

WHAT MAKES YOU SEVENTH - DAY ADVENTIST

BY LIVING WATERS MINISTRY



SUPPORT & CONTACT



That there may be funds in the treasury for the support of the ministry, and to meet the calls for assistance in missionary enterprises, it is necessary that the people of God give cheerfully and liberally. A solemn responsibility rests upon ministers to keep before the churches the needs of the cause of God and to educate them to be liberal. When this is neglected, and the churches fail to give for the necessities of others, not only does the work of the Lord suffer, but the blessing that should come to believers is withheld. - {AA 341.2}

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MISSION STATEMENT

The ministry of Living Waters is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future — for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth.

We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the

promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, Living Waters Ministry emphasizes all aspects of the medical missionary work. The "entering wedge" — medical missionary work — must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. Living Waters Ministry upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

2Pe 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

PROLOGUE

The name Seventh-Day Adventist is a high and holy call. It puts forth the key features of our faith: Sabbath-keeping, the spirit of prophecy, and the sanctuary. It denominates us as God's people. The doctrines of Seventh-Day Adventism, when true to them, is a shield against the wiles of the Devil, and keeps us from being deceived in these last days.

The Sabbath, the day which Jesus Christ our Lord and Saviour rested upon, will be the subject of the final conflict. This last conflict all man must be prepared for. An understanding and abiding by the doctrines that makes us Seventh-Day Adventists will help us to understand what is coming, and how to prepare for it and how we are to make our calling and election sure.

The purpose of the paper is to educate and accurately set forth before our people our faith that they might have an intelligent faith, and call all to take their stand with the standard that God set up and not man.

1.

INTELLIGENT FAITH

The Bible states that without faith it is impossible to please God (Hebrews 11:6)

Therefore, it stands to reason, as Seventh-Day Adventists we must have a thorough knowledge of our faith, but what is faith? This is something that man has perverted and misconstrued to their own falling. One might say it is just believing in Jesus Christ. But what does that mean? Believe in what? Therefore, it cannot be that. Faith is having evidence, solid Bible-backed evidence, that God is the author and finisher of our faith. That stands the test of time and all the darts that Satan can and will throw at it. It is an assurance that God is true and every man a liar. It is what made the patriarchs, prophets, and men of old stand for the truth in the face of poverty, hunger, ridicule, and death itself. It is a faith that brings salvation. Let us take a look at what the Bible states as faith.

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Heb 11:2 For by it the elders obtained a good report.

Substance — [G5287](#) (Strong)

ὑπόστασις

hupostasis

hoop-os'-tas-is

From a compound of G5259 and G2476; a **setting under (support)**, that is, (figuratively) concretely essence, or abstractly **assurance** (objectively or subjectively): - **confidence**, confident, person, substance.

Faith is the support, the assurance, the confidence of things hoped for. It is evidence of the thing that shall come before it comes. This is what animated all the holy men of old to do as they did. Paul continues in Hebrews 11 and makes this plain to the mind of the Bible student.

Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Heb 11:4 By faith **Abel** offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Heb 11:5 By faith **Enoch** was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, **that he pleased God.**

Heb 11:6 But without faith *it is impossible to please him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Heb 11:7 By faith **Noah**, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Heb 11:9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

Heb 11:10 For he looked for a city which hath foundations, whose builder and maker *is* God.

Heb 11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Heb 11:12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

Heb 11:14 For they that say such things declare plainly that they seek a country.

Heb 11:15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

Heb 11:16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

Heb 11:18 Of whom it was said, That in Isaac shall thy seed be called:

Heb 11:19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

Heb 11:24 By faith **Moses**, when he was come to years, refused to be called the son of Pharaoh's daughter;

Heb 11:25 **Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;**

Heb 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Paul enumerates all the things that the holy characters of old did that pleased the Lord. All in all, they believed the Word of God before that which the Lord said would come, came. This is what shows a true faith. Hearing the voice of God speaking to you and doing the which He said, believing the promise of Him sustaining you and bringing to pass the event He said He will bring.

Faith causes man to offer the right sacrifice, be translated, please God, prepare for things not seen, move, look past natural barriers, see things afar off, esteem the reproach of Christ of greater reward than what the earth can do. All this comes from seeing things afar off, ultimately the pleasures and holiness of being in Jesus, freedom of sin. This is why, without faith it is

impossible to please the Lord, for, you would be in constant sin.

The faith in Christ that saves the soul is not what it is represented to be by many. “Believe, believe,” is their cry; “only believe in Christ, and you will be saved. It is all you have to do.” **While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works.** And the apostle John declares, “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him” (1 John 2:4). – {FW 52.2}

...Those who do his will may claim all the benefits the Lord has promised. **The obedient do not simply cry, “Believe, all you have to do is believe in Christ;” but their faith is like Noah’s and Abraham’s, which led them to keep the commandments. They follow the example of Christ, they listen and wait to catch every word of direction from the Captain of their salvation. They respond to the voice that says, “This is the way, to walk ye in it.” Every step that Noah and Abraham took in obedience to God’s word was a step of victory.** A “Thus saith the Lord” fortified Noah in doing his work of warning the world. The testimony in regard to Noah is, “And Noah did according to all that the Lord commanded him.” The path of obedience is the path in which our safety lies; for it is the willing and obedient that shall eat the good of the land. If we keep the commandments of God, we may claim his recorded promises in all their fullness. Many feel so unworthy that like the poor publican they dare not lift up so much as their eyes to heaven. **They should encourage faith. We may have an**

intelligent faith; we may not only say we believe, but we may in meekness and confidence be able to define what we believe, and why we believe as we do. We should exercise living faith, not a blind credulity. All heaven is at the command of those who keep the commandments of God and have the faith of Jesus. – {ST March 31, 1890 Par. 6}

