

Framework for the Study of Daniel and Revelation

Adrian Ebens – maranathamedia.com – 20 Dec 2015

One of the many blessings of being connected to the Advent movement is the fact that its foundations were laid in the prophecies of Daniel and Revelation which flowered into the midnight cry of 1844. While some are tempted to slumber upon those prophetic foundations laid so firmly still others are feeling the tension of over 170 years of apparent delay in the coming of Christ. The prophetic foundational stones of understanding found in the works of William Miller, Josiah Litch, Uriah Smith, Stephen Haskell and Alonzo T. Jones amongst others are feeling the pressure of human history continuing towards two centuries beyond the midnight cry of 1844.

Another dimension to this situation are the several inspired statements calling upon God's people to dig deeper into the books of Daniel and Revelation for there is much light yet to be discovered.

There is need of a much closer study of the Word of God; especially should Daniel and the Revelation have attention as never before. . . . The light that Daniel received from God was given especially for these last days.--TM 112, 113 (1896).

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.--8T 302 (1904).

Revelation means something revealed, which all are to understand. Dig deep for the truth. Plead with the Lord for an understanding of His Word. Those who feel their need of the special help of God will ask Him who is the Source of all wisdom to supply their necessities. Ask Him to enlighten your understanding, that you may know how to give light to others. Put your mind to the tax. Never rest satisfied with a partial knowledge of the truth, pieced out with some weak suppositions. Ms 174, 1899, pp. 7, 8. ("Thoughts on Daniel [39] and the Revelation," March 3, 1901.) {1MR 38.3}

Statements like these along with the stretching of time have propelled many Adventist Bible students back to these books seeking for light to explain our present position. One of the many alarming concerns of this renewed zeal is either unwitting or wilful ignorance of the solid platform laid down by our pioneers in the Midnight Cry. The Midnight Cry is the prophetic understanding given to the Adventist pioneers that discovered the critical date of October 22, 1844.

As the bright light of the "midnight cry" had shone upon their pathway, and they had seen the prophecies unsealed and the rapidly fulfilling signs telling that the coming of Christ was near, GC 408.

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. GC 409

The interlocking system of prophetic time periods included the 1260 days, the time, times and half a time, the 42 months, the 1290 days, the 1335 days and the 2300 days. These periods were connected to the cleansing of the sanctuary in response to the work of the little horn who worked through the daily desolation and the transgression of desolation. As J.N Andrews states:

THERE ARE TWO "DESOLATIONS" IN DAN. 8. - This fact is made so plain by Josiah Litch that we present his words: {1872 JNA, S23D 33.2}

" 'The daily sacrifice' is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, 'the daily and the transgression of desolation,' daily and transgression being connected together by 'and;' the daily desolation and the transgression of desolation. They are two desolating powers, which were to desolate the sanctuary and the host." - Prophetic Expositions, Vol. i, page 127. J.N. Andrews, The Sanctuary and the 2300 days (1872) p33.3

Tragically, many Bible students today either know nothing about the pioneer understanding of the daily of Daniel 8 or they fall unto the now fashionable spell of pioneer snubbing, considering them to be ignorant farmers with little formal education who simply did the best they could. Inspiration strongly counters this dangerous notion. The movement from 1840-44 is compared to the work of the fourth angel of Revelation 14.

The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel. {GC 611.1}

The result of this work from 1840-44 led disappointed Adventists into deeper study from 1844-1848 and they were led onto a solid and immovable platform.

I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps-- the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. [259] The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. EW 258.

Not a pin of this message was to be moved. The foundation of this platform was the Midnight Cry as we have discussed and this message would light the path of the faithful all the way to the heavenly city.

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. **They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light**

shone all along the path and gave light for their feet so that they might not stumble.

If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. EW 14

One of the critical blocks that held this framework together was the understanding of the *daily desolation* and *transgression of desolation* that formed a unified and consistent work of the little horn across a period of 2300 years until 1844. A meaningful answer to the question *how long shall be the vision* found in Dan 8:13 can only be found in the pagan work of the little horn being lifted up into the work of the Papacy or the transgression of desolation. The new theology view of the *daily* introduced to Adventism through the 1888 message hating L.R Conradi splintered the consistency of the *How long* question across this 2300 year period. The new view portrays the *daily* as the ministry of Christ being obscured by the work of the Papacy in claiming their priests could forgive sins. Such a view leaves the time from 457BC till at least the time of Origen in 248AD at best but more likely till the time of Augustine in 395AD before such an obscuring took place.

“[A final method of forgiveness of sins], albeit hard and laborious [is] the remission of sins through penance, when the sinner . . . **does not shrink from declaring his sin to a priest of the Lord and from seeking medicine**, after the manner of him who say, ‘I said, “To the Lord I will accuse myself of my iniquity”’” Origen (Homilies on Leviticus 2:4 [A.D. 248]).

“Let us not listen to those who deny that the Church of God has power to forgive all sins” Augustine (De agon. Christ., iii [395 AD]).

This glaring problem was not lost on astute men like Desmond Ford.

"Historic SDAs believe the 2300 years of Daniel 8:14 commenced centuries before the little horn even begins his attack on the sanctuary – which they say is the papal system. In the context the 2300 has been understood by many as applying to the length of time the little horn is trampling the sanctuary underfoot and suspending its daily offerings". (Objection #3 From Facebook group Desmond Ford: Sanctuary Issues and Answers).

Desmond Ford's Glacier View manuscript links Conradi's "daily" as the vital factor in shaping the anti-1844 views of Ballinger, Fletcher, Snide, Grieve, Brinsmead, Hilgert, Sibley, and himself. Glacier View Manuscript p 79. Quoted in Have We followed Cunningly Devised Fables by Robert Wieland, 1984 p9.

Very few people now seem to grasp the obvious conclusion reached by the penetrating summary by Dennis Hokama in 1987.

The history of the *Daily* in the Seventh-day Adventist church seems to verify Washburn's and Wieland's conviction that the "taking away" of Adventism's pagan platform seriously compromised, if it did not destroy, the entire 1844 foundation. A logical analysis of the implications of Miller's "paganism" would certainly seem to lead one to endorse the verdict of history. It would appear that when the church abandoned "paganism" in 1910, it also unwittingly abandoned 1844, without which Adventism may have no reason to exist. Dennis Hokama, *Does Adventism have a Pagan foundation*, Adventist Currents, 1987, p20-29.

We underscore the point that the understanding of the daily of Daniel 8 as paganism is the glue that binds the prophetic periods together culminating in 1844. With these thoughts in mind we are ready to consider the following statement.

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 [75] 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

Ellen White reveals that the correct view of the *daily* was given to the pioneers. The union that existed until Conradi was that the Daily was paganism. Note carefully the correlation between the understanding of the Daily and the issue of prophetic time. Ellen White says time has not been a test since 1844. The correct view of the daily binds these prophetic periods together and causes them to expire in 1844 giving strength to the angel's declaration that there should be time no longer.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" (Revelation 10:5, 6). **This message announces the end of the prophetic periods.** 2SM 108

This 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 this period of time, reaching from 1842 to 1844, **there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.** {7BC 971.7}

The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. **The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies.** GC 457.

