

This study is dedicated to Seventh Day Adventists, who have put forth their rules, and interpretations. Who claim we all can believe something different, that we can agree to disagree. Yet when it came time for questions based on the following texts it was counted useless and divisive by them. Instead of scripture they turn to explanations outside of it:—"We don't know what's going on behind closed doors," is what you hear in the opposition to a thus saith the LORD, they then claim to know, to turn you back to false prophecy.

***I would ask such what were the words of God concerning the  
Papacy?***

Rev. 17:17 For God hath put in their (ten horns) hearts to fulfil his will, and to ***agree***, and give their kingdom unto the beast, ***until the words of God shall be fulfilled.***

Note: when were the Words of God concerning the whore and the Horns agreeing to support her?

Dan. 7:25 "***until*** a time and times and the dividing of time;" Rev. 11:2 "forty and two months;" etc. until 1798, "the time of the end." GC 355.3.

***Oh but they assure us that,  
Daniel 12 says the papacy regains it lost supremacy.  
DOES IT say that?***

Dan. 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for ***a time, times, and an half; and when he shall have accomplished to scatter*** the power of the holy people, all these things shall be finished.

Note: They who use this to have the papacy reign a second time, do they know, they should, that verse 6 of Dan. 12 would then place their interpretation after 12:1; after the distress of nations, after the close of probation, after Christ stands up to take the kingdom, after the special resurrection. Absurdities!

Matt. 24:21 For then shall be ***great tribulation***, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be

*shortened*, there should no flesh be saved: but *for the elect's sake* those days shall be shortened.

The question, "How long shall it be to the end of these wonders? undoubtedly has reference to all that has previously been mentioned including the standing up of Michael, the time of trouble, the deliverance of God's people, and the special and antecedent resurrection of verse 2. And the answer seems to be given in two divisions: First, a specific prophetic period is marked off; and, secondly, an indefinite period follows before the conclusion of all these things is reached; just as we have it in chapter 8:13,14. When the question was asked, "How long the vision . . . to give both the sanctuary and the host to be trodden under foot?" the answer mentioned a definite period of 2300 days, and then an indefinite period of the cleansing of the sanctuary. So in the text before us, there is given the period of a time, times, and a half, or 1260 years, and then an indefinite period for the continuance of the scattering of the power of the holy people, before the consummation.

The 1260 years mark the period of papal supremacy. Why is this period here introduced?—Probably because this power is the one which does more than any other in the world's history toward scattering the power of the holy people, or oppressing the church of God. But what shall we understand by the expression, "Shall have accomplished to scatter the power of the holy people"? A literal translation of the Septuagint seems to present it in a clearer light: "When he shall have finished the scattering of the power of the holy people." *To whom does the pronoun he refer? According to the wording of the scripture, the antecedent would at first sight seem to be "Him that liveth forever,"* or Jehovah; but, as an eminent expositor of the prophecies judiciously remarks, in considering the pronouns of the Bible we are to interpret them according to the facts of the case; and hence must frequently refer them to an antecedent understood, rather than to some noun which is expressed. So, here, the little horn, or man of sin, having been introduced by the particular mention of the time of his supremacy, namely, 1260 years, may be the power referred to by the pronoun he. *For 1260 years he had grievously oppressed the church, or scattered its power. After his supremacy is taken away, his disposition toward the truth and its advocates still remains, and his power is still felt to a certain extent, and he continues his work of oppression just as far as he is able, till*—when?—Till the last of the events brought to view in verse 1, the deliverance of God's people, every one that is found written in the book. Being thus delivered, persecuting powers are no longer able to oppress them; their power is no longer scattered; the end of the wonders described in this great prophecy is reached; and all its predictions are accomplished.