Christ warned his disciples: “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” **Here is a test which all may apply if they will. None need be left in uncertainty and doubt. There is ALWAYS sufficient evidence upon which to base an intelligent faith. But God will never remove from any man all occasion for doubts. Those who love to dwell in the atmosphere of doubt and questioning unbelief can have the unenviable privilege. He who turns from the weight of evidence because there are a few things that he cannot make plain to his finite understanding, will be left to the cold, chilling atmosphere of unbelief and skepticism, and will make shipwreck of faith.** – {ST December 30, 1886 Par. 6}

After His resurrection Jesus appeared to His disciples on the way to Emmaus, and, “beginning at Moses and all

the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” Luke 24:27. The hearts of the disciples were stirred. Faith was kindled. They were “begotten again into a lively hope” even before Jesus revealed Himself to them. It was His purpose to enlighten their understanding and to fasten their faith upon the “sure word of prophecy.” He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament. **It was needful for the followers of Christ to have an intelligent faith, not only in their own behalf, but that they might carry the knowledge of Christ to the world. And as the very first step in imparting this knowledge, Jesus directed the disciples to “Moses and all the prophets.”** Such was the testimony given by the risen Saviour to the value and importance of the Old Testament Scriptures. – {GC 349.1}

Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. **But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established.** Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. **Now He showed from the**

prophets that this was the very strongest evidence for their faith. {DA 796.4}

In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. Many professed Christians now discard the Old Testament, claiming that it is no longer of any use. But such is not Christ's teaching. So highly did He value it that at one time He said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. {DA 799.1}

It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. **The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New.** {DA 799.2}

Reasoning from prophecy, Christ gave His disciples a correct idea of what He was to be in humanity. Their expectation of a Messiah who was to take His throne and kingly power in accordance with the desires of men had been misleading. It would interfere with a correct apprehension of His descent from the highest to the lowest position that could be occupied. **Christ desired that the ideas of His disciples might be pure and true in every specification.** They must understand as far as

possible in regard to the cup of suffering that had been apportioned to Him. He showed them that the awful conflict which they could not yet comprehend was the fulfillment of the covenant made before the foundation of the world was laid. Christ must die, as every transgressor of the law must die if he continues in sin. All this was to be, but it was not to end in defeat, but in glorious, eternal victory. Jesus told them that every effort must be made to save the world from sin. His followers must live as He lived, and work as He worked, with intense, persevering effort. {DA 799.3}

He maintained His disguise till He had interpreted the Scriptures, and had led them to an intelligent faith in His life, His character, His mission to earth, and His death and resurrection. He wished the truth to take firm root in their minds, not because it was supported by His personal testimony, but because the typical law, and the prophets of the Old Testament, agreeing with the facts of His life and death, presented unquestionable evidence of that truth. When the object of His labors with the two disciples was gained, He revealed Himself to them, that their joy might be full, and then vanished from their sight. – {ST October 6, 1909 Par. 8}

For one to have an intelligent faith it is needful that their faith must be founded on “Moses and all the prophets”. What does that mean? “Reasoning from prophecy”, taking the old light and comparing it with the new and seeing the relation it bears upon the time in which man is living now. This is the foundation of the faith of Seventh-Day Adventists, and all who do not follow the example of

Jesus Christ is not truly a follower of Him, not truly a Seventh-Day Adventists, but one in name only. Our minds must be filled with evidences that He gives us, and if not, it is impossible to have the mind of Christ.

Enter not, take not the first step in a wrong course. Let the Lord be our strength and helper. What is there in the world that can change the heart in which Christ abides? The earth may shake, the pillars of the world may tremble under us; but if we put our trust in God, we shall not be afraid. What could change the faith of Daniel and his fellow-captives in Babylon? Who could corrupt their principles? or separate their affections from God? **Ask yourselves the question, Have we an intelligent faith?**
– {1888 1531.3}

Isa 5:13 Therefore my people are gone into captivity, because *they have no knowledge*: and their honourable men *are* famished, and their multitude dried up with thirst.

Hos 4:6 **My people are destroyed for lack of knowledge:** because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

There is a knowledge that frees man from the captivity and thralldom of sin, and without it man will always be in captivity until they receive the knowledge that God gives them. Just as Jesus Christ said in Matthew 9:22 to the woman, “thy faith hath made thee whole” this is the faith in which we must have to be made whole. Now, this is

not to say that we are not to have works connected with our faith, as James says, but this is not the point of the article at this moment, for, if one does not even have a knowledge of what to do, then they cannot do anything but an evil work; have a “zeal of God not according to knowledge”.

We are seventh day adventists based upon what we believe. As Solomon says, “**For as he thinketh in his heart, so is he:...**” Proverbs 23:7

2.

FOUNDATION OF OUR FAITH

The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.—

Letter 208, 1906. – {Ev 221.2}

The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every

individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment

shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days. – {Ev 221.3}

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. **The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth.** It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.— The Great Controversy, 488, 489 (1888). – {Ev 222.1}

The quotes from *Evangelism* clearly show what the foundation of the Seventh-Day Adventist faith is. For, on October 22nd, 1844, the Heavenly Father and Jesus Christ both moved into the Most Holy Place of the sanctuary to do the working of investigation and blotting out of sin. At that time, the Lord gave unto Hiram Edson and Ellen G. Harmon visions of the move that had happened on that day, and in that vision Ellen saw the Most Holy Place (MHP) open and the ark of God containing the 10 commandments, pot of manna, and Aaron's rod that budded. However, when she saw the 10 commandments, the sabbath, fourth commandment, had a halo of glory around it, signifying its great importance. From that time forth, many Adventists that stayed faithful took hold of the seventh-day Sabbath truth and kept it. They were Seventh-Day Adventist in faith from then on.

