

King of the North!

According to the Original Pioneers

Foreword

This paper is hereby committed to those desirous to see what the “pioneers” believed, taught and published in the development of the truths we have inherited from these fathers.

As of this year (2017) there has arisen among us groups who have resurrected an old controversy concerning who the king of the north is in the final verses of Daniel Chapter 11. The reader should be fully aware that now there are so many winds of doctrine floating around, a shelter in the time of storm is an absolute necessity if we are not to be deceived by these false doctrines. This paper is given to shed light on what the pioneers say on this subject, thereby exposing these false teachers.

The years surrounding 1840-1844 our pioneers were in unity concerning this portion of scripture.

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. {Selected Messages, book 2 105.1}

According to this statement, a portion of the prophecy of Daniel relating to the last days was sealed up until the “time of the end”. Also, there is information contained in the books of Daniel and the Revelation that enables us to stand in the final conflict.

So, what is the “final conflict” surrounded by?

The Sabbath question is to be the issue in the great final conflict in which all the world will act a part. – {Testimonies to the church vol. 6 352} (1900).

The Sabbath is the great test question. It is the line of demarkation between the loyal and true and the disloyal and transgressor. (Signs of the Times March 22, 1910)

The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard. {Selected Messages, book 2 105.3}

In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject. {Selected Messages, book 2 106.1}

That increase of knowledge involves: ¹The true Sabbath, ²A false Sabbath and ³the Papacy.

This is the “subject” which the books of Daniel and the Revelation are revealing in these last days that are to prepare us for the final conflict between truth and error, light and darkness, good and evil.

Primitive Godliness

The servant of the Lord has instructed:

The prince of evil contests every inch of ground over which God's people advance in their journey toward the heavenly city. In all the history of the church no reformation has been carried forward without encountering serious obstacles. Thus it was in Paul's day. Wherever the apostle raised up a church, there were some who professed to receive the faith, but who brought in heresies, that, if received, would eventually crowd out the love of the truth. Luther also suffered great perplexity and distress from the course of fanatical persons who claimed that God had spoken directly through them, and who therefore set their own ideas and opinions above the testimony of the Scriptures. Many who were lacking in faith and experience, but who had considerable self-sufficiency, and who loved to hear and tell some new thing, were beguiled by the pretensions of the new teachers, and they joined the agents of Satan in their work of tearing down what God had moved Luther to build up. And the Wesleys, and others who blessed the world by their influence and their faith, encountered at every step the wiles of Satan in pushing overzealous, unbalanced, and unsanctified ones into fanaticism of every grade. {The Great Controversy 396.1}

According to the thought introduced here, should we not expect the arch deceiver to employ all his hellish schemes to fight against the final “increase of knowledge” that “is to prepare a people to stand in the last days”?

Furthermore, it is stated:

One of the great troubles with us has been that we have looked upon men as infallible. But no matter how high a position a man may hold, it is no reason that he should be looked upon as incapable of making mistakes. The Lord may have given him a work to do, but unless Christ abides with him

continually, unless he abides in Christ without a moment's separation, he will make mistakes and fall into error. But if men do make mistakes and fall into error, it is no reason that we should withdraw our confidence from them; for God alone is infallible. {Review and Herald, March 25, 1890 par. 3}

Shall we not heed this council when perusing "extra curriculum" books?

We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light. A brother asked, "Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?" I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite power. God has been revealing this to us for years. {Review and Herald, March 25, 1890 par. 4}

This document is given to show what pioneers in the advent movement of the mid to late 19 century believed and taught concerning the final power in Daniel eleven and his ending.

While I firmly believe these men were godly men. I dare not say any of these men are unerring nor should we trust the conclusions of such without proof from a "thus saith the Lord".

We are to follow the example of those in Berea in all matters of faith and religion.

While there is unanimity (for the most part) up to verse 35 we shall not spend time with these verses but shall examine particularly verse 36 forward where we find some of our brethren introducing theories not held by those who were directly connected with the rise of the 3 angel's messages.

Key to abbreviations of book references:

ESH= Evidence from Scripture and History of the Second Coming of Christ About the Year A. D. 1843, and of His Personal Reign of 1000 Years. BY WM. MILLER.

MWV2= EVIDENCE FROM SCRIPTURE AND HISTORY OF THE SECOND COMING OF CHRIST, ABOUT THE YEAR 1843; EXHIBITED IN A COURSE OF LECTURES. BY WILLIAM MILLER

Chronological order of Pioneers endorsing the papacy as the king of the North

In 1833 Miller received a license to preach, from the Baptist Church, of which he was a member. A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors. {The Great Controversy 1888 332.2}

In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of his second advent. Said Jesus, "The stars shall fall from heaven." [Matthew 24:29.] And John in the Revelation declared, as he beheld in vision the scenes that herald the day of God: "The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." [Revelation 6:13.] This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833... {The Great Controversy 1888 332.4}

Notice What Mr. Miller taught as traveled from town to village present to the public evidences of Christ's soon coming.

William Miller in 1833-1842

"Let the reader compare Dan. 11:11-13 with 1st Macabees 1:16-20, and the forgoing verses and the prophecy of the third or Grecian kingdom. The remainder in Daniel is an account of the transactions which have been; and will be fulfilled under the fourth, or Roman kingdom, until the stone cut out of the mountain without hands shall fill the whole Earth. {1833 William Miller, ESH 20.4}

CHAPTER III

Showing the history of the Beast and Antichrist, together with 1290 days, by the remainder of the 11 th and 12 th chapters of Daniel

The history of the fourth kingdom which we are now entering upon, is divided into two parts, represented by the legs and feet of the image, the ten horns, and the little horn,-the great red dragon,- and the woman, the Pagan and Papal, the daily sacrifice abomination, and the abomination, that maketh desolate. {1833 WiM, ESH 24.1}

The first of these, Rome pagan, or the daily sacrifice abomination, the Angel Gabriel now goes on to explain to Daniel, and after showing when this kingdom begins as we heretofore explained Dan. 11:24, he then gives us a short prophetic history down to the time when pagan Rome should be taken away to make room for papal Rome. We will now follow the Angel Gabriel Dan. 11:24, "He shall enter peacefully upon the fattest places of the province; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time." In this verse the character of the Roman kingdom is even, that he would enter into the most populous places, take the spoil and prey, and scatter them

among the more dependant parts of the Roman government. Did not Rome bring much riches out of Asia, and scatter them through the western empire? which luxuries finally proved her ruin? "Even for a time," this I suppose is the time pagan Rome was to exist, which I shall hereafter show is 666 years. See Rev. 13:18. {1833 WiM, ESH 24.2}

