



Unto 2300 Days

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Preface

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." (GC 343)

"Greater light shines upon us that shone upon our fathers. We cannot be accepted or honored of God in rendering the same service, or doing the same works, that our fathers did. In order to be accepted of God as they were, we must imitate their faithfulness and zeal, - improve our light as they improved theirs- and do as they would have done had they lived in our day. We must walk in the light which shines upon us, otherwise that light will become darkness." (Vol. 1 262)

This manuscript is a result of many years of careful study and examination of the books of Daniel and Revelation, as well as other related prophecies.

Many of the concepts contained in this book will be entirely new to the reader, but in the light of the above statements we invite you to thoughtfully examine the evidence for these conclusions.

It is not the purpose of this book to be an exhaustive commentary on Daniel and Revelation but to point the reader in the direction where he can find truth which is relevant for our day and which will continue to be a lamp unto his feet until the "perfect day."

We have no intention here of detracting or nullifying the historical 2300 year interpretation but to build upon the light and understanding which God's people who have gone before have discovered. We are following the injunction to "study Revelation in connection with Daniel, for history will be repeated." (TM 116)

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience." (TM 114)

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Introduction

"The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God's people. Nothing else is to be allowed to engross the attention." (Vol. 8, p. 302) Daniel and Revelation must be reexamined for a deeper understanding of God's plan for the last generation.

"When the books of Daniel and Revelation are better understood believers will have an entirely different religious experience." (TM 114) The study of these two books will bring about a true understanding and acceptance of the nature of Christ, and will result in the development of a people who will reflect His image fully.

"When we as people understand what this book means to us, there will be seen among us a great revival." (TM 113; see also COL 69)

The intent here is not to discard the accepted historical application of the 2300 days, but it must be realized that this interpretation of the 2300 years is very limited and largely irrelevant to those who will be alive when these prophecies meet their ultimate fulfillment. "Study Revelation in connection with Daniel, for history will be repeated." (TM 116)

There are four visions recorded in the book of Daniel. The first two were given by God to Nebuchadnezzar, king of Babylon, while Daniel was a Hebrew captive. The king was given the privilege of being a very important part of the prophecies of Daniel and Revelation since his visions were not only the first but were an overview beginning with Babylon followed by the other great world empires. He was shown "a stone cut out without hands" which would smite the image's feet that were made of iron and clay. "The mingling of church craft and statecraft is represented by the iron and clay. This union is weakening all the power of the churches." (MS 63, 1899). The vision does not end with the

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crushing of the image, but extends beyond the 1000 years when the wicked are raised from all previous kingdoms and "the iron, the clay, the brass, the silver, and the gold, are broken to pieces together, and become like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Daniel 2:35.

The third recorded vision was given to Daniel and is recorded in chapter 7. This vision covers the same period of time as the king's first vision. It begins with Babylon and closes with the kingdom being given to the saints at the end of the millennium. The "judgment" as recorded in Daniel 7:22 is the judgment of the

wicked by the righteous during the millennium. See GC 661.

The fourth and last vision recorded in the book of Daniel begins with the Medo-Persian empire and closes with the seventh plague. (See Daniel 8:2-14; Isaiah 30:27-30; GC 635-38; EW 15.)

Following the giving of the vision of Daniel 8:2-14 Gabriel returns on several occasions to further explain the original vision. Each explanation given by the angel is a further development of the original vision and terminates at the same point in time. This sequence of vision and interpretation is important and ought not be overlooked.

For example the vision of Daniel 8 begins with the Medo-Persian kingdom and closes with the questions concerning the vision of the "daily," "transgression of desolation," the "sanctuary and the host to be trodden under foot," and ends with the plain statement "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:13,14. Daniel is then given his first explanation of the vision as recorded in Daniel 8:17-26. This begins with the angel telling Daniel to "understand . . . AT THE TIME OF THE END shall be the vision." (verse 17). He is also told that he would be shown "what shall be in the last end of the indignation" (verse 19). See Isaiah 30:27-30; Revelation 14:10.

Gabriel's first explanation begins with Medo-Persia (verse 20) and closes with the "little horn" power standing "up?"

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against the Prince of Princes (Christ); and being broken without hands." (verse 25). Here is shown an event which will occur at the Second Coming of Christ and did not occur at the end of the 2300 years in 1844. It is reasonable to conclude that Gabriel's explanation of the vision of Daniel 8 should extend from Medo-Persia to Christ's second coming and does not terminate in 1814.

Gabriel's second explanation for the vision is recorded in Daniel 9:21-27 and it is here he first deals with a detailed explanation of the 2300 literal days. He begins with a detailed analysis of the 70 weeks and closes with the "overspreading of abominations . . . even until the consummation, and that determined shall be poured upon the desolate." Daniel 9:27.

The third and last explanation is recorded in Daniel I 1:2-12:-13. Each of these three explanations, although covering the same period of time, are somewhat varied in emphasis and detail.

Further proof that the vision meets its literal fulfillment at the end of time can be found in Daniel 12:1-3. In Daniel 12:1, Michael stands up coinciding with the close of human probation. (See EW 36.)

Following the standing up of Michael there are a series of very important final events: the time of trouble, the deliverance of the living saints, the special resurrection, and the glorification of the saints. (See EW 15; GC 637; 1T 184,354.)

In Daniel 12:6, Daniel asks: "How long shall it be to the end of these wonders?" In verse 7 the answer is given "it shall be for a time, times and a half" (three and one half years). In verse 8 he repeats his question: "what shall be the end of these things?" These two questions are no doubt referring to the final events of verses 1-3. Twice Daniel inquired, "how long shall it be to the end of time?" (TM 114). Daniel 12:9-12 answer Daniel's second question found in verse 8. Notice that this includes the 1290 and 1335 days. The "How long," in Daniel 8:13 is answered here specifically in a context of the very last days. Notice also that the scattering of the power of the holy people occurs just prior to the time of the glorification of the

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saints (Daniel 12:3) which is the last of the "all these things." The 1335 days extend to the time of the glorification and deliverance of the living saints . . . the 144,000. (EW 15)

These waiting ones of verse 12 are spoken of in EW 283, 4. "Jesus would be honored by translating, without their seeing death, the faithful, WAITING ones who had so long expected Him . . . For His name's glory He would DELIVER every one of those who had patiently WAITED for Him." (Emphasis supplied)

Since each of these explanations deal with or extend to the "last end of the indignation" (Daniel 8:19), it is concluded that these time prophecies will be fulfilled at the end of time in literal days.

In chapter 7, the three and one half years (times) coincide with the last great oppression of the saints by the "stout" horn just preceding the millennial judgment. In chapter 12 this is reaffirmed by the statement that "he," the little horn, would "accomplish to scatter the power of the holy people" in three and one half years when all "these wonders" were fulfilled, the last of which was the deliverance and glorification of the living saints.

Then, in chapter 8, the sanctuary was to be cleansed at the end of the 2300 days. (See A Word to the Little Flock p. 12). The last act in the cleansing of the ancient sanctuary was the placing of the sins on the head of the scapegoat and leading him off into the wilderness. This meets its antitype in the banishment of Satan for a thousand years to the desolated earth. GC 422. Again the evidence indicates that the 2300 days extend to the millennium.

When Christ was upon the earth, He overcame Satan. This victory, however, was not acknowledged by Satan. After the resurrection he accused Christ, before

God, of using His Divinity to overcome him. "Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of the Lord. When we give to His human nature a power that is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him in faith.

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The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ he could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's holy law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. The Lord now demands that every son and daughter of Adam, through faith in Jesus Christ, serve Him in human nature which we now have. The Lord Jesus has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them." (MS 1,1892 and 7A 373)

"We need not place the obedience of Christ by itself, as something for which He was particularly adapted, by His particular divine nature, for He stood before God as man's representative and was tempted as man's substitute and surety. If Christ had a special power which is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of man, and He could do this only in the way that He came - a man, tempted as a man, rendering the obedience of a man." (MS 1,1892 and 7A 374)

Satan demands further evidence that God's way is indeed just and can be followed by fallen man. Satan is not the only one who is concerned over this matter, the entire universe is! It is God's character that is on trial and it is the work of the 144,000 to vindicate His character before the universe. See Revelation 14:6, 7; PP 68.

This literal number of 144,000 was decided by negotiations between God and Satan, very much like the agreement made between God and Abraham over saving the city of Sodom in Genesis 18. The terms agreed to and recorded in Revelation were that heaven must develop 144,000 in a single "generation" who will demonstrate total loyalty to

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God and His law at a time when Satan will come down "having great wrath." These faithful saints are the only ones who can forever silence Satan's final argument. Only then will the character of Christ and God the Father be cleared. This will be the true "cleansing of the sanctuary" and it will occur as written at the close of the 2300 days. (See Revelation 21:22; A Word to the Little Flock, p. 12) It is Christ and the Father who are waiting for a "generation" (Matthew 24:34) and this is the reason for the delay in His coming.

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Daniel

Daniel Chapter 7

In Daniel 7:1-8, the prophet is given a vision of four beasts. These beasts represent the four kingdoms of Babylon, Medo-Persia, Greece and Rome.

In verses 17 and 18, he is given a brief explanation which fails to satisfy him, Daniel then asks for more specific information in regard to the fourth beast, the stout horn and the judgment. (verses 19-22) Daniel is told that this fourth beast "shall be the fourth kingdom upon the earth" and "shall devour the WHOLE earth." This fourth beast is the same beast of Revelation 13:1-8 and is also referred to in Revelation 17:3. Note here that ancient Rome could not fulfill this prophecy since she did not devour the WHOLE earth.

Daniel 7:25 and Revelation 13:1-8 both refer to the work of little horn and to the same time period of 3 1/2 years, or 42 months.

Notice the sequence of Daniel 7:19-22. The same horn made war with the saints and prevailed against them until the Ancient of Days came and judgment was given to the saints. This judgment will occur during the 1,000 years. (GC 661) The context of Daniel 7:19-22 and its explanation, recorded in verses 23-27, place the 3 1/2 years in the future to be immediately followed by the millennial judgment.

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Daniel Chapter 8

Daniel's second and last vision (Daniel 8:2-14) begins with Medo-Persia and closes with the 2300 literal days at the end of time. Verses 16-25 contains Gabriel's first explanation.

In verses 3 and 4 the scene of the ram with two horns, representing the kingdom of Medo-Persia, is depicted. (See vs. 20)

In verses 5-8 the he-goat, representing Grecia, is described. (See verses 21 & 22)

In verse 8, (last part) Grecia is broken up into four parts, or divisions. (See verse 22) The little horn which developed out of the disintegration of the Grecian empire was Imperial Rome (later Papal Rome) and is the same horn that arises from the fourth beast of Daniel 7:8. However, the little horn will not be fully developed until the "transgressors are come to the full" and Satan has accomplished the three fold union of Apostate Protestantism, Spiritualism and Catholicism. (See GC 588) At this point he will have established his universal kingdom, Babylon the great.

Compare Daniel 8:11-13 with Daniel 12:11,12. These are the same events. Further explanation will be given in chapter 12.

The 2300 day prophecy of verse 14 will meet its ultimate fulfillment in the future for several reasons. Since Gabriel's explanation of the vision (Daniel 8:2-14) extends to the "last end of the indignation" verse 19 (seventh plague, Revelation 14:9,10; Isa. 30:30) it can be logically concluded that the vision also covers the same period of time.

The taking away of the daily and the setting up of the transgression (or abomination) of desolation are both future events and will take place when the little horn power enacts the International Sunday law. At this time, Satan will be in

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complete control and will have the power to tread underfoot "both the sanctuary (a symbol representing Christ's work as the mediator) and the host (God's people). It will be within the framework of the literal 2300 days that these closing events will take place.

The "king of fierce countenance," of verse 23, is the same power described in Revelation 13.3-8 and Daniel 11:36-39 and will operate within the framework of the 3-fold union. This king shall be mighty, but not by his own power. (Daniel 8:24) He will get his power from the two-horned beast, who represents apostate Protestantism in the United States. (GC 588) This power literally is the power of the state, which apostate Protestantism will use to pass Sunday laws, and

eventually, to persecute or destroy the "mighty and the holy people" - the saints during the 42 months (3 1/2 years, or 1260 days). (See Daniel 7:21, 22, 25 and 26; Revelation 13; and GC 581)

Daniel 8:25 brings the world to the time of the "last end of the indignation," or the seventh plague. It is with the perfection of the 144,000 that "he" (Satan) is finally "broken without hands." (See Daniel 2:34, 8:19; compare Isaiah 30:30 with Revelation 14:10 and 15:1. (See also Revelation 16:16, 17)

The "vision of the evening and morning" (Daniel 8:26) refers to the literal 2300 days. It is the understanding of the vision which was to be sealed up until the time of the end, the time when "many shall be purified, made white, and tried." (Daniel 12:9,10)

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Daniel Chapter 9

Chapter 9 begins with Daniel studying the prophecies of Jeremiah regarding the 70 years of the desolation of Jerusalem. Note that Daniel had understood this to be 70 literal years.

It was the imminent fulfillment of this prophecy, as well as Daniel's great love and concern for God, His people, and Jerusalem which prompted his prayer. (Daniel 9:3-19) In this prayer, he confessed his sins, and those of his people. This prayer makes it clear that Daniel understood the great significance of individual as well as corporate sin. He longed for his captive people to bring themselves back to a position where God could again bless them as He had in former times.

Today, modern spiritual Israel (the Seventh-Day Adventist organization) is in a similar situation. She longs for the blessings of God and looks forward to His intervention in some marked manner. However, the church cannot expect this to happen in her present spiritual condition. She, like Daniel, must be willing to acknowledge and confess her corporate as well as individual sins.

Verses 20-23 indicate that Gabriel interrupted Daniel's prayer to further explain the previous vision of the 2300 days of chapter 8.

God had ordained that the command to deliver His people should follow the 70 year captivity. Therefore, it is significant that Gabriel interrupted Daniel in the midst of his prayer for his people's deliverance to introduce and explain the first 70 weeks of the 2300 day prophecy.

