexing disappointments. Also the sanctuary question: Prior to and during the great disappointment in 1844, the incorrect view of the sanctuary, hid from the eyes of thousands of godly Christians, the true view that would have explained all their perplexities. However, in all these and other experiences of like nature, God holds richer and greater experiences in store for those who cling by faith to His promises. In God's own good time, all will be clear.

It is with no feeling of criticism for any of my brethren that some things that may be contrary to the accepted views are herein given. It would be a blessing if each would resolve to accept nothing except that which is plainly taught by the Word and the Spirit of Prophecy. And I sincerely pray that all who may read this little book, may accept nothing taught in it, only as they search the Word to see "whether these things be so."

For years these views have been carried in the heart, hoping that someone else would write them out so our people might see the wonderful truths contained in some of the present day prophecies. If they have been written, they have not been read by the writer. But during the past months, as the fulfillment of the prophecies of Daniel and Revelation and certain statements in the Spirit of Prophecy have come closer and nearer, a burden has been laid upon my heart to write these studies out.

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I had no means to publish them, but I promised the Lord if means were provided. I would do so. The means have been provided for a small edition, without solicitation on my part, and I can now but do what I promised the Lord I would do. The results must be with Him.

I know that some of the conclusions arrived at are not new. But just how these conclusions were reached by others, I do not know. For when I determined to know for myself alone, I did not attempt to gather together what others had written on these subjects, but sought through the study of the Bible and Spirit of Prophecy alone, to arrive at the truth of the matter. Like Mary of old, "my soul doth [greatly] magnify the Lord," [[Luke 1:46](#)] for the truths that have come to me through the study of the Word of God. If others have arrived at the same conclusions by the same route, it will be only added evidence to me of the truthfulness of the conclusions arrived at in this little book. Truth is the only anchor that will hold in the coming storm. The rope of error will quickly part.

I will sincerely thank any readers of this little book, if they find errors in those things which are taught as truth, if they will point them out, with the Scriptural evidence for that which is truth. For as I said before, truth is the only anchor that will hold, and only those who hold the truth in love will have the protecting cover of God drawn over them.

I sincerely trust that those who may read these chapters on "*The Two Systems*" will weigh the

Bible evidence well, without prejudice, or without clinging to preconceived conceptions that they may hold, perhaps without thorough investigation, but accepting, even as I did for years, things I had been taught by others, who in their turn accepted them from those who taught them.

May the blessing of God rest upon those who read this book, and may all our eyes be anointed to see the truth and truth only.

Mrs. C. N. Martin, Terra Cea, Florence, Alabama.

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CHAPTER I

THE TWO SYSTEMS, THE TRUE AND THE FALSE

God the Father saw from the beginning the entrance of sin. He did not ordain it, or cause it. Sin is an intruder for which there is no excuse.

So before the angels or the worlds were created, the sanctuary in which was centered the plan of salvation, was in existence. The Heavenly System, the Divine Plan, was not an afterthought after sin entered. The holy, everlasting covenant had been entered into by the Father and the Son in the silence of times eternal. Christ was a Lamb, slain from before the foundation of the world. He was also the Priest upon his Father's throne. It was these secret councils into which none could enter but the Godhead, that caused the jealousy of Lucifer and led to his downfall.

The Heavenly System would have been set in operation for Lucifer; for we read that he was offered the opportunity to return. And without the shedding of blood there is no remission of sins. He had already sinned. But he could, by repentance and confession, be restored to his place. He almost decided to return; but he rejected the plan and this rejection was final. He had sinned in the full and undimmed glory of the presence of God. No fresh revelation could be made to him.

But with Adam it was not so. There was no desire on Adam's part to exalt himself. He sinned because he loved. Here was ground for hope. When Adam was offered the plan, and saw the System whereby he could again be restored to his Eden home; he entered fully and gladly into the plan and faithfully taught it to his children.

Lucifer, as no other being in the universe, understood the government and worship of God in heaven. It was his announced plan to set up a government of his own on the earth modeled, after God's government, and at last to overturn and occupy the throne of God. Lucifer has studied the plan of salvation. He saw in the final consummation that the throne of God was to be placed where Jerusalem now stands. He has worked all through the ages of the past to gain possession of this place of the throne and there set up his throne and kingdom.

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As Lucifer's deceptions were accepted by the sons of Adam, he set in operation his false, counterfeit System. This was a System patterned after the Plan of God. He did not dare to do this openly. But by deception he instituted a System of idolatrous worship, wherein men became their own saviors, and after death passed on to a higher state and finally be gods.

It is not necessary to enter into details of this System. The Bible is plain on this subject, and others have entered into history and much has been written and discovered along these lines. Wherever this System obtained, there was no remedy for sin, and only time was necessary to permit man to demonstrate that sin was self-destructive, and would at last destroy itself by its own violence.

But that God's plan might not altogether be destroyed, God interposed from time to time, when men had passed probation's line and overturned their plans. Thus it was at the flood. Later, at the tower of Babel, God scattered them over the face of all the earth. Where had been before

one people with one language and one purpose, now were bitter, quarreling races.

The bitter enmity of the races engendered there will exist till the close of time and lead at last to the final extermination of all races. As these races traveled to the distant parts of the earth, and there developed into the nations of today, we may trace the history of the various idolatrous religions back to one common source, Babylon.

This false, counterfeit System divides itself into three parts: Paganism, Catholicism, and apostate Protestantism.

After the confusion of tongues and the separation of the nations, the System became confused also. Instead of one great central worship as before, each nation set up their own gods and their own System of worship. Nations warred upon other nations to prove their supremacy over their gods. Thus the world continued for hundreds of years.

Five times Satan has in past ages worked through great kingdoms to gain possession of the world, destroy the people of God, and tried to set up his own kingdom through this counterfeit System. Five of these attempts were through Paganism or open idolatry. The first was ancient Assyria under Nimrod. Here God named the System Himself —Babylon— Confusion. The next attempt was in Egypt. There

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God manifested Himself mightily and sent such judgments upon Egypt as spoiled and humbled her. God's name and power were made known throughout the earth. The next universal attempt was in Babylon. Then through Medo-Persia. After that, Grecia remodeled Paganism into a philosophy that still has great influence in the earth. But it was in Rome in the centuries after Christ came and manifested forth the true System, that Satan achieved his greatest triumph. Cautiously and stealthily he brought the idolatrous System into the church of Christ, clothed it with Christian names, and practiced the pagan vices.

In 1798 this System received a deadly wound. The Word was multiplied and light from the open sanctuary in heaven shone forth in clear rays everywhere. But men failed to give God the glory for their enlightenment. The glory of the knowledge of the wonderful discoveries and inventions, man took to himself, and worshiped the creature more than the Creator. So God will, in the near future, give them over to the worship of their false conceptions. Again, God will allow Satan to work. This time through the healed System, and also through that great nation God raised up to show forth religious and civil freedom to the world. As men finally reject every offer of mercy from the God of heaven, He will give them over to the deceptions they love. He will bring upon the world the worst of the heathen.

During the closing scenes of this world, God will let it be manifest just what this System and its instigator would do for the world. The watching universe will witness the most terrible conflict between these two Systems that has ever been fought. Never, up to that time, has God had a people who were *absolutely obedient* to Him. But through the knowledge of the truth shining from the open Sanctuary, will be developed a people as true to God as Christ was true. No sophistry, or deception, can move them. With great power they have given the final warning. Then God allows Satan and his followers opportunity to try them even as Abraham and Job and others were tried. But they are true to God, and God delivers them from Satan's power.

When Satan sees that he cannot conquer the remnant, he turns fiercely upon the so-called Christian System. He has ever hated the name of God and Christ. But he has had to work through their names to accomplish his purpose. Now

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when Babylon has failed him and he could no longer use her, he destroys her by the wicked, lawless and anarchistic elements he has had in training for years. No tongue can express nor pen portray the terrible scenes that will take place during the last two plagues. Babylon's cup will be

filled to her double. The great principle which Christ enunciated in the sermon on the mount, will be felt by this wicked power to her depths. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." [Matt 7:2] The System has meted out cruelty to Christ's followers in every age. These cruel deeds are all recorded in the heavenly Sanctuary. God will pour out upon her "the vengeance of His temple." [Jer 50:28; 51:11, 12] Out of the temple, where for thousands of years the tears and prayers and groans of his suffering people have been stored, come forth the plague angels, their bowls filled with the wrath of God. Few realize or know what the Father, Christ, and the angels have suffered since sin entered. "The cross of Calvary is only a glimpse, a parting of the veil, to our dulled senses to show to us the sufferings which God and Christ have endured constantly since sin entered the universe."

It is to this struggle between these two great opposing Systems, the cunning craft, the policy, the dying deceptions on the one hand, and the loyal, loving, perfect obedience to all the commands of God on the other hand, it is to these conflicts and the final results that we want to call your attention in this little book.

The prophecy is being unsealed, the scroll is being unrolled; and as children of God who hope to stand among the loyal remnant, we should be searching our Bibles on our knees to know all that God wants to reveal to us.

Unless the prophecy of these coming events is a light to our pathway shining amid the gross darkness, covering the earth and people, we will surely stumble and fall off the pathway into the dark world below.

May the matter contained in this little book, be a help and a blessing, may it lighten the path of some at least, that they may see more clearly the events that are so swiftly closing in upon us.

We are born in this day. It was not of our choosing. Dreadful as is the future, filled with all the depths of Satan, as he will be allowed to speak, glorious will be the triumph of those who will at last stand on the sea of glass, waving the palm branches

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of victory, and singing the song no one else can sing, victorious over the beast and over his image and over his mark, and over the number of his name. They shall see their God and His name shall be in their foreheads.

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CHAPTER II THE FINAL SETTING

"In the great final conflict, Satan will employ the same policy, manifest the same spirit, and work for the same end as in all preceding ages. That which has been, will be, except that the coming struggle will be marked with a terrible intensity such as the world has never witnessed." —Introduction to "*Great Controversy*," page xi.1.

The last and final struggle which is before us, is the same struggle over the same things, *in the same place*, and *between the same persons*, the struggle between Christ and Satan for the final possession of the *throne of the universe*. This struggle began in heaven beside the throne of God. It was the determination on the part of Lucifer to exalt himself, and become God and occupy the throne.

In [Isaiah 14:13, 14](#), is revealed the secret purpose of Lucifer; "Thou hast said in shine heart, I will ascend into Heaven, I will exalt *my throne* above the stars (angels) of God . . . I will be like the Most High."

In this earth, this struggle began in the garden of Eden. Here, if sin had never entered, would have been the *throne of Adam* as the vice-ruler of this world. Here would have been centered the

worship of the world. Our first parents sinned, and the vice-rulership passed to the conqueror.

Satan announced the principles of his kingdom when he said to Eve, “Ye shall not surely die,” and, “Ye shall be as gods.” [[Genesis 3:4, 5](#)] On these two basic principles, Satan has founded every government he has controlled since sin entered. The blending of these two principles has formed Spiritualism, which will in the near future develop the worldwide union of church and state which will exist just prior to Christ’s second coming, with its *seat of government in the place* where God will set *His throne*. The operation of these principles in the past was called paganism. These same principles developed in the papacy, and are now developing in apostate Protestantism. God named it “the mystery of iniquity,” “Babylon the great,” “The mother of harlots and abominations of the earth.” [[2Thess 2:7](#); [Rev 17:5](#)]

God announced the principles of His kingdom when He said, “I will put enmity between thee and the woman, between

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thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” [Gen. 3:15](#).

So the controversy was on for the *possession of the place of the throne of God*, which will in the final restoration descend from heaven, the New Jerusalem containing the garden of Eden, which will *again rest upon the very spot from which is was taken*. God never changes His plan or purpose.

The place where Satan won his *first victory*, there Christ hung on His *conquering cross*, and *there He will place His conquering throne*.

We have but a brief account of the events before the flood, enough to know that Satan apparently triumphed as he brought the earth to that condition where every thought of man was evil and evil continually.

God’s remedy was to sweep them all away by the flood. The “mystery of iniquity” worked back there, and its seed came through in the ark. It soon developed in the wicked descendants of Noah, and in a few hundred years had become so widespread that God confused their language and scattered them over the face of the whole earth. We may attempt to trace the migratory movements of that first race, but here in one sentence it is all told: “The Lord scattered them abroad upon the face of *all the earth*.” [[Gen 11:8, 9](#)] He put the fear and dread and hatred of each other so deep in the hearts of the various races and nations that in the succeeding generations since, the very sight of a strange face and the sound of a strange language has led to war and extermination.

In the breaking up of that first world by the flood, the face of the earth was greatly changed. But in its rearrangement the geographical position of Jerusalem, the original *site of the garden of Eden*, was in the highway of the nations.

That this spot was known to God’s people after the flood, and that the worship of those early years centered there, is glimpsed several places in the Scriptures. We know that before the flood the sacrificial services were carried on before the cherubim-guarded gate. Here the patriarchal priests built their altars.

That God honored *this spot*, and that it was known to God’s people, a few accounts will prove. When God called Abraham, He sent him into a land that He promised to give to him and his seed forever. The land was to be received through the promised seed, and that seed was Christ. Abraham under-

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stood this, “for he looked for a city which hath foundations,” the city with the throne. [[Heb 11:10](#)] He also knew that the land upon which he trod was to be the site of that city.

Melchizedek lived in Jerusalem. “*Patriarchs and Prophets*,” pg. 703.1 2. Abraham worshiped at this place. Paul, in commenting on this in Hebrews, shows how much greater this

man, Melchizedek, was than Abraham, and that the Levitical priesthood paid tithes, or acknowledged the superiority of the Melchizedek priesthood, of which Christ is high priest, and which at that early date had its *headquarters* in Jerusalem.

Later, when Abraham was told to offer up Isaac, God said, "Get thee into the land of Moriah, and offer him there . . . upon *one of the mountains which I will tell thee of.*" [[Gen 22:2](#)] Abraham went three days' journey, and the third day he "saw the promised sign, a cloud of glory hovering over Mount Moriah." [PP 151.3] When God stayed Abraham's hand and the ram was offered instead, Abraham called the name of the place Jehovah-jireh, "In the *Mount of the Lord* it shall be seen." [[Gen 22:14](#)] Inspiration called this spot "the *mount of the Lord.*" [ST, May 3, 1899 par. 11]

Again when Moses led the children of Israel out of Egypt, and the Red sea had swallowed up their enemies, then sang they this song: "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. The Lord shall *reign forever.*" [[Ex 15:17, 18](#)] Whether the Lord would have at that time fulfilled this statement, or whether, as now, it remains, for the future, does not matter; but the fact remains that in *a certain spot or mountain*, *there* would God set up a *sanctuary* whose service would endure throughout eternity, the place of the *throne* which will in the future be placed where *Jerusalem now stands.*

It is for *that spot* chosen and ordained of God, that Satan had battled in all the great crises of the history of God's people. There he caused our first parents to sin. They were driven out before they could contaminate its holy precincts.

God chose David as king over Israel, and renewed with him the everlasting covenant and chose his house. "Once have I sworn by my holiness . . . his seed shall endure forever and *his throne* as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." [Ps. 89:35-37.](#)

During centuries, God's chosen place had been in the hands

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of the heathen. David took it from the Jebusites and made it his capital city. Here, in *God's hallowed place*, where Abraham stood the final test, the staying of the plague when the angel stood over Oman's threshing floor, was established at last the earthly sanctuary. In Solomon's reign when the ark was brought into the place prepared for it, the cloud of glory filled the house of the Lord. Thus God *visibly occupied his dwelling place.*

But David's posterity turned away from the true worship, and turned to the false System. At last when there was no remedy, God sent Nebuchadnezzar and carried them captive to Babylon and *overturned Jerusalem.* It lay desolate for seventy years, and then it was restored. Jerusalem was, in A.D. 70, *again overturned* and the Jews again scattered, this time to every nation under heaven, never to again return as a nation.

Jerusalem was then given over to the Gentiles to be trodden under foot till Christ comes the second time. It then lies desolate during 1,000 years, or till the New Jerusalem descends and God places there, the *throne of the universe.*

Thus will be literally fulfilled the prophecy uttered through Ezekiel when he said of Zedekiah, the last king of Judah to sit upon the throne of the Lord and David, "Thou profane and wicked prince . . . remove the diadem and take off the *crown*, exalt him that is low, and abase him that is high, I will *overturn, overturn, overturn it,* (Jerusalem the place of the throne) and it shall be no more (David's throne) until He (Christ) come, whose *right it is*, and I will give it to Him." [Eze. 21:25-27.](#)

Or when the diadem was removed from Zedekiah, it would never rest again upon the head of another king of David's line till it would rest upon the head of Christ, whose right it is. But Jerusalem, the place of the throne, would be overturned three times before Christ would have the

crown upon His head. Nebuchadnezzar overturned it first. The second overturning was in A.D. 70. The third overturning is future. When Christ comes, Jerusalem will be occupied by the false System, Babylon the Great. She will sit a queen upon the usurped throne, ruling and receiving the worship of all the world. [Rev. 13:4](#); [18:7](#).

“Till he (Christ) come whose *right* it is, and I will give it him.” [[Eze 21:27](#)] How do kings obtain their right to rule and sit on their thrones? By inheritance. Christ was the Son of David,

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and had a right to David’s throne. David was a son of Abraham. Abraham was heir to the world. But Abraham was a son of Adam; Adam was the king of the world, before he sinned. If sin had never entered, Adam today would be king’ under God, of this world; and his throne would be in the garden of Eden, and there would be centered the worship of the entire world.

But when Adam sinned, God’s System came in. To bring the world back into harmony with God, it had to be redeemed by “the *nearest of kin*.” “Christ was the son of Adam.” So, direct from the first and original king, Adam, Christ has his right to the throne of Adam, which was in the garden of Eden. But his lineage did not stop with Adam. For “Adam was the *son of God*.” So, direct on both sides, divinity and humanity, Christ has a *right to the throne* of Adam; not only the throne of Adam, but the *throne of His divine Father*, which will be placed in the *very* spot where Christ will sit on Adam’s throne.

Using David as a type of Christ, God said, ([Ps. 89:23-34](#)) “I will beat down his foes before his face, . . . Also I will make him *my first born*, higher than the kings of the earth . . . My covenant will I not break, nor alter the thing that has gone out of my lips.” “I am the Lord, I change not.” [[Mal 3:6](#)]

It may seem by some to be a fanciful thought, to try to locate the garden of Eden. There are so many theories in the world regarding it. But it is not a theory but a fact, that if sin had never entered this world, today the inhabitants of this earth would all gather at stated times, to the garden of Eden. There Adam, the only created son of God of this planet, would sit on his *throne*, as king under God, conducting the worship of the assembled millions. When sin entered and Adam was driven out, the gate of the garden was still the place of assembly of the sons of Adam. “At the cherubim-guarded gate of *paradise* the divine glory was revealed.” —“*Patriarchs and Prophets*,” pg. 83.2. This was the Shekinah of the glory of God that was afterward revealed between the cherubim over the mercy seat which was over the ark. This ark was the pattern of the *throne* of God. Adam, the first born, or created of the human family, was priest of the most High God. He offered the sacrifices at the gate of *paradise*. It was *Adam’s dominion*, which passed to Satan, that was bought back by the “nearest of kin,” —Christ. [See [Leviticus 25:25](#), [47-49](#); [Ruth 2:20](#).] “And thou, O tower of the flock, . . . unto thee (Christ) shall it come,

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even the *first* dominion; the *kingdom* shall come to the daughter of Jerusalem.” [Micah 4:8](#).

When the earth was covered “with a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, . . . it is to be restored more gloriously adorned than at the beginning.” —“*Patriarchs and Prophets*,” pg. 62.

One of the strongest foundations of our faith is the fact that it rests in an unchangeable God. “I am the Lord, I change not”. [Mal. 3:6](#). “With whom is no variableness, neither shadow of turning”. [James 1:17](#). “Jesus Christ the same yesterday, and today and forever.” [Heb. 13:8](#).

Would it not seem strange for the spot where Jerusalem now stands, hallowed with all its sacred associations of the past and the glory that is to be revealed in the future, when it will be not only the capital of this earth, but the capital of the universe, to have no sacred associations back beyond Abraham’s time?

The question may be considered of no importance. But it is of importance, for it is around

and about *this spot* that the controversy between Christ and Satan has been waged through thousands of years. It is a law of nations, that he who can take and hold the capital of a country can hold the entire nation in possession.

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CHAPTER III A FOREWORD ON THE STUDY OF PROPHECY

“Thou hast magnified Thy Word above all Thy Name.” [Ps. 138:2](#). When we tread on sacred ground we need to go softly. Especially is this true in prophecy. It is not only sacred ground, but unknown. It is only as God interprets His symbols that we learn to read.

What would we think of a student of the English language if when he was told the value and use of *a*, or *m*, or any letter or sound, if sometimes he would use it as taught, then again place upon it his own opinion of what it should be? How much progress would he make in the study of English?

So with prophecy; God has explained the meaning of every symbol used, and we should never depart from that rule. The same is true of the literal language used in prophecy. It has the same meaning as those same words have when used elsewhere in the Bible.

Prophecy is a light given to shine in a dark place. It is the absolute and accurate foreknowledge of God, given to us in human language. In this realm no man has a right to an opinion. We must come with our minds divested of every preconceived idea, sit low at the feet of Christ, and accept His own interpretation of “the testimony of Jesus.” Thus the humble, unlearned, obedient child of God may read as accurately as the most learned.

In the prophecies studied in this book we have tried to follow this rule. Where we have failed we will thank any reader for pointing it out. Where we have commented on future events giving our own views, we have tried to label them as such.

THE TWO SYSTEMS IN THE PROPHECIES OF DANIEL

In the [second chapter](#) of Daniel is laid the foundation of all other prophecies. The four universal kingdoms were to rule the earth till Christ sets up his everlasting kingdom.

As in Daniel two no mention is made of the struggle between the two great Systems, we will pass on to the [seventh chapter](#). Here Daniel had his first vision. He never had but *two* prophetic visions. Mind, I said *prophetic*; for what he

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calls a vision in [chapter 10](#) was *not prophetic*, but a vision of the glory of the angel, which glory prostrated him. No new symbols were introduced. The angel came to give him understanding of the previous vision of [chapter eight](#), over which Daniel had been praying and fasting for three full weeks.

In [Daniel seven](#), the angel passes rapidly over the first three kingdoms, closing with the statement, “Their lives were prolonged for a season and a time.” [Verse 12](#). But “Daniel would know the truth of the fourth beast,” and of that “horn that made war with the saints and *prevailed against them, until the Ancient of Days came and judgment was given to the saints* of the Most High.” [Verses 21, 22](#). “This horn had eyes like the eyes of a man and a mouth speaking great things.” “He shall speak great words against the Most High, and wear out the saints of the Most High, and think himself able to change times and the law: (Douay Version) and they shall be given into his hand until a time, times and the dividing of times.” [Verse 25](#).

The Revelator, viewing the same power and work, and time says, “There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty

and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle and them that dwell in Heaven. And it was given unto him to make war with the saints and to overcome them: and power was given him over all kindreds and tongues and nations.” [Rev. 13:5-7](#).

Thus God exposed the workings of this false, *counterfeit System*. Great words and blasphemies were to be spoken against God, His name and those that dwell in heaven. Blasphemy is to take the rights and purgatives of God and apply them to some other power.

Thus this blasphemous power has arrogated to itself the names, rights, and titles of God, has torn down from heaven (in the minds of men) all knowledge of the workings of the heavenly sanctuary, and has set up on the earth that false, *counterfeit System*, wherein a man sits in the temple of God, showing himself that he is God. “Who opposeth and exalteth himself above all that is called God.” [2Thess. 2:4](#)

The giving and healing of the “deadly wound” is not specifically mentioned in Daniel seven, but the fact that the power was to continue for 1260 years; and [verse 21, 22](#) state,

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“The *same horn* made war with the saints and *prevailed against them, until the Ancient of Days came . . .* and the time came that the *saints possessed the kingdom*.” This definitely shows that *after* the allotted 1260 years, *another period of persecution* was to last till Christ comes. This is the healing spoken of in [Revelation 13:12](#).

But it is the [eighth chapter](#) of Daniel, with the explanation as given in chapters 9-12, that opens up more fully to God’s people in the last days the inner depths of the struggle between the *two Systems*.

This vision commences with Medo-Persia. Babylon had fallen. Next comes Grecia, first with one horn, this broken and four in its place toward the four directions of the compass. Out of one of these divisions of Grecia (Macedon) came forth a little horn (Rome). This horn grew, and the *direction* of its growth is seen with its *increasing greatness*. [Verse 9](#). “And it (little horn) waxed (grew) exceeding great, toward the south and toward the east and toward the *pleasant land*.” According to this, at what *time*, and in what *place* would be the *exceeding greatness* of its power? Evidently just before its end, for in [Revelation 13:15](#), we see this same power exalted to the highest place in the world and worshiped by the world. This was *after* the healing of the deadly wound. [Rev. 13:3, 4](#). Where *was* this horn at the time of this “*exceeding greatness*,” when *all the world worshiped*? “*In the pleasant land*,” —Palestine.

This little horn was Rome, both pagan and papal —Rome from its coming out of Macedon, until it comes to its end. In Daniel seven, we find Rome was divided into ten kingdoms. Some were weak and some were strong; but whether strong or weak, all were dominated by another little horn which rose among them. This horn was different from all the rest and waged war upon God and his saints.

It is to this “opposing,” “exalting” and “blasphemous” phase of the horn that all the latter day prophecies are directed. Very little is stressed of the pagan side. This fact is seen in all the great lines of prophecy. How quickly are they all brought down to the struggle with the papacy *culminating in the final struggle* just as Christ comes.

In [verses 10 and 11](#), other terms are introduced, —“the host,” “the prince of the host,” “the daily” and “the sanctuary.” These are all literal terms, just as literal as “Son of men,” “saints,” “judgment,” and “kingdoms” are in Daniel seven.

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Literal terms are to be understood just as the same words are used and understood elsewhere in the Bible. “The prince of the host” is, we all know, Christ. Then if he is “the prince of the host,” then “the host” must be his people. The sanctuary is the center of worship both in heaven and in

earth. The “*daily*” (continual, R.V.) is a term used many places, and refers always to the continual, perpetual, daily service which has been carried on in the first apartment in heaven, and in the court (the earth is the court) ever since the first offering was made by Adam. In 1844 this “daily” service ceased in the first apartment, and the work began in the most holy.

While the little horn is Rome, both pagan and papal, it is the papal phase that the Lord here as elsewhere in other prophecies, emphasizes. To make it more emphatic, He names it in [verse 12](#), the “transgression of desolation. In [Daniel 11:31](#), He calls it the “Abomination of desolation.” This well describes a power which for 1260 years desolated the earth.