*Or, we may, without particularly altering the sense, refer the pronoun he to the one mentioned in the oath* of verse 7, as "Him that liveth forever;" that is, God,

since he employed the agency of *earthly powers* in chastising and disciplining his people, and in that sense may be said himself to scatter their power. By his prophet he said concerning the kingdom of Israel, "I will overturn, overturn, overturn it, . . . until He come whose right it is." Eze.21:27. And again, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke21:24. Of like import is the prophecy of Dan.8:13: "How long the vision . . . to give both the sanctuary and the host to be trodden under foot?" Who gives them to this condition?—God. Why?—To discipline; to "purify and make white" his people. How long?—Till the sanctuary is cleansed. {1897 DAR 310.2-311.1}

Note the two plausible explanations above. If the He refers to God then the time of scattering is handed to another agency the Two Horned beast. If the he refers to the papacy its limited to the 1260 years! And still handed off to another power. ***Daniel 12:7 does not stand alone, its interpretation must be held accountable to other scripture on the same topic and succession of events***—As Daniel 7:26 and Revelation 17:16, Matthew 24:21 and 49, Revelation the 7th church, 6th Seal, The Two horned Beast, And Chapter 18. All declare what happens after the 1260 years! See {BTS, February 1, 1903 par. 1-3} {September 6, 1864 UrSe, ARSH 116.14} {ST, February 8, 1910 par. 5} {DA 509.2} {SDP Haskell. 262.2-265.1}

It will also be noticed that Daniel 12:7 is connected to clauses such as "the time of the end," 1290 and 1335, and the events of 12:1-6 and 11:45. What's the order of these things? Will papal supremacy last beyond the resurrection and the second coming, NO!

But what saith Jesus in Matthew 24: "21 For then shall be great tribulation, such as was not since the beginning of the world to this time, **no, nor ever shall be.** 22 And ***except those days should be shortened***, there should no flesh be saved:but for the elect's sake those days shall be shortened." "Nor EVER SHALL

BE” Again! and they were shortened so that Flesh would be Saved. DA 630.5

In connection with the standing up of Michael, there occurs a time of trouble such as never was. In Matt.24:21 we read of a period of tribulation such as *never was before it, nor should be after it.* This tribulation, *fulfilled* in the oppression and slaughter of the church by the papal power, *is already past*; while the time of trouble of Dan.12:1, is, according to the view we take, still future. How can there be two times of trouble, many years apart, *each of them greater* than any that had been before it, or *should be after it?* To avoid difficulty here, let this distinction be carefully noticed: The tribulation spoken of in Matthew is tribulation *upon the church*. Christ is there speaking to his disciples, and of his disciples in coming time. They were the ones involved, and for their sake the days of tribulation were to be shortened. Verse 22. Whereas, the time of trouble mentioned in Daniel is not a time of religious persecution, but of *national calamity*. There has been nothing like it since there was—not a church, but—a nation. This comes upon the world. This is the last trouble to come upon the world in its present state. In Matthew there is *reference made to time beyond that tribulation; for after that was past, there was never to be any like it upon the people of God.* But there is **no reference here in Daniel to future time after** the trouble here mentioned; for this closes up this world's history. It includes the seven last plagues of Revelation 16, and culminates in the revelation of the Lord Jesus, coming upon his pathway of clouds in flaming fire, to visit destruction upon his enemies who would not have him to reign over them. But out of this tribulation every one shall be delivered who shall be found written in the book—the book of life; "for in Mount Zion . . . shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel2:32. {1897 UrS, DAR 396.3}

From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth's history,—the coming of the Son of God in majesty and glory. *Between these two events*, there lay open to Christ's view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. "Then shall be great tribulation," He said, "such as was not since the beginning of the world to this time, *no, nor ever shall be.* And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." For more than a *thousand years* such persecution as the world had never before known was to come upon Christ's followers. Millions upon millions of His faithful witnesses were to be slain. *Had not God's hand been stretched out* to preserve His people, all would have

perished. "But for the elect's sake," He said, "those days shall be shortened." {DA 630.5} GC 266; 393.1

## Questions

Will Brn. Smith or Loughborough, explain the following passage: Dan. xii, 6, 7. {September 6, 1864 UrSe, ARSH 116.9}

