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# Is Ellen White's Interpretation of Biblical Prophecy Final?

by Donald Casebolt

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No doubt a major cause of the present ferment within the Seventh-day Adventist denomination is caused by disappointment that events considered to be fulfillments of end-time prophecies have not led to the Second Coming. After all, the church was founded by Seventh-day Adventist pioneers who were convicted that prophecies were being fulfilled very rapidly.

Now, as Adventists struggle to understand more fully the Second Coming of Christ, they are returning to Scripture to see if it has been correctly understood. We are convinced that it must be Scripture, not our forebears, however revered, which must determine our beliefs about the return of Christ. This article will examine the basic approach of the early Adventist expositors, the limitations of their verse-by-verse commentaries of prophecy, and Mrs. White's adoption of their faulty conclusions.

Early Adventist leaders were convinced that a great many of the end-time prophecies were being fulfilled very rapidly. The Lisbon earthquake of 1755, the Dark Day of 1780, the captivity of Pope Pius VI in 1798, and the falling of the stars in 1833 had all taken place within recent memory. Even more striking, however, was the fact that Turkey lapsed into impotency in 1840, apparently on the exact day that

Josiah Litch had predicted, according to his interpretation of Revelation 9. This gave tremendous impetus and credibility to the 1843–1844 predictions. Until these predictions failed, last day events linked with prophecy seemed to be unerringly homing in on the world—like successive cannon blasts, with the next shot due to explode at the climax of earth's history.

Early Adventist expositors interpreted the book of Revelation by using a principle of interpretation known as the continuous-historical approach. Expositors using this approach center their efforts on “endeavoring to select events in history which might possibly be fulfillments of the prophecies of the book [of Revelation].”<sup>1</sup> The inherent danger in applying this approach is that expositors may force historical events onto a text without adequate support. Besides straining the biblical text, this also involves an unjustified selective application of historical documents. Two examples where this has actually taken place will be examined: 1) the seven trumpets of Revelation 8:6–9, 21; and 2) the shaking of the heavens and the earth of Revelation 6:12–17.

Before examining Revelation 8:6–9, 21, it is vital to have a clear conception of the context. The sixth chapter of Revelation concerns the opening of the seven seals, the sixth of which brings us up to the time when the inhabitants of the earth exclaim “the great day of their [God and the Lamb] wrath has come.”<sup>2</sup>

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After this I [John] saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind should blow on the earth or on the sea or on any tree. And I saw another angel ascending from the rising of the sun having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea saying, "Do not harm the earth or the sea or the trees, until we have sealed the bond-servants of our God on their foreheads." And I heard the number of those who were sealed one hundred and forty-four thousand sealed from every tribe of the sons of Israel (Rev. 7:1-4).

Note that the earth, trees, and sea are not to be harmed until the sealing is accomplished. The tense of the verb "to seal" in verse four indicates sealing has been accomplished.<sup>3</sup> After an enumeration of the sealed group, Revelation 8:1 describes the breaking of the seventh seal. There follows in Revelation 8:7 the description of the first two trumpets. Here *immediately* after the sealing has taken place we find that the earth, trees and sea are damaged. "A third of the earth was burnt up and a third of the trees were burnt up, and . . . fire was thrown into the sea and a third of the sea became blood." Moreover, when we reach the fifth trumpet we learn that the locusts are commanded to hurt "only the men who do not have the seal of God on their foreheads" (Rev. 9:4). Thus it is clear that the events of the seven trumpets follow the sealing. Since the sealing occurs right after the announcement that the day of God's wrath "has come" it is virtually impossible to place the events of the first six trumpets within a historical framework circa 400-1840 A.D.

With the chronological position of the seven trumpets established, one must determine their topological extent. To do so one must understand biblical cosmology (the study of how the universe is structured). The basis for biblical cosmology is found in the Genesis account of creation. Here the first

six days are arranged into two corresponding groups of threes.

Day	Event	Realm
1	Light/Darkness	I Heavens
2	Water/Atmosphere	II Seas
3	Earth/Vegetation	III Earth
4	Heavenly Bodies	I Heavens
5	Sea & Sky Creatures	II Seas
6	Land Creatures	III Earth
7	Sabbath Rest	

This three-tiered scheme is found throughout Revelation and the rest of the Bible. In different passages they may be mentioned with slight variations. The familiar text of Revelation 14:7 commands us to "worship Him who made (1) the heaven and (2) the earth and (3) sea and springs of waters." Other texts include Revelation 5:13; 10:6; and 11:6. This principle is already well established in Old Testament passages that speak of God's great day of judgment. For example, in Zechariah 1:2-3 we read:

"I will completely remove all things from the face of the *earth*," declares the Lord. "I will remove man and beast. I will remove the birds of the *sky* and the fish of the *sea*."

