

Jesuit Techniques of Prophetic Interpretation

[silence] Let me say that there are some questions that people are asking these days and they ask them in every place that I go and it's something that we need to review and it's like a lady going in the kitchen to prepare a meal, and before she can do anything in the kitchen, sometimes she has to wash up the dishes and sweep the floor and carry out rubbish and all of that before she can actually settle down to the job she wants to do. So today I'm going to have to clear away some of the things that stand in the way before I can go into actually Daniel 12.

One of the most frequent questions that is asked is whether or not we are going to present futurism here. Many people don't want to come to hear these presentations because they are fearful that we are going to present futurism. Now, I must explain the difference to you between a future application and futurism. Because they are very, very different. Now we're going to start with a chart that we worked on this morning if you will notice in Daniel 2 there is a future prophesy. It is in the great stone kingdom. And it says that Christ will take the kingdom. Now is that past, present or future? It's future. All right, does that make you a futurist? No. No, you're not a futurist if you say that the coming of Jesus is in the future. We call that a future application. You have the word application comes from the word apply.

So when you apply a prophesy or a verse to the future, that is a future application. So we have another over here that says that the little horn or the beast will be consumed in the burning flame. Is that present or future? Future. All right. Now that is a future application. Many, many of the prophecies have a future application. We are going to make a future application of the last part of Daniel today. But that is not futurism.

So now in order to know what futurism is, we're going to look at the technique that was used by those that were called futurists and we're going to have to look at what they did and why they did it. So let me back up now to the time when Martin Luther lived. He took Daniel 7 and Daniel 7 was written in symbolic language. Now what is the - what are the symbols of Daniel 7? Beasts. Yes, those are symbols. Now when he looked at the little horn which was a symbol, he saw that it said that the little horn would persecute God's people 1260 days.

Now when he looked at those days, Martin Luther knew that those were symbolic days because they were in the context of a symbolic passage. The beasts are symbolic, therefore the days were symbolic. He knew it was symbolic time. So he used the year date principle and he converted those days to refer to a day for a year, to become literally 1260 years. 5 38 17 98 Now when he used this prophecy it was so effective that almost all of Northern Europe broke away from the Papacy. And the Papacy was very much distressed because the revenue, the money had stopped coming in and the furthermore people understood very emphatically that the Pope, the Papacy, was the anti-christ.

And so the Papacy was very determined to find some new way by which they could look at Daniel 7 at the little horn and not be pointing the finger directly at Rome. So about in the 1500s there was a very clever Jesuit priest and his name was Francisco Rivera. Francisco Rivera found a new way to handle the prophecy. He knew that those symbols. But when it came to the days, those symbolic days, he just decided that he would use them as if they were literal days. Literal Days. What he did actually was to interchange symbolic and literal language. And so he said those are just three and a half literal years. And they said now what shall we do with those three and a half years?

Well we'll put them way down at the end of time. We'll put them so far in the future that they won't apply to anybody and therefore we will take the finger of accusation off of papal Rome and we'll say that this is an anti-christ unidentified. We don't know who he is but that he will appear way down at the end of history. Way down at the very end. Now that was Francisco Rivera that did that. And that was the beginning of futurism. Now

he had another priest and his name was Alcazzar. And this Jesuit did things almost the same way but he took that literal three and a half years and he put it way in the past. He said why that happened so long ago. That happened under Antiochus Epiphanes when he sacrificed some pigs in the temple with the Jews. That's all completely done away with and it's way in the past.

So here they were, they were taking the finger of accusation off of Rome and they were putting it far in the future or far in the past. That way they could vindicate papal Rome. Now how did they do it? It was such a simple, simple technique. That which was symbolic scripture and that symbolic time they treated it as if it were literal time. Now I have a chart up here and this chart, I'm going to go through these steps with you so that whenever anyone says, "Well, this person or that person is a futurist because they are putting Daniel 12 applications in the future" you will know that that is not true. Now let's take a look at the chart up here. The name of this chart is Jesuit Techniques. Now the Jesuits are part of papal Rome. Therefore we know that these were Jesuits who made this technique. It is so simple and so effective. It can confuse and blind the people. So let's take a look at this technique.