1. "How long shall it be to the end of these wonders. . . . It shall be for a time, times, and an half." What were "those wonders" that were to end with the 1260 years? {September 6, 1864 UrSe, ARSH 116.10}

2. "And when he shall have accomplished to scatter the power of the holy people all these things shall be finished. {September 6, 1864 UrSe, ARSH 116.11}

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

O. Nichols. {September 6, 1864 UrSe, ARSH 116.12}

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

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

On the third question as to "what constitutes the power that is scattered, we

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

J. N. Loughborough.

Topsham, Aug. 24th, 1864. {September 6, 1864 UrSe, ARSH 116.15}

OUR FAITH AND HOPE.-NO.1.  
BIBLE ADVENTISM;  
OR, SERMONS ON THE  
COMING AND KINDOM  
OF  
OUR LORD JESUS CHRIST.

BY ELDER JAMES WHITE.

SEVENTH-DAY ADVENTIST  
PUBLISHING ASSOCIATION,  
BATTKE CREEK, MICH.

Sermon Seven.  
THE JUDGEMENT.

114-116

6. The termination of the 1260 years. From 538, 1260 years would extend to 1798. Did anything transpire that year to justify the belief that the dominion of the papacy ended at that time? It is a historical fact that, on Feb.10, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month, the pope was taken prisoner and shut up in the Vatican. *The papal government*, which had continued from the time of Justinian, *was abolished*, and a republican form of government given to Rome. The pope was carried captive to France, where he died in 1799. Thus, he that led into captivity went into captivity; he that killed with the sword was killed (subdued) with the sword. Rev.13:10. *His dominion was taken away by war.*

Verse 26: "But the Judgment shall sit, and they shall take away his dominion, to

consume and to destroy it unto the end." See 2Thess.2:8: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

That the pope was restored, or a new one chosen is admitted. *But that he has power to depose kings and put the saints to death now, is denied.* Before his dominion was wrested from him, he deposed kings at pleasure for centuries, and silenced heretics by the flame, the rack, the prison, and the sword. *This he cannot do now, nor has he been able to do it since 1798. The papacy is compelled to tolerate Protestantism.* Hear the pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome:—

"ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI., by Divine Providence Pope, to all Patriarchs, Primate, Archbishops, and Bishops.

"Venerable Brethren, - Health and the Apostolic Benediction. You well know, Venerable Brothers, how great are the calamities with which the Catholic church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. . . . Indeed, are we not (oh, how shameful!) compelled to see the most crafty enemies of the truth, ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people, and with the farmers? Thus they leave no means unattempted, whether by *corrupt Bibles* in the language of the people, or pestiferous newspapers and other like publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity. . . . Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by

our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify against the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal."

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

"GREGORY XVI., Pope."

*At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized--the United States. {ST, February 8, 1910 par. 5}*

### *What was to take place after this time?*

Dan. 2:43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men:but they shall not cleave one to another, even as iron is not mixed with clay. {1T 360.3}

Note: No agreement anymore for her support.

Dan. 7:26 But the judgment shall sit, and they (ten horns) *shall take away his (little horn/her) dominion, to consume and to destroy* it unto the end. See <https://www.youtube.com/watch?v=kUcw2rm3bWM>

Rev. 17:16 And the ten horns which thou sawest upon the beast, these shall *hate* the whore, and shall *make* her *desolate* and naked, and shall eat her flesh, and burn her with fire.

Note They make her naked or—2 Thess. 2:3 “that man of sin be *revealed*”



Rev. 13:10 He that leadeth into captivity *shall go into captivity*: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. {GC 439.2}

## *What was this Captivity?*

THE SEVEN HEADS  
OF  
REVELATION, 12, 13, AND 17.