In both Old and New Testaments, when these three realms are mentioned, the scope involved is *universal* and cannot be limited to one geographical area.

Returning to the seven trumpets of Revelation 8, we see that the action there involves all three of these realms:

1st Trumpet	Earth (trees and grass)	8:7
2nd Trumpet	Sea (ships and sea life)	8:8-9
3rd Trumpet	Rivers & Fountains	8:10-11
4th Trumpet	Sun, Moon & Stars	8:12

Thus, there can be no doubt that the scope of the seven trumpets is universal, as is the scope of the seven bowls—popularly known as the seven last plagues—which are similarly structured.

However, upon examining typical Adventist exposition,<sup>4</sup> we find that these basic

chronological and spatial structuring principals have been entirely overlooked. Instead, Uriah Smith—for example—in *Daniel and the Revelation*, makes the gratuitous assumption: “The blowing of the trumpets . . . comes as a complement to the prophecy of Daniel 2 and 7. . . . In the first four trumpets, we have a description of the special events which marked Rome’s fall” (p. 475). There is no textual or logical basis for this assertion, but once it is made, all that remains is for the interpreter to find some semblance of a connection between a word in the text and an historical event that occurred in Rome’s fall. The remainder of Smith’s verse-by-verse commentary on the seven trumpets is just such an effort, and an exhaustive analysis of his interpretation is unnecessary. An example or two suffice to illustrate the superficiality of the connections he draws. Regarding the first trumpet he states:

The terrible effects of this Gothic invasion are represented as “hail,” from the northern origin of the invaders; “fire,” from the destruction by flame of both city and country; and “blood,” from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors (p. 476).

The connection he makes between hail and the northern origin of the Goths is purely arbitrary, for all the barbarian invasions came down on Rome from the North. Also, it is obvious that virtually any invasion throughout the millenia has involved destruction by fire and the shedding of blood. There is nothing in the text that can be specifically tied to the Goths.

According to Smith, it is very clear that the fifth and sixth trumpets describe the Saracens’ and Turks’ assault on the Eastern part of the Roman empire. “It is so obvious that it can scarcely be misunderstood,” says he (p. 493). However, this statement is unfounded, both exegetically and historically.

We begin with a consideration of the Greek word *abussos* (or abyss) translated as

“bottomless pit” in Revelation 9:1. This word is found in the New Testament a total of nine times. Only two of these instances are outside Revelation: Romans 10:7, where Paul quotes Deuteronomy 30:12–14 very inexacty;<sup>5</sup> and Luke 8:31, where a legion of devils inhabiting a demoniac beg Jesus not to send them back to the “abyss.” Of the remaining occurrences, only four fall outside Revelation 9. These are Revelation 11:7; 17:8; and 20:1, 3.

After studying all these instances, it is clear that in the New Testament *abussos* always refers either to the abode of the dead or to that of Satan and his demons, never to a geographical location on the earth’s surface.<sup>6</sup> Similarly, in its 35 occurrences in the Septuagint, an ancient Greek translation of the Old Testament, it always refers to a watery depth beneath the earth or to the abode of the dead.<sup>7</sup> Therefore, Smith’s contention that *abussos* “may refer to any waste, desolate, and uncultivated place,” and in this case to the “unknown wastes of the Arabian desert” (p. 498), is *entirely* incorrect. The Greek word that is used for desert, wasteland, or semi-arid land in both the New and Old Testaments is not *abussos* but *erēmos*. It is found, for example, in Revelation 12:6 and Exodus 19:1 ff.