Pastor Robert Wieland draws the logical conclusions corresponding to the correct view of the daily.

4. If this thesis is correct, the pioneers' view of "the daily":
 - a) In no way restricts the spiritual significance of the sanctuary doctrine.
 - b) Establishes 1844 and the cleansing of the heavenly sanctuary as the only possible linguistic understanding of Daniel 8:14.
 - c) It securely locks them in as exclusively referring to the terminus of the 2,300 day/years in the Christian era—that is 1844 A.D.

- d) **It eliminates the possibility of a logical reversion to Antiochus Epiphanes or any other preterist view.**
- e) **Eliminates all futuristic conjectures in applying the 1260, 1290, 1335, and 2300 days literally.**
- f) Is supported exegetically, linguistically, and contextually, by the Hebrew text.
- g) Is the obvious response of history to prophecy.
- h) Is a lost truth whose hour has come, necessitated by the present anti-1844, anti-sanctuary propaganda.
- i) Is simple to understand. Common people all over the world can readily “see” the principle of apostate Christianity supplanting or absorbing paganism as a historical reality and as an on-going principle observable even today.
- j) The pioneers’ view was clear and cogent, tying together Daniel 8 and 2 Thessalonians 2, focusing the 2300 days as years. There is no mental stumbling block. Robert Wieland, *Have We Followed Cunningly Devised Fables*, p16.

There have been several attempts to discount Ellen White’s statement concerning the Pioneer view of the daily starting with A.G Daniells, but as Dennis Hokoma points out:

Her [Ellen White’s] July 31, 1910, declaration that ended the controversy was no bipartisan appeal for a ceasefire from both sides. Ellen White was finally addressing the "old view" advocates, her shock troops who had with her help hounded Prescott and Daniells into exile. After all, it was not the "new view" advocates who had to be restrained from using Early Writings as their leading argument. It was a signal to Prescott and Daniells that they could come down from their respective trees now that their opposition had been forbidden to use her writings in fighting against their interpretation. **Ellen White's insistence on calling the "daily" issue an unimportant, trivial distraction indicates that she sided with the "old view."** "New view" advocates could hardly be consistent in calling the issue trivial, since on their interpretation the "daily" became Christ's righteousness, the heavenly sanctuary, or the gospel. Could any Christian call that trivial or unimportant? Dennis Hokoma, *Does Adventism have a Pagan foundation*, Adventist Currents, 1987, p26.

Anyone who seriously wishes to stand upon the solid platform of Adventism that came through a burst of light from 1840-44 and desires light for their feet to guide them all the way to the heavenly city needs to take seriously the implications of Conradi’s new view of the Daily on the prophetic understanding of Daniel and Revelation and the prophetic periods. When one stands upon the foundations of the Midnight Cry there is no room for any reapplication of the 1260, 1290, 1335 and the 2300 days. To succumb to such temptations at this late hour is to cause the light of the Midnight Cry to go out and leave no light for your feet to walk the narrow path to the heavenly city. This is an urgent appeal to Seventh-day Adventists to heed the warning and resist the temptation to reapply prophetic periods. Consider carefully the full context of the Early Writings statement on page 74.

I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was

removed 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 [75]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}

The time periods listed on the 1843 chart were just as God wished them. Time periods placed upon this chart were never to be a test for God's people again.

Adventism is built upon Miller's rules of the literal first and only using a symbol when it does not read naturally. It is not natural to say I will see you in 336 hours. We would say see you in two weeks. The unnatural use of the numbers in Daniel and Revelation indicate that a symbol is being employed. Also in Daniel the symbol of the little horn is said to be in action for a time, times and half a time. If the action is taken by a symbol then the action of the symbol using this language also suggests its use in symbolic.

We read both in Daniel and in Revelation that the beast continued a certain number of days. We conclude that these are not literal days for two reasons. 1. They are used with reference to beasts, which are plainly declared to symbolize kingdoms. 2. The number of days indicated would, if literal, be an insignificant length of time for any kingdom to retain power, and the kingdoms there brought to view did actually exist for a much longer period. Having found the days to be symbolical, we search the Scriptures, and find that a day in prophetic language represents a year. Num. 14:33, 34; Eze. 4:6. We then read these days as years and find that they represent a reasonable length of time for a government to last; and when we consult history, we find that these nations did actually hold power a number of years equal to the number of days mentioned in the prophecy. Thus our chain of reasoning is complete and our mode of interpretation is established as correct beyond the shadow of a doubt. E.J Waggoner, *How Readest Thou?* ST Nov 30, 1882

There are a number of other considerations but my appeal to all Bible students who are serious about building on the solid Adventist platform is that our first duty is to know intimately the Scriptural interpretations of our pioneers and the reasons for those positions so that we can indeed build upon that foundation. To take a position on the prophecies of Daniel and Revelation without reference to the pioneer framework of the Midnight Cry is to cease to be serious about having an Adventist foundation for our views of prophecy. We can't say that we are not denying the Adventist historical view of prophecy if it is not providing a clear connection to our understanding. We also cannot strengthen the pioneer view of prophecy unless we show clearly that we are building and expanding upon it.

Prophetic Periods do not Repeat but History Does Repeat

The obvious question to be asked is do we simply sit upon the laurels of our pioneers and cease to continue to investigate Daniel and Revelation. The obvious answer is no. While it is abundantly clear that the prophetic periods DO NOT repeat, the sequences of historical events detailed in Daniel and Revelation DO repeat. Note the following:

Ecc 3:15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been will be repeated.** 1MR 47.3 1896

Bear this in mind. **History is being repeated.** The perils that God's people encountered in past ages, they will encounter again, intensified. 13MR 380 (1896)

Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. **Some prophecies God has repeated, thus showing that importance must be given to them.** The Lord does not repeat things that are of no great consequence.--Ms 107, 1897, pp. 1, 2. (Search the Scriptures," undated.)

Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us. {Mar 257.4} 1888

The same spirit is seen today that is represented in Revelation 6:6-8. [black and pale horses] History is to be repeated. That which has been will be again.--Letter 65, Aug 23, 1898. {9MR 7.4}

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 (RH Oct. 13, 1904)

The Bible has accumulated and bound up together its treasures for this last generation. **All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.** 7MR 417

The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Daniel 12:1-4, quoted.] {13MR 394.2}

These are just a few of the several statements made in the writings of Ellen White concerning sequences of historical events being repeated. If we read the events of Daniel as mostly being completed in the past without taking into account the fact that history repeats then we will have to conclude that almost all of Daniel has no significance for us today and that only that half of the book of Revelation is still present truth.

The great question that must be asked at this point is why is it important that the prophetic periods do not repeat while the historic events detailed in those prophecies often do repeat? The simple answer is that all of the major prophetic periods have reference to the judgment.

Dan 7:25,26 ...and they shall be given into his hand **until a time and times and the dividing of time. But the judgment shall sit**, and they shall take away his dominion, to consume and to destroy it unto the end.