Dan. 11:25. "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him." This verse, is a description of the wars between Rome and Egypt, in the days of Pompey and the Caesars, which was noticed in the last chapter, this description being national. {1833 WiM, ESH 24.3}

26. verse, "Yea, they that feed of the portion of his meat, shall destroy him, and his army shall overflow; and many, shall fall down slain." This verse alludes to the Roman generals making their treaties with Ptolmey and Cleopatra king and queen of Egypt, and afterwards destroying them and making them a Roman province, see the history of Anthony and Octavius Caesar. {1833 WiM, ESH 24.4}

27. verse, "And both of These king's (Anthony and Octavius) hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed." That this verse is a description of these two Roman rulers, is almost left without a doubt, they not only broke their faith, with other nations, but with each other, and with their wives, and through these two rulers, Rome lost the remainder of her liberties, and under them, the city of Rome ceased to be republican, and the government became imperial. {1833 WiM, ESH 24.5}

28. verse, "Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land." Octavius Caesar after he had conquered Anthony and Egypt, returned to Rome, carrying great riches, and entered the city in triumph, and by the means of his riches and spoil, he got himself proclaimed emperor of Rome by the name of Augustus Caesar; but was under the reign of his successor, Tiberius Caesar, that the Roman government manifested its hatred against the holy covenant, by beheading John, and crucifying our Saviour. {1833 WiM, ESH 25.1}

29. verse, "At the time appointed he shall return and come toward the south; but it shall not be as the former or as the latter." This verse seems to carry us down to the end, or appointed time when pagan Rome was about to be taken away; if this is correct then "he shall return," had reference to the northern nations, or barbarians, who had been by the power of the Romans, driven into the wilderness of the north, now returning and overrunning the plains of Italy, and a part of Africa. This happened in the beginning of the fifth century. {1833 WiM, ESH 25.2}

30. verse. "For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." About; A. D. 447 Attila (called the scourge of God) ravaged the Roman empire and as I conceive it fulfilled this prophecy, his army being composed of Huns, from Hungary, which was by the Ancients called the land of Chittim. {1833 WiM, ESH 25.3}

31. verse, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they all place the abomination that maketh desolate." By this I understand the same northern nations that should and did conquer the Roman empire, and polluted

Rome by the slaughter of her citizens and ravages committed by the armies of the northern barbarians, and after dividing the Roman empire into two kingdoms, these two kingdoms being converted to the Christian faith, were the instruments of taking away the pagan rites and sacrifices, which Daniel, or the Angel denominates the "daily sacrifice abomination." Here ends the description of the first beast in the fourth kingdom, which John informs us in Rev. 13:18, he saw numbered, and his number is six hundred three score and six," which I understand to mean the years that this beast; or pagan Rome should contaminate the Jewish and Christian religion, break in pieces and devour with his "great iron teeth," the same. If this be a correct exposition of the text: then this beast began his power over the people God, 158 years before Christ and would end 508 years after Christ: so that we are brought down to A. D. 508. {1833 WiM, ESH 25.4}

32. verse, "And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits." After, the time mentioned before, errors began to creep into the church, such as, doing penance, worshiping of images, depriving lay brethren of their rights, infallibility of the mother church, and the bishop of Rome; yet in this almost universal defection of the church there were a few lights in the world, who opposed the superstitions and errors of the times. {1833 WiM, ESH 26.1}

33. verse, "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by the flame, by captivity, and by spoil, many days." In this verse, we are informed, that many private brethren "among the people," would still remain faithful to the truth, and would endeavour to instruct and guard others against the craft and flatteries of the priesthood; yet they would suffer persecution, and the manner is foretold, by sword, imprisonment, flame and spoil. And who has read the history of the church, from the fifth century down to a very few years, and is not fully satisfied of the fulfilment of this prophecy? {1833 WiM, ESH 26.2}

34. verse, "Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries." When persecution raged under the reign of Antichrist, the true followers of Christ were helped by the grace of God. There were a few names, "even in Sardis, which have not defiled their garments, and they shall walk with me in white: for they are worthy;" but the multitude would follow the Antichristian deceivers, here called the flatterers. {1833 WiM, ESH 26.3}

35. verse, "And some of them of understanding shall fall, to try them, and to purge them and to make them white, even to the time of the end; because it is for a time appointed." Here we are informed for what purposes the children of God, especially the teachers should be persecuted; to try, purge, and make them white even to the end of the Antichristian reign, which "time appointed," is 1260 years. {1833 WiM, ESH 26.4}

36. verse. "And the king shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall, speak marvellous things against the God of gods, and shall prosper, till the indignation be accomplished: for that, that is determined shall be done." **The king spoken of in this verse, is the little horn, in allusion to the papal power which should exalt himself "sitting in the place of God," above all the heathen gods; and even oppose the God of gods, by dispensing with his laws, and claim the prerogative of making new laws for his kingdom; and also Antichrist would prosper until the "indignation be accomplished;" or Judgement of the great day.** {1833 WiM, ESH 26.5}

37. verse. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God: for he shall magnify himself above all." **He (papal Rome)** would not regard the pagan gods, and would forbid to marry, not regard the christian God, but would exalt himself above all that is called God. See Thess. 2:4. {1833 WiM, ESH 26.6}

38. verse. "But in his estate shall he honor the God of forces; and a God whom his fathers knew not shall he honor with gold, and silver, and precious stones, and pleasant things." **Papacy erects her images, of pictures of saints, and adorns them with precious stone set in gold and silver, which things the fathers were commanded not to worship, and which things neither the Jews, Christians,** nor Pagans had ever before worshiped. {1833 WiM, ESH 27.1}

39. verse. "Thus shall he do in the most strong holds with a strange God, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain." Truly it is a strange God, to set up in the most public places images, adorned with jewels etc. for the populace to bow down and worship, yet it is a well known fact, that in all countries where **the power of papacy is felt**, these images are placed in the corners of the streets, and all public places, and worship is rendered by every passing votary. **And it is also true that Pope has sold kingdoms, and countries, and divided the land, to fill his coffers with gain.** {1833 WiM, ESH 27.2}

40. verse. "And at the time end the end." What may we understand by the end? I understand the end of the 1260 years which Antichrist was to reign over the kings of the earth, and tread the church under foot: or the end of the power of the character, **which Gabriel had been describing in the four last verses.** Which year and power ended; as we shall presently show in the year A. D. 1798: but we will follow the Angel in his prophecy." {1833 WiM, ESH 27.3}

William Miller applies verses 14-40 of Daniel 11 to Papal Rome! Not turkey or France.

