

GEMS
FROM
DANIEL

WRITTEN BY
SECOND ADVENT BELIEVERS

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DEDICATION

TO
William Miller
 Baptist Minister, 1782-1849,
 This dedicated leader of the Second Advent Movement in America
 had the following dream on December 3, 1847:

I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. **I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun.**

[The ‘casket’ represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Bro. Miller to publish to the world. The “‘jewels, diamonds, etc.’ of ‘all sorts and sizes’ so ‘beautifully arranged in their several places in the casket’ represent the children of God, (Mal. 3:17) from all the churches, and from almost every station, and situation of life, who received the advent faith, and were seen to take a bold stand in their several stations, in the holy cause of truth.—James White, 1849.]

I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of furniture in the room.

I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I

reproved, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help.

Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

I cried to him to forbear, for there were some precious jewels scattered among the rubbish.

He told me to “fear not,” for he would “take care of them.”

Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

He then called upon me to “come and see.”

I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.

Early Writings, 81-84

PREFACE:

This volume is the first in a set of two volumes—the other, a commentary on Revelation.

WHY DANIEL & REVELATION GO TOGETHER

Daniel, written in the sixth century BC, and Revelation, written at the end of the first century AD, contain some of the most important visions and dreams to be found in the Bible. All of the visions are prophetic and contain a train of events that occurred from the days they were written to the last days.

There are many similarities to be found in these two books. In fact, Revelation explains and complements the book of Daniel, in just the same way that the New Testament does to the Old Testament. This unity of thought between two different writers over six hundred years apart is remarkable and can only be explained by the common source of inspiration—the Holy Spirit—working on the minds of two men consecrated to God. What are some of the similarities between these two books?

“The blessing that introduces the reading of Revelation (1:3) and concludes the reading of Daniel (12:12) indicates the intention to couple the vision of John precisely with that of Daniel....” Doukhane, DVE, 56.

Daniel and John had the same experience. Daniel was one of many **captives** from Israel in the Babylonian empire. John was one of many Christian **prisoners** in the Pagan Roman empire. For their faith in God, both were **persecuted**. Daniel was thrown into the den of lions, John into a pot of boiling oil. Both came out alive. Both lived to a great age. Both were **beloved of God**. Both communicated with the angel **Gabriel**. **Both saw Jesus on the Sabbath day**. See Dan. 10 and Rev. 1.

Both Daniel and Revelation mention the same prophetic time period—the 1260 days. Daniel mentions it two times in two prophecies and John mentions it five times in three prophecies for a total of seven times! It must be important!

God gave both Daniel and John visions that used the same symbols! Notice:

God gave both Daniel and John visions that used the same symbols! Notice that we find the symbols of a **lion, bear, leopard, and ten horns used in both Daniel 7:4-7 and Revelation 12:1,2**. Notice also, that if you add up the number of heads and horns they are the same! 7 and 10. There are **two wings of an eagle used in both Daniel 7:4 and Revelation 12:14**.

Even when the same symbols are not used, there are similarities. There is an interesting and very important connection between both books in their identifi-

cation of the last persecuting power on Earth—the anti-Christ. **The “little horn” of Daniel 7 and the “beast” of Rev. 13:1-10 have identical characteristics!**

So necessary is it that these two books be studied together is seen by the fact that the book of Daniel is symbolized in the book of Revelation as “a little book open.” Daniel had been told to seal up his book (after being written) until the ‘time of the end’—1798. (John was specifically told not to seal his book of Revelation, and no other book of the Bible was ever closed up or sealed.) But John saw that the book of Daniel would be opened. In 1798, this historically happened. God’s people saw the fulfillment of the 1260 day prophesy and began to study the portion of Daniel that had yet been unfulfilled—the 2300 day prophecy of Daniel 8:14. Proof that the little book is indeed the book of Daniel is seen in the fact that it is only after John “eats” this once closed (but now open) little book, that all the symbols and imagery from the book of Daniel explode into the book of Revelation—even those same time periods!

Both Daniel and Revelation are vital for God’s people to understand.

“Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth....

“There is need of a much closer study of the word of God; especially should **Daniel and the Revelation** have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that **the human agent is to be kept out of sight**, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust....

“The light that **Daniel** received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass. **Consider the circumstances** of the Jewish

nation when the prophecies of Daniel were given.

"Let us give more time to the study of the Bible. We do not understand the word as we should. The book of **Revelation** opens with an injunction to us to understand the instruction that it contains. '**Blessed** is he that readeth, and they that hear the words of this prophecy,' God declares, 'and keep those things which are written therein: for the time is at hand.' When we as a people understand what this book means to us, there will be seen among us **a great revival**. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.

"In the past teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God's own hand has withdrawn from these portions of His word. The very name 'Revelation' contradicts the statement that it is a sealed book. 'Revelation' means that **something of importance** is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without. We are to enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of Revelation are to be fulfilled....

"We have the commandments of God and the testimony of Jesus Christ, which is the spirit of prophecy. **Priceless gems** are to be found in the word of God. Those who search this word should keep the mind clear. Never should they indulge perverted appetite in eating or drinking. If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth's history.

"When the books of **Daniel and Revelation** are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart.

The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those 'that hear the words of this prophecy, and keep those things which are written therein.' One thing will certainly be understood from the study of Revelation—that the connection between God and His people is **close and decided.**" Testimonies to Ministers, pp. 112-114; Faith I Live By, p. 345.

METHODS OF INTERPRETATION

When the Bible was restored to God's people at the beginning of the Reformation (1517 AD), there was almost universal agreement among the Reformers that the anti-Christ was papal Rome—the woman 'drunken with the blood of the martyrs of Jesus' (Rev 17: 6). This is because the prophecies were interpreted historically.

HISTORICISM—is method of interpretation that believes that from John's day, there has been a chronological fulfilment in history of the prophecies of Daniel and Revelation. **This commentary is based on Historicist principles.** In the ranks of Historicist commentators are such illustrious names of the past as Wycliffe, Martin Luther, John Knox, Newton, John Wesley, etc. The Historicist Interpretation is based on fulfilled prophecy—in following it we tread the solid ground of accomplished facts. Prophecy is history foretold. History is prophecy fulfilled. With the books of Daniel and Revelation in the one hand and the History book in the other hand, we are able to confirm the chronological fulfilment of the events foretold in these prophetic books.

The main reason why there is now so much confusion about these two books today—almost 500 years since the Reformation first began—stems from the fact that there are two other schools of interpretation now being used.

1—PRETERISM—This school interprets on the principal belief that all fulfilment of Revelation is past.

2—FUTURISM—This school believes that chapters 4 (or 6) to 22 of Revelation are still awaiting fulfilment and that Daniel's 70th week and is still future.

How did these different ways of seeing come about? Joseph Tanner, the Protestant writer, gives this record:

"So great a hold did the conviction that the Papacy was the Antichrist gain upon the minds of men, that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist.

"Accordingly, towards the close of the century of the Reformation, two of the most learned doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of **diverting men's minds** from perceiving the fulfilment of the prophecies of the **Antichrist in the papal system**. The Jesuit Alcasar devoted himself to bring into prominence the **preterist method** of interpretation,... and thus endeavored to show that the prophecies of Antichrist were fulfilled **before** the popes ever ruled at Rome, and therefore could not apply to the Papacy.

"On the other hand, the Jesuit Ribera tried to set aside the application of these prophecies to the papal power by bringing out the **futurist system**, which asserts that these prophecies refer properly, not to the career of the Papacy, but to that of some

future supernatural individual, who is yet to appear, and to continue in power for three and a half years. Thus, as Alford says, the Jesuit Ribera, about AD 1580, may be regarded as the founder of the futurist system in modern times. [This theory was designed to throw dust in the eyes of the Reformers, who recognized the Papacy as Antichrist. Futurism was adopted and enlarged upon by J. N. Darby who organized the Plymouth Brethren around 1830—and it is sad to say that, today, a large body of Protestantism believes it.]

"It is a matter for deep regret that those who hold and advocate the futurist system at the present day, Protestants as they are for the most part, are thus really playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist. It has been well said that '**futurism tends to obliterate the brand** put by the Holy Spirit upon popery.' More especially is this to be deplored at a time when the papal Antichrist seems to be making an expiring effort to **regain** his former hold on men's minds.—Daniel and the Revelation, Rev. Joseph Tanner, B. A., pp. 16, 17. London: Hodder and Stoughton, 1898.

The Historicist method of interpretation was the key to understand the Bible prophecies which brought about the Reformation and which will bring the Reformation to completion. Careful and prayerful study of Daniel and Revelation together will not only reward the student with a flood of light upon the whole Bible. Daniel and Revelation will also confirm the absolute Sovereignty of the Lord God in the affairs of both individuals and nations. The Word of God will truly becoming 'a lamp unto your feet and a light unto your path.' Psalm 119:105.

"Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of **Daniel and Revelation** truth that is inspired by the Holy Spirit. **They will start into action forces that cannot be repressed.** The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty. Fundamentals of Christian Education, p. 474.

USE OF THE SPIRIT OF PROPHECY

The book of Revelation describes God's last day church as those that "keep the commandments of God

and the faith of Jesus." Rev. 14:12. A parallel verse describes them as "those that keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17. The "testimony of Jesus" is identified as "the spirit of prophecy" in Rev. 19:10. The gift of prophecy is included in the gifts that God bestows on His church as prophesied in Joel 2, Ephesians 4. This gift was bestowed upon the Second Advent movement in the writings of Ellen G. White. This commentary holds that her writings are inspired, and are used to bring light upon the verses of Daniel and Revelation. She herself has said of her writings:

"I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'last days'; **not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth.** Thus God dealt with Peter when He was about to send him to preach to the Gentiles. (Acts 10.)" *Early Writings*, p. 78.

THE PURPOSE OF DANIEL & REVELATION

The final link between both books of prophecy is their single purpose. Daniel expressed it this way:

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: **forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.**" **Daniel 6:22.** Daniel portrayed a life of obedience to the ten commandments and was innocent in God's eyes (first four commandments) and in the king's eyes (last six commandments.)

The same thought is expressed by John: "Here is the patience of the saints: here are **they that keep the commandments of God, and the faith of Jesus.**" **Revelation 14:12.**

"The purpose of God in the prophetic books of Daniel and John is simply to save every one from sin by faith in Jesus Christ. This is not just a mental assent to truth, but a receiving of the life and power of God. God wants every one on planet earth to obey the ten commandments by the power of Jesus Christ through the indwelling presence of the Holy Spirit.

One thing is for sure—God's last day church will participate in the fulfillment of the last portions of the prophecies of Daniel and Revelation. Today is the day of opportunity to be part of that remnant body of believers. It is vital that we correctly understand the prophecies of Daniel and Revelation to guide our steps aright.

May God bless this volume is our prayer.

ABBREVIATIONS USED IN GEMS FROM DANIEL

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INTRODUCTION TO THE BOOK OF DANIEL

Prophecy.—

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, **Declaring the end from the beginning, and from ancient times the things that are not yet done**, saying, My counsel shall stand, and I will do all my pleasure.” Isaiah 46:9,10.

“God had a knowledge of the events of the future, even before the creation of the world. He did not make his purposes to fit circumstances, but he allowed matters to develop and work out. **He did not work to bring about a certain condition of things, but he knew that such a condition would exist.** The plan that should be carried out upon the defection of any of the high intelligences of heaven—this is the secret, the mystery which has been hid from ages. And an offering was prepared in the eternal purposes to do the very work which God has done for fallen humanity.” *Signs, 3/25/1897.*

Encouragement to Study the Book of Daniel.—

“The prophet Daniel was an illustrious character. He was a bright example of what men may become when united with the God of wisdom. **A brief account of the life of this holy man of God is left on record for the encouragement of those who should afterward be called to endure trial and temptation.**” *Sanctified Life, 18.*

“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.** It was not given him to understand all that God had revealed of the divine purpose. ‘Shut up the words, and seal the book,’ he was directed concerning his prophetic writings; these were to be sealed ‘even to the time of the end.’ ‘Go thy way, Daniel,’ the angel once more directed the faithful messenger of Jehovah; ‘for the words are closed up and sealed till the

time of the end.... 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: 4,9,13.

“**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 & Kings, 547,548.*

“Although Daniel lived twenty-five hundred years

ago, he is a latter-day prophet. **His character should be studied, for its development reveals the secret of God's preparation of those who will welcome Christ at his appearing.** His prophecies should be understood, for in them is the key which unlocks history to the end of time. The Saviour himself bore witness to this. When the disciples asked, 'What shall be the sign of thy coming and of the end of the world?' he said, 'When ye see the abomination of desolation **spoken of by Daniel the prophet ...whoso readeth, let him understand.**' In this we have the divine permission to read and understand the prophecies of Daniel. These prophecies are intended, therefore, to warn a people of the coming of Christ. True, it was once a sealed book, for the prophet was told to shut up the words, and seal the book 'to the time of the end,' 'for at the time of the end shall be the vision.' And again, 'The words are closed up and sealed till the time of the end.' But the time of the end has come. It began in 1798, and though 'none of the wicked shall understand,' yet '**the wise shall understand.**' ...'**He that hath an ear, let him hear what the Spirit saith.**' Haskell, SDP, 13,14.

"Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy, because the bright beams of the Sun of Righteousness will illuminate the whole....

"The Lord wants to impart to us increased light. He desires that we shall have distinct revealings of His glory, that ministers and people shall become strong in His strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, 'Be strong, yea, be strong.' We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, **that they may give the trumpet a certain sound.**" I Manuscript Releases, 40.

Daniel Was a Real Person.—

"That the book of Daniel was written by the person whose name it bears, there is no reason to doubt. **Ezekiel**, who was contemporary with Daniel, bears testimony, through the Spirit of prophecy, to his piety and uprightness, ranking him in this respect with Noah and Job: 'If I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from it man and beast; though Noah, **Daniel**, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.' Ezekiel 14: 19,20. **His wisdom, also, even at that early day, had become proverbial, as appears from the same writer.** To the prince of Tyrus he was directed by the Lord to say, 'Behold, thou art wiser than Daniel; there is no secret that they can hide from thee.' Ezekiel 23: 3. **But above all, our Lord recognized him as a prophet of God,** and bade His disciples understand the predictions given through

him for the benefit of His church: 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)....' Matthew 24:15,16." Smith, DR, 15.

Daniel, A Prophet From the Royal Line.—

"Though we have a more minute account of his early life than is recorded of that of any other prophet, yet his birth and lineage are left in complete obscurity, except that he was of the royal line, probably of the house of David, which had at this time become very numerous. He first appears as one of the noble captives of Judah, in the first year of Nebuchadnezzar, king of Babylon, at the beginning of the seventy years' captivity, 606 BC. Jeremiah and Habakkuk were yet uttering their prophecies. Ezekiel began soon after, and a little later, Obadiah; but all these finished their work years before the close of the long and brilliant career of Daniel. Three prophets only succeeded him, Haggai and Zechariah, who exercised the prophetic office for a brief period contemporaneously, 520-518 BC, and Malachi, the last of the Old Testament prophets, who flourished a little season about 397 BC.

"...His prophecy is, in many respects, the most remarkable of any in the sacred record. It is the most comprehensive. It was the first prophecy giving a consecutive history of the world from that time to the end. It located the most of its predictions within well-defined prophetic periods, though reaching many centuries into the future. **It gave the first definite chronological prophecy of the coming of the Messiah.** It marked the time of this event so definitely that the Jews forbid any attempt to interpret its numbers, since that prophecy shows them to be without excuse in rejecting Christ; and so accurately had its minute and literal predictions been fulfilled down to the time of Porphyry, AD 250, that he declared (the only loophole he could devise for his hard-pressed skepticism) that the predictions were not written in the age of Babylon, but after the events themselves had occurred. This evasion, however, is not now available; for every succeeding century has borne additional evidence to the truthfulness of the prophecy, and we are just now, in our own day, approaching the climax of its fulfillment.

"The personal history of Daniel reaches to a date a few years subsequent to the subversion of the Babylonian kingdom by the Medes and Persians. He is supposed to have died at Shushan, or Susa, in Persia, about the 530 BC, aged nearly ninety-four years." Smith, DR, 15-17.

The City of Babylon, A Type of Spiritual Babylon.--

"The history of the city of Babylon is put on record because it is God's object lesson to the world to-day. The book of Revelation, which is the complement of the book of Daniel, frequently uses the name, applying it to the modern churches. **The relation of the Jews to the Babylon of Nebuchadnezzar is the same**

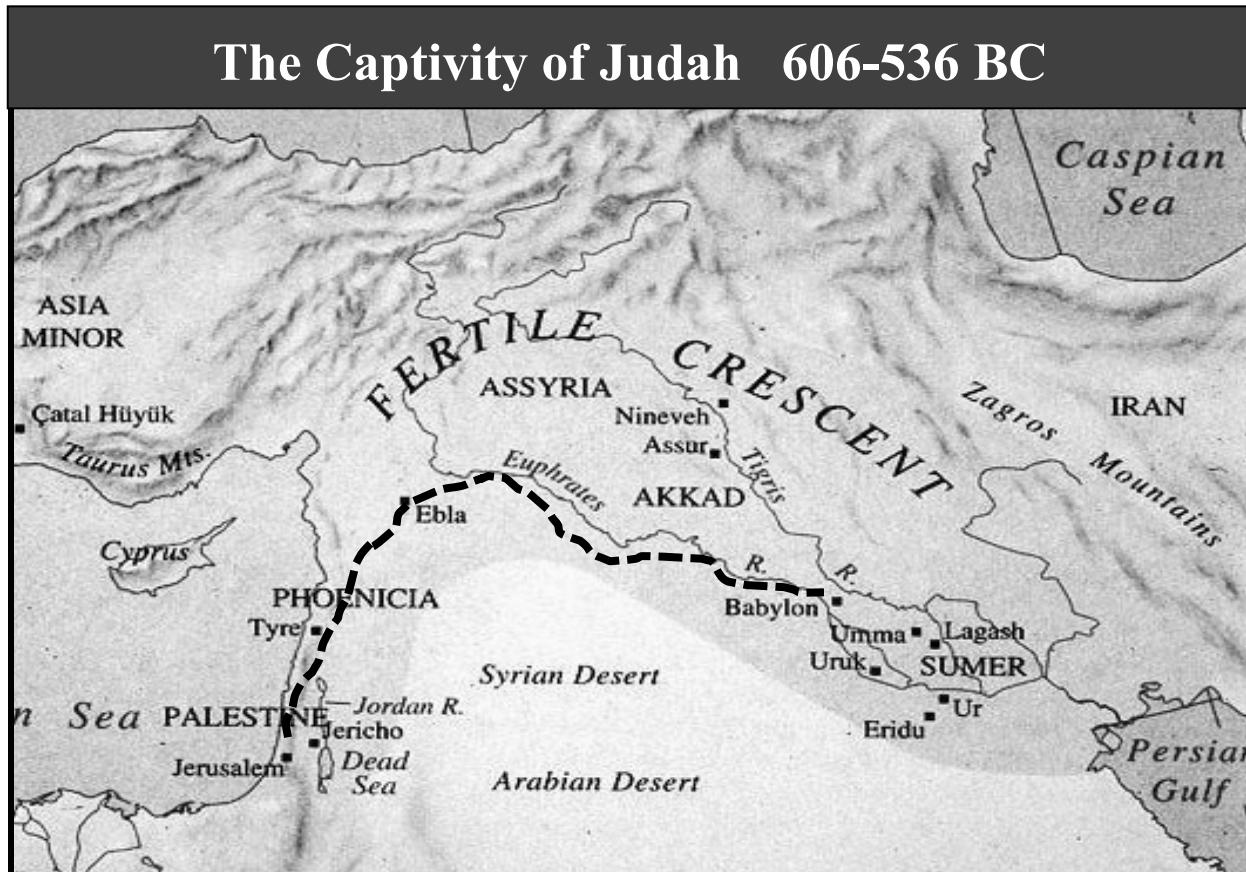
as that sustain by the remnant church, the true Israel, to the churches which, having known the truth, have rejected it.” Haskell, SDP, 37.