See Early Writings page 32 par. 1 to 35 par. 1 (EW 32.1-35.1)

Since that time, the work of Jesus Christ in the heavenly sanctuary has been the foundation of our faith. However, what were the Scriptures they were studying that brought them to these conclusions? We must understand them that we may be Seventh-Day Adventist as well, and not in name only. All who are baptized to be an SDA must understand these things, and if they have not and were baptized must understand these things and be re-baptized into these truths.

BAPTISM, THE ENTRANCE

Deu 32:2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

All of the rivers and seas in the world are watered from the water that comes down from Heaven, and when John came to baptize in the Jordan river, this was the impress that was to be made on man's mind. They were being baptized into a truth or doctrine. That doctrine was to be their foundation. Any one's faith is made up of doctrines.

God sent the prophet John to preach and baptize man into this doctrine: "And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." This was to show that the sign of circumcision was to be null and void very soon.

John was the link between the Old and the New Testaments and all who wanted to be benefitted by work of Jesus, showed their compliance by being baptized under the message of John.

Christ made baptism the entrance to His spiritual kingdom. He made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Ghost. Those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world and have become members of the royal family, children of the heavenly King.

{Ms27a-1900.}

For anyone to be baptized, they must understand the doctrines for their time and live according to light for their time. As it was in the days of John the Baptist, so it will be in our time. There is light for this time and all who want to join the church of God in these last days must understand the light for this time and live by it and be baptized into it.

As a prophet, John was “to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” In preparing the way for Christ’s first advent, he was a representative of those who are to prepare a people for our Lord’s second coming. The world is given to self-indulgence. Errors and fables abound. Satan’s snares for destroying souls are multiplied. All who would perfect holiness in the fear of God must learn the lessons of temperance and self-

control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God's word. For this reason temperance finds its place in the work of preparation for Christ's second coming. – {DA 101.2}

There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light for that time is given. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement. From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil—between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens. {BEcho August 26, 1895, par. 11}

The above quote is on record to teach us that there is always an increase of light that the people of God must see and follow. We will come back to this point later in the paper.

ADVENT HISTORY

As previously stated the foundation of our faith is the ministrations of Christ in the heavenly sanctuary. Daniel 8:14 brings this truth to light forcibly, however, to rightly understand Daniel 8:14, we must understand verse 13, even the whole chapter itself. Daniel 8 begins in the third year, which is the last year of the reign of Belshazzar, and brings to view the kingdom that shall rule after him, which is the ram with the two horns, which is Medo-Persia. The vision continues and goes down in history to the next kingdom that shall reign, which is Grecia, under the figure of an he-goat with one great horn which breaks into four and after to the kingdom that comes after, the Roman kingdom in its two phases, in verses 9-13. This is the same tenor that is taken up in Daniel chapters two and seven. A run-down of history of the universal kingdoms.

The question is asked in verse 13, how long shall these powers tread down the sanctuary and the hosts, and the answer comes back, unto two thousand three hundred days then shall the sanctuary be cleansed.

Dan 8:12 And an host was given *him* against **the daily sacrifice by reason of transgression**, and it cast down the truth to the ground; and it practised, and prospered.

Dan 8:13 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 sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?**

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

The sanctuary and the host were trodden down by these kingdoms by false doctrines. Each of these kingdoms that came on the scene, left an evil mark on the record of time, and this is what permeated the church as well. This is what must be cleansed.

For anyone to understand the 2300 days, they must have the correct view of the “daily” in the previous verses, for, they are directly connected. That is the thing that is cleansed from the sanctuary.

THE DAILY

Then I saw in relation to the “daily” (Daniel 8:12) that the word “sacrifice” was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the “daily”; **but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed.** Time has not been a test since 1844, and it will never again be a test. {EW 74.2}

All those who gave the judgment hour cry knew and understood the “daily” correctly before 1844. Therefore, it is for us to go back and see that which was taught by the pioneers of Adventism to know what the “daily” was because it is directly connected to the foundation of our

faith, and if our foundation of belief is not correct then our house will fall.

But if the periods are to be dated from a taking away merely, we should not know but it might be the acts of imperial Rome that were referred to, only as time should determine; the text, however, is very exact. The periods are to be dated **“from the time that the daily-Paganism-shall be taken away, and the abomination that maketh desolate set up;”** a later act must therefore be referred to. TSAM 71.2

As it is generally believed that Christ referred to the armies of pagan Rome,-Matthew 24:15,-the question may arise-Can “the daily and the abomination of desolation” both refer to Paganism? Ans. Christ undoubtedly referred to that abomination of which Daniel spoke as the instrument of desolating Jerusalem, for it was that of which he was speaking; and of course it is not to be supposed that he referred to any other abomination than that which Daniel had predicted should do that work “of vengeance”-unless Christ may be understood, as in some other mixed prophecies, to refer also to the papal abomination, or antichrist, who should “sit in the temple of God, showing himself that he is God:” which should be the signal to the church that “the desolation thereof was nigh.” If we understand Christ literally, the prediction of “Daniel the prophet,” to which he refers, must be that in chap 9:27. TSAM 71.3