Maybe Pastor Berry would like to come over to the chart itself and we'll look at the chart. All right. Number one What did they do? Both what they call the Futurists and the Preterists. What did they do? Well number one, no just number only seven, just Daniel 7 on this side. First of all they ignored the literal approach. Now what is the literal approach? How do we approach the Bible? Now I'm going to open up The Great Controversy here to page 599 because we need to look at this particular passage and see what Ellen White said about how we look at a scriptural passage.

She says, it's the second line here on page 599, "the language of the Bible should be explained according to its obvious" or that is literal, "meaning unless a symbol is employed." Now, if there is no symbol it is to be looked at just exactly like it is. But if there is a symbol used then you use a day for a year if it's referring to time.

So they absolutely ignored this Hermeneutic principle that is stated so well by Ellen White about how you use the Bible. All right, so here we have number one, they ignored that literal approach that is spoken of here in Great Controversy. Number two What did they do next? They ignored the fact that it was symbolic language in Daniel 7. Then, they ignored the fact that the context, the whole of Daniel 7 of the beasts is symbolic which would make the days symbolic days. You see, this is a consistent way at looking at now the scripture.

All right, they ignored the context. number three. Context is very important. If you take something out of context you can produce darkness and confusion in regard to what anybody says, what Ellen White says, what the Bible says. You can create confusion and trouble anywhere if you take something out of its proper context. So they ignored the context of that chapter. All right, number four instead of using symbolic time, they just called it literal time. Time times and half the time they said well that's just three and a half years.

Then the next thing they did was to put that three and a half years or 1260 days far into the future so that nobody could identify it with the papacy. They said whoever that is, that little horn, we don't know who he is he's coming but we don't know who he is. And so then the next one, next thing is that the result of this was that they vindicated papal Rome. That was their purpose, that was the objective, and they took that finger of accusation off of Rome. Then, number seven they discredited the historicists way at looking at prophecy. That prophecy is simply history written before it happens. And they gave their own personal application. And they made up their private interpretation. And you know in II Peter 1:19-21 it says this is the first thing you know.

He says knowing this first, that no prophecy is of any private interpretation. Symbols must be decoded by scripture itself. All right, so yes, we Adventists have always those of us those who came through the great disappointment and the Miller Wright Movement and for many years all was used. The Historists system of decoding the prophecies. All right so that's what they did. Now what was the result of this? What did they actually accomplish? Well you look at the word results here and look below it and it says Protestantism also. Not just

Catholics. But Protestantism picked this up and they used this kind of decoding or interpretation and they were blinded so that they do not recognize the papacy anymore as being the little horn of Daniel or the beast of Revelation.

They have been caught up in this new theory that the Jesuits devised and so today Protestantism is completely ignorant of who is coming on the scene at the end of time. They're looking for some person but they don't know who it is. And then they did not recognize the papacy that existed from 538 - 1798. They lost sight of that. Then, out of that came the rapture theory. Where they believe that three and a half years will exist down at the end of time. That God's people will somehow raptured out of this world, taken out, whisked away and there will then be some kind of a three and a half year tribulation. Or a time of trouble. All right, so Protestantism was all blinded by the use of this Jesuit futurist technique.

All right, now when you don't know who the papal supremacy was 538 -1798 from Daniel 7, when you don't know who they are then you are vulnerable and can join the Euchumenical movement and there is a Euchumenical drift where all what was called the seperated bretheren, that's all the Protestant Churches, they were seperated from Rome. All the separated bretheren are to be brought back into the mother church, into Catholicism. So that is the direction that Protestantism is heading today. So what did they accomplish? They blinded Protestantism. Now, when we go back to Rome what are we coming under? When these churches and all these nations come back under Rome Malachi Martin says that Pope John Paul II is to become the head of the control or control of New World Order.