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

In Daniel 12, the prophet Daniel is told to seal up the book (v4) and then sees a man clothed in linen upon the waters of the river and heard him *swear by Him that lives forever* (v6,7) and makes mention of the time, times and half a time the 1290 and the 1335. In Rev 10 an angel descends from heaven with a little book now open and repeats the same process as the man in Daniel 12 when he *swears by him that lives forever*. He speaks of the sweetness of eating the little book and then the bitter disappointment it brings. God's people are then told in chapter 11 to measure the temple of God in heaven to discern the reason for their disappointment. Reference is then made to the 1260 days and the 42 months. Towards the end of Rev 11 we are told:

Rev 11:18 And the nations were angry, and thy wrath is come, and **the time of the dead, that they should be judged**, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

All of these time periods are connected to and point to the judgment. The judgment is a singular event in God's calendar connected to the heavenly sanctuary. The earthly ministry, death and resurrection, the judgment are all singular events in human history.

Heb 9:26,27 ...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment:

It is critical to understand that the heavenly events of Daniel 7:9-14 occur only once. All of the interlocking prophetic periods work together to ensure we understand there is one judgment before one Second coming.

Dan 7:9-14 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. (10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. (11) I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. (12) As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. (13) I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his

dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The secret to unlocking the difference between prophetic events repeating while prophetic time periods do not repeat is found in the sanctuary. We are plainly told:

Psa 77:13 Thy way, O God, is in the sanctuary...

Simply by comparing the heavenly sanctuary with the sanctuaries that were built on earth we discover the difference between that which does not change and that which repeats. There has only ever been one heavenly sanctuary that has existed from the beginning. In speaking of the creation of this world, Ellen White adapts a verse from Jer 17:12 and changes the words *our sanctuary* to *His sanctuary*.

The Father wrought by His Son in the creation of all heavenly beings. "By Him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Colossians 1:16. Angels are God's ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. But the Son, the anointed of God, the "express image of His person," "the brightness of His glory," "upholding all things by the word of His power," holds supremacy over them all. Hebrews 1:3. **"A glorious high throne from the beginning," was the place of His sanctuary (Jeremiah 17:12); "a scepter of righteousness," the scepter of His kingdom. Hebrews 1:8. "Honor and majesty are before Him: strength and beauty are in His sanctuary."** Psalm 96:6. Mercy and truth go before His face. Psalm 89:14. {PP 34.2}

Christ came to sow the seeds of truth. He who had stood in the councils of God, who had dwelt in the innermost sanctuary of the Eternal, could bring to men the pure principles of truth. COL 38.

This certainly must have been the case for Christ began His one priesthood shortly after this at the fall of man.

The priesthood of Christ commenced as soon as man had sinned. He was made a priest after the order of Melchizedek. {Ms43b-1891 (July 4, 1891) par. 5}

The heavenly sanctuary and priesthood of Christ have remained consistent through all of human history. There has been one priest and one sanctuary and one sacrifice and therefore one judgment. When we therefore make reference to the heavenly sanctuary and priesthood we are speaking in the singular.

When God revealed to Moses the pattern of the heavenly sanctuary and told him to build a sanctuary that He might dwell among them (Ex 25:8), so began the first of 3+ sanctuaries. There was one tent sanctuary and two temple sanctuaries. [Solomon's temple and Nehemiah's temple, later refurbished by Herod]. Three different buildings involved in four major apostasies.

1. **Moses Sanctuary:** For they provoked him to anger with their high places, and moved him to jealousy with their graven images. (59) When God heard this, he was wroth, and greatly abhorred Israel: (60) **So that he forsook the tabernacle of Shiloh**, the tent which he placed among men; Psa 78:58-60

2. **Solomon's Temple: Then will I make this house like Shiloh**, and will make this city a curse to all the nations of the earth. (7) So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. Jer 26:6-7
3. **Nehemiah's Temple:** And now, I pray you, entreat the favor of God, that he may be gracious unto us: this hath been by your means: will he accept any of your persons? saith Jehovah of hosts. (10) Oh that there were one among you that would shut the doors, that ye might not kindle fire on mine altar in vain! **I have no pleasure in you, saith Jehovah of hosts, neither will I accept an offering at your hand.** : Mal 1:9-10
4. **Herod's Partly Upgraded Temple:** O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (38) Behold, your house is left unto you desolate. Mat 23:37-38

On earth there were three buildings with the last building receiving a major upgrade from Herod. The work on Herod's temple took almost 80 years to complete. When Jesus declared the temple desolate, it was about 49 years into the construction. This means the upgrades were just over halfway done when Christ forsook it. It is interesting note that Nehemiah's temple was built in seven weeks or 49 years according to Daniel 9:25. As God's way is in the sanctuary we see a pattern of one heavenly sanctuary and three earthly ones involved in four apostasies. The events of the heavenly sanctuary do not repeat while events on earth can repeat approximately three and a half times according to this pattern. It was not God's intention for these repeat events. It has been man's failure that has required the things of the past to be repeated. We see this principle clearly played out on the night Jesus was betrayed.

Failure One: And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Matt 26:40,41

Failure Two: Again a **second time he went away**, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. (43) And he came again and found them sleeping, for their eyes were heavy. Matt 26:42-43

Failure Three: And he left them again, **and went away, and prayed a third time**, saying again the same words. (45) Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Matt 26:44-45

On that one night the entire history of Israel was played out. Christ came to Israel in the time of Moses and they were sleeping. So Jesus went away again to pray and then He came again in the time of Solomon and again they were sleeping. So he went away again and returned in the time of Ezra and plead with them right down till the time He personally came, but they were sleeping still. The repeating of history is created by man's unwillingness to heed the call. The plight of Israel is told in the Song of Solomon.

Song 5:2-6 **I was asleep, but my heart waked:** It is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night. (3) I have put off my garment; How shall I put it on? I have washed my feet; how shall I defile them? ... (6) I opened to my beloved; **But my beloved had withdrawn himself, and was gone. My soul had**

failed me when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

In the time of Solomon there had been one major falling away in the time of the Judges. Sadly this failure would be repeated. If Israel had been faithful there never would have been a Babylonian captivity and Israel would have been the great light to the world it was designed to be and how different the history of the world would have been.

The pattern of the 3+ earthly sanctuaries fits into other patterns of three and in some cases a fourth diverse case.

1. The Jewish Church rejected the first coming of Christ. The Christian Churches rejected the First angel's messages and fell in 1844 and the Remnant Church rejected the Third Angel's 1888 message that would have brought the latter rain. So there have been three failures here. The final remnant who will be built upon the same foundation as the pioneers will be form a remnant of the remnant to overcome the beast and his image.
2. The work of Elijah in calling Israel to repentance was repeated in the life of John the Baptist and the final Elijah will also call the church to repentance a third time according to Mal 4:5,6
3. We are given three synoptic gospels and one very different expanded gospel in the book of John.
4. The book of Daniel provides 3 symbolic lines of history and then a final literal and very detailed history in Daniel 11.
5. The image of Daniel 2 has three pure metals of gold, silver, and bronze. The fourth metal is diverse in that the iron is mixed with clay in the feet. Again Daniel 7 has three known beasts; the lion, bear and leopard but the last beast is diverse and not described.

