

“There are lessons to be learned from the history of the past; and attention is called to these, **that all may understand that God works on the same lines now that He ever has done.** His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.

“There are **periods** which are **turning points in the history of nations and of the church.** In the providence of God, when **these different crises arrive, the light for that time is given.** If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. **The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement.**”

Bible Echo, August 26, 1895.

“**Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood.** They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be **witness** in the world. **By their fulfillment in these last days, they will explain themselves.**” *Kress Collection*, 105.

Blessed *is he that waiteth*, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days. Daniel 12:12, 13.

“Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that ‘**at the end of the days**’—in **the closing period** of this world’s history—he would again be permitted to **stand in his lot and place.**”

“**As we near the close of this world’s history**, the prophecies recorded by Daniel demand our special attention, as **they relate to the very time in which we are living.** With them should be **linked** the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. ‘The wise shall understand’ (verse 10), was spoken of **the visions of Daniel that were to be unsealed in the latter days**; and of **the revelation that Christ gave to His servant John for the guidance of God’s people all through the centuries**, the promise is, ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.’ Revelation 1:3.

“From **the rise and fall of nations** as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,—how completely has it passed away! As ‘the flower of the grass,’ it has perished. James 1:10. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation. Only that which is bound up with His

purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows.

“A careful study of the working out of **God’s purpose in the history of nations and in the revelation of things to come**, will help us to estimate at their true value things seen and things unseen, and to learn what is the true aim of life. Thus, viewing the things of time in the light of eternity, we may, like Daniel and his fellows, live for that which is true and noble and enduring. And learning in this life the principles of the kingdom of our Lord and Saviour, that blessed kingdom which is to endure for ever and ever, we may be prepared at His coming to enter with Him into its possession.”

Prophets and Kings, 547, 548.

Charles: Derived from the Germanic name Karl, meaning “free man” or “manly.” It historically signifies strength, leadership, and independence, often associated with royalty.
James: From the Hebrew name Yaakov (Jacob), meaning “supplanter” or “one who follows.”
Kirk: Of Scottish origin, from Old Norse kirkja, meaning “church.” These meanings reflect a combination of strength, succession, and religious significance, which align with aspects of Charlie Kirk’s public persona as a prominent conservative Christian nationalist.

Charlie Kirk observed and worshiped on the seventh-day Sabbath, viewing it as a biblical commandment and a restorative practice aligned with his Christian faith. He was not a member of the Seventh-day Adventist Church but an evangelical Christian who adopted this observance around 2021 after studying Scripture. Kirk and his wife, Erika, began keeping the Sabbath seriously, turning off their phones from Friday sunset to Saturday sunset, spending the time in rest, Bible reading, prayer, family walks, and reflection—free from work, social media, and the “noise” of daily life. He described it as a “gift from God” that brought peace, alignment with the Holy Spirit, and freedom from the seven-day workweek of “slaves,” emphasizing its roots in the Fourth Commandment (Exodus 20:8-11). Kirk shared his journey publicly in podcasts, speeches (e.g., at events like the Wisdom Pearl conference in 2025), and interviews, explaining how it transformed his life. He was passionate enough about the topic to plan a book on the Sabbath’s benefits, which was set for release in December 2025 but remained unfinished following his death on September 10, 2025. In one of his final messages, he highlighted the Sabbath as a blessing for all believers, inviting others to experience its joy and rest.

“In his rebellion, Satan showed contempt for the authority of God, and virtually trampled upon every precept of his law. He is **the grand prototype of all transgressors**. To indulge unbelief, ingratitude, apostasy, defiance of God, or enmity against him, is but to repeat the course which Satan pursued in Heaven. **Rebellion** against God is as directly due to Satanic influence as is **the practice of witchcraft**. Like witchcraft, it exerts a bewitching, deceptive power almost impossible to break. Those who set themselves against the government of God have entered into an alliance with the arch-apostate, and he will not lightly lose his prey. All his power and cunning will be exercised to captivate the senses and mislead the understanding of his victims. Everything appears to them in a false light. Under his bewitching spell they can, like our first parents, see only the great benefits to be received by transgression. To achieve the desired object, **they will stop at no means**, however great the danger to another or the sin to themselves.