This 70 weeks will be the final probationary period for modern spiritual Israel (Thy people), the Laodicean corporate structure. Within this period of 70 literal weeks' certain events of significance will transpire. This will be

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the period of the great shaking within the church. At this time, a polarization among the members will take place. The wise virgins (those with a Philadelphian experience) and the foolish virgins (those in the Laodicean condition) will emerge. See comments on Revelation 3:7-22.

The event that will mark the beginning of the 70 weeks (as well as the 2300 days) will be the enactment of the National Sunday law. The "straight testimony" to Laodicea will further widen the gap. (EW 270; Isaiah 40:2,3) The prophecies of Joel 2 and 3 will also be fulfilled at this time.

This is the time of the midnight cry, the warning specifically intended for modern spiritual Israel. The message is that of the first angel in Revelation 14:6,7. The time for the judgment of the living is come, and the call is made to the believers

to take their focus off men and human organizations and to fix it on Christ. (Revelation 11:1)

The expression "thy people" refers to God's professed people - modern spiritual Israel. "Thy holy city" refers to the wise virgins - God's true Philadelphian saints within the church.

The expression "finish the transgression and make an end of sin" did not find COMPLETE fulfillment at the end of the 490 years, since transgression and sin are still with us.

Christ, by his perfect life and death, made provision for finishing the transgression and making an end of sins in the life of the sinner; however, this prophecy will not meet its final fulfillment until the last generation of the saints allow Christ to fully reproduce His character in their lives. These living saints are referred to as the 144,000. (EW 15, Revelation 3:12; 14:1)

The phrase "to seal up the vision" has reference to the vision that Gabriel mentioned in the preceding chapter, which is the 2300 day vision of Daniel 8.

The expression "to seal up the . . . prophet" (See margin in your Bible) has reference to verse 25. When this "prophet" ("the anointed one") arrives as predicted at the end of the 49 days, or 7 literal weeks, he will be sealed, or sanctioned as the true "anointed one" and will fulfill the prophecies of Malachi 4:5,6 and TM 475.

The phrase "to anoint the most Holy" refers to the

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beginning of the judgment of the living. (EW 55, This judgment begins at the house of God. (I Peter 4:17; Revelation I 1:1,2; Ezekiel 9) Since Christ did not enter the Most Holy place upon His ascension, the phrase "to anoint the most holy" did not meet its fulfillment during the 490 years.

In verse 25, God gives a decree to restore and build His SPIRITUAL city, "Jerusalem." 7 weeks or 49 literal days after this decree given by God, an "anointed one" a "prince" will appear and begin his mission. His mission will continue for 62 literal weeks, during which time the spiritual streets and walls of Jerusalem are to be built again. (See Isaiah 60:18; TM 475)

The "Jerusalem" referred to in Daniel 9:25 has reference to God's people. Philadelphia. (See Revelation 3:12; EW 15, and A WORD TO THE LITTLE FLOCK 12) There are two periods of time mentioned here - 7 weeks and 62 weeks. The work of "the anointed one" encompasses these periods and closes with the "anointed one" being "cut off."

This would indicate that his ministry is abruptly terminated. In the traditional interpretation of verses 25 and 26, the "anointed one" does not begin his work until

after the 69 weeks. This application does not fit since a person cannot be "cut off" before he starts. By the end of the sixty-nine weeks, God's professed people will be completely polarized into two classes - the WISE and the FOOLISH virgins, or Philadelphia and Laodicea. (See EW 15, Revelation 3:12, and Review and Herald August 19,1890) By this time, a rigid policy will have been developed by the Laodicean organization which will restrict and prohibit meaningful study and dialogue among God's professed people. Any new thought or ray of light has always been regarded with great suspicion by all previously established religious bodies, e.g. Judeaism, Catholicism, Protestantism, etc. (Luke 5:37) "Every new truth has made its way against hatred and opposition." (GC 609) Thus at the close of the 69 weeks, the "anointed one" will have fulfilled his mission of warning impenitent Laodicea; his mission will be finished and he will be "cut off." During this time of the shaking, some who are presently in the Laodicean condition will accept the invitation of Christ and by faith "open the door of the heart"

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and allow Him to come into their lives. Those Laodiceans who accept Christ then become spiritual Philadelphians and enter into the spiritual family of God. The confirmed and hardened legalistic Laodicean becomes a member of the "synagogue of Satan."

The "people of the prince" who come after the "anointed one" is cut off, are finally impenitent Laodiceans. They will be the destroyers of the "city" and the "sanctuary," God's people. The phrase "its end will come with a flood," refers not to the city or the sanctuary, but to the "people of the prince" - unrepentant Laodicea - who by then have become the "Synagogue of Satan." (GC 608-610)

The "war" referred to in verse 26, last part, portrays the antagonism of Landicea against the saints. This will continue until the glorification of the saints at the end of time. (Daniel 12:3; EW 15; Vol. 1:184)

"And thou, Capernaum (Seventh-day Adventists who have had great light), which art exalted unto heaven (in point of privilege) shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." (Review and Herald, August 1,1893; brackets are in the original)

By the close of the 70 weeks, the die within the church will have been cast for both Philadelphia and Laodicea. The WISE virgins continue to receive the Holy Spirits influence in preparation for the Loud Cry.

In contrast, the FOOLISH virgins (Laodiceans) will be receiving "light and much power" from the arch deceiver thinking that it is the great power of God in

their lives. (EW 55,56) With this "light and much power," they will give a false loud cry proceeding the appearance of Satan as Christ.

The "desolations" which are determined refer to the judgments which will finally fall upon Laodicea after the seventy weeks. These judgments are contained in the Trumpets of Revelation 8 and 9. Those Laodiceans who survive the Trumpets will also experience the seven last plagues. (See Jeremiah 17:18) The destruction of Jerusalem is but a faith shadow of what will befall Laodicea. (GC 36)

The pronoun "he" used in verse 27 cannot refer to the

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"anointed one" of verses 25 and 26 since this "he" (the anointed one) was "cut off" at the end of the 69th week. The "prince," mentioned in VERSE 26, WILL COME AT THE TIME THE "anointed one" is cut off. This prince is the only logical antecedent for the pronoun "he" of verse 27. The work of this evil prince, (which will be the destruction of the city and the sanctuary) indicates that he cannot be the anointed one, but will be an active agent of Satan. This "prince" (or false prophet) will reassure Laodicea that her course is right and will make a strong affirmation or covenant against the "heresy" taught by God's true people. The same deceit used by the Jewish priests and Rabbis will be used by the prince to keep Laodicea in line and quiet her fears. This false prophet will "confirm the covenant with many for one week." He will have such influence that midway through the week, the Laodicean organization will officially separate itself from Christ, thus causing the "sacrifice" and "offering" in their behalf to cease. The following prophecy of E.G. White will then meet its fulfillment: "The multitude of deceptions that will prevail in these last days will encircle you, and you will change leaders and not know that you have done so." (EGW, Review and Herald Dec. 16,1890)

"Men in positions of responsibility are in danger of changing leaders. This I know, for it has been plainly revealed to me." (Series B, No. 2, p. 48)

"They will not recognize him (Satan) as their enemy, that old serpent, but they will consider him a friend, one who is doing a good work." (Vol. 5:294)

"Men who stand in very responsible positions at the heart of the work (General Conference) are asleep. Satan has paralyzed them." (Vol. 2:439)

"Put not your trust in princes (Spiritual leaders) nor in the son of man, in whom there is no help." (Psalms 146:3)

"Take heed, brethren and sisters. Who is your leader, Christ, or the angel that fell from heaven? Examine yourselves and know whether you are in the faith." (Vol. 8:299)

"The history of Judas is written for our learning. He was a betrayer of sacred trust . . . So it will be in these last days. The cause of Christ will be betrayed. Those who have had

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the light of truth, and have enjoyed its blessings, but have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up, and show to all reasonable, God-fearing souls that they cannot be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan, they call the movings of the Holy Spirit." (Review and Herald, May 24, 1898)

"He (God) will take His Holy Spirit from the church and give it to others who will appreciate it . . . The absence of harmony with God becomes apparent, the light grows dim, goes out; the candlestick has been removed." (Review and Herald, July 16th, 1895. This prophecy meets its fulfillment at the close of the 70 weeks) See EW 55,56.

"This imaginary food that is being prepared for the flock will cause spiritual consumption, decline and death." (R&H January 22,1901)

"We have far more to fear within than from without. The hindrance to strength and success are far greater from the church than from the world." (Review & Herald March 22,1887)

Once Laodicea has officially become the "Synagogue of Satan," a proliferation of abominations will surface. It is these abominations which will lead to her final desolation as outlined in the 7 trumpets and the 7 last plagues. Laodicea will then have a king (Satan) who is the cruelest of tyrants to rule over her. She will continue under Satan's rule until the "consummation" or the seventh plague at which time desolation is finally poured upon the desolator himself (Satan) and his kingdom is crushed. It is at this time that the Philadelphian saints are glorified and Laodicea awakens to the reality that she is forever lost. (See EW 15 A Word to the Little Flock, p. 12)

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Daniel Chapter 11

"The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in the process of fulfillment, and all the events foretold WILL SOON come to pass." (TM 113) see Daniel 8:2 and 10:4)

"Now I am come to make thee understand what shall befall thy people in the LATTER DAYS: For yet the vision is for many days." (Daniel 10:14)

The division between Daniel 11 and 12 is arbitrary, since there is no actual break in the thought. These two chapters contain a further and more detailed explanation of the vision of chapter 8:2-14. They span history from the time of the Medo-Persians until the glorification of the saints. (See Daniel 12:3) The theme remains the same - the conflict between the little horn and the saints.

Daniel 11:2 begins with the great empire of the Persians. Verses 3 and 4 describe the Grecian empire under Alexander the Great, and its later division among his four generals, following his untimely death.

Verses 5-15 are a chronicle of the military and political struggles between the kings of the north and south - the Selucides and the Ptolemies, respectively. These two kingdoms emerged from the Grecian empire as dominant powers.

Verse 16 introduces Rome for the first time in chapter 11. It was Pompeii who conquered the "glorious land" in 63 B.C. At that time, Palestine was still God's "glorious land" since the Jewish nation had not yet officially rejected Christ. Verses 17-20 describe the period of the Caesars.

Verse 21 introduces the second phase of the little horn power. Here begins the gradual transfer of power to the

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Bishop of Rome. This led to the development of the papacy in the middle ages. (See Daniel 8:10)

The "vile person" of verse 21 was thought to be Tiberius, but history does not support this suggestion. The original version says: "the honour of kingship." This refers to the transition from the Caesars to the popes. (See Daniel 8:9-12 which also describes the three phases of the little horn as Pagan, Papal and "restored" papacy.) Verse 21 describes the rise and development of the papacy. The early apostolic church would never have considered using the methods described, nor strived for worldly power and position.

Verse 22 is parenthetical and contrasts the final overwhelming accomplishments of the papacy with its relatively small and insignificant

beginnings. This was the mode of operation during the middle ages and will again be the method used during the second supremacy at the end of time. "Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike." (GC 581)

The "prince of the covenant" of verse 22 refers to the same "prince" mentioned in Daniel 9:26,27. This "prince" will be the false prophet who will lead Laodicea to its destruction.

Verses 23 and 24 chronologically follow verse 21 and describes the quiet beginnings of the papacy.

After the rejection of Christ by the Jewish nation, Palestine could no longer be considered the "glorious land," the geographical center or point of reference for the prophecies involving the kings of the north and the south. (verse 25) The word Israel first applied to the Jewish nation, but following the crucifixion, it now applies to God's people, irregardless of their nationality or their geographical location. The Old Testament prophecies regarding Israel will meet their primary fulfillment at the end of time with the triumph of the Saints over sin and Satan. Romans 2:28,29; Galatians 3:29.

The conflict of verses 25 and 26 refers to the infliction of the deadly wound upon the papacy. (Revelation 13:3) This deadly wound was twofold and was the result of the Protestant Reformation and later the Renaissance. The Reformation

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caused an internal spiritual breakdown of the Papacy by an attack on its authority and doctrines. The Renaissance reduced the civil and military power of the Papacy through the development of Philosophy and Reason, which led to Atheism.

The healing of the deadly wound is yet future. It will occur when the king of the south (Atheism, controlled by the 10 kings of Revelation 17:12-17) and the king of the north (the 3-fold union of Apostate Protestantism, Catholicism and Spiritualism) shall "speak lies at one table," or make a dishonest agreement. However, in spite of all their efforts, the end (end of the 2300 days) shall be at the time appointed.

Following the negotiations with the king of the south (verse 27), the little horn returns to his land with full support from the civil powers ("great riches"). This is the healing of the deadly wound. The little horn, because of his hatred for the holy covenant, influences the two-horned beast (Revelation 13:11) to enact a National Sunday law.

In verse 29, the Little Horn returns to negotiate with the king of the south and in

verse 30, he takes action against the Holy covenant by setting up an International Sunday law. This marks the beginning of the 1260 days, the time of the Loud Cry, when the ships of Chittim will be giving "him" (the little horn) great difficulty by warning against his deceptions. (The ships of Chittim are those who have the holy covenant, keep the commandments of God and have the testimony of Jesus) and will not renounce their faith, according to the context). Those that have "forsaken the Holy covenant" are Laodicea and they will then be willing to "have intelligence," or plot against the Holy Saints in cooperation with the little horn. (GC 608; 1T 578)

The phrase "arms shall stand on his part" (verse 31) indicates that he (little horn) will have the total support of the state. (See Revelation 13:5, last part; compare with Daniel 12:6,11,12) The pronoun "they" here symbolizes the little horn (threefold union) working with Laodicea and backed by the state. It will be "they" who will attempt to "pollute the sanctuary of strength." This means that they will try to destroy the faith of the wise virgins and to

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discredit their message.

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us." (EW 33)

The "taking away of the daily" will occur when the little horn attempts to replace the work of Christ on behalf of the sinner. "He shall speak great words against the most High . . . and think to change times and laws (International Sunday Law) and they shall be given into his hand until a time and times and the dividing of time." (Daniel 7:25) The enactment and the enforcement of the International Sunday law will result in the taking away of the daily.