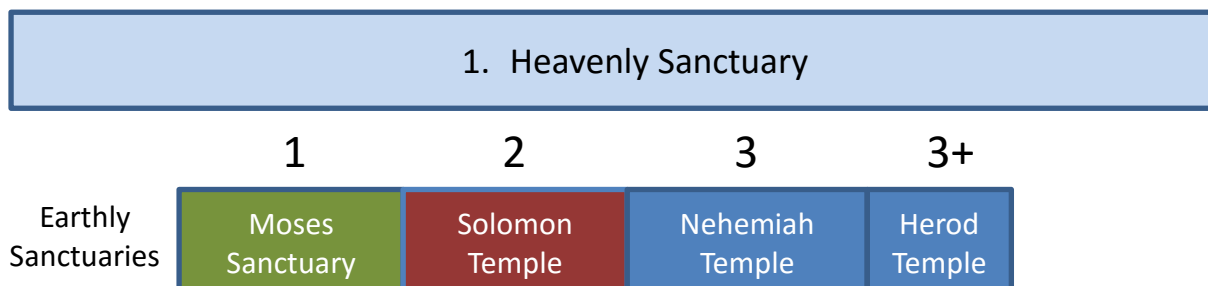
There is also another perspective we can consider this. The Law of Moses tells us:

Deu 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

The apostle Paul spoke to this principle in establishing the Gentile Christian Church. Paul went on three missionary journeys to the churches.

2 Cor 13:1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

In his final missionary Journey as a captive he did not return to Jerusalem but died in Rome. Paul was cut off in the midst of his journey. If we use the pattern of the single heavenly sanctuary and three earthly sanctuaries involved in 3+ sequences of events then we can begin to appreciate the meaning of Ellen White's statement that much of the history of Daniel 11 will be repeated. It is significant to note that Daniel 11 does not contain any prophetic time periods but only contains a sequence of historical events.



The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] Scenes similar to those described in these words will take place. {13MR 394.2}

When Israel had gone into captivity to Babylon, Ezekiel predicted the subjection of the leadership of Israel would continue another 3 times.

Eze 21:27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

The kingdom was then subject to Babylon. When Babylon fell, and Medo-Persia succeeded, it was overturned the first time. When Medo-Persia fell, and was succeeded by Grecia, it was overturned the second time. When the Greek empire gave way to Rome, it was overturned the third time. And then says the word, "It shall be no more, till He come who right it is; and I will give it him." Who is He whose right it is? "Thou . . . shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1:31-33. A.T. Jones, *The New Theocracy*, American Sentinel, Feb 27, 1889.

If we consider carefully these three overturning situations for Israel from the time of Ezekiel we can detail the following observations about each of the four kingdoms.

Babylon	Medo – Perisa	Greece	Rome
<ul style="list-style-type: none"> • Nebuchadnezzar • Image of Gold • New World Order • Force of Arms • False Religion • Sunday Worship • Persecution 	<ul style="list-style-type: none"> • Came from East • Allied Kingdom • Medes First • Persia Stronger • Preserved Babel • Israel called out of Babylon at Start 	<ul style="list-style-type: none"> • Came from West • First King Great • Upper and Lower • Increase Science • Destroyed Babylon • Church Organised • Falling Away 	<ul style="list-style-type: none"> • Diverse Republic • Came from North • Ruthless – Proud • Destroys Jerusalem • Persecutes Church • Relocates Capital to Constantinople

This sequence of four kingdoms was not actually the first time it had occurred. The visions shown to Nebuchadnezzar and Daniel were actual God telling them the future from things that had occurred in the beginning.

Isa 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Many people read this verse to indicate that God simply knows everything and while this is true when you look more carefully at the verse it actually is telling us that the future is patterned upon the events of the beginning. God had called Abraham out of Babylon and promised to make him a great nation and bless him. From the time of Abraham to Solomon, when Israel became its greatest, the world had

witnessed four dominate empires that demonstrate several similarities to the kingdoms we have just described.

Sumer (Babel) 2500-2000BC	Gutia – Elam 2000-1800BC	Egypt 1800-1200BC	Assyria 1200-609BC
<ul style="list-style-type: none"> • Nimrod • Tower of Babel • New World Order • Force of Arms • False Religion • Sunday Worship • Persecution 	<ul style="list-style-type: none"> • Came from East • Allied Kingdom • Gutia First • Elam Stronger • Preserved Babel • Israel called out of Babylon at Start 	<ul style="list-style-type: none"> • Came from West • First King Great • Upper and Lower • Increase Science • Destroyed Babylon • Church Organised • Falling Away 	<ul style="list-style-type: none"> • Came from North • Ruthless – Proud • Destroys Israel • Persecutes Judah • Relocates Capital to Babylon • Image of Babylon

The first kingdom we find described in the book of Genesis is Nimrod’s kingdom of Babel. Ruben Gonzales has done some excellent research on this subject from which I will now quote.

Begin quote: Ruben Gonzales, *Genesis of History, The Fourth Kingdom* (2008) p 29-39

Babylonia

The very first civilisation, according to classical history and archaeology, was that of Sumer, located in Mesopotamia, the Biblical land of Shinar. According to Genesis, this is where Nimrod, the great enemy of God, established his kingdom, building many cities including his capital Babel, later known as Babylon, and a mighty tower that reached into the heavens to defy God. In its native Akkadian the word 'Babel' means the “gate of god”:

And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Gen 10:8 - 10

Nimrod is the biblical name of Gilgamesh the famous Sumerian king. Nimrod or Ninus, as he is sometimes called, attempted to unite all of mankind in his rebellion against Heaven. He established the first one-world government; with a common language serving as the instrument to obtain unity in diversity. According to Genesis, God came down and put an end to Nimrod’s great scheme by confusing the tongues of the people, thus giving rise to the many languages and ethnic groups that are in the world today (Gen 11:1-9). For this reason, the city was known as Babel, meaning confusion in Hebrew. Ever since, confusion has always resulted from attempting to create unity out of diversity.

Many customs and religious practices have been preserved and handed down to us from Babel. The Sumerian moon goddess Ishtar, otherwise known as the Queen of Heaven and her rebirth every spring at the vernal equinox was remembered by the Egyptians as Isis, the Greeks and later the Saxons whose worship of the fertility goddess Eostre has been preserved in the modern celebration of Easter and the use of hot cross buns. The worship of the Sumerian sun god, Tammuz, and his rebirth on December 25, the supposed day of the winter solstice and related rites such as the adoration of the cross and Sun-day sacredness, also originated in Babel. Over the past centuries, many authors have commented on the Sumerian origins of many of our modern religious festivals and traditions. While Nimrod’s God defying empire collapsed, the spirit of Babel remained and will regain its lost ascendancy during the final kingdom.