The Language of the Book of Daniel.

“The fact that the book of Daniel is composed of both Hebrew and Aramaic parts has been a curiosity for some time. The first and last sections of the book (1:1—2:4a and 8:1—12:13) are written in Hebrew, whereas the middle section (2:4b—7:28) is written in Aramaic. Aramaic is a sister language to Hebrew. The situation in the book of Daniel with its two languages,

namely Hebrew-Aramaic-Hebrew is like that of the book of Ezra. This change in language was an embarrassment to the ancient rabbis who felt it inappropriate for an inspired writer to use an unholy language—Aramaic—for part of his book.” BRI, 2SOD, 141,142.

“It should be noticed that in the historical section of Daniel, chapters 1 to 6, the third person is employed, whereas in the prophetic section, chapters 7-12, the first person is used. Chapter 4, however, comes from Nebuchadnezzar in the first person.” Thiele, OSID, 29.



The Route of Daniel and His Friends to Babylon, 606 BC; Retracing Abraham's Steps

DANIEL: CHAPTER ONE



The Tower of Babel c.2150 BC—
A distant memory of Babylon's ancient greatness at the time of Daniel.

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 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.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for

why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 And Daniel continued even unto the first year of king Cyrus.

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.

Jehoiakim.—

“The first years of Jehoiakim’s reign were filled with warnings of approaching doom. The word of the Lord spoken by the prophets was about to be fulfilled. The Assyrian power to the northward, long supreme, was no longer to rule the nations. Egypt on the south, in whose power the king of Judah was vainly placing his trust, was soon to receive a decided check. **All unexpectedly a new world power, the Babylonian Empire, was rising to the eastward and swiftly overshadowing all other nations.**

“Within a few short years the king of Babylon was to be used as the instrument of God’s wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of Nebuchadnezzar. Company after company—at first a few only, but later on thousands and tens of thousands—were to be taken captive to the land of Shinar, there to dwell in enforced exile. Jehoiakim, Jehoiachin, Zedekiah—all these Jewish kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel. Severer and yet more severe chastisements were to be inflicted upon the rebellious nation, until at last the entire land was to become a desolation, Jerusalem was to be laid waste and burned with fire, the temple that Solomon had built was to be destroyed, and the kingdom of Judah was to fall, never again to occupy its former position among the nations of earth.

“Those times of change, so fraught with peril to the Israelitish nation, **were marked with many messages from Heaven through Jeremiah.** Thus the Lord gave the children of Judah ample opportunity of freeing themselves from entangling alliances with Egypt, and of avoiding controversy with the rulers of Babylon. As the threatened danger came closer, he taught the people by means of a series of acted parables, **hoping thus to arouse them to a sense of their obligation to God, and also to encourage them to maintain friendly relations with the Babylonian government.**” *Prophets & Kings 422,423.*

“At the very time messages of impending doom were urged upon princes and people, their ruler, **Jehoi-**

akim, who should have been a wise spiritual leader, foremost in confession of sin and in reformation and good works, was spending his time in selfish pleasure. ‘I will build me a wide house and large chambers,’ he proposed; and this house, ‘ceiled with cedar, and painted with vermillion’ (Jer. 22:14), was built with money and labor secured through fraud and oppression.

“**The wrath of the prophet was aroused, and he was inspired to pronounce judgment upon the faithless ruler.** ‘Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong,’ he declared; ‘that useth his neighbor’s service without wages, and giveth him not for his work. ...Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? **He judged the cause of the poor and needy; then it was well with him: was not this to know Me?** saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

“‘Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! **He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.**’ Verses 13-19.

“Within a few years this terrible judgment was to be visited upon Jehoiakim; but first the Lord in mercy informed the impenitent nation of His set purpose. In the fourth year of Jehoiakim’s reign ‘Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem,’ pointing out that for over a score of years, **‘from the thirteenth year of Josiah,... even unto this day,’ he had borne witness of God’s desire to save, but that his messages had been despised.** Jeremiah 25:2,3. And now the word of the Lord to them was:

“‘Thus saith the Lord of hosts; Because ye have not heard My words, behold, I will send and take all the families of the north, saith the Lord, and **Nebuchadnezzar the king of Babylon, My servant,** and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; **and these nations shall serve the king of Babylon seventy years.**’ Verses 8-11.

“Although the sentence of doom had been clearly pronounced, its awful import could scarcely be understood by the multitudes who heard. That deeper im-

pressions might be made, the Lord sought to illustrate the meaning of the words spoken. He bade Jeremiah liken the fate of the nation to the draining of a cup filled with the wine of divine wrath. **Among the first to drink of this cup of woe was to be ‘Jerusalem, and the cities of Judah, and the kings thereof.’** Others were to partake of the same cup—‘Pharaoh king of Egypt, and his servants, and his princes, and all his people,’ and many other nations of earth—until God’s purpose should have been fulfilled. See Jeremiah 25.

“To illustrate further the nature of the swift-coming judgments, the prophet was bidden to ‘take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom,’ and there, after reviewing the apostasy of Judah, he was to dash to pieces ‘a potter’s earthen bottle,’ and declare in behalf of Jehovah, whose servant he was, **‘Even so will I break this people and this city, as one breaketh a potter’s vessel, that cannot be made whole again.’** [As in the beginning, so at the end.]

“The prophet did as he was commanded. Then, returning to the city, he stood in the court of the temple and declared in the hearing of all the people. ‘Thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, **because they have hardened their necks, that they might not hear My words.**’ See Jeremiah 19.

“The prophet’s words, instead of leading to confession and repentance, **aroused the anger of those high in authority,** and as a consequence Jeremiah was deprived of his liberty. **Imprisoned, and placed in the stocks,** the prophet nevertheless continued to speak the messages of Heaven to those who stood by. His voice could not be silenced by persecution. The word of truth, he declared, ‘was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.’ Jeremiah 20:9.

“It was about this time that the Lord commanded Jeremiah to commit to writing the messages he desired to bear to those for whose salvation his heart of pity was continually yearning. ‘Take thee a roll of a book,’ the Lord bade His servant, ‘and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; **that I may forgive their iniquity and their sin.**’ Jer. 36:2,3.

“In obedience to this command, Jeremiah called to his aid a faithful friend, Baruch the scribe, and dictated ‘all the words of the Lord, which He had spoken unto him.’ Verse 4. These were carefully written out on a roll of parchment and **constituted a solemn reproof for sin, a warning of the sure result of continual apostasy, and an earnest appeal for the renunciation of all evil.**

“When the writing was completed, Jeremiah, who was still a prisoner, sent Baruch to read the roll to the multitudes who were assembling at the temple on the occasion of a national fast day, ‘in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month.’ **‘It may be,’ the prophet said, ‘they will present their supplication before the Lord, and will return everyone from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people.’** Verses 9, 7.

“Baruch obeyed, and the roll was read before all the people of Judah. Afterward the scribe was summoned before the princes to read the words to them. They listened with great interest and promised to inform the king concerning all they had heard, **but counseled the scribe to hide himself,** for they feared the king would reject the testimony and seek to slay those who had prepared and delivered the message.

“When King Jehoiakim was told by the princes what Baruch had read, he immediately ordered the roll brought before him and read in his hearing. One of the royal attendants, Jehudi by name, fetched the roll and began reading the words of reproof and warning. It was the time of winter, and the king and his companions of state, the princes of Judah, were gathered about an open fire. Only a small portion had been read, when the king, far from trembling at the danger hanging over himself and his people, **seized the roll and in a frenzy of rage ‘cut it with the penknife and cast it into the fire** that was on the hearth, until all the roll was consumed.’ Verse 23.

“Neither the king nor his princes were afraid ‘nor rent their garments.’ Certain of the princes, however, ‘had made intercession to the king that he would not burn the roll: but he would not hear them.’ The writing having been destroyed, the wrath of the wicked king rose against Jeremiah and Baruch, and he forthwith sent for them to be taken; **‘but the Lord hid them.’** Verses 24-26.

“In bringing to the attention of the temple worshipers, and of the princes and king, the written admonitions contained in the inspired roll, **God was graciously seeking to warn the men of Judah for their good. ‘It may be,’ He said, ‘the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.’** Verse 3. God pities men struggling in the blindness of perversity; He seeks to enlighten the darkened understanding by sending reproofs and threatenings designed to cause the most exalted to feel their ignorance and to deplore their errors. **He endeavors to help the self-complacent to become dissatisfied with their vain attainments and to seek for spiritual blessing through a close connection with heaven.**

“God’s plan is not to send messengers who will please and flatter sinners; He delivers no messages of peace to lull the unsanctified into carnal security. Instead, He lays heavy burdens upon the conscience of

the wrongdoer and pierces his soul with sharp arrows of conviction. **Ministering angels present to him the fearful judgments of God, to deepen the sense of need and to prompt the agonizing cry, ‘What must I do to be saved?’** Acts 16:30. **But the Hand that humbles to the dust, rebukes sin, and puts pride and ambition to shame, is the Hand that lifts up the penitent, stricken one.** With deepest sympathy He who permits the chastisement to fall, inquires, ‘**What wilt thou that I shall do unto thee?**’

“When man has sinned against a holy and merciful God, **he can pursue no course so noble as to repent sincerely and confess his errors in tears and bitterness of soul.** This God requires of him; He accepts nothing less than a broken heart and a contrite spirit. But King Jehoiakim and his lords, in their arrogance and pride, refused the invitation of God. They would not heed the warning, and repent. **The gracious opportunity proffered them at the time of the burning of the sacred roll, was their last.** God had declared that if at that time they refused to hear His voice, He would inflict upon them fearful retribution. They did refuse to hear, and He pronounced His final judgments upon Judah, **and He would visit with special wrath the man who had proudly lifted himself up against the Almighty.**

“Thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them.’ Jer. 36:30,31.

“The burning of the roll was not the end of the matter. The written words were more easily disposed of than the reproof and warning they contained and the swift-coming punishment God had pronounced against rebellious Israel. **But even the written roll was reproduced.** ‘Take thee again another roll,’ the Lord commanded His servant, ‘and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.’ **The record of the prophecies concerning Judah and Jerusalem had been reduced to ashes; but the words were still living in the heart of Jeremiah, ‘as a burning fire,** and the prophet was permitted to reproduce that which the wrath of man would fain have destroyed.

“Taking another roll, Jeremiah gave it to Baruch, ‘who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: **and there were added besides unto them many like words.**’ Verses 28, 32. The wrath of man had sought to prevent the labors of the prophet of God; but the very means by which Jehoiakim had endeavored to limit the influence of the servant of Jehovah, gave further opportunity for making plain the divine requirements.

“The spirit of opposition to reproof, that led to the

persecution and imprisonment of Jeremiah, exists today. Many refuse to heed repeated warnings, **preferring rather to listen to false teachers who flatter their vanity and overlook their evil-doing.** In the day of trouble such will have no sure refuge, no help from heaven. God’s chosen servants should meet with courage and patience the trials and sufferings that befall them through reproach, neglect, and misrepresentation. They should continue to discharge faithfully the work God has given them to do, ever remembering that the prophets of old and the Saviour of mankind and His apostles also endured abuse and persecution for the Word’s sake.

“It was God’s purpose that Jehoiakim should heed the counsels of Jeremiah and thus win favor in the eyes of Nebuchadnezzar and save himself much sorrow. **The youthful king had sworn allegiance to the Babylonian ruler, and had he remained true to his promise he would have commanded the respect of the heathen, and this would have led to precious opportunities for the conversion of souls.**

“Scorning the unusual privileges granted him, Judah’s king willfully followed a way of his own choosing. He violated his word of honor to the Babylonian ruler, and rebelled. This brought him and his kingdom into a very strait place. **Against him were sent ‘bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon,’ and he was powerless to prevent the land from being overrun by these marauders.** 2 Kings 24:2. Within a few years he closed his disastrous reign in ignominy, **rejected of Heaven, unloved by his people, and despised by the rulers of Babylon whose confidence he had betrayed**—and all as the result of **his fatal mistake in turning from the purpose of God** as revealed through His appointed messenger.” Prophets & Kings, 429-438.

“Under God’s direction **Jeremiah rewrote his messages** to the rebellious king and people in another scroll **and added a prophecy** of how King Jehoiakim would die. He would be slain and his body cast out of the city to be exposed to the heat by day and the frost by night, and that he would receive ‘the burial of an ass.’ (Jer. 36). This prophecy was literally fulfilled and the king died like a dog and was buried like an ass.” Bunch, BOD, 2.

In the Third Year of the Reign of Jehoiakim.—

“The word that came to Jeremiah concerning all the people of Judah **in the fourth year of Jehoiakim** the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon; ...8 Because ye have not heard my words, 9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make

them an astonishment, and an hissing, and perpetual desolations. ...11 And this whole land shall be a desolation, *and an astonishment; and these nations shall serve the king of Babylon seventy years.*" Jeremiah 25:1,8,9,11.

"The overthrow of Jerusalem recorded here was predicted by Jeremiah, and was accomplished in 606 BC (Jeremiah 25: 8-11.) Jeremiah places this captivity in the fourth year of Jehoiakim, Daniel in the third. **This seemingly discrepancy is explained by the fact that Nebuchadnezzar set out on his expedition near the close of the third year of Jehoiakim, from which point Daniel reckons. But the king did not accomplish the subjugation of Jerusalem until about the ninth month of the year following, from which year Jeremiah reckons.** Jehoiakim, though bound for the purpose of being taken to Babylon, humbled himself and was permitted to remain as ruler in Jerusalem, tributary to the king of Babylon. This was the first time Jerusalem was taken by Nebuchadnezzar." *Smith, DR, 19, 20.*



Daniel and His 3 Friends Brought to Babylon

"The third year of the reign of Jehoiakim was 607 BC. In this year Nabopolassar associated Nebuchadnezzar with him as king and sent him on the expedition here described. He left Babylon in the latter part of that year but the distance he had to travel with his army was near 1,000 miles, **and he did not reach Jerusalem, therefore, until toward the latter part of 606 BC.** It is for this reason that Daniel gives the date from the campaign, and Jeremiah from that of the subjugation of Jerusalem, and there is therefore no discrepancy in the two accounts." *Bunch, BOD, 6.*

"Jehoiakim became king at the end of the year. Jeremiah counts that year. Daniel counts from the new year." *Burnside, DPUF, 8.*

Nebuchadnezzar King of Babylon.—

"Nabopolassar, the father of Nebuchadnezzar was a general of Assyria. In **625 BC** Media, Babylon, and

Egypt revolted against Assyria. Nabopolassar was sent to subdue Babylon. He was so successful, that as a reward he was made ruler of Babylon and given an honorary title of 'King of Babylon'.

"In **612 BC** Nabopolassar led the same countries in revolt against Assyria. In this revolt Nineveh was destroyed. The result was Assyria divided into three divisions. **Media** ruled the north and north-east. **Babylon ruled Elam and all the plains of the Euphrates and Tigris.** **Egypt** ruled all the land west of the Euphrates and north Africa.

"Babylon and Media formed an alliance by the Median King's daughter's marriage to Nebuchadnezzar." *Burnside, DPUF, 13.*

"The alliance between Babylon and Media was secured by **the marriage of the Median king's daughter [Princess Amuhia] to Nebuchadnezzar.** It was during this revolution against the Assyrian rule that Nabopolassar captured and destroyed Nineveh. Nabopolassar reigned from 625 to 605 BC.

"In the division of the Assyrian Empire the kingdom of Judah became a vassal of Egypt and the same was true of the Hittites. The growing power of Babylon and the growing ambition of its king and crown prince soon led to a clash with Egypt. Pharaoh-Necho, king of Egypt, led a large army against Babylon and was **joined by Jehoiakim** and the Hittites. Nabopolassar sent his son, Nebuchadnezzar, with a large army against them and **a great battle was fought at Carchemish**, one of the Hittite capitals on the banks of the Euphrates. This battle is described in Jer. 46:2-6.

"In this great battle the Babylonian army under Nebuchadnezzar was victorious. Pursuing the Egyptians through Palestine toward Egypt, Nebuchadnezzar conquered as he went. 'Necho was overcome and put to flight; one single battle stripped him of all his conquests, and compelled him to retire to Egypt.'—Lenormant. The completeness of this victory is indicated in 2 Kings 24:7: 'And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.' **It was during this campaign that Nebuchadnezzar came to Jerusalem and Daniel 1:1,2 was fulfilled.** Pharaoh-Necho had placed Jehoiakim on the throne of Judah and **it was because he was a vassal of the king of Egypt that he and his kingdom were punished.** (2 Kings 23:34,35)." *Bunch, BOD, 3.*

Nebuchadnezzar's Name.—

"Nebuchadnezzar means 'Nebo protects the crown.' 'Nebu' represents the god Nebo; 'Chad' means a vessel, and 'Nezzar' is the one who watches. In other words the god Nebo cares for the vessel that contains and protects the crown. Nebo, meaning 'the prophet,' was the interpreter of the will of Bel-Merodach, and to him was erected a shrine in the temple of Bel. Nebo was a solar deity and was supposed to

be the symbol of the planet Mercury and was the celestial scribe and interpreter of the gods. He was therefore called ‘The god of writing and science.’ The dynastic titles of all pagan kings were the names of their chief gods. Pharaoh is the Hebrew for ‘Ph Ra,’ the sun, the chief god of the Egyptians. The names of all the Babylonian kings show their relation to Nebo, Bel, or Baal, and Merodach.” *Bunch, BOD, 9.*

Babylon.—

“Babylon or Bab-El means ‘The gate of God.’ In ancient times the gate was the place of authority and judgment.” *Bunch, BOD, 10.*

Came Nebuchadnezzar King of Babylon.—

“Dan. 1:1,2. This is the introduction of the book of Daniel. The invasion of Judea by the Babylonians under Nebuchadnezzar was a fulfillment of prophecy and was permitted by the Lord as a punishment for their disobedience. Jer. 25:11. For 23 years Jeremiah entreated the Judeans to repent and warned them of the coming judgments. They refused to hearken to God’s prophet and as a last resort the Lord spoke to them through judgments. The Babylonian captivity was to last for 70 years.