Commencing with [Daniel 8:10](#), let us read, placing the interpretation with the symbol. “And it (little horn) waxed great even to the host of heaven (people of God), and it (little horn) cast down some of the host (people of God), and of the stars (leaders of the host) to the ground and stamped upon them. Yea, he (the little horn) *magnified himself* even to the Prince of the host (Christ), and from him (Margin and R.V.) the daily (omit sacrifice; continual service in the first apartment of the heavenly sanctuary) was taken away and the place of his (Christ’s) sanctuary (in heaven) was cast down (in the minds of the people). (Margin and R.V.) “The host (people of God) was given over to it (little horn) together with the continual (sanctuary service) through transgression (or for transgression against the daily). And it (little horn) cast down truth to the ground and it (little horn) practiced and prospered.”

“Then I heard one saint speaking, and another saint said unto that certain saint which spake How long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary (in heaven) and the host (people of God on earth) to be trodden under foot?” (By the transgression of desolation). [Dan. 8:10,13](#).

I would call your special attention to this verse, for on the *understanding* and *unfolding* of *these questions* rests the *interpretation of the entire prophecy*. The questions were so important and the answers involved so much, that Daniel was

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not able to ask them. So one holy one (R.V.) asked, and another holy one answered. Notice, there are *four questions* asked and *four answers must be given*. The *first question* was, “How long shall be the vision concerning the daily?” *Second question*, “How long shall be the vision concerning the transgression of desolation?” The *third question*, “How long shall be the vision to give the sanctuary to be trodden under foot?” *Fourth question*, “How long shall be the vision to give the host to be trodden underfoot?”

“And he said unto me, (Daniel, here standing as a representative of the people of God who will live in the time of the prophecy’s fulfillment), Unto two thousand and three hundred days; then shall the sanctuary (in heaven) be cleansed.” It is not necessary to comment on this verse. We as a people are rooted and grounded on the truth that in 1844, at the end of the 2300 days, Christ moved into the most holy place of the heavenly sanctuary, and the investigative judgment or the cleansing of the sanctuary began. I will say nothing further about the sanctuary question, as it is too well understood to write more upon it.

It may be clearly seen, however, that the statement, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” did *not* answer the third question. “How long shall be the vision to tread the sanctuary under foot?” The special light that has been thrown upon the sanctuary and its work since 1844 has *not* taken it out from *under foot* of the power which has for so many hundreds of years obscured it from view. We all know that aside from this people, the whole religious world today, Protestant as well as Catholic, are in complete ignorance concerning the work in the heavenly sanctuary. So the answer to this question as well as the three other questions of [Daniel 8:13](#), *are still in the future*.

Let me repeat these four questions again, that we may have them firmly fixed in our minds. For it is to give the answers to these four questions that the rest of the book of Daniel is written.

First question, “How long shall be the vision concerning the daily?” (service in the first apartment in heaven, also upon the earth, the court). Second question: “How long shall be the vision concerning the transgression of desolation?” (the false ministration set up in place of the daily when it was taken

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away, or the papacy). Third question: “How long shall be the vision to give the sanctuary to be trodden under foot?” (by the false ministration). Fourth question: How long shall be the vision to give the host (people of God) to be trodden under foot?” (by the false ministration, or the transgression of desolation).

I think you can see the *four* unanswered questions; we must seek in the rest of the prophecy for the answers, —the length of the vision concerning the two great Systems about which we are studying, and “how long” God’s host and the sanctuary will be “trodden under foot” before they are delivered

“When I, Daniel, had seen the vision and sought for the meaning . . . there stood before me as the appearance of a man. And I heard a man’s voice . . . which said, “Gabriel, *make* this man to *understand* the vision.” [Verse 15, 16](#). So if the angel ever carried out his instructions fully, he must have *made* Daniel “to *understand* the vision.” That Daniel did *understand* the vision, he records in [Daniel 10:1](#). “In the third year of Cyrus king of Persia a thing was revealed unto Daniel . . . And the thing was true, but the time appointed was long, and he (Daniel) *understood* the thing and had *understanding of the vision*.” These words were written after he had the vision of the angel and the matter explained as recorded in chapters 10 to 12.

“So he (Gabriel) came near where I stood . . . He said unto me, understand, O son of man, for *at the time of the end shall be the vision*.” [Dan. 8:17](#). These words shut us up then, to a period here called, “*the time of the end*” for the fulfillment of the vision to *answer the four questions* asked in [verse 13](#). In [verse 19](#) he makes it still more emphatic. “Behold, I will make thee *know* what shall be in *the last end of the indignation*, for at the time appointed *the end shall be*.” Here is another period of time. “The last end of the indignation.” This period of time spoken of in [verse 19](#) which, while not definite as to years, is definite as to events. “I will make thee *know* what shall be in the *last end of the indignation*, for at the time appointed *the end shall be*.” Here is a time spoken of as “*the indignation*.” It must have a beginning, for it had an *end*, and “*a last end*.” And something was to take place in that “*last end*” that was important for the prophet to know, and he would be “*made to know*.” [Verse 19](#). Also “it was an appointed time.”

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The Bible in several places speaks very definitely about the period of time called “*the indignation*.” I will quote a number, and you may draw your own conclusions. “Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until *the indignation* be overpass. For, behold, the Lord cometh out of His place (sanctuary) to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” [Isa. 26:20, 21](#). “Behold the name of the Lord cometh from far, burning with his anger . . . His lips are full of *indignation*, and his tongue as a devouring fire . . . Ye (the people of God) shall have a song as in the night when a holy solemnity is kept. And the Lord shall cause His glorious voice to be heard, and shall shew the lighting down of his arm, with the *indignation* of his anger, with the flame of a devouring fire, with scattering, and tempest, and hailstones.” [Isa. 30:27-30](#). Read the entire [34th chapter](#) of Isaiah. “For *the indignation* of the Lord is upon all these nations, and his fury is upon all their armies: he hath utterly destroyed them . . . and all the host of heaven shall be dissolved, and the heaven shall be rolled together as a scroll: . . . for it is the day of the Lord’s vengeance, and the year of the recompense for the controversy of Zion.” [Verse 2-8](#). “The same shall drink of the

wine of the wrath of God which is poured out without mixture into the cup of his *indignation*.” [Rev. 14:10](#). Thus the expression, “*the last end*” of the “indignation” means the events taking place during the last plagues. Those events will be noted in their proper places.

In [Daniel 8:20-22](#) the symbols of the ram and the goat are explained. The last expression in [verse 22](#) says that the four kingdoms into which Grecia would be divided would not always continue to be Grecian powers. This fact is seen today in that the power occupying the territory of the king of the north is not a Grecian power but a Turkish power which formerly sprang from a Mongolian branch.

In the latter part of [verse 23](#), God is announcing an *event* of such vital importance to the people of God in the near future, that no mistake may be made in locating *the time* of this event; God has stationed *two witnesses*, as to its certainty.

The *event* is: “A king of fierce countenance, and understanding dark sentences, shall stand up (take the kingdom).”

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And his power shall be mighty, but not by his own power and he shall destroy wonderfully, and shall prosper, and practice and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand. And he shall magnify himself in his heart, and by peace shall destroy many. He shall also stand up against the Prince of princes (Christ); but he shall be broken without hand.” [Verses 23, 25](#).

The *witnesses* to the time and certainty of this event are given in the first part of [verse 23](#): “And in the *latter time* of their kingdom (the divided kingdoms of Grecia), *when* the transgressors are come to the full, a king shall stand up,” etc. Gabriel had already told Daniel, that the vision belonged in the “time of the end” period. This could not refer to the kings of Medo-Persia, or the first kings of Grecia, as the angel in the interpretation placed these kings in the far distant past. But he extended the latter times of the kings of the north and south into “the time of the end” period. [Daniel 11:40](#).

It is a matter of history, that a few years after the division into four kingdoms, the kings of the north and south absorbed the territories of the kings of the east and west. God recognizes this fact in [Daniel eleven](#). In [verses 5-14](#) is given a detailed history of the warfare between the kings of the north and south till in the [14th and 15th verses](#) they are conquered by Rome. This did not *end* their kingdoms, however, for in [verse 25](#) the king of the south is still recognized by the Lord as a *kingdom*. Later in the [40th verse](#), which brings us to the “time of the end” period, they are *both* spoken of as recognized *kingdoms*, able to fight, especially the king of the north. Now, do we today recognize these two kingdoms as *still in existence*? [[1928: See page 41.](#)] We do. Then have we reached the time spoken of in the first statement of [Daniel 8:23](#), “in the *latter time* of their kingdom”? Yes and no. We are in the latter time of all kingdoms, but not in the sense spoken of here; for hand in hand with that statement is the other, “*when the transgressors come to the full.*”

It is an accepted rule of interpretation of any line of prophecy that we are confined to the symbols and literal language given in that line. So when it states, “when the *transgressors* are come to the full,” we are confined to the only “transgressors” spoken of in this line of prophecy, “*the transgression of desolation*” or the “transgressors” who will compose that System when it comes to its “*full*”. This is an expression used

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in the Scriptures to show the time when a power has reached the limit set by the Lord, and is given over to destruction, or it has reached the close of its probation. Read [Gen. 15:16](#).

This same angel, when he later gave views to John of this same power at this same period of time, called these “transgressors,” “Babylon.” Babylon is a broader term than the papacy, as it

will at that time include other powers besides the papacy. However, when probation closes for Babylon, it also includes the papacy.

At the time “when the transgressors are come to the full,” a distinct message is given in [Rev. 18:2-4](#). This *complete fall* of Babylon is marked by the act of making the last nation (the United States) drink. These are familiar terms to all of us. We know when that event takes place, simultaneously with it goes the “loud cry” of the third angel’s message, calling out those who are faithful from Babylon’s fold.

Applying the same rule of interpretation mentioned before, the only king in this line of prophecy in existence at that time, besides the kings of the north and south, who are to pass away, when the king assumes power, is the “*little horn*,” or Rome in its papal phase.

While the “deadly wound” given to the papacy is not given in words in the book of Daniel, we have already noted in our comments where it occurred in [the seventh](#) of Daniel. So from the knowledge we already have of these conditions as given in [Revelation 13](#), we know this fierce king could be none other than the head papacy. Thus with that certain assurance which prophecy always gives, the angel had swiftly transferred the events of [Daniel 8:23-25](#) into “the time of the end” period.

We have spent considerable time upon these verses, trying to show the *time* of their application. We will have occasion to refer to these verses frequently in the remainder of this study. Not yet has the full explanation been given. Daniel fainted and *none understood the vision*.

In [Daniel 9](#) is recorded Daniel’s wonderful prayer. This caused the angel to return and explain the long time period of 2300 days, which ended in 1844. But this was not all. There yet remains the two questions of [verse 13](#), “How long shall be the vision concerning *the daily* and the *transgression of desolation*?” The two great opposing Systems; the true in heaven and the counterfeit on earth. How long will the struggle continue between them, and which will be the victor? Also the third

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and fourth questions, “How long shall be the vision to give both the sanctuary and the host to be trodden under foot?” (by the transgression of desolation).

Daniel well remembered the vision of [chapter 7](#), where he saw this same desolating power persecuting and destroying the saints and *prevailing against them till the Ancient of days came*. He longed to more fully understand the scenes which had passed before his eyes. So in [chapter 10](#) it is recorded, Daniel fasted and prayed three full weeks for understanding.

Satan through the king of Persia delayed Gabriel for twenty-one days before he could come to answer Daniel’s prayer. But when he came, he came clothed in heaven’s glory. The *vision* of this glory prostrated Daniel. It was not a new or another vision given to the prophet this time, but the *understanding of the previous vision* of [chapter 8](#), that the angel Gabriel brought to him. No new symbols were introduced. Almost the identical words are used as in [chapter 9:22, 23](#). “I am now come to give thee skill and understanding . . . Therefore, understand the matter and consider the vision.” What vision? The vision in [chapter 8](#). So in [chapter 10](#) the angel says, “O Daniel, a man greatly beloved, *understand the words* that I speak unto thee. Now I am come to make *thee understand* what shall befall *thy people* (the host) in the *latter days*. For yet the vision is for many days.” [Verses 10-14](#). What vision? The vision of [chapter 8](#), which was still unexplained, about how long “the host” or “thy people” would be “trodden under foot.” Also the other questions, How long shall be the vision concerning the *daily* (the true ministrations) and the *transgression of desolation* (the counterfeit ministrations), also how long shall the sanctuary be *trodden under foot* (by the transgression of desolation). For the angel to fully answer the questions the inspired holy ones asked, and the command was given him, “Gabriel make this man to *understand* the vision.” Gabriel must tell Daniel about this counterfeit ministrations or the

papacy in the “*time of the end*” also “*the host*” who were to be trodden under foot by it (the papacy) in “*the time of the end.*” No other answer and understanding would suffice.

He had already told him about the cleansing of the sanctuary “*in the time of the end*” period. Therefore, in [verse 20](#) the angel begins one of the longest, and most complete, and detailed histories that are recorded in “the Scriptures of truth”

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([Dan. 10:21](#); evidently a book of records in heaven). This beforehand written history is recorded in the [eleventh](#) and [twelfth](#) chapters of Daniel. And Daniel, after he had heard it all, said in his record, “The thing was true, but the time appointed was long (till the time of the end); and he (Daniel) *understood* the thing and had *understanding of the vision*. What vision? There was no other vision to understand but the one given in [Daniel 8](#). [[Dan 8:26](#)]

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CHAPTER IV “THE DAILY”

“A glorious high throne from the beginning is the place of our sanctuary.” [Jer. 17:12](#). The sanctuary has been in existence from all eternity, and the prophet said it is the place of “our sanctuary.” In it was the secret place, the place where God the Father, and God the Son, held their secret councils, into which none could enter. The outer apartment and the court were thronged with angels. The sanctuary was an immense place, too glorious for mortal eyes to behold. Just what in eternity its services were, we are not informed. That the plan of salvation, which was in the heart of God from the beginning, would have been operative for Lucifer if he would have accepted it, we know.

We also know that when man sinned, the first animals were slain and their blood was offered by faith in the Lamb to come, and man was clothed with the skins of these animals, representing the covering God provided in the righteousness of Christ. So we may know since *sin entered* this world and man *accepted righteousness by faith*, that the service in the heavenly sanctuary *in the first apartment began*, and has continued ever since without ceasing till Christ moved into the most holy place in 1844.

Daily (also continual and perpetual) is a literal word translated from the Hebrew word, **tamiyd**. The word itself conveys the meaning. It is a *continual, perpetual* service carried on in the *first apartment* both in the type and antitype.

In order for the “daily” in heaven to prove effectual for God’s people in the earth, the people in the court (the earth is the court) must carry on their part of this service. From the first sin offering made by Adam, till Christ became the sacrifice, this service was conducted, first by the first born of the family as priest; afterward the tribe of Levi was chosen. But each individual must confess his own sins over the head of the victim, and then with his own hand slay the sacrifice.

A few hundred years after the flood, Satan’s false System had filled the earth. God chose Abraham, separated him from his people, and sent him into the land which would, in the restoration, be the center of God’s System.

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After the predicted years of bondage, God through Moses led the children of Israel out of Egypt into the wilderness. There God gave them His law, and had them make a sanctuary in which the law was placed. This sanctuary was an exact pattern of the heavenly, and was to be an object lesson of the work, which was being carried on *continually* in the sanctuary above. We are so familiar with this service that only brief mention will be made of it. As the priests who

ministered in it were subject to death, there was the yearly round of service, which was a type of the *continual* round of service in heaven, the *daily* (tamiyd), continual ministration in the first apartment, which has been conducted, at least, since *sin began* and will be finished by the great day of atonement, or cleansing of the sanctuary, which began in 1844 and is still in session.

It is this service in the first apartment, to which we would call attention as it was in this apartment, the service was being conducted during the time of the false System's greatest triumph, the 1260 years allotted to the papal power. It is said of this System at a certain period, 508 A.D., that "the *daily* was taken away" and "*the abomination that maketh desolate set up.*" Now, what was "taken away," and what was "set up"? It was *not* the ministration in heaven, for no power could take that away. So it must have been something in earth that could be "taken away" and something "set up" in its place. In the type, *who* conducted the *daily* (tamiyd) service, with *what* did they conduct it, and *where* did they conduct it? We will let the servant of God answer.

"The daily (tamiyd) (italics and parenthesis mine) service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar and the special offerings for individual sins. There were also offerings for Sabbath, new moons and special feasts.

"Every morning and evening a lamb of a year old was burnt upon the altar with its appropriate meat offering, thus symbolizing the *daily* consecration of the nation to Jehovah and their *constant* dependence upon the atoning blood of Christ. . . . "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, his perfect righteousness, which through faith is imputed to his people, and which alone can make the worship of sinful beings acceptable with God. Before the veil of the most holy place was an altar of *perpetual* (tamiyd) intercession, before the holy, an altar of

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continual (tamiyd) atonement. By blood and by incense God was to be approached. . . .

"As the priests, morning and evening, entered the holy place at the time of incense, the *daily* (tamiyd) sacrifice was ready to be offered upon the altar in *the court without*. This was a time of intense interest to the worshipers. . . They united in silent prayer with their faces toward the holy place. . .

"The show bread was kept ever before the Lord . . . Thus it was a part of the *daily* (tamiyd) service. . . Both the manna and the showbread pointed to Christ, the living bread, who is ever (daily) in the presence of God for us. . .

"The *most important part of the daily* (tamiyd) ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sin, thus in figure transferring them from himself to the *innocent victim*. By his own hand the animal was then slain, and the blood carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed." —"*Patriarchs and Prophets*" pgs. 352.2-354.2.

From these quotations it will be seen that the *daily* (tamiyd) service was conducted *both* by the *priest* and the *people*. It was conducted with blood and incense, and the *bread of the presence* must be continually before God. It was conducted *in the first apartment* and *in the court*. These offerings were all necessary to the complete conducting of the *daily* (tamiyd) service.

Christ had carried on His work for three and a half years in the earth. The last night before He was betrayed, that the *continual, daily* (tamiyd) *service might not be broken*, which had been conducted on earth, in type, without interruption since it had been established after the captivity, 457 B.C., when the 2300 years began, Christ *instituted the ordinances* that were to *take the place* for his people, of the service which they were required to *perform in the court* to show their faith in the offering of God, the Lamb slain from before the foundation of the world. This consisted of

the *bread and wine of the new covenant*. The people of God were now to go back under the Melchizedek priesthood, for on the morrow, at the time of the offering of the evening sacrifice, the veil would be rent before the most holy place. The blood of the true Lamb would be shed, the door *forever closed* to the earthly sanctuary and the

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way forever opened into heaven. Thus by faith, the church on earth, which was now established upon better promises was to enter into the place where “the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizedek.” [[Heb 6:20](#)][[Gen 14:17-22](#); [Ps 110:4-7](#); [Heb 5:1-14](#) (5, 10)]

While the disciples did not understand the change about to take place in the *daily* (tamiyd) *service* which they, all their lives, had entered into on earth it was opened more fully to them on the day of Pentecost. For ten days after the ascension of Jesus, they had pleaded for the promise. Higher and higher they had extended the hand of faith, asking in the name of Jesus for the promised bestowal of power. When it came, Peter, filled with the Holy Ghost said, “This Jesus hath God raised up, . . . therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” [[Acts 2:33](#)]

This transfer of the service of the “daily” from the first apartment of the earthly sanctuary to the “daily” in the heavenly sanctuary, was the foundation of the gospel of the kingdom as it was preached by the apostolic church. It was the central truth around which all other truths revolved.

That generation must proclaim this truth to all the world. Two principal agencies were used to do this. A great persecution arose, and they were scattered abroad everywhere, and as they went they proclaimed the truths of the heavenly ministration. The other was the sending of the apostle Paul to the Gentiles. This gospel of the “daily” intercourse between heaven and earth was clearly understood and believed during the first centuries. Then its light began to grow dim as the leaven of apostasy worked more and more, until it was finally a fact that by 508 A.D. the knowledge of the work in the heavenly sanctuary was “taken away” from the minds of “the host” and the false ministration was fully “set up.” [[Dan 8:11-13](#); [11:30, 31](#); [12:11](#)]

While the Devil’s System had existed since the fall, yet after the confusion of tongues it had become confused also, in the scattering and enmity of the races.

But *now* Satan had a new pattern, even Jesus the great High Priest. So Satan set himself deliberately to counterfeit the gospel and the *daily* (tamiyd) *service* in the earth. The true service in heaven he could not corrupt, neither could he interfere with the *daily* bestowal of power which, through the Holy Spirit, was constantly descending upon those who in

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the court (the earth) were faithfully performing their part of the *daily* (tamiyd) *service*, their offering up of the incense, and accepting by faith the righteousness of Christ, which alone can make the worship of sinful beings acceptable with God. The *daily* (tamiyd) offering for their individual sins when they presented by faith the blood of the sin offering, the Lamb, acknowledging that they recognized the binding claim of the law of God which was in the most holy place and about which the entire System centered. Satan knew if he could corrupt “the host,” the people in the court (the earth) who were in *daily* (tamiyd) connection with the work in the first apartment carried on by Christ and his human associates, that if he could break the continual outpouring of the Holy Spirit, which was now Christ’s representative in the earth, he would accomplish what he wanted to do. We all know the story of those early centuries. Read “*Early Writings*,” pgs. [210.1-217.2](#) —chapters “[The Great Apostasy](#)” and “[The Mystery of Iniquity](#).”

Satan worked, as he had in the past, through the false System, —Babylon. True to his

avowed purpose of securing the world to himself, either corrupting or destroying the people of God (see the note on destroy) he centralized his pagan doctrines in the church of Christ. Cautiously at first, but bolder and bolder as his plan worked, until 508 A.D. it was an accomplished fact that “the abomination that maketh desolate” had succeeded in taking away the “daily” (tamiyd) service in the earth. That abominable thing that was set up was a counterfeit of the *daily* (tamiyd) service in heaven. In it was a god (Satan, now sitting in the temple of God showing himself that he was God) claiming the rights, titles and prerogatives of God. He had changed the law of God, taking out the fourth commandment.

The confessional was set up, in which a man, a sinful man stationed himself in the confessional and listened to, and professed to forgive sins. The bread and wine which Jesus gave with his own hands to the church and said, Eat/drink “ye all of it,” had been made into the idolatrous sacrifice of the mass, and so on through all the sacred ordinances of the church. All have been “taken away,” and abominable idolatries put in their place. —[“Take, eat; this is my body.” “Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.” [Matt 26:26-29.](#)]

Heaven itself, which is a real place, where God, who is a God of order, is carrying out His great eternal designs, and where is centered the systematic work of the heavenly sanctuary, has by this wicked power been made into a mystical, visionary place.

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CHAPTER V “TIME OF THE END”

The expression, “the time of the end,” would indicate that at the end of some period of time, there would be another period of time, which would last till the end of time.

Now, there are only two time periods given in the great lines of prophecy. One, the 1260 *years*, the other, the 2300 *years*. These *two time periods belong to the two Systems*.

The 2300 years commenced when the Jews returned from the captivity and set up the daily ministration in 457 B.C. It ended when the daily ministration was closed in 1844. Christ then moved into the most holy place, and the day of atonement or cleansing of the sanctuary began. The beginning of the 1260 year period was marked by the plucking up of the last horn, thus allowing the official recognition of Justinian to go into effect, 538 A.D. “The abomination that maketh desolate” was set up in 508 A.D., and continues till Jesus comes. It never ceases its false ministration till that time. [[Dan 11:31](#); [12:11](#)] So really, the time allotted to the false System is *not* 1260 years, but the time from 508 A.D. till the counterfeit ministration ceases at the setting up of Christ’s kingdom.

The taking away of the recognition by the state, and not allowing the papacy to be the corrector of heretics, was the deadly blow given in 1798. Now, which end of these two time periods does the period, “the time of the end,” follow? the 1260 years or the 2300 years? One belongs to Satan, the other belongs to Christ. Reasonably and logically we would say it belonged to Christ’s time period. But let us examine the evidence. I have searched as thoroughly as I could, and have found no evidence that it began in 1798. The nearest evidence for this is on page 356.2 of the book *Great Controversy*. “But since 1798 the book of Daniel has been unsealed, . . .” However, this statement could apply with equal force to 1844, the end of the 2300 years. Yet, there is a paragraph on that same page that shows definitely when it did commence. But let us examine some other thoughts first.

Let us read every text that speaks of “the time of the end.” “For at the time of the end shall be the vision.” [Dan. 8:17](#). “And some of them of understanding shall fall, to

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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.” [Dan. 11:35](#). “And at the time of the end shall the king of the south push.” etc. [Dan. 11:40](#). “But thou, O Daniel, shut up the words and seal the book, even to the time of the end.” [Dan. 12:4](#). “Go thy way, Daniel, for the words are closed up and sealed till the time of the end.” [Dan. 12:9](#). “But go thou thy way, till the end be, for thou shalt rest (die), and stand in thy lot at the end of the days.” [Dan. 12:13](#) (2300 days or the judgment). Twice it is said, the words were closed up and sealed till “the time of the end”; also, “the vision would be in the time of the end.” And it was “an appointed time.” [[Dan 8:19](#); [10:1](#); [11:27](#), [29](#), [35](#); [12:7*](#)]

Now, what was sealed? All the book of Daniel or just that portion of the vision that was to be fulfilled in the “time of the end”? The historical part of Daniel was never sealed, neither the [second](#) or [seventh](#) chapters. Neither that part of the [eighth chapter](#) that referred to Medo-Persia and Grecia, for in plain language they were explained. While it is true there was not much understanding of the book of Daniel until after the papacy received its deadly wound, neither was there of the book of Revelation, which was never sealed. This was because of the suppression of the Scriptures and the great ignorance concerning them, which had been brought about by the papal policy, also by the lack of printing facilities. Neither were the events that marked the different time periods of the 2300 days, sealed. For it was the figuring out of these dates that made the Jews know when the Messiah was due. Jesus also proclaimed “time is fulfilled,” when He began to preach the gospel. Other men also figured out the 2300 days besides William Miller, arriving at the same date as he.

What, then, was sealed? It was the event that was to take place at the *close of the 2300 days*. While William Miller and his associates gave the judgment hour message, and God witnessed to it mightily, God’s hand was over *the event* that would take place at the close of the 2300 days. It was sealed, and it could not be unsealed until God’s hand was removed. This was done by God raising up a prophet, to whom was revealed not only the sanctuary in heaven, but also the breach that had been made in the law of God by the papacy. The proclamation of these and kindred truths, raised up a people to proclaim the truths of the sanctuary. Not until Jesus had ceased His daily ministration in the first apartment, and moved into the most

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holy, and the judgment was set and the books were opened, could the full understanding of the first angel’s message be given, —“Fear God and give glory to Him, for the hour of His judgment *is come*.” [[Rev 14:7](#)] To this agrees the statement in “*Great Controversy*,” page 355.3. “The message of salvation has been preached in all ages; but this message, (the first angel’s message) is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment *had come*. The prophecies present a succession of events leading down to the *opening* of the judgment. This is especially true of the book of Daniel. But that part of the prophecy which related to the last days. Daniel was bidden to *close up and seal* “*to the time of the end*.” Not until we reach *this time* (time of the end) 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.” [[Dan 12:4](#)] Thus it is plainly stated that the *judgment could not be proclaimed, based on the fulfillment of these prophecies*, because while they were correct on the figuring of the dates of the 2300 days, they were in absolute darkness regarding the *events* to take place at the close of the days. And not until after the “passing of the time” in 1844 were the *events fully understood or unsealed*. [GC 429.1] So “the time of the end” could not begin before 1844, because the true view of the sanctuary was not understood, so that the first angel’s message could not go with power and a loud *cry till the judgment hour was proclaimed*, with the true view of the sanctuary, “*based on the fulfillment of these prophecies*.” Therefore, “the time of the end” could not begin *before* 1844, because the true view of the sanctuary was sealed or closed up “*till the time of the end*.”