As referred to above, another occurrence of *abussos* is found in Revelation 9:11, where the phrase “the angel of the bottomless pit” is used. According to Smith, this angel is the sultan acting as chief minister of Moham-medanism (p. 502). Since *abussos* cannot be the deserts of Arabia, the angel of the *abussos* can hardly be the Turkish sultan. The real identity of this angel is actually quite clear. The same angelic being is found in Revelation 20:1–3. Namely, Satan, the destroyer, who is shut up in the abyss. He is the king of demons, and as such rules over them in their abode. While in Revelation 9:1 he is permitted to have the key that opens the abyss—and then opens the abyss and allows smoke and destroying locusts to go forth—in Revelation 20:1–3 the authority and freedom of action symbolized by this *same* key is taken from him. He is the star of Revelation 9:1 that fell to earth, as biblical parallels adequately show. For example, in Revelation a war in which the dragon and

his angels participate is found (Rev. 12:7–9, 12–13). Here the dragon is thrown down to earth just as the star of Revelation 9:1 falls to the earth. In Luke 10:18 Jesus sees Satan fall like lightning from heaven. Isaiah 14:12 reads: “How you have fallen from heaven, O Star of the morning, son of the dawn!” The more familiar King James version is: “How art thou fallen from heaven, O Lucifer, son of the morning!”

Once it is demonstrated that *abussos* cannot be equated with the “unknown wastes of Arabia,” that the key was not the “fall of Chosroes” (p. 496), that the angel of the *abussos* was not a sultan, and that the star from heaven that fell to earth cannot be Muhammad or the religion of Islam—as Smith implies—there remains no textual basis for an identification of the fifth trumpet with the Moslem world.

Neither can Smith’s interpretation be justified from an historical standpoint. This becomes evident upon examining how he, following Josiah Litch, arrives at a starting point for the five-month period of Revelation 9:10. According to him, this period should begin when the “king” of Revelation 9:11 begins his rule. He asserts that “from the death of Mohammed until near the close of the thirteenth century, the Mohammedans were divided into various factions under several leaders, with no general civil government extending over them all.” He implies that this situation changed with the advent of Othman.

This is incorrect on several counts. First, in 1299 Othman was far from ruling over “all the principal Mohammedan tribes” (p. 502). His domain then scarcely covered a fifteenth part of what is now modern Turkey, and it was not until 200–250 years later that the dynasty he founded could be said to rule over “all the principal Mohammedan tribes.” Not until after 1566 did the Ottoman empire control even a part of Arabia, for example. Second, there was a “general civil government” over the Islamic world between the time of the prophet Mohammed’s death and 1300. The Omayyad (or Umayyad) dynasty from 715–750 A.D.

ruled over a larger empire than the Ottoman government ever did.<sup>9</sup>

The Omayyads can fairly claim a chapter of glory, unsurpassed by any other empire in human history. At the zenith of Omayyad power in 715 the Arab empire stretched from the Chinese frontier to the Atlantic Ocean, from France to the borders of modern India, and from the Caspian Sea to Nubia.<sup>10</sup>

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Therefore, both exegetically and historically, the entire basis for beginning the five months in 1299 with Othman is groundless. This being the case, the derived dates of 1449 and 1840 are automatically meaningless and do not necessitate any further discussion. Nevertheless, a few major difficulties within them will be pointed out.

Smith’s historical support for the 1449 date is the fact that at that time a Turkish sultan supported Constantine, one of the deceased emperor’s sons, to succeed him (p. 506–7). He interprets this as a voluntary surrender of the Byzantine empire’s independence. However, for some time previous to this, the Turks had had a large hand in the internal politics of Byzantium. As of 1373, Byzantium was “a vassal state of the Turks, pledged to pay tribute and to provide military assistance to the Ottoman sultan.” Vassals by definition are not independent. Even in 1346 John Catacuzenus was made emperor during a civil war only with the help of Turkish troops.<sup>11</sup>

The 1840 date has both exegetical and historical problems. Exegetically, the hour, day, month, and year of Revelation 9:15

refer to a *point in time rather than a period of time*. Namely, the particular time when the four angels at the Euphrates are to be released. *The Jerusalem Bible's* translation illustrates this more clearly: "These four angels had been put there ready for this hour of this day of this month of this year, and now they were released to destroy a third of the human race."<sup>12</sup>

Historically, the choice of 1840 for marking the end of Turkish independence is dubious. Already in 1808 the Ottoman empire was in a desperate situation, but even after 1840 it still had more land territory than it did in 1449. Furthermore, Turkey still exists as a modern state, never having lost its independence.<sup>13</sup> Given the fact that anyone in the 1830s could see that the Ottoman empire was in a serious decline and the license which Litch allowed himself in pressing dates and events into his historico-prophetic scheme, it is not at all surprising that he successfully "predicted" the end of Turkish "independence."

Revelation 6:12–17 was incorrectly interpreted by Smith as foretelling the 1755 Lisbon earthquake, the 1780 Dark Day, and the 1833 meteor shower. To comprehend this passage correctly, the Old Testament concepts which the Revelator employed must be understood. The key concept which he utilized is best expressed in the Old Testament phrase "the day of the Lord."