The United Nations now is developing very quickly a police force that will control every nation. You need to get these videos. If you have not seen this video, The Military Take Over by Bob Traps you need to see it. Because we are heading and we are right almost into it right now and it is so strong and so efficient that they have international police forces even in the United States already at work. So we are headed for this New World Order. And when you go under the New World Order you will receive the mark of the beast, the mark of Rome.

So this is what the Devil intended, that all Protestantism should receive the mark of the beast. Only the Seventh Day Adventists, those who are students of prophecy and continued with the Historists principles, which include what I read to you here from The Great Controversy and The Hermeneutic Principles given in the scriptures itself, only these who are students of prophecy will remain and it will keep them from receiving the mark of the beast. Now you ask what good is it? What good is prophecy? If you want to be safe and secure you need to know the meanings of these prophecies.

All right, now we're going to look at Daniel 12 today. Now you can do the same thing to Daniel 12 that they did to Daniel 7 but it works just a little bit differently here. How many images do you find in Daniel 12? That's a symbol. The image. Do you find any image in Daniel 12? No. Do you find any beasts in Daniel 12? No. Do you find any heads or horns? No. Do you find any crowns or eyes or mouths or winds or any sands or any of those things or sea? Do you find any of those symbols here? No.

So what kind of language is this in Daniel 12? If there are no symbols then what kind of language is it? Literal language. All right, now I don't like to appear to insult any body but I'm going back here again because it says the language of the Bible should be explained according to its obvious meaning unless there is a symbol employed. Now if there is no symbol employed you explain Daniel 12 according to its obvious meaning. Now the context here in Daniel 12 is that of literal language. But you'll find in verse 11 and verse 12 that it mentions time. It mentions days, so what kind of days are those? Are those literal days? Keep it in context. Are they literal days or are they symbolic days?

They have to be literal days. Yes. Now we need to know this about Daniel 12. There is no symbolism here. There is no symbolic days, no symbolic time so we are looking at literal language. Literal time. Literal days. Is there anyone who has a problem with this? All right. This may come up in your question eventually. All right. Now, as

we look then at Daniel 12 if you were a good Jesuit, if you were going to bring about confusion and blindness and difficulties, what would you do to Daniel 12? Well, let's look. First of all, you would ignore this literal approach that I read to you from Great Controversy.

You would just pay no attention to it. The second thing that you would do would be to ignore the fact that it's written in literal language. You would pretend that it was symbolic. Then the next thing that you would do would be to ignore the context and seven times in Daniel 12 in those last few verses it mentions the end. And you look at that word in Strong's concordance and it means the utmost end. Twice Daniel inquired how long shall it be to the end of time? When all these things Things are finished, verse 7.

So we are looking here at the context of the end. The utmost end. The ultimate end. All right now, also we would instead of treating this as if it no, instead of treating it as literal time which it is in a literal context, we would pretend that it is symbolic. And then if it's symbolic we'd have to use a year date principle and that would give us 1260, 1290, 1335 years. Now if, let me just say this, if you are going to think of Daniel 12 as having any kind of future meaning would you want to see that it is giving us a time prophecy that will extend 1335 years beyond today, in this world's history? I don't think you'd want to look at that. No. And so what is the next thing? We would put since we don't want to put it in the future we could put it in the past.

We could say well it's simply the 1260 days that existed in the past. Back in 1798 538 - 1798 we could say well it's just a repeat of what we saw in Daniel 7. We could say that if we were a good Jesuit. But, that's not the way that a true prophetic expositor works. He works according to the rules and he looks at the language and he looks at the obvious literal meaning unless it uses a symbol. All right, now what would we accomplish? We would not be able to identify the coming papal supremacy, the one that's in the future. We'd never know who that pointed to.

And I'll explain more about that later. It would also discredit the very important prophetic truths that need to be put before the people today. We need to know that the papacy is on the verge of coming into power again. We need this prophetic truth. And if we use the Jesuit technique, we could call it Preterism or Futurism. Preterism probably here. And so we could devise a wrong use of scripture. All right, now what would accomplish? The result. What would it be? It would just like futurism blinded the eyes of Adventism or Protestantism, this again in Daniel 12 if we use this technique it would blind the eyes of Adventism.

