

**Statement: The underlying theme of the books of Daniel and the Revelation is the Sanctuary. This is especially true of Daniel 8 and thus Daniel 11.**

From the beginning, the throne of God has been situated in the Sanctuary in Heaven.

Jeremiah 17:12

12) A glorious high throne from the beginning *is* the place of our sanctuary.

This sanctuary where the throne of God resides is the temple of God in heaven built, not by human hands, but by the hand of God.

Exodus 15:17

17) Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established.

Hebrews 8:1,2

1) Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2) A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Revelation 4:1-6

1) ...a door *was* opened in heaven... 2) ...a throne was set in heaven... 5) ... *there were* seven lamps of fire burning before the throne... 6) And before the throne *there was* a sea of glass like unto crystal...

This Temple resides in the New Jerusalem.

Revelation 3:12

12) Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

And this New Jerusalem Temple is situated on the heavenly Mount Sion (Zion).

Psalms 48:1,2

1) Great *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

Matthew 5:35

35) Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Psalms 76:2

2) In Salem (Jerusalem) also is his tabernacle, and his dwelling place in Zion.

It is this throne, the throne in the sanctuary in heaven, that Lucifer sought to usurp.

Isaiah 14:12-14

12) How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! 13) For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14) I will ascend above the heights of the clouds; I will be like the most High.

Ezekiel 28:2

Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

Lucifer wished to exalt his throne to that of God. He saw himself as “a God” and felt he had the right to “sit in the seat of God.” His heart was “lifted up” and wished to “be like the most High.” He wanted his throne to be established as supreme and sit upon the “mount of the congregation.”

But there was something that stood in the way of Lucifer, something that had been in place before he was created, something that prevented him from being an object of worship: the law of God.

“Thou shalt have no other gods before me.” Lucifer disputed the justice of this requirement in heaven, and thought its existence altogether unnecessary.<sup>1</sup>

The law of God set forth the true and living God, the Creator of the universe as the only one worthy of worship. The law of God forbade the worship of any other being. No other god, no divided worship was allowed. In order for Lucifer to realize his plans and gain the worship of the universe, he must undermine and revise God’s law.

“From the very beginning of the great controversy in heaven it has been Satan’s purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator, and though he was

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<sup>1</sup> White, Ellen G., *Signs of the Times*, September 24, 1894

cast out of heaven he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends 'in one point,' manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes 'guilty of all.' James 2:10.”<sup>2</sup>

Lucifer subtly fomented discontent until open revolt ensued.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. (Revelation 12:7,8)

Lucifer and the angels that fought with him against God “prevailed not” and were cast out of heaven to this earth. His original name of Lucifer, meaning morning star, was changed to the Devil, a malicious slanderer, and Satan, the accuser.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (Revelation 12:9)

Lucifer, backed by his army of rebellious angelic supporters, failed to battle their way to the throne of God. Satan’s rightful expulsion from Heaven was slowly vindicated when the spirit that actuated him manifested itself on earth. The desire to instate himself on the throne of God in the Sanctuary and rule the Universe after his own imaginings, played out on earth as he sought to establish his throne here in this world.

“By his bewitching power he [Satan] instilled into man the same spirit of opposition and hatred of God as he himself had, and set up his throne as the rallying point for the confederacy of wickedness.

“Satan claims the world as his kingdom, and counts as his subjects those who unite with him in opposition to the God of heaven, because they have chosen him as their ruler. He is unable to dethrone Jehovah; but he exalts himself as the ruler of this world, and plants his throne between the soul who would worship toward heaven, and the divine being Jehovah, who alone is worthy of all honor, glory, and praise, to whom alone belong all power, dominion, and might...

“Satan determined to sit upon the throne of God in the earth, to sit in the temple of God, showing himself to be God.”<sup>3</sup>

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<sup>2</sup> White, Ellen G. *The Great Controversy*, p. 582

<sup>3</sup> White, Ellen G., *Signs of the Times*, June 13, 1895

“He [Satan] considered that to be the god of this world was the next best thing to gaining possession of the throne of God in heaven. In a large measure he has been successful in his plans.”<sup>4</sup>

Since Satan was unable to “dethrone Jehovah,” his plans shifted to this earth. His focus now is to “sit upon the throne of God in the earth, to sit in the temple of God, showing himself to be God.” All his efforts are now centered in establishing his throne upon the earth, declaring himself God and thus gaining the worship of world. To him, it is the “next best thing to gaining possession of the throne of God in heaven.”