Amos, writing in the mid-eighth century before Christ, is the first to employ this expression. He characterizes "the day of the Lord" as a day of darkness when God will "make the sun go down at noon," and the land will "quake" and "be tossed about" (Amos 5:18–20; 8:8–9). Many other Old Testament writers develop this concept vividly and extensively (Zeph. 1:14–16; Ez. 32:7–8; Jer. 4:19–25; and Joel 1:15–20; 2:2, 10, 30–31; 3:15). All these texts should be read, since only Isaiah 13:9a, 10–11a, and 13a can be quoted in full here.

Behold the day of the Lord is coming,  
Cruel, with fury and burning anger,  
For the stars of heaven and their  
constellations

Will not flash forth their light;  
The sun will be dark when it rises,  
And the moon will not shed its light.

Thus I will punish the world for its evil.

Therefore I shall make the heavens  
tremble,

And the earth will be shaken from its  
place.

Throughout all these texts are developments and variations in detail. For example, in Amos 8:8–9 it is said that the sun will "go down at noon," and in Isaiah 13 the sun will be dark upon rising, while in still other texts the sun is mentioned as being darkened by clouds. Clearly, a precise interpretation of such details is impossible. However, the basic point of all these descriptions is clear. First of all, the event described is a cosmic, not a local event. It depicts a fundamental collapse of all earthly and cosmic powers. Second, as implied in the expression the "day of the Lord," the event is concise, not protracted. It happens at a point in time, not over a long period of time. Third, it is a day of wrath and judgment.

Revelation 6:12–17 corresponds precisely. In verses 15–17 the day is characterized as a day of wrath. Verses 12–14 show the cosmic nature of the event. All the (1) *heavenly* bodies are shaken in verses 12b–14a, and the mountains of (2) the *earth* and islands of the (3) *sea* are shaken in verses 12a and 14b. Finally, there is no break in the action throughout the entire passage. It is one single (not protracted) and singular (not repetitive) event from start to finish. Here it would be well to reread Isaiah 13:6–13 in its entirety. There we do not find an earthquake occurring at one time in a certain location, and then later at another place the sun and moon being affected, and finally still later the stars being shaken. Rather, just as in Revelation 6:12–17, Isaiah is giving a multi-faceted description of one event. The popular Seventh-day Adventist notion of time gaps between all these events, and a particularly large one between verses 13 and 14, is merely an assumption that is read into the text.

Thus, purely from an exegetical point of view, the Lisbon earthquake of 1755, the Dark Day of 1780, and the meteor shower of 1833, do not correspond to *the* event mentioned in Revelation 6:12–17. Similarly, from a historical and scientific viewpoint these events do not measure up.

In a series of three articles (May 22, May 29, and June 5, 1980) appearing in the *Adventist Review*, Merton E. Sprengel conclusively demonstrated that the Dark Day of May 19, 1780, was caused by smoke from huge forest fires burning in the New England states combining with a dark storm front passing through the area. Furthermore, if one locates the extent of the darkness on a globe, it is clear that the area covered was virtually an infinitesimal portion of the earth's surface, and thus certainly not the cosmic event described in Revelation 6. In the *Collegiate Quarterly* of April-June 1980, pages 71-72, the same author has pointed out that the meteor shower of November 1833 "was by no means a singular event." In fact, it is a regular event occurring every 33¼ years with records going as far back as 902 A.D.

In the past, much has been said about the 1833 shower being the greatest on record. LeRoy Froom, for example, has a chart comparing some recent meteor showers. There he lists the Leonids of 1833 at the rate of 60,000 meteors per hour, while the next highest he lists is the Giacobinids of 1933 at only 15,000 meteors per hour.<sup>14</sup> While accurate techniques for counting falling meteors have only been developed recently, with considerable progress having been made since 1833, the descriptions of early records strongly remind one of popular accounts of the 1833 shower found in Adventist literature.

For example, concerning the 902 A.D. Leonid meteor shower, Arabic records state that "an infinite number of stars were seen during the night, scattering themselves like rain to the right and left." Then when observing the same system in 1202 A.D., it is recorded that the meteors "flew against one another, like a scattering swarm of locusts."<sup>15</sup> Thus, there is no inherent reason to suppose that the 1833 shower must have been greater than anything ever seen. However, there is even more precise, positive evidence that the 1833 shower has been surpassed. Scientific reports of the 1966 Leonid shower mention rates of up to 150,000 per hour, or two-and-a-half times the rate of the 1833 shower, according to

Froom's figures.<sup>16</sup> In sum, both the 1833 meteor shower and the 1780 Dark Day have natural, not, as commonly believed, supernatural causes.

