

Habakkuk's Two Tables #62

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THE SPIRIT OF PROPHECY

ELIJAH

THEME

REPETITION OF HISTORY

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. 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. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.’ **Daniel 11:30–36.**

“**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:

“‘And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.’ Daniel 12:1–4.” *Manuscript Releases*, number 13, 394.

At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. Daniel 11:29.

“The time appointed is probably the prophetic time of verse 24, which has been previously mentioned. It closed, as already shown, in **A.D.330**, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal for the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of **the West expired in A.D.476**.

“This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople directly led.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 280.

THE SHIPS OF CHITTIM

For **the ships of Chittim** shall come against him: therefore he 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. Daniel 11:30.

“The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isaiah 23:1, has this note: ‘From the land of Chittim it is revealed to them. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and AEGean Seas. So also Jochri on the same place.’ Kitto gives the same locality to Chittim; namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city situated in that land; that is, **Carthage**.

“Was ever a naval warfare with Carthage as a base of operations, waged against the Roman empire? We have but to think of the terrible onslaught of **the Vandals** upon Rome under the fierce Genseric, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understood to be mentioned. Following in due course of time, as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A.D.428–468 mark the career of Genseric.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 280–281.

GRIEVED AND RETURN

For the ships of Chittim shall come against him: therefore **he 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. Daniel 11:30.

“‘He shall be grieved and return.’ This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first by Majorian, the second by Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its ‘eternal city’ pillaged by the enemy.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

INDIGNATION AGAINST THE COVENANT

For the ships of Chittim shall come against him: therefore he 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. Daniel 11:30.

“‘Indignation against the covenant;’ that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Heruli, Goths, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic Church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church and the corrector of heretics. The Bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope. Thus was indignity heaped upon God’s word. And the emperors of Rome, the eastern division of which still continued, **had intelligence, or connived with the Church of Rome**, which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down ‘heresy.’ The man of sin was raised to his presumptuous throne by the defeat of the Arian Goths, who then held possession of Rome, in A.D.538.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

ARMS SHALL STAND ON HIS PART

And **arms shall stand on his part**, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. Daniel 11:31.

Papal Trip to Mark ‘Baptism’ Of France

By **DIANA GEDDES** *Special to the Register*

PARIS—John Paul II is coming to France this month—his fifth visit since becoming Pope in 1978—to celebrate the 15th centenary of the baptism of Clovis, the first Western Christian king and founder of the modern French nation.

It was as a result of that baptism—traditionally believed to have taken place in Reims in **496 A. D.**—that France glories in the title of the “eldest daughter of the Church.” . . .

It was in Reims that Clovis, pagan leader of the Salian Franks, was baptized by St. Remi, the bishop of Reims, in the presence of all the kings nobles. He was to give to France (then still

known as Gaul) its name, its capital, its first royal dynasty (the Merovingians, named after his grandfather, Merovec), and its official faith.

Some have suggested that Clovis' baptism was also the baptism of France. . . . The king's baptism did, however, mark the first official recognition of Christianity in a country still dominated by paganism and Arianism (the early Christian heresy which denied the divinity of Christ).

The history of France and of Europe, and indeed the history of the Catholic Church would not have been the same if this baptism had not taken place. . . . Celebrating Clovis' baptism endorses the traditional view that **his conversion marked the actual founding of France**. "By celebrating the baptism of Clovis, the French republic is unilaterally endorsing a certain Christian image of France," he wrote. "To remember Clovis is to recall monarchic religious and the divine rights of kings. . . .

Shortly after establishing himself as king, Clovis fell in love with and married Clotilda, a beautiful Bergundian princess who had been left a penniless orphan after the brutal murder of her parents by her wicked uncle, the king of Burgundy. A devout Catholic, Clotilda was to play a key role in her pagan husband's conversion to Christianity.

According to tradition, Clovis' spiritual turning point came in **496** during the battle of Tobiac against the Alemanni (another invading Germanic tribe). When all appeared lost for the Franks, Clovis raised his eyes to the heavens and cried out, "God of Clotilda, if you give me victory, I will become a Christian." The Alamanni turned and fled.

Not long after this, during Clovis' baptism, a second miracle reportedly occurred. The baptizing priest, who had been sent to bring the holy oil to the baptistery, was unable to push his way back through the hordes of Clovis' Frankish warriors crowding around the cathedral. The situation was saved by the sudden arrival of a white dove, which was seen to descend with a holy vial which it carefully placed in Clovis' hands.

In the 25 years of his reign, Clovis . . . managed to drive off the waves of barbarian invaders and greatly extend his realm's boundaries to the east and south, **consolidating his power through an alliance with the Church**. . . .

It is not yet known whether French President Jacques Chirac, who will meet the Pope upon his arrival in France on September 19, will attend the anniversary celebration of Clovis' baptism three days later in Reims Cathedral. He may now consider it politically ill-advised. But there is little doubt that his predecessor and political mentor, General Charles de Galle, would have gone.