It is the enforcement of the International Sunday law that is the "abomination that maketh desolate." This International Sunday law is the Beast's seal, or mark, which the third angel warns against. The worship of the Beast and his image will bring desolation since the seven last plagues will follow.

Those that "do wickedly against the covenant" (verse 32) are Laodicea and the "people" that know their God" are His loyal followers, comprised of Smyrnans and Philadelphians. The "exploits" refer to the giving of the Loud Cry.

"They that understand" (verse 33) are the wise virgins who understand the true meanings of the concepts of Daniel and Revelation. The teaching of these truths

will bring on persecution and death for many (verse 33, last part, verse 34, first part). As with the death of Stephen, many of the loyal saints will be strengthened as they see their fellow believers dying for the truth's sake. (verse 35)

The phrase "time of the end" refers to the 2300 literal days and this process of being "purified made white and tried" will extend until the glorification of the saints (between the 6th and 7th plague). However, there will be no more martyrs after Michael stands up.

The 2300 days is an "appointed" or allotted block of time and is still future.

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The king of Daniel 11:36-39 is the king of the north and is the same king of Daniel 8:23-25. The description of his works parallels with Daniel 7:25 and Revelation 13:1-8. The time of the International Sunday law is the time "When the transgressors are come to the full." (See Daniel 8:23, and Vol. 5:451)

There are only two powers described in verses 40-45: the king of the south and the king of the north. The little horn is the subject of verses 36-39 and the pronoun "him" of verse 40 is the correct antecedent. The king of the north is synonymous with the little horn power.

The scene describes mounting pressure on "him" - the little horn (the threefold union). The king of the south is militant atheism (communism, or dialectic materialism), which comes at the king of the north (the little horn) at the time of the end. The king of the south is the aggressor and finally causes "him," the king of the north to go forth with great fury. Note that verses 36-39 are parenthetical and show that the "king of the north" (little horn) becomes all powerful and continues until the saints are delivered.

The glorious land, which the little horn enters, represents God's faithful souls. (See comments on Daniel 11:25) Many of God's professed people will then give up their faith.

In the parable of the marriage supper (compare Matthew 22 with Luke 14) three invitations are described. The marriage of the Lamb is consummated at the glorification of the saints, placing this event at the end of time. The first invitation was given in 1888, but was rejected. During the seventy weeks, the next invitation will be given to Seventh-day Adventists as an organization. The last invitation of the parable, or the going into the highways and byways, refers to the Loud Cry. The Edomites, Moabites and Ammonites are those who escape out of the little horn's hand. The People of Edom, Moab and Ammon were considered the spiritual outcasts or outsiders as far as the Israelites were concerned. These so called "spiritual outsiders" will quickly respond to the message of the Loud Cry and the

majority of the 144,000 will come from this group. (GC 383) EW 55, "He," the king of the north, (verse 42) will continue his conquest for the minds and hearts of the world and the

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rebellious "land of Egypt" (dialectic materialism) will not escape. (GC 269)

Verse 43 describes the worldly wealth and resources that have come into his possession. The little horn will then be in a uniquely powerful and secure position. The only things disturbing his security will be the tidings that come from out of the east and from the north. The message from the east is the sealing, or the message involving the true Sabbath, (Revelation 7:1,2) and the message coming from the north will include the concepts involving the sanctuary in relation to the 2300 days, the state of the dead and the second coming. (Psalms 48:1,2) These tidings are uniquely Seventh-day Adventist and will be proclaimed by the believers who have endured the shaking (wise virgins) and who now have the power of the later rain. (See EW 33; A Word to the Little Flock 19)

At this time, "He" will attempt by every means possible to nullify the influence of God's people (glorious holy mountain) and prevent their message (tidings) from reaching the people (seas). In other words, he will try to prevent the Loud Cry from being given. In spite of his best efforts "he" (the little horn, or the king of the north), will finally come to his end with none to help him. (Daniel 8:25)

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Daniel Chapter 12

The standing up of Michael marks the close of human probation. (EW 36) The "time of trouble" immediately following this close of probation will affect the two classes, Satan's kingdom of Babylon and God's true people. "The people of God (Philadelphia) will then be plunged into those scenes of affliction and distress described by the prophet (Jeremiah 35:7) as the time of Jacob's trouble . . . As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, and turn from their allegiance to God." (GC 618-9)

At the same time, "God's judgments (seven last plagues) will be visited upon those who are seeking to oppress and destroy His people." "His long forbearance with the wicked emboldens men in transgression, but their punishment is none the less certain and terrible because it is long delayed . . . while the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants." (GC 627,29)

The saints will be delivered by the voice of God between the sixth and seventh plague. (GC 635,6; EW 272) His voice will also cause the special resurrection (verse 2). "Graves are opened and many of them that sleep in the dust on the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt." All who have died in the

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faith of the 3rd angel's message (the Smyrnan martyrs who will participate in the giving of the Loud Cry during the 1260 days) come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him," those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people (Laodicea GC 608) are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient." (GC 637)

Verse 3 describes the glorification of the living saints (144,000). (Vol. 1:184,354; EW 15)

The "running to and fro" and the "increase of knowledge" of verse 4 have a far

deeper meaning than the development of rapid transit and general increase of knowledge.

"Are we never to know that period, whilst He Himself exhorteth us not only to read Daniel the prophet, but to understand it? And in that very Daniel, where it is said that the words were shut up to the time of the end (which was the case in his time), and that "many shall run to and fro" (a Hebrew expression for observing and thinking upon the time), "and knowledge" (regarding that time) "shall be increased" (Daniel 12:4). Besides this, our Lord does not intend to say by this, that the APPROACH of the time shall not be known, but that the exact `DAY and HOUR' knoweth no man." (GC 360)

In verse 6, Daniel asks the question: "How long shall it be to the end of these wonders?" In verse 8, he repeats his question: "O my Lord, what shall be the end of these things?" E.G. White states: "Twice Daniel inquired, how long shall it be to the end of time? . . . The book of Daniel is unsealed in the revelation to John, AND CARRIES US FORWARD TO THE LAST SCENES OF THIS EARTH'S HISTORY" (TM 114,15) This indicates that the book of Daniel has within it the outline for the events that will occur during the last 2300 days of this earth's history.

The "wonders" that Daniel is inquiring about are the scenes of Daniel 11:29-45 and 12:1-3 which he had just been shown. The angel tells him that it will take "time, times and a half" (3 1/2 years, or 1260 literal days) for these events to transpire.

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Daniel was told that his words were to be sealed up until the "Time of the end"- the literal, 2300 days - when "many shall be purified, and made white and tried." It will be during this same period of 2300 days that "the wicked (Laodiceans or foolish virgins) shall do wickedly" and none of them will understand Daniel's vision of the 2300 literal days. See Daniel 12:10. The wise (Smyrnan and Philadelphian virgins) will understand these truths and will be proclaiming them.

In Daniel 8:13, the question was asked: "How long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer to this question is found in Daniel 12:11 - 1290 days. This time period begins with the taking away of the daily (the enactment of the International Sunday law) and extends for 1290 days to the close of probation (the standing up of Michael). The International Sunday law will be ENACTED at the beginning of the 1290, but will not be enforced on a worldwide scale (due to the process of law) until the beginning of the 1260. The

1335 days also begins concurrently with the enactment of the International Sunday law (commencement of the 1290) and ends with the glorification of the living saints. Those who endure to the end of the 1335 days will be blessed because they will be one of the 144,000.

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Revelation

Revelation Chapter 1

Note the chain of command by which God communicates with the human race: God the father, Christ, Gabriel, the angels and finally His servants. The book of Revelation, like the book of Daniel, was written primarily for those living in the last days. "He bade John write in a book that which should take place in the closing scenes of this earth's history." (MS 129, 1905) Let the student of prophecy always bear in mind that the ultimate fulfillment of the prophecies of Daniel and Revelation is yet future. Over the past centuries many of God's people have gleaned hope from the writings of God's word and they would often feel that they were seeing prophecy fulfilled during their generation; however, the ultimate purpose of the prophets visions are for the last generation who will be alive when the controversy ends. See GC 343.

"The book of Daniel is unsealed in the Revelation to John, and carries us forward to the last scenes of this earth's history." (TM 115)

The seven stars (verse 20) are the angels of the 7 churches - the spiritual leaders. See Daniel 8:10; 5T 81. The 7 candlesticks are the laity.

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Revelation Chapter 2

There have been many views of what constitutes the 7 churches. First, there were 7 actual churches in Asia Minor to whom John addressed these letters. Later, the "churches" have been applied to different periods of the Christian dispensation with certain periods seemingly matching some of the things described in the messages to the 7 churches.

But the messages must have a broader and much deeper meaning than just a historical one in order for them to be of value to the last generation. The messages to the 7 churches apply at the end of time and to the individual member as well as the church as a body.

Christ is showing constant diligence in behalf of His church. He is represented as "walking" among the golden candlesticks. "Christ walks in the midst of His churches through the length and breadth of the earth . . . He is present in every assembly of the church." (R&H May 26,1903)

The 7 churches contain a profile of the faults and weaknesses, as well as the strengths and positive characteristics of the professed believers. Note that there are only two of these churches that Christ approves of - Smyrna and Philadelphia. The final scenes of the seven churches meet their climax during the literal 2300 days.

EPHESUS Her first spiritual estate was one of Christlike love. However, she allowed herself to develop a legalistic, self-righteous (Laodicean) attitude.

The candlestick symbolizes the laity and unless there is a genuine repentance, the spirit of God will be removed from the individual member.

The doctrine of the Nicolaitans is the position held by many that the gospel of Christ has made the law of God of no effect, that by merely "believing" one is released from being doers of the word. Christ condemns Ephesus for using

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their faith alone. (See ST, January 2,1912; TM 240; GC 418) SMYRNA Smyrna has no condemnation leveled against her. She is told that she will face great adversity, persecution and a martyr's death but she is also promised eternal life. These will be a very special class of saints. They will play a very important part during the 2300 literal days, and will become martyrs as a result of their faith and witness. They will claim the Savior's promise: "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10) They are also mentioned in Revelation 20:4 as "the souls . . . that were beheaded for the word of God, and which had not worshipped the beast, neither his image . . ." Since the formation of the "beast and his image" is a future development, the "beheading," or killing, will

have fulfillment in the future. "When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out of Babylon." (Revelation 18:1 -5 quoted) (MS 39, 1906) Bible Commentary 7A 412.

The Smyrnan saints will come up in the special resurrection which precedes the literal second coming of Christ. (See comments on Daniel 12:2; GC 637) Smyrna and Philadelphia are those who will suffer at the hands of the "Synagogue of Satan" (finally impenitent Laodicea during the 2300 days).

PERGAMOS Christ, who has the "Sharp sword with two edges" gives admonition to Pergamos because she has allowed Satan's throne to be set up. "Satan's seat," or throne, is established wherever he is concentrating his greatest efforts at that time. The place of his throne has varied throughout history, but He always concentrates in the areas where he can do the most damage to God and where he can most effectively further his goals.

Satan has worked with the great kingdoms of earth Babylon, Medo-Persia, Greece and Rome - as well as the large religious movements.

At the time of Christ, Satan's seat became the Jewish Sanhadrin. After accomplishing his mission, he moved to

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Imperial Rome where he persecuted the early Christians.

Later, he moved his throne to Papal Rome, where he has carried on his work effectively for many centuries.

His next threat came with the Protestant Reformation. These great reformers were spiritual giants and they became the greatest menace to Satan's kingdom since the time of Christ and the apostles.

Following the passing of the Reformers, the churches gradually lost the spirit of the Reformation. Satan was able to so completely control the Protestant movement that by the 1840's, it also could be called Babylon.

After 1844, Satan began moving his emphasis, or seat from apostate Protestantism to Adventism. With the formation of the Advent movement, he worked with untiring diligence against the early pioneers. He knew that this movement had the greatest potential power for destroying him. He has levied one assault after another against the Advent movement until the original purpose and message have become largely lost.

Satan has always been very successful in capturing human organizations. Most movements (civil as well as religious) begin with lofty purposes and high ideals,

but gradually, as their "founders" and "pioneers" retire and die, the movements undergo a change. As policy and expediency creep in, leadership becomes corrupt and Satan finally takes complete control. This is true of all governments, churches, labor movements and every kind of human organization. It is a mistake for anyone to suppose that his particular church or organization is an exception. This assumption would indicate total lack of honesty with oneself.

There are five discernible stages that every movement experiences.

A. A movement begins with a man and a message. (examples: Christ, Luther, William Miller.)

B. Next a small group forms around the man and his message.

C. With continued growth and success, an organization or a sect develops with the message. The purpose of the organization at this point is only to further the message.

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D. As the organization gains more and more support, the message becomes secondary to the well-being and success of the organization itself. The "pioneers" who labored and sacrificed to start the movement are now out of the picture, and a managerial class enters the scene. The "message" or "cause" is then used to insure the continued financial support necessary and to further the "corporate goals" of the hierarchy in control. Eventually the organization becomes the "sacred cow" which can do no wrong. Anyone who looks too closely at its deviations from the original intended purposes are labeled as "heretics" and radicals. This process of deterioration is the natural result of the passage of time.

E. In the final state, the survival of the organization and its hierarchal structure becomes all important and all consuming. In this deteriorated state, the message can easily be sacrificed or modified to insure the survival of the organization.

"Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:50,51)

Another recent example would be the recommendation to capitulate that was given by the General Conference to the Seventh-day Adventist church in Germany during the governments under Kaiser and Hitler.

It will be during the 70 literal weeks that the SDA organization will have reached its final state of apostasy. It is then that Satan, working through the deceived leadership (blind Laodicea), for all practical purposes gains complete control. (See comments on Daniel 9) This will be a difficult time for many who have been under the control of the system for so many years and have allowed men to do their thinking. But the Master said that we must be willing to take up His cross

and follow Him.