Paganism or Popery might either of them, however, be called “the abomination that maketh desolate” when one was spoken of by itself, though, when spoken of in

connection, the then present desolation might more properly and clearly be called the daily, to distinguish it from that form of the desolation which was to take its place, and of course was yet future. It is very remarkable that Paul is just about as ambiguous as Daniel is supposed to be in speaking of the existing scourge of the church in his day; 2 Thessalonians 2:5-8. **Paul calls the pagan empire of Rome “He who now letteth, or hindereth;” and which was to continue “until he be taken out of the way; and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”** The view in each case is identical, the terms employed so similar, that there is hardly a difference. See Dr. Clarke’s notes on the words of Paul TSAM 71.4

This is evident by his using the plural pronoun instead of the singular, as before, or as he will following, when the little horn obtains the power. **To “take away the daily sacrifice,” means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman empire, and would for a little season, until they should give their power to the image beast.** “And they shall place the abomination that maketh desolate MWV2 94.1

The agents by which the sanctuary is trodden under foot are **the daily, or continual desolation**, and the transgression, or abomination of desolation. **Daniel 8:13; 11:31; 12:11. These two desolations, as we have already seen, are paganism and papacy.** It is often urged as a sufficient argument against the view of the sanctuary of God in Heaven that such a sanctuary is not susceptible

of being trodden under foot. But we answer, This is not impossible, when the New Testament shows us that wicked men (apostates) tread under foot the Minister of the heavenly sanctuary, our Lord Jesus Christ. **Hebrews 10:29; 8:1, 2**. If they can tread under foot the Minister of that sanctuary, then they can tread under foot the sanctuary itself. It is not impossible that the pagan and papal desolations should be represented as treading under foot the heavenly sanctuary, when the same vision represents the little horn as stamping upon the stars; **Daniel 8:10**; and when it is expressly predicted that the papal power should war against the tabernacle of God in Heaven. **Revelation 13:5-7**. The language of this vision, that these blasphemous powers should cast down the truth to the ground, stamp upon the stars, and tread under foot the sanctuary and the host, is certainly figurative, as it would otherwise involve complete absurdities. {S23D 76.2}

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. **PAGANISM HAD GIVEN PLACE TO THE PAPACY**. The dragon had given to the beast “his power, and his seat, and great authority.” Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. GC 54.2

A holy light beamed upon their countenances, telling of the peace and joy which reigned within. Jesus bade His angels go and strengthen them, for the hour of their trial drew on. I saw that these waiting ones were not yet tried

as they must be. **They were not free from errors.** And I saw the mercy and goodness of God in sending a warning to the people of the earth, and **repeated messages to lead them to a diligent searching of heart, and study of the Scriptures, that they might divest themselves of errors which have been handed down from the heathen and papists.** Through these messages God has been bringing out His people where He can work for them in greater power, and where they can keep all His commandments. – {EW 249.2}

The doctrines of the two desolating powers, Paganism and Papalism, is the doctrine that the Lord is cleansing from His people, and this is what is still in the hearts of the members of the church. It will not all be cleansed out from His people until the investigative judgment is finished. That work only began on October 22nd, 1844 and the Sabbath is the truth that He opened up then to combat the errors of those two powers. Therefore, the Lord will send more light on the Sabbath to cleanse His church fully from the influences of Paganism and Papalism.

THE KEY

Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

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

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

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. As the disciples of Jesus after the terrible night of their anguish and disappointment were "glad when they saw the Lord," so did those now rejoice who had looked in faith for His second coming. They had expected Him to appear in glory to give reward to His servants. As their hopes were disappointed, they had lost sight of Jesus, and with Mary at the sepulcher they cried: "They have taken away my Lord, and I know not where they have laid Him." Now in the holy of holies they

again beheld Him, their compassionate High Priest, soon to appear as their king and deliverer. Light from the sanctuary illumined the past, the present, and the future. They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten “again unto a lively hope,” they rejoiced “with joy unspeakable and full of glory.” – {GC 423.1}

Having seen that the cleansing of the sanctuary is a work of Judgment, a key is placed in our hands for an explanation of the messages of Revelation 14. The first message, verses 6, 7, is symbolized by an angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, saying with a loud voice, “Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven and earth, and the sea and the fountains of waters.” SYNPT 39.1

The ninth chapter of Daniel is a key to the eighth. A literal rendering of Daniel 9:24 informs us that “seventy weeks are cut off upon thy people and upon thy holy city.” Then it is certain that not all the vision pertained to old Jerusalem. The period of 490 years belonged to that city, the place of the earthly sanctuary. **But the remainder, viz., 1,810 years, coming wholly within the gospel dispensation, must pertain only to the sanctuary of the New Testament.** And it is remarkable that the very verse which tells us how much of the vision

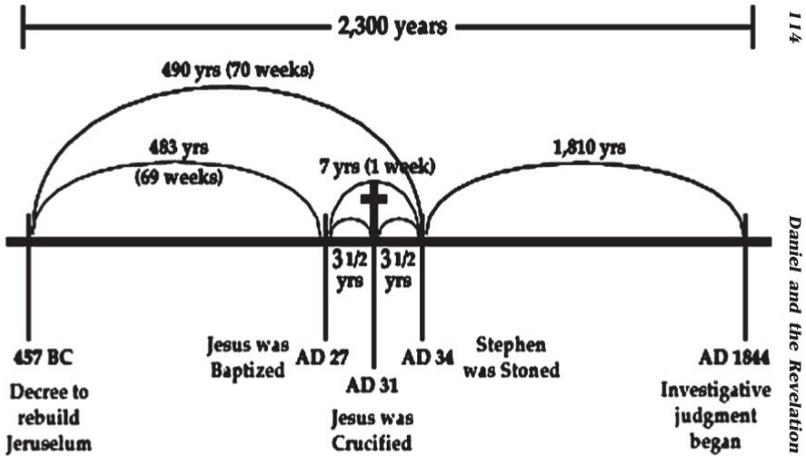
pertained to the earthly sanctuary does present to our view the sanctuary of the new covenant in close connection with the introduction of the new covenant. Daniel 9:24, 27. For one of the last events in the period of 70 weeks is the anointing of the Most Holy. This is not the anointing of the Saviour, for the term is literally, in Hebrew, the Holy of Holies, a plain reference to the sanctuary itself. This anointing was performed in the earthly sanctuary when the ministration therein began. Leviticus 8:10, 11. **The anointing of the Holy of Holies at the end of the 70 weeks cannot relate to the earthly sanctuary, which was no longer the sanctuary of prophecy, but must relate to the heavenly tabernacle, which then became the sanctuary of prophecy. Its anointing was an event preparatory to Christ's ministering therein, just as the earthly sanctuary was anointed in both its holy places before the Levitical ministration commenced in it. We cannot, therefore, doubt that the last 1,810 years of Daniel's 2,300 relate to the sanctuary of the new covenant. {JEO 85.4}**