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But, as is urged by some Seventh-day Adventist thought leaders, "it is the *fact* of the darkness, not its cause, that is significant." Accordingly, they are willing to grudgingly concede that the "Dark Day *may* be accounted for by natural causes" (emphasis mine).<sup>17</sup> However, as one letter to the editor shows, the average person in the pew probably has an even more difficult time accepting the idea of a natural cause:

It is very hard for me to believe that Ellen White and her associates, like S. N. Haskell, and others whom I have heard preach, were mistaken in thinking the event was supernatural in its cause.<sup>18</sup>

In any case, it appears quite clear that the great majority of Seventh-day Adventist pioneers believed that the Dark Day and the Falling Stars were supernaturally caused. Why? Both events, though not supernatural, were certainly awe inspiring, and persons deeply engrossed in the book of Revelation were naturally reminded of Revelation 6:12-17. Also their lack of knowledge concerning the nature of meteor showers and weather inversions led them to ascribe these "strange" events to a supernatural cause, much like primitive peoples think of solar eclipses. Finally, and perhaps most importantly, *they* originally thought that Revelation 6:12-17 required for its fulfillment a supernatural event, which indeed it does. There can hardly be a more graphic way of expressing the idea that when the Day of the Lord arrives the whole of nature in one single moment will experience such an upheaval as has never occurred in history, including Noah's Flood. Thus, apologetic arguments—based on a later awareness that the 1780 and 1833 events were not

supernatural and which, nevertheless, seek to interpret these events as prophetic fulfillments—are both incongruent and ironic.

Another argument that is brought forward to support the significance of the 1780 Dark Day is that of timing. It is claimed that Christ predicted that the “sun would be darkened before the end of the 1260-year period in 1798 but after the persecution had ended, which occurred *probably* around 1755” (emphasis mine).<sup>19</sup> This argument lacks substance because it interprets the text inconsistently. The meteor shower of 1833 took place outside the period 1755–1798, yet the phrase “in those days after that tribulation,” interpreted consistently, would apply to both the darkening of the sun and moon and the falling of the stars.

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There is no doubt that Uriah Smith’s book *Daniel and the Revelation* had—and continues to have—a great impact on Seventh-day Adventist conceptions of the 1780 Dark Day, the 1833 meteor shower, and the “Moslem interpretation” of Revelation 9. His comments, largely composed of quotations, are replete with statements emphasizing the unnatural nature of the 1780 Dark Day. He terms it “the wonderful darkening of the sun.” One of the authorities he uses states: “The true cause of this remarkable phenomenon is not known” (p. 443). In an 1862 *Review and Herald* article Smith asserts that the 1833 meteor shower “cannot be accounted for on supernatural and scientific principles” but that it took place by “an

independent and direct exertion of omnipotent power.”<sup>20</sup>

Mrs. White echoes and also emphasizes the interpretations made by Smith and Litch. In her discussion of the Dark Day, also made up largely of quotations, the following statements are found: “Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind . . . stands the dark day of May 19, 1780. . . . the darkness was supernatural.” The following quotation was used by both Smith and Mrs. White:<sup>21</sup>

I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete.

Immediately following this quotation Mrs. White took the next citation used by Smith and made it even more emphatic.<sup>22</sup>

As quoted by Smith:

In the evening . . . *perhaps* it never was darker since the children of Israel left the house of bondage (emphasis mine).

Mrs. White’s paraphrase:

Since the times of Moses no period of darkness of equal density, extent, and duration has ever been recorded.

In her only paragraph on the Dark Day that is not a paraphrase or quotation, Mrs. White emphasizes that a quarter century prior to 1798 papal persecution “had almost wholly ceased” and that the date of the May 19, 1780, Dark Day made it therefore a “striking” fulfillment of Christ’s prediction. In commenting on Matthew 24:29 regarding the falling of the stars, she says: “This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833.” With respect to the “Moslem exposition” of Revelation 9, she says that “in the year 1840 another remarkable fulfillment of prophecy excited widespread interest” and further: “The event [Turkey placing herself under the control of Christian nations] exactly fulfilled the prediction.”<sup>23</sup>

The following conclusion is therefore established by the evidence presented. Both Smith’s and Litch’s detailed exegesis of Revelation 8:6–9:21 and 6:12–17 is faulty

textually, most obviously in their Greek translations, both historically and scientifically. Furthermore, it is evident that Mrs. White echoed and emphasized their fundamental conclusions. The extent and directness of her dependency in this instance is not as obvious as when she is paraphrasing from a single historian for an entire chapter on a specialized topic such as the Waldenses; but she *did* err in borrowing mistaken prophetic expositions. Important implications for the role of Ellen White's writings in determining doctrinal positions result from this fact.