Within the organization, there are those of Pergamos using the methods of Balaam who taught Balac the most effective methods of destroying Israel. In a spiritual sense, the phrase "to eat things sacrificed to idols" means to eat or accept human transitory ideals as a substitute for the absolute values of Christ. At this point, the organization itself becomes an idol.

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"Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath . . . Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, "I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify.' Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly; for he knows what truth is.

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. 'If thou hadst known,' said Christ, 'even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from shine eyes.' " (TM 409-10)

In the opposite extreme, there are many who hold the doctrine of the "Nicolaitans." They teach that all the sinner has to do is believe in Jesus with no need for human effort to overcome sin. (See TM 240)

Those who abandon the doctrine of Balaam and refuse to eat "things sacrificed to idols" will be permitted to eat the hidden manna - the correct understanding of the truths of the scriptures (primarily Daniel and Revelation).

The white stone given by Christ to the overcomer is a symbolic acknowledgment of acceptance. Anciently, this was practiced to indicate acceptance.

THYATIRA Those with a spiritual condition comparable to this church have many fine traits. But a serious problem faces Thyatira, involving Jazebel and the fornication and adultery which many are committing. In Elijah's time, Jezebel was a prophetess of Baal and the wife of wicked king Ahab. It was she who brought the prophets of Baal to Israel to establish false worship leading Israel into deep apostasy.

The SDA organization is a type of ancient Israel, and

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Baal worship is in existence today. Ellen White calls policy, Baal worship. "Some will be honest when it costs nothing; but when policy will pay best, honesty is forgotten. Honesty and policy will not work together in the same mind. In time, either policy will be expelled, and truth and honesty reign supreme, or if policy is cherished, honesty will be forgotten. They are never in agreement; they have nothing in common. One is the prophet of Baal, the other is the true prophet of God." (5T 96)

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Revelation Chapter 3

SARDIS Agam, the message of Sardis applies to the leadership. (See TM 357,58; MS 81, 1900; 7A 403; R&H, August 20, 1903) Note that both Sardis and Laodicea receive no commendation from Christ.

PHILADELPHIA Philadelphia, like Smyrna, receives no reproof. It is Christ who has the key of David, and it is he who sets before the believer an "open door," or an open mind.

"No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said, 'I have set before thee and open door, and no man can shut it.' Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time." (TM 107; Isaiah 22:22)

"Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit." (TM 116) Once this "door" of new light and truth is opened, "no man can shut it."

A true Philadelphian is painfully aware of his lack of strength and realizes his need for divine power. He is not boastful about his spiritual accomplishments and does not parade his "righteousness" for he is fully aware of his true nature. The main characteristic which sets Philadelphia apart is complete loyalty to God.

The "Synagogue of Satan" (Laodicea following the 70 weeks) is again mentioned here (refer to comments on Smyrna).

Philadelphia will be preserved through the "hour of temptation" (7 last plagues, see GC 619) and will be glorified. (EW 15,124) In contrast, Laodicea, who has been

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boasting of her righteousness and great accomplishments for God, will at last bow at the Saint's feet. (A Word to the Little Flock, p. 12; Isaiah 60:14)

The "Temple," which the 144,000 Philadelphians are to be pillars in, is actually "the Lord God Almighty and the Lamb." (Revelation 21:22; A Word to the Little Flock 12) They are supporting pillars because they are the "supporting evidence" that God's way is possible and that perfect loyalty to Him can be accomplished.

Since his rebellion and fall from heaven, Satan has claimed that God's law cannot be kept. It is really God and his system that are on trial before all creation. Christ came to reveal the Father's character and to show that the law can be kept through perfect faith in God. But after the cross, Satan charged that Christ used Divinity unavailable to the ordinary person to overcome sin when on this earth.

Since it is true that Christ has been the only one so far to live in perfect obedience to God, Satan's charge against God has gone undisputed.

So, after the cross, God had to develop a new plan for defending his character. The only way that he will be proven a just and true God is through the development of a generation of 144,000 LOYAL people who will stand without a Mediator. These saints are His witnesses at the hour of His (God's) judgment and by vindicating His character, they will forever settle the arguments of Satan. When the saints are glorified, Christ can say "It is done" and can then put His sickle to the harvest (or resurrect the saints of past ages) for He has the "first fruits" of the wavesheath - the 144,000. (See Revelation 14:4) The 144,000 are all Philadelphians, they are loyal and will be translated without seeing death. See COL 69.

The expression "he shall go no more out" is figurative, as the expression, a "pillar" in the temple. These overcomers remain close to God's throne throughout eternity. The 144,000 will occupy the places left vacant by the apostasy of Satan and his angels. (See PK 588,589)

Philadelphia will have God's name, which is New Jerusalem, and Jesus' new name written in their foreheads. They are God's special group. They are the bride. (See GC 427)

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Without them, the controversy will not be ended in God's favor. (See EW 15, Jeremiah 23:6) These saints will in no way consider themselves perfect, righteous or worthy of God's favor. They will be concerned that they might bring dishonor to God's name by some defect in their character. (See EW 272; GC 619)

LAODICEA God gives NO approval to Landicea. This church represents the most hopeless spiritual condition that a professed Christian can be found in. It is characterized by the parable of the Pharises and the publican, and by the parable of the Wise and foolish virgins. (R&H August 19, 1890)

A Laodicean does not have even the remotest chance of salvation as long as he remains in this spiritual condition. The only remedy is to heed the Saviour's invitations: "Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come and will sup with him and he with me." (verse 20) Notice that Philadelphia has an open door (open mind and attitude), while Landicea has a closed door (closed mind and attitude). Contrary to what is commonly believed and taught, Laodicea will not be the church triumphant. She will be "spewed out" unless she repents and becomes Philadelphia. (See Revelation 3:l 6)

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Revelation Chapter 4

The scenes depicted here indicate the necessary preparation that will take place in heaven before the 2300 days. God's people must have light and understanding in order to intelligently cooperate with Him as He moves through the various phases of the literal 2300 days. God's faithful ones must keep pace with this light. (See 5T 80) The church cannot rest on what the pioneers discovered, but must press on and discover deeper and broader spiritual meaning from God's word (specifically Daniel and Revelation).

"Greater light shines upon us than shines upon our [ethers . . . We must walk in the light which shines upon us, otherwise that light will become darkness."
(IT:262)

"The path of the just is as a shining light that shines more and more unto the perfect day." (Proverbs 4:16; see also EW55; 5T 80)

Ezekiel I contains what appears to be a very complicated description of the working of God. But under the direction of the Holy Spirit, the work of God will advance very smoothly and rapidly. This chapter describes the time when God will take the reins into His own hands over the loud objections of many of the "brethren." (See TM 300; R&H January 11, 1887)

Ezekiel 2 and 3 describe the "straight testimony" that will be given to Laodicea during the literal 70 weeks of Daniel 9:24. The early chapters of Ezekiel set the stage for the events of the 7 seals and 7 trumpets, which will transpire during the 2300 literal days.

Revelation Chapter 5

"The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days." (9T 267) This statement indicates that the 7 seals are future events.

In verse 1, John sees God the father holding a sealed book in His right hand, which no one is able to unseal but Christ. This sealed book contains the prophecies of Daniel, which are intended for God's people who will "act a part" at the end of time.

"The book of Daniel is unsealed in the Revelation to John, and carries us forward to the last scenes of this earth's history." (TM 115)

The decision of the Jewish leaders is also registered in this sealed book. "Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah. The Jewish people cherished the idea that they were the favorites of heaven, and that they were always to be exulted as the church of God." (COL 294)

The time when the Jewish leaders will see the awesome results of their choice in rejecting Christ will be between the 6th and 7th seal at the time of the special resurrection. (See GC 637; Revelation 1:7; Daniel 12:2) The Laodicean SDA organization is following in the steps of ancient Israel and the sins which caused the ruination of Israel will also cause its downfall.

The 7 seals describe important closing events which will transpire during the literal 2300 days. The opening of the first seal is yet future. The seals, or closing events, will not

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be allowed to unfold until Christ (the "Lion of the tribe of Judah") is certain that He can develop the 144,000 by the close of the 2300 days. It is Christ who is preventing the closing events from taking place until He has His "generation." (See Matthew 24:34; Revelation 7:1)

The opening of the first seal will occur at the beginning of the 70 weeks, and the work of the "white horse" will continue until the glorification of the saints. This first seal will mark the beginning of the great shaking and the development of the wise and foolish virgins within the SDA organization - Laodicea and Philadelphia. (See GC 426)

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Revelation Chapter 6

THE FIRST SEAL - THE WHITE HORSE: The White horse symbolizes God's true people who will be going forth "conquering and to conquer." This phrase - conquering and to conquer - indicates the momentum that the giving of the true message will have. It will gain momentum at the beginning of the Midnight Cry (beginning of the 2300 days) and will reach its peak at the glorification of the 144,000 between the 6th and 7th plagues.

THE SECOND SEAL - THE RED HORSE: The red horse and his rider represent the strife and persecution which will follow the giving of the "straight testimony" to Laodicea and the Loud Cry to Babylon. This is the natural reaction to the "conquering" of the white horse. The power attending the message will enrage the Laodicean and Babylonian inhabitants of the earth. All who remain in the Laodicean condition are of the same mind as the Babylonians and will become so deceived by Satan that they will do his will thinking and that they are following Christ. (See ST:294; Series B. No. 2, p. 48; R&H December 16,1890)

"At the commencement of the time of trouble, we (Philadelphian saints) were filled with the holy ghost (Latter Rain) as we went forth and proclaimed the Sabbath more fully. This enraged the church and nominal Adventists, as they could not refute the Sabbath truth. (A Word to the Little Flock, p. 19; see also EW 33; GC 609; IT:578) Notice who the "enemy" will be. It will be former brethren who will elect during the 70 weeks "to choose the easy, popular side." (See GC 608)

The expressions "taking peace from the earth" and "they should kill one another" again depicts the strife which will arise as the result of the National and later me International Sunday laws.

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THE THIRD SEAL - THE BLACK HORSE: The third seal describes the time of the judgment for the living.

The "wheat" and "barley" represent the contrasting types of spiritual food eaten by Philadelphians and Laodiceans. The Philadelphian eats the pure word of God (wheat) while the Laodicean eats barley, which is mostly chaff. Since the barley is mostly chaff and provides such low quality spiritual food Laodicean will fail to develop a Christ-like character and be unable to stand in the judgment. "An abundance of chaff is given to the people, but this will not awaken the transgressor or convict the soul from sin." (TM 310)

The "oil" represents the influence of the Holy Spirit and the "wine" represents the truth. These two spiritual nutrients, along with the wheat are designed to

develop a strong, healthy, mature Christian character which the living saints must have to endure the last 2300 days. (See Joel 2:22-27)

THE FOURTH SEAL - THE PALE HORSE: The fourth seal begins following the rejection of "great light" by Laodicea at the close of the 70 weeks. The "pale horse" and its rider continue their work until the close of time. Laodicea's future is clear - death and hell will follow. Thus scripture is fulfilled: "we have made a covenant with death, and with hell are we at agreement." (See Isaiah 28:15; GC 560; ST:294)

THE FIFTH SEAL- THE MARTYRS: E.G. White places the fifth seal at the time of the Loud Cry of Revelation 18.

"When the 5th seal was open, John the Revelator in vision saw beneath the altar the company that were slain for the word of God and the testimony of Jesus Christ (Smyrna). After this scene came the scenes described in the 18th of Revelation, when those who are faithful and true are called out of Babylon." (MS 39, 1906; R&H December 21, 1897; 7A 412) Persecution, betrayal and martyrdom will be the lot of many of God's faithful souls during the 2300 days.

These souls under the altar cannot represent the martyrs of all ages, but those who will be killed during the Loud Cry. They will come up in the special resurrection occurring between the 6th and 7th plagues. (See Daniel 12:2; GC 637)

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The blood of the Smyrnan martyrs will again be the "seeds of the reformation." The example made of their lives will be instrumental in bringing those of God's people who are still in Babylon under the banner of Christ.

Notice the contrast of promises. "He (Smyrna) that overcometh shall not be hurt of the second death." (Revelation 2:11) "And his name (Laodicea) that sat on him was death, and hell followed with him." (Revelation 6:8)

Notice also "that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be accomplished." There will be martyrs for their faith during the 70 weeks as well as during the 1260 days. Thus the expression "should rest yet a little season" is appropriate.

THE SIXTH SEAL - THE VOICE OF GOD: The 6th seal opens with a great earthquake which will be caused by the voice of God when he delivers the living saints from the death penalty. The Lisbon earthquake, as well as other historical signs in the sun, moon and stars were very limited and secondary fulfillments of this prophecy. (See GC 636)

"And the Lord shall cause His glorious voice to be heard, and shall shew the

lightning down His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." (Isaiah 30:29,30)

"The powers of heaven (sun, moon and stars) will be shaken by the voice of God. The sun, moon and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God." (EW 41) This describes what will take place at the time of the 6th seal.

Matthew 24:29-34 is a parallel passage to the sixth seal of Revelation 6:12-17.

All these events occur in rapid succession and thus confirm Christ's prophecy, "This generation shall not pass, till all these things be fulfilled." (Matthew 24:34)

THE SEVENTH SEAL With the opening of the 7th seal (which is found in Revelation 8:1), the controversy between Christ and Satan will have ended. The silence of half an hour in Heaven symbolizes a short period of time during which a pause for reflection, rather than a physical emptying

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of its inhabitants, will take place. This half an hour should not be computed in "prophetic time" (day for a year) since prophetic time closed in 1844. (See MS:59,1900)

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Revelation Chapter 7

God will not allow the 4 angels to release the 4 winds of the earth until he is certain that he can develop 144,000 loyal saints (Revelation 14:12) in one generation. Christ will come when the 144,000 are fully developed. (See COL 69.)