“The events described in Daniel 1:1,2, took place in 606 BC and marks the beginning of the 70 years captivity, and of the history of Babylon as a universal power. ‘Under Jehoiakim, and after the death of Josiah, BC 609, the cup of national iniquity was full. At the close of his third, and the beginning of his fourth year, Nebuchadnezzar was sent to execute the divine judgments, March and April, BC 606; **and with that year the captivity of Judah and the prophetic empire of Babylon begin together.**’—The Four Prophetic Empires and the Kingdom of Messiah, T.R. Birks, p. 26.

“The overthrow of Jerusalem and Judah by the Babylonians also marked **the end of the Jewish nation as an independent kingdom, and it will never be restored.** Eze. 21:25-27. The throne and kingdom of Judah ‘shall be no more’ till Christ comes the second time to occupy the throne and rule the kingdom of David. See Luke 1:31-33; Matt. 25:31.” *Bunch, BOD, 2-4.*

Predicted 107 Years Before.—

“**One hundred and seven years before Jeremiah wrote his prophecy of the fall of the kingdom of Judah, Hezekiah was warned of the coming of the Babylonians** to carry away the treasures of his kingdom because he had showed it to the ambassadors who came to inquire of the miracle of the shadow on the sun dial, and to congratulate him on his recovery. (2 Kings 20.)” *Bunch, BOD, 2.*

606 BC, The First Siege of Jerusalem by Babylon.—

“Daniel begins the book with the simple statement that in the third year of the reign of **Jehoiakim**,

king of Judah, 607 BC, Nebuchadnezzar, the king of Babylon, came unto Jerusalem and besieged it; that in the siege, Jehoiakim was given by the Lord into the hands of Nebuchadnezzar, but allowed to remain on the throne in Jerusalem, yet Nebuchadnezzar carried with him to Babylon, as tribute, a part of the vessels of the house of God, **and, as hostages, some of the members of the royal household.**

“At the first siege of Jerusalem, 607 BC, Daniel was not over eighteen years of age; about the age of the prince Zedekiah, who afterward ruled in Jerusalem.” *Haskell, SDP, 14,19.*

“And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, **and turned his name to Jehoiakim**, and took Jehoahaz away: and he came to Egypt, and died there. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it unto* Pharaohnechoh.

“**Jehoiakim** was twenty and five years old when he began to reign; and **he reigned eleven years** in Jerusalem. And his mother’s name was Zebudah, the daughter of Pedaiah of Rumah. **And he did that which was evil in the sight of the LORD**, according to all that his fathers had done.

“In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

“**Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.**” 2 Kings 23:34-24:4

The Lord Gave Jehoiakim into Nebuchadnezzar’s Hand.—

“Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and **he did that which was evil in the sight of the LORD his God.** 6 Against him came up **Nebuchadnezzar king of Babylon**, and bound him in fetters, to carry him to Babylon....

“**17 Therefore he brought upon them the king of the Chaldees**, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: **he gave them all into his hand.**” *2 Chron. 36:5,6,17.*

"When Nebuchadnezzar claimed the kingdom of Judah for His father's empire, he undoubtedly credited his success to his own vigor and intelligence. Nothing, however, could have been further from reality. The Bible says that '**the Lord gave** Jehoiakim king of Judah **into his hand.**' Daniel 1:2." *Maxwell, IGC, 19.*

"God had pleaded with Judah not to provoke Him to anger, but they had hearkened not. Finally sentence was pronounced against them. They were to be led away captive to Babylon. **The Chaldeans were to be used as the instrument by which God would chastise His disobedient people.** The sufferings of the men of Judah were to be in **proportion to the light they had had and to the warnings they had despised and rejected.** Long had God delayed His judgments, but now He would visit His displeasure upon them as a last effort to check them in their evil course." *Prophets & Kings, 425.*

"An idolater by birth and training, and at the head of an idolatrous people, **he had nevertheless an innate sense of justice and right, and God was able to use him as an instrument for the punishment of the rebellious and for the fulfillment of the divine purpose.** 'The terrible of the nations' (Ezekiel 28:7), it was given Nebuchadnezzar, after years of patient and wearing labor, to conquer Tyre; Egypt also fell a prey to his victorious armies; and as he added nation after nation to the Babylonian realm, he added more and more to his fame as the greatest ruler of the age." *Prophets & Kings, 515.*

With Part of the Vessels of the House of God.—

"The book of Daniel (1: 1, 2) **commences with the spoliation of God's temple** by the Babylonians—the remainder of Daniel deals fully with **the temple, and the people of God who are faithful** to the teachings centered in that sanctuary, and their enemies who oppose the Lord's sanctuary and its services.

"...God's adversaries made war upon His people and the sanctuary—these two: **the people of God and His sanctuary are positively inseparable in the Scriptures.** This fact cannot be over emphasized. Without this knowledge the books of Daniel and Revelation cannot be understood aright. Everything in the two books, particularly, revolves around the truths of **the sanctuary: the sanctuary in heaven and the spiritual sanctuary on earth.** God's adversaries have always sought to 'break them together.'" *Were, KONAJ, 43.*

"There were three occasions on which the Chaldeans carried away sacred vessels to Babylon: **(1)** in the campaign recorded in this passage, **(2)** when Jerusalem was taken at the close of Jehoiachin's reign in 597 BC (2 Kings 24:13), and **(3)** at the end of the reign of Zedekiah, when, in 586 BC after a long siege, Jerusalem was taken and destroyed (2 Kings 28:9-15). The

spoiling of Jerusalem's treasures by the Babylonian forces was the fulfillment of Isaiah's prophecy pronounced almost a century earlier (Isa. 39:6)." *4SDABC, 756,757.*

"The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, **took the captain of the guard away.**" Jeremiah 52:18,19.

"The Jews lost the sacred vessels out of their temple **because they had permitted the spiritual treasure to leak out of the vessels of their soul-temples.** 'When the spiritual treasure of true religion is lost, the loss of its material treasure may follow as a wholesome chastisement.'—Pulpit Commentary." *Bunch, BOD, 7*

"Jeremiah, in the presence of all the priests and the people, said that it was the earnest wish of his heart that God would so favor his people that the vessels of the Lord's house might be returned and the captives brought back from Babylon. **But this could only be done on condition that the people repented and turned from their evil way to the obedience of God's law.**" *Signs, 2/12/1880.*

Which He Carried Into the Land of Shinar.—

"Shinar was one of the ancient names for Chaldea or Babylonia. (Gen. 11:2). The ancient kings had no banks in which to deposit treasure so they used **the temples of their gods** for that purpose. They believed that **their gods would protect their wealth.**" *Bunch, BOD, 6.*

Into the Treasure House of His God.—

"Nebuchadnezzar and the Babylonians worshipped many gods 'of gold, and of silver, of brass, of iron, or wood, and of stone.' (5:4) There were thirteen great gods besides lesser gods without number. Why then does not the record say 'his gods' rather than 'his god'? **Because Nebuchadnezzar believed that he was controlled by and under the protection of one certain god who was his special friend and benefactor.** **This god was Marduk or Bel Merodach.** After this god he named his first born son who became king after his death. 'Evil-Merodach' he was called. A number of inscriptions written by Nebuchadnezzar praise Marduk as the chief of his gods and the secret of his success: 'Merodach, the great lord, has appointed me the empire of the world; has given into my care the people of the earth. May he protect the king.' Nebuchadnezzar described himself in another inscription as the 'King of Babylon, the exalted prince, the worshiper

of Marduk, the prince supreme, the beloved of the god Nebo.'

"In honor of this god Nebuchadnezzar built a great temple which together with its parks and gardens is estimated to have been not less than eight miles in circumference. In one of the king's inscriptions he calls it 'the house of heaven and earth.' He declared that he stored up inside it silver and gold and precious stones, and place there the treasure-house of his kingdom." He said that this temple of his god received 'within itself the abundant tribute of the kings of the nations, and of all people.'" *Bunch, BOD, 6.*

"Babylonian cuneiform documents frequently mention the treasures of *Esagila*, the great temple of Marduk. ... It is not impossible that many treasures from Jerusalem, especially such as came from the royal treasury, were housed ... and were viewed by many visitors." *4SDABC, 757.*

His god.—

"The chief god of the Babylonians was Marduk, who, since the time of the first Dynasty, more than a thousand years earlier, had popularly been called ***Bel, 'lord.'*** His main temple, called *Esagila*, in the court of which stood the great temple tower, Eremanki, was in the heart of Babylon." *4SDABC, 757.*

598 BC, The Second Siege of Jerusalem.—

"Twice subsequently the city revolted, but was recaptured by the same king, and more severely dealt with each succeeding time. The second overthrow was during the time of **Jehoiachin**, son of Jehoiakim, when all the sacred vessels were either taken or destroyed, and the best of the inhabitants of were led with the king into captivity." *Smith, DR, 20.*

"Jehoiachin was eighteen years old when he began to reign, and **he reigned in Jerusalem three months.** And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of the LORD, according to all that his father had done.

"At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. **And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.** And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: **and the king of Babylon took him in the eighth year of his reign.**

"And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, **and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.** And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, **even ten thousand captives,**

and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

"And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon." *2 Ki. 24:8-15.*

"As I live, saith the LORD, though Coniah [Jehoiachin] the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. **And I will cast thee out, and thy mother that bare thee, into another country**, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return.

"Is this man Coniah [Jehoiachin] a despised broken idol? *is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed*, and are cast into a land which they know not?

"O earth, earth, earth, hear the word of the LORD. **Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.**" *Jeremiah 22:24-30.*

"The second invasion occurred in 598 BC, when a much larger group was deported. **Among them was a young priest, Ezekiel**, who later wrote the book that bears his name." *Anderson, UDP, 14.*

586 BC, The Third and Final Siege of Jerusalem.—

"**The third was under Zedekiah, when the city endured a formidable siege.** During its continuance for a year and a half, the inhabitants of the city suffered all the horrors of extreme famine. At length the garrison and the king attempted to escape from the city, but they were captured by the Chaldeans. The sons of the king were slain before his face. His eyes were put out, and he was taken to Babylon. Thus was fulfilled the prediction of Ezekiel that he should be carried to Babylon, and die there, yet he should not see the place. (Ezekiel 12: 13.) **The city and temple were at this time utterly destroyed, and the entire population of the country, with the exception of a few husbandmen, were carried captive to Babylon, in 586 BC.**" *Smith, DR, 20.*

"And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made **Zedekiah** his [Jehoiachin's] brother king over Judah and Jerusalem.

"**Zedekiah** was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the

LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. **And he also rebelled against king Nebuchadnezzar**, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

“And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: **But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.**

“**Therefore he brought upon them the king of the Chaldees**, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. **And they burnt the house of God**, and brake down the wall of Jerusalem, **and burnt all the palaces thereof with fire**, and destroyed all the goodly vessels thereof.” 2Ch 36:11-19.

“This was the most terrible siege of the history of the city except that by Titus in 70 AD. The siege lasted two years and produced a terrible famine.” *Bunch, BOD, 4.*

The Result of Third Siege—World in Darkness.—

“Then came up the king of Babylon, and after a terrible siege from the ninth year of Zedekiah to the eleventh, the city was taken in consequence of famine; for it seems to have been otherwise almost impregnable. Then Nebuchadnezzar put to the sword without distinction of age or sex, a large part of the people of Jerusalem. **He burned the house of God**, and the king’s house, and all the houses of the great men, and all the houses of Jerusalem, and he broke down all the walls of Jerusalem round about. Those that escaped from the sword he led away captive to Babylon. 2 Chron. 36; Jer. 52. **Thus Jerusalem was utterly blotted out of existence.** Nor was this terrible destruction of all that gave visible existence to the city the full measure of the calamity that had come upon it. **It had not merely ceased to exist, but its right to exist again, was, in the estimation of the kings of Babylon, forfeited by the treason and rebellion of its inhabitants, and all its peculiar privileges as the great central point of the worship of God upon the earth, forever extinguished.**

“One only hope was left, and this was found in the prophetic word. The Most High had promised

that after seventy years of Babylonian servitude He would interpose for the deliverance of his people; and He even called by name, Cyrus, the king of Persia, as the one that should lay the foundation of that great work, and set in motion that train of events which should accomplish their complete restoration. Jer. 25; 29; Isa. 13; 44; 45.” *Andrews, CRBJ, 13,14.*

“**The temple services in Judah were the light of the world**—they depicted the gospel, the plan of salvation. Now the temple was totally eradicated. Satan plunged the world into a dark age of 70 years. But God would work **through individuals** in Babylon, the capital of idolatrous darkness, to keep the light of truth shining.” *PJ*

“They [Israel] were brought into subjection to Babylon, and scattered through the lands of the heathen. In affliction many renewed their faithfulness to His covenant. While they hung their harps upon the willows, **and mourned for the holy temple that was laid waste, the light of truth shone out through them**, and a knowledge of God was spread among the nations. The heathen systems of sacrifice were a perversion of the system that God had appointed; and many a sincere observer of heathen rites **learned from the Hebrews** the meaning of the service divinely ordained, and in faith grasped the promise of a Redeemer.

“Many of the exiles suffered persecution. **Not a few lost their lives** because of their refusal to disregard the Sabbath and to observe the heathen festivals. As idolaters were roused to crush out the truth, the Lord brought His servants face to face with kings and rulers, that they and their people might receive the light. Time after time the greatest monarchs were led to proclaim the supremacy of the God whom their Hebrew captives worshiped.” *Desire of Ages, 28.*

Nebuchadnezzar personally shows mercy to Jeremiah.—

“Now **Nebuchadrezzar king of Babylon** gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,

Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.” Jeremiah 39:11,12.

WHY Jerusalem Was Destroyed.—

“And the captain of the guard [**NEBUZARADAN**] took Jeremiah, and said unto him,

The LORD thy God hath pronounced this evil upon this place. Now the LORD hath brought *it*, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.” **Jeremiah 40:2,3.**

“This [the destruction of Jerusalem] ...was but

the culmination of events which began years before. In order to appreciate this climax, it is essential that we study the causes which led to it. Since the captivity of Judah is an object lesson to people of the last generation, it is doubly necessary that we trace the relationship between certain causes and results.

"God had an object in calling the Jewish nation to separate themselves from other nations of the world. It was that his people might stand before the world as light-bearers. As a beacon set on a hill, Israel was to send beams of light to the world. The plan of education made known to Israel through her prophets was the means of keeping that light burning. When this God-given plan was neglected, the light, as a candle deprived of the life-giving oxygen, burned dim. Then it was that the nation was pressed upon all sides by the foe. There is a Hebrew maxim which says that '*Jerusalem was destroyed because the education of her children was neglected.*' The prophecies of Daniel and the connected history prove the truth of this maxim. It may be added that the Jews were restored to Jerusalem as the result of the proper education of a few Hebrew boys." Haskell, SDP, 14, 15.

Moses Warns: "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

"Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

"The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

"So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; *And that* the whole land thereof is brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: Even all nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger?

"Then men shall say, **Because they have forsaken the covenant of the LORD God of their fathers,** which he made with them when he brought them forth

out of the land of Egypt: **For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them:** And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

"The secret things belong unto the LORD our God: **but those things which are revealed** belong unto us and to our children for ever, **that we may do all the words of this law.**" Deuteronomy 29:9, 18-29.

"**But if ye will not hearken unto me, and will not do all these commandments;** ...I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. **And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.** Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths." Lev 26:14, 31-34.

Warning to Solomon: "And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

"**But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:** Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

"And at **this house, which** is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to **this house?** And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil." 1 Kings 9:4-9.

Experience of Hezekiah and Manasseh: "Just about one hundred years before the days of Daniel, Hezekiah was king of Judah. After a reign of thirteen years, he was on his deathbed, but he pleaded with God to lengthen his life. This was done, and fifteen years were added. On the king's recovery he was visited by

ambassadors from Babylon, to whom he showed all his treasures. They came to hear of the mighty God, that could heal the sick; **but he showed them only earthly treasure. He lost the opportunity to give them of the treasure of heaven.** Then came a message from God by the hand of the prophet Isaiah, saying, ‘Behold, the days shall come, that all that is in thine house... shall be carried into Babylon; nothing shall be left.’ **He was also at the same time told that his descendants should be eunuchs in the palace of the king of Babylon.**

“Here was portrayed the future captivity of the Hebrew race. The prophecy was placed on record, and repeated again and again by Jewish mothers as they taught their children. ‘*Must my son be a captive in the court of a heathen king? Then let me so train him that he will be true to the God of his fathers.*’ There were other mothers who lightly let pass the thought, and the history of their sons’ lives is recorded for our instruction.

“Three years after his life had been saved, a son was born to Hezekiah. Notwithstanding the recent prophecy, Hezekiah and his wife, Hephzibah, failed to teach the young Manasseh in the way of truth. **He was but twelve years of age when he came to the throne,** but if he had been trained in the fear of God, he would not have chosen the worship of the heathen.

“The youthful Christ at the same age settled not only his own destiny, but the destiny of the universe. When twelve years of age, standing by the temple in Jerusalem, his future work opened before him, and he accepted his appointed mission. Why? Because Mary, his mother, had taught him that heart service to God was his highest pleasure. Manasseh decided in favor of the heathen deities; did evil in the sight of God; and ‘for the sins of Manasseh’ came the captivity of Judah.

“At the age of twelve years, Christ made a decision which saved the world; at the same age Manasseh chose a course which brought ruin to the nation. In the training of your child, are you Hephzibah or Mary?” *Haskell, SDP, 15,16.*

“And the LORD spake by his servants the prophets, saying, **Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:**

“Therefore thus saith the LORD God of Israel, Behold, **I am bringing such evil upon Jerusalem and Judah,** that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

“**And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies;** and they shall become a prey and a spoil to all their enemies; **Because they have done that which was evil in my sight, and have provoked me to an-**

ger, since the day their fathers came forth out of Egypt, even unto this day.

“Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was evil in the sight of the LORD.*” *2Kings 21:10-16.*

Experience of Josiah: “**The long reign of Manasseh passed, and the prophecy sent to Hezekiah was not yet fulfilled. Men began to wonder if it ever would come to pass. ‘Since the fathers fell asleep,’ said they, ‘all things continue as they were.’**

“It was in the days of Josiah, the grandson of Manasseh, that Jeremiah prophesied. Through this prophet, God pleaded with Jerusalem to return to him. ‘**Lo, I will bring a nation upon you from afar, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not.**’ Thus was Babylon described, and Jerusalem’s impending doom portrayed.