“No stronger evidence can be given of Satan’s delusive power than that many who are thus led by him deceive themselves with the belief that they are in the service of God. The Jewish scribes and elders in the days of Christ professed great zeal for the honor of God, and yet they rejected his Son. Jesus gave them the most conclusive evidence that he was the Promised One. Upon one occasion, the Spirit witnessed so powerfully to his claims that the hearts of all who were in the synagogue responded to the gracious words that proceeded from his lips. **Here was the turning-point with that company.** As Christ’s divinity flashed through humanity, their spiritual sight was quickened. A new power of discernment and appreciation came upon them, and the conviction was almost irresistible that Jesus was the Son of God. But Satan was at hand to arouse doubts, unbelief, and pride. They steeled their hearts against the Saviour’s words. As they yielded to the control of Satan, they were fired with uncontrollable rage against Jesus. With one accord they would have taken his life, had not angels interposed for his deliverance.

“The same spirit still exists in the hearts of those who set themselves to follow their own perverted judgment in opposition to the will of God. The struggle between truth and error will reveal the **same** pride and stubbornness, and the **same** unreasoning hatred against the advocates of truth, as was displayed by the unbelieving Jews.

“He who could cause all the glories of earthly empires to pass before Christ in his hour of temptation, exerts a wizard-like power upon the minds of all who do not implicitly trust and obey God. **It is this moral infatuation which steels their hearts against the influence of the Holy Spirit.** It was this that led Korah, Dathan, and Abiram to rebel against the authority of Moses. Satan deluded them with the idea that they were opposing only a human leader, a man like themselves. But in rejecting God’s chosen instrument, they rejected Christ, their invisible leader. They insulted the Spirit of God; and judgments followed close upon their sin. They were deceived by Satan, but by their own consent; because they placed themselves in his power.” *Signs of the Times*, September 14, 1882.

+++++

Come, and let us return unto the Lord: for he hath torn, and he will heal us; **he hath smitten**, and he will bind us up. After two days will he revive us: **in the third day he will raise us up**, and **we shall live in his sight**. Then shall we know, *if* we follow on to know the Lord: **his going forth is prepared as the morning**; and **he shall come unto us as the rain**, as **the latter and former rain** unto the earth. Hosea 6:1–3.

HIS GOING FORTH

But **the path** of the just *is* as the shining light, **that shineth more and more** unto the perfect day. Proverbs 4:18.

“They had a bright light set up behind them at the beginning of the path, which an angel told me was the ‘midnight cry.’ This light shone all along the path, and gave light for their feet, so that they might not stumble.

“If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving**

their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.”

Christian Experience and Teachings of Ellen G. White, 57.

HE SHALL COME AS RAIN

But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when **the times of refreshing shall come from the presence of the Lord**; And **he shall send Jesus Christ**, which before was preached unto you: Whom the heaven must receive until **the times of restitution of all things**, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, **shall be destroyed from among the people**. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Acts 3:18–25.

And he *was* clothed with a vesture dipped in blood: and his name is called **The Word of God**. Revelation 19:13.

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1.

“IN” THE THIRD DAY

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. Revelation 11:11, 12.

HE WILL RAISE US UP, AND WE SHALL LIVE IN HIS SIGHT

And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do **in the sight of the beast**; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. Revelation 13:14.

HE WILL RAISE US UP

Therefore is the anger of the Lord kindled against his people, and he **hath stretched forth his hand against them, and hath smitten them**: and the hills did tremble, and **their carcasses were torn in the midst of the streets**. For all this his anger is not turned away, but his hand *is* stretched out still. And **he will lift up an ensign** to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly. Isaiah 5:25, 26.

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill. Isaiah 5:1.

And it shall come to pass **in the last days**, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:2, 3.