Sargon the great, king of Akkad, a city in northern Mesopotamia, later reunited the city-states into which Nimrod's kingdom fragmented. While Sumerian had become a dead language as soon as Nimrod's kingdom unravelled, Sargon preserved the Sumerian cuneiform writing in the same way that the Latin alphabet remains today while Latin as a language is unused. Just as the Sumerian language prefigured Latin, Nimrod prefigured Nebuchadnezzar who prefigured the little horn that would arise speaking great things (Dan 7:8) who in turn foreshadowed the "man of sin" who would be destroyed with the brightness of the Lord's coming. (2 Thes 2:3-8) The tower of Babel prefigured Nebuchadnezzar's huge golden image that was to be worshipped on pain of death, the latter prefiguring "the beast" of Revelation that all must worship by receiving his mark or be put to death during the final apocalypse (Rev 13:15).

Elam / Gutia (Persia)

The next great king we encounter in the book of Genesis after Nimrod was Chedorlaomer, king of Elam, who, either by conquest or treaty, was also ruler of Shinar (Mesopotamia), Ellasar (Hurrians), Hattia (Hittites) and Canaan:

And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar... Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. Gen 14:1-4

A text called the "Curse of Agade", contained in tablets from around 2000 BC, tells the story of the fall of Sargon's Akkadian dynasty and destruction of its capital during the invasion of the Gutians, a tribe from the Zagros Mountains to the east. The term "Gutium" was later used to refer to western Media, that is the land to the east of the Tigris. The Gutians were finally overthrown a century later by the king of Uruk, Utu-hegal, who defeated the Gutian king, Tirigan, and gained independence for the city-states. Not long after, the Elamites came and destroyed the 3rd dynasty of Ur and established themselves as a regional power. We don't know very much about the Elamite kingdom except that the Elamites were the ancestors of the Persians and that Elamite culture played a crucial role in the Gutian Empire. There was clearly a close relationship between Elam and Gutium, much like the one that existed between the Medes and the Persians fifteen hundred years later. The ancient Elamite city of Susa was also later to become the capital of the Medo-Persian Empire.

When in the previous chapter we referred to the Bible's claim that God tells us "the end from the beginning" (Isa 46:9-10) we omitted the verse immediately following that is a direct reference to the overthrow of the first kingdom by another that comes from the East.

Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Isa 46:11

The invasion of the Gutians and Elamites from the east was to foreshadow the destruction of the Neo-Babylonian Empire by the Medes and the Persians also from the east, which in turn prefigured the fragmentation of the Holy Roman Empire during the sixteenth century into a divided Europe. It also foreshadows the overthrow of Mystery Babylon when the waters of the river Euphrates dry up to prepare the way for the kings of the East (Rev 16:12).

It is during this Elamite period that Abraham was called out of Ur of the Chaldees into the Promised Land to establish the nation of Israel. Abraham's call prefigured the return of the Jewish exiles to Palestine to restore the temple and its worship at the rise of the Medo-Persian Empire, as described by Ezra and Nehemiah. It also prefigured the flight of the Pilgrim Fathers and others into the promised land of the new world where they were able to freely worship God according their consciences. Finally it prefigures those that will escape out of Mystery Babylon (Rev 18:4) into the promised land of the new earth (Rev 21:1). Ruben Gonzales, *Genesis of History, The Fourth Kingdom* (2008) p 29-32

Egypt

The next great kingdom that the Bible introduces us to is Egypt which became the temporary home of the Israelites during the time of Joseph. Egypt consisted of a northern (lower) and southern (upper) kingdom with two rival capitals at Thebes and Memphis. One of the most significant characteristics of Egypt was its advancement of scientific knowledge. Without stopping to reflect on the technology involved in the construction of the pyramids, we note that the Egyptians invented the decimal number system and that their practice of medicine was similar in many respects to that of today. For example, the Ebers Papyrus dated from 1345 BC indicated the medical use of willow bark which contains salicylic acid, an ingredient of modern aspirin and the Edwin Smith papyrus (c. 1700 BC) is perhaps the earliest document that attempts to describe and analyze the brain. Just as the learning and wisdom of the Greeks would become famous in a latter era, the wisdom of Egypt was proverbial during this time in history:

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. 1 Kings 4:30

We learn about Egypt's ideology and philosophy from ancient Greek writers. We don't know much about the early history of Greece except that it seems to have borrowed the essence of its ideological and philosophical framework from Egypt. Plato (400 BC), in *Timaeus* and *Critias*, wrote of how the famous Greek lawgiver Solon (600 BC) had visited the priests of Egypt to learn wisdom. There, "one of the priests, who was of a very great age, said: O Solon, Solon, you Hellenes are never anything but children, and there is not an old man among you... and I will tell you why, there have been, and there will be again, many destructions of mankind arising out of many causes... and leaves only those of you who are destitute of letters and education; and thus you have to begin all over again as children, and know nothing of what happened in ancient times, either among us or among yourselves." It is not surprising that early Greek history and mythology shares much in common with the Egyptians. Many Greek deities are syncretic with Egyptian deities. For example, in *Timaeus* and *Critias*, an old Egyptian priest recounted to Solon that in Egypt "the citizens have a deity who is their foundress: she is called in the Egyptian tongue Neith, which is asserted by them to be the same whom the Hellenes called Athene." This syncretism is so well recognised that a Latin term, *interpretatio graeca*, is used to describe it. Greece also took up the mantle of scientific knowledge that Egypt had lost. Yet even then, the premier centre of Greek learning remained at Alexandria in Egypt for many hundreds of years. We will see more of this Egyptian – Greek connection later on.

Plutarch in, *On Isis and Osiris*, XI, gives us an intriguing insight into the nature of the Egyptian religion and, of course, Greek attitudes towards its own Egyptian derived religion. "When therefore you shall hear the fables the Egyptians tell about the gods—their wanderings, cutting to pieces, and many such like mishaps you ought to bear in mind what has been above stated, and not to suppose that any of them happened or was done in the manner related... In the same way must you hear the

stories about the gods, and receive them from such as interpret mythology, in a reverent and philosophic spirit, both performing constantly and observing the established rites of the worship, and believing that no sacrifice nor act is more well pleasing to the gods, than is the holding the true faith with respect to them, so will you escape an evil no less great than Atheism, namely, Superstition.” In other words the details of the legends were not actually true and the only important thing was to obey the established religion (as dictated by the priests) and draw spiritual conclusions from them.

The Egyptians had thousands of deities that one could choose from to worship, that were adapted to meet changing sentiments. This meant that the average person had, at best, indeterminate ideas about God and led to a type of secular pantheism. We see this in the attitude of Pharaoh who, while claiming to be divine as the direct descendent of the sun god, Ra, and officiating daily at the worship of the Nile god, denied to Moses any knowledge of, or intention to obey, the God of the Hebrews:

And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. Exo 5:2

...The secular minded philosophical approach to religion of Egypt prefigured that of Greece that in turn was to completely permeate the thinking in current society since the rise of the modern secular state since 1798. The religious freedom obtained by Israel in its establishment as an independent nation after the Exodus, foreshadowed the freedoms granted to Judea under the Greek empire that in turn foreshadowed the religious liberty that has flourished throughout the western world since the nineteenth century. The science and learning of Egypt was to be excelled only by the Greeks, and that in turned has only been excelled since the start of the industrial revolution in the early 1800s. The urbanisation of the Egyptian society is reflected in the urbanisation that has taken place in the Western world since the start of the nineteenth century. The rise of communism is also a reflection of the Egyptian and Hittite states where the population in general were tenant farmers and ownership of all land was vested in the king. The sacking of Babylon by the Hittites also prefigured the destruction of Babylon by the Greeks.