Daniel 9, with its several events, are a key to understand the 2300 days. The 490 year prophecy specifically highlights the time of probation allowed to the Jews and Jerusalem. After the day of probation had passed for them, it moved unto the Gentiles. This is important for SDAs to understand, for, this pertains to our day of probation. The literal Jews in that day point forward to SDAs in this day. They were the natural Jews and we are the spiritual Jews. This tells us that our day of probation will close first before the Gentiles.

The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time,—“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” After bidding Daniel “understand the matter, and consider the vision,” the very first words of the angel are, **“Seventy weeks are determined upon thy people and upon thy holy city.”** The word here translated “determined,” literally signifies “cut off.” **Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews.** But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter eight, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together. The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting-point for the great period of the 2300 days would be ascertained. {GC88 326.1}

In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system, the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the seventh Jewish month, [Leviticus 16:29-34.] when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the

destruction of sin and sinners, and to bless his waiting people with immortality. **The tenth day of the seventh month, the great day of atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the 22nd of October**, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the **2300 days would terminate in the autumn**, and the conclusion seemed irresistible. [GC88 399.3]



3.

REVELATION 10 – THE SEAL

Revelation 10 with the angel, which is Jesus Christ, with His left foot on the sea and His right foot on the earth gives us the line of advent history. From its beginning, the message for the time, the spread of the message and where it went, and leads the Bible student into this day when the same message must be given but with more power and the additional light that have been shed.

Rev 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

Rev 10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth,

Rev 10:3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, **seven thunders uttered their voices.**

Rev 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, **Seal up** those things which the seven thunders uttered, and write them not.

Rev 10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

Rev 10:6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and

the sea, and the things which are therein, that there should be time no longer:

Rev 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Rev 10:8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

Rev 10:9 And I went unto the angel, and said unto him, **Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.**

Rev 10:10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

Rev 10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the

whole world and the churches who receive not the love of the truth. But the mighty Angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. {Ms 59, 1900, par. 21}

After these seven thunders uttered their voices, the injunction comes to John, as to Daniel, in regard to the little book: "Seal up those things which the seven thunders uttered." [Revelation 10:4.] **These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world.**

The unsealing of the little book was the message in relation to time. {Ms 59, 1900, par. 22}

The books of **Daniel** and the **Revelation** are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. **The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages.** It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot

on the sea, proclaiming with a most solemn oath that time should be no longer. {Ms 59, 1900, par. 23}

This time, which the Angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. {Ms 59, 1900, par. 24}

The Angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. {Ms 59, 1900, par. 25}

The angel of Revelation 10 came down in the year 1840, when the close of the 391 year and 15 day prophecy of Revelation 9 was fulfilled. With this prophecy being predicted and fulfilled to the very letter, this gave the a "wonderful impetus" to the advent movement and many people were convinced of the truth of the second coming and joined themselves to the truth.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the

control of Christian nations. **The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.** {GC 335.1}

Within Revelation 10, the prophecy of the seven thunders is enclosed. This prophecy the Lord tells John to "seal up those things which the seven thunders uttered, and write them not."

In the book of Revelation, Jesus tells John to not seal the sayings of this book for the time is at hand, and then he makes the declaration "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Therefore, the time when the things which are sealed in the Bible are unsealed happen before the declaration in Revelation 22:11 is made. Bringing the close of human probation. God does not want man to be lost, so, in His mercy, before the door is shut, He sends a message to prepare man for the close of probation.

Rev 22:10 And he saith unto me, **Seal not the sayings of the prophecy of this book: for the time is at hand.**

Rev 22:11 **He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.**

Rev 22:12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

To seal up, means, 1. To close, so that it may not be read or understood. Daniel 12:4. “Shut up the words, and seal the book.” 2. It means, to confirm or make sure. Matthew 27:64, 66. “Command that the sepulchre be made sure until the third day.” “So they went and made the sepulchre sure, sealing the stone.” A legal instrument is also sealed when it is designed to confirm any one’s title to property. The seal of government on public documents, makes them sure; we may depend on them as genuine. So Daniel was instructed; if the seventy weeks are just fulfilled when the Messiah is cut off, then the two thousand three hundred days’ vision is sealed up, or made sure. It could not be the first sense of the word which is meant here, for the death of Christ explained, not obscured, the prophecy. It gave evidence of the meaning of a prophetic day. PSC 471

When something is sealed it cannot be understood but when it is unsealed, it means that it can be understood. It means that God has provided the means thereby to get the understanding of that which was sealed.