And **in that day** seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel. And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called **holy**, *even* every one that is written among the living in Jerusalem: **When** the Lord shall have **washed** away the filth of the daughters of Zion, and shall have **purged** the blood of Jerusalem from the midst thereof by **the spirit of judgment**, and by **the spirit of burning**. Isaiah 4:1–4.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like **a refiner's fire**, and like **fullers' soap**: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. **Then** shall the offering of Judah and Jerusalem be pleasant unto the Lord, **as in** the days of old, and **as in** former years. Malachi 3:1–4.

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of **the same event**; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

In that day sing ye unto her, **A vineyard of red wine. I the Lord do keep it**; I will water it every moment: lest *any* hurt it, I will keep it night and day. Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

He shall cause them that come of Jacob to take **root**: Israel shall **blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?**

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind **in the day of the east wind**. By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: **the women come, and set them on fire**: for it *is* a **people of no understanding**: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

And it shall come to pass **in that day**, *that* the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass **in that day**, *that* **the great trumpet shall be blown**, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Isaiah 27:1–13.

And **in that day** there shall be a **root of Jesse, which shall stand for an ensign** of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass **in that day**, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And **he shall set up an ensign for the nations**, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The **envy** also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not **envy** Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon **shall obey them**. Isaiah 11:10–14.

“The cross of Christ is the pledge of our fellowship and union. The time must come when the **watchmen** shall see **eye to eye; when the trumpet shall give a certain sound**; when ‘Ephraim shall not envy Judah, and Judah shall not vex Ephraim’ anymore.”

Review and Herald, January 3, 1899.

Woe to the land shadowing with wings, which *is* beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

All ye inhabitants of the world, and dwellers on the earth, see ye, when **he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye**. For so the Lord said unto me, **I will take my rest**, and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest. For **afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches**. They shall be left

together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. **In that time shall the present be brought unto the Lord of hosts of a people** scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.

The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. Isaiah 18:1–19:1.

A Song of degrees. Lord, remember David, *and* all his afflictions: How he swore unto the Lord, *and* vowed unto the mighty *God* of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, *or* slumber to mine eyelids, Until I find out a place for the Lord, an habitation for the mighty *God* of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood. We will go into his tabernacles: we will worship at his footstool. **Arise, O Lord, into thy rest;** thou, and the ark of thy strength. Let **thy priests** be clothed with righteousness; and let thy saints shout for joy. For thy servant David's sake turn not away the face of thine anointed. The Lord hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. **For the Lord hath chosen Zion; he hath desired it for his habitation.** This *is* my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. **I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed.** His enemies will I clothe with shame: but upon himself shall **his crown** flourish. Psalm 132:1–18.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, **thy King cometh unto thee:** he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. As for thee also, by **the blood of thy covenant I have sent forth thy prisoners out of the pit** wherein *is* no water. Turn you to the strong hold, ye **prisoners of hope:** even today do I declare *that* I will render double unto thee; **When I have bent Judah for me,** filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and **the Lord God shall blow the trumpet,** and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar. And the Lord their God **shall save them in that day as the flock of his people:** for they *shall be as* **the stones of a crown, lifted up as an ensign** upon his land. For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids. **Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.** For the idols have spoken vanity,

and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited **his flock the house of Judah, and hath made them as his goodly horse in the battle.** Zechariah 9:9–10:3.

WHO DOES ANTIOCHUS MAGNUS IN 200 BC REPRESENT IN THESE LAST DAYS?

The United States, represented by Donald Trump. The USA will form an alliance with the United Nations, typified by Philip of Macedon. Their motivation is to divide the assets and support based for Russia and its final leader typified by Ptolemy the child king. As with verse ten and 1989, Trump (Antiochus Magnus) will prevail over the king of the south for verse ten was the beginning history which illustrates the ending history of verse thirteen to fifteen. The papal power, represented by pagan Rome's entrance into history in verse fourteen, represents the pope pressuring the United States and the United Nations to refrain from their efforts to subjugate Russia. The pope then comes into direct controversy with the United Nations and in verse sixteen fully prevails.