We need the prophetic truths that are for this time and for this day. It would blind our eyes to the papal supremacy number two. The one that's coming. And it would also mute the third angels warning. Because the third angels warning is against an Euchumenical movement that will bring us to the mark of the beast and into the New World Order.

So this is a Jesuit technique that could be used on Daniel 7 effectively to take the finger off of papal Rome. It can be used again in Daniel 12 to take the finger off of papal Rome and let me show you how effective this technique is where the language is just switched. The literal and symbolic language. If you look at Genesis 1 there you have time. It says the evening and the morning were the first day. The evening and the morning were the second day.

Now if you take that word day, this is the literal context, literal history of the creation of the world and if you take that day and pretend that it's symbolic time instead of literal time what have you done? You will like a Jehovah's Witnesses you will say that each day was a symbol and represented long ages in the evolution of the earth. You would have a good basis. You could say millions of years if you wanted to and you could have millions of years for each of the stages of the earth's history according to evolutionists theory. What would you do to the understanding of the worship of God is the creator? It would be knocked right out because you would no longer have a weekly cycle and you would no longer have a seventh day sabbath. He worked six days and rested the seventh. So you can devastate the truth by Interchanging literal and symbolic language. So today as we go into this what I wanted you to know is that a future application of Daniel 12 is not Jesuit futurism. That's the one point I wanted to get across.

Alright now, I want to talk to you about something else that sometimes comes up that will answer a lot of questions. And there are several statements that Ellen White has made in regard to prophecy. Now over on this side over here [silence] there is a statement that is important to us to understand. It is possible to misuse the statements of Ellen White. And I want to show you a couple examples of how that is done and how her writings are sometimes misunderstood. Now up at the top of this rather faintly you'll see the word ellipsis.

Now an ellipsis is something that where it takes like a long sentence you just use a couple words or just use a small amount of statement so that you can get across what you want to say without having to go through a long lingo. Especially if you're repeating something over and over again. Now I want to ask you a question. Was the 2300 day prophecy a Was it prophetic? Was it a prophecy? Was it prophetic? All right, did it deal with time? Yes. All right, would you call it prophetic time? Could you call it prophetic time? Yes. Of course you could. Whenever you speak of the 2300 days you can speak of it as prophetic time.

Now Ellen White did this. She used the 2300 day prophecy and she was commenting on it and she was saying that this 2300 day prophetic time ended in 1844. Now is that true? That it ended in 1844? Yes, it did. But did she say that all prophecy ended in 1844? No. She never said that all prophecy or all prophetic timelines ended in 1844. So when you look in the Bible commentary volume 7 page 971 you will see that she is referring to the angel of Daniel, I'm sorry, of Revelation 10. This message that the angel of Revelation 10 was proclaiming that time shall be no longer. And she said that this angel, and she says this message. Now she's talking about the 2300 day timeline. She said this. The word this is very specific. If I say I want you to sit in this chair it doesn't mean that I want you to sit in all the chairs of the room. The word this is very specific and definite.

She said this specific, definite message of the angel, time shall be no longer announces the end of the prophetic periods. Well what prophetic periods were there that ended in 1844? Well if you look below this you will find there are a number of prophetic periods that are contained within the 2300 days. There was the 70 weeks, There was the 62 weeks, The 69 weeks, The 7 weeks, The half week, The one week, another half week and the 2300 days itself. Now why did she say these prophetic periods ended in 1844? She said that prophetic time, she's talking about the 2300 day prophetic time line. She said the prophetic time ended and all those prophetic periods ended in 1844.

Now why did she say that? Because there were First Day Adventists who were saying that the periods should be figured on a different basis. They said if you would add them together or if you would figure them in a different way and manipulate them this way and that we can set a new date for the coming of Jesus. And so they set the date 1848. And 1854 and she said and Ellen White said despite of the fact that they have been disappointed time after time they continued to set new dates for the coming of Jesus. And she said these prophetic periods within that timeline all had ended by 1844.