Assyria

Towards the end of the Mitanni domination, Assyria regained its independence under Shalmaneser I (1261 BC) and expanded its borders. In 1120 BC, the collapse of the Hittite Empire permitted the Assyrian king, Tiglath-Pileser I, to found the Assyrian empire. He crossed the Euphrates, defeated the Mushki and the remnants of the Hittites and claimed to have reached the Black Sea. Assyria grew to become a great regional power, and became a serious threat to Egypt and Israel. By 840 BC, Assyria had conquered the territory of Syria and Turkey, that had formerly belonged to the Hittites. Yet by 747 BC when Tiglath-pileser III seized the crown, civil war and pestilence were devastating Assyria. He died in 727 BC, and was succeeded by Shalmaneser V who in 725 BC invaded Syria (2 Kings 17:5) and besieged Samaria for three years. He died suddenly and the commander in chief of the army, Sargon II (Tartan) seized power in 722 and carried away the ten tribes of Israel, never to return. He then waged war on Elam and conquered Egypt. The Assyrians stand out for boasting of their ruthlessness, unlike any nation before them. The Assyrians were known for leaving nothing behind; they violently destroyed everything they could not take back with them, often massacring the entire population of their defeated foes. In this regard they sound like Daniel’s fourth kingdom:

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

Dan 2:40

*I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: **Isa 10:12 - 13***

After the Northern kingdom of Israel had perished, Sennacherib (705–681 BC) came to the Assyrian throne in 705 BC. According to an ancient Babylonian tradition only those who had “taken the hands” of the god Bel-Merodach at Babylon could claim supremacy in Asia and that privilege was alone granted by the high priest of Bel. According to the Encyclopaedia Britannica, 11th Edition, Sennacherib failed in securing the support of the Babylonian priesthood; and never “took the hands of Bel”, so that throughout his reign Babylonia was in a constant state of revolt. Two years after his ascension, Babylonia rebelled and Sennacherib assembled his army, retook Babylon and placed a new king on the Babylonian throne. Babylon kept rebelling against Sennacherib until he completely destroyed it in 689 BC.

Meanwhile in 701 BC Hezekiah, the king of Judah entered into an alliance with Egypt and Babylonia against Assyria. Sennacherib set out to break this league, leading an army of at least 200,000 eastward into Judea and destroying at least forty-six fenced cities and many smaller towns. He claimed to have carried away 200,156 captives in total and defeated the Egyptians that came to Hezekiah's aid. In fear Hezekiah sent Sennacherib a huge tribute of 30 talents of gold, 800 talents of silver, and other treasures. In spite of this Sennacherib sent his army to lay siege to Jerusalem and his commander defied Jehovah and threatened Jerusalem to surrender. In sackcloth and ashes, Hezekiah sought for divine aid in the temple. That night the Bible records that an angel of the Lord smote the camp of the Assyrians and annihilated Sennacherib's army. This miraculous deliverance is recorded in the Assyrian chronicles and the Taylor prism (689 BC), where the siege of Jerusalem is presented as a great victory whereby Hezekiah was forced to give a huge tribute while not mentioning the loss of the Assyrian army. The Greek historian Herodotus (450 BC) confirms the divine destruction of Sennacherib's army. Sennacherib remained king for another twenty years but never threatened Jerusalem again and was eventually killed by a sword in the hands of two of his own sons.

Another of his sons, Esarhaddon, (681–669 BC) succeeded him to the Assyrian throne. In 671 BC, Esarhaddon raised a large army and conquered Egypt, sacking the country and carrying away many idols and rich treasures. Two years later he suddenly became ill and died. His son Ashurbanipal (669–627 BC) succeeded him but in the last decade of his reign economic exhaustion and military over-extension led Assyria into decline. He is most famous for having created a great library of over 30,000 cuneiform tablets. He was also known for his exceeding cruelty to those he conquered. Under the name of Asnappar, the Bible (Ezr 4:10) remembers him for having repopulated the land of Israel with strangers of many different nationalities. After his death, Babylon threw off the Assyrian yoke and established the Neo-Babylonian Empire under its first king Nabopolassar. Most interesting is the fact that the history of these three kings very closely resembles the history of the first three Roman Caesars that, as we shall see later, is spelt out in some detail when we consider the final, latter day fourth kingdom.

Assyria's boasted ruthlessness and utter destruction of its enemies foreshadowed Rome's treatment of its vanquished foes that in turn was to prefigure the widespread devastation that would be spread by the latter day fourth kingdom. Assyria's destruction of Samaria and its carrying away of the ten tribes in 722 BC foreshadowed Rome's destruction of Jerusalem and the carrying away of the remaining two tribes in 70 AD. Esarhaddon's defeat of Egypt prefigured its later defeat by Augustus Caesar at the Battle of Actium in 31 BC.

End quote: Ruben Gonzales, *Genesis of History, The Fourth Kingdom* (2008) p 29-39

When we compare the sequence of history from the time of Nimrod until the time of Isaiah with the history from the time of Daniel until the time of Christ it becomes evident that God does indeed tell from ancient times the things that are not yet done. It is possible then that this same sequence of history could be repeated a third time according to the pattern of three we have discussed? Would this give us a deeper meaning for the words commanded to John who lived during the time of Rome which happened to be the fourth kingdom of his day?

Rev 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

John is commanded to write down the sequence of events from the past as well as the sequence of events from his present time and then the sequence of events that would be in the future. Could it be possible that there is a third sequence of 4 kingdoms that parallel the two previous sequences? Does this also help us understand the threefold titles revealed to us about God and His Son in the book of Revelation written during the time of Rome?

Rev 1:4-5 John to the seven churches which are in Asia: Grace be unto you, and peace, from him **which is, and which was, and which is to come**; and from the seven Spirits which are before his throne; (5) **And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.** Unto him that loved us, and washed us from our sins in his own blood,

	Father	Son	Kingdom Sequence
Write the things which thou hast seen	from him ..., which was	the faithful witness	Babylonia, Gutia-Elam, Egypt, Assyria 2500BC-609BC)
and the things which are	which is,	and the first begotten of the dead	Babylon, Medo-Perisa, Greece and Rome (609BC-476AD)
and the things which shall be hereafter;	and which is to come	and the prince of the kings of the earth	Holy Roman Empire, Reformation Europe, Modern Europe, Fourth Kingdom 538AD-20??

The God who was and is and is to come reveals that He removes kings and sets up kings (Dan 2:21) and that “the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Dan 4:25.