Over the centuries, Satan has used rival pagan sanctuaries to lead the world to false worship of himself instead of the true God. Often these places of worship, whether in groves of trees or in buildings, were on “high places” – hills or mountains.

2 Kings 17:29

Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.”

Even today, ancient temples can be visited in many different parts of the world. Pagan temples were either built on top of mountains or designed to resemble mountains. The ziggurats of ancient Babylon were constructed from approximately 4,000BC - 600BC of mud brick, often faced with glazed brick. They were temple towers, consisting of a lofty pyramidal structure built in successive stages, with outside staircases and a shrine or temple on top. Maya and Inca temples were similar. These counterfeit temples mocked the true Temple in the heavenly Jerusalem on Mount Zion.

But God had not left Himself without witness on earth. He knows the end from the beginning, foresaw the lengths to which Satan would go to usurp the authority of God, and planned to counteract the attempt of Satan to place himself on the “throne of God in the earth.” God would not leave Satan to forge his plans uncontested.

“Satan arranges his plans in such a way as to intercept the worship due to God, and to transfer to himself the adoration due to God alone. But the Lord did not leave the fallen race to the mercy of the devices of the enemy. He selected a people for himself, and gave directions for the erection of a temple for the benefit of those who would be his true worshipers, in order that the presence and the name of the Lord might not be forgotten in the earth. This temple of the true God was to stand as a protest against the usurpation of the enemy, a testimony to the fact that there is a living and true God, a proclamation of the character of Jehovah, and his right to the supreme regard of men. Satan was stirred with enmity toward the worshipers of God, and determined to seduce this people into idolatry, and cause the name of God to be blotted from the earth.”<sup>5</sup>

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<sup>4</sup> White, Ellen G., *Advent Review and Sabbath Herald*, April 14, 1896

<sup>5</sup> White, Ellen G., *Signs of the Times*, June 13, 1895

God chose the nation of Israel as a “people for himself” and “gave directions for the erection of a temple.” This temple was to counteract the usurpation of Satan. In this temple, God would place His throne. There He would sit, the “living and true God” declaring “his right to the supreme regard of men.”

The book of Daniel outlines this cosmic struggle for the throne played out in the war between rival sanctuaries. From the first verses of the book we see the opposition of one temple over another.

Daniel 1:1,2

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

Babylon had been allowed to conquer the nation of Judah and destroy the temple due to Judah’s worship of idols and their failure to keep the agricultural Sabbath. Following the 70 years captivity, the rebuilding of the temple commenced under Cyrus the Great.

By the time Jesus became the Messiah in 27AD, the temple had been rebuilt as a beautiful structure. With His ascension to heaven in 31AD, the focus shifted from the earthly temple to the heavenly sanctuary. It was there that type met antitype. Jesus was set down on the throne of God and began His ministry of being our great High Priest in “the true tabernacle, which the Lord pitched, and not man” (Hebrews 8:1,2).

Daniel’s last vision found in chapter 8 pictures the actions of Satan through Rome against the people of God and His sanctuary. The actions of the little horn show the antipathy of Satan toward the sanctuary of God that contains His throne, His law and illustrates the plan of salvation. Rome would magnify himself against the Prince of the host and cast down His sanctuary.

Daniel 8:11

Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

Chapter 9 tells us that Pagan Rome “cut off” the Messiah and destroyed “the city and the sanctuary.”

Daniel 9:26

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

The earthly sanctuary was to remain desolate until the consummation, when the kingdoms of the world will be consumed (Daniel 2:44; 7:26).

Daniel 9:27

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

“That determined” will then “be poured upon the desolate” or desolator as the margin indicates. In a previous statement regarding the king referred to in Daniel 11:36, I suggest that the “consummation” and what it “poured” out represents the plagues poured out after the close of probation. They are poured out on the desolator of the sanctuary. This refers to the pouring out of the plagues on Rome during its papal phase, the desolator of the Heavenly Sanctuary.