“**Josiah was spared the sight of the complete destruction of Jerusalem because of the reforms which he attempted. In his days there was kept by Judah, and by Israel also, the greatest Passover feast in the history of the nation.** ‘Because thine heart was tender and thou hast humbled thyself before the Lord, ...behold I will gather thee unto thy fathers ...and thine eyes shall not see all the evil which I will bring upon this place.’” *Haskell, SDP, 16,17.*

“Josiah came to the throne when but a boy of eight years. At sixteen he was soundly converted, and two years later he led one of the most far-reaching revivals in the history of the nation. He then gave orders to repair the temple, which had then stood for four centuries. ...**Daniel was but a child at the time of this national revival, the effect of which, under King Josiah’s leadership, carried over for many years.** When this leader fell on the field of battle in 608 BC, and his body was brought home for burial, **Daniel was a youth of fifteen years.** It is not hard to imagine the impression this tragedy had on his adolescent mind.” *Anderson, UDP, 15.*

“And like unto him [Josiah] was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

“Notwithstanding [all that Josiah did] the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, **because of all the provocations that Manasseh had provoked him withal.**

“And the LORD said, **I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.”**

2 Kings 23:25-27.

Experience of Josiah's Sons: "In a peculiar way God gave Josiah an opportunity to avert the impending calamity. It was not yet too late to change the course of events. **This opportunity was through the gifts of his sons.** Josiah had three sons and one grandson, who were in turn seated on the throne at Jerusalem. Each, because of wrong training in youth, refused to take God at his word, and failing, hastened the final overthrow.

"**The three sons were Jehoahaz, Jehoiakim, and Zedekiah. The grandson was Jehoiachin, who preceded his uncle, Zedekiah.** The fate of each is a solemn warning to people living at the end of time. He who might have been the light of heathen nations was swallowed up by Egyptian darkness. **Jehoiakim, the second,** who, properly trained, would have been so charged with the power of God that the heathen king would either have united his forces with the king of Judah, or, opposing, would have been smitten as by a thunder-bolt, failing, paid tribute to Babylon. His capital was entered. Treasures from the house of God were ruthlessly torn from their place and dedicated to heathen worship. Youth—bright, promising youth—were taken from the royal family to serve the king of Babylon. Jehoiakim beheld this, but was powerless to interfere. His life was gone; **he was not connected with the throne of God. His mother and his father made a fatal mistake, for they did not give him the training which God had commanded them to give.** Neither did he profit by these mistakes, but educated his son in courtly manners and in the philosophy of the world; and, as a result, **his son Jehoiachin languished nearly thirty-seven years in a prison in Babylon.** This was another lamp without the oil; another soul without the heavenly food; another son improperly trained to add to the disgrace of Judah. '*Jerusalem*' was destroyed, because the education of her children was neglected."

"Zedekiah, the third son of Josiah, had still an opportunity to save Jerusalem. Part of the treasures of this city were already in Babylon. Daniel and his companions had been in the court seventeen or eighteen years when Jeremiah came to Zedekiah with the words: 'If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire... Obey, I beseech thee, the voice of the Lord which I speak unto thee: so it shall be well unto thee, and thy soul shall live.' In this time of peril, how did Zedekiah act? Did he deliver himself unto the Babylonians? God had commanded it; the city would have been saved by it; his own soul would have been saved. Zedekiah pleaded a most human excuse, saying, 'I am afraid.'

"In these three sons is revealed the weakness, the cowardice, the wickedness, and the final ruin of those **trained for the service of the world and not for the service of God.**" Haskell, SDP, 17-19.

Judah Taken Captive Due to Sabbath-breaking.—

"Had the Israelites been faithful to God, and kept His Sabbath, Jerusalem would have stood forever. (**Jeremiah 17: 24-27.**) But they departed from Him, and He abandoned them. They profaned the sacred vessels by bringing idols into the temple; therefore God allowed these vessels to be further profaned by letting them go as trophies to heathen shrines abroad." Smith, DR, 20.

How Many Were Taken Captive?—

"Three times Nebuchadnezzar captured Jerusalem and three times he carried captives to Babylon. The first time he took only a few young men mostly princes as hostages [including Daniel]; the second time he took 10,000 of the best of the people, and the third time he almost stripped the land of its inhabitants except some of the poorest of Judea who were left to till the land. Among the captives were 'all the men of might, even seven thousand, and craftsmen and smiths a thousand' and 'all the princes, and all the mighty men of valor.' (2 Kings 24:14-16)." Bunch, BOD, 7.

"This is the people whom Nebuchadrezzar carried away captive: in the seventh year **three thousand Jews and three and twenty:** 29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem **eight hundred thirty and two persons:** 30 In the three and twentieth year of Nebuchadrezzar Nebuzardan the captain of the guard carried away captive of the Jews **seven hundred forty and five persons: all the persons were four thousand and six hundred.**" Jeremiah 52:28-30.

Judah would Never Have an Earthly King Again.—

"And thou, profane wicked prince of Israel [Zedekiah], whose day is come, when iniquity shall have an end, Thus saith the Lord GOD; **Remove the diadem, and take off the crown:** this shall not be the same: exalt him that is low, and abase him that is high. **I will overturn, overturn, overturn, it: and it shall be no more, until he come** [Jesus Christ at Second Coming] **whose right it is; and I will give it him.**" Ezekiel 21:25-27.

DANIEL 1:3,4

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

Children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of

the Chaldeans.

Master of the Eunuchs.—

“Many years earlier, the prophet Isaiah told King Hezekiah that some of his descendants would become ‘eunuchs in the palace of the king of Babylon’ (*Isa. 39:7*). Rabbinic tradition, therefore, asserts that Daniel and his three friends were descendants of king Hezekiah who were made into eunuchs at the court of Babylon. The word *saris* (eunuch), however, can simply refer to a high officer of the court. For example, Genesis 39:1 calls Potiphar a *saris* even though he was married.” *Pfandl, DTSOB, 15.*

Children of Israel, and of the King’s Seed, Princes.—

“The children of Judah were numbered among those of whom God had declared, ‘Ye shall be unto Me a kingdom of priests, and an holy nation.’ Ex. 19:6. Never did Jeremiah in his ministry lose sight of the **vital importance of heart holiness** in the varied relationships of life, and especially in the service of the most high God. Plainly he foresaw the downfall of the kingdom and a scattering of the inhabitants of Judah among the nations; but with the eye of faith he looked beyond all this to the times of restoration. Ringing in his ears was the divine promise: ‘I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds.... Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. **In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.**’ Jer. 23:3-6.

“Thus prophecies of oncoming judgment were mingled with promises of final and glorious deliverance. Those who should choose to make their peace with God and live holy lives amid the prevailing apostasy, would receive strength for every trial and be enabled to witness for Him with mighty power. And in the ages to come the deliverance wrought in their behalf would exceed in fame that wrought for the children of Israel at the time of the Exodus. The days were coming, the Lord declared through His prophet, when ‘they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, **The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.**’ Verses 7, 8. Such were the wonderful prophecies uttered by Jeremiah during the closing years of the history of the kingdom of Judah, when the Babylonians were coming unto universal rule, and were even then bringing their besieging armies against the walls of Zion.

“Like sweetest music these promises of deliverance fell upon the ears of those who were steady-

fast in their worship of Jehovah. In the homes of the high and the lowly, where the counsels of a covenant-keeping God were still held in reverence, the words of the prophet were repeated again and again. Even the children were mightily stirred, and upon their young and receptive minds lasting impressions were made.

“It was their conscientious observance of the commands of Holy Scripture, that in the days of Jeremiah’s ministry brought to Daniel and his fellows opportunities to exalt the true God before the nations of earth. The instruction these Hebrew children had received in the homes of their parents, made them strong in faith and constant in their service of the living God, the Creator of the heavens and the earth. **When, early in the reign of Jehoiakim, Nebuchadnezzar for the first time besieged and captured Jerusalem, and carried away Daniel and his companions, with others specially chosen for service in the court of Babylon, the faith of the Hebrew captives was tried to the utmost.** But those who had learned to place their trust in the promises of God found these **all-sufficient** in every experience through which they were called to pass during their sojourn in a strange land. **The Scriptures proved to them a guide and a stay.**” *Prophets & Kings, 426-428.*

“Among the children of Israel who were carried captive to Babylon at the beginning of the seventy years’ captivity were **Christian patriots, men who were as true as steel to principle**, who would not be corrupted by selfishness, but who would honor God at the loss of all things. **In the land of their captivity these men were to carry out God’s purpose by giving to heathen nations the blessings that come through a knowledge of Jehovah.** They were to be His representatives. Never were they to compromise with idolaters; their faith and their name as worshipers of the living God they were to bear as a high honor. And this they did. In prosperity and adversity they honored God, and God honored them.

“The fact that these men, worshipers of Jehovah, were captives in Babylon, and that the vessels of God’s house had been placed in the Temple of the Babylonish gods, **was boastfully cited by the victors as evidence that their religion and customs were superior to the religion and customs of the Hebrews.** Yet through the very humiliations that Israel’s departure from Him had invited, God gave Babylon evidence of His supremacy, of the holiness of His requirements, and of the sure results of obedience. **And this testimony He gave, as alone it could be given, through those who were loyal to Him.**” *Prophets & Kings, 479,480.*

“Here is recorded the probable fulfillment of the judgments predicted by the prophet Isaiah to King Hezekiah more than a hundred years before. When this king had vaingloriously shown to the messengers of the king of Babylon all the treasures and holy things of his

palace and kingdom, Hezekiah was told that all these good things would be carried as trophies to the city of Babylon, and that **even his own children, his descendants would be taken away and be eunuchs in the palace of the king there.** (2 Kings 20:14-18.)” *Smith, DR, 21.*

And of the Princes.—

“Heb. *Partemim*, a loan word from Old Persian *fratama*, ‘nobles,’ basically meaning ‘foremost.’ ...The first chapter of Daniel was written in the 1st year of Cyrus, when Persian influence had become strong.” *4SDABC, 758.*

Why Nebuchadnezzar Took These Captive.—

“It was an old custom of conquerors to carry away princely hostages **to guarantee the loyalty of the conquered foe.** Such a practice is reported in the annals of Thutmose III of Egypt, who, after defeating an alliance of Syrian and Palestinian rulers at the battle of Megiddo in the 15th century BC, allowed the defeated kings to retain their thrones, but carried to Egypt one prince from each of his defeated enemies. In Egypt they were educated in the Egyptian way of life, and when one of the satellite kings of Palestine of Syria died, one of the deceased’s sons, educated in Egypt and friendly to the Pharaoh, was put on the vacant throne.” *4SDABC, 758.*

Children, Well-Favored, Skilful, Cunning.—

“The word ‘children’ as applied to these captives is not to be confined to the sense to which it is limited at the present time. It included youth also. We learn from the record that these children were already ‘skilful in all wisdom, and cunning in knowledge, and understanding science, and ...had ability in them to stand in the king’s palace.’ **In other words, they had acquired a good degree of education, and their physical and mental powers were so far developed that a skilful reader of human nature could form an accurate estimate of their capabilities.** They are supposed to have been about eighteen or twenty years of age.” *Smith, DR, 21.*

“There is also a lesson for us to learn **in the demand the king of Babylon made for perfection in the youth who should stand in his courts.** They must be without blemish, well favored, skilful in wisdom, cunning in knowledge, and understanding science. If an idolatrous king should demand such excellence in those who were to stand before him, **should not those who have a knowledge of the true God reach perfection of character and capability in his service?** Those who expect one day to stand before the throne of the God of gods and Lord of kings, should live each day in such a way that the approval of God can rest upon them. They should seek daily to remove the blemishes in character that lead to sin, **and bring into their lives the perfection of character that all must**

reveal who have a part in the kingdom of heaven.” *Youth Instructor, 10/29/1907.*

Why Daniel Was Taken Captive.—

“In the providence of God these chosen ones were taken captive, **it was to carry to heathen nations the blessings that come to humanity through a knowledge of God. They were to be representatives of Jehovah.** They were never to compromise with idolaters; their religious faith and their name as worshipers of the living God they were to bear as a special honor. And this they did. In prosperity and adversity they honored God, and God honored them.” *6 Testimonies, 219.*

“Through the Hebrew captives the Lord was made known to the heathen in Babylon. This idolatrous nation was given a knowledge of the kingdom the Lord was to establish, and through His power maintain against all the power and craft of Satan. **Daniel and his fellow-companions, Ezra and Nehemiah, and many others were witnesses for God in their captivity. The Lord scattered them among the kingdoms of the earth that their light might shine brightly amid the black darkness of heathenism and idolatry.”** *4BC 1169.*

Other Captives Brought to Babylon.—

“There was another class of captives carried into Babylon. These the Lord permitted to be torn from their homes, and carried into a land of idolaters, **because they were themselves continually going into idolatry. The Lord let them have all they desired of the idolatrous practices of Babylon.** And the righteous with the unrighteous were taken away into a land **where the name of Jehovah would not come to their ears; where songs of praise and thanksgiving to God would not be heard; where prophets with messages of warnings and reproof and counsel would be few and far between.”** *Youth Instructor, 8/18/1898.*

Babylon, the Educational Center of the World.—

“Not only the power, but the wisdom also, of Nebuchadnezzar was exceedingly great. The king favored education, and during his reign Babylon was the education center of the world. Every art and science was taught in the schools of Babylon. The wisdom of the ancients was made known to the students who sat at the feet of her magicians and wise men. **They reveled in the study of astronomy and the higher mathematics. There were linguists who could teach the language of every nation.**

“The king himself was highly educated, for it was he who examined the students on the completion of their course, and granted their degrees. Babylon was proud of her educational system; she trusted to it for salvation, but it was the cause of her ruin. **‘Thy wisdom and thy knowledge, it hath caused thee to turn away.’** God Himself speaks, saying: **‘Hath not God**

made foolish the wisdom of this world” In Nebuchadnezzar and his counselors—the wise men, astrologers, and soothsayers—on one side, represented the education of the world. Daniel, a youth not over twenty-one years of age, a Hebrew and a slave, was chosen by God to confound the wisdom of the mighty.” *Haskell, SDP, 29,30.*

“The ancient Babylonians had discovered that 235 lunar months or 6940 days almost exactly equaled 19 solar years. If we divide 6940 by 19, we obtain the quotient of 365 and 5/16 days, which exceeds the year of 365 ¼ by only about 1/16 of a day.” *Menzel, Astronomy, 29.*

Daniel and Three Companions Show Results of True Education.—

“Wherewithal shall a young man cleanse his way? **by taking heed thereto according to thy word.** With my whole heart have I sought thee: O let me not wander from thy commandments. **Thy word have I hid in mine heart, that I might not sin against thee.”**

Psalm 119:9-11

“**And these words, which I command thee this day, shall be in thine heart:** And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” *Deuteronomy 6:6,7.*

“God commanded the Hebrews to teach their children His requirements, and to make them acquainted with all His dealings with their people. The home and the school were one. In the place of stranger lips, the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were associated with all the events of daily life in the home dwelling. The mighty works of God in the deliverance of His people were recounted with eloquence and reverential awe. The great truths of God's providence and of the future life were impressed on the young mind. It became acquainted with the true, the good, the beautiful.

“By the use of figures and symbols the lessons given were illustrated, and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating, that reached beyond things seen and transitory, to the unseen and eternal.

“From this education many a youth of Israel came forth vigorous in body and mind, quick to perceive and strong to act, the heart prepared like good ground for the growth of the precious seed, the mind trained to see God in the words of revelation and the scenes of nature. **The stars of heaven, the trees and flowers of the field, the lofty mountains, the babbling brooks,**

all spoke to him, and the voices of the prophets, heard throughout the land, met a response in his heart.

“Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill-dwelling at Bethlehem; **of Daniel, before the scenes of the captivity separated him from the home of his fathers.** Such, too, was the early life of Christ, in the humble home at Nazareth; such the training by which the child Timothy learned from the lips of his mother Eunice, and his grandmother Lois, the truths of Holy Writ.” *Fundamentals of Education, 95,96.*

“It was their conscientious observance of the commands of Holy Scripture, that in the days of Jeremiah’s ministry brought to Daniel and his fellows opportunities to exalt the true God before the nations of earth. **The instruction these Hebrew children had received in the homes of their parents, made them strong in faith and constant in their service of the living God, the Creator of the heavens and the earth.** When, early in the reign of Jehoiakim, Nebuchadnezzar for the first time besieged and captured Jerusalem, and carried away Daniel and his companions, with others specially chosen for service in the court of Babylon, the faith of the Hebrew captives was tried to the utmost. **But those who had learned to place their trust in the promises of God found these all-sufficient in every experience through which they were called to pass during their sojourn in a strange land.** The Scriptures proved to them a guide and a stay.” *Prophets & Kings, 428.*

“Daniel’s parents had trained him in his childhood to habits of strict temperance. They had taught him that he must conform to nature’s laws in all his habits; **that his eating and drinking had a direct influence upon his physical, mental, and moral nature, and that he was accountable to God for his capabilities; for he held them all as a gift from God and must not, by any course of action, dwarf or cripple them.** As the result of this teaching, the law of God was exalted in his mind and reverenced in his heart. During the early years of his captivity Daniel was passing through an ordeal which was to familiarize him with courtly grandeur, with hypocrisy, and with paganism. A strange school indeed to fit him for a life of sobriety, industry, and faithfulness! And yet he lived uncorrupted by the atmosphere of evil with which he was surrounded.

“Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. **The time came when they must act for themselves—when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood.** The fear of God, which is the beginning of wisdom, was the foundation of their

greatness. His Spirit strengthened every true purpose, every noble resolution." *Child Guidance*, 166, 167.

"Living at the same time, ...were others which the Scripture mentions by name. **These were Daniel, Hananiah, Mishael, and Azariah, children of Judah, of the royal family—relatives of Jehoahaz, Jehoiakim, and Zedekiah.**

"At the first siege of Jerusalem, 607 BC, Daniel was not over eighteen years of age; about the age of the prince Zedekiah, who afterward ruled in Jerusalem. **Daniel had a godly mother who knew of the prophecy concerning the destruction of their city. She repeated to her son the words of God, that some day Hebrew children must stand in the heathen court at Babylon. Carefully did this mother teach her son to read the parchment scrolls of the prophets.** The history of Israel was studied; the story of Nadab and Abihu was told and retold. The effect of strong drink was impressed upon the mind. The laws of his own being were studied. He knew that excess in eating and drinking would so dull the mind that the voice of God could not be heard.

"The songs which these Hebrew children sang told the story of God's dealings with his people. It was in this manner that the image of God was engraven on their hearts. This education was not gained in the schools of the time, for they had departed from the plan of God; but holy mothers, living close to the everlasting Father, led their children by precept and example, by word and song, to form characters that would stand the test.

"It was the age when most of the young men in the capital of Judah were wild and reckless. They were excusing themselves because of their youth. But God chose from their midst certain ones whom he could trust in a foreign land. **Daniel and his three companions were snatched from the shelter of home, and with others were placed under the charge of Ashpenaz, master of the eunuchs in Babylon.**

"Now can be seen the results of the home training. Pure food, clean thoughts, and physical exercise placed them on the list of 'children in whom was no blemish, but well-favored.' But what of their intellectual ability? They had not been educated in the schools of Jerusalem, much less in those of Babylon. Was there not great danger that they lacked in the sciences or the essential branches? On examination, these four passed as 'skilful in all wisdom, and cunning in knowledge, and understanding science,' and able to learn a difficult, foreign language. God had fulfilled his promise in these children of the home school." *Haskell, SDP*, 19, 20.