1842

Ellen White Stated:

In 1842 I constantly attended the Second Advent meetings in Portland, and fully believed the Lord was coming.

*The warning has come: **Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. **We do not propose to take our feet off the platform on which they were placed** as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given... {GCB, April 6, 1903 par. 35}*

The servant of God has told us when the foundation of the faith was established.

Here is what William Miller said in 1842.

36, "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished, for that is determined shall be done." **The king here spoken of is the same as Daniel's little horn, which came up among the ten horns. It is the same that blasphemed the God of heaven. It is mystical Babylon. Isa. 14:12-15; Rev. 13:5,6.** The same Paul has described in his Epistle, 2 Thess. 2:1-9; the same image beast which we have been examining the history of; and one thing is evident, that this beast will continue until the day that God pours out his indignation upon a guilty world in some form or other. 37, "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." **In this passage we have a plain description of Papacy;** they do not worship the same gods the Pagans did--"their fathers." And their clergy are forbidden to marry; the Pope calls himself the vicegerent of God, or God on earth, having the keys of heaven, etc. 38, "But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and precious stones, and pleasant things." It is true that the Pope, for ages past, has had large armies at his command, and always a body-guard to attend him in his capital; also, that they adorn their pictures with gold, and silver, and precious stones, and pleasant things, and that the gods they worship, such as the images of Christ, apostles, and Virgin Mary, and canonized saints, were not known to Pagan worshippers. 39, "Thus shall he do in the most strong holds with a strange god whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain." {1842 WiM, MWV2 96.1}

These patron saints, which the Pope divided among the several nations of the earth, and in almost every family, each one having their patron saint to rule over them, by the appointment of the Pope, were strange gods indeed; and rational beings might truly wonder when they beheld the power of this last abomination over the minds and judgments of mankind. And then, again, to see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, without any more right or title to them than we have to the land in the moon, must convince everyone that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by his crazy title to St. Peter's chair. {1842 WiM, MWV2 98.1}

We have now arrived to the end of the third division of the angel's history; for the next verse tells us, "and at the time of the end," meaning the end of his power, to tread on the church by his civil authority, or reign over the kings of the earth, and to dispose of lands for gain I have brought you down, my kind hearer, through a long prophetic history of more than 2200 years, and landed you in the year A. D. 1798, when the Pope of Rome lost his civil power. In the beginning of the year 1798, on the 15th of February, a French general, Berthier, entered Rome with a French army without resistance, deposed the Pope, abolished the Papal government, and erected the republic of Italy. The Pope, being taken prisoner, was carried a prisoner by them first to Sienna in Tuscany, from thence to Florence, afterwards to Grenoble, and then to Valence, in France, where he died on the 19th of August, 1799, since which time the Pope of Rome has exercised no more of his former power over any of the kings in Europe, or the Protestant church. We shall now close our lecture on this history for the present, reserving the remainder of Gabriel's interesting history for another lecture. {1842 WiM, MWV2 99.1}

James White quotes Miller in 1875

"If, then, these days can only end with the resurrection it is impossible that these Scriptures can apply to Antiochus. And, as the rules which he has given us in his Hints are the same, in substance, which I was forced to adopt more than twenty years ago, I cannot believe that Antiochus Epiphanes is even hinted at from Daniel 11:14 to the end of the 12th chapter. And, if the prophecy does not belong to Antiochus, then he must acknowledge that the little horn can apply only to the papal power; and must agree with nearly all Protestant writers that 'time, times, and a half,' are, together with the other numbers in this chapter, to be understood in a symbolical sense. {1875 JW, SLWM 221.7}

Josiah Litch in 1838

Ellen White says of Litch's article:

In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire, and specifying not only the year but the very day on which this would take place. According to this exposition, which was purely a matter of calculation on the prophetic periods of Scripture, the Turkish government would surrender its independence on the eleventh day of August, 1840. The prediction was widely published, and thousands watched the course of events with eager interest. {The Great Controversy 1888 334.4}

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 publishing his views, and from 1840 to 1844 the work rapidly extended. {The Great Controversy 1888 334.5}

Notice the servant of the Lord mentioning Josiah Litch publishing "an exposition" on the fall of the Ottoman empire two years before they fell in 1840.

It is obvious Josiah Litch did not believe Turkey is the king of the North in Daniel 11 40-45. If he did, why would he publish an exposition prophesying their fall in 1840, if Turkey is to continue till Michael stands up!

As a matter of fact, in the same published article he comments on Daniel 11. Here is the "exposition" by Mr. Litch written in 1838.

Verse 36. "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper till the

indignation be accomplished: for that that is determined shall be done." {1838 Josiah Litch, Probability of the Second Coming 93.2}

It has been remarked, that after the establishment of popery, A. D. 538, the true church were called, "the people who know their God," and "they which understand among the people," etc. **But the papal power is a king who does according to his will. It is the same power with the little horn of the eighth chapter, who magnified himself even to the prince of the host. In the text, he magnifies himself above every God, and speaks marvellous things against the God of gods. In the former vision, he practises and prospers. In this, he speaks against God and prospers, until the indignation, be accomplished.**

The term god, in the scriptures, is sometimes used to denote civil rulers. In this sense it is evidently used in the text. **The Pope of Rome magnified himself above all civil rulers, and trampled them under his feet.**

"Pope Paul IV," says the historian of the Council of Trent, "never spake with ambassadors, but he thundered in their ears, that he was above all princes, and that he would not that any of them should be too domestical with him, that he could exchange kingdoms, that he was successor of him who had deposed kings and emperors, and did often repeat, that he had made Ireland a kingdom. Faber on proph. p 128. **But the insolence of the Pope had not stopped here. He has spoken "marvellous things against the God of gods." That is, he has spoken against the God of the whole earth; not only kings and rulers, but the God of civil rulers.** "The popes have laid claim to infallibility, an attribute which belongs only to God." "They have also blasphemously assumed even the name of God himself, and as such have received divine honors. They are not offended at being styled, our Lord God the Pope; another God upon earth; king of kings and Lord of lords; nor do they rebuke the impiety which tells them, that the same is the dominion of God and the Pope; that the power of the Pope is greater than all created power, extending to things celestial, terrestrial and infernal; that the Pope doeth whatsoever he listeth, even things unlawful, and is more than God." Faber. {1838 Josiah Litch, Probability of the Second Coming 93.3}