Furthermore, it seems very evident that “the time of the end” period corresponds to the “Day of Atonement” in type. That day was devoted to the finishing up of the work of the year. In the earthly sanctuary the work was carried on in the most holy apartment by the high priest. The people also had their work to perform, which was the affliction of their souls and to continue in earnest prayer that God would accept their offerings for sin. In the antitype a period of time corresponds to the day of atonement, and these years will be devoted by the people of God on earth doing as the people of Israel did, doing the part assigned them by the great High Priest. While the

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work of judgment is going on in heaven, the people of God on earth (the earth is the court of the sanctuary) are calling the attention of the sinners to the work of judgment, and that the law of God is the standard in the judgment, or they are proclaiming the three angels’ messages, and giving the warning against accepting the mark of the false ministration, which is set up on the earth.

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CHAPTER VI

EVENTS RECORDED IN DANIEL ELEVEN

Doubtless all have noticed the fact in this long, detailed history reaching down to the coming of the Lord, that every ruler and event is not given. God is blazing a path through the three universal kingdoms so plain that every student of prophecy may follow this pathway till he comes to the System. From there on the events of the System’s history are so accurately given that we who are standing so near to the end of that pathway, with this chart in our hands, may watch as the scroll is unrolled, and may see the predicted events of the future as they come to pass. Every child of God should be standing with this chart in his hand, watching where God has said to watch. There he will see the movements of this System and know when Christ is near.

It is not the purpose of this writing to deal with the pagan side of the controversy. Suffice to say that in the [first 14 verses of Daniel eleven](#), the records give the prominent kings of Persia, the first king of Grecia, and the division of his kingdom into four parts; the fact, also, that his territory would be ruled by other powers, but would still retain the name of the king of the north and the king of the south. [Verse 4](#). Then follows in [verses 5-14](#), a long, detailed history of the warfare between these two kings. This is an unusual thing in the Scriptures, as the Bible records very briefly histories of nations, and then only as they come in contact with God’s people. But when we see that God was leading down a path that would come to the System, and that it was necessary for the identity of these two kings to be preserved, so as to locate certain events and times in “the time of the end” period, then we will be amazed at the unerring infallibility of the “Scriptures of truth.” [[Dan 10:21](#)]

Beginning with [verse 14](#), we have the history of Rome. They first came in touch with God’s people in B.C. 161. Rome, in its long and varied history, had hundreds of rulers. Emperors, kings, triumvirs, and popes. How would God, in the prophecy, distinguish these various rulers without naming them? Very easily, just as you and I distinguish

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people without using their names. God uses the pronouns he, his and him. These pronouns stand for the rulers mentioned. But the events mentioned point out which ruler of Rome is meant. Commence with the [16th verse](#) and read the remainder of the chapter. Wherever he, his, or him occurs, place the name of the ruler of Rome meant, and you have the history of Rome as God wrote it in this chapter. To illustrate: “Then shall stand up (take the kingdom) in his (Julius

Caesar's) estate a raiser of taxes (Augustus Caesar) in the glory of kingdom: but within a few days, he (Augustus Caesar) shall be destroyed, neither in anger, nor in battle. And in his (Augustus Caesar's) estate shall stand up a vile person . . ." (Tiberius Caesar) [Verses 20, 21](#).

Thus we read on till we come to the [30th verse](#). Here we find the Catholic church forming a union with the state, thus forming the System or the papacy. "For the ships of Chittim shall come against him (this ruler of Rome): therefore he (this ruler of Rome) shall be grieved, and return, and have indignation against the holy covenant: . . . he (this ruler of Rome) shall even return, and have intelligence with them that forsake the holy covenant (the Catholic church). And arms (power of the state) shall stand on his part (Catholic church), and they (church and ruler of Rome) shall pollute the sanctuary of strength (heavenly sanctuary), and shall take away the daily (the ministration the people carried on in the court, the earth, in connection with the "daily," which was being conducted in the first apartment in heaven), and they (church and state) shall place (set up) the abomination that maketh desolate (the papacy, counterfeit System, Babylon the great, etc.) [Verses 30, 31](#). (Read chapter on [The Daily](#), pg. 27.) The year 508 A.D. is the date given when it was a fact that this wicked power had established itself in the earth, its ministration never to cease till Jesus comes and destroys its power.

Up to this date the angel had given the principal rulers and events in the history of pagan Rome. From now on the divided kingdoms of Rome are ruled by that "another little horn," "whose look was more stout than his fellows." [[Dan 7:8, 20](#)] So after this, in place of the many rulers of pagan Rome, we have only one ruler of Rome. This is the System, or the papacy.

[Verses 33-35](#) give the history of the people of God during the 1260 years. "Sword, flame, captivity, spoil many days." Then the reformation, which did not shake off the errors of

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paganism, but came through clinging to them, thus being made an easy prey for the further onslaughts of the enemy. We will pass these as we are following, with the angel, this new ruler of Rome, the papacy.

Now we will read, without comment, commencing with the [36th verse](#), on to the end of the chapter, substituting as before the antecedent for the pronoun. We have already shown in the comments on "the king" in chapter three of this book, that it could refer to none but the papacy. The other rulers of Rome had been many, and had passed away; and now the only power or "king" who remained was the papacy, during his long rule for hundreds of years.

"36 And the KING (the papacy) shall do according to his will; and HE (the papacy) 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 is determined shall be done. 37 Neither shall HE (the papacy) regard the God of his fathers (the apostles), nor the desire of women, nor regard any god: for HE (the papacy) shall magnify himself above all. 38 But in his estate (seat) shall HE (the papacy) honor the God of forces (margin, munitions; R.V. (fortresses) power of the state): and a god whom his fathers knew not shall HE (the papacy) honor with gold and silver, and with precious stones, and pleasant things. 39 Thus shall HE (the papacy) do in the most strong holds (state power) with a strange god, whom HE (the papacy) shall acknowledge and increase with glory: and HE (the papacy) shall cause them to rule over many, and shall divide the land for gain. 40 And at the time of the end (see chapter on the time of the end) shall the king of the south push at HIM (the papacy): and the king of the north shall I come against HIM (the papacy) 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. 41 HE (the papacy) shall enter also the glorious land (Palestine), and many countries shall be overthrown: but these shall escape out of his (the papacy's) hand, even Edom, and Moab, and the chief of the children of Ammon. 42 HE (the papacy) shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 43 But HE (the papacy) shall have power over the treasures of

gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his (the papacy's) steps. 44 But tidings out of the east and out of the north shall trouble HIM (the papacy): therefore HE (the papacy)

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shall go forth with great fury to destroy and utterly make away many. 45 And HE (the papacy) shall plant the tabernacles of his palace (sanctuary of the false System) between the seas in the glorious holy mountain (the place where Christ will set His throne); yet HE (the papacy) shall come to his end, and none shall help him (the papacy)." [Verses 36-45](#).

This is the answer to the second question of [Daniel 8:13](#), "How long shall be the vision concerning the transgression of desolation?" (the papacy). "HE (the papacy) shall come to his end none shall help him." [[Dan 11:45](#)]

"And at that time shall Michael (Christ) stand up (Christ is given His kingdom in heaven), the great Prince that standeth for the children of thy people ('the host'): and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time shall thy people ('the host') be delivered, every one that shall is found written in the book." [Dan. 12:1](#).

This is the answer to the fourth question of [Daniel 8:13](#), "How long shall be the vision to give the host to be trodden under foot?" (by the transgression of desolation —the papacy). They were delivered at that time by the voice of God. "*Early Writings*" pgs. 285-288.

We have read these verses through without comment. Let us now go back to the introduction of the System, —and place the papacy into the history of the rulers of Rome.

This System was introduced in the [30th and 31st verses](#). There the power was transferred from the rulers of Rome, or the divisions into which Rome was then divided, to this "little horn," which came up among the others. From this time till the end, this ecclesiastical ruler is the only one followed.

After "arms shall stand" on the part of "them that forsake the holy covenant" (the apostate church), the next move was that, "they (the civil power and the church) shall pollute the sanctuary of strength (the heavenly sanctuary), and shall take away the daily (from the Prince of the host, Christ, in the minds of the people), and they (church and state) shall place (set up to rule) the abomination of desolation." [[Dan 11:30, 31](#)] This is the same "transgression of desolation" about which the "holy one" asked, "How long shall be the vision concerning the transgression of desolation to give both the sanctuary (in heaven) and the host (people of God on earth) to be trodden under foot?" [[Dan 8:13](#)] From now on till the end, the angel follows with unerring

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accuracy the trail of "the abomination of desolation," until he comes to his end in [Daniel 11:45](#).

It was to show this System, or the papacy and its final punishment, that the previous long and detailed histories of the kings of Medo-Persia, Grecia, divided at last into two divisions, —the king of the north and the king of the south, and the principal rulers of pagan Rome, were written. Then the System is established in the earth.

It was because of the transgression of the host (God's people) in allowing this System to develop, and allowing Satan to take away the knowledge of "the daily" (ministration in the first apartment, from the minds of the people), that God now gave them into the hands of the papacy. [Dan. 8:12](#). (Margin and R.V.)

[Verses 32 to 35](#) are the records of the persecution and the reformation up to "the time of the end." Then the angel goes back in the prophecy and takes up the history of the "abomination of desolation." As this is the third time Daniel has had described to him this wicked power, let us compare these parallel descriptions, and see how they tally. These three descriptions are found in

[Daniel 7](#), [Daniel 8](#), [Daniel 11](#) and [Daniel 12](#). Also they are found in [Revelation 10](#) & [11](#), [Revelation 12](#) & [13](#), and [Revelation 17](#).

[Daniel 7](#) says he had “eyes like a man and a mouth speaking great things, and his look was more stout than his fellows” [[Dan 7:8](#); [Rev 13:5](#)] that he was to continue “until his body was destroyed and given to the burning flame” (lake of fire) [[Dan 7:11](#); [Rev 20:10](#)]. During the judgment time (after 1844) Daniel heard “the great words which the horn spake.” [[Dan 7:11](#)] The Bible alone must tell us what these “great words” were. We find them recorded in [Revelation 13](#). Here the healed head (this same System together with the two horned beast [[Rev 13:11](#)], United States ruled by apostate Protestantism) passes a worldwide decree that all who will not worship this System shall be killed. This decree “prevails against the saints till they are delivered by the voice of God.” {SpM 2.1–*Spalding and Magan Collection*} These were “the great words which the horn spake.”

In [Daniel 8](#), he was to “magnify himself,” “take away the daily,” cast “down the place of the sanctuary” (heaven), in the minds of the people. He was to “prosper,” he was to continue till “the last end of the indignation” or last plague.

“His power should be mighty but not by his own power” (had the power of the state), “he was to destroy wonderfully,” “shall prosper,” “and practice,” through his policy (intrigue,

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statesmanship in politics) cause craft to prosper in his hand.” “He shall magnify himself,” “shall take the kingdom against the Prince of princes (Michael), “would be broken without hand.”

In [Daniel 8:17](#) the angel placed the vision “in the time the end.” Also Daniel was informed that he would be told what would take place in “the last end of the indignation” ([6th and 7th plagues](#)). This would be the gathering of the kings of the east and the whole world in the valley of Meggido ([Armageddon](#)). The [seventh plague](#) was the destruction of Babylon.

In [Daniel 11:36](#), “the king” (this system—the papacy) was to “do according to his will.” His power was supreme. He was to “exalt himself” and “magnify himself” above every god, and was to speak (had a mouth speaking great things) “marvelous things” (opened his mouth in blasphemy against God and blasphemed his name and those that dwell in heaven) against the God of gods.” And shall ‘prosper’ till the indignation (the pouring out of the seven last plagues) be accomplished.” [Verse 37](#) repeats the statement of [verse 36](#) and makes them more emphatic. Neither shall he (the papacy) regard the God of his fathers,” (This was the apostate Christian church, and the fathers were the apostles and early Christians) nor regard any God, for he (the papacy) shall magnify himself above all Gods.” How could language be stronger or a description more similar than this description in [Daniel 11](#) to the power described in [Daniel 7](#) and [8](#); also in [Revelations 13](#)? Human language could not state it more definitely.

[Verses 38 and 39](#) express the same thoughts as [verses 30 to 32](#), —the joining together of the power of the church and state, and the complete control by the papacy during the 1260 years of the armies and navies of Europe, and the setting up and casting down of kings, the dividing up of the territories of the other kings as he saw fit, and the great gain that flowed into the coffers of the papacy. He would honor the God of forces, “munitions,” “God’s protectors,” “fortresses,” “arms shall stand on his part.” [Daniel 11:31](#).

[Verse 40](#) brings us to “the time of the end” (See chapter on [Time of the End](#).); it also brings us to the time spoken of in [Daniel 8:23](#). God has preserved the unbroken lines up to this time, of the kings of the north and south. **At this date, 1928**, they are still with us. So in “the latter time of their kingdom

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(these kings of the north and south) when the transgressors are come to the full (close their probation), (See note on ‘[Close of Probation](#)’) a king of fierce countenance and understanding

dark sentences, shall stand up (take the kingdom), and his (this king's) power shall be mighty, but not by his own power." It has already been stated that this king (the papacy) was never upheld by his own power. It was always the other kings, among whom he stood and whom he dominated, that furnished the power, when it was needed to carry out his projects. And during "the time of the end" we learn from [Revelation 13](#) that the mighty power of the two horned beast was added to these other powers in helping him. Also Satan was allowed to work with all his power.

Let me repeat that the giving of the deadly wound is not stated in words in the prophecies of Daniel.

But it is, in fact; for it has already been noted where it occurred in the [seventh chapter](#). In Daniel eight, after giving in [verses 10 and 11](#) the setting up of this power, and its work, it is then dropped from view till "the time of the end" or "till the latter times of the kings of north and south," which is "in the time of the end." "When the transgressors' cup is full," then "a king shall stand up." This is the time of his healing, as given in [Revelation 13](#); for when he takes the kingdom this time, he is mighty (not by his own power) and nothing is restrained from him that he thinks himself able to do, but he goes on in his blasphemous career till he takes the throne, or the place of the throne (Jerusalem), and under the figure of Babylon in [Revelation 18:7](#) says, "I sit a queen and am no widow (am again married to the kings of the earth) and shall see no sorrow."

The events of the [verse 40](#) and onward are future. While we cannot see them in detail, we may know the general trend of them, for "what has been will be" {3BC 1138.7}, and the work of this power has been unmasked both in the Bible and the "*Testimonies*." [Ellen White's writings.] We should study to familiarize ourselves with these, and be watching as the angel unrolls the scroll. Then, sometime after the period called "at the time of the end" commenced, and before this king (the papacy) came "to his end," the events recorded in [verses 40 to 45](#) must take place.

We know they have not yet occurred, so, as we are living in the last generation, the time of their fulfillment cannot be far distant in the future. No one, except God, can give the details of the future events. But we are told that "what has

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been, will be," and from many statements of prophecy and from the present conditions in the world and the trend they are taking, we may be quite sure of certain events taking place in the near future.

Before we study in Daniel further, let us bring in some other lines of prophecy which will help us to see more clearly the rest of the events given in the closing verses of Daniel eleven. The line of prophecy commencing with [Revelation 12](#), including [Revelation 13](#) and [17](#), throw much light on the closing scenes of [Daniel 11:40-45](#).

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CHAPTER VII A REVIEW

It is with much hesitation this chapter is written. The things we have considered truth, and that seem to be hallowed by the association of those for whom we have the greatest respect, many of whom are now sleeping, are very difficult to erase from our minds.

But no matter how hoary with age a belief may be, unless it is supported by a "thus saith the Lord" [[Jer 23:2](#)] we should be willing to lay it aside and accept that which has been shown to be true by the word of God. It is a fact that the view of the counterfeit System as is brought out in this little book from [Daniel 11:36-45](#), is not held by the majority of our people.

I sometimes fear some among us are doing what we say other religionists are doing,

accepting the things we are taught without question or individual search for ourselves. Others think it makes no difference what view we take. Others are honestly perplexed to know what to believe.

It is for these interested, perplexed ones that I want to review some of the positions taken on the view that Turkey is the power whose seat will be found in the glorious land when Jesus comes. So many have said, "Then you believe that the papacy is the king of the North?" No I don't believe anything of the kind, as will be seen from reading what has been written on that subject.

Men who lived in the time when the world was stirred over the terrible position taken by France, wrote much on this subject. As they studied the prophecies they saw much in the language of [Daniel 11:36](#) and onward that convinced them that it applied to France. Much was written on this subject before the events that followed the close of the 2300 days were unsealed.

It was not till the prophecy was unsealed, and the true ministration was seen in the light of the sanctuary, that the papacy could be seen as the false ministration. And not until the papacy could be seen as the false System, could the real significance of the placing of its throne in Jerusalem be known.

A few principles on prophecy which all will accept: No prophecy is of any private interpretation. Every symbol used

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must be explained somewhere in the word, and this interpretation always followed in every place. No symbol must be explained outside of the Scriptures or the Spirit of Prophecy. Literal words are used as those same words are used elsewhere, and must always have the same meaning. To illustrate: the Sanctuary is literal; it either applies to the heavenly sanctuary, or the earthly sanctuary which was a pattern of the heavenly. We cannot say in the same prophecy, that in one place it applies to the heavenly sanctuary, and in another place it is the "city of Rome."

When God gives a line of prophecy with symbols and literal language, and then gives the explanation, no man can introduce another power, without showing its symbol, or its literal name.

Thus, in the prophecy of [Daniel 8](#), there are only three symbols used, the ram, (Medo-Persia), the he goat (Grecia), afterward divided, and the little horn, (both pagan and papal Rome). Neither France nor Turkey could be introduced, as neither had a symbol. The king of the south, and the king of the north are literal terms, and apply, only to those nations that occupy that territory in the time of the prophecy's fulfillment.

Another principle: In every line of prophecy given in the Bible, each one is carried down to the end of time. This end is either with the end of this world, or events are sometimes carried on through the thousand years to the final destruction and the setting up of God's everlasting kingdom. To illustrate: The prophecy of the [eighth](#) of Daniel, as explained in the [eleventh](#) of Daniel, commences with Medo-Persia, then Grecia, then Rome follows "till he comes to his end with none to help" in [Daniel 11:45](#) followed in the [twelfth chapter](#) by the taking of the kingdom by Michael, and the deliverance of the host, the resurrection, etc.

There are three great lines of prophecy in Daniel, [chapters 2, 7, and 8](#) with its explanation in chapters [9-10-11-12](#). It will be seen from the [diagram on page 46a](#) that each of the three lines of prophecy in Daniel reaches to the setting up of Christ's kingdom.

However, in the view commonly held, the [third line of prophecy](#) is broken, Rome is carried through to 1798; it is then dropped and noticed no more. France is introduced without a name or symbol, and carried on through to 1799; it is then also dropped.

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Turkey is then taken up without a name or symbol, and carried on into "the glorious land."

When Turkey occupies Jerusalem, tidings out of the east and north trouble him, and he goes forth with great fury; yet he comes to his end and none shall help him. Then Michael takes the kingdom.

Let us briefly examine the facts in the case. First as to France. France is a subject of prophecy at this very period. "Great Controversy" has devoted the whole 15th chapter to this prophecy, in the chapter entitled "[The Bible and the French Revolution](#)." It is infidel France that fulfills the prophecy of [Daniel 11:36-39](#), we are told. It is also infidel France that the servant of God depicts in [Revelation 11:7-13](#). A set time is given this power to rule, three and one half years. Also the dates are given for this time, 1793 to 1796. "Great Controversy", [pg. 287](#).

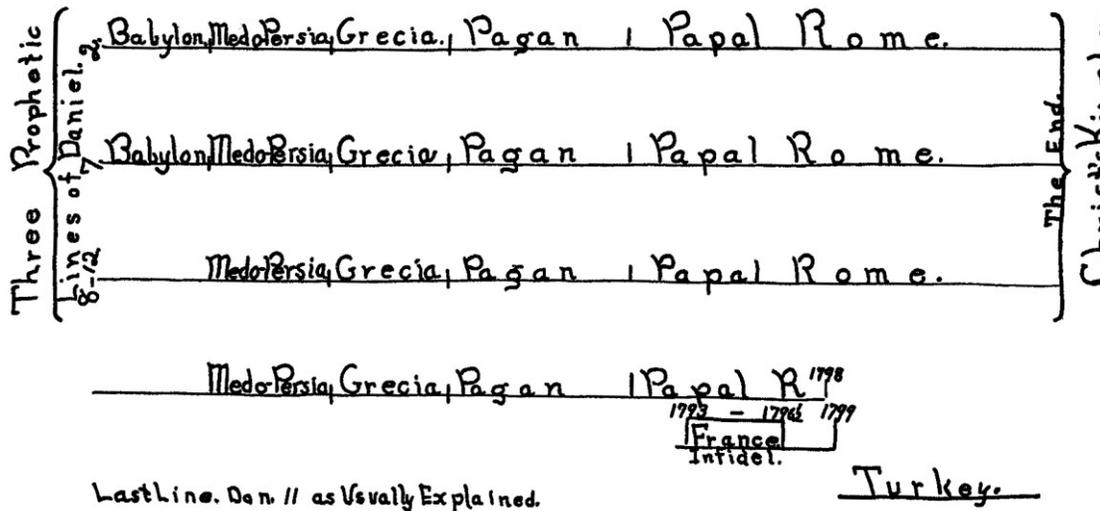
Thus it is plainly shown that infidel France has come and gone one and one half years before 1798, the time set for the triangular war between the king of the north, the king of the south, and France. This decisively eliminates France from the prophecy.

Also it is plainly stated that this power (infidel France) "shall prosper till the indignation be accomplished; for that that is determined shall be done." [[Dan 11:36](#)] It has been proved that "the indignation" is the time of God's wrath in the pouring out of the seven last plagues. Infidel France's bounds were set by God himself, —1793-1796½, one and one half years too short to reach to 1798, and over 150 years at least before "the indignation."

Second, Turkey. There are several counts against Turkey. This is the same line of prophecy, we all agree, as [Daniel 2 and 7](#). In each of these lines Rome and its territory is followed. In Daniel 2 the kingdoms are spoken of as weak and strong but are not enumerated. In Daniel 7, Rome is divided into 10 kingdoms. There arose among them "another little horn." [[Dan 7:8](#)] He rooted out 3 of the 10 horns. Now, these horns were all divisions of western Rome. It was over western Rome and western Rome alone that the papacy ruled from 538 to 1798.

Then when Turkey is introduced, it is entirely out of the dominion of the divisions of Rome. This is contrary to all accepted rules of interpretation. Again, Turkey is in no way connected with the work of the true people of God in the earth.

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She has been a sort of political football over which different nations have fought and scrambled.

Turkey is also a subject of prophecy in [Revelation 9](#). There the distinct command was given to this power in its height to hurt “only those men which have not the seal of God in their foreheads.” [[Rev 9:4](#)] Turkey was used by God as a scourge to hold in check and harass the papacy and keep her within the confines of Western Rome. It is also definitely stated and sustained by the Spirit of Prophecy, that Turkey’s power was broken [August 11, 1840](#). [[Great Controversy, pg. 334.4](#)]

This is one reason for thinking that perhaps Turkey will not be the power occupying the territory of the king of the north at the time of this king’s terrible onslaught on the papacy in [Daniel 11:40](#). If Turkey or the Ottoman Empire has a certain definite number of years appointed her in which God used her as a scourge to hold in check the papacy, after this period of years ended, it would scarcely look reasonable that she would again attack her so fiercely. The future events, however, are in the hands of God.

Thus it may be seen that neither France or Turkey could fulfill the specifications of the “he” who is followed in [verses 36-45](#) of Daniel Eleven.

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CHAPTER VIII THE COUNTERFEIT SYSTEM IN REVELATION

In connection with the dragon of [Revelation 12](#), the leopard beast of [Revelation 13](#), and the scarlet beast of [Revelation 17](#), the System, —Babylon is also seen.

Let us remember that Babylon is more than the papacy. She is the complete System of false religion during the entire history of sin since the flood.

In [Revelation 12:9](#), the dragon is interpreted to be the devil and Satan. His history began in heaven and ends in the lake of fire. [Rev. 20:10](#).

The leopard beast’s history began at least with the kingdom of Babylon, the lion on through Medo-Persia, the bear and Grecia, the leopard. In this view he is manifested through the papal form of Rome, so he is spoken of as the “papal beast.” [[Great Controversy, pg. 54.2; 446.1](#)] This beast also enters the lake of fire. [Rev. 19:20](#).

The scarlet beast of [Revelation 17](#) is ridden by Babylon. As Babylon’s history began with Assyria under Nimrod, this beast’s history began at least as far back as that kingdom, and lasts until after Christ destroys Babylon.

Comparing the life history of these three beasts, we see that each lasted through thousands and thousands of years, much longer than any single earthly kingdom ever existed. Each had seven heads and ten horns, and in each, while not mentioned by name or symbol, was manifested the work of Babylon in her three phases, paganism, Catholicism, and apostate Protestantism.

We are told in “*Great Controversy*” that while the dragon was primarily Satan, he was secondarily pagan Rome, when he stood before the woman to devour her child as soon as he was born. [[GC 438.2](#)] Then, if pagan Rome at that time, when he persecuted the woman when she fled into the wilderness for 1260 years he must have been the papacy. Then, when “he went to make war with the remnant,” [[Rev 12:17](#)] he did this through the papacy and apostate Protestantism, therefore then he must have been these powers.

So we find the dragon, the devil primarily, and secondarily Babylon, manifested through her three forms. As Babylon has never been able, of herself, to persecute, but does it through

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the kings of earth or the civil powers, therefore we have the dragon, also manifested through the civil powers of earth that Babylon controlled through her life history.

The same reasoning is true of the leopard beast. Here we have through the three forms of Babylon, the dragon manifested through paganism, the lion, bear, and leopard; then the papacy;

at the last, his wound is healed by the apostate Protestant power, the two horned beast, that compels the world to make an image of the beast and compels them under the death penalty to worship. So again, in the beast of [Revelation 13](#), we have the dragon manifested through the three forms of Babylon, persecuting the people of God. The same is also true of the scarlet beast in [Revelation 17](#). As we will study that chapter in detail, we will develop that fact there.