"Daniel and his three friends had learned to trust and obey God amidst the **apostasy and idolatry of Israel**, so that when they went to Babylon they could be victors over temptation amidst the apostasy and idolatry of Babylon." *PJ*.

Learning and Tongue of the Chaldeans.—

"All known scientific writings of that time were inscribed on clay tablets in cuneiform script in the Babylonian language. It must therefore be concluded that 'the learning and the tongue of the Chaldeans' included a thorough training in the classical language and script of the country—that is, in the Babylonian language and in cuneiform writing—in addition to colloquial Aramaic. Since proficiency in the cuneiform script, with its hundreds of characters, was not easy to acquire, a good educational background, a natural ability to learn easily, and the gift of picking up a new language readily would be deemed desirable prerequisites for acceptance into the royal school for future courtiers." *4SDABC*, 758.

DANIEL 1:5

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years,—that at the end thereof they might stand before the king.

The King Appointed Them Meat & Wine.—

"The youth in this school of training were not only to be admitted to the royal palace, but it was provided that they should eat of the meat and drink of the wine which came from the king's table. **In all this the king considered that he was not only bestowing great honor upon them, but securing for them the best physical and mental development that could be attained."** *Sanctified Life*, 19.

"It was the custom of Eastern courts to feed the officers of the palace with food from the king's table. All of the king's food was first offered to idols which was supposed to give it special health-imparting virtue. The beasts before being slaughtered were offered in a libation to the god of wine. The heathen instead of asking a blessing upon the food when they sat down to eat, held a ceremony of acknowledgment and dedication of the meal to their gods. To be permitted to partake of these blessed and dedicated foods and drinks from the table of the king was considered a great honor, and therefore a refusal was an offense to the royal host." *Bunch, BOD*, 11.

"In the treatment which these Hebrew captives received, we see an instance of the wise policy and the liberality of the rising king, Nebuchadnezzar. Instead of choosing means for the gratification of low and base desires, as too many kings of later times have done, he chose young men to be educated in all matters pertaining to the kingdom, that he might have efficient help in administering its affairs. **He appointed them daily provision of his own food and drink.** Instead of the

coarse fare which some would have thought good enough for captives, he offered them his own royal viands. For the space of three years they had all the advantages the kingdom afforded. Though captives, they were royal children, and were treated as such by the humane king of the Chaldeans." *Smith, DR, 21.*

"By the example of Daniel and his fellows in Babylon, we see that it is impossible to reach the standard which the Lord would have his children reach, and practice an easy, accommodating kind of religion that leaves principle out, and is controlled by circumstances. **Youth who would serve the God of heaven, cannot engage in worldly merriment, eat of enervating luxuries, or drink strong drink because it is set before them by the honored or wealthy men of the world, whom they fear to offend by refusing their favors.** They may think that they have been especially honored, and that courtesy demands the acceptance of the favors proffered them; but loyalty to God must take the precedence, and fear to offend the Lord of heaven must control the Christian. The king of Babylon thought that he was bestowing great favors upon Daniel and his fellows; but they had respect unto God's commandments more than unto the favor of the king." *Youth Instructor, 10/25/1894.*

Wine in The Bible.—

"The Bible nowhere sanctions the use of intoxicating wine. The wine that Christ made from water at the marriage feast of Cana was the pure juice of the grape. This is the 'new wine... found in the cluster,' of which the Scripture says, 'Destroy it not; for a blessing is in it.' *Isaiah 65:8.*

"It was Christ who, in the Old Testament, gave the warning to Israel, 'Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.' *Proverbs 20:1.* He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. He never places before men that which would be a temptation. His whole life was an example of self-denial. It was to break the power of appetite that in the forty days' fast in the wilderness He suffered in our behalf the severest test that humanity could endure. **It was Christ who directed that John the Baptist should drink neither wine nor strong drink.** It was He who enjoined similar abstinence upon the wife of Manoah. Christ did not contradict His own teaching. The unfermented wine that He provided for the wedding guests was a wholesome and refreshing drink. This is the wine that was used by our Saviour and His disciples in the first Communion. It is the wine that should always be used on the Communion table as a symbol of the Saviour's blood. The sacramental service is designed to be soul-refreshing and life-giving. There is to be connected with it nothing that could minister to evil." *The Ministry of Healing, 333,334.*

That They Might Stand Before the King.—

"God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, **and learning the lessons of faithful service,** will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings." *Education, 262.*

DANIEL 1:6,7

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

Daniel, Hananiah, Mishael, and Azariah.—

"Among those who maintained their allegiance to God were Daniel and his three companions—illustrious examples of what men may become who unite with the God of wisdom and power. **From the comparative simplicity of their Jewish home,** these youth of royal line were taken to the most magnificent of cities and into the court of the world's greatest monarch.

"**Seeing in these youth the promise of remarkable ability, Nebuchadnezzar determined that they should be trained to fill important positions in his kingdom.** That they might be fully qualified for their lifework, he arranged for them to learn the language of the Chaldeans and for three years to be granted the unusual educational advantages afforded princes of the realm." *Prophets & Kings, 480.*

"When the people of Israel, their king, nobles, and priests were carried into captivity, **four of their number were selected to serve in the court of the king of Babylon.** One of these was Daniel, who early gave promise of the remarkable ability developed in later years. These youth were all of princely birth, and are described as '(Daniel 1:4 quoted)'." *Sanctified Life, 18.*

"Daniel and his friends knew that they must keep the eye single to the glory of God, seek wisdom and strength and grace from on high, and not allow themselves to be led, by smiles or frowns, to yield to the

sophistry of Satan. They knew that no human power could be to them wisdom and righteousness and sanctification. Satan was trying to compass their destruction. **Nothing but the wisdom and strength and firmness and heroism that God could give would enable them to maintain their position in the way of holiness.** They knew that they were not yet fully acquainted with the character of Satan's enmity. **They would have to watch unto prayer; for they were ignorant of the obstacles they would have to surmount.** They knew that barriers would rise in their way, that embarrassment would surround them on every side." *Youth Instructor, 9/6/1900.*

Daniel and His Companions Renamed.—

"This change of names was probably made on account of the signification of the words. In the Hebrew, Daniel signified, 'judge for God;' Hananiah, 'gift of the Lord;' Mishael, 'who is what God is;' and Azariah, 'whom Jehovah helps.' Since these names had some reference to the true God and signified some connection with His worship, they were changed to names which had definitions linking them to the heathen divinities and worship of the Chaldeans. **Thus Belteshazzar, the name given to Daniel, signified 'prince of Bel;'** Shadrach, 'servant of Sin' (the moon god); Meshach, 'who is what Aku is' (Aku being the Sumerian equivalent of Sin, the name of the moon god); and Abednego, 'servant of Nebo.'" *Smith, DR, 23*

"In the case of Daniel and his companions the change was doubtless made also for the purpose of hiding their identity so as to obliterate all national distinctions among the courtiers of the palace. They were all given Babylonian names. Another reason for the change was to win them away from their own religion to that of the Chaldeans.

"Dan-i-El is made up of two words, meaning 'judge' and 'God.' It therefore means 'God's judge,' or 'God is my judge.' Nebuchadnezzar changed Daniel's name to Belteshazzar which he said was 'according to the name of my god.' (Dan. 4:8). **It means 'Beltis, or Baal, protects the king,'** or 'Keeper of the hid treasure of Bel.'

"The name Hananiah means 'The Lord is gracious to me,' or 'He to whom the Lord is gracious.' This was changed to Shadrach which means 'The inspiration of the sun,' or 'The command of Aku,' that is, the moon-god.

"Mishael means 'He who comes from God,' or, 'He who is like God.' His name was changed to Meshach, meaning 'Who is as Aku,' or 'He who belongs to the goddess of Shebah' (Venus) or 'Who is a Merodach.'

"Azariah means 'The Lord is a helper. This was changed to Abednego which means, 'The servant of Nebo,' or 'Servant of shining fire,' which was a Babylonian deity meaning the sun or morning star. The

Babylonians believed that a change of name changed a person's future life and gave him a new start in life." *Bunch, BOD, 9.*

"A good name is rather to be chosen than great riches." Proverbs 22:1.

"The names of Daniel and his companions were changed to names representing Chaldean deities. Great significance was attached to the names given by Hebrew parents to their children. **Often these stood for traits of character that the parent desired to see developed in the child.** The prince in whose charge the captive youth were placed, 'gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.'

"The king did not compel the Hebrew youth to renounce their faith in favor of idolatry, but he hoped to bring this about gradually. By giving them names significant of idolatry, by bringing them daily into close association with idolatrous customs, and under the influence of the seductive rites of heathen worship, **he hoped to induce them to renounce the religion of their nation and to unite with the worship of the Babylonians."** *Prophets & Kings, 481.*

"Among those chosen from the captives of Judah were Daniel, Hananiah, Mishael, and Azariah, 'unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.' **The Babylonian officer had an object in thus changing the names of the Hebrew youth. Anciently the name of a child stood for his character, and the names given to these children were characteristic of what it was expected they would become.** They were young in years, and this change in their names it was believed would make an impression on their minds. **In a little while, it was hoped, their former religion would be forgotten, and they would become in character and purpose like the Chaldean youth about them."** *Youth Instructor, 10/29/1907.*

"Daniel's name ('God is my judge') is a constant reminder of human accountability. There will be a day when the books will be opened and sentence passed; those found written in the book of life will be delivered." *BRI, 2SOD, 51.*

"When they had arrived in Babylon, the king changed their names, **but he could not change their devotion to the living God.** They were members of a conquered race; and, when they appeared before Nebuchadnezzar, they realized that they were standing before the conqueror. **Yet they were unconquerable."** *Anderson, UDP, 67.*

Other Kingdoms Did the Same.—

“And Pharaoh called Joseph’s name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.” Genesis 41:45.

“And he brought up **Hadassah, that is, Esther**, his uncle’s daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.” Esther 2:7.

God’s 5th Kingdom Will Give New Names.—

“...To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, **and in the stone a new name written, which no man knoweth saving he that receiveth it.**” Rev. 2:17.

DANIEL 1:8

But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.



Daniel Purposed—The Battle of the Mind.—

“He prayed three times a day, and God answered his prayers. **Daniel’s purpose** [Dan.1:8] was known to **the heavenly Watcher**, and as Daniel placed himself on the side of God, to keep his ways, the Lord placed himself on Daniel’s side, to keep him.” *Christian Temperance and Bible Hygiene*, 23.

“The whole book of Daniel is pervaded with tension which inexorably involves two camps **in a merciless war**. From chapter 1, we immediately enter into the conflict. Babylon is opposed to Jerusalem (Daniel 1:1), and the words which are used there point beyond the mere local conflict which brought Israel into exile. Through the rare word ‘*Sin ar*’ (Dan. 1:2, which is the antique name of Babel, as preserved in Gen. 11:2), the author alludes to another conflict of a spiritual order.

“Indeed, the story continues with the setting up of the two camps. On one side is Babel, attempting to usurp the authority of the God of Israel. **The King of Babel intends to make Daniel and his companions worship him according to the Babylonian religion, and wants to change their names accordingly.** On the other side stand Daniel and his companions, who resist Babylonian alienation and adhere to their God. Against the king who ‘appointed’ food from pagan worship, Daniel ‘purposed’ in his heart not to defile himself. **The same Hebrew verb *wayyasem* is used for ‘purposed’ (1:8) and the ‘giving’ of their new names (1:7).** Thus the text suggests that their decision not to eat had to do with their faithfulness to God and their identity. Moreover, the verb ‘appointed’ (in its form *wayeman*, 1:5) has only God the Creator as its subject (Jonah 2:1; 4:6,7,8). Therefore, Daniel responded to the king’s order by asking for the food appointed by the Creator (Daniel 1:12).” *Doukhan, DVE*, 73,74.

Daniel Would Not Defile Himself.—

“Daniel and his companions in Babylon were, in their youth, apparently more favored of fortune than was Joseph in the earlier years of his life in Egypt; yet **they were subjected to tests of character scarcely less severe**. From the comparative simplicity of their Judean home these youth of royal line were transported to the most magnificent of cities, to the court of its greatest monarch, and were singled out to be trained for the king’s special service. Strong were the temptations surrounding them in that corrupt and luxurious court. The fact that they, the worshipers of Jehovah, were captives to Babylon; that the vessels of God’s house had been placed in the temple of the gods of Babylon; that the king of Israel was himself a prisoner in the hands of the Babylonians, was boastfully cited by the victors as evidence that their religion and customs were superior to the religion and customs of the Hebrews. Under such circumstances, through the very humiliations that Israel’s departure from His commandments had invited, God gave to Babylon evidence of His supremacy, of the holiness of His requirements, and of the sure result of obedience. **And this testimony He gave, as alone it could be given, through those who still held fast their loyalty.**” *Education*, 54.

“Daniel and his companions **determined to banish from their diet everything that would defile, and**

a power from above worked in harmony with their efforts. As a result they had the privilege of following their own course in the obtaining of their education. And the education they gained was better than that gained by any of the magicians, astrologers, or wise men in all the king's realm." *Upward Look*, 253.

"**The body is a most important medium** through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here often means the surrender of the whole being to evil. The tendencies of the physical nature, unless under the dominion of a higher power, will surely work ruin and death. **The body is to be brought into subjection to the higher powers of the being.** The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in the life. Intellectual power, physical stamina, and the length of life depend upon immutable laws. Through obedience to these laws, man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, of 'the rulers of the darkness of this world,' and of 'spiritual wickedness in high places.' Eph. 6:12.

"In that ancient ritual which is the gospel in symbol, no blemished offering could be brought to God's altar. The sacrifice that was to represent Christ must be spotless. **The word of God points to this as an illustration of what His children are to be—'a living sacrifice,' 'holy and without blemish.'** Romans 12:1; Ephesians 5:27." *Prophets & Kings*, 488,489.

Daniel Tested in Diet.—

"Among the viands placed before the king were swine's flesh and other meats which were declared unclean by the law of Moses, and which the Hebrews had been expressly forbidden to eat. Here Daniel was brought to a severe test. **Should he adhere to the teachings of his fathers concerning meats and drinks, and offend the king, and probably lose not only his position but his life? or should he disregard the commandment of the Lord, and retain the favor of the king, thus securing great intellectual advantages and the most flattering worldly prospects?**

"**Daniel did not long hesitate.** He decided to stand firm in his integrity, let the result be what it might. He 'purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank' (Daniel 1:8)." *Sanctified Life*, 19.

"The crucial moment came when 'the king appointed them a daily provision of the king's meat and of the wine which he drank.' Daniel had unbounded confidence in the principles of temperance, not alone

because he knew them to be scientifically true, but because they were God-given, and, in his case, had been put into practice. His education had a Biblical foundation, and he knew that it was in harmony with true science. It was a life and death question; but the principles were divine, and he would obey, walk by faith, and leave the results with his Maker. '**Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.**'" Haskell, SDP, 20,21.

"**The king always asked a blessing before his meals, and addressed his idols as Deity.** He set apart a portion of his food to be presented to the idol gods whom he worshiped, and also a portion of the wine. **This act, according to their religious instruction, consecrated the whole to the heathen god.** To sit at the table where such idolatry was practiced, Daniel and his three brethren deemed, would be a dishonor to the God of heaven. These four children decided that they could not sit at the king's table to eat of the food placed there, or to partake of the wine, all of which had been dedicated to an idol god. **This would indeed implicate them with heathenism, and dishonor the principles of their national religion and their God.**" *Manuscript Releases*, Vol.4, 126, 127.

"[Daniel 1:8 quoted.] Daniel had other reasons for this course than simply the effect of such a diet upon his physical system, though he would derive great advantage in this respect from the fare he proposed to adopt. **It was frequently the case that food used by the kings and princes of heathen nations, who were often the high priests of their religion, was first offered in sacrifice to idols, and the wine they used, poured out as a libation before their gods.** Again, some of the flesh food used by the Chaldeans was pronounced unclean by the Jewish law. On either of these grounds Daniel could not, consistently with his religion, partake of these articles. Hence he respectfully requested the proper officer that from conscientious scruples he might not be obliged to defile himself." Smith, DR, 24.

"**Daniel had five Scriptural reasons for his decision.** (1) Many of the flesh foods used on the king's table were divinely forbidden. Lev. 11; Deut. 14. The Babylonians made no distinction between the 'clean and the unclean' just as many do not today. Eze. 22:26. (2) None of the beasts was killed according to the instruction given in the Mosaic law. Acts 15:29; Lev. 17:10-14. (3) They had been first offered to idols and for that reason were prohibited. Acts 15:29. (4) Strong and intoxicating wine was strictly forbidden. Lev. 10:9-11; Prov. 20:1; 23:29-32. (5) For health reasons God's people were counseled not to partake of delicacies or rich pastries when dining with a prince or ruler. Prov. 23:1-3." *Bunch, BOD*, 11,12.

Not a Minor Matter.—

"There are many among professed Christians today who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. **They consider the matter of eating and drinking as of too little consequence to require such a decided stand—one involving the probable sacrifice of every earthly advantage.** But those who reason thus will find in the day of judgment that they turned from God's express requirements and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded of God. His requirements should be sacredly obeyed. Those who accept and obey one of His precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right and by their example lead others to lightly regard the holy law of God. 'Thus saith the Lord' is to be our rule in all things." *Sanctified Life, 19,20.*

"The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.

"Intemperance of any kind benumbs the perceptive organs and so weakens the brain-nerve power that eternal things are not appreciated, but placed upon a level with the common. The higher powers of the mind, designed for elevated purposes, are brought into slavery to the baser passions. **If our physical habits are not right, our mental and moral powers cannot be strong; for great sympathy exists between the physical and the moral."** *Counsels to the Church, 101.*

"He that is faithful in that which is least is faithful also in much." Luke 16:10.

Daniel, An Example in Overcoming Sin.—

"Daniel was subjected to the severest temptations that can assail the youth of today; yet he was true to the religious instruction received in early life. He was surrounded with influences calculated to subvert those who would vacillate between principle and inclination; yet the Word of God presents him as a **faultless character.** Daniel dared not trust to his own moral power. Prayer was to him a necessity. He made God his strength, and the fear of God was continually before him in all the transactions of his life.

"Daniel possessed the grace of genuine meekness. He was true, firm, and noble. He sought to live in peace with all, while he was unbending as the lofty cedar wherever principle was involved. In everything that did not come in collision with his allegiance to God, he was respectful and obedient to those who had

authority over him; but he had so high a sense of the claims of God that the requirements of earthly rulers were held subordinate. He would not be induced by any selfish consideration to swerve from his duty.