Christ cannot risk the throne of the Eternal One with the whims of human organizations to carry out His lofty purposes. At the proper time He will "take the reins in His own hands." (See TM 300)

In verse 9-12, the prophet is given a view of the new earth following the millennium. He is shown the "great multitude which no man could number." These represent those who will be resurrected from all ages. This group should not be confused with the 144,000. (See PK 720,721)

In verses 13-17 is depicted another group who are very special in God's sight. They are seen as having "come out of great tribulation" (See Daniel 12:1; Matthew 24:21) and who have washed their robes, and made them white in the blood of the Lamb. They have received the "white raiment" from Christ and have all become Philadelphians. These are the 144,000, and they serve Him in His temple day and night.

"And as we were about to enter the holy temple, Jesus raised His lovely voice and said, 'only the 144,000 enter this place,' and we shouted, 'Alleluia' . . . I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold." (EW 19; see also A Word to the Little Flock 17)

Revelation Chapter 8

Verse 1 describes the opening of the 7th seal. The 144,000 of chapter 7:1-8 will be sealed and glorified between the 6th and 7th seal.

The seven trumpets are judgments which fall upon unrepentant Laodicea, following the close of the 70 weeks. (See 9T 97) God will employ every means possible to enlighten Laodicea, but like their counterpart, Ancient Israel, many will still reject Christ's invitation.

Following their "official" decision to reject heaven's light, they will choose the side of the great deceiver and become the synagogue of Satan. With him as their master, they are plunged into their "time of trouble" - the seven trumpets. These "judgments" will create great mental and physical anguish for Laodicea. They will think that they have entered into the time of "Jacob's trouble" and will become so confused that they will believe Satan to be Christ when he makes his personal appearance. "Oh, that the people (Laodicea) might know the time of their visitation (seven trumpets). There are many who have not heard the testing truth for this time (God's people still in Babylon) . . . The time of God's destructive judgments (seven trumpets) is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter." (9T 97; and also Revelation 11:1,2)

Christ is the angel standing before the altar of incense. "He (Christ) is today standing before the Altar of incense, presenting before God the prayers of those who desire His help." (DA:568) Note that this was written many years after 1844. Christ is here ministering in the Holy Place, or

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the first apartment of the sanctuary in heaven. (See GC 414) He went into the Most Holy Place in 1844 to begin the judgment of the dead. The judgment of the living is future and will begin with the enactment of the National Sunday Law at the beginning of the 2300 days, and will not be finished until every person has been given the opportunity to choose between Christ and the mark of the Beast.

The fire (light) falling from Christ (verse 5) represents the "latter rain," which will begin to fall at the beginning of the 2300 days. This fire will cause the believer to "have an entirely different religious experience." (See TM 114; Ezekiel 10:2) The wise virgin will offer the sacred fire, "for them Christ's works, His love, His mercy, His righteousness, will ascend before God, as a cloud of holy, fragrant incense wholly acceptable." (TM 357) "This sacred fire is of God's own kindling."

(See TM 357) Many within the SDA church will resist the "fire" (light). This will cause the shaking during the 70 weeks. (EW 55,56)

THE FIRST TRUMPET The first angel will sound after the 70 weeks. "Hail and fire mingled with blood" will follow. This "fire mingled with blood" certainly does not refer to the "sacred fire" of God's own kindling. It refers instead to the "strange fire" of man's and Satan's making.

"There is a most fearful, fatal deception upon human minds. Because men are in positions of trust, connected with the work of God they are exalted in their own estimation . . . But strange fire has been offered in the use of harsh words, in self-importance, in self-exaltation, in self righteousness, in arbitrary authority, in domineering, in oppression, in restricting the liberties of God's people, binding them about by your plans and rules, which God has never framed, neither have they come into His mind. All these things are strange fire, unacknowledged by God, and are a continual misrepresentation of His character." (TM 357,8)

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan." (TM 409,10; also see EW 56)

The "hail" (rejection of the Holy Spirit) and "fire" (strange fire) will be cast into the "earth" (church), and a

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"third part of the trees was Burned up, and all the green grass was burned up." The "trees" are church leaders who have stood as pillars and guardians of the faith. These all have great potential for bearing fruits of righteousness, but a third part will be consumed and deceived by this "strange fire." (See Psalms 1:1-6)

The "green grass" represents the surface reader, or the superficial class who are anchored nowhere. (See TM 112; Joel 1:19; I Peter 1:24; Isaiah 40:6-8)

The mention of a "third part" refers to segments of the church, and does not necessarily mean exact "thirds" by amounts or number.

This will be the time when "the gold will be separated from the dross of the church. True godliness (the trees that remain and survive the "fire") will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness." (ST:81)

THE SECOND TRUMPET When the second angel sounds, John sees "as it were a great mountain burning with fire was cast into the sea." At the close of the 70 weeks, the Laodicean Seventh-day Adventist organization will have "officially"

closed its own probation by their rejection of God's "light." Laodicea will have then become a very important part of the closing scenes as she fully cooperates with Satan. Laodicean leadership, like the Jewish leaders, will have hardened their hearts against the Holy Spirit and will align themselves fully with Satan, thinking that they are doing God's will.

"The multitude of deceptions that will prevail in these last days (2300 days) will encircle you, and you will change leaders and not know that you have done so." (R&H December 16, 1890)

Laodicea will be receiving the false "latter rain," and will be fitted to give the false "loud cry."

The "great mountain" which John sees represents the

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point when Laodicea will cast herself into the sea, or world giving the false loud cry. (See Jeremiah 17:3-18; R&H August 4, 1904; Isaiah 10:16-20)

Notice that a third part of the sea will become blood. This indicates that many Babylonians will fall under the spell of the false concepts which have also deceived Laodicean Adventism. "They (Laodicea) will not recognize him (Satan) as their enemy, that old serpent, but they will consider him a friend, one who is doing a good work." (ST:294)

The meaning of "ships" from original translations of the Bible is to found, establish or set. Thus the foundation or hope of salvation for these misguided converts is destroyed when they are taught to put their trust in man, human organizations, a false gospel and their own good works. (See Jeremiah 17:5-9)

"I saw the nominal church and nominal Adventists (SDA), like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints (faithful souls who will have separated from Laodicea by the close of the 70 weeks) then will be an obscure people, little known to the Catholics."

(Spaulding-Magam Collection. A vision at Dorchester, Maine, October 23, 1850) This vision will meet its fulfillment in the future during the 2300 literal days.

THE THIRD TRUMPET John saw the star called "Wormwood" fall from heaven burning. This star falling from heaven symbolizes Satan falling upon Laodicean leadership. The lamp is the "hellish torch" of Satan which kindles the lesser "torches" and given the leadership the "light and much power" to be able to stand in the pulpits with the "torch of false prophecy in their hands." (TM 409,10)

"When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suite the tenor of their feeling of bitterness." (TM 112) It is Satan who creates the

spirit of bitterness, and it is the Holy Spirit who produces the fruits of "love, sweet joy and peace." (EW 55)

Satan will come to Laodicea as he came to Christ in the wilderness, offering them worldly power and recognition. The Laodicean leadership will trade eternal life for the

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preservation of their positions and their "temporal kingdom." Their organization, which has become no more than a human creation, has hewn out "cisterns, broken cisterns, that can hold no water." (See Jeremiah 2:13)

The "third part" of the waters that become bitter (wormwood) will be the Laodicean segment of the Seventh-Day Adventist church. (See Jeremiah 2:18,19; 9:15; 23:15)

THE FOURTH TRUMPET John sees a third part of the "sun, moon, and stars" being darkened. This is not a reference to any celestial phenomena, but will be the time when: "Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat." (5T 81)

The eagle crying with a loud voice is a harbinger of impending doom. "Set a trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law . . . For they have sown the wind, and they shall reap the whirlwind . . . Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure. The days of visitation are come, the days of recompense are come; Israel shall know it; the prophet is a fool, the spiritual man is mad, for the multitude of shine iniquity, and the great hatred." (Hosea 7; 8:1-9)

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Revelation Chapter 9

THE FIFTH TRUMPET The "star" which John saw fall from heaven is none other than Satan himself. (See Revelation 9:11) Satan will then be in full control of the Laodicean organization and he will breathe his unholy influences upon her. The purpose of Satan's "smoke" will be to prevent the true light from shining upon these deceived Laodiceans. "Satan's object was to keep them deceived and to draw back and deceive God's children." (EW 56)

Out of this "smoke" will come locusts with great power, but they will only be permitted to torment "those men which have not the seal of God in their foreheads." They were not allowed to "hurt the grass of the earth, neither any green thing, neither any tree." In Revelation 8:7, a "third of the trees were burnt up, and all the green grass was burnt up." The "trees" and "grass" of Revelation 8 refer specifically to those within Adventism who will be caught up and deceived by Satan's devices during the 70 weeks. The "trees" and "grass" of chapter 9 refer to those in Babylon who will not have had an opportunity to accept or reject light, since the Loud Cry will not have taken place yet.

"Oh, that the people might know the time of their visitation. There are many who have not yet heard the testing truth for this time (God's people yet in Babylon)." (9T 97)

Satan can and will "torment them (Laodiceans who have not the seal of God in their foreheads) five months," but will not allow them to be killed. They will be his most efficient agents as "they become the most bitter enemies of their former brethren." (GC 608) These deceived ones will believe that this anguish of spirit is the time of "Jacob's trouble" and that the second coming and "deliverance" is just before them.

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"I saw that the priests who are leading on their flocks to death are soon to be arrested in their dreadful career. The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented with one of two of these plagues. God's hand at that time will be stretched out in wrath and justice and will not be brought to Himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints, and to acknowledge that God has loved them because they held fast the truth and kept God's commandments and until all the unrighteous ones are destroyed from the earth." (EW 124; A Word to the Little Flock, p. 12; see also Jeremiah 14:13-17)

THE SIXTH TRUMPET The second woe, or the 6th trumpet, describes the

reaction of Babylon to Laodicea's false loud cry. The four angels which have been restraining the Euphrates river, or the people of Babylon, are released at the standing up of Michael. The "hour, the day, the month and the year" mentioned here refers to a specific time when probation for the world will close.

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Revelation Chapter 10

Christ, here depicted as the mighty angel, shows His supremacy over Satan. The position he takes here, with His right foot upon the sea and His left foot on the land "denotes His supreme 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 . . . 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)

The "little book" open in the right hand of Christ represents the prophecies of Daniel which were sealed up until the "time of the end." (Daniel 12:9) The "time of the end" is the time of the 2300 literal days when Christ will roar as with a lion's voice and demand attention. When this happens, the seven thunders will utter their voices. Their message relates "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 angel's messages to be given to the world. The unsealing of the little book was the message in relation to time . . . The 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 the time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time (day for a year reckoning). The longest reckoning reaches to the autumn of 1844." (MS:59, 1900)

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"The special light given to John which was expressed in the seven thunders was a delineation of events which will transpire under the first and second angel's messages." (MS:59,1900)

The events spoken of above will occur during the literal 2300 days, and especially during the 1260 days when Satan will come as Christ and when the saints will be giving the Loud Cry.

The light contained in the seven thunders has been sealed up until the time of the end - the time of the literal 2300 days. This light will be vital to God's people who will be giving the Loud Cry.

The seventh angel of verse 7 is the same angel who sounds his trumpet in Revelation 11:15. This will occur at the end of the 1260 days, the time of the

closing of human probation, or the finishing of the "mystery of God."

The eating of the "little book" represents the understanding of the prophecies of Daniel and Revelation as they relate to the time of the 2300 days. The experience of those who will be the "last generation," or the 144,000, will be one of intelligent faith. They will have total trust in Christ and in His word. Their faith will be based on the "exceeding bright light" (EW 55) which will flow from the Scriptures. They will understand the purpose of their role in the Great Controversy. "So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17)

The "little book" will be "in thy mouth sweet as honey," but bitter in the stomach since the message contained within will bring on much persecution once it is preached and understood.

Verse 11 refers to the time of the "Loud Cry" of the third angel.

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Revelation Chapter 11

Revelation 11 is a brief synopsis of the entire 2300 days, beginning with the judgment of the SDA organization and ending with the 7th plague and the Second Coming.

Verse 1 parallels with Daniel 9:24-27. The command to "rise and measure the temple of God and the altar" will be the time for the judgment, or measuring of the corporate body of the Seventh-day Adventist church. (See Zechariah 2:1,2) Since only living people are capable of "worshipping therein, this cannot refer to the judgment of the dead in 1844. The "measuring rod" is God's truth and His law. TM 17; 209. The National Sunday Law will be the catalyst that will polarize the SDA organization as a corporate body. This will mark the beginning of the first segment of the 2300 days - the 70 weeks.

John was told to leave out and not measure the "outer court," or the "Gentiles" (Babylon). It will not be until the enforcement of the International Sunday Law, followed by the Loud Cry that the "Gentiles" will be made fully aware of the issues in the controversy. At this time they will be given the opportunity to make their decision for or against truth.

It will be during the 42 months (the Loud Cry) when the Holy City (Philadelphia and Smyrna) will be trodden under foot on a worldwide basis. At this time there will be many martyrs. (See Revelation 6:9-11) This is the same time period mentioned in Daniel 12. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Daniel 12:7)

The two witnesses are Smyrna and Philadelphia. During the 1260 days, they will give the Loud Cry, under the power of the latter rain. These two witnesses are also called the two olive trees and the two candlesticks. In Revelation 1:20,

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seven candlesticks (or seven churches) are mentioned. However, by the time of the Loud Cry, there are only two candlesticks left which "stand before the God of the earth"; Smyrna and Philadelphia, PK 593,4. The message which they will be proclaiming is addressed to "those living in these last days." (TM 113) "The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history." (TM 115)

The two witnesses are types of Moses and Elijah. Smyrna, like Moses, will die and be resurrected in the special resurrection. Philadelphia, like Elijah, will be the translated 144,000. If any man will "hurt" (reject) their message, "fire will proceed out of their mouth and devour their enemies."

Since the 2 witnesses are types of Moses and Elijah, verses 5 and 6 are symbolic of the end result of the rejection of their message.