Thus in [Revelation 12](#), [13](#) and [17](#), we have three beasts, the life history of each, lasting through thousands and thousands of years. Each has seven heads and ten horns. Each has Babylon manifested in her three parts. Babylon also controlled the civil powers of earth during her entire history. As only one symbol is named, the dragon, the devil, then they must all be symbols of the same power, the devil primarily, and secondary Babylon.

This is the way all prophecy is given. The more important the power, the more symbols are used. Rome, in Daniel, has three symbols; so also Medo-Persia and Grecia. So these three symbols of the devil are given that we may better understand his work, especially that which is in the future.

In [Revelation 17](#), the beast, Babylon, and the seven heads and ten horns are separate symbols, and Babylon and the heads and horns are interpreted; so let us study, the three beasts, from this chapter.

It is one of the plague angels that invites John to a Judgment scene. "Come hither and I will show thee the judgment of the great whore (Babylon) that sitteth upon many waters, (controls the people of earth) with whom the kings of the earth (civil governments) have committed fornication (union of church and state) and the inhabitants of the earth have been made drunk with the wine (false doctrine) of her fornication." [Rev. 17:1, 2](#).

Judgment scenes are always divided into three parts; first, the investigation or history of all parties concerned; second, the sentence; third, the execution of the sentence.

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"And I saw a woman sit upon a scarlet colored beast full of the names of blasphemy, having seven heads and ten horns." [Rev. 17:3](#). This beast is the devil primarily, and is manifested through Babylon, who here sits upon the beast, apparently controlling him. In reality he controls her. The woman is described and named in [verses 4 to 6](#).

The angel said, "I will tell thee the mystery of the woman and the beast that carrieth her (the devil primarily) and the seven heads and ten horns." [Verse 7](#). If then the angel explained the mystery to John. We may know also.

"The beast that thou sawest was (did exist) and is not (does not exist) and shall ascend out of the bottomless pit and go into perdition. And they that dwell on the earth shall wonder, (except those whose names are written in the book of life; they will not wonder because they are going to know this power when he is manifested) when they behold the beast that was, is not, and yet is" ("shall come," R.V.).

"And here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth. And these are (R.V.) seven kings (kingdoms); five are fallen, and one is (now exists). And the other is not yet come; and when he (this kingdom) cometh, he must continue a short space." [Rev. 17:8, 9](#). "The wisdom," the angel says, is in naming the seven heads, which are also called seven mountains, also seven kings or kingdoms. Then these seven heads are kingdoms. What is a mountain in prophecy? In [Daniel 2:44, 45](#), Nebuchadnezzar was shown a stone cut out without hands, that became a great mountain and filled the whole earth. Then each of these seven heads would be a kingdom or mountain that would control the earth. Christ's kingdom was also a combination or union of the church (people of God) and the government of God.

Lucifer, in heaven, knew no other form of government; and after he gained possession of this earth, it has been his attempt to rule the earth through kingdoms that united church and state,

with Babylon ruling in religious affairs, and controlling the civil powers. In these governments the devil was worshiped in the homage paid to Babylon. [Rev. 13:4](#).

Then these seven heads are seven kingdoms or mountains ruling the earth. They will also be controlled by the woman, Babylon, and through these kings she will persecute and destroy the saints, who will not yield obedience to her false system.

“And these are seven kings:” “Five (kingdoms) are fallen,

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and one is (exists in John’s day) and the other is not yet come, and when he (this kingdom) cometh, he must continue a short space” (“a little while,” R.V.) [Rev. 17:10](#).

God alone can give wisdom. This wisdom must come through His word. Let us search for these kingdoms. First, the seven heads, must fill the whole life history of the beast (the devil primarily as manifested through Babylon); second, they must be governments of church and state with Babylon controlling; third, they must be persecuting powers, for the woman was drunken with the blood of saints, and she made her subjects drunken with it also; fourth, they must be blasphemous powers, for the beast was full of the names of blasphemy; fifth, God himself, must name them. He leaves it to no man to interpret His symbols. What was the first kingdom, named by God, that united the religion with the kingdom, blasphemed the name of God, and tried to destroy or corrupt the people of God, and set up the false ministration? There is but one answer, Assyria, under Nimrod. God said that this was the beginning of kingdoms. There was first organized, this side of the flood, that mighty, blasphemous System, of which God himself said, if He did not restrain them, there would be nothing restrained from them which they imagined they could do. To this first kingdom can be traced back every counterfeit religion, every false theory and philosophy that exists today in the minds of those who oppose God. Here God gave this monstrous System her name, which she bears on her forefront, and will bear until her enemies execute the judgment pronounced upon her. So we begin to count here with Assyria. The next blasphemous kingdom which ruled, persecuting and trying to blot out the line through whom the Redeemer would come, that God names, was Egypt. Too much is written in the Bible of this kingdom to add more here. The next kingdom to attempt to do this same work and that ruled the world, was the kingdom of Babylon; the next, Medo-Persia, next Grecia, then Rome. John lived in Rome’s day. Let us count; Assyria 1, Egypt 2, Babylon 3, Medo-Persia 4, Grecia 5, all fallen; one is, Rome both pagan and papal. Nowhere in the Bible in the same prophecy, can two separate symbols of Rome be found, where one symbol was applied to pagan Rome and another to papal Rome. Some may think this true in [Daniel 7](#). But the papal horn was on the beast, a part of him among the other horns, and was never taken off

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the body of the beast, but was on the beast when he went into “the burning flame.” Rome was Rome, both pagan and papal, one symbol all the way through. So Rome was the 6th head, and that is in existence today. Wounded she may be, but soon to be healed. “And the other (the 7th) is not yet come; and when he cometh, he (the 7th head) must continue a little while (R.V.) . Here is a head which must have all the specifications of the other Kingdoms. Also it must rule at the same time as the 6th head (Rome), for Rome continues till Christ comes: for in [Daniel 2](#), the stone smites the image on the feet; and in [Daniel 7](#), in the days of these kings (division of western Rome) shall the God of heaven set up his kingdom. Also Daniel, watched the beast (Rome) till his body was destroyed in the burning flame. Remember, these seven heads are the same heads that were on the dragon symbol. And as they were successive, one head at a time, each was a dragon head; and each when it ruled, spoke with the dragon voice. So this seventh head must also speak with the dragon’s voice. “And he spake as a dragon.” [Rev. 13:11](#). And God must name this head by name. But one power in the world will fit all these specifications, and

that is the two-horned beast of [Revelation 13:11](#), which makes an image to the beast, and commands that all shall worship under penalty of death. The Spirit of Prophecy declares this beast to be the United States. [[GC 442.3](#)] Not yet, however, is this sixth head affixed to the body of the beast. Nor will it be until it fulfills the specifications of [Revelation 13](#). “And the beast that was (did exist) and is not (does not exist) even he is the eighth (head) and is of the seven (heads) and goeth into perdition.” [Rev. 17:11](#).

Remember, these heads were successive except the sixth and seventh heads. Let us picture in our minds this beast with the seven heads controlled by the woman.

One time I saw a picture of the scarlet beast, ridden by Babylon. He had all the seven heads on him, and as there were more horns than heads; these were distributed around among the heads. Each head had one horn, and three heads two horns apiece. This is not a correct view of the prophecy.

First, the Assyrian head was on the body. This fell. Next, the Egyptian head; this fell; and so on down through them all till we come to the 6th head. This was Rome. Remember the specifications for these heads as given in this chapter. They would be blasphemous heads speaking against God;

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persecuting powers. Religion and state united, with religion controlling and persecuting the saints. But it is said of this beast (the devil primarily) whose life's history is so long that there would come a time when he would have no head through which he could control the world, that he “was not.” Just such a condition now exists.

Through thousands of years the dragon's (devil's) voice was heard doing all that the restraining hand of God would allow him to do. But God had a work to do in the earth, a message to go to every nation, kindred, tongue, and people. It needed a new soil, a clean place in which to start its proclamation.

So about the time the two-horned beast was rising into prominence, and promulgating the principles of civil and religious liberty, a power arose in Europe and struck the papacy a deadly blow. The sixth head of the scarlet beast was wounded to death. This is the same head that was in control on the leopard beast at the time the vision was seen by John in [Revelation 13](#). For the first time since Nimrod's day was the dragon (Satan) without a representative in the earth clothed with religious and civil powers. So it could be truly said of the beast that “he was not.” The beast has continued from 1798 to this day, with no powers in earth clothed with authority, through whom he can carry out the specifications of a head.

But the prophet saw him again clothed with authority, —“he yet is.” One does not have to be a very astute statesman to know that not far distant in the future, the civil governments of this world will be in a position, when threatened by that element that is spreading anarchy and immorality throughout the world, and which is fastening upon the very vitals of every civil government, where they will be glad to appeal to a power, that has but to speak the word, and the Catholic church can consolidate millions together for the defense of both church and state. This cementing process is even now going on rapidly. Even our own dear country, that has led far afield in the principles of civil and religious freedom, is even now entering upon a course that will soon prove disastrous to both these principles

“And the beast that was; and is not, even he (the beast) is the eighth (head) and is of the seven (heads) and goeth into perdition.” (lake of fire) [Verse 11](#). These words are very plain. Besides the seven heads, five of whom are gone, one is (Rome),

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and another is yet to come (United States); and when he cometh he must continue (a head) a little while (R.V.). Then the beast himself (who is primarily Satan) will become one of the heads; or in

other words, the seven heads that have appeared were not really the beast's heads. He used them because God did not allow him (the Devil) to use his own head (himself).

Therefore, in the "indignation" God allows Satan to appear personally as the eighth head and work with all his power; but true to his deception, he appears as Christ. Signs and wonders and miracles that astonish the world, appear. It is not strange that those whose names are not written in the book of life, wonder, when they behold the beast that was, is not, and yet is (the devil himself, personating Christ). [[Rev 17:8](#)]

"And the ten horns, which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb (Christ), and the Lamb shall overcome them, for He is Lord of Lords and King of Kings; and they that are with him are called, and chosen, and faithful." [Rev. 17:12-14](#).

This last statement definitely locates the time of the ten kings reigning. The Lamb is "King of kings and Lord of lords." Christ has ceased to be a Priest, and has become a King. Also those who are with Christ at this time "are called and chosen and faithful." They are those who in the near future will stand upon the sea of glass, singing the song of victory over the beast and over his image. This is the last war the beast will ever wage upon them, for it is at this time they are delivered by the voice of God. See "*Early Writings*," pgs. [285.1-287.2](#).

These ten kings "receive power as kings one hour with the beast." This is a definite period of time, and is the 15 days or one hour allowed for the destruction or judgment of Babylon.

This [chapter](#) began with the statement, "Come hither; I will show unto thee the judgment of the great whore" (Babylon). [[Rev 17:1](#)] We have followed on down through the history of the beast, of Babylon, and the ten kings. Now God is about to pronounce the sentence upon her and put it into the hearts of the ten kings to execute His sentence. After attempting to put the remnant to death and failing, Satan in his blind rage turns upon Babylon. These ten kings are the same kings spoken of in other places as the kings of the East and the kings of the North. We will

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write further of those kings and the execution of the judgment upon Babylon.

In [verse 16](#) it says of them, "And the ten horns which thou sawest upon the beast" (this is the real beast now, with his own head, or it is the eighth head controlling world affairs, or the devil in person), these (the ten horns) shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire. For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." [Rev. 17:16](#).

The ten kings of [verses 16, 17](#) are raised by the devil (the eighth head) to destroy Babylon. This is the same gathering spoken of during the sixth plague. They are gathered together in a place near Jerusalem. Here during the last plague Babylon is destroyed. We will bring this out more fully in the chapter, "*The Destroyers of Babylon*."

Do you accept the interpretation of [verse 15](#) as literal? "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." I am sure you do, and so apply it in all prophecies. If you do, do you also accept just as literally the same plain interpretation of [verse 18](#)? "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." If not, why not?

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CHAPTER IX BABYLON, THE GREAT CITY

"The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and

nations and tongues.” We all accept this interpretation as literal and so apply it wherever found. Then why do we not accept the [18th verse](#) just as literally, and so apply it wherever used? “The woman which thou sawest is that great city which reigneth over the kings of the earth.”

Many figures are used in the prophecies applying to modern Babylon, none more frequently than Jerusalem before her first and second destructions, and the two Babylons, ancient Babylon with the tower of Babel, and the city of Babylon under Nebuchadnezzar. These were all great cities, beautifully adorned and strongly fortified; and each at the time of its destruction had reached its height in idolatry, and rebellion against heaven.

Wherever local prophecies were given of their destruction, you will find connected with these descriptions, language that we know could apply only to the final destruction. And always in these descriptions, modern Babylon, who will have her seat or throne on the present site of Jerusalem, is spoken of as a city. Some may question, but is not Babylon a church, and does not a “city” symbolize a church? It does not. A church is an organization of people. But these people always have buildings, temples, cathedrals, schools, institutions, etc. These, where they are grouped together, constitute a city.

This is illustrated in the true church and city, the New Jerusalem. One is built upon earth, the other is prepared in heaven. They are not the same. “In the Revelation the people of God are said to be the *quests* at the marriage supper. [[Rev 19:9](#)] If *quests*, they cannot also be represented as the *bride*.” (Italics, author’s.) —*Great Controversy*, pg. [427](#).

This capital of Babylon, which will be built in the last days of time, will have bestowed upon it all the powers of men’s minds with their inventive genius and engineering skill, besides all the knowledge that Satan possesses in building. Looking at it a few years ago, it would have seemed impossible to

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accomplish so great a feat in such a short length of time as Babylon will be allowed to reign at Jerusalem. Probably three and a half years. Read chapter on [Types and Times](#). But viewing it from present day facilities, with the constantly unfolding wonders of the future, great accomplishments may be attained in a short period of time, when the enthusiasm, energy, power, wealth and determination of Christendom are employed, with but one object in view, and that object the building up a city in which man’s pride and presumption may be seen in full display.

We have studied in [Revelation 17](#) the judgment upon Babylon, and the powers used by God to destroy her. In [Revelation 18](#) her sins that call for this judgment are given; also a literal account of her popularity, her traffic with the world, and the wealth and treasures stored in Babylon.

“I sit a queen, and am no widow (she was again married to the kings of the earth), and shall see no sorrow.” [Rev. 18:7](#). The fifth plague was poured out upon the seat (R.V. throne) of the beast. [Rev. 16:10](#). Then Babylon the queen, set upon her throne. This throne was in Jerusalem. Her dominion and subjects are Christendom. God gives her a period of time in which to develop what is in her heart. When she is destroyed, all the universe will proclaim her judgment just. [Rev 19:1-6](#).

As it has been in the past, so it will be again; only, the last time will be as much greater, as the devil’s power is greater, and the restraining power of God is removed. In that first attempt, “The Lord said, Behold the people is one . . . and this they begin to do, and now nothing will be restrained from them which they have imagined to do.” [Gen. 11:6](#). So in this last time nothing will be restrained from them which they think they have power to do.

Language as used by inspiration can be made to convey wonderful meanings. Thus the words, Jerusalem, Israel, Zion, etc., are twofold in their meaning. When used literally they refer to the literal city and people. These apostatized and were cut off from the Lord.

When these same names are used spiritually, they refer to the true Jerusalem, and Israelites;

and “so all Israel shall be saved.” The same is true of the lives of good and bad men, also kings and nations. God has preserved these records, and sometimes they are used literally and sometimes symbolically

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to represent similar occurrences in the last days.

We will refer to some of these texts and chapters where under both literal and symbolic terms the great city to be built at Jerusalem is referred to. We can only quote briefly, so kindly read them in full as they are given in the Scriptures. [Isaiah 29](#). Here under the figure of “Ariel,” last day Babylon and conditions are described. “Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle. All thy rulers are fled together, . . . for it is a day of trouble, . . . and of perplexity by the Lord God of hosts . . .” [Isa. 22:2-5](#). See also [Joel 2:9](#) and [Zeph. 2:15](#). Under the symbol of Nineveh. [Zeph. 3:1-8](#), [Zech. 14:1-3](#), [Isaiah 14](#) particularly describes Satan and last day conditions. “How hath the oppressor ceased. The golden city ceased.” [Verse 4](#).

[Isaiah 2](#) and [Micah 4](#) are parallel chapters, giving in almost the same language the account of the mountain (kingdom of church and state, with the church controlling) of the Lord’s house being established in the top of the mountains. All nations would flow into it. It would be the center of the world’s worship. Many people would say, “Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore.” [Isa. 2:3, 4](#).

The Lord then tells this city and people their true condition. They are replenished more than the east. They are soothsayers (spiritualists). Their land is full of silver and gold. There is no end to their treasures. See [Daniel 11:43](#); [Rev. 18:12-14](#). Their land is full of horses and chariots (modern means of conveyance). Their land is full of idols.

They worship the work of their own hands. The mean man boweth himself and the great man humbleth himself (to the Babylon power): therefore the Lord will not forgive them. Then follows a description of the day of the Lord, when he sends the destroyers against them from the north and east. [Dan. 11:44](#). And the Lord is revealed from heaven.

Let us now consider “Babylon, the great city” as described

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in [Revelation 18](#). Nine times in Revelation is Babylon called a city; [Rev. 14:8](#), [20](#); [16:19](#); [17:18](#); [18:10](#), [16](#), [18](#), [19](#), [21](#).

In [Revelation 18:9-22](#) Babylon with her lovers, her traffic, her arts, her treasures, and her doom, is described. The kings of the earth that had lived “deliciously” with her, bewailed her when they saw the smoke of her burning. The merchants of the earth, shipmasters and sailors and traffickers, wept and wailed because their source of profit was gone. The things in which they dealt were very material things. “Alas, alas that great city Babylon, that mighty city! for in one hour (15 days execution, of the judgment) is thy judgment come.” [\[Rev 18:10\]](#) The merchandise was destroyed, “gold, silver, precious stones, pearls, fine linen and purple, scarlet, silk and all thyine wood, all manner of vessels of ivory, precious wood, brass, iron, marble, cinnamons (spices), odors (perfumes), ointments, frankincense, wine, oil, fine flour, wheat, beasts, sheep, horses, chariots (modern conveyances), slaves, and souls of men. How could the Lord use language that would express more clearly than this that this was a real city? This language is no more symbolic than the language that describes the beauties of the New Jerusalem.

Then a mighty angel took up a great stone and cast it into the sea, saying, “Thus with

violence shall that great city, Babylon, be thrown down, and shall be found no more at all.” Then some of the amusements and work that was done in her were named: “The voice of harpers, and musicians, and of pipers, trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries (spiritualism) were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” [Rev 18:21-24]

The destruction of this city and its inhabitants is discussed in other chapters. But it is a fact that the Bible teaches that when Jesus comes Babylon will have a world capital at Jerusalem. This place was the original site of Adam’s throne or the garden of Eden. We are told that the wicked come up with the same thought with which they went down. Millions will go down with thoughts of this mighty city at Jerusalem impressed upon their minds.

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This is one reason why, when they are raised at the end the 1,000 years, and they see the New Jerusalem resting on the place where their city rested, they may so easily be deceived by Satan when he tells them again that he is Christ and the city is his. So Satan will again gather the millions of earth for the possession of his capital. [Read *Early Writings*, pg. 292 —*The Second Resurrection*]

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CHAPTER X THE DESTROYERS OF BABYLON

From the prophecies studied we have found Babylon meets her fate at Armageddon. Modern Babylon is composed, just prior to her end, of Catholicism and apostate Protestantism; these are cemented by Spiritualism. These religious bodies having no armies of their own, are “helped” by the civil governments, especially those of western Rome and the United States.

We find in the destruction of Babylon that the powers or kings who destroy her are spoken of by various names in the Scriptures. In [Daniel 11:44](#) it is said that “tidings out of the east and out of the north shall trouble him” (the papacy). While [Daniel 11:36-45](#) follows out the history of the papacy, from other prophecies we find the combination or union that composes Babylon all have their seat at Jerusalem. So when these “tidings” come to trouble the papacy, it is all Babylon that is troubled.

In [Revelation 17](#), the kings that destroy Babylon ([verses 12-17](#)) are ten kings who rule one hour (or fifteen days) with the beast when he is manifested as the eighth head, or the devil himself when God allows him to come personally to conduct the final conflict. These powers must have been in existence and been powerful before, but the time here (one hour) is the time God allotted for the final and complete destruction of Babylon.

Some have thought that this word “hour” is an indefinite period. If it is, then the prophecy in [Revelation 9:15](#), where the time allowed to the Turkish power, “an hour, a day, a month and a year,” is also indefinite, as it is the very same word in the original. This expression, “one hour” is used four times in the prophecy of the “judgment of Babylon” recorded in [Revelation 17 & 18](#).

In [Revelation 16:12 & 14](#) the powers that gather together to meet at Armageddon are spoken of as “the kings of the east,” “kings of the earth and of the whole world.”

While it is really the devil who gathers them, working miracles through “the dragon,” “the beast,” and “the false prophet” [[Rev 16:13](#)], behind his power is God. “For God puts it in their hearts to fulfill His will. From [Isaiah 10:5-19](#), we quote: “O Assyrian (here a type of Satan),

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the rod of mine anger, and the staff in their hand (a weapon for beating) is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few . . . For he saith, By the strength of my hand have I done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people (God set the bounds of the nations), and have robbed their treasures, and I have put down the inhabitants like a valiant man: And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.” This is what the devil thinks he has done and is able to do.”

But the Lord says, “Wherefore it shall come to pass, that when the Lord hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. [Verse 12](#). For he saith, By the strength of my hand have I done it, and by my wisdom, for I am prudent . . . [Verse 13](#). Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.” [Verse 15](#).

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

But it is under the name of “the kings of the north” [[Jer 25:26](#)] that these destructive powers are most fully described.

To Jeremiah, perhaps, were the visions of the battle of Armageddon shown more than to any other prophet. Most of these visions were given at the time when Jerusalem was about to be destroyed the first time. God used that destruction, and the idolatrous, and apostate Jewish nation as a type of modern Babylon. Nebuchadnezzar, their destroyer, is used as a type of the modern destroyers of Babylon. The kingdom of Babylon itself is also used as type of modern Babylon.

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Because of her cruel treatment of the Jewish captives and her arrogance against God. Babylon afterwards was completely destroyed. This complete destruction is used to show the absolute blotting out of existence of modern Babylon, by the powers brought against her.

Jeremiah was ordained a prophet “to the nations,” from before his birth. “See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant.” [Jer. 1:10](#). From this time on throughout his prophetic utterances he is being shown “the kings” who come against Jerusalem. These local prophecies are worded in such a way, by the Spirit of the Lord, and expressions are used in them, such as could apply only to the final destruction. They are repeated prophecies, similar to the one spoken by Jesus in [Matthew 24](#).

We will sketch as briefly as possible these powers where they are spoken of as coming “out of the north.” These same powers are spoken of however, throughout all the prophecies scores of times where they are not spoken of as coming from “the north,” but are spoken of as powers used in the last days to destroy Babylon.

“What seest thou? and I said, I see a seething pot (cauldron, R.V. margin), and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set everyone his throne at the entering

of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshiped the works of their own hands.” [Jer. 1:13-16](#).

Speaking of this same time Isaiah says of the nations: “Woe to the multitude of many people, which make a noise; like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.” [Isa. 17:12, 13](#).

“The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed,

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so shall it stand: That I will break the Assyrian (type of Babylon also the power that controls her, —the devil) in my land, and upon my mountains tread him under foot . . . This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.” [Isa. 14:24-26](#). Read in this connection, [Eze. 21:28-32](#). Especially the [30th verse](#).

“Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles (nations) is on his way; he is gone forth from his place (the north) to make thy land desolate: and thy cities shall be laid waste, without an inhabitant. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us.” [Jer. 4:5-8](#). The vision followed on in the [13th verse](#), —“Behold, he shall come up as clouds, (airplanes) and his chariots shall be as a whirlwind: his horses are swifter than eagles.” This was the only language Jeremiah could use in describing the modern weapons of warfare, and doubtless our language today would be insufficient to describe the methods which will be used by the nations in the final conflict. The devil will be allowed full power, and there will be no mechanical device invented to destroy, or element of nature, that the devil knows can be made destructive, but he will impart this secret to his followers. In his last trial before the universe, the devil is hindered in no way. Not only the knowledge and power he had in heaven, but the knowledge gained since in sin, will be used by him with no restraining hand to stay, or voice to plead for mercy. When he was restrained and mercy pleaded, Babylon heeded not. Now she must drink to the double the cup she forced others to drink.

No wonder, then, that Jeremiah wept with anguish as he beheld his beloved city and people overwhelmed in the last great conflict. “My anguish! my anguish! (R.V.) I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, and the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled.” [Jer. 4:19, 20](#). The Lord opened up the vision further; “I beheld the earth,

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and lo, it was without form and void; and the heavens, and they had no light. . . I beheld, and, lo, there was no man . . . I beheld and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent.” [Verses 23-28](#).

The destruction of the city, which they thought would stand forever and upon which the

wealth of the earth had been lavished, was next shown to Jeremiah: “The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.” [Verse 29](#). Babylon, with all her helpers gone, is next addressed: “And when thou art spoiled, what wilt thou do? Though thou clothes thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.” [Verse 30](#). See [Rev. 17:16, 17](#).

Read [Jer. 25:15](#). Jeremiah was told to take the wine cup of the Lord’s fury and to cause all the nations to whom he was sent to drink it. If they refused, they were to be compelled. This was prophetic, for we know Jeremiah never went personally to all these nations. It wasn’t impossible. It is a prophecy having a special application to the battle of Armageddon. “And they shall drink, and be moved, and be mad, because of the sword I shall send among them.” [Verse 16](#). Then Jeremiah took the cup and made all the nations drink. Then follows a list of over twenty nations. “And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth.” [Verse 26](#). How many are left? “And the king of Sheshach shall drink after them.” Sheshach is the mystical name applied to Babylon, and is only used twice in the Bible. The king of Babylon is the devil. How true this is; for after all the people of the earth are punished, then Satan meets his doom. In [verse 29](#) the Lord says that if he punishes Jerusalem, will he not also call for a sword upon all the earth? “The Lord shall roar from on high, and utter his voice from his holy habitation. . . A noise shall come even to the ends of the earth; for the Lord hath

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a controversy with the nations, he will plead with all flesh . . . Evil shall go forth from nation to nation, and a great whirlwind (world war) shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth to the other end of the earth.” [Verse 30-33](#).