BY URIAH SMITH

1896

Page 15.1-16.1

Without sufficient thought it is very easy to drop into the conclusion that the deadly wound of Rev.13:3,10, refers to the time and condition of the beast when it is said of it in Rev.17:8,11, that it “is not.” But that *cannot possibly be the case*. The expression, “it is not,” denotes that the power, as a subject of prophecy, ceases to exist. But this could not be said of that experience in which it only receives “a deadly wound,” which is healed before life becomes extinct. Looking over the whole history of Rome, and considering that the scarlet beast of Revelation 17, takes in both the “daily” and the “transgression of desolation,” of Daniel 8, we can see very clearly where the expression “was not,” must come in. It was in the transition from paganism to the papacy, when the “daily” (paganism) was taken away, and the place of his sanctuary was *cast down*, and the beast under its pagan form, as a persecuting power *ceased to exist*. The beast, for a time, “*was not*.” But under a new form, after some two centuries or more, it reappeared as the papacy, and the persecution began again. There was an *end* of one form of the beast, and it “was not,” till it assumed another form. This meets completely the end of the prophecy; but as already remarked, the wounding of one of the heads *would not* by any means meet said conditions. In the case of the wounding of the head, the life of the beast is recognized as continuing right along; for the prophecy, after saying that he had a wound by a sword, does not say that he *did die*, but that he had a wound by a sword, and “*did live!*” ***But he received a wound, which, if it had not been healed, would soon have resulted in death.*** It is most infelicitous to say, as some do, that the papacy was wounded by the Reformation, in the sense of this prophecy, though not complete till its overthrow in 1798; for that was simply the earth opening her mouth and swallowing up the flood sent out to destroy the church (Rev.12:15,16); but the wounding brought to view in the prophecy is a violent attack, with *carnal weapons*; it is “by the *sword*.” I hope many have not departed from the view generally held among us, that the deadly wound was inflicted in 1798. And what was then done?—***The papacy was for the time being abolished; Rome was erected into a republic; the pope was carried away into exile, and died there; the college of cardinals was scattered and the whole papal machinery was thrown out of gear.*** It was a *deadly* wound; that is, had it continued for any great length of time, the papacy would by that calamity have then and there become *defunct*. But in 1800 a new demand arose for the influence of the papacy. Its sanction was wanted for the coronation of the elder Bonaparte—not the sanction of a *dead*, but of a *living*, power. The scattered cardinals were called together; another pope was elected; and the whole papal machinery was again put in operation. The wound was *healed!* The pope resumed his position of influence among the rulers of Europe: and that system of error, superstition, and opposition to God and his truth in the earth has gone on from that day to this. The effect of the wound is seen in the restraint of the open and boasted persecution formerly

inflicted; but does any one doubt that the papacy is the same dragonic power as formerly? that it is ever carrying on a deadly warfare against the truth? and that in its secret dungeons, both in Europe and in our own country, there are multitudes even now suffering the horrors of the Inquisition? Doubt it who can, so long as its convents, nunneries, and other buildings are closely barricaded against even the demands of the *government* for an investigation of their secret workings! The papal power was symbolized in prophecy before it received power and authority from the emperor of the East, which marked the beginning of the 1260 years. Hence it is not necessary that a new decree should be issued by any earthly government, declaring the pope to be the head of all the churches, to constitute the papacy the beast of Revelation 13 and 17, or to heal the deadly wound, any more than it is already healed.

But more than this, if the deadly wound is not yet healed, we have anticipated the prophecy in regard to the two-horned beast; for the very first actions of the two-horned beast are done in the sight of the first beast, *whose deadly wound was healed*; for that point is especially noted. ***Now if the deadly wound is not yet healed, the two-horned beast has not yet done anything in fulfilment of the prophecy; which would be about as absurd as to say that the wound is not yet healed.*** The deadly wound was given in 1798; and if that wound is not yet healed, the beast has survived now nearly a century; for the wound, it will be noticed, does not kill the the beast. This is shown by the fact that when recovery is made from the wound, it is simply the *healing* of the wound, not the *resurrection of the beast*. But a beast that can survive a deadly wound for a century, has certainly enormous vitality. Should it, however, be said that the deadly wound was not given till 1870, then we *destroy entirely* the application of the prophecy of the 1260 years; and even then, the beast has been getting along very comfortably with the deadly wound for more than a quarter of a century, and yet lives, with a prospect of continuing in just as good circumstances while time shall last.