In trying to understand the Biblical view

of the Second Coming, Adventists have no alternative but to examine the Scriptures for themselves. Even with Mrs. White, Adventists will have to avoid adopting the position of Mormons concerning Joseph Smith and Christian Scientists regarding Mary Baker—that the Bible *as interpreted by our prophet* is our standard of faith and practice.

Adventists cannot avoid making judgments as to whether the conclusions of their forebears are in harmony with an accurate exegesis of the Bible, for Scripture cannot be superseded by an appeal to Ellen White's transcendent authority.

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#### NOTES AND REFERENCES

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1. Kenneth A. Strand, *The Open Gates of Heaven*, 2nd ed. (Ann Arbor: Ann Arbor Publishers, 1972), p. 34.
2. Biblical quotations are from the New American Standard Version unless otherwise noted. The Greek verb "has come" is 2nd Aorist, active, indicative.
3. H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The MacMillan Company, 1957), p. 200 state that "the perfect is the tense of complete action. . . . That is, it views action as a finished product." The verb "to seal" in verse four is in the perfect tense.
4. Uriah Smith, *Daniel and the Revelation*. Rev. ed. (Nashville: Southern Publishing Association, 1944) will be used throughout this discussion as the most typical example of Seventh-day Adventist exposition. Further references to his book will be put in the text with parentheses, for example (p. 20).
5. Richard Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: William B. Eerdmans Publishing Co., 1975), pp. 114, 121-122.
6. W. Bauer, *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments* [A Greek-English Lexicon of the New Testament]. 4th ed., trans. W. F. Arndt and F. W. Gingrich (Chicago: The University of Chicago Press, 1957), p. 2.
7. Everett F. Harrison, ed., *Baker's Dictionary of Theology* (Grand Rapids: Baker Book House, 1960), p. 21.
8. Our English name Lucifer is derived from a Latin word meaning morning star from *lucifer*, "light bearing." The original Hebrew word is derived from a verb meaning "to shine," and is given the meaning "shining one" by E. Kautzsch and A. E. Cowley, *Gesenius' Hebrew Grammar*, 2nd English ed. (London: Oxford University Press, 1976), p. 237.
9. Philip K. Hitti, *History of the Arabs* (London: Macmillan, 1960), p. 216; *Encyclopaedia Britannica*, 15th ed., s.v. "History of the Ottoman Empire and Turkey," by Malcom Edward Yapp.
10. Anthony Nutting, *The Arabs* (New York: Clark N. Potter, Inc., 1964; reprint ed., New York: Mentor Books, 1965), p. 80.
11. *Encyclopaedia Britannica*, 15th ed., s.v. "Byzantine Empire," by Donald MacGillivray Nicol.
12. For a justification of the definite article being translated as a demonstrative pronoun see H. E. Dana and Julius R. Mantey, *A Manual Grammar*, pp. 136, 147.
13. *Encyclopaedia Britannica*, 15th ed., s.v. "History of the Ottoman Empire and Turkey," by Malcolm Edward Yapp.
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15. E. Walter Maunder, *The Astronomy of the Bible*, 3rd ed. (London: Hodder and Stoughton, 1909), p. 114.
16. "Great Leonid Meteor Shower of 1966," *Sky and Telescope*, January 1967, pp. 4-10.
17. Kenneth H. Wood, "The Dark Day," *Adventist Review*, May 20, 1980, p. 13.
18. David I. Shaw, "Letters: The Dark Day," *Adventist Review*, July 17, 1980, pp. 2, 21.
19. Wood, "The Dark Day," p. 13.
20. Uriah Smith, "Falling of the Stars in 1833," *Review and Herald*, May 20, 1862, p. 196.
21. Smith, *Daniel and the Revelation*, p. 445; Ellen G. White, *The Great Controversy* (Mountain View: Pacific Press Publishing Assn., 1911); pp. 306, 307.
22. *Ibid.*, p. 308.
23. *Ibid.*, pp. 306, 333-335.