The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, “**But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased**” [**Daniel 12:4**]. When the book was opened, the proclamation was made, “Time shall be no longer.” [See **Revelation 10:6.**] **The**

book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days. {17MR 6.3}

From the above quote, there are clear things that can be taken out of it to understand better the time in which she was speaking of and how it will relate to our day. One, there was only a *portion* of Daniel that was sealed, and based on the testimony of Daniel 12:4, it is at the “time of the end” that that *portion* of Daniel is to be unsealed, also, when it is unsealed, there is an increase of knowledge. Now, the question is what is the portion that is sealed? We know that it is at the “time of the end” when it is unsealed and it must relate to the close of probation.

Let us see what portion that is...

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.” **Daniel 12:1. When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people.** {CET 187.4}

Daniel 12:1 gives us a view of the close of probation, therefore, before that verse we should see a verse where the time of the end is mentioned.

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

Dan 11:41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

Dan 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

Dan 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

Dan 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

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

The events connected with the close of probation and the work of preparation for the time of trouble, are CLEARLY PRESENTED. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.
GC 594.1

Daniel 11:40-45 are the events connected to the close of probation, Daniel 12:1, these are the events clearly presented in the scriptures.

These are the remnant verses in the Bible that have not been fulfilled as yet. This is the portion of Daniel that relate to the last days, and the fulfillment of verse 40 lets man know that they are in the time just before the close of probation.

4.

THE REMNANT

The remnant are a people in the remnant of time, hence, the word. They are in the remnant or last generation in the remnant or last crisis. This people are the people who receive all the accumulated truths and treasures of Heaven poured out upon them, and, it is these faithful souls that Satan is wroth with.

To Bring about a people with this kind of faith there must be an increase of knowledge. This is what the time of the end is for. 1. To prepare a people for the last crisis and 2. To bring about the last crisis and the coming of Christ.

1828 Webster's Dictionary

REM'NANT, *noun* [contracted from remanent. [See Remain.](#)]

1. Residue; that which is left after the separation, removal or destruction of a part.

The *remnant* that are left of the captivity. [Nehemiah 1:3](#).

2. That which remains after a part is done, performed, told or passed.

The *remnant* of my tale is of a length to tire your patience.

REM'NANT, *adjective* **Remaining**; yet left.

“**In 1798**, therefore, the restriction against proclaiming the day of Christ at hand ceased; **in 1798, the time of the end commenced**, and **the seal** was taken from the little book. Since that period, therefore, **the angel of Revelation 14 has gone forth** proclaiming the hour of God’s judgment come; and it is since that time, too, that the angel of chapter 10 has taken his stand on sea and land, and sworn that time shall be no more. Of their identity there can be no question; and all the arguments which go to locate the one, are equally effective in the case of the other. We need not enter into any argument here to show that the present generation is witnessing the fulfillment of these two prophecies... “Uriah Smith, *Thoughts on Daniel and the Revelation*, 521

The three angel’s message is the message that encapsulates all these messages. These are the messages in which the remnant church will proclaim, along with the angel of Revelation 18.

“**But at the time of the end**, says the prophet, “Many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4. . . . **Since 1798 the book of Daniel has been unsealed**, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” *The Great Controversy*, 356.

By the testimony of Ellen G. White and Uriah Smith, the time of the end was the year 1798. Daniel 11:40 tells us that at that time, the time of the end, the king of the south shall push at him.

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

There were a set of rules which all the pioneers and EGW followed (RH November 24, 1884 par. 25), and this was the rules that William Miller adopted from the Bible. Rule 13 of the 14 rules is this **“To know whether we have the true historical event for the fulfillment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true, believing children of God may never be ashamed.”**

So, to understand this fulfillment of prophecy we first must understand the figures of the prophecy and then apply it to a historical event to see if it is so. Let us look at who the king of the south is.

King of the South

south-H5045. from an unused root mean. to be parched; the south (from its drought); spec. the Negeb or

southern district of Judah, occasionally, **Egypt (as south to Palestine.)**:- south (country, side, -ward). Strong's. Concordance

Whoever controls the geographical region of Egypt, in reference to Palestine, would be the king of the south. The Scriptures focus on Christ and His church. So, all directions, such as north, south, east, and west is in reference to where the Lord has placed His name anciently, which is in Jerusalem, with His people.

South = Egypt

Evidences:

- Isaiah 30:1-7
- Genesis 12:9-10
- Joshua 15:4

Rev 11:8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Rev 11:9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

In revelation 11:8, there is another rule that must be applied. After a prophecy has been fulfilled naturally it must be understood spiritually (1 Cor. 15:46). What this means is that the same characteristics that were manifested in the natural history or subject will be seen in the spiritual. This is also seen with Babylon of Revelation 17. Babylon has been destroyed for years, but Babylon will be on the earth in the last days, meaning,

the same characteristics of natural Babylon will be seen in the spiritual Babylon.

“When they shall have finished [are finishing] their testimony.” **The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798.** As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as “the beast that ascendeth out of the bottomless pit.” In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy. **But here is brought to view a new manifestation of satanic power.** {GC 268.3}

It had been Rome’s policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue and hidden away from the people. Under her rule the witnesses prophesied “clothed in sackcloth.” **But another power—the beast from the bottomless pit—was to arise to make open, avowed war upon the word of God.** {GC 269.1}

“The great city” in whose streets the witnesses are slain, and where their dead bodies lie, is “spiritually” Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: “Who is Jehovah, that I should hearken unto His voice to let Israel go? I know

not Jehovah, and moreover I will not let Israel go.” Exodus 5:2, A.R.V. **This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. “The great city” is also compared, “spiritually,” to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.** {GC 269.2}

According to the words of the prophet, then, a little **before the year 1798** some power of satanic origin and character would rise to make war upon the Bible. **And in the land where the testimony of God’s two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.** {GC 269.3}

This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, “the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, **uplift their united voice to deny the most solemn truth which man’s soul receives, and renounce unanimously the belief and worship of a Deity.**”—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. “France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there

have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement.”—*Blackwood's Magazine*, November, 1870. {GC 269.4}

France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the atheism and the licentiousness of France, as given in the prophecy: “Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure.... {GC 270.1}

...Terrible were the scenes enacted **in France when atheism became the controlling power...** {GC 584.2}

This is the key that all must recognize. The spirit of the south is atheism. This is the controlling power of the south since the time of Moses.