The message of the two witnesses will be "finished," or of no further value, at the end of the 1260 days, since this will be the time of the standing up of Michael and the close of probation. (EW 36)

The "great voice from heaven" (verse 12) which calls the two witnesses to "come up hither" is the voice of God. It will be the voice of God which will announce the day and hour of Jesus coming. (See EW 15,41; GC 637) This same voice "shakes the heavens and the earth," delivering the saints from the death penalty, and glorifying them. (GC 635,6; EW 272)

At the same time as the great earthquake, the last remaining unfaithful will fall from the "city." This is the second woe (or 6th trumpet). The city here refers to the 144,000 - those remaining from spiritual Jerusalem after the death of the Smyrnans. Until the voice of God sounds, there will be some who appear to be a part of the 144,000, but God knows their hearts, and they will not be glorified.

It will be the loss of the tenth of the city and the 7,000 that causes the remnant to be terrified, since they are afraid that the number 144,000 is made incomplete. Here we see the fulfillment of "the impressive Dream which Ellen White saw." (2T 594-6)

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Notice that John states that "the second woe is past; and, behold, the third woe cometh quickly." It will be a very short time between the glorification of the saints and the Second Coming. These "great voices" from heaven are announcing the final victory of Christ over Satan

The 24 elders fall upon their faces and worship God since the problem of sin is over and their places in heaven are eternally secured. The 24 elders, as well as all the other translated and resurrected saints who are now in heaven, are there on the condition that the 144,000 will overcome as Christ overcame.

Verse 18 is a description of the end of the 2300 days. "I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up and that the time of trouble, such as never was had not yet commenced." (EW 36)

The time of "thy wrath" will be the period of the seven last plagues, following the close of probation. (Revelation 14:10) The "Time to judge the dead" will be the period of the 1,000 years when the saints will judge the wicked of all ages. "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels." (I Corinthians 6:2,3) This will also be the time when God will "give

reward" (eternal life) to His saints. (GC 660,661)

The following statement is in direct reference to verse 19. "Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet, 'The heavens shall declare His righteousness: for God is judge himself' . . . the words are so plain that all can read them " (GC 639)

The time of the "lightnings, and voices, and thunders and an earthquake, and great hail" is a description of the closing events caused by the voice of God between the 6th and 7th plagues.

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Revelation Chapter 12

Revelation 12 is a recap of the entire 2300 days, ending with the glorification of the 144,000.

The word "wonder" or "portent" (RSV) conveys the meaning that an important event is about to occur. Notice that the "great wonder" is in heaven, not in the woman. The woman mentioned here symbolizes God's true church The Philadelphian and Smyrnan saints who will emerge from the SDA organization during the 70 weeks. (Daniel 9:25)

The 2300 days cannot begin, nor the first seal be opened, until Christ is certain that he can develop 144,000 loyal saints in one generation. (Revelation 5:1-5) When Christ sees that His "woman," or true church is ready, it will be a "wonder," or a signal that Christ can allow the 2300 days to begin.

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." (COL 69)

"His church is to be a temple built after the divine similitude . . . and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness." (TM 17) The woman's "clothing of sun" symbolizes the righteousness she receives from Christ.

"Clad in the armor of Christ's righteousness, the church (woman) is to enter upon her final conflict (final 2300 days). Fair as the moon, clear as the sun, and terrible as an army with banners, she is to go forth into all the world, conquering and to conquer." (PK 725)

The phrase "the moon under her feet" represents her

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rich heritage of basic Scriptural beliefs - the Sabbath, the state of the dead, the literal second coming of Christ and the Sanctuary message in relation to the 2300 days

The "crown of twelve stars" upon her head symbolizes the twelve "tribes" or spiritual types of which the 144,000 will be composed. (See Revelation 7:4)

The church (woman) triumphant will fulfill the apostle Paul's words: "Walk worthy . . . with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and

through all, and in all." (Ephesians 4:1-6)

"My little children, of whom I travail in birth again until Christ be formed in you." (Galatians 4:19)

It will be when the man child, Christ, is fully and perfectly reproduced in the 144,000 that the words of Christ in Matthew 24:34 will meet their fulfillment. "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Notice that "all these things," which Christ is referring to in the previous part of the chapter, are closing events which will occur in their order during the 2300 literal days.

In verse 3, another portent is seen by the inhabitants of heaven as they look down upon this earth. "A great red dragon having seven heads and ten horns, and seven crowns upon his head" draws the third part of the stars of heaven and casts them to the earth. Satan, working through his civil and religious organizations on earth will cause a third part of the "stars" of heaven to be cast to the earth. A "star" represents a faithful child of God. But under the influence of the red dragon, many will give up their faith and join the ranks of Satan, (AA 585,6)

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment,

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and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. MANY A STAR THAT WE HAVE ADMIRER FOR ITS BRILLIANCY WILL THEN GO OUT IN DARKNESS. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness." (Vol. 5:81)

"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." (II Thessalonians 2:3; see also PK 188)

Notice that this dragon has "seven heads and ten horns, and seven crowns upon his head." This cannot refer to the fall of angels, for their fall was long before the formation of the dragon with seven heads and ten horns. This beast will be fully developed when the three fold union is completed, just preceding the Loud Cry.

The tail of the dragon symbolizes the false prophets that will arise, as they did in Isaiah's time.

"For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore, the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail." (Isaiah 9:13-15; Daniel 9:26,27) "Any many false prophets shall rise, and shall deceive many." (Matthew 24:11) These "fallen stars" then become active agents of Satan and "men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls." (GC 608) It will be these "fallen stars" (Laodiceans) who will stand with the dragon before the women (true church), ready to devour her child (the 144,000) as soon as it is born.

Verse 5 describes the time in the future when Christ and the saints will rule all nations with a rod of iron after the 1,000 years when the wicked are judged and punished according to their transgressions. (Revelation 19:15)

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It will be the 144,000 (the bride of Christ) who will be caught up to God and to His throne. Inside the temple in heaven there are tables of stone on which the names of the 144,000 are engraved in letters of gold. (EW 19) They will dwell "in the secret place of the most High" and will "abide under the shadow of the almighty." (Psalms 91:1)

The woman (verse 6) will flee into the wilderness (the hostile kingdom of Babylon) to give the Loud Cry. She will be preserved because of her understanding and loyalty, (Revelation 11:3) for 1260 days (or 42 months; see Revelation 13:5, 11:2). During the 1260 days of the Loud Cry there will be multitudes of faithful Smyrnans who will be martyred and will come up in the special resurrection at the close of the 2300 days. These will be resurrected at the voice of God, but will not be a part of the 144,000.

Christ and Satan have had an ongoing conflict since iniquity was first found in Satan. (Isaiah 14) Verses 7-9 describe the final battle that will be fought between Christ and Satan. The war will be won when Christ develops the 144,000. If Christ fails to do so, Satan will prove true his claim that it is impossible for fallen man to demonstrate perfect faith and loyalty to God. In effect, God and Christ would appear as liars, with the earth under Satan's full control and the universe "up for grabs." When the above concepts are understood, the delay of Christ's second coming can be reasonably explained. He will not allow the closing events to begin until He can be certain that He can develop 144,000. They will have an intelligent

faith and understand clearly the issues involved in the controversy.

Verses 10-12 point to the time when Christ arises to "take the reins unto His own hands." (TM 300) It is the beginning of the 2300 days and the time of the opening of the 7 seals of Revelation 6. It is also the time of the decree to "restore and to build Jerusalem" of Daniel 9:25. This will truly be the time when "salvation and strength and the Kingdom of our God, and the power of His Christ" will occur, for Christ will then rise to spiritually, as well as literally, "shake terrible the earth." The inhabitants in heaven can rejoice for Satan will no longer be - accusing the saints to them. He will then come down having great

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wrath against all who are faithful to God.

Satan knows "that he hath but a short time" for he understands the prophecies of the 1260 days as well as the 2300 days.

Verse 11. The saints during the 2300 days will overcome him by "the blood of the lamb, and by the word of their testimony." They will have a true understanding of justification by faith, and will be allowing Christ to perfectly reproduce His character in their lives. They "loved not their lives unto the death" indicates that they will be willing to die for their faith. See Revelation 6:9-11.

Verse 13. When the dragon (Satan) sees that he is cast to the earth by Christ's decree to restore and build Spiritual Jerusalem, he begins his persecution of the woman (church) who has "brought forth the man child." This woman or "church" will be the faithful souls (AA 11) who have allowed Christ's character to be perfectly reproduced in them. See COL 69.

Verse 14. The woman will be cared for by the special power and protection of God. The 3 1/2 years is the same time period as verse 6, and will be the time following the International Sunday Law when all the world wanders after the beast. Revelation 13:3-5.

Verse 15. Notice that Satan also is referred to as the serpent for he will come as an angel of light and try to beguile the saints. Genesis 3:1-14. The "flood" which Satan casts out of his mouth represents the "peoples, and multitudes, and nations, and tongues" which will be deceived by him and will follow him completely. (Revelation 17:15)

Verse 16. The earth will help the woman in several ways. First, it will provide safe hiding for some in remote areas, as well as caves. It will also have a part in interrupting the death penalty from being executed, since the voice of God shakes the heavens and the earth, causing the "great earthquake" at the time of the glorification of the living saints. (See EW 15; GC 636,7; Revelation 6:14)

In verse 17, the dragon will be wroth with the "remnant of her seed," which keep the commandments of God and have the testimony of Jesus. It will be with relentless fury that Satan will wage war against the 144,000, for if he can

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destroy the faith of just one of these, he will be the victor of Christ.

The expression "keep the commandments of God and have the testimony of Jesus Christ" describes the character of the 144,000.

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Revelation Chapter 13

"The Sabbath question will be the issue in the great conflict in which all the world will act a part. (Revelation 13:4-8,10 quoted) THIS ENTIRE CHAPTER IS A REVELATION OF WHAT WILL SURELY TAKE PLACE. (BC, Vol. 7A 423) This chapter contains two separate segments (verses 1-10 and 11-18), each giving an overview of the 2300 days.

The beast in verse 1 is the same beast mentioned in Daniel 7 and in Revelation 12:3. John sees this beast as it will appear in its fully developed state, with its deadly wound healed. This composite beast has components from previous kingdoms, all of which Satan has created. To this beast, Satan will give power, a seat and great authority.

In verse 3, John also was given a view of its past when "one of its heads seemed to have a mortal wound, but its mortal wound was healed." (RSV) It was the Protestant reformation which inflicted a mortal wound upon one of the beast's heads (the Papacy), and it will be the development of the threefold union which will ultimately heal the wound.

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this three fold union, this country will follow in the steps of Rome in trampling on the rights of conscience . . . Papists, Protestants and worldlings will alike accept the form of godliness without the power, and they will see in this union

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a great movement for the conversion of the world, and the ushering in of the long-expected millennium." (GC 588,89)

The deadly wound will be healed just prior to the beginning of the 42 months by the personal appearance of Satan as an angel of light. During the 42 months, ALL the world will follow the beast with great admiration. (verses 4,5) This beast power will blaspheme against God by claiming to be Christ and changing the Sabbath to Sunday. See GC 624.

Verses 7 and 8 describe the 42 month period of the Loud Cry which will be initiated by the International Sunday Law, and accompanied by persecution.

"He that leadeth into captivity (beast) shall go into captivity; He (beast) that

kill with the sword must be killed with sword. On this fact rests the endurance and fidelity of God's people." (Smith and Goodspeed translation)

Verses 11-18 contain another outline of the 2300 days, focusing on the two-horned beast. John is shown "another beast coming up out of the earth (the first beast came out of the sea) and he had two horns like a lamb, and he spake as a dragon." This clearly is symbolic of the rise of Protestant America.

"`And he had two horns like a lamb.' The lamb-like horns indicate youth, innocence and gentleness, fitly representing the character of the United States when presented to the prophet as `coming up' in 1798. Among the Christian exiles who first fled to America, and sought an asylum from royal oppression and priestly intolerance, were many who determined to establish a government upon the broad foundation of civil and religious liberty . . . But the beast with lamb-like horns `spake as a dragon' . . . The prediction that it will speak `as a dragon,' and exercise `all the power of the first beast' plainly foretells the development of the spirit of intolerance and persecution." (GC 442,43)

"The image to the beast' (verse 14) represents that form of apostate Protestantism which will be developed when the Protestant churches seek the aid of civil government for the enforcement of their dogmas." (GC 445)

The mark of the beast is actually Sunday worship. (verse 16) "What then is the change of the sabbath, but the sign, or

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mark of the authority of the Roman church - the mark of the beast' ?" (GC 448)

The number 666 (verse 18) applies to the "image beast," Apostate Protestantism. "I saw that the number (666) of the Image Beast was made up." (A Word to the Little Flock, p. 19)

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Revelation Chapter 14

The first five verses describe the character and experience of the 144,000 after their translation when they are in heaven.

"Upon the crystal sea before the throne, that sea of glass, as it were mingled with fire, - so resplendent is it with the glory of God, - are gathered the company that have "otten the victory over the beast, and over his image, and over his mark, and over the number of his name.' With the Lamb upon Mount Zion, `having the harps of God' they stand, the hundred and forty and four thousand that were redeemed from among men . . . And they sing `a new song' before the throne, a song which no man can learn save the hundred and forty-four thousand . . . for it is a song of their experience, and experience such as no other company have ever had . . . `These have been translated from the earth, from among the living, are counted as the first fruits unto God and to the Lamb.' `These are they which came out of great tribulation;' they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have `washed their robes, and made them white in the blood of the Lamb.' `In their mouth was found no guile; for they are without fault' before God. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them." (GC 647,9; EW 19)

The 144,000 have not been defiled with women, (apostate churches, including Laodicea). They have not been swayed by the corrupting influences of the HARLOT mother or her daughters.

THE THREE ANGELS' MESSAGE The messages of the three angels have been given in a limited way for more than 100 years. However, they are intended for the generation

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who will be alive during the 2300 days.