Read the entire [50th](#) and [51st](#) chapters of Jeremiah. Here, under the symbol of ancient Babylon modern Babylon and her complete destruction are graphically shown. Much of the language of [Revelation 18](#) seems to be copied from Jeremiah’s description. “Declare ye among the nations and publish . . . Babylon is taken . . . For out of the north there cometh up a nation against her, which shall make her land desolate.” [Jer. 50:2, 3](#). The [fourth verse](#) shows the setting of this destruction “In those days and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.” [Verse 4, 5](#). “For, lo I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence shall she be taken.” [Verse 9](#). “Shout against her round about . . . her walls are thrown down; for it is the vengeance of the Lord . . . as she hath done, do unto her.” [Verse 15](#). “In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.” (the remnant) [Verse 20](#). “A sound of battle is in the land, and a great destruction. How is the hammer of the whole earth cut asunder and broken!” [Verse 22, 23](#). “The Lord hath opened his armory, and hath brought forth the weapons of his indignation.” (great hail stones) [Verse 25](#). “The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple . . . Recompense her according to her work, according to all that she hath done, do unto her.” [Verse 28, 29](#). This is the rule of the sermon on the mount. “With what measure ye mete; it shall be measured to you again.” [[Matt 7:2](#)]

“Behold, a people shall come from the north, and a great nation and many kings (the 10

kings) shall be raised up from the coasts of the earth. They shall hold the bow and the lance:

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they are cruel and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses . . . like a man of battle against thee, O daughter of Babylon.” [Verse 41, 42](#). “At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.” [Verse 46](#). This cry is recorded in [Revelation 18:2](#).

“Behold, I will raise up against Babylon . . . a destroying wind . . . For in the day of trouble they shall be against her round about. Flee out of the midst of Babylon . . . be not cut off in her iniquity, for this is the time of the Lord’s vengeance. Babylon hath been a golden cup in the Lord’s hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad. We would have healed Babylon; but she is not healed: forsake her, and let us go everyone into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. O thou that dwellest upon many waters, abundant in treasures, shine end is come. . . Behold I am against thee, O destroying mountain . . . which destroyeth all the earth; and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner . . . My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.” [Jer. 51:1, 2, 6, 7, 9, 13, 25, 26, 45](#).

“Then the heaven and the earth, and all that are therein, shall sing for Babylon; for the spoilers shall come unto her from the north, saith the Lord. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts.” [Verses 48, 49, 57](#). It is recorded both in Jeremiah and Revelation, that at the close of the pronouncing of the judgment upon Babylon, a great stone was cast into the waters, and it was said, “Thus shall great Babylon fall and rise no more.” [[Jer 51:26](#); [Rev 18:21](#)] There is no account that Babylon ever has any part in the second resurrection. Her work is finished. The devil, in person, takes charge at the close of the 1,000 years.

To the prophet, Joel, were wonderful revealings given of the destruction of modern Babylon. Here Jerusalem is used as the symbol. The figures of the destructive insects that will

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work such havoc in the last days upon the *vegetation* of the earth are used to describe these destructive powers which come from the north to destroy Babylon. To show that the destructive insects are not meant, [verse six](#) of chapter one says, “For a nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, and he hath the check teeth of a great lion.” God often calls his people a vine. So here this figure is used. His people in the last days are told to lament, fast and mourn for the terrible destruction. In the [second chapter](#) this destructive army and its effect upon the beautiful city and lands, are described:

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: . . . for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.” (This is the northern army that destroys Babylon as we will quote later in the [20th verse](#).) “A fire devoureth before them; and behind them a flame burneth.” [Joel 2:1-3](#). When we think of some of the hints we have at present of the future methods of warfare, we may be better able to understand the language of Joel as the vision of the gathering kings against Babylon passed before him, “The land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of

horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their faces the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war, and they shall march everyone on his ways, and they shall not break their ranks: Neither shall one thrust another . . . and when they fall upon the sword they shall not be wounded. The earth shall quake before them; the heavens shall tremble: the sun and moon shall be dark, and the stars shall withdraw their shining (the seventh plague). And the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word: for the day of the Lord is very great and terrible; and who can abide it? [Joel 2:3-8,10, 11.](#)

Then the Lord gives counsel to his people. If they heed

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this, then he promises deliverance: “Then will the Lord be jealous for his land, and pity his people.” [Verse 18.](#) Then the Lord tells what will become of this destructive northern army after they have destroyed Babylon: “But I will remove far off from you the northern army, and will drive him into a land, barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, because he hath done great things.” [Verse 20.](#) We see from the expression, “the east sea,” and “the utmost sea,” that a large territory was covered by this vast army. Its destruction toward the “east sea” is spoken of under the symbol of king of Egypt: “For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood, for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.” [Jer. 46:10.](#) What this sacrifice is we are told in [Revelation 19:17,18.](#)

This is another view of the principle Jesus enunciated in the sermon on the mount. “With what measure ye mete, it shall be measured unto you again.” [\[Matt 7:2\]](#) The manifestation of the System in the earth has changed not only man but beast and bird as well. Before sin, no birds of prey existed; but now, how fitting, at the “fall of Babylon,” that monstrous System, that was drunken with blood, “and in her was found the blood of prophets and saints, and of all that were slain upon the earth” [\[Rev 18:24\]](#), —that the birds and beasts should have their part to perform. God issued a decree at the coming out of the ark, “Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man.” “Who so sheddeth man’s blood by man shall his blood be shed; for in the image of God, made He man.” [\[Gen 9:5\]](#) As God said to Cain, “Thy brother’s blood crieth unto me from the ground.” [\[Gen 4:10\]](#) So every drop of blood shed in this world will be required sometime. So it was fitting that the ravenous birds of prey should be bidden to “come and gather yourselves together unto the supper of the great God.” [\[Rev 19:17\]](#)

In [Joel 3](#) is again given the gathering of the Gentiles (nations) to the valley of Jehosaphet. Here the Lord is set to execute judgment upon all the world. When Babylon had her time of “seeming peace” [*Testimonies*, Vol. 1, pg. 268.1, 2. —“There seemed to be a little time of peace.” See also {PH120 8.3}*pm*], she proclaimed that the nations would beat their swords into plowshares, and their spears into pruning hooks; but the Lord’s proclamation was just the opposite. We shall see which will be fulfilled.

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It is a wonderful fact that in the past history of the world, all the great destructive powers that came in and overran Asia and Europe, and changed the bounds and blood of the nations of earth, all came out of the north. Rawlinson saw this fact and wrote of it. “When at the present day we take a general survey of the world’s past history, we see that, by a species of fatality —by a law, that is, whose workings we cannot trace— there issue from time to time out of the frozen bosom

of the north, vast hordes of uncouth savages —brave, hungry, countless— who swarm into the fairer southern regions determinedly, irresistibly; like locusts winging their flight into a green land. How such multitudes come to be propagated in countries where life is with difficulty sustained, we do not know; why the impulse suddenly seizes them to quit their old haunts and move steadily in a given direction, we cannot say: but we see that the phenomenon is one of constant recurrence, and we therefore now scarcely regard it as being curious or strange at all. In Asia; the Cimmerians, Scythians, Parthians, Mongols, Turks. In Europe; the Gauls, Goths, Huns, Avars, Vandals, Burgundians, Lombards, Bulgarians, have successively illustrated this law, and made us familiar with its operation.” —“*Five Great Monarchies*” by Rawlinson, Vol. 2, pg. 221.

So we shall see in the future, when Babylon has reached the height of her iniquity, that the “tidings out of the east and out of the north [that] trouble him,” will be the gathering of the nations from these quarters. [[Dan 11:44](#)]

In [Revelation 16:19](#) is it stated that Babylon herself was divided. That is, the union that was formed was broken. When the people of God were delivered by the voice of God, and glorified till their faces shone, then the “veil” with which sin had covered the world was taken away, and the members of Babylon were shown the deception in which they were ensnared. The “covenant they had made with death” that when the “overflowing scourge should pass through,” they would escape, they now saw was a “refuge of lies.” [[Isa 28:14-18](#)] No longer were they helpers of Babylon. She must come to her end and none would help her. (Read “*Early Writings*,” pgs. [289.3–291.1](#) —The Earth Desolated; and “*Great Controversy*,” pgs. [653.1–661.2](#) —Desolation of the Earth.

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CHAPTER XI THE SYSTEM IN MATTHEW 24

We have studied some of the closing events in the System through the prophecies of Daniel and Revelation. Let us now study the Saviour’s own prophecy concerning that power, and the events connected with it during the closing scenes.

“His (Christ’s) words were not then fully understood; but their meaning would be unfolded as His people should need the instructions therein given. The prophecy which He uttered was twofold in its meaning. While foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.” —“*Great Controversy*,” pg. [25.3](#).

Speaking of the signs of His coming, “Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming . . . In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves.” Then He also left it for us to study out the meaning of that which belongs to us. “When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day, when the Lord shall rise out of His place to punish the world for their iniquity . . . This *entire discourse* was given not for the disciples only, but for *those who should live in the last scenes* of this earth’s history.” —“*Desire of Ages*,” pg. [628.1](#). Then the entire discourse is intended *for us* for we are the people living in the last generation.

It is not our intention to dwell at length upon the various statements made by Christ, only those that particularly deal with the System. We have studied this prophecy many times, applying the events commencing with the apostles and on through the succeeding ages, culminating with the coming of Jesus. These applications are all correct. But have we ever studied it from the viewpoint that as the prophet says, the “*entire discourse* was given [also] for those who should live in the last scenes of this earth’s history?”

If Jesus left the disciples to study out the events applying to their time, then he has also left us to study the events applying to our time, or “this generation that shall not pass till all these

things be fulfilled” [[Matt 24:33, 34](#) & [23:36](#)] Or as Luke in the parallel description says, “For these (in this generation) be the days of vengeance (“the indignation”),

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that all things which are written may be fulfilled.” [[Luke 21:22](#)] Or in the last generation all the prophecies will focus together, and every specification in each one will receive its *complete* fulfillment.

There is, all through the Bible, that which we will call the *repeated* prophecy. These may be successive events that will all be *repeated again* within a short period of time, some of them simultaneously or they may be prophecies having a local application, of which God has preserved the record, because He saw that the same conditions at other times in the world’s history, would produce the same results.

There are also the blended prophecies, that is, similar conditions at different times, are blended together in one description. This is especially true of the different advents of the Saviour. The second coming and the third coming are often confounded today, and the Jews also confounded his first coming with his second and third. One thing is noticeable, however, in these repeated and blended prophecies, and that is, that in the last fulfillment of them, all the events originally predicted will come to pass. [Joel 2:28-32](#), and [Matthew 24](#), are notable examples of this character.

Let us study [Matthew 24](#) from the viewpoint of all the events being fulfilled in the last generation. If it was necessary for the early disciples to know their “sign” so they could escape, and they did escape everyone, then it will also be necessary for the last-day disciples to know their “sign” so they may escape; and everyone who is looking for the “sign” will recognize it and also escape.

As we hasten through the chapter, dwelling but briefly upon the predicted events, ask yourself the questions; Has this event been fulfilled, *or* is it being fulfilled, *or* will it be fulfilled during the last generation, which Jesus said, would “not pass till all be fulfilled”? [[Matt 24:33, 34](#) & [23:36](#)]

The questions the disciples asked Jesus on the mount of Olives were, “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” [Verse 3](#). Notice, the questions did not ask for signs but “what shall be *the sign*” of Thy coming and of the end of the world; also “*When* shall these things be?” Jesus in his answer gave many signs and predicted many conditions. But He gave *only one definite sign* for which the disciples were to watch and pray. The other signs and events were nothing with which they had

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individually to do, or from which they could in any way escape.

“Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many.” [Verse 4, 5](#). True now, and will be more and more true, as we near the end. “And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.” [Verse 6](#). True in this time.

“For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earth quakes in divers places.” [Verse 7](#). True today. “All these are the beginning of sorrows,” “births pangs,” or all the things Jesus has enumerated, are not to trouble us; for the things that are yet to come will be so much more terrible and awful that these are only “the beginning of travail.” R.V. [Verse 8](#).

Next is the persecution which is just before us, who are faithful in this last generation. “Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name’s sake. And then shall many be offended and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many. And because iniquity

shall abound, the love of many shall wax cold.” [Verses 9-12](#).

All these conditions described in the last few verses will be conditions among the professed people of God. But out of the wreck and ruin among the people some will be saved. “But he that shall endure unto the end, the same shall be saved.” [Verse 13](#). Those who “endure,” or as the article on “[The Shaking](#),” in “*Early Writings*” states, “Only those who gain the complete victory over sin, will share “the refreshing” from the Lord or will give the “loud cry of the [third angel’s message](#).” [*Early Writings*, pgs. [269.1–272.3](#); specifically pg. [271.2](#); and pg. [71.2](#); *pm*] These are the people who finish the fulfillment of [verse 14](#): “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.” That is, the end of the work of the “host.” They have “finished the work” which the Lord gave them to do. The “[loud cry](#)” has gone to every part of the world with great power. God has witnessed to it as He did with Jesus, “with signs and wonders” [[Heb 2:4](#)]. The inhabitants of the world have taken their stand, either with the remnant who are sealed [[Rev 7:1-4](#)] and who “keep the commandments of God and [have] the faith of Jesus.” [[Rev 14:12](#)], —or with those who have received the “mark of the beast,” and “worship his image.” [[Rev 14:11](#)]

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That the “host” [[Dan 8:8-13, 14](#)], or the sealed ones [[Rev 7:1-8](#)], may know when their work is done, Jesus will give the definite sign for which the disciples asked, “What shall be the sign of thy coming and of the end of the world?” [[Matt 24:3](#)]

All the signs preceding have been indefinite signs. They have been in the world more or less since the beginning of the controversy between the two Systems. But the definite sign that the host may know when to flee is in [verse 15](#). “When ye (the host) therefore shall see the abomination of desolation, spoken of by Daniel, the prophet, stand in the holy place (has set up his kingdom and his throne in the place where God will set David’s throne with Christ of David’s line upon it) (who so readeth let him understand), then let them which be in Judea (God’s people on earth) flee into the mountains. Let him which is on the house top not come down to take anything out of his house. Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day. For then shall be great tribulation such as was not since the beginning of the world to this time, no nor ever shall be.” [Verses 15-21](#).

This is the time of trouble upon the wicked, spoken of in [Daniel 12:1](#), also the “time of Jacob’s trouble,” but “he, (standing for “the host”) shall be delivered out of it”. “And except those days should be shortened” (“the Lord will finish the work and cut it short in righteousness,”) there should no flesh be saved; but for the elect’s sake, (the host) those days shall be shortened. Then (during this time of trouble) if any men shall say unto you (the host), Lo, here is Christ, or there; believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders, (Recall the words of [Revelation 13](#) and [16](#)) inasmuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers believe it not. For as the lightning cometh out of the east an] shuneth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles (vultures R.V.) be gathered together.” [Verses 22-28](#).

Many of us have applied [verse 15](#), “When ye, therefore shall see the abomination of desolation, spoken of by Daniel

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the prophet, stand in the holy place (whoso readeth let him understand),” altogether to the disciples’ time, with no thought of any application to us. We can readily see how, from the

disciples' viewpoint, they could call the Roman "armies?" as Luke speaks of them, as the "abomination of desolation." [[Luke 21:20-24](#)] To every Jew all foreigners, especially the Romans, were abominable. So the disciples would not have any difficulty in understanding the Saviour's words. So when they see these armies, it meant immediate action on their part. So this was "the sign" for them; "When shall these things be?" —the destruction of Jerusalem.

Now let us look at it from our viewpoint. There are just two generations to whom this prophecy particularly applies, "the disciples" and "us" or the last generation (Read chapter on [Last Generation](#)). The true understanding of the "abomination of desolation" never could have been understood by the disciples. Hundreds of years of apostasy and Satan's cunning conniving lay between the disciples and that time. As has been shown in the chapter on "[The Daily](#)," "the abomination that maketh desolate" [[Dan 11:31](#); [12:11](#)] was not set up till 508 A.D.; even then, and during the centuries after, it was not understood. The vision that was to be unsealed "at the time of the end" [[Dan 8:17](#); [11:40](#)] included the understanding of the "transgression of desolation" [[Dan 8:13](#)] which is the same as the "abomination that maketh desolate," from the light shining from the open door of the heavenly sanctuary. [[Rev 4:1](#); [5:1-6](#); [6:1](#); [10:2, 3](#)] It is only those who have the light on the prophecies concerning the judgment hour [[Rev 14:7](#)], that will see clearly the place the "abomination of desolation" occupies in the last days. So it could be only the last "generation that will not pass" [[Matt 24:34](#)], that could be included in the Saviour's words, "Whoso readeth, let him understand." [[Matt 24:15](#)]

Those who will follow, as we study the prophecies concerning the answer of the four questions of [Daniel 8:13](#), will see clearly what is meant by the Saviour's words in [Matthew 24:15](#). Just as Jerusalem surrounded by armies in A.D. 70 was a "sign" to the early Christians, and a subject about which for 40 years they were instructed to pray, that certain unfavorable conditions might not exist, just so the last day Christians are to watch for *their sign*, "the abomination that maketh desolate" entering into Jerusalem, and pray just as earnestly that they may be able to escape.

God is very tender in His love and kindness toward His earth born children. This will especially be true, during "the

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time of trouble." [[Dan 12:1](#)] God's people cannot escape that time, but we are told that we may be shielded from many things if we are "diligent students of the Scriptures." [*Great Controversy*, pg. [625.3](#)] The reason for this is, that in the Bible and Spirit of Prophecy, God has spoken to us, and told us in simple and plain language, the events as they will occur and where they will take place. Some we already know, and the rest we are to watch for and "be ready, for in such an hour as ye think not the Son of man cometh." [[Matthew 24:44](#)] "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." [[1Thess 5:4, 5](#)] The light set up at the "beginning of the midnight cry" [*Early Writings*, pg. [14.1](#)] (that was the judgment hour cry [[Rev 14:7](#)]) is to shine all along our path till we reach the city of God. This light is the prophecies concerning the events to take place in "the time of the end" period [[Dan 8:17](#)]. Prophecy is a light that shineth in a dark place, "until the day dawn, and the day star arise in your hearts." [2Peter 1:19](#).

Just as Jesus told the disciples to watch and pray, that when the time come for them to flee, conditions might be as favorable as possible for them, Jesus has also given us similar instructions. He has told us that we cannot lay up food for ourselves, as wicked men would come and take it away. Yet God has provided places where His people may be hidden away when the awful deluge of carnage, famine, and pestilence will be in the earth. Read "*Great Controversy*," pgs. [629-634](#).

We are told that some, in the time of trouble, will have to endure more than others because "they have not made it a habit to trust God." [*Great Controversy*," pg. [622.1](#)] Those who now

seek to understand, and by faith in God put sin out of their lives, will be able to pass through that time much more easily than those who, even if they endure the test, do not seek to understand from the Scriptures the things that belong to this time.

The Spirit of Prophecy has told us to watch for the union between the papacy (the healed 6th head) and Protestantism (two horned beast, 7th head) and Spiritualism (the dragon Satan, 8th head). Now, this union will not be something mystical and unseen, but will be a real, tangible union that can be seen by mortal eyes. It may be watched in process of developing, and will be, when united, a real union that will control world affairs. Some of the events leading up to this union we will try to bring out from the prophecies, and from the elements

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that are already in existence waiting for God to speak the word to spring into action.

“It is no time now for God’s people to be fixing their affections or laying up their treasures in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in the secluded places among the mountains . . . It is not the time now to bind up the Lord’s money in your expensive buildings and your large enterprises, while His cause is crippled and left to beg its way, the treasury half supplied.” —“*Testimonies*,” Vol. 5, pgs. 464.3, 465.1.

“By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism (the 7th head) shall stretch her hand across the gulf to grasp the hand of the Roman power (the 6th head), when she shall reach over the abyss to clasp hands with Spiritualism (the 8th head), when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.

“As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God’s forbearance is reached, that the measure of our nation’s iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob’s trouble. The cries of the faithful, persecuted ones ascend to Heaven . . . God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble.

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. . . We should search the Scriptures, and be able to give the reason of our faith. Says the prophet, ‘The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.’ [Dan 12:10] —“*Testimonies*,” Vol. 5, pgs. 451.1, 2; 452.1.

“Immediately after the tribulation of those days (the time of trouble for the wicked, and the ‘time of Jacob’s trouble’ for the righteous), shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven (the small black cloud): and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of

a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it (He) is near, even at the door. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.” [Matt. 24:29-35](#).

Now, I hope all will understand me when I say that the view that is commonly taught of applying this prophecy all the way down from the disciples to the coming of Christ is correct; but it is also true that the “entire discourse” belongs to “the host,” the last generation, and every part of it is either being fulfilled, or will soon be fulfilled in the near future.

The signs in the sun, moon and stars have appeared as signs that the generation was at hand who would live through all these signs and see the Lord come.

I think every thoughtful Bible student has noticed in the proclamation of the Lord’s coming, that in immediate connection with it are the signs in the heavens. “Blow ye the trumpet in Zion, sound an alarm in my holy mountain: for the day of the Lord cometh, it is nigh at hand; a day of darkness and of gloominess, a day of clouds and thick darkness.” “The great day of the Lord is near, it is near and hasteth greatly.” “That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation a day of darkness.” “Multitudes, in the valley of decision (margin, threshing): for the day of the Lord is near in the valley of threshing.

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The sun and the moon shall be darkened, and the stars shall withdraw their shining.” [Joel 2](#). Under the symbol of Pharaoh, king of Egypt, Babylon is represented during her destruction. “And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.” [Eze. 32:7, 8](#).

It is not necessary to write further on this chapter. If you have followed down carefully and thoughtfully, you will have no difficulty in seeing that the fulfillment of the “entire discourse” may be fulfilled in the time of the last generation. Read the chapter on [The Last Generation](#).

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CHAPTER XII THE SYSTEM IN DANIEL ELEVEN

We have followed the false System as given in [Revelation 12](#), [13](#), and [17](#); have seen that the last great struggle will take place in and around Jerusalem: that Babylon will locate her seat or throne on the spot where Christ will place His city and throne. We have studied [Matthew 24](#), showing how the entire prophecy may be applied during the last generation. Let us now go back to [Daniel Eleven](#), and study the System more fully from that chapter.

There is no other line of prophecy that is given in such logical order as the [eighth](#) of Daniel as it is explained in the [eleventh chapter](#). Gabriel opened up to Daniel event after event, following down in chronological order from the kings of Persia, on through Grecia into divided Grecia, the warfare through years of the kings of the north and south; on into Rome; here using the pronouns, “he, his, and him,” ruler after ruler was followed, touching here and there the kings of the north and south preserving their dominions on to [Daniel 11:40](#), when they pass away. Pagan Rome’s rulers were followed till the papacy came into power in the [30th verse](#); then follows the union of the church and state, the reformation, and its failure to do its work. Then in the [36th verse](#), the account of the papacy is resumed, —his “magnifying,” “exalting,” blasphemous work, and the strong power the papacy wielded over the other horns or division of western Rome among which he stood. These kingdoms helping him with their armies and

treasures. See chapters three and six of this book; —3.[The Two Systems in the Prophecy of Daniel](#) & —6.[Events Recorded in Daniel Eleven](#).

After this remarkable step by step unfolding of the future, would it not seem strange for an angel of glory to abandon the future pathway of this wicked power, and trail off after another power that has nothing at all to do with the people or work of God in the future? No! He steadily pursued his appointed way; and from the [40th verse](#) on through till [verse four of chapter twelve](#), is opened up to the people of God the events of the future, step by step, event after event, just as they will occur.

It is these events in their order, with the light shining upon them from the other prophecies of the same time, and

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the plain statements of the servant of God as given in the Spirit of Prophecy, that we want to study.

If God, thousands of years ago, honored a man, Daniel, enough to give him for us, the light for our time, ought not we to honor God and desire enough to know for ourselves all that belongs to our time to do as Daniel did, fast and pray, if necessary, to obtain the understanding of this wonderful line of prophecy, whose future events stretch before us, inviting us to bring to it the strongest powers of our mind, aided by the Holy Spirit?

Gabriel told Daniel that the unsealing of these words would develop two classes: “The wise shall understand,” but “none of the wicked shall understand.” [Daniel 12:10](#).

The future is veiled to us. It is only as God lifts the curtain and lets us see, that we may know. We do not know how many wars are in the future before the Lord comes. But we do know the last two wars and what will take place between them. So let us commence with the last war, or Armageddon, and count back.

“He (the papacy) shall come to his end and none shall help him.” [Dan. 11:45](#). “And at that time shall Michael (Christ) stand up (take his kingdom) and . . . there shall be a time of trouble such as never was.” [Dan. 12:1](#). “And great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath.” [Rev. 16:19](#). “And the wine press was trodden without the city. [Rev. 14:20](#). This is the battle of Armageddon fought in the plain of Esdraelon. It was to this place the papacy went when, “He (the papacy) went forth with great fury to destroy and utterly to make away many.” [Dan 11:44](#).

This is the battle spoken of in “*Early Writings*,” pg. [289.3](#). “After the saints had been delivered by the voice of God, the wicked multitude turned their rage upon one another. The earth seemed to be deluged with blood and dead bodies were from one end of it to the other.” [Jer. 25:31-33](#). “Once more the inhabitants of the earth were presented before me, and again everything was in the utmost confusion. Strife, war and bloodshed, with famine and pestilence, raged everywhere.” —“*Testimonies*,” Vol. 1, pg. 268.2.

This war was preceded by what “seemed to be a little time of peace.” *Ibid.*, pg. 268.2. This agrees with [1Thess. 5:3](#): “For when they shall say, peace and safety; then sudden destruction

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cometh.” Also [Isaiah 2](#) and [Micah 4](#) tell us of a time when “the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” [Verse 2](#). This is threefold Babylon sitting a queen, ruling in Jerusalem. The message goes forth of peace and safety; “by peace shall destroy many.” [Dan. 8:25](#). The millennium has come. Nations will learn war no more. Peace is here. All nations will walk in the light of the Lord. But the Lord says, “Enter into the rock, and hide thee in the dust . . . For the day of the Lord of hosts shall be upon every one that is proud . . . And they shall go into the holes of the rocks . . . for fear of the Lord . . . when he ariseth to shake terribly the earth.” [Isa](#)

[2:10, 12, 19.](#)

Thus we see that the angel Gabriel traced down through the “Scriptures of truth” till he proclaimed the utter annihilation of this wicked power, who dared to take away the true ministration in the sanctuary (the daily), from the minds of the people and set up in its place the false ministration (the abomination of desolation).

He had reached the height of his arrogance and presumption. The dragon (the devil) had given him his seat (throne, R.V.). The deadly wound had been healed. “And all the world wondered after the beast. And they worshipped the dragon, (the devil) that gave power unto the beast, saying, Who is like unto the beast? Who is able to make war with him? . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear let him hear. He that leadeth unto captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the faith and patience of the saints.” [Rev. 13:3,4, 8-10](#). “He has come to his end with none to help” in the battle of Armageddon. [[Dan 11:45](#); [Rev 16:16](#)]

This last conflict was preceded, as has been noted, by a time of what “seemed to be peace.” This peace time is described by the angel in [verse 43](#) of Daniel 11. “But he (the papacy) shall have power over the treasures of gold and silver, end over all the precious things of Egypt, and the Libyans and Ethiopians shall be at his steps.” “And he (the papacy) shall plant the tabernacle of his palace” [[Dan 11:45](#)]](the great city to be built before Jesus comes; see chapter on “[Babylon the Great City](#)”), where the false ministration is placed and a man, —the beast, with the number of a man, sits receiving the worship of the world upon

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the spurious Sabbath which he has set up as the sign of his authority.

