

Dan. 8:13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be the vision concerning the daily sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

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

1). What was "the vision"? Ten (10) times does the word vision appear in Dan. 8. This term the vision of Dan. 8: 13, therefore can only refer to this prophecy of the remaining 3 universal monarchies: the ram--Medo-Persia, the goat--Grecia, Dan. 8:20 (it's from Greece that the kings of North and South inevitably spring see Dan. 8:8, 22; 11: 4), and then "out of one of them," the little horn or the Roman Empire in both its phases, i.e., Pagan and Papal divisions.

2). To whom was the sanctuary and the host-church *GIVEN* to be trodden (*desolated*) under foot? Answer: the daily and the transgression of desolation.

Isa. 63:18 The people of thy holiness have possessed it but a little while: *our adversaries have trodden down thy sanctuary.*

Rev. 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall *they tread under foot forty and two months. See also Rev. 13:5, Dan. 7:25!*

3). "How long"? was this vision to be? 2300 days-years.

Conclusion: Hence from 457 B.C. to 1844 is 2300--subtracting 1260--fourty and two months, leaves us with a discrepancy of 1040 years. Who, besides the Papacy (by whom the last 3 horns were plucked up removing the daily—paganism) tread (trodden) the sanctuary and host underfoot? Pagan Greece, Rome! And it will be noticed from the following that, If (Dan. 8) therefore the word Sacrifice does not belong to the text; then neither does the thought of a sacrifice—Christ's ministry belong to the text!

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

again be a test. {EW 74.2}

Note: Time as a test means a prophecy with a beginning and ending date, like 1290, 1335, 2300, 1260, hour day month year—391 years and 15 days, 5 months 150 years. Now we are to look for events, such as an Image, coming to his end.

THE GREAT CONTROVERSY
AN ERA OF SPIRITUAL DARKNESS.

1911

Page 50.1, 54.3, 438.2-9.1.

This *compromise* between paganism and Christianity resulted in the development of the “man of sin” foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will. {GC88 50.1}

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. *Paganism had given place to the papacy.* The dragon had given to the beast "his power, and his seat, and great authority." {GC 54.3}

The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, *the great tribulation of the church under the pagan and papal persecutions*, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: "Then shall the kingdom of heaven be likened unto ten virgins." *Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24.* In this parable their experience is illustrated by the incidents of an Eastern marriage. {GC 393.2}