So when you read that in the commentary be careful. Because it doesn't say that all prophecy ended or all timelines ended. It just simply is speaking of the 2300 days and those prophetic periods therein. Now she made another statement, and if you didn't understand what they are talking about, you would think that Ellen White contradicted herself. Because the other statement is written over here in blue or green, I'm sorry. [silence] [silence]

All right, in green. All right. Now These statement, this statement is quite different from the other one. She says that, she's speaking of the Book of Daniel and she says the prophetic periods extending to the eve of the great consummation throw a flood of light on events then to transpire. You see, on this side she says the periods ended in 1844. There she says they extend to the very eve of the great consummation.

So she has she should, you would think that she was contradicting herself, except you must look at the context in which they are written. Now that statement does not say that any prophetic period will take you to the day and

hour of his coming? No. It does not give you the date. We are not time setting. We are not date setting. But she says these will extend to the eve of the great consummation. That is right down to the coming of Jesus. Now let me ask you a question. Did the 2300 days bring you to the eve of the great consummation? No. What date did they bring you to? 1844. Did the 1260, did that bring you to the eve of the great consummation? That brought you to what date? 1798.

So the only other prophetic periods in the book of Daniel are these which are found in Daniel 12. The 1260, the 1290 and the 1335. All right, now there are many other statements that are made by Ellen White that I should bring to your attention. And she said there will never again be a definite tracing of the time. After 1844 there will never again be a definite tracing of the time. Is there any way that we can trace a definite time for Jesus to come in any prophecy? No. And we're not trying to do that. We cannot find, by using the 2300 days or any other prophecy, we cannot find a definite tracing of the time. when He's going to come. Now there was some other statements that were made [silence] [silence] [silence] Seventh, this is SDA Bible Commentary Volume 7 Page 798.

Now here's where we need to be very careful. Because here the statements of Ellen White have been combined with the assumptions of certain men who wrote the commentary. We really want to look out for this. Now here's what she said, "Seventh Day Adventists generally understood the time to be prophetic time and its send signify the close of the longest time prophecy. That of the 2300 days of Daniel 8:14." Now here's what other men have added to it, "after this there is to be no further message bearing on definite time. No time prophecy extends beyond 1844." Now who said this?

We don't know who said that. But it was not inspired so we need to be careful as we read and as we look at these things. All right, now I won't go into any more of these things unless you have, now a question. Is there anybody here that would like to ask a question? That wants to come up and put a question here and we'll see if we can find an answer to it. If not, I'll go ahead with Daniel 12. Anybody? Any hand? All right. I guess we've only covered, maybe as we get into Daniel 12 you'll have more questions.

All right, so now we will open the Bible to Daniel 12. [silence] [silence] Now I want to make a statement right here that doctrine is different from prophecy. Let me take that and put it across. Yeah I'll do this one now. I can reach it from here. Thank you. Doctrine has to do with basic truths that never change. The fact that God is God. That's a truth. And He is the creator. That is a truth that never changes. That's a doctrine. The fact that Jesus Christ came to save men, that's a doctrine. It doesn't change. The fact that Jesus is coming again, that's a doctrine. The sanctuary truth is a doctrine. But prophecy is somewhat different. Prophecy you see is simply history written before it happens.

So as history moves along prophecy unfolds. We have more and more light on prophecy. So we should expect that the doctrine should be solid. We never change those. But the prophecy will be unrolling and we will continue to have more and more light on prophecy. So sometimes we find there are people who would like to turn that around. They get their feet set solidly and concrete about two centuries ago with prophecy and they can't move forward. But they want to meddle and change the doctrines. We should be very careful because that's just backward of what should be done. We are not going to be changing our doctrines, but we can make progress in prophetic understanding. And one of the nice things about knowing prophecy is that it matures and makes the individual have a broader view.

For example, a new christian will say, "well what is the relationship between me and God? What does it do for me? How does it make me feel? And how is this going to help me? What is my spiritual feeling toward God?" But when you get into prophecy then you begin to see how God deals with the nations through all the ages of Earth's history. It broadens the view and it gives you the perspective that God has on his plan of salvation. All right, now there is a statement on the front of this book.