I will give another short quotation from Bishop Newton on the Prophecies. Dissertation xxii, 3. "The other divine titles by which the man of sin, the apostate bishop of Rome, suffers himself to be hailed, are, our most Holy Lord; our Lord God the Pope; his Divine Majesty; the victorious God and man in his see of Rome; Deus, optimus maximus, and Vice-God; named God by the pious emperor Constantine, and adored as such God by that emperor; the Lamb of God that taketh away the sins of the world." It would be easy to fill pages with such names and titles ascribed to the popes of Rome; but the above must suffice. **In all this arrogance he prospered for twelve hundred and sixty years, before his power was broken and, he carried captive to France, where he died.** { 1838 Josiah Litch, Probability of the Second Coming 95.1}

Verse 37. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God, for he shall magnify himself above all." **The God of his heathen ancestors he will not worship nor regard. He will forbid the clergy to marry, and establish monastic institutions, both for men and women. Nor regard any God, or civil ruler. For he shall magnify himself above all.** {1838 Josiah Litch, Probability of the Second Coming 95.2}

Verse 38. "But in his estate he shall honor the God of forces; and a God whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and precious things." Instead of "God of forces," the margin reads-"Mauzzim or God's protectors." **The meaning of which is, the papal power in his estate or reign, will honor the protectors of his images of the Virgin Mary; the saints, etc.** Those protectors were the monks, priests and Jesuits; on them the church of Rome has bestowed great honors. **The papists have**

honored gods, such as their heathen ancestors never knew; such as the Virgin Mary and the whole calendar of saints. He has honored those images with ornaments of gold and silver, precious stones and pleasant things. {1838 Josiah Litch, Probability of the Second Coming 95.3}

Verse 39 "Thus shall he do in the most strong holds with a strange God, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain." {1838 Josiah Litch, Probability of the Second Coming 96.1}

I will here introduce bishop Newton on this passage. After finding fault with the common version of the text, he gives the following translation: {1838 Josiah Litch, Probability of the Second Coming 96.2}

"Thus shall he do to the defenders of Mauzzim, together with the strange God whom he shall acknowledge, he shall multiply honor, and he shall cause him to rule over many, and the earth shall be divided for a reward. The defenders of Mauzzim, these saint and angel god protectors, were the monks, priests and bishops, of whom it may truly be said, they were increased with honor, ruled over many, and divided the land for gain. They have been revered almost to adoration; their jurisdiction was extended over the purses and consciences of men; they have been enriched with the noblest buildings and largest endowments; and the choicest lands have been appropriated for church lands. These are facts, of such public notoriety that they require no proof." {1838 Josiah Litch, Probability of the Second Coming 96.3}

We have now gone through with the history of papal Rome, in its civil character. It is true the subject receives some allusions in the twelfth chapter; but those allusions only refer to the time of its existence, and when it will fall. In the next verse altogether a new scene presents itself. New powers are raised up to fulfil the word of God; for "that which is determined shall be done." Who can but admire that wisdom which could foresee and reveal events so improbable with so much precision as that presented in this prophetic history—a history reaching from five hundred and eighty-four years before Christ down to A. D. 1798, when he who had led others into captivity was himself led into captivity, from which he never more returned. {1838 Josiah Litch, Probability of the Second Coming 97.1}

In 1838 Josiah Litch in His article entitled The Probability of the Second Coming of Christ About A.D. 1843 applies verse 36-39 to the papacy not France.

Joshua V. Himes 1841-1843

If to this we add, that the slaying of the two witnesses, and the destruction of Popery are both represented as taking place near the time of the end, or the close of the present dispensation, (vide Rev. xi. 13, 18, compare xix. 1, 7, the evidence is increased, that the Beast out of the bottomless pit, which slayeth the witnesses, is identical with the scarlet coloured Beast, which makes desolate the Harlot, and burns her with fire. Concerning this Beast, this last form of Antichrist, we will now shew our opinion, feeling at the same time that any explanation of a prophecy yet unfulfilled should be given with great humility, and be received with much allowance. From the seven heads of this Beast, we conclude that his seat, or Capitol, will again be in Rome, Rev. xvii. 9. From the ten horns, that his authority will extend over the chief part of Europe, as the ten horns of the two former beasts did. From his scarlet color, that he will be blood thirsty and blood shedding. From his names of blasphemy, that he will be daringly impious, and most God-defying, seeking to destroy all the institutions of religion, both Christian and Jewish, that he

will "magnify himself against every god, and speak marvellous things against the God of gods," that he will claim divine honours for himself, and after his attack upon and capture of Jerusalem, where the witnesses are by him slain, he will literally (as Paul declares in 2 Thess. ii. 4,) "sit in the Temple of God, rebuilt by the Jews, shewing himself that he is God," and thus, by way of eminence, be "the man of sin," and "that wicked," verse 8, whom the Lord will destroy by the brightness of his coming, yea more, that he will be a very incarnation of the Devil. Satan entering into him, as he did into the heart of Judas, and directing all his movements. Is this a mere fancy? Hear the solemn warning of the Prophecy itself. Woe to the inhabitants of the earth and sea, for the Devil is come down unto you having, great power, because he knoweth that he hath but a short time. We know that satan declared to Christ, when he took him up into an exceeding high mountain, and showed him all the Kingdoms of the world, that all this power will I give unto thee and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it. While this declaration of satan is generally set down for a falsehood, yet the inspired writers themselves declare as much. Paul asserts that he is the god of this world, the spirit that worketh in the children of disobedience, and the Dragon of Rev. xii. 3, who sought to devour the man-child, is declared in verse 9, to be that old serpent, called the Devil and satan, which deceiveth the whole world. Now if this scarlet colored Beast, this last form of Anti-Christ, this "man of sin," that makes desolate the harlot, and slays the two witnesses, be one entirely animated with the spirit, and full of the malice of the Devil, then we understand why he is said to ascend out of the bottomless pit. In the vision which John had, he appeared to him as satan coming out of his own place. {April 1, 1841 JVHe, HST 6.6}

36. "And the king shall do according to his will, and he shall exalt himself above every God, and shall speak marvellous things against the God of gods, and shall prosper, till the indignation be accomplished; for that that is determined shall be done." **The king spoken of in this verse, is the little horn, in allusion to the papal power which should exalt himself** "sitting in the place of God," above all the heathen gods; and even oppose the God of gods, by dispensing with his laws, and claim the prerogative of making new laws for his kingdom; and also anti-christ would prosper until the "indignation be accomplished;" or Judgment of the great day. {June 15, 1841 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 41.15}

37. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God: for he shall magnify himself above all." He (papal Rome) would not regard the pagan gods, and would forbid to marry, nor regard the Christian's God, but would exalt himself above all that is called God. See Thess. ii.