"The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance." (R&H October 13.1904)

The first angel's message (verse 6) will resound throughout the earth to "every nation, and kindred, and tongue and people" and it contains the "everlasting gospel." (See Matthew 24:14) The injunction is to "Fear God, and give glory to Him; for the hour of His judgment is come." In order for the individual to be part of the solution, he must direct his attention away from human organizations and human leadership, relying only on God's word, as interpreted by His spirit.

The call to "worship him who made heaven and earth and sea and the springs of water" is actually a restatement of the 4th commandment. During the entire 2300 days, the Sabbath will be the key test of loyalty to God. This will be in direct contrast with the Sunday sabbath. The first angel's message will parallel the beginning of the 2300 days but will continue on and will be very relevant during the Loud Cry.

It will be during the 2300 days that the judgment of the living will take place. The first segment, 490 days (70 weeks), will be allotted to Seventh-day Adventists as an organization. "For the time is come that judgment must begin at the house of God: and if it first begins at us, what shall the end be of them that obey not the gospel of God?" (I Peter 4:17; see also 9T 97)

After the enactment of the National Sunday Law, the SDA church will be forced to make a CORPORATE decision on the sabbath question. By the end of the 70 weeks, this decision will have been made. It will be primarily during the 1260 days that the INDIVIDUAL, after being presented with the standardized test (International Sunday Law), will make his or her decision.

The second angel declares that "Babylon is fallen, is fallen, that great city, because she made ALL nations drink of the wine of the wrath of her fornication." Babylon's

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complete fall is yet future since she has not yet made ALL NATIONS drink of the wine of the wrath of her fornication.

"She has not yet made all nations do this . . . The Bible declares that before the coming of the Lord, Satan will work `with ALL power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that `received not the love of the truth, that they might be saved' will be left to receive `strong delusion, that they should believe a lie.' Not until this condition is reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future." (GC 389,90)

"The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out." (EW 36)

The following vision describes the time of the second angel's message and especially stresses the fact that unless the 144,000 survive the 2300 days, "Israel" will be lost.

"I saw that we must wake up, wake, and cry earnestly for the arm of the Lord to

be revealed. It is fatal to sleep now. Time is almost finished. I saw that it was a shame for us to refer to the scattering for examples to govern us now in the gathering time; for if God does no more for us now than He did then, we shall never be gathered. In the scattering, Israel were torn and smitten, but now God will bind up and heal them.

I saw that God had stretched out His hand the second time to recover the remnant of His people. They are these who have been covered up in the "rubbish" since 1844. I saw that efforts to spread the truth should now be put forth, such as in 1843 and 1844. In the scattering, efforts to spread the truth had but little effect - accomplished but little or nothing - but now in the gathering time, when God has set His hand to gather His People, efforts to spread the truth will have their designed effect; and all should be zealous and united in the work. I saw that a paper was needed, and all should feel interested in it.

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I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.

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

I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath, and disregard Sunday.

Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be

slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God. Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is

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finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked; and they do not come till Jesus puts on that garment, and takes his place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head.

The great white cloud I saw was not the holy place, but entirely separate from the holy and most holy place, entirely separate from the sanctuary.

Then the angel repeated these words, and said, "This is the time spoken of in Isaiah. He saw that there was not man, and wondered that there was no intercessor. He had no mediator between God and man, and these plagues could be withheld no longer, for Jesus had ceased to plead for Israel, and they were covered with the covering of the Almighty God, and then they could live in the sight of a holy God; and those who were not covered, the plagues fell upon them, for they had nothing to shelter or protect them from the wrath of God." (Dorchester, Maine, October 23, 1850.)

The Loud Cry of the third angel will be given at the time of the International Sunday Law. This will be the time when the beast and its image will be fully developed. At this time, Babylon will make ALL nations drink of her fornication. The warning of the Loud Cry will be clear: "If any man worship the beast and his image . . . the same shall drink of the wine of the wrath of God (the seven last plagues), which is poured out without mixture (mercy) into the cup of His indignation."

Verse 12 describes the faithful Philadelphians and Smyrnans.

In verse 13, John hears a voice from heaven saying "Blessed are the dead (Smyrnan saints) which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them."

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It will be these "blessed saints" who will come up in the special resurrection at the time when the voice of God delivers the waiting, living saints. "Graves are opened, and

. . . All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His Law." (GC 637)

Christ is described in verse 14 as having a golden crown upon His head and a sharp sickle in His hand, ready for the "harvest." The golden crown indicates that He is no longer a priest, but is now the King. This will occur after He stands up. (See Daniel 12:1; EW 36)

Verses 15 and 16 describe the time of the glorification of the 144,000 when they, the first fruits, are fully developed. Thus will be fulfilled Christ's words, "for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he (Christ) putteth in the sickle, because the harvest is come." (Mark 4:26-30) This represents the "reaping" of the 144,000 followed by the resurrection of the righteous dead of all ages.

"Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all heathen round about. Put ye in the sickle, for the harvest is ripe: come get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of Decision: for the day of the Lord is near in the valley of decision." (Joel 3:13)

Verses 17-20 describe the ultimate destruction of the wicked at the second coming of Christ.

Revelation Chapter 15

John is next shown the seven angels in heaven who will administer the 7 last plagues.

Verses 24 give a view of the 144,000 in the earth made new. (GC 648,49) At first reading the discussion of the saints already in the new earth seems out of context and irrelevant to the 7 last plagues; however, the 7 last plagues cannot be considered apart from the 144,000. If God should fail to develop the 144,000, a pouring out of his wrath would be unjustified anger - an arbitrary act - which would be totally out of character for God. By the end of the 1260 days when Christ sees that he has his faithful group, it will then be time for the 7 last plagues to be poured out.

In verse 7, one of the four beasts gave the 7 angels golden vials full of the wrath of God. In Revelation 5:8, these four beasts and the 24 elders are depicted as having "golden vials full of odours, which are the prayers of the saints." These beasts, as well as the 24 elders carry on very important functions in God's government. They are those who have lived on earth and have been translated or resurrected. "Thou art worthy to take the book . . . for thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue and people, and nation." (Revelation 5:9)

John sees the temple filled with the "smoke from the glory of God, and from His power." Isaiah was also given a similar view of God. "And one cried unto another and said, Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory." (Isaiah 6:3)

"No man was able to enter the temple, till the seven plagues of the seven angels were fulfilled." Only the 144,000 will be qualified to enter the temple, but they must first experience the wrath of God in the plagues.

Revelation Chapter 16

The 7 last plagues begin at the close of the 1260 days, following the standing up of Michael. "The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out." (EW 36; see also Daniel 12:1)

"These plagues are not universal or the inhabitants of the earth would be wholly cut off." (GC 628)

"But of the times and the seasons, brethren, ye have no need that I write unto you . . . For yourselves know perfectly well that the day of the Lord (time of the 7 last plagues) so cometh as a thief in the night. For when they (the worshippers of the beast and his image) shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (I Thessalonians 5:1 -3) The 7 last plagues will be a surprise only to those who have rejected the Loud Cry and who are ignorant of the sequence of events during the 2300 days.

"John . . . was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts falling them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. He saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth." (R&H January 11, 1887)

"The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon

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the inhabitants of the earth. Scenes of stupendous interest are right upon us." (Letter 109, 1890)

Verses 2-7 describe specific plagues and their effects on the wicked. The causes cannot be directly linked with a definite outside force or phenomena at this time.

The last four plagues can logically be explained as a result of the earth increasing in rotational velocity to the point that it leaves its orbit.

"It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the

righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens in one clear space of indescribable glory, whence comes the voice of God like the sound of many waters saying, It is done'." (GC 636)

A reasonable explanation for the sun to be shining "in its fullness" at midnight would be a sudden rapid acceleration of the earth's rotation. The "righteous behold with solemn joy the tokens of their deliverance" because they have anticipated these events. This would indicate that God's people will be knowledgeable of every move that he makes because they understand the time prophecies of Daniel and Revelation and know the sequence of events. In contrast the wicked who have ignored the truths of Daniel and Revelation, will be filled with "terror and amazement." A sudden acceleration would also explain the "streams ceasing to flow," since this would cause decreased gravitational effect.

"The powers of heaven are the sun, moon and stars. They rule in the heavens . . . The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but will be shaken by the voice of God." (EW 41; Revelation 6:1 2-14)

As the time approaches for the 7 last plagues to occur God will reveal the full details to those who are "thinking

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and observing upon the time." (GC 360)

If the earth should "be removed" (Psalms 46:2) from its normal path it could pass closer to the sun, causing the temperature of the earth to increase, "scorching men with fire" - the fourth plague.

As it continues moving through space, moving away from the sun, the beast finds its kingdom in darkness - the fifth plague. By this time, the beast's kingdom is the whole earth.

The 6th plague will be the drying up of the river Euphrates. Anciently, it was the great river Euphrates which was the "support" and "life blood" of the city of Babylon. Today, it is the "waters," or multitudes which give their support to modern spiritual Babylon. The "waters" of this great spiritual river will be dried up. "The land shall be utterly EMPTIED, and utterly spoiled . . . the world languished and fadeth away, the haughty people of the earth do languish . . . The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed me ordinance, broken the everlasting covenant. Therefore hath the curse (seven last plagues) devoured the earth, and they that dwell therein are desolate: THEREFORE

THE INHABITANTS OF THE EARTH ARE BURNED, AND FEW MEN LEFT." (Isaiah 24:3-6)

The "kings from the east" are Christ and the 24 elders. (See Revelation 5:8-16; 11:15,16)

"Soon our eyes were drawn to the EAST, for a small black cloud had appeared . . . which we all knew was the sign of the Son of Man." (EW 15)

The drying up of the Euphrates will not in itself "prepare the way for the kings of the east," but it is significant because it will be one of the last events which must occur before Christ can come.

Satan's 3 unclean, lying spirits will go out to the kings ("ten kings") of the earth and perform miracles in order to regroup his kingdom for a final effort to destroy the 144,000, whom they assume are causing all these problems for them. At this time, he will direct his kings to enforce an international death penalty. This will be the "battle of the great day of God Almighty." The living saints will now be

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face with total annihilation, but they are delivered by the voice of God.

Verse 15 speaks directly to the 144,000.

"Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear his signet. They are obedient to His commands. On the other side stands the prince of darkness, with those who have chosen apostasy and rebellion." (R&H May 7, 1901)

This battle of Armageddon will be Satan's last opportunity. If he can kill or cause to fall even one of the 144,000 he will claim the victory over Christ.

As the seventh angel pours out his vial into the air (verse 17), a "great voice" is heard from heaven, saying, "It is done." This is the time of the deliverance of the saints by the voice of God. God and Christ are the victors and His Kingdom is restored.

"I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; for they thought that we had brought the judgments of God upon them, and if they could rid the earth of us, the plagues would be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of Spirit, and were delivered by the VOICE OF GOD. The 144,000 triumphed. Their faces were lighted up with the glory of God." (EW 36,37; see also GC 635-37 for a further description of this period.)

Verse 19 describes the dissolving of the threefold union as a result of the 7th

plague.

"Then I saw a company who were howling in agony. On their garments were written in large characters, 'Thou art weighed in the balance, and found wanting.' I asked who this company were. The angel said, 'These are they who have once kept the Sabbath and have given it up.' I heard them cry with a loud voice, 'We have believed in thy coming, and taught it with energy.' And while they were speaking, their eyes would fall upon their garments and see the

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writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet - trodden the Sabbath underfoot - and that was why they were weighed in the balance and found wanting." (EW 37) This is a sad commentary on the fate of Laodicea. At the glorification of the saints these words will be fulfilled: "At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust up into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshipped at our feet." (EW 15; see also A Word to the Little Flock 12)

Revelation Chapter 17

John is given a preview of the time of the judgment of the great whore during the seven last plagues. This beast with seven heads and ten horns will support the vile woman for 42 months (Revelation 13:5) giving her the strength and power which she will demand. The kings of the earth will commit "fornication" with her by supporting her false teachings. The "wine" represents her false teachings and principles by which she deceived the nations. (See GC 382,3)

In verse 3, John is shown the beast and the woman during the 1260 days. The beast is "scarlet colored" since millions of the Smyrnans will be martyred during the 1260 days when the woman reigns jointly with the beast. (See Revelation 13:5; 6:9-11; 7A 412)

None of God's faithful will be killed after Michael stands up at the close of probation, but prior to this the blood of the martyrs will be the "seed" of the Loud Cry. The woman's colors of attire are those of a harlot. During the 1260 days, her sins will have "reached unto heaven, and God hath remembered her iniquities." (Revelation 18:5)

The great whore has many abominations but the "abomination that maketh desolate" describes the time when the great whore causes the kings of the earth to enact and enforce the International Sunday Law. (See Daniel 8:13; 12:11; Matthew 24:15) It will be this abomination which will lead to the desolation of the earth as a result of the 7 last plagues.

The "Abomination of desolation" continues for 1290 days. (Daniel 12:11) It begins with the enactment of the International Sunday Law, and closes with the standing up of Michael.

Verse 6 will be the fulfillment of the fifth seal. (Revelation 6:9-11) E.G. White places the 5th seal at the time of

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the Loud Cry. "When the fifth seal was opened, John the Revelator in a vision saw beneath the altar the company that were slain for the word of God and the testimony of Jesus. After this came the scenes described in the EIGHTEENTH of Revelation, when those who are faithful and true are called out from Babylon." (MS:39, 1906; Revelation 18:1 -5 quoted)

In verse 7, John is given an explanation of the woman and the beast. The beast is symbolic of the UNIVERSAL church-state government which Satan will inspire men to form. The angel said that the beast "was and is not, and is to come" (RSV) This apparent paradox becomes very clear when it is applied to the last days, as it

was originally intended. In the past, the beast achieved universal power in the known world through the kingdoms of Babylon, Medo-Persia, Greece, Imperial Rome and Papal Rome. This is the beast that was.