Egypt, as a symbol of the world is represented by three symbols representing the threefold division of the earth into the dragon, represented by the citizens of Egypt, the beast, represented by the child king Ptolemy and Ptolemy's prime minister, his proxy power representing the false prophet. The world is about to be conquered by the papacy that has appointed a protector of Egypt, thus forming an alliance.

WHO DOES PHILIP OF MACEDON IN 200 BC REPRESENT IN THESE LAST DAYS?

The United Nations, the dragon power—which forms an alliance with the United States in an attempt to take control of Egypt, the world. Philip, the lover of horses represents the last leader of the United Nations who is brought into subjection to Rome, just before the threefold union at verse sixteen.

WHO DOES PTOLEMY EPIPHANES IN 200 BC REPRESENT IN THESE LAST DAYS?

Ptolemy represents the last ruler of the king of the south.

WHO DOES PAGAN ROME IN 200 BC REPRESENT IN THESE LAST DAYS?

The Vatican, represented by the pope.

WHO DOES THE MACCABEES REPRESENT IN THESE LAST DAYS?

The union of apostate Protestantism and apostate statecraft (Republican) as they come together to form the image of the beast.

WHO DOES THE ALLIANCE BETWEEN ANTIOCHUS AND PHILIP IN 200 BC REPRESENT IN THESE LAST DAYS?

The alliance between the UN and the USA to take control of Russia after the activities of verses eleven and twelve.

WHO DOES THE ALLIANCE BETWEEN ROME AND EGYPT IN 200 BC REPRESENT IN THESE LAST DAYS?

The process of the Vatican taking control of the affairs of Russia for its own selfish interests. It represents the healing of the deadly wound that is finalized in verse sixteen at the Sunday law. Rome begins a direct attack to take control of the United Nations as it initiates a war against Macedon, threatens Antiochus, the United States. It feigns protection for Russia, the king of the south which it defeated in 1989, while it attacks the United Nations in advance of conquering the United States in verse sixteen.

WHO DOES THE CITIZENS OF EGYPT, THE PRIME MINISTER AND THE CHILD KING IN 200 BC REPRESENT IN THESE LAST DAYS?

Egypt, as a symbol of the world is represented by three symbols representing the threefold division of the earth into the dragon, represented by the citizens of Egypt, the beast, represented by the child king Ptolemy and Ptolemy's prime minister, his proxy power representing the false prophet. The world is about to be conquered by the papacy that has appointed a protector of Egypt, thus forming an alliance.

The four primary symbols of verses thirteen to fifteen also represent a worldwide application for Philip is the north, Ptolemy the south, Rome the west and Antiochus the east.

WHO IS AGATHOCLES?

The proxy power of Ptolemy, who represents the beast. Agathocles is the United States who is slain with his family, as were the prophets of Baal (state) and the priests of the grove (church) slain by Elijah at Carmel, the Sunday law in the United States when the sixth kingdom receives its deadly wound.

THE UKRAINE WAR

And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. *And* when he hath taken away the multitude, **his heart shall be lifted up**; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. Daniel 11:11, 12.

But when he was strong, **his heart was lifted up to his destruction**: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, *that were* valiant men: And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the Lord God. Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the Lord: and **Jotham his son was over the king's house, judging the people of the land**. Now the rest of the acts of Uzziah, first and last, did Isaiah the

prophet, the son of Amoz, write. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and **Jotham his son reigned in his stead.** 2 Chronicles 26:16–23.

“Of all diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. Among the Jews it was regarded as **a judgment on account of sin**, and hence was called ‘the stroke,’ ‘the finger of God.’ Deep-rooted, ineradicable, deadly, it was looked upon as a symbol of sin. By the ritual law, the leper was pronounced unclean. Like one already dead, he was shut out from the habitations of men. Whatever he touched was unclean. The air was polluted by his breath. One who was suspected of having the disease must present himself to the priests, who were to examine and decide his case. If pronounced a leper, he was isolated from his family, cut off from the congregation of Israel, and was doomed to associate with those only who were similarly afflicted. The law was inflexible in its requirement. Even kings and rulers were not exempt. A monarch who was attacked by this terrible disease must yield up the scepter, and flee from society.”

The Desire of Ages, 262.