Ellen White used the word consummation in different ways but often used it when referring to the final wrapping up of this world’s history. This is the context of Daniel 9:27. She counseled that students should

“...understand the nature of the two principles that are contending for the supremacy, and should learn to trace their working through the records of history and prophecy to the great consummation.”<sup>6</sup>

She understood the enormity of the events taking place on planet earth from Heaven’s viewpoint.

“Every eye in the unfallen universe is bent on the scenes unfolding before us,—the final scenes of the great controversy,—the consummation of the long struggle of evil against good, of hell with heaven.”<sup>7</sup>

While Pagan Rome was the desolator of the earthly sanctuary, Papal Rome became a desolator of the heavenly sanctuary. It magnified itself, “cast down” “the place of his sanctuary” (Daniel 8:11) and polluted “the sanctuary of strength” (Daniel 11:31). Those who sought to make their peace with God were pointed to an earthly mediator in an earthly temple instead of fixing their faith on the only “mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). The Papacy blasphemed God’s “name, and his tabernacle, and them that dwell in heaven” (Revelation 13:6).

“The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome.

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<sup>6</sup> White, Ellen G., *Counsels to Parents, Teachers and Students*, p. 462.1

<sup>7</sup> White, Ellen G., *Ms 31, 1890*, par. 1 (See also GC 324.3; 359.2; 624.2; RH 09/25/1883, par. 6; RH 01/01/1889, par. 2 and several others.)

Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them.”<sup>8</sup>

With the establishment of the Papacy, Satan raised the bar by christianizing the pagan sanctuary. The following is an excerpt from J. N. Andrews’ book, *The Sanctuary and the Twenty-three Hundred Days*, that describes the work of the Papacy in erecting a rival sanctuary.

“After the typical sanctuary of the first covenant had given place to the true sanctuary of God, Satan baptized his pagan sanctuary and heathen rites and ceremonies, calling them Christianity. Thenceforward, he had at Rome a 'temple of God,' and in that temple a being exalted above all that is called God, or that is worshiped. 2 Thessalonians 2:4. And this papal abomination has trodden under foot the holy city, (Revelation 11:2; 21:2), by persuading a large portion of the human family that Rome, the place of this counterfeit temple of God, is the 'holy city,' or the 'eternal city.' And it has trodden under foot and blasphemed God's sanctuary, or tabernacle, (Revelation 13:6; Hebrews 8:2), by calling its own sanctuary the temple of God, and by turning away the worship of them that dwell on the earth from the temple of God in Heaven to the sanctuary of Satan at Rome.

“It has trodden under foot the Son of God, the minister of the heavenly sanctuary, (Hebrews 10:29; 8:2), by making the pope the head of the church, instead of Jesus Christ, (Ephesians 5:23), and by leading men to the worship of that son of perdition, as one able to forgive past sins, and to confer the right to commit them in the future, and thus turning men from Him who alone has power on earth to forgive sins, and to pardon iniquity and transgression. Such has been the nature of the warfare which Satan has maintained against the sanctuary and the cause of God, in his vain attempts to defeat the great plan of redemption which God has been carrying forward in his sanctuary.”<sup>9</sup>

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<sup>8</sup> White, Ellen G., *The Great Controversy*, p. 55

<sup>9</sup> Andrews, John Nevins, *The Sanctuary and the Twenty-three Hundred Days*, (1853) pp.77,78. See also, White, James Springer, *Our Faith And Hope - No. 1. Bible Adventism*; p. 134, or, *Sermons on the Coming and Kingdom of Our Lord Jesus Christ. Sermon Nine – The Time*, p. 124. See also Crosier, Owen Russell Loomis, *The Sanctuary*, p. 3.

These were the conclusions ORL Crosier, Dr. Franklin Hahn and Hiram Edson had reached when they studied the subject of the sanctuary after the Great Disappointment. Crosier was tasked with writing out their views and published them in the Day-Star Extra in February of 1846. The truths associated with the move from the Holy Place to the Most Holy Place, the Judgment, the importance of the Law of God and the Sabbath were all brought out as the study of the Sanctuary became a central focus.