"The character of Daniel is presented to the world as a striking example of what God's grace can make of men fallen by nature and corrupted by sin. The record of his noble, self-denying life is an encouragement to our common humanity. From it we may gather strength to nobly resist temptation, and firmly, and in the grace of meekness, stand for the right under the severest trial.

"Daniel might have found a plausible excuse to depart from his strictly temperate habits; **but the approval of God was dearer to him than the favor of the most powerful earthly potentate—dearer even than life itself.**" *Sanctified Life, 20,21.*

"The followers of Jesus will never be ashamed to practice temperance in all things. Then why should any young man blush with shame to refuse the wine cup or the foaming mug of beer? **A refusal to indulge perverted appetite is an honorable act.** To sin is unmanly; to indulge in injurious habits of eating and drinking is weak, cowardly, debased; but to deny perverted appetite is strong, brave, noble. In the Babylonian court, Daniel was surrounded by allurements to sin, but by the help of Christ he maintained his integrity. **He who cannot resist temptation, when every facility for overcoming has been placed within his reach, is not registered in the books of heaven as a man.**

"Dare to be a Daniel, dare to stand alone!" Have courage to do the right. A cowardly and silent reserve before evil associates, while you listen to their devices, makes you one with them. 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters.'" *Temperance, 189,190.*

"Temptations to the indulgence of appetite possess a power which **can be overcome only by the help that God can impart.** But with every temptation we have the promise of God that there shall be a way of escape. Why, then, are so many overcome? It is because they do not put their trust in God. **They do not avail themselves of the means provided for their safety.** The excuses offered for the gratification of perverted appetite, are therefore of no weight with God.

"Daniel valued his human capabilities, but he did not trust in them. His trust was in that strength which God has promised to all who will come to Him in humble dependence, relying wholly upon His power.

"He purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; for he knew that such a diet

would not strengthen his physical powers or increase his mental capability. He would not use wine, nor any other unnatural stimulant; **he would do nothing to cloud his mind;** and God gave him ‘knowledge and skill in all learning and wisdom,’ and also ‘understanding in all visions and dreams.’...

“...The experience of Daniel and his youthful companions illustrates the benefits that may result from an abstemious diet, **and shows what God will do for those who will cooperate with Him in the purifying and uplifting of the soul.** They were an honor to God, and a bright and shining light in the court of Babylon.

“In this history we hear the voice of God addressing us individually, bidding us gather up all the precious rays of light upon this subject of Christian temperance, and place ourselves in right relation to the laws of health.” *Counsels on Diet & Foods*, 154,155.

“If the students who attend our colleges would be firm, and maintain integrity, if they would not associate with those who walk in the paths of sin, nor be charmed by their society, like Daniel they would enjoy the favor of God. If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. It is a continual struggle to be always on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness. And if the youth are proved and tested, as was Daniel, what honor can they reflect to God by their firm adherence to the right.” *Fundamentals of Christian Education*, 87.

DANIEL 1:9

Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

“**This officer saw in Daniel good traits of character. He saw that he was striving to be kind and helpful, that his words were respectful and courteous, and his manner possessed the grace of modesty and meekness.** It was the good behavior of the youth that gained for him the favor and love of the prince.” *Youth Instructor*, 11/12/1907.

“**Strict compliance with the requirements of Heaven brings temporal as well as spiritual blessings. Unwavering in his allegiance to God, unyielding in his mastery of self, Daniel, by his noble dignity and unwavering integrity, while yet a young man, won the ‘favor and tender love’ of the heathen officer in whose charge he had been placed.** Daniel 1:9. The same characteristics marked his afterlife. He rose speedily to the position of prime minister of the king-

dom of Babylon. Through the reign of successive monarchs, the downfall of the nation, and the establishment of another world empire, **such were his wisdom and statesmanship, so perfect his tact, his courtesy, his genuine goodness of heart, his fidelity to principle,** that even his enemies were forced to the confession that ‘they could find none occasion nor fault; forasmuch as he was faithful.’” *Prophets & Kings*, 546.

DANIEL 1:10

And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

I Fear My Lord the King.—

“Daniel might have found a plausible excuse to depart from his strictly temperate habits; but the approval of God was dearer to him than the favor of the most powerful earthly potentate—dearer even than life itself. Having by his courteous conduct obtained favor with Melzar, the officer in charge of the Hebrew youth, Daniel made a request that they might not eat of the king’s meat or drink of his wine. Melzar feared that should he comply with this request, he might incur the displeasure of the king, and thus endanger his own life. **Like many at the present day, he thought that an abstemious diet would render these youth pale and sickly in appearance and deficient in muscular strength,** while the luxurious food from the king’s table would make them ruddy and beautiful and would promote physical and mental activity.” *Sanctified Life*, 21,22.

“The prince of the eunuchs feared to grant Daniel’s request, since the king himself had appointed the food for Daniel and his companions. This shows the great personal interest the king took in these captives. **It appears that his sincere object was to secure in them the best mental and physical development that could be attained.** How different is this from the bigotry and tyranny which usually hold supreme control over the hearts of those who are clothed with absolute power. In the character of Nebuchadnezzar we shall find many things worthy of our highest admiration.” *Smith, DR*, 24.

The Children Which Are of Your Sort.—

“The language of the prince of the eunuchs shows that **there were other Hebrew youth who were selected, who did not make this request;** ‘For,’ said the prince of the eunuchs, ‘why should he [the king] see

your faces worse liking than the children which are of *your sort?*” Haskell, SDP, 14.

DANIEL 1:11-14

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days.

***Then Said Daniel to Melzar, Prove Thy Servants.*—**

“Daniel requested that the matter be decided by a ten days’ trial—the Hebrew youth during this brief period being permitted to eat of simple food, while their companions partook of the king’s dainties. **The request was finally granted, and then Daniel felt assured that he had gained his case. Although but a youth, he had seen the injurious effects of wine and luxurious living upon physical and mental health.**” Sanctified Life, 21,22.

“Daniel and his companions, after considering their dangerous and difficult position, took this matter to the Lord in prayer, and decided to be true to principle. Much was involved in this decision. If they sat at the king’s table, they would partake of food which had been consecrated to idols; **and the Hebrew children would thus dishonor God, and ruin their own characters by removing the safeguard of temperance, and allowing themselves to be influenced by corrupt associations.** Even at the cost of appearing singular, they decided not to sit at the table of the king. They might have reasoned that at the king’s command they were compelled to partake of the food at the royal table which had been dedicated to an idol. But they determined not to implicate themselves with heathenism, and not to dishonor the principles of their national religion and their God. **Surrounded by perils, after having made a most determined effort to resist temptation, they must trust the results with God.**

“With true courage and Christian courtesy, Daniel said to the officers who had charge over them: **‘Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.** Then let our countenances be looked upon before thee, and the countenances of the children that eat the portion of the king’s meat; and, as thou seest, deal with thy servants.”

It was no experiment with them; for they foresaw the result.

“The officer hesitated. He feared that the rigid abstinence they proposed would have an unfavorable effect upon their personal appearance, and that, in consequence, they would lose favor with the king. The Hebrew children explained to the officer the effect of food upon the body; **that overeating and the use of rich foods benumbed the sensibilities, unfitting mind and body for hard, stern labor.** They urged most earnestly that they be allowed the simple diet, and begged that they be given a ten-days’ trial, that they might demonstrate by their own physical appearance at the end of that time the advantages of plain, nutritious food. **The request was granted; for they had obtained favor with God and with men. It was an act of faith;** there was no feeling of envy toward those who were eating of the king’s meat. The minds of the four were filled with thoughts of love and peace, and they actually grew during those ten days.” Haskell, SDP, 21,22.

“In taking this step, Daniel did not act rashly. **He knew that by the time he was called to appear before the king, the advantage of healthful living would be apparent.** Cause would be followed by effect. Daniel said to Melzar, who had been given charge of him and his companions: ‘Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink.’ Daniel knew that ten days would be time enough to prove the benefit of abstemiousness....

“Having done this, Daniel and his companions did still more. **They did not choose as companions those who were agents of the prince of darkness.** They did not go with a multitude to do evil. They secured Melzar as their friend, and there was no friction between him and them. They went to him for advice, and at the same time enlightened him by the wisdom of their deportment.” Youth Instructor, 9/6/1900.

***Pulse To Eat.*—**

“It is interesting to note what was included in Daniel’s request for his diet. The Hebrew word, *zeroim*, here translated ‘pulse,’ is built on the same root as the word ‘seed’ in the record of creation, where it mentions ‘every herb seeding seed,’ and again, the ‘fruit of a tree seeding seed.’ Genesis 1: 29. This makes it clear enough that Daniel’s request included grains legumes, and fruits. Then, too, if we understand Genesis 9: 3 correctly, the ‘green herb’ itself must have been included in the diet requests. **In other words, the menu for which Daniel asked and which he received was made up of cereals, legumes, fruits, nuts, and vegetables—a vegetarian diet of good variety, together with the universal drink for man and beast, clear water.**

“The Cambridge Bible, has this note on *zeroim*: ‘vegetable food in general; there is no reason for re-

striciting the Hebrew word used to leguminous fruits, such as beans and peas, which is what the term 'pulse' properly denotes.'

"Gesenius gives this definition: 'Seed-herbs, greens, vegetables, *i.e.*, vegetable food, such as was eaten in a half fast, opposed to meats and the more delicate kinds of food.' *Smith, DR*, 24, 25.

"For as the earth bringeth forth her bud, and as the garden causeth **the things that are sown** in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations." Isa 61:11. [Note: The same word for 'pulse' reads 'things that are sown' in Isaiah 61:11.]

Water to Drink.—

"In health and in sickness, pure water is one of **heaven's choicest blessings**. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the **necessities** of the system and assists nature **to resist disease**." *Ministry of Healing*, 237.

"If anything is needed to quench thirst, pure water drunk some little time before or after the meal is all that nature requires. Never take tea, coffee, beer, wine, or any spirituous liquors. Water is the best liquid possible to cleanse the tissues." *R&H*, 7/29/1884.

DANIEL 1:15,16

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

At the End of Ten Days.—

"At the end of the ten days the result was found to be quite the opposite of Melzar's expectations. Not only in personal appearance, but in physical activity and mental vigor, **those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite**. As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom." *Sanctified Life*, 22.

DANIEL 1:17

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understand-

ing in all visions and dreams.

God Gave Knowledge, Skill, and Wisdom.—

"For three years the Hebrew youth studied to acquire 'the learning and the tongue of the Chaldeans.' During this time they held fast their allegiance to God and depended constantly upon His power. **With their habits of self-denial they united earnestness of purpose, diligence, and steadfastness.** It was not pride or ambition that had brought them into the king's court, into companionship with those who neither knew nor feared God; they were captives in a strange land, placed there by Infinite Wisdom. Separated from home influences and sacred associations, **they sought to acquit themselves creditably, for the honor of their down-trodden people, and for the glory of Him whose servants they were.**

"The Lord regarded with approval the firmness and self-denial of the Hebrew youth, and their purity of motive; and His blessing attended them. He 'gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.' The promise was fulfilled, 'Them that honor Me I will honor.' 1 Samuel 2:30. As Daniel clung to God with unwavering trust, the spirit of prophetic power came upon him. While receiving instruction from man in the duties of court life, he was being taught by God to read the mysteries of the future and to record for coming generations, through figures and symbols, events covering the history of this world till the close of time." *Prophet & Kings*, 484,485.

"God gave Daniel 'knowledge and skill in all learning and wisdom.' Daniel 1:17. **His blessing attended the man who put forth human effort in accordance with the divine will.** The same help will still be given to all who pursue a similar course, and with the glory of God in view practice abstinence and self-restraint. The same difference will be seen between them and the self-indulgent that there was between Daniel and his fellows and the other youth in the king's court. There will be the clear eye and complexion, the firm tread, the strength and vigor of intellect, the keen perception of spiritual truth." *Our High Calling*, 244.

"The powers of the youth are mostly dormant, because they do not make the fear of God the beginning of wisdom. **The Lord gave Daniel wisdom and knowledge, because he would not be influenced by any power that would interfere with his religious principles.** The reason why we have so few men of mind, of stability and solid worth, is that they think to find greatness while disconnecting from Heaven." *Messages to Young People*, 256.

"As in the case of Daniel, **in exact proportion as the spiritual character is developed, the intellectual**

capabilities are increased.” *R&H, March 22, 1898.*

How Daniel Studied.—

“Dear young friends, are you prepared to behold the Lamb of God, that taketh away the sin of the world? to say, as did Nathaniel, ‘Thou art the Son of God; thou art the King of Israel?’ You would do well to contemplate this sacred and eternal truth most earnestly and prayerfully, until your whole being becomes imbued with its greatness. We are too apt to view truths as a whole, and see only the surface, when, **if we would ponder them, pray over them, and put to the stretch every mental power, we might understand; for God would give us wisdom, as he did to Daniel.** Our spiritual senses would be quickened to understand the deep things of God.” *Youth Instructor, 2/11/1897*

“Take the Bible as a study book, and see if you are not filled with the love of God. **Your heart may be barren, your intellect feeble; but if you will prayerfully study the word of God, light will flash into your mind.** God works with every diligent student. Teachers who will learn from the Great Teacher will realize the help of God as did Daniel and his fellows, of whom the record states, [Daniel 1:17 quoted].” *Counsels to Parents, Teachers, & Students, 455,456.*

Diet, a Factor in Wisdom.--

“‘Give us this day our daily bread.’ ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.’ Mt. 6:11;4:4. **Daniel and his three friends made their choice to daily eat the Word of God—to hide it in their heart.** As a result of that choice **they had power in the area of appetite to choose the best physical diet—a simple plant-based diet with water.** As a result, God gave wisdom to Daniel and his three companions.

“Daniel 12:3,10 tells us that God’s people in the last days will also be wise. ‘None of the wicked shall understand; but the wise shall understand.’ Dan. 12:10. They, like Daniel, will have power to overcome in the area of appetite. They will choose a vegan diet like Daniel’s in preparation for translation to heaven, where there will be no meat-eating. God will give His last-day people wisdom as He did Daniel, for their choice of spiritual and physical food.” *PJ*

“Why did Daniel and his companions refuse to eat at the king’s table? Why did they refuse his meats and wines? **Because they had been taught that this class of food would not keep the mind and the physical structure in the very best condition of health to do God’s service....**

“In the light of this Scripture history, all the testimony of man as to the advantages of **a meat diet, or of a great variety of food,** should not have the least weight with any human being. When the children of faith shall with earnest prayer dedicate themselves to God without reserve, the Lord will honor their faith

and will bless them with a clear mind.” *Medical Ministry, 276.*

“They should be temperate in eating; rich and luxurious food should find no place upon their tables; and when the brain is constantly taxed and there is a lack of physical exercise, **they should eat sparingly,** even of plain food. **Daniel’s clearness of mind and firmness of purpose, his strength of intellect in acquiring knowledge, were due in a great degree to the plainness of his diet in connection with his life of prayer.**” *4 Testimonies, 515,516.*

“Of all the positions of importance in that college, the first is that of the one who is employed to direct in the preparation of the dishes to be placed before the hungry students; for if this work is neglected, the mind will not be prepared to do its work, because the stomach has been treated unwisely and cannot do its work properly. Strong minds are needed. The human intellect must gain expansion and vigor and acuteness and activity. It must be taxed to do hard work, or it will become weak and inefficient. Brain power is required to think most earnestly; it must be put to the stretch to solve hard problems and master them, else the mind decreases in power and aptitude to think. The mind must invent, work, and wrestle, in order to give hardness and vigor to the intellect; and if the physical organs are not in the most healthful condition by substantial, nourishing food, the brain does not receive its portion of nutrition to work. Daniel understood this, and he brought himself to a plain, simple, nutritious diet, and refused the luxuries of the king’s table.” *Fundamentals of Christian Education, 226,227.*

“The youth are surrounded by allurements addressed to the appetite. . . . Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency.

“Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity, depend upon immutable laws. There is no happen-so, no chance, about this matter. The higher powers will not interfere to preserve men from the consequences of the violation of nature’s laws.

“The question with every youth ... should be, Shall I consult my inclination, and indulge my appetite, or shall I follow the dictates of conscience, and keep my head clear and preserve my physical powers by abstaining from every practice that would bring weakness upon them? Shall I fall a prey to the customs of the world,... or shall I separate myself from every custom that is debasing in its results? Shall I not honor God, rather than please the world?... ”

“Daniel and his fellows realized that principle was at stake, and that they could afford to make no

compromise with the tempter. The light and truth reflected from the throne of God were dearer to them than any honor that men could bestow. It is the privilege of the young people of today to be as firm and true, as modest and successful, as were the Jewish youths in the kingdom of Babylon.... God honored Daniel, and He will honor every youth who takes the course that Daniel took in honoring God." *Our High Calling*, 269.

DANIEL 1:18-20

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

At the End of the Days They Stood before the King.—

"The young apprentices were to be trained **three years** in order to 'stand before the king' (ch. 1:5); and it was 'at the end of the days specified that they were brought before the king for examination. Then 'stood they before the king.' This statement indicates that the three-year training period ended before the king examined them and 'found' that Daniel and his three friends were better than all the other candidates. This could hardly have taken place after one of them, Daniel, had already received high honors and had been promoted to the rule of the province and supervision over all the wise men, and after the other three had been given high office (ch.2:46-49). **The logical sequence, as well as the narrative order, requires that Daniel's three-year course end before Nebuchadnezzar's dream in his 2nd year.**

"All this leads to the conclusion that **this was not a period of 36 months**; that these years must be counted inclusively; they represent (1) Nebuchadnezzar's accession year, in which the Hebrew captives arrived in Babylon and entered their training; (2) Nebuchadnezzar's year 1, which was the calendar year beginning at the next New Year's Day after his accession; and (3) **Nebuchadnezzar's year 2, in which Daniel**

graduated and stood 'before the king,' and the year in which he interpreted the dream.

"By applying the commonly used ancient method of inclusive reckoning, which is attested in numerous cases as the usual way of counting time, there is no need to assert, as modern commentators have done, that ch. 1 stands chronologically in contradiction to ch. 2...." *4SDABC*, 761,762.

"Another biblical example of this can be found in 2 Kings 18:9-11 where the siege of Samaria began in the fourth year of Hezekiah and ended in his sixth year, which was 'at the end of three years' (2 Kings 18:10). Thus Daniel's three years of schooling may not have been three full years of twelve months each." *Shea, DARG*, 43,44.

They Stood Before the King.—

"God brought Daniel and his associates into connection with **the great men of Babylon**, that in the midst of a nation of idolaters they might represent His character. **How did they become fitted for a position of so great trust and honor? It was faithfulness in little things that gave complexion to their whole life.** They honored God in the smallest duties, as well as in the larger responsibilities.

"As God called Daniel to witness for Him in Babylon, so He calls us to be His witnesses in the world today. **In the smallest as well as the largest affairs of life**, He desires us to reveal to men the principles of His kingdom. Many are waiting for some great work to be brought to them, while daily they lose opportunities for revealing faithfulness to God. **Daily they fail of discharging with wholeheartedness the little duties of life.** While they wait for some large work in which they may exercise supposedly great talents, and thus satisfy their ambitious longings, their days pass away.