The periods here mentioned—“forty and two months,” and “a thousand two hundred and threescore days”—are

the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. **The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. (See Appendix note for page 54.) At that time a French army entered Rome and made the pope a prisoner, and he died in exile.** Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed. {GC 266.3}

In France, before 1798 they manifested clearly the spirit of Atheism. The same spirit that Pharaoh in exodus 5:2 exhibited. This is what made Atheistic France the king of the south.

This atheistic and licentious power was the one that stood up against the papacy in the year 1798, and took the pope into captivity, where he died in exile in the year 1799. This fulfills revelation 13:10.

Rev 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Now that we have established who the king of the south is, what would it mean that he, the king of the south, shall *push* at him?

Push

Push — H5055. push; to butt with horns; fig. to war against: gore, push. Strong's.

Psa 44:5 Through thee will **we push down our enemies:** through thy name will we tread them under that rise up against us.

Dan 8:4 I saw the **ram pushing westward, and northward, and southward;** so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

Job 30:12 Upon *my right hand* rise the youth; **they push away my feet, and they raise up against me the ways of their destruction.**

From the three evidences provided we see that to “push” means to war or fight or bring destruction. This is exactly what Atheistic France did against the Papacy in 1798 to fulfill prophecy to the very letter.

“Power was given unto him to continue forty and two months.” And, says the prophet, “I saw one of his heads as it were wounded to death.” And again: “He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.” The forty and two months are the same as the “time and times and the dividing of time,” three years and a half, or 1260 days, of Daniel 7 - - the time during which the papal power was to oppress God’s people. **This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, “He that leadeth into captivity shall go into captivity.”** {GC 439.2}

Now, what is left is to prove from the Bible who the king of the north is that we may be certain and sure upon the Bible testimony.

The King of the North

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

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

Jer. 46:20 — **Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.**

The testimony of Jeremiah lets us know that the king of the north is the king of Babylon warring against the king of the south with horses, chariots, and with horsemen. But who is the king of the north in our time? The Lord uses the very same symbols to illustrate the war between the King of the north and south in the time of ancient Babylon and Egypt that when coming to read Daniel 11, which was future from the time of Jeremiah, that the same players will be brought to mind, that the student of Bible prophecy may not be confused. Another point of note is that the prophet Daniel studied the writings of the prophet Jeremiah, this is why the Lord

brings these same symbols to mind. God knew that Daniel would be familiar with these symbols.

The woman (Babylon) of Revelation 17 is described as “arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots.”

Says the prophet: “I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.” Babylon is further declared to be “that great city, which reigneth over the kings of the earth.” Revelation 17:4-6, 18. **The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome.** The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by **the haughty see of Rome.** And no other power could be so truly declared “drunken with the blood of the saints” as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with “the kings of the earth.” It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation. {GC 382.2}

The king of the north was the Papacy. She was the power that reigned for 1260 years and held universal sway over the known earth at that time. The Scriptures

clearly represent her as Babylon the Great, the mother of all harlots.

This ends the scene in 1798. However, the verse continues with “ and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. As what was said previously, God used the very same symbols that Daniel was familiar with, that he might understand it, and for the people at the end of the world to understand by comparing the Scriptures dwelling on the same subject.

Come against like a Whirlwind

Come-8175:a prim. root; to storm; by impl. to shiver, i.e. fear:-be (horribly) afraid, fear, **hurl as a storm**, be tempestuous, come like (take away as with) a whirlwind.

Against-5921: same as 5920. 5920: from 5927. 5927: Prim. root to ascend, intrans. (be high) or act. (mount); used in great variety of senses, primary and secondary, lit. and fig. (as follows):- **arise (up)**. (cause to) ascend up.

Whirlwind-8175: same as ‘come’ above. *Strong’s*.

With Chariots & Horsemen

Isa 43:17 Which bringeth forth the **chariot and horse, the army and the power**; they shall lie down together,

they shall not rise: they are extinct, they are quenched as tow.

Exo 14:9 But the Egyptians pursued after them, **all the horses *and* chariots of Pharaoh, and his horsemen, and his army**, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

Clearly, chariots and horsemen are a symbol of military might/army.

Ships

Psa 107:23 They that go down to the **sea in ships, that do business in great waters**;

Pro 31:14 She is like the **merchants' ships**; she bringeth her food from afar.

Pro 31:18 She perceiveth that her **merchandise** *is* good: her candle goeth not out by night.

Rev 18:17 For in one hour **so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,**

Rev 18:18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

Rev 18:19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, **that great city, wherein were made rich all that had ships in the sea by reason of her costliness!** for in one hour is she made desolate.

Overflow and pass through

Overflow — H7857: a prim. root; to gush; by impl. to inundate, cleanse; by anal. to gallop, conquer;- drown, (over-) flow (-whelm), rinse. run. rush. (thoroughly) wash (away).

Pass — 5674: a prim. root; to cross over. *Strong's*.