The elevation of the Papacy was instrumental in forwarding Satan's long-standing plan to place himself on the throne of the earth and rule it "according to his will."

"This compromise between paganism and Christianity resulted in the development of 'the man of sin' foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will."<sup>10</sup>

With the uncovering of the doctrine of the Sanctuary in Heaven, Satan seeks to once more deceive the world in regards to its importance even suggesting that no Heavenly Sanctuary exists.

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?"<sup>11</sup>

Just as Satan worked through his masterpiece of deception, the Papacy, during the Dark Ages to obscure the Holy Place ministry of Jesus, he does the same to obscure His Most Holy Place ministry.

It appears that Satan's final push to sit upon the throne of God in the earth is in the time of the end. From the place where the temple of God once stood and where the presence of God once graced the Most Holy Place, above the Mercy Seat, Satan will, through his masterpiece of deception, the Papacy, plant his palace there.

Daniel 11:45

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

'He,' referring to the Papacy, has been the subject of the prophecy since the transition from Pagan to Papal Rome. 'He' is the king of verse 36 who is attacked by the kings of

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<sup>10</sup> Op. Cit., p. 50

<sup>11</sup> White, Ellen G., *The Advent Review and Sabbath Herald*, May 25, 1905, par. 28

the North and South. In verses 40-45, 'He' has been on a march similar to Pagan Rome that "waxed exceeding great toward the south, and toward the east, and toward the pleasant land" (Daniel 8:9). These countries oppose his attempt to establish himself in the "glorious holy mountain."

Here the Papacy will plant the tabernacles of his palace. The word "plant" suggests that it is not there now, but that it will be placed there. While "palace" refers to the house of royalty or to military tents, "palace" is also referred to as the temple at Jerusalem.

When Solomon was about to build the temple as a dwelling place for God, David prayed that Solomon would be given a "perfect heart" to build "the palace" for which he had made provision.

1 Chronicles 29:19

And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

The palace David referred to was the Temple. It was not a house for man, but the royal dwelling place of God, His house of worship.

1 Chronicles 29:1

Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.

The palace in Daniel 11 will be planted "between the seas in the glorious holy mountain." Daniel has been concerned for the sanctuary, Jerusalem and the host since he received the vision in chapter 8. His prayer in chapter 9 is for "the holy mountain of my God" which is "thy city Jerusalem, thy holy mountain" and for "thy sanctuary that is desolate" (Daniel 9:20,16,17).

It has been the purpose of Papal Rome to oversee Jerusalem for centuries. Though Daniel 11 does not address the Crusades, Jerusalem was the prize during the conflicts between Papal Rome and the followers of Mohammad. Papal Rome wants Jerusalem to be an international city overseen by international control dominated by itself. As late as March of 2019, the Vatican has issued statements along with Muslim leaders on the status of Jerusalem.

It would appear that the Papacy will "plant" (have something constructed that is not currently there) the "tabernacles (used to describe the wilderness sanctuary) of his palace (used to describe the permanent sanctuary built by Solomon)" in the city of Jerusalem. It is not the sanctuary of God but the "tabernacles of *his* palace" of the Papacy's sanctuary.

The Papacy at this point in time will have the kings of the earth and the religions of the earth on its side. All the world will be wondering after the beast. (Revelation 13:3). She will “sit a queen,” be “no widow” and “see no sorrow.” (Revelation 18:7) It will be her greatest moment just prior to her destruction.

Revelation 18:8

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

Just when she plants the tabernacles of her palace in Jerusalem, when all the world wonders after her as she sits a queen, Michael will stand up. Probation will have closed and “the Lord God” will have judged her and given her over to destruction.

It was when Belshazzar dared to summon the vessels of the Sanctuary and drink wine in them praising “the gods of gold, and of silver, of brass, of iron, of wood, and of stone” that “in the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaister of the wall of the king’s palace.” (Daniel 5:4,5) He was weighed in the balances of the Sanctuary and found wanting. (Daniel 5:27) It was the close of probation for Belshazzar.