4. {June 15, 1841 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 41.16}

38. "But in his estate shall he honor the God of forces; and a God whom his fathers know not shall he honor with gold, and silver, and precious stones, and pleasant things." Papacy erects her images, or pictures of saints, and adorns them with precious stones set in gold and silver, which things the fathers were commanded not to worship, and which things neither the Jews, Christians, nor Pagans had even before worshipped. {June 15, 1841 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 41.17}

39. "Thus shall he do in the strong holds with a strange God whom he shall acknowledge and increase with glory, and he shall cause them to rule over many, and shall divide the land for gain." Truly it is a strange God to set up in the most public places images, adorned with jewels, etc, for the populace to

bow down and worship, yet it is a well known fact, that in all countries where the power of papacy is felt, these images are placed in the corners of the streets, and all public places, and worship is rendered by every passing votary. And it is also true that the pope has sold kingdoms, and countries, and divided the land, to fill his coffers with gold. {June 15, 1841 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 41.18}

1842

The characters of Daniel's Little Horn, viii. 25, and his abomination of desolation, xii. 31--the Man of Sin spoken of by St.Paul, ii. Thess. ii, and the beast of John, Rev. xiii. 5, are so strikingly similar that few deny their being one and the same personage--the Pope of Rome. And a careful comparison of the various prophecies respecting these periods and the characters alluded to in history; and the events which were to precede and mark their termination, will strongly denote their fulfilment to have been between A. D. 508 and 1798. {June 1, 1842 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 70.12}

The Little Horn, Dan. vii. 8, had eyes like the eyes of a man, and a mouth speaking great things, verse 20; his look was more stout than his fellows, verses 24, 25; he shall be diverse from the ten, and shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall seek to change times and laws, and they shall be given into his hand. {June 1, 1842 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 70.13}

In xi. 32, 33, he says, And such as do wickedly against the holy covenant shall he corrupt by flatteries, but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword and by flame, by captivity and by spoil many days, verses 36--39. And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all, but in his estate shall he honor the God of forces, and a God whom his fathers knew not shall he honor with gold and silver, and with precious stones and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. {June 1, 1842 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 70.14}

St. Paul says, 2 Thess. ii. 3, 4, Let no man deceive you by any means, for that day (the coming of Christ) shall not come except there come a falling away first, and that Man of Sin be revealed, the Son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God showing himself that he is God, verses 9, [10, even him whose coming is after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the truth that they might be saved. John says, Rev. xiii. 4--8, "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying. who is like unto the beast? who is able to make war with him? And 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." {June 1, 1842 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 70.15}

That the Popes of Rome are a personation of the above prophecies, and that history gives in them a complete fulfilment of every word here spoken, has been so fully shown by Mr. Miller in his lectures, that a repetition of the history here is unnecessary; and those who could deny this would doubtless deny the fulfilment of any prophecy, however decisive might be the evidence, if they could find it for their interest to do so. {June 1, 1842 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 70.16}

1843

*He(Martin Luther) explains the king's being powerful in "faces," or appearances, by the external pomp, ostentation, and specious appearance maintained by the papacy in various respects. First, as regards persons; as the Pope and his cardinals, with their retinue and riches. What emperor (he asks) can you name that ever had such a profusion of wealth as this kingdom or church has?" "What Roman consul can you mention that was ever equal to one of these cardinals, archbishops or bishops?" Then also in their edifices; as their palaces, their churches, their shrines, their monasteries, and the like. And likewise in their robes and habits; in regard to which, though it may appear to us an insignificant circumstance to adduce, the Author says: "It is by this face, above all the others, that this impious abomination defends itself. For who is not rendered great, holy, and worthy of adoration, by that scarlet hat, that two horned mitre, that long purple train, that mule glittering with jewels, those shoes bedizzened with gold, gems, and every precious ornament, and all that blazing variety of splendor, whereby those holy ones have distinguished themselves from the laity and the common habits and dress of Christians, or from every thing profane! and passing downward to the garments of the inferior orders of clergy, he shows that the Romish church has laid such emphasis upon them, that they think more of a breach of rule respecting these, than they do of a breach of God's commandments. "What act of adultery (he asks) could be equal in enormity, to the delinquency of that clerical who should neglect to shave his pate for a whole month together? What parricide would be any way comparable with the sin of him who should neglectfully minister at the altar without his surplice, or his ruffles, or any one little of his canonicals? (p. 67.) He next instances their rounds of canonical prayer, as being indeed a show and pretence, having no prayer in them; and in like manner the mass, with its vigils, anniversaries, foundations and sepulchral, which he declares to be a mere face of piety to deceive and fleece the befooled people; as also their fastings, and the multiplying and iniquity of their feast days; and their worship of relics. Another face is their affected celibacy of monks and nuns; which indeed (he says) is, in another sense, not a face, but a diabolical reality; for it fulfils the **1st of Timothy iv. 3; and Daniel xi. 37, in which forbidding to marry is mentioned.** {November 22, 1843 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 114.17}*

Himes commenting Miller

He would also see the exact agreement between Daniel's little horn, (xi. 36,) "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done," and Paul's man of sin, (2 Thess. ii. 3, 4,) "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is

worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." 'But there is but little hope for such men. Pride of opinion goes a great ways with men of his standing, and they are slaves to popular applause; and all you can say or write will do him no good, nor the class in which he moves,'--whispers Satan in my ear, while I am writing. Get behind me. Satan, say I. A man who writes with so good a spirit, and gives us such good rules, will see that it is all a fable about Antiochus being prophesied of anywhere in Daniel, except in chap. xi. 11, 12; and that from the 14th verse of the 11th chapter to the end of the 12th, all is a relation of the things which have been literally and will be fulfilled to the end of the gospel period, and the coming of Christ; and is all concerning the fourth and last earthly kingdom in our world. {November 30, 1842 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 83.3}