And by the way, these books will be available to you after the sun goes down. It is a statement, it's called a

warning in the 1260, 1290 and 1335 Day Timelines of Daniel 12. And a statement from Ellen White right here. It says, "Let us read and study the 12th Chapter of Daniel. It is a warning that we all shall need before the time of the end." It was written in 1903. Now when she said the time of the end, if she wrote it in 1903 was she talking about 1844? No. Was she talking about 1798? No. The time of the end here is the end of time. She says, "We shall all need to know Daniel 12 before the end of time."

So this is a declaration by the prophet. And I find that as the prophet wrote, from about 1895 onward in life she began to see that many of these things that apply to the second papal supremacy were about to be fulfilled. And she keeps referring us back to Daniel and Revelation after that time. [silence] [silence] I would like to refer to Manuscript Release Volume 18 page 50. This, if you don't have that written down, let me give it to you again. Because it's important that you know where this is. It is Manuscript Release. Manuscript is an MS. MS Release Volume 18, Page 15. And here is what it says, "Twice Daniel inquired, how long shall it be to the end of time."

Now let's take up our Bibles and look at Daniel verses 4, 6, 7, 8, 9, 11, and 13. That's just almost every verse. And it says here, these times it refers to the end. The utmost end. The whole big question here is how long is it going to be to the end and the whole answer that's given has to do with when all things shall be finished. So let's look at these. Verse 4 says, "Even to the time of the end." Verse 6 says, "How long shall it be to the end of these wonders?" Verse 7 says at the end of the verse, "All these things shall be finished." That means ended. And verse 8, "What shall be the end of these things?" Verse 9, "Til the time of the end." And verse 11 that is implied that it be 1290 days until it ends. And then verse 13, "We will stand in your lot at the end of the days." [silence] [silence]

Desire of Ages page 234 as the message of Christ's first advent announced the kingdom of his grace, so the message of his second advent announces the kingdom and is based on the prophecies. So if we are looking forward to the coming of Jesus we may know that it is based on the prophecies. And he did say in Matthew 24 "You cannot know the day nor the hour" but he also said, "When you see these things you will know that it is near even at the door."

So we cannot know the day and hour, but we can know when it's near even at the door. That was Matthew 24 :33 and Jesus also gave us another admonition and that is 5 John 5:39 and he said, "Search the scriptures." That was his admonition to us. Search and see what you can find. Now what is the great question that we brought up here in Daniel 12? It says in Matthew 24:3, we should turn to it Matthew 24:3 [silence] "The disciples came on to him privately saying tell us what shall be the sign of thy coming and the end of the world?" I'll give you a little background.

First of all, the disciples took Jesus over and they wanted to show him the temple, the beauty of it. And after Jesus looked at the temple he said to them "The time will come when not one stone will be left on another." And the disciples thought that that would be the time when he would return and would be the end of the world. So they asked him this question. They said, "When shall these things be? What is the sign of thy coming and the end of the world?" They put it all into one question. They did not realize that Jerusalem would be destroyed in 70 AD and the end of the world would be about nearly 2000 years later. They asked a double question.

So he gave them a double answer. And this is what he said. Chapter 24, Matthew 24:15 and 16 He told them just exactly when it would be. The end of the world. He said, "When you therefore shall see the abomination of desolation spoken of by Daniel the prophet" and then it says, "stand in the holy place. Then let them which be in Judea flee into the mountains." Now the first question we have to ask here is what is the abomination that makes desolate? We have to pin down this definition first before we can go any further. And we find it defined over in Luke 21 verses 20 and 21. That's Luke 21 verses 20 and 21. And we know he's talking about exactly the same time because he ends it by saying, "and flee into the mountains." Just like Matthew said.

Now he doesn't use the word abomination of desolation. He only uses the word desolation here. But you'll notice it says "When you shall see Jerusalem compassed with armies, then know that the desolation is nigh. Then let

them flee into the mountains." All right, What is he talking about here? Who was the army that compassed Jerusalem in 66 AD? Who what army compassed Jerusalem? The Romans. Yes. The Romans. Now we need to realize here that [silence] Daniel saw Rome in two phases. He saw pagan Rome and he saw papal Rome.