In the same way, when ‘he,’ the Papacy, plants the tabernacles of his palace in Jerusalem, when he mocks the sanctuary and throne of God, when he sits on the throne of the earth in a counterfeit temple to rule the earth according to his will, when he is praising himself as God, enforcing his own Sabbath, when the whole world is wondering after him, that sudden destruction will come and he shall not escape.

## Supplement

The view of James White and Uriah Smith prior to 1871 when Smith adopted a new view, was that the Papacy would be the final power in Daniel 11. Both saw the chapter as literal including the final verse. James White put forth the view that the Papacy was the final power in a 24-page pamphlet in the 1860’s, possibly 1865 (according to the EGW Writings app) with the article being reprinted in *The Signs of the Times*, January 8, 1880

“And the little horn which waxed exceeding great, which stood up against the Prince of princes, representing Jesus Christ at his crucifixion, is Rome. This ‘power’ being ‘broken without hands,’ represents its destruction at the second coming of Christ, when the man of sin, a symbol of the same power, will be consumed by the spirit of Christ’s mouth, and be destroyed by the brightness of his coming. 2 Thess. 2:3-8. In the eleventh chapter of this book, the same ground is again covered by historic prophecy, reaching down to the standing up of Michael, or the reign of Christ, the

great time of trouble, the deliverance of the saints, and the resurrection of the dead. This chain of prophecy terminates with these words : 'And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever,' Dan. 12 : 1-3, carrying us out into the boundless ocean of eternity. With this view of the subject, how forcible the words of Gabriel to Daniel, 'I am come to make thee understand what shall befall thy people in the latter days.' Dan. 10:14."<sup>12</sup>

In the April 18, 1865 issue of the *Advent Review and Sabbath Herald*, under the heading, "Waning of the Pope's Power", the publishers express their views on what was about to happen to Rome. James White was the President and Uriah Smith the editor. The editorial "we" is again used to indicate the statement is the thinking of the management of the publication.

"They shall take away his power, says the prophet, to consume and destroy it unto the end. The following sets forth a singular movement that is on foot even in Italy itself, which must be as humbling to the papacy as anything that has ever happened. We look for this man of sin soon to plant the tabernacles of his palace between the seas in the glorious holy mountain, Jerusalem, and come to his end with none to help him. Dan. xi, 45."<sup>13</sup>

Uriah Smith, while editor of the *Advent Review and Sabbath Herald*, used the editorial "we" signifying the view was likely the position of the publishers. He commented on the predicament the Papacy would be left in when France would withdraw their troops from Rome leaving the Papacy unprotected against the annexation of Rome by Italy.

"Great interest now centers in the anti-Christian papal power, which has so long held its seat upon the seven hills of the would-be eternal city. France withdraws her troops from Rome, the present year; and when the French soldier leaves, it is conceded on all hands that the Pope must leave also. Where will he go? Report says to Jerusalem, 'the glorious holy mountain between the seas,' where a palace for him is now in process of erection. We believe that some such movement on the part of this power is to mark the commencement of the time of trouble such as never was, in the midst of which all they are to be delivered whose names are found written in the book. See Dan. xi, 45, xii, 1. Hence the interest with which we shall watch the progress of events in this direction."<sup>14</sup>

Even after Smith suggested his new view, James White continued to teach that Daniel 11 was to be understood literally, rather than symbolically. He understood chapter eleven to be a "historic prophecy" "where the symbols are thrown off."

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<sup>12</sup> White, James, *The Signs of the Times*, p. 9, 1865?. See also *The Signs of the Times*, January 8, 1880.

<sup>13</sup> *The Advent Review and Sabbath Herald*, April 18, 1865, Uriah Smith, editor

<sup>14</sup> *The Advent Review and Sabbath Herald*, January 9, 1866, Uriah Smith, editor

“There is a line of historic prophecy in chapter eleven, where the symbols are thrown off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power ‘shall come to his end, and none shall help him.’ If the feet and ten toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, if the little horn which stood up against the Prince of princes be Rome, and if the same field and distance are covered by these four prophetic chains, then the last power of the eleventh chapter, which is to ‘come to his end and none shall help him,’ is Rome.”<sup>15</sup>

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<sup>15</sup> White, James, *The Advent Review and Sabbath Herald*, October 3, 1878