My limits will not allow me now to show that every word of Daniel xi. 14--45, has been literally fulfilled under the history of Rome, the fourth kingdom in Daniel's vision; and that that vision carries us to the end of all indignation, and to the consummation, when the body of this beast (Roman kingdom) is given to the burning flame. If then it can be shown that the history of Rome better fulfils the prophecy, and leaves no difficulty but what may be easily surmounted, why not leave the Antiochus system of explanation to its fate, with all its insurmountable difficulties, and take that which harmonizes with all Daniel's visions, the history of the world, and New Testament writers? {November 30, 1842 Joshua V.Himes, SIGNS OF THE TIMES AND EXPOSITOR OF PROPHECY 83.4}

Primitive Godliness

Otis Nichols in 1853

"The Emperor Justinian became the head of the civil and ecclesiastical governments, and consequently was the instrumentality, and mouth of the dragon, that gave the beast his seat, and power, and great authority. . . . 'The dragon gave him his power, and his seat, and great authority.' Chap, xii, 2, 5, 7. The Emperor Justinian (who was the chief executive of the eastern empire of Rome) made the bishop of Rome the head of all the churches, in A.D. 538; and he gave him his seat, (Rome,) and the supreme authority over the church 'in all nations, and tongues,' to dictate and discipline, according to his will, in matters of religion, and chastise or put to death such as would not obey the dictates of the church of Rome; and the civil governments were subservient in executing the mandates of the Pope." { 1954 LEROY EDWIN FROOM, The PROPHETIC FAITH OF OUR FATHERS Vol.4 1076.5}

6. DANIEL 11-VERSES 40-45 APPLIED TO EUROPE

The prime place occupied by the Papacy in European affairs throughout the Middle Ages and up to the closing scenes, but involving France, is put in this way: {1954 LEROY EDWIN FROOM, The PROPHETIC FAITH OF OUR FATHERS Vol.4 1076.6}

"Since the days of Pagan Rome, the little horn, Papacy, has been the principal noted power referred to in the prophecy of Daniel's visions.

Chapters vii, viii, xi, 32-39. Verses 40-45 refers more particularly to the doings of France, as that nation had the ascendancy from 'the time of the end' in A.D. 1798, and effected the reversion of the Papal power, and subjected the Pope to its dictation! . . . Thus France has been the principal acting power in all the important events that have affected the little horn. And it remains to be seen whether France, under the reign of Napoleon III, in confederacy with the Pope and his priesthood, will be the principal actors, on the one part, in the closing scenes of 'the little horn that waxed exceeding great,' when it 'shall come to its end with none to help.' Dan. xi, 44, 45." 13 { 1954 LEROY EDWIN FROOM, The PROPHETIC FAITH OF OUR FATHERS Vol.4 1076.7}

Since the days of Pagan Rome, the little horn, Papacy, has been the principal noted power referred to in the prophecy of Daniel's visions. Chapters vii,viii,xi,32-39. Verses 40-45, refers more particularly to the doings of France, as that nation had the ascendancy from "the time of the end" in A. D. 1798, and effected the reversion of the Papal power, and subjected the Pope to its dictation. The civil governments are only referred to as agents of power that patronize, or effect the changes of the church of Rome, to which the saints were subjected. Although the Pope has been dethroned, and his dominion subjected to the civil power, yet it should be remembered that the "little horn" is to continue in warfare against the church of Christ, until the saints possess the kingdom; and just before Michael stands up for their deliverance, will again speak "great words." Dan.vii,11,21,22. This could not now be literally accomplished in Europe without the aid of France, or a confederacy with some powerful nation. {January 20, 1853 James White, Advent Review and Sabbath Herald 142.3}

Hiram Edson in 1856

Gabriel in this text has guarded against the danger of believing that when the little help should come and the flood of persecution be checked that the indignation was then ended, and the appointed time accomplished, by affirming that some of understanding should still fall even to the time of the end; because it is yet for a time appointed; as much as if he had said the appointed time of the indignation will not cease when the flood of persecution is checked, but will extend forward to, and cease at, the time of the end. And to make this point still clearer, and fortify it against successful controversy, he further testifies that the king, that is, the Pope or Papal king, should do according to his will, and exalt and magnify himself above every god," that is to say, above every one of the kings of Europe, by holding all those kings under his dictation and control, claiming the right to crown and depose kings at his will, practicing and prospering in doing according to his will in this magnified, exalted station, TILL the indignation be ACCOMPLISHED. {January 10, 1856 James White, Advent Review and Sabbath Herald 115.9}

Hence when this dominion of the Pope was taken away in 1798, and he was led into captivity, since which time the consumption has been consuming, and destroying it to the present, his practice and prosperity in exalting and magnifying himself above every god, is at an end, and is in this respect turned to adversity. Hence, the truth is incontrovertible, that the indignation ceased with the downfall of Papacy in the year 1798. {January 10, 1856 James White, Advent Review and Sabbath Herald 115.10}

Verses 36-39 contain a catalogue of the acts and doings of the Papal king; and verse 40 foretells an event which should mark the time of the end, where the indignation would cease; viz, "And at the time of the end the king of the South shall push at him." He also foretells that the king of the North shall come

against him like a whirlwind, and gives a prophetic history of his campaign, at which time Michael would stand up, and there or then should be a time of trouble such as never was. And at that time Daniel's people should be delivered every one which should be found written in the books. This deliverance is not from the indignation, but from the bondage of death and corruption, from their sleep in the dust of the earth. {January 10, 1856 James White, Advent Review and Sabbath Herald 115.11}

B T Snook in 1860

(U. Smith was the editor)