So, tracing back we have found the last war preceded by the little time of “seeming peace.”

What brought this time of “seeming peace”? The war of [Daniel 11:40-42](#). This places the papacy on the throne and the world at his feet. This war witnesses the passing away of the kings of the north and south, —and the close of probation for the papacy, “when the transgressors are come to the full.” [Dan. 8:23](#), “He (the papacy) shall enter into the countries, shall overflow and pass over.” [Dan. 11:40](#) This is a scriptural expression showing victory. “He (the papacy) shall enter also into the glorious land.” [Verse 41](#). This is his coming into it first. He then proceeds to possess it and build up, with the assistance of the rest of the parts of Babylon and the civil powers who are helping him, the most magnificent capital the earth has ever seen. It has been the desire of his heart during all the ages of his power to possess this spot. Reason would tell us what it would be his delight to do with it, if the Scriptures did not; but the Bible is plain on that subject.

The rest of the verse and the following verses show how complete is his triumph and victory over the opposing forces. “And many countries shall be overthrown. But these shall escape out of his hand; even Edom and Moab and the chief of the children of Ammon.” We have quoted the other verses, [42 and 43](#), showing how the wealth and treasures of the world are poured at his feet as well as the worship which [Revelation 13](#) says is given to him.

We are told we will not fully understand all things until “the angel unrolls the scroll.” [[Testimonies](#), Vol. 6, pg. 133.2] So just what countries will be overthrown we do not know. Neither do we know for sure the causes that lead up to this strife. But the statement is made that “all things are ready, but us” [[Testimonies](#), Vol. 4, pg. 475.1]; the people of God have not yet finished their work. They are not yet ready to step in and do their part during this great war; for they have a part to perform as we shall see in a future chapter. Before we study that let us look at the world situation today.

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CHAPTER XIII WORLD CONDITIONS TODAY

Pages could be quoted from prominent men and statesmen in regard to world conditions today, and as they loom before us. It is not necessary. Every reader of current events knows these things. Wherever you find a group of men, whether thinking men of the better class, or of the most ignorant laboring class, you find the present day conditions the topic of conversation. Not many see the situation clearly, but all recognize the amassing wealth of the few, and the absorption of the resources and necessities of the earth by the various nations and combines. This practically divides the world into two classes, —the rich, and those striving after riches, and the laboring classes who are striving, also, with combines and federations to hold their own against the increasing greed.

It is not for the child of God to enter into either side of this controversy. Each has rights, and all have wrongs, grievous wrongs, which can never be settled only as they are settled in each man's heart, by the yielding up of his life to God to allow Him to work out his problems. Very few will do this.

So as we stand with our chart, the guide book, the Scriptures of truth, in our hands, we see the forces gathering and segregating in the nations of the world today preparing for the final conflict.

On one side stand the great religious forces of the day, Catholicism in its solidity, and Protestantism in its divisions. There are many good and noble men in their ranks, whose hearts are grieved and whose minds are troubled over the many perplexing problems they see in the world today. Failing to recognize the true cause of all these problems, the failure of the professed people of God to know the true meaning of the law of God, and obey its precepts themselves, they have mixed and mingled with the world and with the political and social problems of the day, trying to do through social, political, and religious societies, clubs, federations, etc., the work which God gave each individual to do through the guidance of His word and by the power of the Holy Spirit.

There is only one organization on the earth that God recognizes.

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That is each soul who is born again, and through whose being flows the divine current that links him with the life of Christ. These "sons of God" are all united together in bonds of love and harmony. They recognize the law of God as the only true unchangeable standard, the righteousness of Christ as the only remedy for sin, and the faith of Jesus as the power that enables them to live the victorious life, and finish the work committed into their hands. This company have not all been gathered out yet. They are in the world and in the churches. But in the soon coming crisis they will be manifested, "clear as the sun, fair as the moon, and terrible as an army with banners."

The religious bodies of the day that in the near future will constitute Babylon, are rapidly coming into harmony and union. Those who are watching these movements know the progress being made.

All it needs is a common foe, some power to arise that threatens to crush out the knowledge of God from the earth, and overturn the existing institutions of the churches, destroy the so-called Christian civilization of the earth, to cause the religious bodies of the world to unite with the civil powers of earth to destroy the common enemy.

The statement was made years ago, "All things are ready except the people of God" [*Testimonies*, Vol. 4, pg. 475.1]; then as we look out over the world today, we would expect to see this foe, this power in the earth only waiting the divine permission to break down and destroy the present knowledge of God in the earth.

It is here. We call it Bolshevism. [1928—communism] That is not altogether the correct meaning of the word, but it is so used today. It is the spirit of the evil one working in the hearts of the children of disobedience, causing them to despise governments, and making them hate everything that bears the name of God. We have seen its outworkings at various times in the past. It was in the heart of Cain when he slew his brother.

God allowed it to be manifested once for a period of years near the close of the eighteenth century, during the French revolution. Its records are still fresh in our minds. It was a manifestation allowed the coming generation, who will see all over the earth and in its completeness, the final exhibition of Satan's triumph in the kind of government he would establish for all the universe if he could overthrow God and His law.

Because the people of God in the past, when they had the

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light, failed to walk in the light, but allowed pagans and their doctrines in the true church, God allowed the apostate church to rule the world for a long period of years. In its blasphemous assumption to be God, sitting in the temple of God, conducting the false ministrations, forgiving sins for a price, truth was cast down and "it (the papacy) practiced and prospered" [[Dan 8:12](#)]. Viewing the world from that standpoint, it is not much wonder that a power putting forth such claims, at the same time manifesting such tyranny, cruelty and iniquity, should deceive the world in their knowledge of the true God.

This is the god, who in the near future, when the formation of Babylon is complete, will be worshiped. It is Satan himself clothed with angel robes, allowed in the last moments of time to come personating Christ.

Thus Satan acts a double part. On one side he manifests himself as Christ and exhibits through the mighty miracles and signs God allows him to perform in the day of his power, what the multitudes will cry is the great power of God; "Christ has come! Christ has come." [*Great Controversy*, pg. [624.2](#)] On the other hand he is the leader of, and works through, the lawless, anarchistic, atheistic, religion-hating, civil government hating powers which Satan is gathering and organizing to overthrow Babylon, destroyer, and as the eighth head of [Revelation 17:11-14](#), or the devil himself, rule the world from the coveted place of the throne, —Jerusalem.

This will be the conflict staged between these great opposing forces, —Satan divided against himself. On the one side the world will be excited into a religious frenzy to uphold the god they worship.

All the power that civil governments and churches can command will be flung into the contest. Patriotism, religious fervor, a determination to keep the kingdoms of this world for their Lord and his Christ, will call forth what seems to be the most noble and patriotic sentiments.

On the other side will be the powers of Bolshevism. [1928—communism] The God, whom the professed Christians have shown by their lives they worship, this power hates. They despise civil governments, and all the institutions of church and state are odious to them. In some countries Bolshevism will be the prevailing power, but thousands of men and women standing for its principles will be in every country on earth.

We are having a little foretaste of their work in the strikes and riots that are being staged at the present time.

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These conditions will be fearful —when civil war and revolution rage all over the earth.

One may imagine something of the difficulty in carrying on the work of God in a time like that. When such intense feelings rage on either side of the controversy, it will be very hard for the child of God to be neutral. He will be counted a traitor in either case.

"The work which the church has failed to do in a time of peace and prosperity, she will have

to do in a terrible crisis, under the most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced, or withheld, must be given under fiercest opposition from enemies of the faith.” —“*Testimonies*,” Vol. 5, pg. 463.2. [*Last Day Events*, pg. [174.3](#)]

We had glimpses, during the recent war, into what frenzy and to what lengths, people who were ordinarily safe and sane, would go. But the questions involved in the last war will be no comparison to those in the future war of [Daniel 11:40-42](#). It was then nations against nations. But this will be on one side religion, home, and country; and on the other side Bolshevism [1928—communism], anarchy, atheism, open immorality and all the hateful things that are bound up in that bundle, yet disguised till many people and nations will be made to think it the only remedy for the wars, hatreds, and strifes of the so-called civilized nations and religions of that time.

Do not misunderstand me. God ordained civil governments for our good, and we should obey them where their laws do not conflict with God’s higher law. The same is true of the churches. God has mightily used them in times past, and many good and noble men and women are in their ranks today. But we are looking forward to a time when the prophet said, “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication . . . and the inhabitants of the earth have been made drunk with the wine of her fornication.” So the fulfillment of these events is future, but not far distant. [[Rev 14:8](#); [17:2](#); See also [Isa 21:9](#)]

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CHAPTER XIV TYPES AND TIMES

In studying *The Two Systems*, some things regarding the types have been very forcibly brought to mind. I will present them for your thought and study.

I will give the conclusions that have been drawn from these studies, then give reasons for thinking they are true.

1. There seems to be a very close relation between the two times of the papal supremacy. One time was *symbolic*, three and one half years. The other will be *literal*, three and one half years.

2. In our work of warning the world there seems to be two messages. One corresponds to the John the Baptist message. The other, the message Christ gave; or the preparatory message, and the “loud cry” [loud voice; cried mightily with a strong voice—[Rev 14:7](#); [18:2](#)].

3. Christ’s message was given the first half of the last week allotted to the Jewish nation. This seems to correspond to the message and time given to proclaim the “loud cry.” Let us consider this last thought first.

Perhaps some have noticed some of the prophecies are worded in a very peculiar way, — statements out of their setting, as it were. But this cannot be true; for not only is the Word inspired, but the way and order it is written is also just as the Lord would have it.

The prophecy of Daniel 9 has one of these peculiar settings. Commencing with the [24th verse](#), we have the 70 weeks of the 2300 days explained. In the [25th verse](#) this period is divided and explained. “And after threescore and two weeks shall Messiah be cut off, but not for himself.” [Verse 26](#). This was by his death. Then the statement, “And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” Then in the [27th verse](#) it goes back to the last week of the seventy weeks, and another peculiar setting is given. “And he (Christ) shall confirm the covenant with many for one week: and in the midst of the week he (Christ) shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate . . . even unto the consummation, and

that determined shall be poured upon the desolate.” (desolator margin)

Now just what does this language and its setting mean? I have studied it much and have arrived at certain conclusions. If it is true, and it seems to be, that every line of prophecy extends to the end of time, then this line would be no exception. We already trace it down to the end of the 2300 days, 1844. Does it end with that date?

The statement of the “one week” seems to be separated from the rest of the statements about the other “weeks,” and is placed between two statements, each seeming to reach a full end. Last part of [verse 26](#), “and unto the end of the war desolations are determined.” Last part of [verse 27](#), “even until the consummation (or full end), and that determined shall (wrath) be poured upon the *desolator*.” (margin).

Remember, we are still studying the prophecy of [Daniel 8](#), and must confine ourselves to the symbols or powers used there. There is only one “desolator” spoken of in the 8th chapter. This is that desolating power that did all the wicked things to the sanctuary and the people of God, or “the host”, —“the transgression of desolation” [[Dan 8:13](#)] about which we have studied so much. As has been said before, all the lines of prophecy are last day prophecies. Their main setting is at that time and this one seems to be no exception; for it says, “the end thereof shall be with a flood (peoples), and unto the end of the war desolations are determined.” [[Dan 9:26](#)]

Between whom is this “war” waged? We are looking now at “the consummation” or “the full end” (R.V.). What forces do we find warring against each other in the “full end”?

Primarily this war is between Christ and Satan. But God has so arranged matters in the final consummation, that the powers that appear on the field for the last conflict will be Satan’s forces divided against each other. That “Hands of a Man” [Christ—[Eze 1:8](#); See also *hand*—[Eze 1:3](#); [2:9](#)] has been constantly among the “wheels” [nations of man; [Eze 1:14-21](#)] since the beginning of the controversy has never ceased its control! So, as we have studied so much from the prophecies, it will be the “power of God” [[1Peter 1:5](#)] moving upon the hearts of the races and nations of the earth “to fulfill His will” [*Fundamentals of Christian Education*, pg. 408.2]. Sin will yield its fruitage of hate. This “present evil world” [[Gal 1:4](#)] will go out in a carnival of violence. Sin will destroy itself. It will be the powers that come from the “north and east” ([Dan. 11:44](#)) that will fight against Babylon and destroy her.

Now, why should this “one week” or seven years be placed between these two statements about the “war that would continue to the end” and that in the “consummation” “desolations” were determined upon this “desolator”?

Might the one week have two settings, or be a repeated prophecy? —The Bible abounds with these. Do not misunderstand me, I know it belonged back there as the last week of the *490 years*. But that would not hinder its having another application in the end of the controversy between the opposing forces, “the ten kings” and “the desolator” (the papacy)

Let us notice carefully the text: “He (Christ) shall make a firm (R.V.) covenant with many for one week.” [[Dan 9:27](#)] Did Christ make a firm covenant with many the first time? Yes, Christ made a firm covenant, but did He make it with many? “And they all forsook him and fled.” [[Mark 14:50](#)] They said, “We had hoped it would be he . . . “Messiah shall be cut off (margin R.V.) and there shall be none belonging to him.” [Dan. 9:26](#).

“He (Christ) shall cause the sacrifice and oblation to cease.” Did Christ really cause the sacrifice and offerings to cease at that time? He did those in the earthly sanctuary. But what about the service in the heavenly sanctuary? It is true the sin offering had been made once for all, but Jesus still pleads His blood before the Father. And we in earth by faith, offer his blood as the atonement for our sins, in reality even more than in the earthly sanctuary they offered the blood in the daily.

So really in its true sense in place of the sacrifice and oblation ceasing, it was carried on in the heavenly sanctuary even more completely than on earth.

It seems to be the wisdom of God in placing this last week in this setting. This brings this line of prophecy, [Daniel 9](#) down to the full end, or consummation with its sister prophecies of Daniel and Revelation.

That God still recognizes and uses these types (given in the sanctuary service) we read: “These types were fulfilled not only as to the events, but as to the time.” —“*Great Controversy*,” pg. [399.3](#). This is referring to the time when Jesus was crucified. “In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.” —*Ibid.* pg. [399.4](#). This is referring to the Day of Atonement, the tenth day of the seventh month, which in 1844 fell upon the twenty-second of October. This was the

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end of the 2300 years. This day marked the moving of the service of “the daily,” conducted in the first apartment, to the service of “the Day of Atonement” or the “Investigative Judgment” in the second apartment.

As in the type this day was always preceded by the blowing of trumpets, warning the people of the day when their sins must all be in the sanctuary, so they might be remitted upon the head of the scapegoat; so preceding this change there was a message to be given, corresponding to the blowing of the trumpets. This was the first angel’s message [[Rev 14:6-7](#)] warning the world of the coming session of the Judgment.

After the disappointment of 1843, the second angel’s message was proclaimed [[Rev 14:8](#)]. This proclamation of the fall of Babylon was given at the same time as the midnight cry [[Matt 25:1-13](#); [verse 6](#)]. They went together with great power.

We find a very close connection between the service conducted in the heavenly sanctuary and the people of God on earth (in the court) as they carry on their part of this service. It was so when the “former rain” [[Hosea 6:3](#); [Joel 2:23](#)] was given on the Day of Pentecost [[Acts 2:1-6, 16-18](#)]. The disciples went forth with their “loud cry,” and a wonderful harvest of souls was gathered in.

When the time approached for the next great change in the heavenly sanctuary service, the people in the earth had lost all knowledge of the sanctuary. It had been “taken away.” [[Dan 8:11](#)] But God never fails to have his work done, and on time. So when the time came for the “judgment to set” [[Dan 7:10](#)] a people proclaimed the fact in the *first angel’s message*. When this was rejected by the churches, the *second angel’s message* was proclaimed; with this went the *midnight cry* to give strength and power to the message. This was the “loud cry” of those messages. [[Rev 18:1, 2](#)]

Before us is another change in the sanctuary service, the last and most important of all. Christ will cease to be Priest and become King, and *execute* the sentence of the judgment. Before he does this, the most solemn warning ever given to man will be sent by angels. The “loud cry” of this message which will be given at the “fall of Babylon,” corresponds both as to type and time with the last week or seven years allotted to the Jews.

This is why the setting of [Daniel 9:27](#) is so given. It had its application back in the days of the closing work of the earthly sanctuary. Even more it will have its application to the closing work in the heavenly sanctuary. “Christ will confirm the

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covenant with many for one week,” seven years ; “and in the midst of the week,” three and a half years, “he (Christ) will cause the sacrifice and oblation to cease.” [[Dan 9:27](#)] Probation for all will close. The censer will be filled “with fire from off the altar and cast into the earth” [[Rev 8:1-5](#)], and there will be terrible manifestations of the wrath of God in the world. The temple in

heaven will be filled with smoke, and no man can enter the temple till after the plagues are poured out. [[Rev 15 & 16](#)]

“And for the overspreading of abominations (plural) he (Christ) shall make it desolate, even unto the consummation (the full end) ,and that determined shall (wrath) be poured upon the desolator” (margin). [Dan. 9:27](#). “And upon the wing (pinnacle, height) of abominations shall come one, (healed papacy) that maketh desolate, and even unto the full end, and that determined shall wrath (of God) be poured out upon the desolator” (margin R.V.) (the papacy or Babylon).

The conclusion seems very forcible that [verse 27](#) of Daniel 9 can only apply its complete fullness in the “last end of the indignation” [[Dan 8:19](#)] when Gabriel told Daniel “he would make him know” [[Dan 8:19](#)] what would take place during the last plague, “the last end of the indignation.” This was the destruction of Babylon or the papacy in the battle of Armageddon, by the kings from the “north” and “east” [[Dan 11:44](#)], or the ten kings of [Revelation 17:3](#).

Some have asked the question, were “the kings of the north” the same as “the king of the north”? *Assuredly not*. One is confined to the territory now occupied by Turkey, and these fierce kings who come from “the north” “receive power as kings” [[Rev 17:12](#)] only “one hour” (15 days) during which Babylon meets her doom. [[Rev 18:10, 17, 19](#)] These kings or “the northern army,” as Joel calls them, meet their destruction between “the seas.” [Joel 2:20](#).

If this conclusion is true, then according to the *type and time*, the message of the “loud cry,” which is borne only by sinless lips, the human consecrated by divinity, corresponds to Christ’s message which he bore after he was anointed with the Holy Ghost and power and went out saying, “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” [Mark 1:15](#). He pointed out the sins of the Jewish people, entreated and pleaded that they turn before it was too late. There is a likeness between the Jews of that day and Babylon in our day, we are told.

As Christ pleaded with that nation so his representatives

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will plead with the members of Babylon. As the sanctuary in which the service of God was held was forever closed to the Jew[ish Nation] when they rejected Christ, so when the last one is called out and the world rejects every offer of mercy, the way into the heavenly sanctuary is forever closed to guilty mankind. Then according to the *type and time*, the “loud cry” would be borne for three and one half years, or the same length of time Christ bore His message.

Some may question, wouldn’t this be setting time for the coming of the Lord? *No, it would not*. “The message of the third angel . . . must not be hung on time.” [[Early Writings](#), pg. [75.1](#)] There is no date after 1844 that we know definitely. The “loud cry” will be given all over the earth at the same time. But the exact day of its commencement is not given to the people of God. It will not be recognized by many who hear it, but will be called fanaticism. [[Early Writings](#), pg. [63.1](#)] The people who give it will be so filled with a sense of their own unworthiness and inability to perform the great task before them, that they will not be looking at any special date for its beginning. But in the records of heaven it is sure. Just as the types that pointed to the first advent were fulfilled on time, so will the types that belong to the second advent be fulfilled on time also. “But of that day and hour knoweth no man.” [[Matt 24:36](#)] These thoughts answer conclusions two and three at the head of this chapter.

Now as to [conclusion number one](#): If what has been said is true about the three and one half years being devoted to the “loud cry,” then this first conclusion is inevitable; for the message of the “fall of Babylon” and the call, “come of her,” by that “other voice from heaven” is the loud cry of the third angel’s message. [[Rev 18:1-4](#)]

The fall of Babylon is not complete till the last nation (The United States) drinks. Then the message of [Revelation 18:2-4](#) is due, and will be given with power. This will be a terrible time for the people of God. Read in this connection, “*Great Controversy*” pgs. [389-390](#), [442-445](#), [579](#),

[605-613](#); “*Testimonies*,” Vol. 5, pgs. 81, 213-216, 449-452, 463, 464; Vol. 8, pg. 159.

When the last soul that will heed the message has been called out, the work in the heavenly sanctuary will be finished. If we are right in our conclusion that the loud cry will be given for three and one half years, and then probation closes for all, then the last three and one half years will be given to the papacy or Babylon, to manifest to the universe just what is in their hearts. What has been apparently a love for God and desire

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to uphold civil governments will then be allowed a period of time to fully develop and show the true inwardness of each heart.

During this time the decisions that have been made in the heavenly sanctuary concerning each soul will be fully vindicated in the sight of all.

Just as Jesus, after He finished His work, was given over into the hands of Satan for three days and nights to try the warp and woof of the experience he had gained during His earthly sojourn, so will the people of God be given over for a period of time that their experience may be tested. Like Jacob Abraham, and others, they had made mistakes and failed. Now they must, like them, be tested by Satan and show to the watching universe that no trials or afflictions can turn them an hair's breadth from their allegiance to the God of heaven.

There is a peculiar setting to another prophecy that still further seems to substantiate the thought that the two periods of papal supremacy are similar; one, the *symbolic* three and a half years, and the other *literal* three and one half years. These are both given in the same line of prophecy; the last a *repeated* prophecy of the first. This is found in [Revelation 13:3-8](#). Here the seven-headed beast is again shown to John. He had seven heads, but only one of these heads in this view is emphasized. So he is called the “papal beast.”

After his description in [verses 1 and 2](#), we read, “And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon (the devil) which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into

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captivity. He that killeth with the sword must be killed with the sword. Here is the patience (steadfastness) and the faith of the saints.” [Rev. 13:3-10](#).

We are not questioning the fact of the application of these verses to the papacy during the 1260 years. But how many of you when you read it in the past, have not wondered at its peculiar wording and setting? If language is taken at its true meaning, then would not all the events, after the expression, “and his deadly wound was healed,” follow in logical order? [[Verse 3](#)] They surely would, and they do, viewing it from the standpoint that there will be, after the wound is healed, another three and one-half years in which all the things mentioned will have another complete fulfillment. There are two statements in this prophecy which seem very conclusively to show *it is a repeated prophecy*, with its main setting in the future. One statement is; “And power was given unto him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him.” [Rev. 13:7, 8](#).

Did this language apply to the papacy during the 1260 years? The Scriptures are very

particular to state over what part of the world and over what nations the papacy held supremacy at that time. In Daniel seven is shown the beast with ten horns; among the horns came up “another little horn, before whom there were three of the first horns plucked up by the roots” “whose look was more stout than his fellows,” or the other horns. [[Dan 7:8](#); [7:20](#)] This papal horn had, during the 1260 years, only power over the kings of Western Rome. To keep the papacy within the confines of this territory, the Ottoman Empire was raised up by the Lord to prove a scourge to Western Rome and the papacy.

The other statement is even more conclusive: “And all that dwell upon the earth shall worship him (the papacy), whose names are not written in the book of life of the Lamb slain from the foundation of the world.” [Rev. 13:8](#). We are told in “*Great Controversy*,” pgs. [480-484](#), that “the book of life contains the names of all who have ever entered the service of God.” [GC [480.3](#)] Multitudes of these have all through the ages proved unfaithful, and during the investigative judgment their names will be blotted out of the book of life. —*Ibid.* pg. [483.1](#). That the people who had their names in this book were deceived during the 1260 years by this wicked power, we have the positive statement, that the host were given over for transgression

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against the daily.” [Dan. 8:12](#). (margin and R.V.) Or because the papacy deceived the people of God they were given over into his hand for 1260 years. So it is very plain to be seen that multitudes of people whose names were written in the book of life at that time were deceived.

But at the time the prophecy has its complete fulfillment, the last three and one half years before Jesus comes, the investigative judgment has been finished. The only names retained in the Lamb’s book of life, of those who are alive at that time, will be the 144,000. This is the same company at the same time that we saw in [Revelation 17:8](#). Here the beast (the dragon) “that was, is not, and yet is,” had the sixth head (papal Rome) restored; this was the healing of the deadly wound. It is said of this power that all living upon the earth shall “wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, is not, and yet is.” [Rev. 17:8](#). See comments on these verses in the chapter on [Revelation 17](#).

Then the only time it could be truly said that they would not worship the beast would be after the judgment was past; and only those names would be retained in the book of life who would not worship the beast. It would also be true that the ones who refused to worship would have to be alive upon the earth at that time. Therefore those who were not deceived and who refused to worship would have to be those who had been giving the warning against the worship of the beast, or the sealed ones, or the 144,000.

“And they worshiped the dragon (the devil) which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?” [Rev. 13:4](#).

These words would indicate that the beast had only recently (at that time) passed through a very important and successful war, and that the world felt very much indebted to him for its successful termination; so much so that they yielded him worship, also the power (the dragon, the devil,) that had enabled him to gain these great victories.

Let us not forget that this line of prophecy has its counterpart in other lines of prophecy that are running on parallel tracks side by side, and that they are going to run into the same great central depot, —the battle of Armageddon. Hundreds of years before this prophecy was given to John, the same angel

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had laid a prophetic track and placed upon it a train that will soon be due. It will arrive at the same time and at the same place as this train of [Revelation 13](#). This prophecy is found in [Daniel](#)

[11:40](#); also in [Daniel 8:23](#), the first two statements. Let us consider them side by side.

First, the time of these prophecies: “At the time of the end shall the king of the south push at him (the papacy).” [Dan. 11:40](#). We have already shown that this power called “he” is the papacy; also that the kings of the north and south are preserved into the time of the end period; also that they are still in existence today; so we have not yet reached the time of the fulfillment of [Daniel 11:40](#). Of the same powers at the same time, we read in [Daniel 8:23](#): “And in the latter time of their kingdom, (these two kings of the north and south) when the transgressors are come to the full (close their probation) a king of fierce countenance, and understanding dark sentences shall stand up (take the kingdom; the healed papacy).” This brings us to the same time as [Revelation 13:3](#): “And his deadly wound was healed: and all the world wondered after the beast.”

[Daniel 11:40](#) goes into the facts more in detail. Before this king can take his kingdom and rule the world, he must do exactly what he did the first time he had power. He must pluck up the powers that stand in his way before he can receive this world homage. We have already considered these powers. In [chapter 15](#), “*Closing Evens*,” of this book we will find that there will be no powers opposing the Catholics except Bolshevism [Communism] and Mohammedism [Islam–Muslim religion].

