

Two different works, which is describing the uniting Church and State?

Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. (See [Appendix](#).) The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception to base for them to practice, no disguise too difficult for them to assume. ***Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.*** {GC 234.2}

Note: in the following the word today refers to after the end of papal supremacy of 1260-1798, when the Horns have dominion.

But ***today*** in the religious world there are multitudes who, as they believe, ***are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom.*** The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, “My kingdom is not of this world.” [John 18:36](#). He would not accept the earthly throne. DA 509.2

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart. DA

509.3

Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." [John 1:12, 13](#). Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practicing of the word of God. DA 509.4

Horns and Crowns

Dan. 7:26 But the judgment shall sit, and they" (ten Horns) "shall take away his dominion, to consume and to destroy it unto the end."

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. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Note: This word was at the end of 1260 years its dominion shall be taken away consumed and destroyed.

2Thess. 2:3 ". . . and that man of sin be revealed, . . ."

Note: Who revealed the man of sin? by Protestants How? wondered—studied to know how: they could speak against god, war with the saints, how his wound was healed, how power was given him, and how it received a deadly wound and was led into captivity. Rev. 13:1-10.

Rev. 12:3 . . . "and seven crowns upon his heads."

Where are the crows now?

Rev. 13:1. . . "and upon his horns ten crowns, . . ."

Therefor the following is not a prophecy but a simple comparison of then and now. Of the 1260 and the modern era. "Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts." GC 615.2

The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages. Human councils then assumed the prerogatives of Deity, crushing under their despotic power liberty of conscience; and imprisonment, exile, and death followed for those who opposed their dictates. If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization. 5T 712.1