As Rule 13 of Miller's rule says "To know whether we have the **true historical event for the fulfillment of a prophecy**: If you find every word of the prophecy (**after the figures are understood**) is literally fulfilled, **then you may know that your history is the true event**. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true, believing children of God may never be ashamed." Now that we have all the symbols understood, now we have to look for a historical fulfillment that fits the bill. We must see the papacy, the king of the north, coming back against the king of the south, Atheism. The only time we see this happening again in history is in the year 1989. Where the papacy under the pope of John Paul II leaguings with the United States of America to take down Atheistic Soviet Union.

Modern Day

"Days of the Whirlwind" Title in *Newsweek*, December 25, 1989.



Magical Moments in Albertville

TIME

How Reagan and the Pope conspired



HOLY



to assist Poland's Solidarity movement

ALLIANCE

and hasten the demise of Communism

AN INVESTIGATIVE REPORT



724404

“Of all the events that have shaken the Soviet bloc in 1989, none is more fraught with history—or more implausible—than the polite encounter to take place this week in Vatican City. There, in the spacious

ceremonial library of the 16th century Apostolic Palace, **the czar of world atheism**, Mikhail Gorbachev, will visit the Vicar of Christ, Pope John Paul II.

“The moment will be electric, not only because John Paul helped inflame the fervor for freedom in his Polish homeland that **swept like brush fire across Eastern Europe**.

Beyond that, the meeting of the two men **symbolizes the end of the 20th century’s most dramatic spiritual war**, a conflict in which the seemingly irresistible force of Communism battered against the

immovable object of Christianity.” *Time*, December 4, 1989.

“While Gorbachev’s hands-off policy was the immediate cause of the chain reaction of liberty that has **swept through Eastern Europe** in the past few months, John Paul deserves much of the longer-range credit.” *Time*, December 4, 1989.

HOLY ALLIANCE, *Time* magazine, February 24, 1992, Cover Title.

“Only President Ronald Reagan and Pope John Paul II were present in the Vatican Library on Monday, June 7, 1982. It was the first time the two had met, and they talked for 50 minutes. . . .

“In that meeting, Reagan and the pope agreed to undertake a clandestine campaign to hasten the dissolution of the Communist empire. Declares Richard Allen, Reagan’s first National Security Advisor: ‘**This was one of the great secret alliances of all time.**’ . . .

“Reagan came with very simple and strongly held views,” says Admiral Bobby Inman, former deputy director of the CIA. ‘It is a valid point that he saw the collapse (of Communism) coming and he pushed it hard.’ During the first part of 1982, **a five-part strategy** emerged that was aimed at bringing about the collapse of the Soviet economy. . . .

1. The **U.S. defense buildup**, already under way, aimed at making it too costly for the Soviets to compete militarily with the U.S. Reagan’s Strategic Defense Initiative-Star Wars became a centerpiece of the strategy.
2. **Covert operations** aimed at encouraging reform movements in Hungary, Czechoslovakia, and Poland.

3. **Financial aid** to Warsaw-Pact nations calibrated to their willingness to protect human rights and undertake political and free-market reforms.

4. **Economic isolation** of the Soviet Union and the withholding of Western and Japanese technology from Moscow. The administration focused on denying the USSR what it had hoped would be its principal source of hard currency in the twenty-first century: profits from a transcontinental pipeline to supply natural gas to Western Europe. . . .

5. Increased use of Radio Liberty, **Voice of America** and Radio Free Europe to transmit Administration's messages to the people of Eastern Europe. . . .

“Like all great and lucky leaders, **the pope and President exploited the forces of history to their own ends.**” *Time*, February 4, 1992, 29–30.

“Historical events, showing the direct fulfillment of prophecy, were set before the people, and **prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history.**” Selected Messages, Volume 2, 102.

The world is stirred with the spirit of war. **The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment.** Soon the scenes of trouble spoken of in the prophecies will take place. {9T 14.2}

5.

CONCLUSION

The prophecy of the eleventh chapter of Daniel will soon come to close. We are just before the fulfillment of verse 41. But, before that time comes the Lord in His mercy has set forth the message in which SDAs should understand that He may use us as the watchman on the walls of Zion to blow the trumpet that all people may be ready for Satan's last great deception. The doctrines enumerated in this article is needed for all mankind. All who are to be saved will be Seventh-Day Adventists in spirit and in truth.

Christ was a Seventh-day Adventist, to all intents and purposes. It was He who called Moses into the mount and gave him instruction for His people.... In awful grandeur Christ made known the law of Jehovah, giving, among other charges, this charge: "Remember the Sabbath day, to keep it holy." My brother, you have not placed upon the Sabbath the sanctity that is required by God. Irreverence has come in, and an example has been set that the Lord does not approve. He is not honored and glorified. {MM 49.4}

As followers of Christ we are to as Christ, and as Christ was a Seventh-day Adventist, all who wants to be where He is must be as He is. The doctrines of the sanctuary as brought to view in Daniel 8 & 9, the sabbath, the three angels messages, the right understanding of the 'daily',

and the Spirit of Prophecy are the doctrines that characterize Seventh Day Adventists from the beginning and it will be that way till the end of time. These are the doctrines in which all mankind must be acquainted with to be saved.

The last verses of Daniel 11 that are not yet completed is where Jesus Christ will be formed within the saints and there will be a people on the earth that are filled with His Spirit and have their sins blotted out.

Rev 22:21 The grace of our Lord Jesus Christ *be* with you all. Amen.

To understand the rest of the verses of Daniel 11 to 12 verse 1 read “The Time of the End” magazine:

https://drive.google.com/file/d/1YpfTbleRwd_mGHQA8TM8qTaBDnffFJuU/view?usp=share_link