The testimony of Jesus which is the Spirit of Prophecy warned Israel through David, Solomon, Isaiah and others to turn from evil to avoid the destruction of the northern kingdom of Israel to Assyria and the captivity of Judah to Babylon. This was the faithful witness which extended down to Jeremiah who wrote towards the end of the Assyrian kingdom and part of Babylonian one.

Jer 42:5 Then they said to Jeremiah, **The LORD be a true and faithful witness between us**, if we do not even according to all things for the which the LORD thy God shall send thee to us.

During the time of Rome, the second fourth kingdom sequence, The Son of God became the first begotten from the dead with his death and resurrection. During the last fourth kingdom period Michael the great prince will stand up and there will be a time of trouble such as never was and He shall be given dominion and a kingdom (Dan 7:14) and become the prince of the kings of the earth

(Rev 1:5) for He shall make those who are saved kings and priests of the earth and to him will be glory and dominion (Rev 1:6).

This thought is further strengthened by the following inspired statement.

Read in my books, “Patriarchs and Prophets,” and “Great Controversy,” the story of the first great apostasy. History is being repeated and will be repeated. Read then, and understand. {Paulson Collection p. 123}

Nimrod led the first great apostasy and the book Patriarchs and Prophets covers the history from creation until the time of David when Assyria had begun to gain the ascendancy. The book Great Controversy begins with the destruction of Jerusalem then touches briefly on the persecution under Rome. It quickly moves to the dark ages and the domination of the Papacy followed by the rise of Protestantism, France and Modern Europe and then the developments in America leading to the Sunday law enforcement on behalf of the Papacy. So Patriarchs and Prophets covers the first sequence of kingdoms and Great Controversy covers the last sequence. Notice how it states that this history is repeated and indicates that it will be repeated. This occurs at least three times. Surely this is something we need to read and understand.

Before this glorious kingdom of Christ smashes into the kingdoms of this world and smashes them like a potters vessel, (Rev 2:27) there will be one final man of sin that is represented by the woman who rides the beast (Rev 17:3). This final kingdom will be a resurrection and expansion of the Papacy that seemed to receive the deadly wound. As Herod’s temple was built and expanded upon the foundations of the temple of Nehemiah even so the New World Order will build upon the foundations of the medieval Papacy and expanded by the Jesuits through their Medici learning. This will complete the 3+ sequence for the kingdom originally built by Nimrod. This table adapted from Ruben Gonzalez, *Genesis of History, The Fourth Kingdom* p38.

1. Babel/Nimrod	2. Babylon	3. Papacy	3+. Woman Riding Beast
Nimrod magnifies himself above God (Might hunter against the Lord Gen 10:9)	Magnifies himself above God (Is not this Great Babylon Dan 4:30)	Magnifies himself above God (2 Thess 2:4)	Worship the beast. Rev 13:15
3 Horns: Shinar, Asshur, Syria?	3 Horns: Egypt, Lydia, Babylonia	3 Horns: Heruli, Vandals, Goths	3 Horns: Protestantism, Secularism? Islam
Corrupts the People	Corrupts God’s people	Corrupts followers of God (Teach and seduce my servants Rev 2:20)	Deceives them that dwell on the earth. Rev 13:14
Persecutes Saints	Persecutes Saints (Fiery Furnace)	Persecutes Saints	Death Decree
Changes Worship of God	Changes Worship of God (Gold Image)	Changes Worship of God (Think to change times and laws)	Sunday Law. Rev 13:16
First to Organise Armies	Honours god of forces	Uses to force to compel obedience	No man might buy or sell without the mark. Rev 13:17

This same three kingdom parallel sequence can be applied with amazing similarity to the second kingdom as follows:

Second Kingdom Comparative Table

Only chapter and verse is given from the book of Daniel of scripture references in the left column are all. The italicised entries are additional parallels that do not appear in the prophecy.

Prophecy	First Cycle	Second Cycle	Third Cycle
BEAR / RAM	Gutia-Elam	Medo-Persia	Reformation Europe
	2000-1800BC	539-331BC	1555-1798AD
Two kings/kingdoms v.3	Gutians and the Elamites	Descendents of Gutians & Elamites	Protestant & Catholic states of Europe
Stronger of both kingdoms comes up last	Gutian's destroyed Asshur then the Elamites invaded	Media destroyed Babylon then Persians took over	Protestant states arose last but became the most powerful
Pushes West, North, South v.3	Came from Zagros mountains to east	<i>Came from east of Babylon</i>	Scriptures and learning from the east
<i>Overthrow</i>	<i>God overthrew Tower of Babel</i>	<i>God called Cyrus to defeat Babylon</i>	<i>God raised up reformers</i>
<i>Babylon</i>	<i>Did not destroy city of Asshur & Babel</i>	<i>Did not destroy city of Babylon</i>	<i>Did not destroy the seat of the Holy Roman Empire</i>
<i>Preserved</i>	<i>Preserved Sumerian culture</i>	<i>Preserved Babylonian culture</i>	<i>Preserved religious traditions</i>
<i>Called Out</i>	<i>Abraham called out to Promised Land</i>	<i>Jews called out to Promised Land</i>	<i>Pilgrims called out to New World</i>
<i>Rebuilt</i>	<i>Jewish people (fleshy temple) built</i>	<i>Inferior physical temple rebuilt</i>	<i>Inferior spiritual temple rebuilt</i>

Third Kingdom Comparative Table

Only chapter and verse is given from the book of Daniel of scripture references in the left column are all. The italicised entries are additional parallels that do not appear in the prophecy.

Prophecy	First Cycle	Second Cycle	Third Cycle
LEOPARD / GOAT	Egypt	Greece	Napoleonic Empire
	1800-1200BC	331-168BC	1798-1989AD
First king mighty (8:5, 11:3)	Menes (Aha) – Legendary king	Alexander the Great	Napoleon Bonaparte
Speed of Conquest (7:6, 8:5)	Unknown	Conquered world in 8 years	Conquered Europe in 11 years
Not for his posterity (11:4)	No known heirs	No heir took throne	Napoleon exiled to St. Helena
Kingdom split to 4 winds (8:8)	Local kings fight for supremacy	Four rival generals compete	Kingdom disestablished
Push east (8:5)	Pushed east into Palestine	From Macedon to Indus River	From Paris east to Russia