Having now noticed the evidence brought forward to support the change of the Sabbath we will pass from this part of the subject. We are ready to admit that a change has been attempted and made, to a great extent; but we question the authority that made the change. Our opponents say, Christ did it; and we, in the absence of their proof, deny. We have proved in a previous article the perpetuity of the Lord's holy Sabbath throughout all time. We will next state that according to prophecy the law of God was to be changed, and a result of this change is a change of Sabbath time. Dan.vii,8. And I considered the horns, and behold there came up among them another little horn before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of man, and a mouth speaking great things. Verse 25. And he shall speak great words against the Most High, and shall think to change times and laws. Dan.viii,12. And it casts the truth to the ground. **Dan.xi,36. And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods. These scriptures evidently speak of a power that should arise against God, oppose his law and trample it under foot, and make war against the saints.** For mark, the one who does one of these deeds does all of them. Therefore if Christ changed the law and Sabbath, he exalted himself above God, spoke against him, and waged war against the saints. {June 19, 1860 Uriah Smith editor, Advent Review and Sabbath Herald 34.4}

Loughborough in 1864

Will Brn. Smith or Loughborough, explain the following passage: Dan. xii, 6, 7. {September 6, 1864 Uriah Smith editor, Advent Review and Sabbath Herald 116.9}

1. "How long shall it be to the end of these wonders. . . . It shall be for a time, times, and an half." What were "those wonders" that were to end with the 1260 years? {September 6, 1864 Uriah Smith editor, Advent Review and Sabbath Herald 116.10}
2. "And when he shall have accomplished to scatter the power of the holy people all these things shall be finished. {September 6, 1864 Uriah Smith editor, Advent Review and Sabbath Herald 116.11}

What does the pronoun he denote? In what consists the power that is scattered?

O. Nichols.

{September 6, 1864 Uriah Smith editor, Advent Review and Sabbath Herald 116.12}

Reply.-On the first of the above questions we would say: that we understand that the wonders which were to end with the 1260 years were the wonderful blasphemous works of the little horn-the Papacy- especially as presented in chapter xi, 31-36;- "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil many days. Now when they shall fall, they shall be holpen with, a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed. And the king shall do according to his will: and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done." {September 6, 1864 Uriah Smith editor, Advent Review and Sabbath Herald 116.13}

On the second question: We understand the he spoken of as scattering "the power of the holy people" is the Papacy. The scattering of their power seems to be a work limited to the 1260 years during which time the Papacy has indignation against God's people. The scattering of their power is not as some have claimed the spreading of the truth; for more of that work has been accomplished this side the 1260 years than before, but this scattering seems to be limited to the 1260 years the time in which God's people are falling by the hand of their persecutors. {September 6, 1864 Uriah Smith editor, Advent Review and Sabbath Herald 116.14}

On the third question as to "what constitutes the power that is scattered, we would say: We understand the great aim of the Papacy was to break up the efforts of God's people to unite and concentrate their efforts. In union is the strength of God's people, but the Papacy denounced and persecuted their assembling together and called all extravagant mad men who dared to menace their anathemas. Thus the power of God's people was crippled and scattered. And indeed as the Saviour testified except those days had been shortened no flesh should have been saved. "When he shall have accomplished to scatter the power." That is, when its great predicted work of persecution and war against the church, its indignation against the covenant and desolating of God's sanctuary, its corrupting of many of God's people with flatteries and thus causing them to cleave to her;-when this work shall cease then the power of the holy people shall be no longer scattered. Then, these great wonders would cease. So we understand it.

J. N. Loughborough.

Topsham, Aug. 24th, 1864. {September 6, 1864 Uriah Smith editor, Advent Review and Sabbath Herald 116.15}

M.E Cornell in 1865

by eld. M. E. Cornell.

prophecy fulfilled in the papacy

"He shall speak great words against the Most High." Dan. vii, 25. {April 4, 1865 UrSe, ARSH 140.9}

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. ii, 4. {April 4, 1865 Uriah Smith editor, Advent Review and Sabbath Herald 140.10}

"And there was given unto him a mouth speaking great things and blasphemies." Rev. xiii, 5. {April 4, 1865 Uriah Smith editor, Advent Review and Sabbath Herald 140.11}

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods." Dan. xi, 36. {April 4, 1865 Uriah Smith editor, Advent Review and Sabbath Herald 140.12}

fulfillment

"All princes should kiss the feet of the Pope. . . . To him it belongs to dethrone Emperors. His sentence none may oppose, but he alone may annul the judgment of all mankind. The Pope cannot be judged by any man. The Roman Church never erred, and never can err." Baronius An. 1076, Hildebrand, Epist. 55. {April 4, 1865 Uriah Smith editor, Advent Review and Sabbath Herald 140.13}

Uriah Smith in 1897

Smith's commentary on Rev.10

In Daniel 11, from verse 30, the papal power is brought to view. In verse 35 we read, "And some of them of understanding shall fall, to try them, and to purge, and make them white, even to the time of the end." Here it is brought to view the period of supremacy of the little horn, during which time the saints, times, and laws were to be given into his hand, and from him suffer fearful persecutions. This is declared to reach to the time of the end. It ended A.D. 1798, where the 1260 years of papal rule expired. There the time of the end commenced, and the book was opened. And since that time, many have run to and fro, and knowledge on these prophetic subjects has marvelously increased. {1897 Uriah Smith, Daniel And Revelation 520.1}

In the above passage brother Smith mentions the papal power is brought to view from verse 30 onward. The papal power is "declared to reach to 1798 the biblical *TIME OF THE END!*"

He further states:

At the end of that specified period, the dominion of the little horn was to be taken away. Dan.7:26. At the end of the same period, the leopard beast was himself to be "led into captivity." Rev.13:10. Both these specifications were fulfilled in the captivity and exile of the pope, and the temporary overthrow of the papacy by France in 1798. {1897 Uriah Smith, Daniel And Revelation 562.7}

Here we are told who the two-power's struggling for power in 1798. That's Daniel 11:40!