At the present, the beast "is not," in other words, he has no universal kingdom. However, the beast's final universal kingdom "is to come," and will continue for 42 months. (Revelation 13:5)

The seven heads, seven mountains and seven kings are all synonymous symbols for the seven consecutive universal church-state powers that have supported the beast. In each of his empires, Satan has incorporated the "woman," or spiritual aspect as an integral part of the system. A government or political power cannot survive for long without a dogma or belief to hold the support of the masses. The two great errors - the immortality of the soul and sun worship have been a prominent part of each succeeding kingdom because they in effect abolish the first four commandments.

The first 5 kings (kingdoms) who are fallen again represent Babylon, Medo-Persia, Greece, Imperial Rome, and Papal Rome.

The one that "is" is Dialectic Materialism. (6th king)

The 7th king who is "not yet come," will remain only for a short time. This 7th kingdom will begin its reign with the formation of the threefold union at the beginning of the 2300 days, but will not experience universal power until

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the 42 months, when the beast will have the full civil and religious support necessary to enact an International Sunday Law.

The beast "that was and is not" is the eighth, but it belongs to the seven and goes to perdition. This "eighth" king is actually Satan. He is the driving force behind all 7 of these universal kingdoms. Satan has worked very well with the natural human tendency for control and power and it is this concept of universality that permeate all 7 kingdoms.

The ten horns, or ten kings, are the political powers which will unite to give their support to the beast allowing him to set up his universal kingdom. (Daniel 8:25)

This universal power will make "war on the Lamb" by trying to prevent the giving of the Loud Cry, and eventually enacting a death penalty.

The 10 kings are deceived until the glorification of the saints "when the words of God shall be fulfilled." They will finally realize their folly, turn on the harlot and "eat her flesh, and burn her with fire." (Revelation 16:16)

The "woman" which thou sawest is that great city, Babylon. See Revelation 16:19.

Revelation Chapter 18

Revelation 18 is the time when the Loud Cry will be given during the 1260 days. The Loud Cry of the third angel (verses 1-8) will not be given until that time.

The fall of Babylon is not yet complete since ALL nations have not yet drunk of the wine of her fornication.

"The Bible declares that before the coming of the Lord, Satan will work with ALL power and signs and lying wonders, and with all deceivableness of unrighteousness: and they that `received not the love of the truth, that they might be saved,' will be left to receive `strong delusion, that they should believe a lie.' Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 13:8 is yet future . . . Revelation 18 points to the time when, as a result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work." (GC 389,90)

Babylon is to be rewarded "double according to her works: in the cup which she hath filled, fill to her double." (verse 6)

Babylon's plagues are to come in "one day." (verse 8) The phrases "day, hour, and half-hour" should not be interpreted in terms of "prophetic" time, the conversion of days into years. In this instance, a short span of time is indicated, not one year.

Verse 9-23 describe the final fall of Babylon.

Verse 24 describes the Smyrnans who will be martyred during the Loud Cry.

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Revelation Chapter 19

Verse 1 will meet its fulfillment between the sixth and seventh plagues after the 144,000 have been glorified. It is important to notice that God is the one who is receiving salvation, not the saints. God's name must be cleared before those who are in heaven can be assured of their salvation. (See Revelation 11:15;4:11;7:10,12; 12:10)

The consequences of rebellion against God can then be explained to all future generations. This is symbolized by the "smoke that goes up for ever and ever."

At the glorification, the bride (144,000) will be ready for the marriage of the Lamb.

In verse 8 is described the fine linen, or "righteousness" that the saints have received.

A blessing will be placed upon those (guests) who are "called unto the marriage supper of the Lamb" which will take place in heaven. These who are "called" are not the 144,000, for they are the bride, but represent the redeemed of all ages . . . "Soon we heard His lovely voice again saying, 'Come, my people, you have come out of great tribulation, and done my will; suffered for me; come into supper for I will gird myself, and serve you.' We shouted, 'Alleluia, Glory,' and entered into the city." (EW 19)

The 144,000 will fulfill verse 10.

"I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message." EW 279.

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Verses 11-16 portray a graphic description of the literal second coming of Christ, which will occur between the 6th and 7th plagues. This will be the battle of Armageddon. Christ will come after the saints are tested, sealed and glorified.

Verses 17-21 describe the last attempt of the wicked to overthrow the city at the close of the 1,000 years. "Now Satan prepares for the last mighty struggle for the supremacy. While deprived of his power, and cut off from his work of deception, the prince of evil was miserable and dejected; but as the wicked dead are raised, and he determines not to yield the great controversy. He will marshal! all the armies of the lost under his banner, and through them endeavor to execute his plans." (GC

663)

After this last attempt to take the city, Satan and the wicked are burned "in a lake of fire."

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Revelation Chapter 20

Verse 1-3 describes the time following the close of the 2300 days, when Satan will be exiled, or confined to this planet for 1,000 years. Satan and his angels will not be destroyed by Christ's second coming. They will not literally be "chained" but since all the wicked are now dead, Satan will have no humans to tempt; He is "imprisoned" on the earth by circumstance.

Verse 4. It will be the redeemed whom John saw seated upon the thrones and "judgment was given unto them." The "souls of them that were beheaded for the witness of Jesus, and which had not worshipped the beast, neither his image" are the Smyrnans which will die as martyrs during the 2300 days. They will come up in the special resurrection. See GC 637.

Those who will choose to remain in the Laodicean condition will arise at the second resurrection at the close of the 1,000 years.

Satan will be loosed from his "chains" at the close of the millennium by the resurrection of the wicked. He will then convince them that they have the power to take the Holy City.

Verses 1 1-15 describe the final judgment and destruction of the wicked.

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Revelation Chapter 21

John is given a view of "a new heaven and a new earth" following the destruction of Satan and his followers. This verse is a logical continuation of Revelation 20:15.

The holy city will be brought to the earth at the close of the 1,000 years and will be preserved in spite of all the efforts of Satan and his followers to capture it. The city will also endure the lake of fire which will melt even the very elements.

What a great privilege for the redeemed, for God "will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (verse 3)

The "Lamb's wife" or the "bride" will be the 144,000. The "guests" will be me redeemed from all ages.

The Holy City was shown to John in all its splendor and beauty. (verses 10-21) The City will be a community of saints from all generations, beginning with Adam.

In verse 22, notice that John "saw no temple therein; for me Lord God Almighty and the Lamb are the temple of it." E. G. White says: "I believe the Sanctuary to be cleansed at the end of the 2300 days is the New Jerusalem Temple, of which Christ is a minister." (A Word to the Little Flock 12) It was Satan's rebellion which first began polluting the "sanctuary," or God's name, with his lies and misrepresentation of God's character. Christ came to reveal the true character of the Father, but it will be the privilege of the 144,000 to reveal to all that it is possible to reflect the image of Christ fully. It will be in this way that the 144,000 will "cleanse" the Temple (God and Christ) of all charges which Satan has made against them. The true understanding of the sanctuary and what constitutes its cleansing relation to the 2300 days will be the foundation and central pillar of me Loud Cry.

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"Christ would have all understand the events of His second appearing. The judgment scene will take place in the presence of all the worlds; for in this judgment the government of God will be vindicated and His law will stand forth as "holy and just and good.' Then every case will be decided, and sentence will be passed upon all. Sin will not then appear attractive, but will be seen in all its hideous magnitude. All will see the relation in which they stand to God and to one another." (R&H September 20, 1898)

Verses 23-27 describe the beautiful "life style" of the redeemed.

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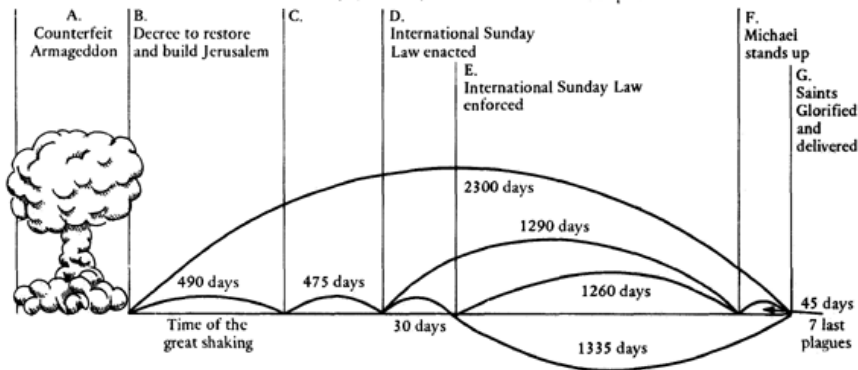
Revelation Chapter 22

Chapter 22 is literal and descriptive of the new earth, the home of the redeemed.

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Charts

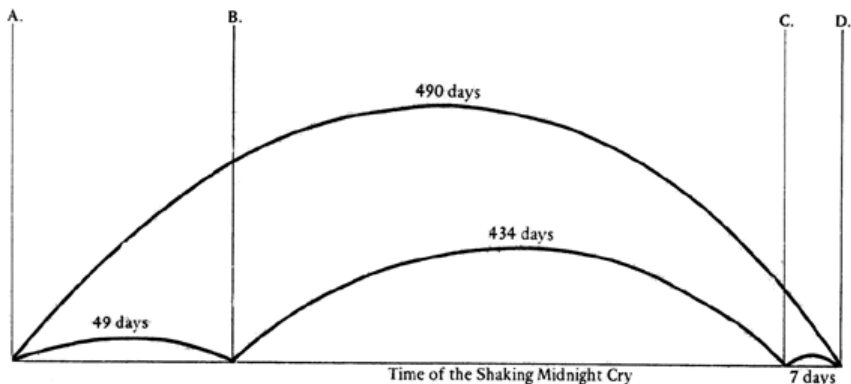
FINAL 2300 LITERAL DAY CHART
 Sec Habakkuk 2:2, 3; GC:392; A Word to the Little Flock p. 12



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|--|--|--|--|---|---|---|
| <p>A.
Counterfeit Armageddon</p> <ol style="list-style-type: none"> 1. Daniel 11:40-42 GC 464 GC 528 | <p>B.
Decree to restore and build Jerusalem.</p> <ol style="list-style-type: none"> Shaking within church Dan. 9:24-27 Rev. 11:1 1 Peter 4:17 National Sunday Law enacted U.S. Constitution repudiated 5T 451 RH Dec. 18, 1888 Ps. 119:126 | <p>C.
Laodicea seals her doom.</p> <ol style="list-style-type: none"> She is spewed out Rev. 3:15, 16 She becomes the "Synagogue of Satan." Revelation 3:9; A Word to the Little Flock p.12) RH December 15, 1904 MS 26, 1905 MS 128, 1903 | <p>D.
International Sunday Law enacted.</p> <ol style="list-style-type: none"> RH Nov. 5, 1889 Revelation 13:8 Revelation 14:8 Rev. 18:1-4 GC 389, 390 Daniel 12:11 | <p>E.
International Sunday Law enforced.</p> <ol style="list-style-type: none"> Daniel 7:25 Daniel 12:11 Daniel 12:7 Revelation 13:5 | <p>F.
Michael stands up.</p> <ol style="list-style-type: none"> Daniel 12:1 EW 36 Seven Last Plagues Fall Revelation 16:17 | <p>G.
Saints glorified.</p> <ol style="list-style-type: none"> Scapegoat (Satan) is led out to the wilderness Sanctuary cleansed End of the 1335 days Daniel 12:12 |
|--|--|--|--|---|---|---|

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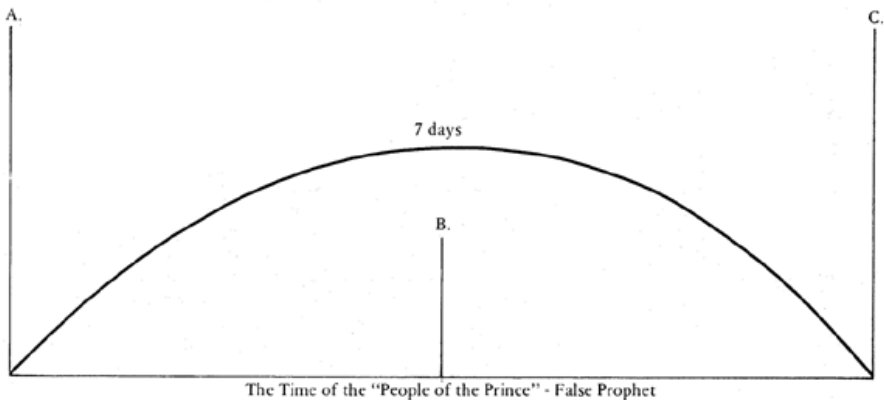


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A.	B.	C.	D.
<ol style="list-style-type: none"> 1. Decree to restore and build Jerusalem Daniel 9:24 2. Rev. 14:6, 7 3. Revelation 6:2 4. Hebrews 11:10 	<p>Anointed one begins his ministry</p> <ol style="list-style-type: none"> 1. Malachi 4:5, 6 2. TM 475 3. EW 270 4. Spiritual Jerusalem's streets and walls rebuilt Isaiah 60:18 	<p>Anointed one's ministry closes for Laodicea</p> <ol style="list-style-type: none"> 1. Daniel 9:26 	<p>Laodicea closes her probation as an organization by her rejection of present truth.</p> <ol style="list-style-type: none"> 1. Daniel 9:24 2. Becomes the Synagogue of Satan Rev. 3:9 (A Word to the Little Flock page 12)

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One Week Prophecy



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A.

Laodicea calls a general council to resolve her internal conflicts created by the "anointed one." The "prince" or false prophet, [Matthew 24:11](#), confirms "the covenant with many for one week." ([Daniel 9:27](#)) and also destroys the "city and the sanctuary." [vs. 26](#)

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B.

In the midst of the week, the "prince" or false prophet does his evil work by:

1. Causing "the sacrifice and oblation to cease"
2. Brings on the desolation of Laodicea by leading her to accept the abomination of desolation, the mark of the beast. See [Daniel 9:26, 27](#).

C.

Laodicea seals her fate at the close of the 490 days and becomes the Synagogue of Satan. [Revelation 3:9](#);
RH August 1, 1893

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(Back Cover)

“The fact that there is no controversy or agitation among God’s people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discerning between truth and error. When no questions are stated by investigation of scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.” (5T 706, 707).

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