“And at the time of the end shall the king of the south push at him (the papacy): and the king of the north shall come against him (the papacy) like a whirlwind, with chariots, and with horsemen, and with many ships; and he (the papacy) shall enter into the countries, and shall overflow and pass over” (gain the victory). [Dan. 11:40](#). We have already discussed quite fully these verses elsewhere, so we will not spend more time here except to say that if it should be that Russia, which is the present stronghold of Bolshevism [Communism], should manage to slip into the territory of the king of the north, we would seemingly have the specifications of the prophecy. Egypt is Moslem; while this power is at the present time broken, it could, in the face of a common foe, consolidate sufficiently to do the “pushing” spoken of in the prophecy. [At the time of this writing, 1928, China had not yet grown into a formidable Communist power. *pm*]

The main struggle in the future will, evidently, be between religion sponsored by Catholicism, and apostate Protestantism,

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civil governments sponsored by the divisions of western Rome, and the United States; and against this combination will be the forces of Bolshevism [Communism], with its adherents in every land under the sun, and Mohammedanism with its believers in many countries.

It is a well known fact that the strongest of these opposing forces, Catholicism and Bolshevism [Communism], in a way have a very similar organization; that is, that their hold on their adherents is binding above family or race or country ties. Each member is pledged to lay his fortune and his life upon the altar of the organization. So when these powers clash, the result will be what the angel states in the rest of the prophecy.

“And he (the papacy) shall enter into the countries, and shall overflow and shall pass over. He (the papacy) shall enter also the glorious land, and many countries shall be overthrown: . . . He (the papacy) shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he (the papacy) shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his (the papacy’s) steps (his servants) . . . And he (the papacy) shall plant the tabernacles of his (the papacy’s) palace between the seas in the glorious holy mountain (the place where Christ will place His throne) . . . But tidings out of the east and out of the north shall trouble him (the papacy): therefore he (the papacy) shall go forth (to Megiddo) with great fury to destroy, and utterly to make away many . . . Yet he (the papacy) shall come to his end, and tone shall help him.” [Dan. 11:40, 42-45](#).

It has been generally thought that the plagues will be one year in falling. There is some

evidence for this, but it is not conclusive. However, if they occupy a year in falling, this would not need to conflict with this view. *In the type*, on the Day of Atonement, when the high priest came out of the Most Holy Place, he occupied a period of time in confessing the sins over the head of the scapegoat. [Satan]

In the antitype, we are told, Jesus tarries a little time in the outer apartment [the Holy Place], confessing the sins that have been remitted upon the head of the *antitypical scapegoat*, Satan. This will occupy a short period of time. In an unpublished testimony we are told that while Jesus is doing this work, Satan is held by a strong angel [[Lev 16:22](#)]; that if he could have escaped

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at this time, none of the remnant would have been left alive, as Satan's anger was so great. But the angel held him fast. After the sins have been confessed over the head of Satan, Christ takes off his priestly robes, and puts on his most kingly robes. When He leaves heaven, He comes to manifest Himself as King of kings and Lord of lords. As such He speaks His Law in the presence of the lawless multitudes of earth, who, headed by Satan in person, have usurped the throne of the universe. He writes this law in the heavens, delivers the everlasting covenant to His faithful, waiting people, glorifies His saints and delivers them from death forever more. These last events take place during the falling of the last plagues. [*Great Controversy*, chapters [39](#) & [40](#); *The Time of Trouble and God's People Delivered*]

So it could be very possible for the papacy, or Babylon, to be doing the things the prophecies said she would be doing during the time of her supremacy, building up and establishing her kingdom, and persecuting the remnant. The plagues could fall during the last year of her supremacy. That she will have established, at least to a great degree, her kingdom and throne in the "glorious land" [[Dan 11:41, 45](#)], is brought out by the work of the fifth plague angel [[Rev 16:10](#)]. "And the fifth angel poured out his vial upon the seat of the beast (throne R.V. of the beast, the papacy), and his kingdom was full of darkness." [Daniel 11:40-45](#) undeniably locates the beast (the papacy) in the "glorious land."

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CHAPTER XV CLOSING EVENTS

In all ages of the past, when the people of God reached a crisis in their history, God raised up someone to whom he gave in detail instruction how the crisis should be met. When this instruction was fully followed, God marvelously worked for, and delivered his people. This instruction was the "testimony of Jesus" or the "spirit of prophecy," given to someone whom God raised up as a leader.

This was wonderfully manifested when Jesus was here in person. In that last journey to Jerusalem, three times, one after another, he gave in detail, step by step in their order, the events just as they would occur. This "testimony of Jesus" is recorded in [Mark 8:31-33](#); [9:31-34](#); [10:32-45](#); also the reasons why they did not hear them. Read them. If Satan could fill the minds of those closest to Jesus with the policies of the world after he had taught them for over three years, will not the same danger beset us?

The disciples' minds were filled with politics. They, with others, had conceived the great scheme of a Jewish universal kingdom, with Jesus ruling the world. They themselves were expecting and striving for the first places in that kingdom. This was why they did not hear or understand the "testimony of Jesus" when it spoke to them. The lesson is for us.

In the last great crisis which is facing God's people, he raised up one among them in the beginning of this message of truth. "The testimony of Jesus" has spoken to us more plainly and more in detail, than in any past ages. Just as the dangers to us are greatest, so to us the

instructions are most complete and in minutest detail. Step by step, event after event, just as they will occur, have been left on record.

Will it be possible that many of us will be so filled with our own ideas of the way and manner in which the work will be finished, that we will not recognize “the testimony of Jesus” being fulfilled in the events as they occur in their order? It is some of these closing events in their order to which we would call your attention.

In “*Early Writings*,” page [33.2](#), we read, “At the commencement of the time of trouble, we were filled with the Holy Ghost

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as we went forth and proclaimed the Sabbath more fully.” [In the Appendix, [on page 85.3](#) we read . . .] “The commencement of the time of trouble,” here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the “latter rain,” or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” pg. [85.3](#).

It should be an intensely interesting study to us today, who love this truth and have so long proclaimed it to consider these many events that take place at the same time or during the same period of time. The commencement of this period of time is marked by the proclamation of the “fall of Babylon,” as given by the angel of [Revelation 18:1, 2](#), and the beginning of the “loud cry.” It is closed by the deliverance of the saints and the battle of Armageddon, followed by the coming of Christ.

The Close of Probation

Probation does not close for all at the same time. It closes for nations and churches before it does for some who belong to them. This was seen in the Jewish nation in the time of Christ. As a nation they were rejected at the end of the 490 prophetic days of the 2300 days. But for almost 40 years the call of mercy went to those who had not rejected Jesus as the Messiah. So in the last message to the world. The churches that compose modern Babylon will close their probation before all those in their midst seal theirs. Read “*Great Controversy*,” pgs. [390](#), [603-604](#).

The same is true of the children of God. The sealing among them is also progressive. The seal of God is not placed upon a single individual *until* he has gained the complete victory over sin. So really this is the close of his probation. He is no longer on trial, but God can now give him his Holy Spirit without measure and trust him to finish the work given him to do without danger of the work being marred by the human.

The fall of Babylon was also shown to Daniel by the angel in [Daniel 8:23](#), “When the transgressions are come to the full,”

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or close their probation. As has been shown in chapters [three](#) and [six](#) of this book, the only transgressor brought to view in that prophecy is “the transgression of desolation,” [[Dan 8:13](#)] which was also the “little horn” [[Dan 8:9](#)] as manifested in its papal phase as the “abomination of desolation” [[Dan 11:31](#); [12:11](#)], from 508 A.D. —till “he shall come to his end, and none shall help him.” [Daniel 11:45](#). It was a fact as stated in [Daniel 11:31](#) that “they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate.” This was setting up the false ministrations on earth with the idolatrous sacrifice of the mass in place of the ordinances which Jesus instituted that last Passover night in the upper room.

The “daily” had continued in unbroken line from 457 B.C. It had been carried on in the first apartment of the earthly sanctuary without interruption, and was recognized by God up to that time. But on the morrow when Jesus would shed his blood as the “Lamb of God” [[John 1:29](#)], the door to the earthly sanctuary would be forever closed on earth, and the way opened into “the daily” in the first apartment in heaven. In place of the sacrifices they had been offering daily to show their faith in the coming “Lamb,” they now had the bread and wine, which pointed back to the death of Christ, and forward to his coming. “For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.” [[1Cor 11:26, 27](#)]

This memorial of the Lord’s death, as it was partaken of by his people on this earth, which is the court of the heavenly sanctuary, was the part they were to perform in “the daily,” which was then being conducted in; even. It was this System the man of sin cast down to the ground, and set up in its place the false System. This “taking away” and “setting up,” was a progressive work. It took hundreds of years to accomplish it. But the angel states it was an accomplished fact by the year 508 A.D.

There is no break in this false ministration; it will continue to the end. But Daniel was shown that for a period of time, 1260 years commencing 538 A.D., and ending in 1798, this power would bear persecuting sway. John was shown that it would receive a “deadly wound.” This would be healed, and again he would bear persecuting sway over all the earth for another period of time. It is this latter period of supremacy we are studying.

There is another statement in connection with the one

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we have quoted from [Daniel 8:23](#) —“in the latter time of their kingdom” (the kings of the north and south). This brings us to [Daniel 11:40-42](#); for this is an account of the last war in which these two kings of the north and south will engage. We found in the study on these verses that “the king of the south” pushes at the papacy, and “the king of the north” comes against the papacy “like a whirlwind.” It is an accepted fact that whatever people occupy the territories of Egypt and Turkey at the time of this war, those will be the kings mentioned.

Thus far we have assembled five events that take place at the same time or very close together:

(1) The fall of Babylon as given in [Daniel 8:23](#), “when the transgressors are come to the full;” and in [Revelation 18:2](#), “Babylon is fallen, is fallen.”

(2) The “loud cry” that calls out those who are yet in Babylon before the judgment of God falls upon her. [[Rev 18:4](#)]

(3) The war of [Daniel 11:40-42](#).

(4) In the latter time of the kings of the north and south, which sometime during this war come to their end. [[Dan 11:44, 45](#)]

(5) The holding in check, by the four angels of [Revelation 7:1-3](#), of the four winds until the sealing of the 144,000 is finished. “*Early Writings*,” pgs. [38.1, 85](#).

The papacy, or the Catholic church as it is at this time, is an ecclesiastical power. As such the only wars she would wage would be against other church powers, or powers that would try to destroy her as a church power. Another fact: the Catholic church has no army and navy of her own. So any war in which she would be an active factor would be fought for her by the civil powers, who would come to her help. It is true in her past history that she has fomented trouble between civil powers, which led to war; but in some ways it was to lead to her exaltation.

We have already, in previous chapters, traced down the three symbols of [Daniel 8](#), the ram (Persia), the goat (Grecia), and divided Grecia in the kings of the north and south, and the little horn, or Rome, which was to become “exceeding great” “in the pleasant land.” [Dan. 8:9](#). We traced them down step by step as the angel Gabriel gave the record to Daniel. We found that after Rome was introduced in [Daniel 11:14](#), the angel gave the history of the Roman rulers that

followed, using the pronouns he, his and him. This was done first with

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pagan Rome, and then with papal Rome. No other terms were necessary, as the only powers left were these two kings of Grecian territory, but not of Alexander's line, whose dominions are preserved into "the time of the end" period in [Daniel 11:40](#), and the papal phase of the little horn, or Rome, which was set up as the false ministration in 508 A.D., and accepted as the head of the civil powers of western Rome in 538 A.D. God has preserved this line without break till "he" (the papacy) comes to his end. [Daniel 11:45](#).

Gabriel was answering the questions asked in [Daniel 8:13](#): "How long shall be the vision concerning the daily (the true ministration), and the transgression of desolation (the false ministration), (and how long shall be the vision) to give both the sanctuary (in heaven) and the host (people of God) to be trodden under foot" (by this transgression of desolation or the papacy). On [Daniel 8:17](#), the angel shut up the vision to "the time of the end." Also in [verse 19](#), he told Daniel he would make him "know what shall be in the last end of the indignation" (the seven last plagues; the last end of these would be the 7th plague [[Rev 16](#)]). (So we are to search in the "time of the end" and in the last plagues for something to take place that would answer these questions.)

We found the sanctuary explained in [Daniel 9](#), but there were still the questions about the length of time "the transgression of desolation" would tread underfoot "the host," and when it (the transgressors) would come to their end.

So now in [Daniel 11:40](#) we have come to the "time of the end," and there, as we would expect, we find the kings of the north and south, and the "transgression of desolation," or the "he," —the papacy; or rather we would at this time call it the Catholic church, for the Revelator told us, [Revelation 13:3](#), that it was badly wounded. That is, the civil powers of earth had taken away their support; with this went the power to persecute. John also told us that this "deadly wound" would be healed. As the making of the wound was a process, so the healing would take a period of time. We are in the healing process today.

Now we come to the events given in [Daniel 11:40-42](#): "At the time of the end shall the king of the south push at him (the Catholic church) and the king of the north shall come against him (the Catholic church) like a whirlwind, with chariots and with horsemen and with many ships," "All things

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are ready," so we would expect to see the forces or powers that will come against the Catholic church ready at the given *signal by God*, to start this war to crush out the Catholic power. Let us not forget the subtily of our foe. Very likely when this war commences, it will not appear to the world as though particularly against the Catholic power. It may seem to be more between Bolshevism [Communism] and the civil governments. The real issues may be disguised so that the people of God may the more easily be entrapped. But the true child of God, who is walking in that path of prophetic light that is "cast up high above the world," will not be deceived in regard to the true issue, for it is plainly stated in the Scriptures. [*Early Writings*, pg. [14.1](#)]

We have already considered the great powers of the earth. In them we find no church powers to come against the Catholic church. Protestants no longer protest; but most of them are trying to make a union with all the religions of the day. The Catholic church stands back. When she comes into union it will be on her own terms. So no war can come against Catholicism from that quarter.

But there is another power, Bolshevism [Communism], that would gladly crush out not only Catholicism, but all other religions and present forms of civil government as well. Bolshevism is recognized as a common foe. Like the religions of the world it is not bound by races or nations.

It is an active element, fomenting trouble in every country, especially finding welcome in the countries of both the near and far east. These countries are getting tired of the exploitations of the western nations of Europe and the so-called Christian religion of these nations. The principal seat of this power at present is Russia. [Now, we consider China also. *pm*]

There is another power that would take a part in putting down the religions of the world if it had power; that is Mohammedanism [Islam]. It is quite an active factor in many of the eastern countries. Just now it is going through quite an adjustment; but if a danger should rise to really menace it, it would likely join with Bolshevism [Communism] to preserve itself from both the church and civil powers, which are not at all favorable to it. Egypt is Moslem in religion. We also recognize the fact that whatever nations occupy the territories of Egypt and Turkey, these are the “kings of the north and south.” It does not seem likely from the present outlook that the Turkish power could muster the forces and strength stated in [Daniel 11:40](#). Neither would it seem that Turkey with her present

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religious status would be so very aggressive against the Catholic power.

But Russia, which is headquarters for Bolshevism [Communism], lies just north of Turkey, and would be glad to perform just such an act if she thought she had power enough behind her to win out. Now, these are only opinions; the future no man can read. But it might be that Russia would either occupy Turkey, or make such a league with Turkey that both would come. There are also statements in the prophecy that would indicate that *many countries* would be engaged in this war [*Testimonies*, Vol. 1, pg. 268.1, 2], on the king of the north’s side. For the angel gives the result of the war: “And he (the Catholic church) shall enter into the countries, and shall overflow and pass over.” [Dan. 11:40](#). This last statement is a Scriptural expression meaning victory. So the Catholic church comes out triumphant in the conflict. “And he (the Catholic church) shall enter also into the glorious land.” [Verse 41](#). This would indicate “he” had entered other countries before; for it is stated, “he shall enter into the countries.” It must not be forgotten that the prophecies of other countries also center here at this time. We know that the civil governments of Europe would be fighting in this war on the Catholic side, and also the armies of the United States, drawn into it by the influence of the Protestant churches and the fear of the inroads of Bolshevism [Communism] into the civil affairs of the government.

There is another expression used in the [40th verse](#) that indicates a wider field of operation than simply Europe: “shall come against him (the Catholic church) like a whirlwind.” Wind in prophecy means strife and war; then a whirlwind would indicate a world war, or revolution. For “whirlwind” is so used in [Jer. 25:32, 33](#). Also it was a “whirlwind” or the four winds that the four angels were holding in check that they should not blow till the sealing work was done. So this “king of the north” coming like a whirlwind would indicate (if it is Bolshevism) that the followers of this belief in every country would rise against the Catholic power in every country; also that the civil governments of these various countries would come to the help of the Catholic power.

If such a condition should arise, we all know that side by side with the Catholics would stand the Protestants in every country, and that the United States would back these religions up against anarchy, with all the power it possessed. We also

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know that Bolshevism would not move thus fiercely to this attack unless he thought he had strength enough to over throw the religions and governments of the world, or else the world or some strong power threatened the existence of Bolshevism; then he would fight for his life. These are more or less suppositions reasoned out from present world conditions and statements of the prophecy.

However, there are certain facts that are true. Let us briefly assemble them again. Pardon repetition; but there are so many events centering in this time, that it seems necessary. Read in this connection the closing chapters of "[*Great Controversy*](#)," and all the chapters in "[*Early Writings*](#)" that give views of last-day conditions.

The period of time we are studying is in "the time of the end." It is marked by the fall of Babylon (this includes both Catholic and Protestant powers). [Dan. 8:23](#); [Rev. 18:2](#). The "latter times" of the kings of the north and south. [Dan. 8:23](#). The "loud cry" of the third angel's message and the war of [Daniel 11:40-42](#).

If we are right in our conclusion that Bolshevism [Communism] and Mohammedanism [Moslem/Islam] will be the powers that strike at the "him," or the Catholic power, in [Daniel 11:40](#), then this brings these powers into world action.

When the Catholic power is attacked, this brings her "helpers" to her side, —the civil governments of western Rome, also the Protestant powers backed up by the United States. Doubtless the entire world will form behind these two opposing forces.

It would seem from a study of past and present world conditions that this conflict will partake more of the nature of a world revolution, patterned somewhat after the order of the French Revolution.

We have had samples for many years in all countries of this spirit of Bolshevism working in the hearts of men. It is manifested in strikes, riots, mobs, etc. These outbreaks are becoming more frequent and harder to control as men's hearts become more and more rebellious.

It may be readily seen, when God allows this power to manifest itself more fully, what a terrible condition the world will be in. It may also be seen with what desperation Catholics and Protestants with the civil governments, will seek to combine to hold in check and crush out this power of anarchy.

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We can see how in their extremity both Protestants and civil governments will turn to the Catholic power. She has the most thorough organization in the world, and a greater hold on her subjects and the nations of the earth, than any of the other powers. Add to this the miracles that Satan through Spiritualism will be allowed to perform at this time through both the beast and the false prophet, and we have a picture too dreadful to contemplate.

Yet it will be held in check by the four angels sufficiently to allow the people of God, who are sealed during the commencement of this period or just before, to "go forth and proclaim the Sabbath more fully," "[*Early Writings*](#)," pg. [85.2](#). It is said there that "the nations were angry" and "trouble was coming on the earth;" "the work of salvation was closing." The people who had gained the victory over sin had the power of God, "the latter rain," and were giving "the loud cry." These people are that other "voice from heaven" that cried mightily, "Come out of her (Babylon) my people." [[Rev 18:4](#)]

It is the experience of God's people at that time, and the delusions with which Satan will ensnare many of them in that hour, that have called out the writing of this book. My soul has been stirred within me as I have realized that in this, Satan's last campaign against the church, he will "come in as a friend;" that we will "change leaders" and not know it, because some will not "receive the love of the truth." God will send, a working of error, and many will be ensnared and taken. The word of God and "the testimony of Jesus" have been to them, "line upon line, precept upon precept, here a little and there a little." [[Isa 28:10-13](#)] By many it will not be received, but "the wise shall understand." [[Dan 12:10](#)] When the smoke of the last world conflict cleared away, and many who had been more or less stirred by the conditions brought about by that war, looked at those events calmly, from the view point of the Scriptures and the Spirit of Prophecy, they saw many dangers into which they might have been led through patriotism and sentiment.

In the coming conflict it is plain to be seen that the children of God who are walking in the

light of the sanctuary, will be wise to discern, through the camouflage and glamour of sentiment which will be thrown about the conflict, the real issues at stake.

It will be two of Satan's greatest masterpieces of deception, what is apparently religion and law fighting against atheism

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and anarchy, with the true people of God as the pawn. All of Satan's wives are directed against ;'the remnant." The rest are his; and if he can now only overcome those who are set in the earth to hold aloft the "commandments of God and the faith of Jesus," his triumph will be complete. But, thank God, he cannot deceive them.

But it is "only those who are diligent students of the Scriptures" and who gain the complete victory, physically, mentally and spiritually, that will be able to escape. [*Great Controversy*, pg. [625.3](#)] So it behooves us to allow nothing to come between us and our gaining the complete victory, and a correct understanding of the truths that center around this next great conflict. It is more than likely that if we decide on the wrong side at that time, the decision will be final for us.

After the events recorded in [Daniel 11:40-42](#), we find in [verse 43](#) that "he (the Catholic church) shall have power over the treasures of gold and silver, and over all the precious things of Egypt."

In [chapter twelve](#) of this book we studied *the last two wars* in which "he" is engaged, counting back from the battle of Armageddon, Before this last war was the "little time of seeming peace" spoken of in "*Testimonies for the Church*," Vol. 1, pg. 268.1, 2. It is in this time that the wealth and worship of the world are given to Babylon, and a great city built, in which will be centered all that wealth, power, strength and genius can command. What was attempted in "the beginning of the kingdoms" will again be attempted in the last of the kingdoms. But the edict of God in that first attempt still rules in the hearts of mankind. That first consolidated System was confused both in religion and language. That law can never be broken. In spite of Babylon's supreme effort to again consolidate the world, confusion and race hatred exist till the close of time.

Let us follow the transformation of the Catholic church into the papacy. "In the latter time of their kingdom (these kings of the north and south) when the transgressors are come to the full, (have closed their probation) a king of fierce countenance shall stand up (take the kingdom). And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall

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also stand up (take the kingdom) against the Prince of princes (Christ); but he shall be broken without hand." [Dan. 8:23-25](#).

Then, when these two kings of the north and south come into their "latter time," and "the transgressors come to the full," this king with a fierce countenance comes into power. It is a principle in interpreting prophecy that we cannot introduce powers unless God has introduced them either by symbol, or by literal language. So we are confined to the three symbols or powers used in Daniel 8. As this is down in the latter time of divided Grecia, and Persia is gone, and as these two kings are to pass away, there is nothing left to consider but the little horn, or Rome in its papal phase.

Papal Rome, or the papacy, had been mighty for a period of years, 1260 years, —or the time, times and a half. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High." [Dan. 7:21, 22](#). This shows clearly that after the allotted 1260 years, there would be another time

of prevailing or persecuting that would last “till the Ancient of days came.” So this king that is to stand up could be no other power than the healed papacy.

Somewhere, either during or at the close of the war of [Daniel 11:40-42](#), he is again reinstated as the head of the church on earth, the civil governments returning to their allegiance; and the power is restored to him to persecute or “prevail against the saints.

“But not by his own power.” As has been said before, the papacy is only strong through the armies and navies of the horns among whom he stands.

[Revelation 13](#) brings out the fact that the two-horned beast also gives him his power.

“But tidings out of the east and out of the north shall trouble him (the papacy): therefore he (the papacy) shall go forth with great fury to destroy, and utterly to make away many. And he (the papacy) shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he (the papacy) shall come to this end and none shall help him (the papacy). [Dan. 11:44, 45](#).

“He shall come to his-end, and none shall help him.” In these few short words is summed up the controversy. It is finished. We have in other places described this final conflict.

You will remember in Daniel’s vision of [chapter eight](#),

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that the angel shut up the vision to “the time of the end” [\[Dan 8:16\]](#), still closer, he told Daniel he would make him know what should be in “the last end of the indignation.” [\[Dan 8:19\]](#) This is the falling of the plagues; “the last end” of these would be the seventh plague. It is during the seventh plague that Babylon reaches her end. [\[Rev 16:17\]](#) Then we would expect to find all the four questions of [Daniel 8:13](#), answered there also. We have already shown in [chapter six](#) of this book where the second question, “How long shall be the vision concerning the transgression of desolation?” and the fourth question, “How long shall be the vision to tread the host underfoot?” were completely answered during the last plague.

The answers to the first question, “How long shall be the vision concerning the daily,” and the third question, “to give the sanctuary to be trodden under foot?” are both to be found in this same period of time. While the people whom God raised up after 1844, found the sanctuary in heaven, this did not take either the daily or the sanctuary from under the feet of “the transgression of desolation.” [\[Dan 8:13\]](#)

We all know that, aside from this people the whole world is in absolute ignorance concerning the truths of the sanctuary. The people of God on the earth, the court, still continue their part of “the daily” or continual; only now they send by faith their worship into the most holy place. It is this true ministration with its threefold message, warning the world against the false ministration, that the combined forces of Babylon and the civil governments of earth will in the near future attempt to utterly destroy. But they are to be taken out from “underfoot” by God Himself. The whole controversy from beginning to end has been over the law of God. This law is enshrined in the sanctuary.

At the same time that God delivers His people, and speaks to them His everlasting covenant, He speaks the law of God, and writes it in the sky. [Hebrews 12:25-28](#); “*Great Controversy*,” pgs. [639.2-640.2](#). The whole world hears and sees. This is the unmasking of the false System. No longer will the daily, or the sanctuary, be trodden underfoot.

In their rage those who have supported Babylon turn upon her. She is divided into three parts. She is no longer united. She comes into remembrance before God, and He gives unto her the cup of the fierceness of His wrath. [Rev. 16:19](#).

Dear reader, we have traced down through the prophetic

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line of Daniel eight to twelve. We have found the answers to the four questions of [Daniel 8:13](#).

We have located as fully as possible the events of [Daniel 8:22-25](#).

Christ's words include us, today; just as much as they did Daniel, when He said, "Gabriel, make this man to understand the vision." Gabriel spoke to us when he said, "Understand, O, son of man, for at the time of the end shall be the vision," and "Behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be."

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CHAPTER XVI THE LAST GENERATION

Jesus said, "This generation shall not pass, till all these things be fulfilled." [Matt. 24:34](#). If we would know what this statement means, we must know what the Scriptures teach concerning this generation; for Jesus used it in harmony with the Scriptural meaning.

We are told we are living the history of the children of Israel over again; that, as they were the first house of Israel, so are we the second. In the book of Hebrews this comparison is given more fully than in any other book. Let us study briefly.

These two houses are compared under various terms, the "fathers" and "us." "Moses, as a servant, over his house." "Christ, as a son over his house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end." [Heb. 3:5, 6](#).