Notice Elder Uriah Smith's commentary on Rev.13

By verse 10 we are again referred to the events of 1798, when that power that had for 1260 years led the saints of God into captivity, was led itself, as already noticed. {1897 Uriah Smith, Daniel And Revelation 564.3}

"VERSE 11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. {1897 Uriah Smith, Daniel And Revelation 565.1}

These verses bring to view the third great symbol in the line of prophecy we are examining, usually denominated the two-horned beast. We inquire for its application. The dragon, pagan Rome, and the leopard beast, papal Rome, present before us great organizations standing as the representatives of two great systems of false religion. Analogy would seem to require that the remaining symbol, the two-horned beast, have a similar application, and find its fulfilment in some nationality which is the representative of still another great system of religion. But the only remaining system which is exercising a controlling influence in the world to-day is Protestantism. Abstractly considered, paganism embraces all heathen lands, containing more than half the population of the globe. Catholicism, which may perhaps be considered as embracing the religion of the Greek Church, so nearly identical with it, belongs to nations which compose a great portion of Christendom. Mohammedanism is an effete system, which has ceased to be any important factor in the world's progress. Moreover, it seems to have received enough prophetic attention in Daniel 11 and Revelation 9. But Protestantism is the religion of nations which constitute the vanguard of the world in liberty, enlightenment, progress and power. {1897 Uriah Smith, Daniel And Revelation 565.2}

Mohammedanism an effete system during the time of Revelation 13:10-17! WOW!

What does effete mean?

EFFETE, a. [L. effoetus, effetus; ex and foetus, embryo.]

1. Barren; not capable of producing young, as animal, or fruit, as the earth. An animal becomes effete by losing the power of conception. The earth may be rendered effete, by drouth, or by exhaustion of fertility.

2. Worn out with age; as effete sensuality. (1828 Noah Webster's Dictionary)

LEROY EDWIN FROOM

The

PROPHETIC FAITH OF OUR FATHERS Vol.4

The Historical Development of Prophetic Interpretation

Commenting on history says:

(James) White gave wholesome counsel against attempting to prophesy or prognosticate on unfulfilled prophecy before it comes to pass. This was particularly true of the Eastern question. He later wrote:

{1066.5}

"But in exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy.

{1066.6}

"There are those who think more of future truth than of present truth. They see but little light in the path in which they walk, but think they see great light ahead of them. {1066.7}

"Positions taken upon the Eastern question are based upon prophecies which have not yet their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement. It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress [in 1877] between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question." 20 {1066.8}

PAPACY THE LAST POWER OF DANIEL 11

The year following White repeats his position at the General Conference of 1878 and, following his impressive succession of "if's," comes to certain emphatic conclusions. Differing from Smith's later views

on the latter part of Daniel 11, he found a distinct parallel between this chapter and Daniel 2, 7, and 8.

White's position in 1877 and his line of reasoning are as follows: {1067.1}

"Let us take a brief view of the line of prophecy four times spanned in the book of Daniel. It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven, with this exception that Babylon is left out of chapters eight and eleven. We first pass down the great image of chapter two, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not Turkish but Roman. And as we pass down, the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast. So of chapter eight, all agree that the little horn that stood up against the Prince of princes is not Turkey but Rome. In all these three lines thus far Rome is the last form of government mentioned. {1954 LEF, PFF4 1067.2}

"Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight? If so, then the last power mentioned in that chapter is Rome." 21 {1067.3}

And again, in a General Conference session sermon almost a year later, he said: {1067.4}

"There is a line of historic prophecy in chapter eleven, where the symbols are thrown off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power 'shall come to his end, and none shall help him.' If the feet and ten toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, if the little horn which stood up against the Prince of princes be Rome, and if the same field and distance are covered by these four prophetic chains, then the last power of the eleventh chapter, which is to 'come to his end and none shall help him,' is Rome. But if this be Turkey, as some teach, then the toes of the image of the second chapter are Turkish, the beast with ten horns of the seventh chapter represents Turkey, and it was Turkey that stood up against the Prince of princes of the eighth chapter of Daniel. True, Turkey is bad enough off; but its waning power and its end is the subject of the prophecy of John and not of Daniel." 22 {1067.5}

We now turn to the six Sabbath conferences, really Bible conferences, held in Connecticut, New York, Maine, and Massachusetts, between April and November, 1848. These conferences were vital, and proved to be a unifying, clarifying, and fortifying force, consolidating the positions of the growing Sabbatarian group, as well as molding and shaping the future course of an emerging movement, soon destined to be heard from. These six conferences, 2 in order and place, were as follows: {1954 LEF, PFF4 1021.1}

DANIEL 11: The same three powers-Persia, Grecia, and Rome (with James White holding the position advocated by Miller, that the Papacy was the power prominent in the latter part of the chapter, just as in Daniel 2, 7, and 8, 24 and Uriah Smith at that time agreeing with him on the Papacy, but later changing

to the view that Turkey was the power in Daniel 11). DANIEL 12: The increase of the prophetic knowledge, as men searched the Bible; and Michael as Christ, soon to stand up; the 1290 years and the 1335 dated the same as in the Millerite seventh-month movement. {1954 LEF, PFF4 1038.1}

To summarize this paper, we have seen that most of the pioneers in the advent held the papacy as the power which is spoken of in the last portion of Daniel's prophecies. While the "pioneers" in general held many differing views concerning all of Daniel eleven they were united on the majority of the eleventh of Daniel pointing to the papacy as the final power.

This was the view held by nearly all until 1857(at the earliest), when according to my research was there a connection of Daniel 11 with another power.

Shall we look to men as infallible?

When God's Word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "It is written." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.--
The Review and Herald, Dec. 15, 1885. {1SM 416.2}

Is history important?

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. {CET 204.1}

Should our attention be on literal Jerusalem?

*How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death! **But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ.** Do we want to walk in the footsteps of Jesus? We need not seek out the paths in Nazareth, Bethany, and Jerusalem... When the sin-cursed earth is purified from every stain of sin; when the Mount of Olives is rent asunder, and becomes an immense plain; when the holy city of God descends upon it, --the land that is now called the Holy Land will indeed become holy. But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The*

curse of God is upon Jerusalem for the rejection and crucifixion of his only begotten Son. But God will cleanse away the vile blot... {RH, June 9, 1896 par. 4}

The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. At the time when this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives. As His feet rest upon it, it will part asunder, and become a great plain, prepared for the city of God. {RH, July 30, 1901 par. 2}

Give to Jesus your devotion where He is in the heavenly sanctuary; seek for the holy Spirit as His representative wherever His people bow to worship Him. It becomes us to know Jesus by an experimental knowledge, as a personal Saviour. We should be gathering up every ray of divine light, not looking to old Jerusalem where Christ was once, but to the New Jerusalem where He is now. Let us be gathering from the tree of life that God has planted, leaves that shall be for the healing of the nations, and fruit, precious, life-giving fruit as food to the soul. {PC 138.3}

Blessings,

Christopher Mangar

Primitive Godliness