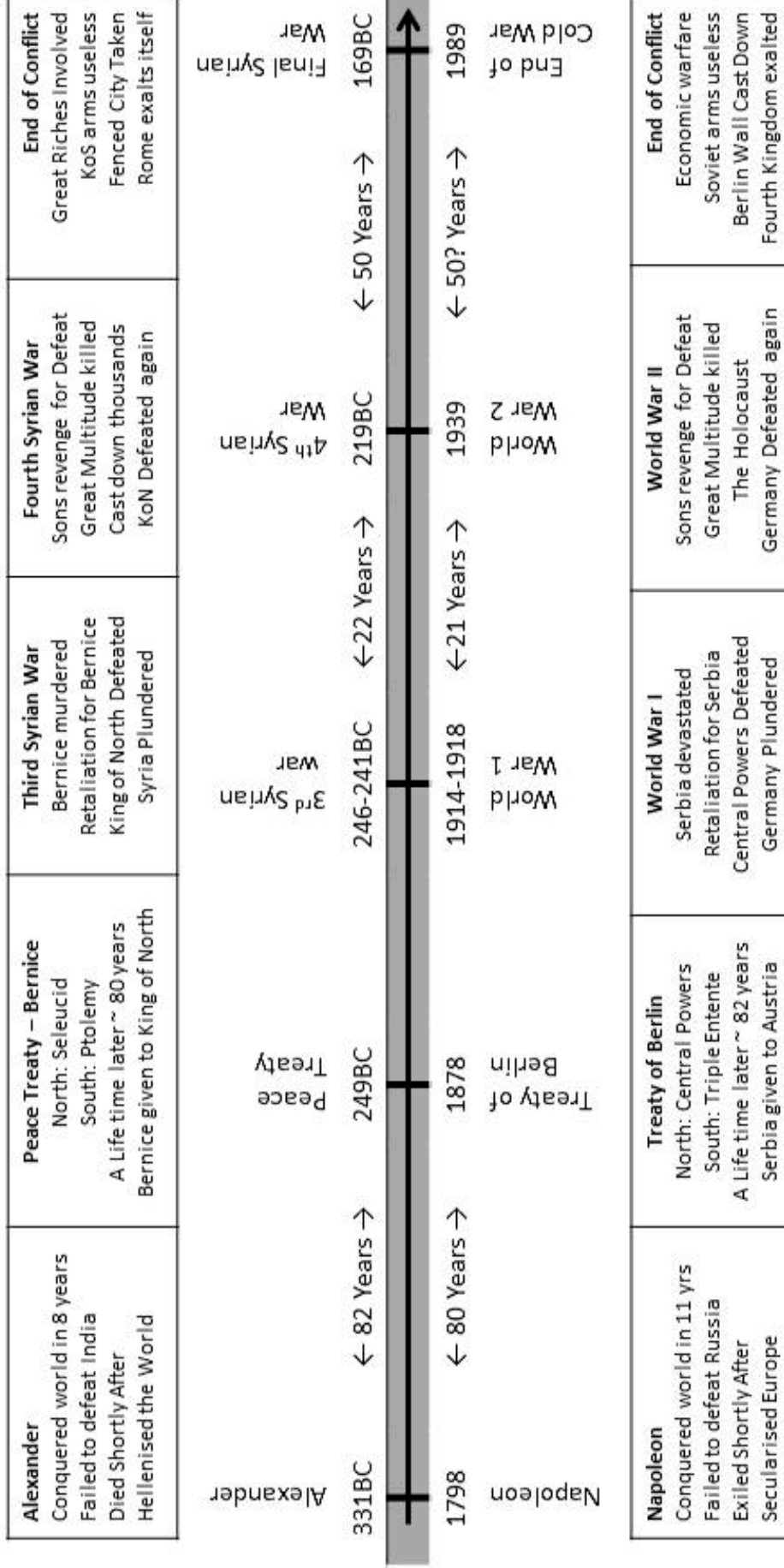
	<i>Hittite Sack of Babylon</i>	<i>Destroys city of Babylon</i>	<i>Napoleon destroys H.R. Empire</i>
<i>Philosophy</i>	<i>Pantheistic – (Agnostic)</i>	<i>Epicurean – materialism</i>	<i>Atheistic – Deistic – Evolution</i>
<i>Culture</i>	<i>Secular Pantheism</i>	<i>Secular Paganism</i>	<i>Secular Christianity</i>
<i>Science</i>	<i>Advanced technical knowledge</i>	<i>Advanced scientific knowledge</i>	<i>Scientific – Indust. Revolution</i>
<i>Knowledge increased</i>	<i>Egyptian Wisdom (IKi 4:30)</i>	<i>Hellenistic Enlightenment</i>	<i>French Enlightenment</i>
<i>Sociology</i>	<i>All citizens were leaseholders</i>	<i>All society subject to the state</i>	<i>Development of Communism</i>
<i>Israel's condition</i>	<i>In Egyptian Idolatry</i>	<i>In Hellenistic Apostasy</i>	<i>Deistic Apostasy</i>
<i>State of Israel</i>	<i>Israel established as a nation</i>	<i>Judea regains independence</i>	<i>Remnant of her seed arises</i>

These tables are taken from the book by Ruben Gonzalez *Genesis of History, The Fourth Kingdom* p61,62. The details for these points are given in that book. The main point we are seeking to make is the framework for understanding the books of Daniel and Revelation that shows the truth of Ellen White's statement that history is repeating while at the same time remaining faithful to the evidence that prophetic time periods do not repeat. Ruben provides some excellent research to show the parallels between Greece and France and why that history extends up until 1989. This booklet is designed as an introduction to this framework. I have not been able to verify every detail and there does remain some questions but the evidence is quite clear that that overall structure is firmly anchored in the Bible and Spirit of Prophecy and remains true to the admonition that we should avoid reapplication of time prophecy and yet seek to understand how history repeats for these last days.

It will require some effort to study and examine the very detailed history provided in this book but I believe the diligent searcher will be rewarded.

The following chart is from page 77 of *Genesis of History, The Fourth Kingdom*.

Third Kingdom Timeline



I hope these charts will encourage you to study further into this subject by reading the book *Genesis of History, The Fourth Kingdom* to test whether these things are so. If we can see the parallels between Medo-Persia and Divided Europe and Greece and France then what are the implications for the fourth kingdom? Is it possible to see a connection between Rome and the United States? Rome began as a republic and was transformed into an Empire. Rome used the Eagle as the symbol of its nation so also does the United States. Rome came from the west and America lay to the west of Europe. These are only some of the many parallels that exist.

Regardless of what one thinks of this information, the question that must be answered is how do we understand the words of the Spirit of Prophecy that much of Daniel 11 will be repeated?

The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. 13MR 394

How do we understand passages like this?

The same spirit is seen today that is represented in Revelation 6:6-8. [black and pale horses] History is to be repeated. That which has been will be again.--Letter 65, Aug 23, 1898. {9MR 7.4}

I invite you to study these questions carefully. There is much light to be had in the books of Daniel and Revelation. I believe that God's way is indeed in the sanctuary. The Divine Pattern (See the book *Divine Pattern of Life* available at adrianebens.com for more on this) of the heavenly sanctuary and the earthly sanctuaries give us the key for how heavenly events like the Judgment do not repeat but earthly history will repeat 3+ times.

I have read much material on the prophecies of Daniel and Revelation and had many videos sent to me to consider. Most of them fail the test of a consistent method of interpretation and a failure to build upon the foundations of the pioneers Adventist movement. The framework presented by Ruben Gonzalez is one of the very few I have found to follow a consistent method and remain faithful to Adventism's foundation.

Isa 46:9-10 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, (10) Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Rev 10:5-6 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, (6) And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

Ecc 3:15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.