"In the life of the true Christian there are no non-essentials; in the sight of Omnipotence every duty is important. The Lord measures with exactness every possibility for service. The unused capabilities are just as much brought into account as those that are used. We shall be judged by what we ought to have done, but did not accomplish because we did not use our powers to glorify God." *Prophets & Kings*, 487,488.

The King Communed With Them.—

"To Daniel alone seems to have been committed an understanding in visions and dreams. But the Lord's dealing with Daniel in this respect does not prove his companions any less accepted in His sight. By their preservation in the midst of the fiery furnace they had equally good evidence of the divine favor. Daniel probably had some natural qualifications that peculiarly fitted him for this special work.

"The same personal interest in these individuals heretofore manifested by the king, he still continued to maintain. At the end of the three years, he called them

to a personal interview. He must know for himself how they had fared, and to what proficiency they had attained. **This interview also shows the king to have been a man well versed in all the arts and sciences of the Chaldeans, else he would not have been qualified to examine others in them.** Recognizing merit where he saw it without respect to religion or nationality, he acknowledged them to be ten times superior to any in his own land." *Smith, DR, 25,27.*

In All Matters of Wisdom.—

"Read the Old and New Testaments with a contrite heart. Read them prayerfully and faithfully, pleading that the Holy Spirit will give you understanding. **Daniel searched the portion of the Old Testament which he had at his command, and made the word of God his highest instructor. At the same time he improved the opportunities that were given him to become intelligent in all lines of learning.** His companions did the same, and we read: 'In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.'" *Fundamentals of Christian Education, 357,358.*

"The manner of examination is not indicated. From a later description of Daniel's abilities given by Belshazzar's mother, who was probably a daughter of Nebuchadnezzar, we learn that Daniel was known to her as a man able to 'explain riddles, and solve problems' (Dan.5:12, RSV). The questions asked may have required the explanation of riddles, which has always been a favored sport in the court life of Oriental countries. **The examination also may have included the solving of mathematical and astronomical problems, in which the Babylonians were masters, as their documents reveal, or a demonstration of ability to read and write the difficult cuneiform script."**

"The superior wisdom of Daniel and his youthful companions was not the result of chance or destiny, or even of a miracle, as that word is usually understood. The young men applied themselves diligently and conscientiously to their studies, and God blessed their endeavors. True success in any undertaking is assured when divine and human effort are combined. Human effort alone avails nothing; **likewise divine power does not render human cooperation unnecessary.**" *4SDABC, 762.*

"If they [students] were like Daniel, hearers and doers of the word of God, they would advance as he did in all branches of learning they entered upon. Being pure minded, they would become strong minded. Every intellectual faculty would be sharpened. **Let the Bible be received as the only food for the soul, as it is the very best and most effectual for the purifying and strengthening of the intellect.**" *Fundamentals of Christian Education, 379,380.*

Ten Times Better.—

"O how I love thy law! it is my meditation all the day. **Thou through thy commandments hast made me wiser than mine enemies:** for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! **Through thy precepts I get understanding:** therefore I hate every false way." *Psalm 119: 97-104.*

"The number ten is often used in the Bible to indicate a general rather than a specific number. It may be used to indicate much or many. See Gen. 31:7; Numb. 14:22; Neh. 4:12. In Job 19:3 it is definitely used as a round number, as a count of the speeches reveals. In Christ's parables the number ten is often employed, with ten virgins (Mt. 25:1); ten pieces of silver (Luke. 15:8); ten servants who were entrusted with ten pounds (Luke. 19:13). For the sake of ten righteous persons God would have spared Sodom (Gen 18:32)." *Thiele, OSID, 28.*

Ten Times Better Than All.—

"At the court of Babylon were gathered representatives from all lands, men of the choicest talents, men the most richly endowed with natural gifts and possessed of the highest culture this world could bestow; yet amid them all the Hebrew captives were without a peer. **In physical strength and beauty, in mental vigor and literary attainments, and in spiritual power and insight they stood unrivaled.** [Dan. 1:20 quoted.]" *6 Testimonies, 220.*

"Their keen comprehension, their wide knowledge, their choice and exact language, testified to the unimpaired strength and vigor of their mental powers. 'In all matters of wisdom and understanding, that the king inquired of them, he found them **ten times better** than all the magicians and astrologers that were in all his realm;' 'therefore stood they before the king.'

"At the court of Babylon were gathered representatives from all lands, men of the highest talent, men the most richly endowed with natural gifts, and possessed of the broadest culture that the world could bestow; yet among them all, the Hebrew youth were without a peer. In physical strength and beauty, in mental vigor and literary attainment, they stood unrivaled. **The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws.**

"In acquiring the wisdom of the Babylonians, Daniel and his companions were far more successful

than their fellow students; but their learning did not come by chance. They obtained their knowledge by the faithful use of their powers, under the guidance of the Holy Spirit. They placed themselves in connection with the Source of all wisdom, making the knowledge of God the foundation of their education. In faith they prayed for wisdom, and they lived their prayers. They placed themselves where God could bless them. **They avoided that which would weaken their powers, and improved every opportunity to become intelligent in all lines of learning.** They followed the rules of life that could not fail to give them strength of intellect. They sought to acquire knowledge for one purpose—that they might honor God. They realized that in order to stand as representatives of true religion amid the false religions of heathenism they must have clearness of intellect and must perfect a Christian character. And God Himself was their teacher. **Constantly praying, conscientiously studying, keeping in touch with the Unseen, they walked with God as did Enoch.**

“True success in any line of work is not the result of chance or accident or destiny. It is the outworking of God’s providences, the reward of faith and discretion, of virtue and perseverance. Fine mental qualities and a high moral tone are not the result of accident. God gives opportunities; success depends upon the use made of them.

“While God was working in Daniel and his companions ‘to will and to do of His good pleasure,’ they were working out their own salvation. Philippians 2:13. **Herein is revealed the outworking of the divine principle of co-operation, without which no true success can be attained. Human effort avails nothing without divine power; and without human endeavor, divine effort is with many of no avail.** To make God’s grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort.” *Prophets & Kings*, 485-487.

“When the four Hebrew youth were receiving an education for the king’s court in Babylon, **they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study; for they discerned that through the grace of God their destiny depended upon their own will and action. They were to bring all their ability to the work; and by close, severe taxation of their powers, they were to make the most of their opportunities for study and labor.**

“While these youth were working out their own salvation, God was working in them to will and to do of His good pleasure. Here are revealed the conditions of success. **To make God’s grace our own, we must act our part. The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and to do, but never as a substitute for our effort.** Our souls are to be aroused to cooperate. The Holy Spirit works in us, that we may

work out our own salvation. This is the practical lesson the Holy Spirit is striving to teach us.” *Youth Instructor*, 8/20/1903.

Daniel’s Experience For Those in the Last Days.—

“The character of Daniel is referred to by Ezekiel, who was a contemporaneous prophet, as representing those who will live just before the second coming of Christ. People will be called to pass through experiences which require the keenest spiritual eyesight; therefore God asks them to give up all things which will in any way check the flow of the Holy Spirit through the mind. **Herein lies the reason for strict adherence to the principles of health reform.** Daniel and his companions gained the victory on the point of appetite. This was the avenue, and the only one, through which Satan was permitted to tempt Adam; and, had Adam proved true in the garden of Eden, and not eaten of the forbidden fruit, sin and suffering would never have been known. Appetite was the open door through which came all the results of sin, which, for six thousand years, have been so manifest in the human family.

“As Christ entered upon the work of his ministry, he began where Adam fell. The first temptation in the wilderness was on the point of appetite. Here the Saviour bridged the gulf which sin had made. He redeemed the whole family of Adam, and wrought out a victory for the benefit of all who are thus tempted. In the last days God will prove his people as he proved Daniel. A voluntary self-control of appetite lies at the foundation of every reform.

“It means much to be true to God. It embraces health reform. It means that the diet must be simple; it calls for the exercise of temperance in all things.

“Too great a variety of food taken at the same meal is highly injurious; and yet, how often this is forgotten. Mind and body are to be preserved in the best condition of health. Only those who have been trained in the fear and knowledge of God, and who are true to principle, are fitted to bear responsibilities in the closing work of the gospel.” *Haskell, SDP*, 23,24.

“God wants men to cultivate force of character. Those who are merely timeservers are not the ones who will receive a rich reward by and by. He wants those who labor in His cause to be men of keen feeling and quick perception. They should be temperate in eating; rich and luxurious food should find no place upon their tables; and when the brain is constantly taxed, and there is a lack of physical exercise, **they should eat sparingly, even of plain food.** Daniel’s clearness of mind and firmness of purpose, his strength of intellect in acquiring knowledge, were due in a great degree to the plainness of his diet, in connection with his life of prayer.” *4 Testimonies*, 515,516.

“What a privilege it is to labor for the conversion

of souls! Our calling is high.... To fit us to do this work, **He will strengthen our mental faculties as verily as He did the mind of Daniel.** As we teach those in darkness to understand the truths that have enlightened us, God will teach us to understand these truths still better ourselves. He will give us apt words to speak, **communicating to us through the angel standing by our side.**" Manuscript 126, 1902. *Evangelism*, 172.

Strict Temperance a Necessity.—

"The life of Daniel is an inspired illustration of what constitutes a sanctified character. It presents a lesson for all, and especially for the young. A strict compliance with the requirements of God is beneficial to the health of body and mind. In order to reach the highest standard of moral and intellectual attainments, **it is necessary to seek wisdom and strength from God and to observe strict temperance in all the habits of life.** In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh and remain true to God's requirements, even though it cost them a great sacrifice.

"What if Daniel and his companions had made a compromise with those heathen officers and had yielded to the pressure of the occasion by eating and drinking as was customary with the Babylonians? **That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong.** Indulgence of appetite would have involved the sacrifice of physical vigor, clearness of intellect, and spiritual power. **One wrong step would probably have led to others, until, their connection with Heaven being severed, they would have been swept away by temptation.**

"God has said, 'Them that honour me I will honour' (1 Samuel 2:30). While Daniel clung to his God with unwavering trust, the Spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days." *Sanctified Life*, 23,24.

"In order rightly to understand the subject of temperance, we must consider it from a Bible standpoint; and nowhere can we find a more comprehensive and forcible illustration of true temperance and its attendant blessings, than is afforded by the history of the prophet Daniel and his Hebrew associates in the court of Babylon....

"God always honors the right. The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon, yet amid them all, the Hebrew captives were without a rival. The

erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath—**all were so many certificates of good habits**—insignia of the nobility with which nature honors those who are obedient to her laws.

"The history of Daniel and his companions has been recorded on the pages of the Inspired Word for the benefit of the youth of all succeeding ages. **What men have done, men may do.** Did those youthful Hebrews stand firm amid great temptations, and bear a noble testimony in favor of true temperance? The youth of today may bear a similar testimony.

"The lesson here presented is one which we would do well to ponder. **Our danger is not from scarcity, but from abundance. We are constantly tempted to excess.** Those who would preserve their powers unimpaired for the service of God, must observe strict temperance in the use of His bounties, as well as total abstinence from every injurious or debasing indulgence.

"The rising generation are surrounded with allurements calculated to tempt the appetite. Especially in our large cities, every form of indulgence is made easy and inviting. **Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency.**

"Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Nature's God will not interfere to preserve men from the consequences of violating nature's laws. There is much sterling truth in the adage, 'Every man is the architect of his own fortune.' While parents are responsible for the stamp of character, as well as for the education and training, of their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action. **Daniel and his companions enjoyed the benefits of correct training and education in early life**, but these advantages alone would not have made them what they were. The time came when they must act for themselves—when their future depended upon their own course. **Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness.** His Spirit strengthened every true purpose, every noble resolution." *Counsels on Diet and Food*, 28, 29.

"The efforts of our temperance workers are not sufficiently far-reaching to banish the curse of intemperance from our land. Habits once formed are hard to overcome. The reform should begin with the mother before the birth of her children; and **if God's instructions were faithfully obeyed, intemperance would**

not exist.

"It should be the constant effort of every mother to conform her habits to God's will, that she may work in harmony with Him to preserve her children from the health and life destroying vices of the present day. Let mothers place themselves without delay in right relations to their Creator, that they may by His assisting grace build around their children a bulwark against dissipation and intemperance. If mothers would but follow such a course, they might see their children, like the youthful Daniel, reach a high standard in moral and intellectual attainments, becoming a blessing to society and an honor to their Creator." *Counsels of Diet & Foods*, 225,226.

"These youth had the Lord as their educator. The golden links of the chain of heaven connected the finite with the infinite. They were partakers of the divine nature. They were very careful to keep themselves in touch with God. They prayed and studied and brought into their practical life strictly conscientious, humble minds.... The word of the Lord was their meat and their drink. 'And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers....'

"When the children of faith shall with earnest prayer dedicate themselves to God without reserve, the Lord will honor their faith, and will bless them with a clear mind....

"The very flesh in which the soul tabernacles, and through which it works, is the Lord's. We have no right to neglect any part of the living machinery. Every portion of the living organism is the Lord's. The knowledge of our own physical organism should teach us that every member is to do God's service, as an instrument of righteousness.-- Special Testimonies, Series A, No. 9, pp. 60-62." *Reflecting Christ*, 143.

DANIEL 1:21

And Daniel continued even unto the first year of king Cyrus.

Daniel Continued to First Year of King Cyrus.—

"Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." [Dan.6:28.] And through association with him, these heathen monarchs were constrained to acknowledge his God as 'the living God, and steadfast forever, and His kingdom that which shall not be destroyed.'" *Prophets & Kings*, 545.

"From the time he was taken captive to the time of Cyrus's first year, would be 606 to 534 BC, a period of 72 years.

"While the kingdom of Babylon lasted a mere seventy years, the lifetime of a man, Daniel, a humble

servant of God, outlasted the kingdom of Babylon. There is a lesson here. Israel was no more a kingdom, and would never again be one. God's kingdom for the rest of human history was now spiritual and composed of righteous individuals. This is shown by the following words of Daniel's contemporary, Ezekiel:

"Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: **Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.**' Ezekiel 14:13,14.

"Jesus said the same thing: 'Neither shall they say, Lo here! or, lo there! **for, behold, the kingdom of God is within you.**' Luke 17:21." PJ

The First Year of King Cyrus.—

"Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. 12 **And he did that which was evil in the sight of the LORD his God**, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. 13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel. 14 **Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.** 15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: 16 **But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.** 17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: **he gave them all into his hand.** 18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. 19 **And they burnt the house of God**, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 21 **To fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years.**

"22 Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the

GEMS FROM DANIEL

LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

“23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; **and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.**” 2 Chron. 36:11-23.

“‘Cyrus, he is my shepherd,’ the Lord declared, ‘and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.’ ‘I have raised him up in righteousness, and I will direct all his ways: **he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.**’

“The year that Cyrus succeeded Darius the Mede to the throne of Medo-Persia marked the completion of seventy years since the first company of Hebrews had been carried captive to Babylon by Nebuchadnezzar. Daniel, who was familiar with the prophecies of Jeremiah and Isaiah regarding the duration of the captivity, and with the prophecies of Isaiah regarding the restoration by decree of Cyrus, was still living, and was occupying a position of leading responsibility in the Medo-Persian court. His faith in these prophecies led him to plead with God in behalf of his people. And now, when the time came for the temple in Jerusalem to be rebuilt, **God moved upon Cyrus as his agent to discern the prophecies concerning himself, and to grant the Jewish people their liberty. And furthermore, Cyrus furnished them the necessary facilities for rebuilding the temple of the Lord.**” R&H, 3/28, 1907.

“Daniel lived all the days of the Babylonish captivity—over seventy years—and had the pleasure of knowing that Cyrus, **whose name the prophet Isaiah had mentioned nearly two hundred years before he had issued his wonderful decree for the deliverance of God’s people.**” Haskell, SDP, 27.

No Contradiction.—

“There is an apparent contradiction between this verse and the statement of ch.10:1 that Daniel received a vision in the 3rd year of Cyrus. **But the text does not necessarily imply that Daniel’s life did not extend beyond the 1st year of Cyrus.** ...Daniel may have desired to inform his readers that though he had been carried away in the first captivity, he was still alive at the time the Exile ended about 70 years later. **Also, the conclusion seems warranted that ch.1 and perhaps also some of the other chapters were not written until the 1st year of Cyrus.** Such a date explains the use of loan words from the Persian. Daniel again occupied an official position, under the Persian rule, shortly after the fall of Babylon (Dan. 6:1,2), and from his contact with Persian officials doubtless added to his

vocabulary some of the Persian words he used in the composition of his book.” 4SDABC, 763,764.

Cyrus, a Type of Christ.—

“28 That saith of **Cyrus**, He is **my shepherd**, and shall perform all my pleasure: **even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.**

1 Thus saith the LORD to his **anointed** [same word as ‘Messiah’], to **Cyrus**, whose right hand I have holden, to subdue nations before him; and **I will loose the loins of kings, to open before him the two leaved gates;** and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, **that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.**

4 For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: **I have surnamed thee, though thou hast not known me.**

5 I am the LORD, and there is none else, there is no God beside me: **I girded thee, though thou hast not known me:**

6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.” **Isaiah 44:28-45:6.**

“Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.” **Ezra 1:1-4.**

“Cyrus is a type of Christ, the ‘Shepherd’, the ‘Anointed.’ Daniel not only would continue to the first year of king Cyrus, but would also stand in his lot at the end of the 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.’ Dan 12:13. Like Cyrus, Jesus will cause the symbolic Euphrates River to dry up to prepare the way for the coming of the kings of the east. God’s people are commanded to eat the book of Daniel to prepare for

this time. Revelation 10:8,9. Thus Daniel will continue even unto the first year of the anti-typical king Cyrus—the king Jesus.” *PJ*

DANIEL: CHAPTER TWO

1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. [Babylonian religion believed that gods would not dwell in sinful flesh.]

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands [no human devising, and not by the will of the flesh], which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. [Babylon 608-538 BC]

39 And after thee shall arise another kingdom inferior to thee [Medo-Persia 538-330 BC], and another third kingdom of brass [Greece 330-168 BC], which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron [Pagan Rome 168 BC-476 AD]: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided [390-476 AD]; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men [men's religious traditions, statecraft and church—a union of church and states]: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set

up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

INTRODUCTION

“The chapters written in Aramaic—chapters 2 through 7—exhibit a specific literary order. These six chapters stand apart from the rest of the book on the basis of the language used. They also stand apart in terms of literary structure—the way they are ordered within their own section. These chapters are clearly related to each other in pairs based on content. Chapters 2 and 7 form one pair; both chapters are outline prophecies that deal with the rise and fall of kingdoms over great portions of human history.

“Likewise, chapters 3 and 6 are also similar in content. Chapter 3 describes the persecution of Daniel’s three friends in the fiery furnace; chapter 6 describes Daniel’s own persecution in the lions’ den. In both cases God’s servants suffer trials of their faith, and in both cases they are supernaturally delivered from these trials.