First, he saw pagan Rome and then he saw papal Rome. And when he talks about the abomination that makes desolate first he's talking about the armies of pagan Rome then he talks about papal Rome down at the end of time because they had a double question. When shall Jerusalem be destroyed? What is the sign of thy coming and the end of the world? So Jesus gave them a double answer. It says here that in Desire of Ages 628 "Tell us they said what shall, when shall these things be? What will be the sign of thy coming?" Now it says he "mingled the description of these two events. He blended them of the two great crisis." All right? He blended two great crises. Now when he talked about the abomination that would be at the end of the world was he talking about the papal system of 538 and 1798? No, he wasn't. He was talking about one that comes at the end of the world.

So we need to realize that he is talking about a destruction of Jerusalem and the end of the world. Now in Great Controversy 36 is says, "The saviors prophecy concerning the visitation of judgements upon Jerusalem is to have another fulfillment of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy."

So Jesus was telling them when you see them abomination that makes desolate, the Roman armies or the papacy that persecutes God's people to make desolate also means to persecute. When you see these things then you will know that it's a sign of the end. Well the revolt against Rome broke out in the spring of AD 66. Cestius Gallus marched against Jerusalem and he penetrated only as far as the northern wall of the temple. Now he never did get into the temple. He never got into either the holy or the most holy place at that time.

So what did Jesus mean when he said "When you see the abomination of desolation stand in the holy place" what was that holy place? Well let me explain. The Jews were good sabbath keepers and the city fathers would not have any traffic of merchandise in the city after sun down on Friday. So they locked the gates. The vendors could not come in or out. Nothing could be sold in the city. However, as you know how sabbath keepers are they like to take a walk in the afternoon. And so the nicest place to walk was up on the city wall, on the top of the wall. And up there they could look across at the hills and the mountains and the breezes came through. They could look over the city and see everything up there. It was a lovely place to walk. They could greet their friends and wish them a happy sabbath.

And it was fine except that when the vendors saw them up there, they said oh we'll put our blankets and our wares right down below the wall. Well when they did that they spread them all out and you know how easy it is to fall into temptation and as the sabbath keepers would walk along they'd look over the wall and they'd say, "Oh, look at that." And they would be intrigued with the things that were for sale and pretty soon there was a little transaction going forth. Like how much do you want for that? Well couldn't you sell it cheaper? Well save it for me. Don't let anybody else have it. You know, all that kind of thing. And the city fathers said, "This has got to stop. We can't have this going on."

So they said we will make for so many furlongs beyond the wall no vendors can come on that ground. That is holy ground. No vendors. And so they said we will, that we will call that holy sabbath ground. So that was the holy place. That holy sabbath ground where the Christians were to keep an eye on that. Because when the Roman armies compassed the city it says they never got into the temple.

So that wasn't the holy ground. When the compassed the city, when those Romans came and took their sun worshipping standards, those stick that had sun worshipping symbols on them, and put them down in the holy ground, that was the sign for God's people to get out of the city. Now it says here too that all those Christians who heeded the warning of Jesus took this opportunity to leave Jerusalem because he had to withdraw his armies for a very short time for one reason or another and they found refuge over in Pella. In the city of Pella.

So the fall of Jerusalem occurred three and a half years later. They started in 66 and it went all the way through to 70 AD before the city was finally destroyed completely. Three and a half years. That's very significant. In the days of Elijah there was three and a half period. In the days of Jesus there were three and a half years of ministry. After he died there was three and half more years of ministry. This three and a half has been repeated and repeated at different times in history. And it's no wonder that we find another three and half down at the end. Of time. All right now, I have statement here regarding the end of the world "As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities."