Both houses came out of Egypt. One was literal, the other spiritual. One was brought out as a nation, and their experiences were national experiences. The last house is gathered one, by one. Their experiences will be individual experiences. Both come out with a "mixed multitude" [[Ex 12:38](#); [Neh 13:3](#)] who led them into much trouble. In the first this mixed multitude died out; in the last, it will be purged out. Both were brought into the wilderness; one into the wilderness of the desert, the other "the wilderness of the people." "I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod (receive the mark, or seal of God), and I will bring you into the bond (or a delivering) of the covenant (Christ will make a firm covenant with them for one week, seven years): And I will purge out from among you the rebels . . . I will accept you with your sweet savour, (savour of rest, margin,) when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen." [Eze. 20:35-38, 41](#).

Besides comparing the two houses, God compares the

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two times of entering the promised land. The land was called both times,—"rest". "If Jesus (Joshua—margin) had given them rest, then would he not afterward have spoken of another day." [Heb. 4:8](#). Because they did not enter into that perfect rest, another "day" is spoken of. It is said of the people who enter into that rest, "There remainth therefore, a rest (keeping of the Sabbath) to the people of God." [Verse 9](#). The Sabbath, in each gathering, was given to them. The Sabbath was a sign of the sanctification which each house must have before they could enter the final rest; or the perfect keeping of the Sabbath, which was the outward sign of inward sanctification, must be attained here, in this life, before they could enter into the final rest, where there would always be a perfect keeping of the Sabbath.

Each house, during the first period of its gathering, was given a prophet, and a diet or food that would dispose of the bad blood, which had caused the many diseases of Egypt, and would prepare them physically to enter the land. No perfect spiritual attainment may be attained and maintained without a perfect attainment and maintenance of the physical. This physical condition may be acquired only through a knowledge of the body requirements, and an understanding and

choosing of the proper foods. The first house were not situated so they could procure these foods; so God gave them their food each day. The second house have the privilege of gathering their own. God gave them definite instruction as to what should be gathered.

Besides the prophet and the health diet, God gave them his law. The first house made an earthly sanctuary in which they placed the tables of the law. To them were committed all the services of the sanctuary.

The second house found their sanctuary already built, the house “which the Lord pitched, and not man.” [Heb. 8:2](#). Iniquitous hands had taken away the daily, and the place (heaven) of the sanctuary had been cast down (from the knowledge of the people). The prophet, in visions of God was shown this sanctuary, with the Sabbath command shining above them all. It was shown that perfect Sabbath keeping (for it is only a holy being who can keep a holy day holy) would place the seal of God upon a people, who would then go forth, “proclaim the Sabbath more fully” [*Early Writings*, pg. [33.2](#)], and gather out from the

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world, as “brands plucked from the burning” [[Zech 3:2](#)], those in whose hearts the law of God could be written. [*Prophets and Kings*, pg. [586.2](#)]

The two times of these two gatherings were spoken of under different names. The time of gathering the first house of Israel is called “a provocation,” “the day of temptation,” and “a generation.” This “day” was not a twenty-four hour day, but a day of forty years. It is not necessary to enter into their history; it is a familiar one. But it was said of that generation, “The Lord’s anger was kindled against Israel, and he made them wander in the wilderness . . . until all that generation, that had done evil, . . . was consumed.” [Num. 32:13](#). “Among these there was not a man of them whom Moses and Aaron . . . numbered, when they numbered the children of Israel in the wilderness of Sinai . . . save Caleb . . . and Joshua.” [Num. 26:64, 65](#). But all the generation of their children, from twenty years old and under, all entered into the land of promise.

“Let us (the second house) therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.” “Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again he (God) limiteth (marked off) a certain day, saying in David (or David said), Today, after so long a time; as it is said. Today if you will hear his voice, harden not your hearts.” [Heb. 4:1, 6, 7](#). Or David, being a prophet said that after a long period of time another opportunity would be given a people to enter into rest.

Before they could enter into this rest, they were given all the things the first house had; a prophet, the law of God, of which the Sabbath is the outward sign of their loyalty to God, and which when perfectly kept, will indicate that the rest of the law is also kept, and they are then ready to enter into the promised land. They were so given a reform in diet, that they might be physically perfect (ready); for they; could not be perfect spiritually without bodily perfection (readiness).

The “today” spoken of by David was not a twenty-four hour day, occurring every day. But it was a period of time composed of days. “But exhort one another daily while it is called Today.” [Heb. 3:13](#). Or, after that opportunity was offered to them to enter into rest, as long as the today lasted, day by day they were to exhort one another to be faithful.

That first house was promised, on certain conditions, that they would be made a kingdom of priests and a holy

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nation. This second house has a promise to be “before the throne of God, and serve him day and night in his temple.” “I will make him a pillar in the temple of my God, and he shall go no more

out: and I will write upon him the name of my God, . . . and I will write upon him my new name.” [Rev 7:15](#); [Rev. 3:12](#).

As that first house was called a generation, so is this second house also called a generation. It was this second house that Jesus meant when he said, “This generation shall not pass till all these things be fulfilled.” [[Matt 24:33, 34](#)] If that first generation all died because they failed, this generation will all live because they gain the victory over sin.

So when Jesus said, “This generation shall not pass,” he meant them all, not a very few saintly old men and women whose lives he would preserve miraculously beyond their appointed years, simply to make his word good. But God will be glorified in keeping alive through all the terrible conditions of the closing days a whole generation. Because “they keep the commandments of God, and have the faith of Jesus” [[Rev 14:12](#)], they shall stand upon the sea of glass, waving the palm branches of victory. [[Rev 15:2](#)] Because they will pass through experiences that none before them have passed through, they will sing a song that none but they can sing, “the song of Moses, and the song of the Lamb.” [[Rev 15:3](#)] When the earth has reached its lowest ebb, when it is about to destroy itself by its own violence, a generation will be gathered out, “holy, harmless, undefiled,” “and in their mouth was found no guile.” [[Heb 7:26](#); [Rev 14:5](#)]

David, speaking of that generation said, “A seed shall serve him (the Lord); it (the seed) shall be accounted to the Lord for a generation. They shall come, and declare his righteousness unto a people that shall be born, that he hath done this.” [Ps. 22:30, 31](#). “Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.” [Isa. 66:8](#). This refers to the first resurrection. Throughout eternity this generation of 144,000 will travel over the universe, telling the wondrous story of their experiences. “These are they which follow the Lamb whithersoever he goeth.” [[Rev 14:4](#)]

The question is asked, “Who shall ascend into the hill of the Lord? or who shall stand in his holy place (the temple)? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully . . .

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This is the generation of them that seek him, that seek thy face, O Jacob.” [Ps. 24:3, 4, 6](#). So to them will be accorded the welcome that was sung by the angel choir, when Christ ascended to heaven, leading “captivity captive” [[Ps 68:18](#)], when he ascended with the “first fruits” from the dead. [[1Cor 15:20-23](#)] So as Christ once again approaches those pearly gates, leading the ransomed throng, with his “firstfruits” from among the living at their head [[Rev 14:4](#)]; the joyous angels, escorting them on their way, sing, “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.” [Ps 24:7](#). The watching angels at the gate sing out the welcoming challenge, “Who is this King of glory?” The angels answer, “The Lord strong and mighty, the Lord mighty in battle.” [Verse 8](#).

That the people who compose this generation do not just happen to be the ones who live through the terrible scenes of the last days, we learn from the following: “Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the ‘latter rain’ and thus be fitted for translation.” —“*Testimonies*”, Vol. 1, pg. 187.1.

Satan tries to destroy God’s people in the time of trouble. But after probation closes, God will not permit him to take their lives. “God would be honored by making a covenant with those who had kept His law, in the sight of the heathen round about them; and Jesus would be honored by translating, without their seeing death, the faithful, waiting ones who had so long expected Him.” —“*Early Writings*,” pg. [282.2-3](#).

This covenant [[Rev 10:1](#)—7 fold rainbow] God will make with the 144,000 during the last plague. “There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel’s message, keeping the Sabbath, came forth from their dusty beds,

glorified, to hear (God's) covenant of peace . . . with those who had kept His law." "As God spoke the day and the hour of Jesus' coming, (He) delivered the everlasting covenant to His people." —"*Early Writings*," pg. [285.1](#) & [285.2](#).

I think it is clear from these quotations, that when Jesus said, "This generation shall not pass" [[Matt 24:34](#)], His prophetic eye rested upon the remnant. He saw the company seeking God for victory over every besetting sin. He saw them preparing themselves, mentally, spiritually, physically, for the trials which they must encounter. He saw their diligent searching of the Bible and the "*Testimonies*" which He would give them to

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prepare them for the deceptions through which they must pass. He saw their determination not to yield to the decrees that would be issued against them. Because of all these things He said, "They shall never die. I will protect them and translate them without their seeing death."

Again we see this same company, this time upon the sea of glass before the throne of God. And they sing a song no one else can sing but the 144,000 who were redeemed from the earth.

Again behold them, this time at the end of the 1,000 years. The New Jerusalem has descended. The wicked are about the city. On that throne "high and lifted up" [[Isa 6:1](#)], far above the city, sits the Son of God, and around Him are the subjects of His kingdom.

"Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion." These are the living, translated ones, the 144,000. "Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the "great multitude, which no man could number, of all nations, and kindreds, and people and tongues . . . before the throne, and before the Lamb." [[Rev 7:9](#)] —"*Great Controversy*," pg. [665.2](#).

Wonderful are the possibilities of this hour. Who will enter into that covenant relation with God, to be among those who "are called, and chosen, and faithful?" [[Rev 17:14](#); [Eph 2:12](#)]

There is nothing about this message hung on time. We cannot set a date back sometime in the past when this generation began. God has not authorized it. But the generation will be composed of those whose characters have been described. We are told that some are now living who will be among this number.

This world will again reach the place where it was when Jesus was born; the last generation was on the stage of action. "Sin had become a science, and vice was consecrated as a part of religion." [*Desire of Ages*, pg. [37.1](#)] As it was before the flood every thought of man was evil and evil continually. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." [[Gen 6:5](#)] Again when rebellion reaches its height, God will be honored before the universe and before the heathen in this world, by showing what the gospel can do for mankind when they yield themselves to the indwelling word.

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By perfect obedience to that word, faith in Jesus and the power of the Holy Spirit, 144,000 perfect characters will be fitted up to endure through every deception Satan will be allowed to work with all his power to bring upon them.

"This generation shall not pass till all these things be fulfilled." [[Matt 24:33, 24; 23:36](#)]

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CHAPTER XVII OUR RELATION TO THE SYSTEM

Doubtless some who may read this book will wonder why it should be written. Will not God protect His people? —Not unless they are diligent students of the Scriptures. [*Great Controversy*, pg. 625.3] God has given us a chart which maps out every event in its order, and has told us how to relate ourselves to them. As He did with His disciples, so He has done with us. **They had opportunity to rectify their mistakes, we will not.** So if we expect the blessing and protection of God, it will only be given us as we keep in the path He has charted for us.

It is not so much to know the power that will establish its throne in Jerusalem, as it is for us to know how to relate ourselves to the circumstances and conditions that will surround us preceding and during that occupation.

The recent World War was terrible. [Written in 1928—so this would be World War I] Yet it had its lessons. Every crisis in God’s dealings with His people develops traits of character, both in men and nations. When all is peace and prosperity, these traits, many times, may be unseen and unknown by them; but seasons of stress and trial bring them to the front, where they may be seen in their true light. This truth is seen today in every world condition. We know these conditions are terrible. But they existed in men’s hearts all the time, and when certain combinations and circumstances arose, they developed rapidly. All the movements in the world from now on will be rapid ones, we are told.

One of the facts we saw in the recent World War [Written in 1928—so this would be World War I], was the tendency in the hearts of many of our people to take sides in the controversy. [pm] We saw this in our own family; some took one side, some the other; nothing serious, and sometimes amusing; however, the principle was there. We also saw this same tendency in others. Some even went so far as to say, “We were fighting in a righteous cause;” and “that a man could serve God and keep the Sabbath in the trenches just as well as anywhere else;” and “that God hated a neutral.” These were extreme views perhaps. But there is in every heart something that thrills at the patriotic thoughts of home and country.

But in the coming conflict we need to study our chart closely, to see just how we should relate ourselves to our own

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dear country. We owe certain obligations to the government in which we live. These we should render faithfully and fully. But none of the governments of earth are our “own country.” We look beyond, even to a heavenly. We are strangers and pilgrims. We are sent as ambassadors to the country in which we reside, to persuade men to enlist under the banner of “our King,” and to become citizens of “our country.”

Jesus has testified to us that we should not in any way meddle in politics or in government affairs. While this instruction is for all time, it has a double application to the future events.

The Lord, in a testimony to the managers in our institutions and schools, says that they should take no part in the political issues of the day. The evils that would result from such a course would be many.

“The Lord would have His people bury political questions. On these themes silence is eloquence. Christ calls upon His followers to come into unity on the pure gospel principles which are plainly revealed in the word of God. We cannot with safety vote for political parties; for we do not know for whom we are voting. We cannot with safety take part in any political scheme. We cannot labor to please men who will use their influence to repress religious liberty, and to set in operation oppressive measures to lead or compel their fellow-men to keep Sunday as the Sabbath . . . The people of God are not to vote to place such men in office; for when they do this, they are partakers with them of the sins which they commit while in office . . . We have enlisted in the army of the Lord, and we are not to fight on the enemy’s side . . . Those teachers in the church or in the school who distinguish themselves by their zeal in politics, should be

relieved of their work and responsibilities without delay.” —“*Gospel Workers*,” pgs. 391.2-396. [391.2 . . . 392.1 . . . 393.1]

God has not told us of every war in which our government and the world will engage. The details of the affairs of this world are many. God knows each, and His hand is among the wheels, guiding each individual and nation to its appointed destiny. [Christ—[Eze 1:8](#); See also *hand*—[Eze 1:3](#); [2:9](#)] [nations of man; [Eze 1:14-21](#)] The events He opens in prophecy are only those that have an especial bearing upon His people, to show them how they should relate themselves to their surrounding circumstances in the right way.

The prophecies of the future reveal that there will be *two great wars* before Jesus comes, one during the closing

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days of probation, the other the death agony of this world at Armageddon. The prophecies of the first war are recorded in [Daniel 8:23, 24](#); [Daniel 11:40-43](#). The last war is foretold many, many places in the Scriptures. [Daniel 8:25](#); [Daniel 11:44, 45](#); [Joel 3](#); [Jeremiah 25, 50, 51](#); etc. The prophecies abound with descriptions of this last struggle because it is closed with that most glorious, and at that time, most longed for event in the lives of the people of God, —the coming of Jesus in the clouds of heaven.

Between these two wars there will be a little time of apparent peace *or what seems to be peace*. This is the period foretold by Paul in [1Thess. 5:1-3](#). It is during this time when Babylon, who will have seemingly gained the ascendancy, by peace destroys or corrupts many. [[Dan 11:32](#)] It is the time when, with feverish haste and Satanic intensity, those who compose Babylon will build up the place of God’s throne. [Isaiah 2](#) and [Micah 4](#) receive their complete fulfillment.

Simultaneously with the first war, the sealed saints proclaim the loud cry of the third angel’s message. Those in Babylon who are longing for light are called out and join those who are giving the loud cry. When this message is finished, probation closes for all.

A short period of time in heaven is taken in the closing work of judgment. This is the time of the fulfillment of [Daniel 7:26](#), when “the dominion is taken away to consume and destroy it unto the end.”

Thus it can be seen from these settings that the people of God dare not, in this first war, take any part in the politics or policy of any country. It will indeed be a time of great deception, not only to the world, but to many of God’s people. Satan will have the real issue so concealed, with a religious and moral aspect, that it will be very apparent to all, except the elect, that *unless they take up arms* in defense of their government and homes, they will be *traitors*. Any individual who, at that time, would be a neutral, would have the fiercest passions of men visited upon him.

But the “diligent student of the Scriptures” [*Great Controversy*, pg. [625.3](#)] sees clearly that the result of that war will be to reestablish the papacy and to form the image of the beast. This is anarchy, and treason against God’s government, and no true child of God will be deceived into doing this. Satan will deceive the churches into thinking that when this war is over Christ will come, and the

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millennium will be set up on earth; that religion and governments will triumph, and the world will learn war no more.

Even Jesus’ disciples and his followers were similarly deceived. They accepted Jesus as the Messiah, and were determined to crown him King; and in spite of the statements of Jesus when He told them what His kingdom would be like and how he would be received by this world’s rulers, they closed their minds of every thought except the one desire of their lives to exalt Jesus, and by His exaltation exalt themselves and their nation. No doubt their hearts were fired with the most patriotic devotion; but their politics and policies ended only in failure and fear.

But they afterward learned that the only way into Christ's kingdom was the only way which Christ himself could enter, —by Gethsemane and Calvary. Their lessons we must learn beforehand. There will be no opportunity to learn them afterward. This is the reason, dear reader, that I have had such a burden to write out these things. The crowning deception of the ages is before us. And "only those," mark it well, "only those who are diligent students of the Scriptures" will escape. [*Great Controversy*, pg. [625.3](#)]

"But ye, brethren, are not in darkness, that that day should overtake you as a thief."
"Therefore let us not sleep, as do others; but let us watch and be sober." [1Thess. 5:4, 6](#).
"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." [Matt. 24:44](#). "Take ye heed, watch and pray: for ye know not when the time is." [Mark 13:33](#). "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." [Rev. 16:15](#).

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CHAPTER XVIII COMMENTS AND NOTES

It may have been noticed in the comments on [Daniel 11:40-45](#) that no mention was made of certain terms —"Egypt," "Ethiopians and Libyans." "And these shall escape out of his (the papacy's) hand, even Edom and Moab and the chief of the children of Ammon."

Sometimes it is better to be silent than attempt to interpret every statement unless we have very conclusive evidence that we are right. I am offering some suggestions. Take them for what they are worth.

One fact is self evident; these are either literal terms or symbolic. If literal, they apply just that way. If symbolic, then the application will bear the meaning the Scriptures give to those terms.

"And the land of Egypt shall not escape." [Dan. 11:42](#). As Egypt was the territory of the king of the south, it would likely mean the taking away of that power. We might gather from [Isaiah 20:4](#), that they were made prisoners. [Eze. 29:12](#); [30:23, 26](#); [32](#).

"But he (the papacy) shall have power over the treasures of gold and silver, and over all the precious things of Egypt." [Dan. 11:43](#). This would indicate that the papacy would control great wealth. Possibly some great world power would occupy Egypt, and develop great resources and place them at the papacy's disposal. Or, as more likely, Egypt is used symbolically. We all know for what Egypt stands: it would mean all the powers of Christendom giving the papacy or Babylon much treasure.

"And the Libyans and Ethiopians shall be at his (the papacy's) steps." [Verse 43](#). These terms apply to Africa, and probably stand for Africa in general more than for those powers alone. "At his steps" indicates servitude. [Isa. 20:4](#).

With the memory of the late World War still fresh in our minds [Written in 1928—so this would be [World War I](#)], we think of the terrible devastations wrought in the earth at that time. If we are right that the war of [Daniel 11:40-42](#) will be a world revolution, the religious and civil powers against anarchy and atheism or Bolshevism [Communism], then the most

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vivid imagination cannot picture the terrible condition in which the world will be left.

One can readily see that it will take all the men and means at the world's command to restore the ruined countries. Then with this world picture before us, with the immense building program that will be in progress all over the earth, and the great capital to be built for the seat or throne of Babylon, it would not seem strange if slavery would again be introduced. With the restraining power of God entirely gone, terrible and cruel scenes will take place in the closing hours of

Babylon's supremacy. She will be allowed full control of the inhabitants of earth except those whom God protects. Some of these, perhaps many, will be made slaves. Read "*Early Writings*," pg. [278.1](#); "*Great Controversy*," pg. [626.1, 2, 3](#). In Babylon at the time of her judgment were found "Slaves and souls of men." You will remember the prophecy or rather curse Noah pronounced upon Ham. [Gen. 9:25](#).

"But these shall escape out of his (the papacy's) hand, even Edom and Moab and the chief of the children of Ammon." [[Dan 11:41](#)] If literal, this would be the people living in the former territory of these tribes. It seems scarcely reasonable that as powerful as the papacy is at that time, that an enemy would be permitted to escape who lived so near to Palestine.

If symbolic, then it would be some nations of that time that would be represented by these tribes. These were idolatrous, licentious, Godless nations, hating and despising God and his people, fitting representatives of the atheistic nations that come against the religions and governments of the world.

As the last day destroyers of Babylon come from the "north" and "east," these terms might refer to the nations that reside in those quarters of the earth. After their defeat in the war of [Daniel 11:40-42](#), they again gather strength, consolidate and come again in the battle of Armageddon. These are texts referring to these nations. Besides their local application, they seem to apply also in the last days. [Ps. 137:7-9](#); [Eze. 25](#) and [35](#); [Joel 3:19](#); [Amos 1](#) and [2:1-3](#); [Isa. chps. 15, 16, 21](#); [34:5-8](#); [63:1-6](#); [Jer. 49](#).

NOTE ON "DESTROY"

"Destroy" as used in [Daniel 8:24, 25](#), seems to have a twofold meaning; —to mar; —to corrupt. It is so given in the margin of the Revised Version. "And his power shall be mighty, but not by his own power: and he shall destroy (corrupt, R.V.) wonderfully,

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and shall prosper, and practice, and shall destroy (corrupt) the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace (margin prosperity) shall destroy (corrupt, R.V.) many.

It has always been Satan's first attempt to *corrupt* or *mar* the people of God. If he succeeds in this, the final end will be destruction, for God will eventually destroy every corrupt thing upon the earth. Failing in his attempt to corrupt them, he then tries to kill (destroy) them. Millions have met death in the past because they refused to be corrupted.

This text especially applies to the final standing up of this fierce king, or the healed papacy. "The mighty and holy people" [[Dan 8:24](#)] can be none other than "the host" [[Dan 8:10-13](#)]. In the first standing up of the papacy, it was because of the transgression (rebellion) of "the host" that they were given into the hands of the false ministrations. While millions preferred death to corruption, yet we all know it to be a fact, that when "the host" finally emerged out of the dense darkness of the dark ages, they had very few, if any, of the real fundamentals of the gospel that were not more or less corrupted; and they so continue to this day. But God would again raise up "a mighty and holy people," who will bear a pure gospel to the world. [[Dan 8:24](#); [Matt 24:14](#); [Rev 10:11](#); [Rev 14:6, 7](#)]

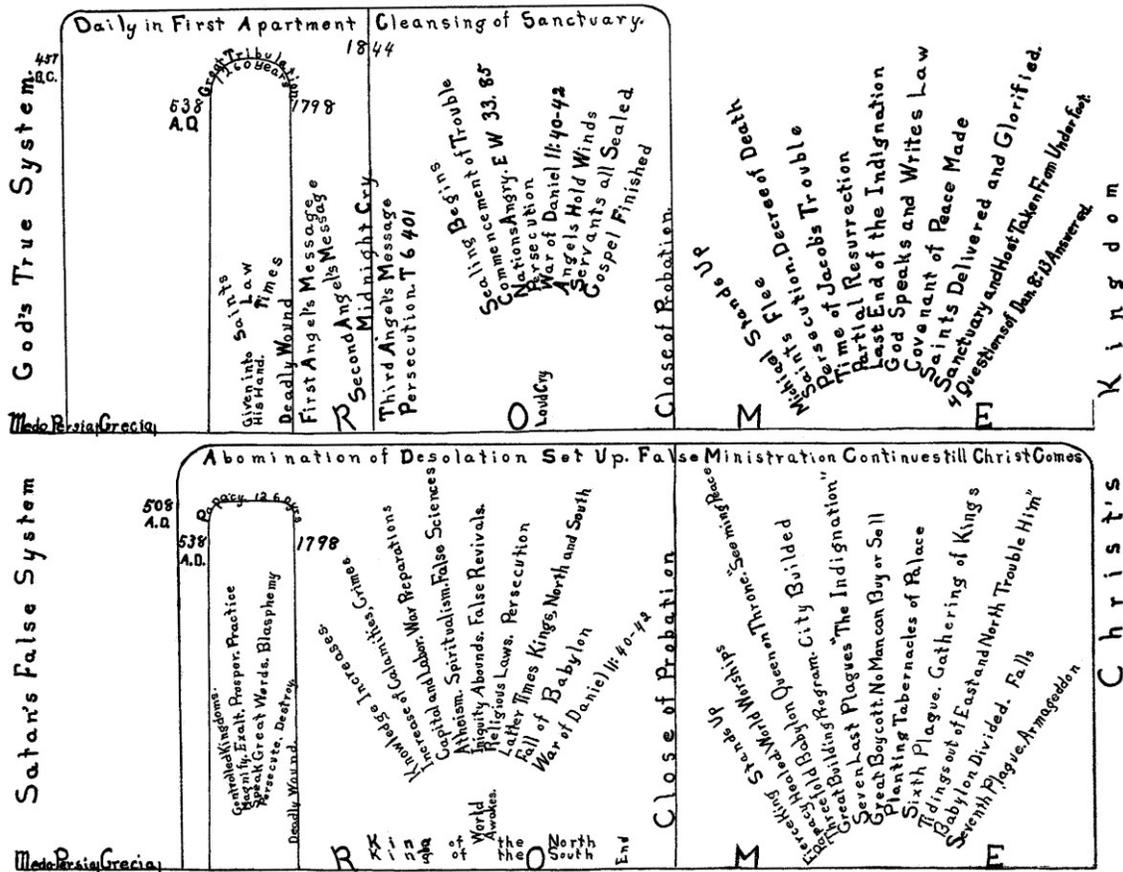
It is sad to write it, but the word of the Lord comes to us that "As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare, will in times of real peril make it manifest that they have not built upon the solid rock . . . Those who have had great light and great privileges . . . will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith. But on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice . . . The people of God will draw together and present to the

enemy a united front . . . Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.” —“*Testimonies*,” Vol. 6, pg. 400.3-401.1.

Note on Close of Probation

In [Chapter Fifteen](#), Closing Events, of this book there are some statements about the close of probation, also about the sealing. In receiving

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both the mark and the seal, it seems to be a progressive work. This is shown from [Eze. 9](#). Here one commenced sealing with a certain class, and continued till the sealing was done. In the [diagram](#) at the last of the book, it will be seen that the sealing is placed at the beginning of the loud cry. That is where the Lord has placed it. “Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” —“*Testimonies*.” Vol. 5, pg. 214.2.

The sealing process goes on, however, during the period of the loud cry. Those who accept the message during the time of this terrible persecution, will perfect their characters very quickly.

With the Sabbath issue clearly brought before them, all the world will decide either for Christ or Satan. When the last one is called out of Babylon [[Rev 18:4](#)], probation for all the world closes [[Rev 15:8](#); [22:11](#)]. Then the closing events of [Daniel eleven](#) quickly follow.

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