"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 has 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 has been **declining**, in power, the daughters had been **growing**, and soon **they will exercise** the power once exercised by the mother." {SpM 1.4}

***At the time when the Papacy, robbed of its strength, was forced to desist from persecution,*** John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. ***This power, the last that is to wage war against the church and the law of God,*** is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized--the United States. {ST, February 8, 1910 par. 5}

At that time a French army entered Rome and made the pope a prisoner, and he died in exile. ***Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.*** GC 266 written 1911}

Some, I saw, have a prejudice against our rulers and laws; but if it were not for law, this world

would be in an awful condition. God restrains our rulers; for the hearts of all are in His hands. Bounds are set, beyond which they cannot go. *Many of the rulers are those whom Satan controls*; but I saw that God has His agents, even among the rulers. And some of them will yet be converted to the truth. They are now acting the part that God would have them. When Satan works through his agents, propositions are made, that, if carried out, would impede the work of God and produce great evil. The good angels move upon these agents of God to oppose such propositions with strong reasons, which Satan's agents cannot resist. A few of God's agents will have power to bear down a great mass of evil. Thus the work will go on until the third message has done its work, and at the loud cry of the third angel, these agents will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble. When Jesus leaves the most holy, His restraining Spirit is withdrawn *from rulers and people. They are left to the control of evil angels. Then such laws will be made by the counsel and direction of Satan*, that unless time should be very short, no flesh could be saved. {1T 203.1}

***Ellen White***  
***The Open Door metaphor.***

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, *they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World.* . . GC. 573.1.

Note: Do they know? Do they consider? In this quote Who has control of the door? and the structure the door is attached to, who has control of all the rooms and content inside! Do they consider that their explanation of this EGW statement makes conflict with her others from her like: —

“Romanism in the Old World and apostate Protestantism in the New” GC 615.2

***Other Metaphors***

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 threefold union, this country *will follow in the steps* of Rome in trampling on the rights of conscience. GC 588.1

Note Again who has control and authority? They who are foremost, those who do the reaching. “Follow in the steps” does not mean lead by. The introduction of a

possibility is not a probability, reference is here made to the same course—see GC 444.3

Do they know the above Scripture texts and the corresponding historical facts? And worse, their explanation of this EGW quote conflicts with Our LORD'S great Prophecy in Matthew 24.

### ***Can Satan use the Papacy today?***

#### ***What of the reformation when the “Man of sin was Revealed?”***

The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; ***but where is to be found*** the cause of the widespread infidelity, the rejection of the law of God, and the consequent corruption, ***under the full blaze*** of gospel light ***in an age*** of religious freedom? ***Now that Satan can no longer (by the papacy)*** keep the world under his control by withholding the Scriptures, he resorts to ***other means*** to accomplish the same object. To destroy ***faith in the Bible serves*** his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. ***And now, as in former ages, he has worked through the church to further his designs. The religious organizations of the day*** (GC 390.2, 389.2; TM 61.3; 7BC 979; PP 124.1) have refused to listen to ***unpopular truths*** plainly brought to view in the Scriptures, and in combating them ***they have adopted interpretations and taken positions*** which have sown broadcast the seeds of skepticism. Clinging to the papal error of natural immortality and man's consciousness in death, they have rejected the only defense against the delusions of spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, ***many popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together.*** As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. ***The teachings of religious leaders*** have opened the door to infidelity, to spiritualism, and to contempt for God's holy law; and ***upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.*** {GC 586.2}{GC 281.3}{GC 603.2}—{TM 16.1}{4SP 318.2,3}{TM 64.3}{3T 257.1}{RH Extra, Dec. 23, 1890.}. Parentheses and contents added!

In chapter 13 (verses 1-10) is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." *This symbol, as most Protestants have believed,* represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopardlike beast it is declared: "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy. {GC 439.1}