Now I don't know if you heard what I said there what I read. This comes from Testimonies 5 page 464. It says just as the Jews fled when they saw the Romans on their holy sabbath ground with their sun worshipping standards just as that was a signal for flight so when in the United States there is a national Sunday law. It says enforcing the papal sabbath. That is a national Sunday law. When there is a national Sunday law it will be a warning to us. It will then be time to leave the large cities. Now, why? Why do we have to, Jesus said when you go, don't go back for anything. He said you don't go back for your coat and this and that. He said flee. Now here is another reason why. It says it is at the time of the National apostasy.

That's when the United States passes a national Sunday law. When acting on the policy of Satan the rulers of the land will rank themselves on the side of the man of sin. It is then that the measure of guilt is full and the national apostasy, that is the national Sunday law is the signal for national ruin. Now when we talk about what's going to happen in the United States there will be a national Sunday law that will be a sign. It's a signal here. It says it's a sign. Not only to leave the cities and go in a hurry, but it means the large cities, and preparatory to leaving the smaller ones for secluded retired homes in the country. In the mountains. That's Testimonies 5 page 465.

All right, so what is this national Sunday law? Is it all that important? Is it important enough that it could begin a timeline? Well let me tell you that when I looked up in the Great Controversy what this national Sunday law is going to be, I found that there were a dozen different things that it mentioned, that it brings into focus. First of all it is the formation of the image to the beast. Very interesting. This national Sunday law will create in the US an image to the beast itself. Because the beast has the Sunday as the sign of authority and so will the United States at that time. All right, it's the creation of the image to the beast. It becomes the sabbath Sunday controversy becomes the great test. The final test.

And this final test will bring about decision making. And when there is decision making then those decisions will be registered on the books of Heaven. And that therefore, brings about a final test to the living. The dead are not tested. We started in 1844 the judgement that is the Lord began the judgement of the dead. And he has been judging the dead name by name until finally we come down to this national Sunday law. And here is a final test and you test the living, not the dead.

So this is an initiation of the judgement of the living. And this will result in either getting the seal of God or getting the mark of the beast. When the seal of God is placed, the 144,000 will be formed. And that will mean that there is the outpouring of the latter rain. There is an amplification of the three angels messages and the loud cry. After probation closes then,, then begins the final seven last plagues. And the final deliverance of the people of God. Now all of these are links in the chain of events. One is a cause for the next, for the next, for the next. They all come in relationship to each other. Now we're looking at these timelines up here and on the chart behind me and I'm going to deal with the easiest one first. And that is in Chapter 12 verse 12. It says here that "Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days." It's called the 1335 day wait. Because that's it says, "Blessed is he that waiteth."

Now God's people are going to wait. Now how will they know when to start waiting and when the blessing it says, "Blessed is he that waits", what is the blessing they're waiting for? They're waiting for some kind of a

blessing. But what is it? Now a timeline doesn't do anybody any good unless you know how to start it and how to end it. Now how do we start a timeline? Well let's think about how we have always started timelines. The 2300 days, how did it start? The angel said in Daniel 9:24 "Know and understand that from the going forth of the decree or command to rebuild Jerusalem shall be 70 weeks."

That was a timeline, 70 weeks. All right, that timeline of the 2300 days or the 70 weeks began with a decree. Now let's look at another example. What about the 1260 year period? How did we arrive at 538 as a beginning of that timeline? Well we look at the timeline and we discover that it began with a decreetal letter from Justinian. Justinian declared that the Bishop of Rome should be head over all the churches. That he would be backed by the state. That he should be called the corrector of heretics. That all of the police forces of Europe were to be used for his purposes and so you see right there, it gave him power, seat, and authority. Rome gave power, seat, and authority to papal Rome.

All right, so now there's one other that we want to look at and that is in Daniel 4. And Daniel 4 it tells about a seven year timeline that which was given to Nebuchadnezzar and it says verse 24 the last of the verse says "Til seven times pass over him" verse 25 this is the interpretational king and this is the what? The decree of the most high. This seven years began with a decree of the most high. So you always start a timeline with a decree. Now we're going to have a little break right now and then we will apply this precedent of how to begin timelines and we will begin to look at the timelines up here on the chart. [silence]