"For me," de Galle said, "the history of France begins with Clovis. My country is Christian and I begin to count the history of France from the arrival of a Christian king bearing the name of the Franks." *The National Catholic Register*, September 8, 1996.

THE SANCTUARY OF STRENGTH

And arms shall stand on his part, and **they shall pollute the sanctuary of strength**, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. Daniel 11:31.

“The power of the empire was committed to the carrying on of the work before mentioned. ‘And they shall pollute the sanctuary of strength,’ or Rome. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome. The passage would then be parallel to Daniel 8:11 and Revelation 13:2.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

TAKE AWAY THE DAILY

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away the daily sacrifice**, and they shall place the abomination that maketh desolate. Daniel 11:31.

“‘And they shall take away the daily sacrifice.’ It was shown, on Daniel 8:13, that sacrifice is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power, of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. The ‘daily’ desolation was paganism, the ‘abomination of desolation’ is the papacy. But it may be asked how this can be the papacy; since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event. Daniel, in the ninth chapter, speaks of desolations and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the ‘daily’ desolation, and the other is pre-eminently the transgression or ‘abomination’ of desolation.

“How was the daily, or paganism, taken away? As **this is spoken of in connection with the placing or setting up of the abomination of desolation**, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

As we approach the year **A.D.508**, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, **A.D.496**, the French and other nations of Western Rome were pagan; but subsequently to that event, the efforts to convert idolaters to Romanism were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of ‘Most Christian Majesty’ and ‘Eldest Son of the Church.’ Between that time and **A.D.508**, by alliances, capitulations and conquests, the Arberici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

“From the time when these successes were fully accomplished; namely, **508**, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, as exhibited in the Catholic Church, was, and is, only paganism baptized.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282–283.

SHALL PLACE THE ABOMINATION

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and **they shall place the abomination that maketh desolate**. Daniel 11:31.

“Let it be marked that in this year, **508**, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic Church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophysite doctrine. The extermination of 65,000 heretics was the result.

“Further evidence regarding the time is supplied by the prophecy of Daniel 12:11, where it is stated that ‘from the time that the daily sacrifice shall be taken away, . . . there shall be a thousand two hundred and ninety days.’ As verses 4, 6, 7, 8, 9 of this chapter speak of the ‘time of the end,’ we may reasonably conclude the same time is meant in verse 11. Reckoning back 1290 ‘days,’ or years, from the ‘time of the end,’ which began A.D.1798, we are brought to the year A.D.508.

“From these evidences we think it clear that the daily, or paganism, was taken away in A.D.508. This was preparatory to the setting up, or establishment of the papacy, which was a separate and subsequent event. Of this the prophetic narrative now leads us to speak.

“‘And they shall place the abomination that maketh desolate.’ Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508 his progress toward universal supremacy was without a parallel.

“When Justinian was about to commence the Vandal war, A.D.533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople as to which should have the precedence, by giving the preference to Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire. A work on the *Apocalypse*, by Reverend George Croly, of England, published in 1827, presents a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the letter of Justinian was expressed:

“Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch.

“Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains.

“Therefore, we have made no delay in subjecting and uniting to your holiness all the priests of the whole East. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is **THE HEAD OF ALL THE HOLY CHURCHES**; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair.’—Croly, 114,115. . . .

“. . . the highest authorities among the civilians and annalists of Rome, . . . ascend to Justinian as the only legitimate source, and rightly date the title from **the memorable year 533**.”

. . .

“Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. . . .

“Belisarius entered Rome December 10, 536. But this was not an end of the struggle; . . .

“The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the city walls; and the year and nine days during which the siege lasted, witnessed almost the entire consumption of the whole nation. In **the month of March, 538**, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation or their identity as a people.

“Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his **exercising the power conferred upon him by Justinian five years before**. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 285–288.

PRESENT TRUTH

“In every age the gospel ministry has tended to the same end. But every minute specification is not revealed in the Word of God. He desires us to use our reason and experience, by their help adopting methods and plans which, under the existing circumstances, are for the benefit of the church and the schools and the other institutions which have been established. ‘By their fruits ye shall know them.’ If erroneous opinions are entertained, search the Scriptures with hearts which are humbled before God. Pray to

the Lord, believing that He hears, and that He is a rewarder of those who diligently seek Him. If we will only believe, we shall receive the help we need.

“The message ‘Go forward’ is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God’s Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God’s messengers **the scroll is being unrolled to the world.** Instructors in our schools should never be bound about by being told that **they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak.** Let not any minister feel under bonds or be gauged by men’s measurement. The gospel must be fulfilled **in accordance with the messages God sends.** That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God’s message for this time.” *The 1888 Materials*, 133.

THE TRUMPETS

“**In the year 1840** another remarkable fulfillment of prophecy excited widespread interest. two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of **Revelation 9**, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown . . . **on the 11th of August, 1840**, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.’

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction.** When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and **a wonderful impetus** was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended.**” *The Great Controversy*, 334–335.

THE 1843 CHART

“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 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.” *Early Writings*, 74–75.