“This leaves chapters 4 and 5 standing together as a pair within the Aramaic and historical portion of the book. These chapters also deal with the same subject—an individual Babylonian king. In chapter 4, it is Nebuchadnezzar who is in view. In chapter 5, it is Belshazzar. Both of these narratives begin with a local setting—Nebuchadnezzar in his palace, and Belshazzar in that same palace. Both of these kings had become cases of vaunted ego, and both were judged by the true God. In both instances, their judgments came in the form of prophecies which were subsequently fulfilled. Daniel was present to interpret both of these prophecies....

“Thus the narratives of the Aramaic and historical section of the book of Daniel line up according to thematic pairs along the following kind of outline:

- A. Daniel 2—prophecy about the rise and fall of kingdoms.
- B. Daniel 3—narrative about the persecution of Daniel’s friends.
- C. Daniel 4—prophecy about fall and rise of King Nebuchadnezzar.
- C. Daniel 5—prophecy about the fall of King Belshazzar.
- B. Daniel 6—narrative about the persecution of Daniel.
- A. Daniel 7—prophecy about the rise and fall of kingdoms.

“Such an outline is like a step ladder with steps on both sides in which one ascends in the same or-

der that one descends the steps on the other side, A: B: C: C: B: A.

The technical name for this order of writing is a *chiasm*. This word comes from the name of the Greek letter *chi* which looks something like an X. ...It is organization based on inversion or a mirror image. What we have here in Daniel is a relatively simple *chiasm* based upon thematic links between two stories of a similar nature.

“...Daniel is not the small, insignificant work of an unimportant editor; this is the work, under God, of a literary artist, and we need to recognize his skill.

“...Chapter 7 belongs with chapter 2, the two are a pair. And that pair forms a frame around the other four chapters that have been paired together. Thus the historical chapters are all a unit, a package, and the fact that they were also all written in the same Aramaic language emphasizes that point.” *Shea, DARG, 28-31.*

DANIEL 2:1

And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

The Second Year of the Reign of Nebuchadnezzar.—

“Daniel was carried into captivity in the first year of Nebuchadnezzar. For three years he was placed under instructors, during which time he would not of course be reckoned among the wise men of the kingdom, nor take part in public affairs. Yet in the second year of Nebuchadnezzar, the transactions recorded in this chapter took place. How, then, could Daniel be brought in to interpret the king’s dream in his second year? The explanation lies in the fact that Nebuchadnezzar reigned for two years conjointly with his father, Nabopolassar. From this point the Jews reckoned, while the Chaldeans reckoned from the time he began to reign alone on the death of his father. Hence, the year here mentioned was the second year of his reign according to the Chaldean reckoning, but the fourth according to the Jewish. It thus appears that the next year after Daniel had completed his preparation to participate in the affairs of the Chaldean empire, the providence of God brought him into sudden and remarkable prominence throughout the kingdom. [See Adam Clarke, *Commentary on the Old Testament*, Vol. IV, pp. 564, 567,

notes on Daniel 1: 1; 2: 1; Thomas Newton, *Dissertations on the Prophecies*, Vol. I, p. 231; Albert Barnes, *Notes on Daniel*, pp. 111,112, comment on Daniel 2:1.]” Smith, DR, 29.

“He [Nebuchadnezzar] had ruled two years conjointly with his father, Nabopolassar, and two years alone; so Daniel and his fellows were serving their first year as wise men in the court of Babylon, having finished their three-years’ course in the schools.” Haskell, SDP, 31.

“For another explanation of how the three years of Daniel’s training (ch. 1:15,18) were completed before the end of the king’s 2nd year, see on ch. 1:18.” PJ

Nebuchadnezzar Dreamed Dreams.—

“In the same year that Daniel and his companions entered the service of the king of Babylon events occurred that severely tested the integrity of these youthful Hebrews and proved before an idolatrous nation the power and faithfulness of the God of Israel. While King Nebuchadnezzar was looking forward with anxious forebodings to the future, he had a remarkable dream, by which he was greatly troubled, ‘and his sleep brake from him’ (Daniel 2:1). But although this vision of the night made a deep impression on his mind, he found it impossible to recall the particulars.” *Sanctified Life*, 34.

“The Babylonians attached great importance to dreams, especially when given to a king. He was **Pontifex Maximus**—the leading priest of the gods of Babylon. A test of religions would ensue. The Babylonians had boasted that their gods were superior. Their victory over Israel had proved this. God had sent Israel to Babylon as a **witness** for Him.” Burnside, DPUF, 37.

Dreams.—

“The multitude of dreams arise from the common things of life, with which the Spirit of God has nothing to do. There are also false dreams, as well as false visions, which are inspired by the spirit of Satan. **But dreams from the Lord are classed in the word of God with visions and are as truly the fruits of the spirit of prophecy as visions.** Such dreams, taking into the account the persons who have them and the circumstances under which they are given, contain their own proofs of their genuineness.” *I Testimonies*, 569,570.

DANIEL 2:2

Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

The King’s Wise Men [Religious Leaders] Called.—

“In Daniel 4:7 and 5:11, this list includes the **soothsayers**, but does not mention the **sorcerers**. All these classes were basically religious groups—men who were attached to the occult activities of Babylonian religion. The reason why Daniel and his companions were not now brought before the king was because they did not belong to such groups as magicians, exorcists, astrologers, soothsayers, wizards, enchanters or diviners who were deeply engrossed in the occult activities which played so prominent a part in the religion of Babylon. The Hebrews did not engage in the spiritualistic activities which brought these idolaters closely in touch with the evil one, but they did keep themselves in close contact with the only true God.” Thiele, OSID, 30.

“All these sects or professions abounded in Babylon. The result desired by each was the same—the **explaining of mysteries and foretelling of events**—the principal difference between them being the means by which they sought to accomplish their object. The king’s difficulty lay equally within the province of each to explain; hence he summoned them all. With the king it was an important matter. He was greatly troubled, and therefore concentrated upon the solution of his perplexity the wisdom of his realm.” Smith, DR, 30.

The Religion of Babylon.—

“The religion of the Babylonians was the outgrowth of the counterfeit system of worship introduced by Satan through Cain before the Deluge, and revived by Nimrod after the Flood. Babylon with its religion was founded by Nimrod. Gen. 10:8-10. ... ‘Nimrod is said to have been the first that gathered mankind into communities, the first of mortals that reigned, and the first that offered idolatrous sacrifices... All tradition from the earliest times bears record to the apostasy of Nimrod, and to his success in leading men away from the patriarchal faith.’—The Two Babylons, pp.51,52.” Bunch, BOD, 18.

“Satan’s false religion is called ‘Babylon the Great’ and is represented by a corrupt woman, doubtless Ishtar or Semiramis. **The religion of ancient Babylon now exists in the papacy with practically no change whatever.** Mary takes the place of Ishtar, and is worshiped even above the ‘divine son.’ The 40 days weeping for Tammuz has been perpetuated in Lent. The feast of Ishtar, the ‘goddess of spring,’ is now Easter [from Ish-tar]. The celebration of the birth of Nimrod on the 25th of December, is now Christmas. The celibacy of the priests, confession, holy water, the rosary, the wafer used in mass, images, candles, the college of cardinals, the supreme pontiff, conducting the services in a foreign tongue, etc., all show the Babylonian origin of Catholic usages and ceremonies, etc.,

all represented by many statues and figures, one of which was a figure of Venus in the form of a beautiful woman holding a baby in her arms, the origin of the Madonna. The woman had golden hair and blue eyes and the babe had a halo around his head representing the sun." *Bunch, BOD, 19.*

The Magicians.—

"The **magicians** practiced magic, using the term in its bad sense; that is, they employed all the superstitious rites and ceremonies of fortunetellers, and casters of nativities, and the like." *Smith, DR, 29.*

The Astrologers.—

"**Astrologers** were men who pretended to foretell events by the study of the stars. The science, or the superstition, of astrology was extensively cultivated by the Eastern nations of antiquity." *Smith, DR, 30.*

"Astrologers did not claim to worship the heavenly bodies as gods, but only as the representatives of the gods who revealed their will and secrets. They built up an elaborate system of superstitions regarding the meaning of lunar eclipses according to the months in which they occurred." *Bunch, BOD, 16.*

The Sorcerers.—

"**Sorcerers** were such as pretended to hold communication with the dead. In this sense, we believe, the word 'sorcerer' is always used in the Scriptures." *Smith, DR, 30.*

"Spiritism had its origin in Babylon." *Bunch, BOD, 16.*

"The [sorcerers] professed to be able to produce magic spells. The Mosaic law pronounced the death penalty upon those who practiced this black magic." *4SDABC, 767.*

"**A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death:** they shall stone them with stones: their blood shall be upon them." *Leviticus 20:27.*

The Chaldeans.—

"The **Chaldeans** here mentioned were a sect of philosophers similar to the magicians and astrologers, who made natural science and divinations their study." *Smith, DR, 30.*

"The Chaldeans were the great philosophers and wise men of the Babylonians. They were the leaders of all the groups. They were the professors who had taught Daniel and his fellows the sciences and languages of their order." *Bunch, BOD, 16.*

DANIEL 2:3,4

And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

Tell Thy Servants the Dream.—

"In whatever else the ancient magicians and astrologers may have been efficient, **they seem to have been thoroughly schooled in the art of drawing out sufficient information to form a basis for some shrewd calculation**, or of framing their answers in such an ambiguous manner that they would be applicable whichever way the events turned. In the present case, true to their cunning instincts, they called upon the king to make known to them his dream. If they could get full information respecting this, they could easily agree on some interpretation which would not endanger their reputation. **They addressed themselves to the king in Syriac**, a dialect of the Chaldean language which was used by the educated and cultured classes. **From this point to the end of Daniel 7, the record continues in Chaldaic, the language spoken by the king.**" *Smith, DR, 30.*

"He applied to his astrologers and magicians, and with promises of great wealth and honor commanded them to tell him his dream and its interpretation. But they said, 'Tell thy servants the dream, and we will shew the interpretation' (verse 4).

"The king knew that if they could really tell the interpretation, they could tell the dream as well. The Lord had in His providence given Nebuchadnezzar this dream, and had caused the particulars to be forgotten, while the fearful impression was left upon his mind, **in order to expose the pretensions of the wise men of Babylon."** *Sanctified Life, 34.*

"From Daniel 2:4 to the end of chapter 7, Daniel wrote his book in Aramaic, [or Syriack] instead of Hebrew in which the remainder was originally written. **Daniel wrote [this portion] in Aramaic, that he might give the prophecy regarding the world-power in the language of the world-power....** The Jews also understood this language. (See 2 Kings 18:26). Daniel doubtless wanted the Babylonians to read this part of his book." *Bunch, BOD, 17.*

DANIEL 2:5,6

The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream,

with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

The Thing Is Gone From Me.—

“But **their eyes were holden** that they should not know him.” Luke 24:16.

“And **their eyes were opened**, and they knew him.” Luke 24:31.

“God reveals or hides.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because **they are spiritually discerned.**” 1 Corinthians 2:14.

If... But if....—

“Dissatisfied with their evasive answer, and suspicious because, despite their pretentious claims to reveal the secrets of men, they nevertheless seemed unwilling to grant him help, **the king commanded his wise men, with promises of wealth and honor on the one hand, and threats of death on the other**, to tell him not only the interpretation of the dream, but the dream itself.” *Prophets & Kings*, 492.

Cut in Pieces.—

“Literally, ‘dismembered.’ They were to be cut limb from limb. Such cruelty as is here depicted was common in the ancient world. The Assyrians and Babylonians were notorious for the severity and barbarity of their treatment of offenders. Ashurbanipal reports that he cut in pieces rebel rulers.” *4SDABC*, 768.

DANIEL 2:7-9

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

I Know of Certainty.—

“Nebuchadnezzar began to see that the men whom he trusted to reveal mysteries through their boasted wisdom, failed him in his great perplexity, and he said, [Verses 8-12 quoted.]” *Fundamentals of Christian Education*, 410.

That Ye Would Gain the Time.—

“Their hesitancy to comply immediately with his request may at first have aroused his suspicion that they had conspired together to take advantage of him. If the dream contained a communication concerning action to be taken at an auspicious moment, delay would result in tragic loss. **Certain communications through divinations demanded that action be undertaken at a precise moment, such as a particular conjunction of the planets.** The expressions, ‘gain the time,’ and ‘till the time be changed’ (vs.9), may have reference to such a supposed opportune moment.” *4SDABC*, 768.

DANIEL 2:10,11

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king’s matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

Babylonian Religious Leaders Powerless.—

“These verses contain the record of the desperate struggle between the wise men and the king. The former sought some avenue of escape, since they were caught on their own ground. The king was determined that they should make known his dream, which was no more than should be expected from their profession.

“Some have severely censured Nebuchadnezzar in this matter, as acting the part of a heartless, unreasonable tyrant. **But what did these magicians profess to be able to do?**—To reveal hidden things, to foretell events, to make known mysteries entirely beyond human foresight and penetration, and to do this by the aid of supernatural agencies. There was therefore nothing unjust in Nebuchadnezzar’s demand that they should make known his dream. When they declared that none but the gods whose dwelling was not with flesh could make known the king’s matter, **it was a tacit acknowledgment that they had no communication with these gods, and knew nothing beyond what human wis-**

dom and discernment could reveal. ‘For this cause the king was angry and very furious.’

“He saw that he and all his people were being made the victims of deception. While we cannot justify the extreme measures to which he resorted, dooming them to death, and their houses to destruction, we cannot but feel a hearty sympathy with him in his condemnation of a class of miserable imposers. The king would be no party to dishonesty or deception.” Smith, DR, 31,32.

There is Not a Man Upon the Earth That Can Shew the King’s Matter.—

“The historic events related in the king’s dream were of consequence to him; but the dream was taken from him, that the wise men by their claimed understanding of mysteries, should not place upon it a false interpretation. The lessons taught in it were given by God for those who live in our day. The inability of the wise men to tell the dream, is a representation of the wise men of the present day, who have not discernment and learning and knowledge from the Most High, and therefore are unable to understand the prophecies. **The most learned in the world’s lore, who are not watching to hear what God says in His word, and opening their hearts to receive that word and give it to others, are not representatives of His.** It is not the great and learned men of the earth, kings and nobles, who will receive the truth unto eternal life, though it will be brought to them.

“So we see that the highest line of earthly education may be obtained, and yet the men possessing it may be ignorant of the first principles which would make them subjects of the kingdom of God. Human learning cannot qualify for that kingdom. The subjects of Christ’s kingdom are not made thus by forms and ceremonies, by a large study of books. ‘This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent.’ **The members of Christ’s kingdom are members of His body, of which He himself is the head. They are the elect sons of God, ‘a royal priesthood, an holy nation, a peculiar people,’ that they should show forth the praises of Him who has called them out of darkness into His marvelous light.”** Fundamentals of Christian Education, 412.

The gods Whose Dwelling Is Not With Flesh.—

“The religious leaders... thus frankly confessed to a great gap between themselves and God.” Thiele, OSID, 29.

“The mark of Babylonian religion is that the gods are too holy and pure to dwell in our fallen humanity. **This same doctrine is the hallmark of Babylonian religion today—being seen in the doctrine of the Immaculate Conception (of Mary) fostered by the Roman Catholic church system.** Fallen Protestantism believes the same thing—that Jesus came in the sinless

flesh of Adam before the Fall. This doctrine teaches that such gods are unable to be touched by the feeling of our infirmities, unable to help us to overcome sin. Thus humanity is unable to receive help from Babylonian gods, which are dominant in our world today.

‘But the Bible plainly points to a Messiah who would come in the likeness of sinful flesh. Moses predicted: ‘The Lord thy God will raise up unto thee a Prophet from the midst of thee, **of thy brethren, like unto me.**’ Deut. 18:15. This Messiah, says Paul, ‘Took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren,’ [Heb. 2:16,17.] The Messiah was called ‘**Emmanuel, God with us,**’ and was symbolized by the uplifted serpent of brass. The God of the Old Testament is ‘a very present help in trouble.’ Ps. 46:1. **Daniel believed in a God who could dwell in his flesh through the Holy Spirit.** The rulers of Babylon later acknowledged this: ‘**There is a man in thy kingdom, in whom is the spirit of the holy gods.**’ Dan. 5:11.

“The religious leaders of Babylon believed that their gods could never dwell in human flesh. This prohibited them from ever being able to tell the king the interpretation. This doctrine today is still the mark of antichrist. See 1 John 4:1-4. The word ‘flesh’ is *sark* in Greek, and means our fallen sinful flesh.” PJ.

DANIEL 2:12,13

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

The King Was Angry and Very Furious.—

“The magicians were full of fear and trembling. They declared that the request of the king was something unreasonable, and the test beyond that which had ever been required of any man. **The king became furious**, and acted like all men who have great power and uncontrollable passions. He decided that every one of them should be put to death, and as Daniel and his fellows were numbered with the wise men, they also were to share this fate. **This manner of action is what we may expect from men who are in high authority, and are controlled by unholy passion.”** Youth Instructor, 11/22/1894.



DANIEL 2:14-16

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Why is the Decree So Hasty From the King?

"In this narrative we see the providence of God working in several remarkable particulars. It was providential that the dream of the king should leave such a powerful impression upon his mind as to raise him to the greatest height of anxiety, and yet the thing itself be held from his recollection. **This led to the complete exposure of the false system of the magicians and other pagan teachers.** When put to the test to make known the dream, they were unable to do what they professed was entirely within their power.

"It was remarkable that Daniel and his companions, so lately pronounced by the king ten times better than all his magicians and astrologers, should not have been consulted in this matter. But there was a providence in this. Just as the dream was held from the king, so he was unaccountably restrained from appealing to Daniel for a solution of the mystery. Had he called Daniel at the first to make known the matter, the magicians would not have been brought to the test. But God would give the heathen systems of the Chaldeans the first chance. He would let them try and ignominiously fail, and then confess their utter incompetency, ever under the penalty of death, that they might be the better prepared to acknowledge His intervention when He should finally manifest His power in behalf of His captive servants, and for the honor of His name.

"It appears that the first intimation Daniel had of the matter was the presence of the executioners, come for his arrest. His own life being thus at stake, he was led to seek the Lord with all his heart until He should work for the deliverance of His servants. Daniel gained his request of the king for time to consider the matter—a privilege which probably none of the magicians could have obtained, as the king had already accused them of preparing false and corrupt words, and of seeking to gain time for this very purpose." *Smith, DR, 32,33.*

Daniel Goes in Before the King, Begs for Time.—

"Daniel and his companions were to perish with the **false prophets;** but, taking his life in his hand, Daniel ventures to enter the presence of the king, begging that time may be granted that he may show the dream and the interpretation. To this request the monarch accedes." *Sanctified Life, 34.*

"One of the things that infuriated the king was that the wise men were seeking to postpone their answer. Obviously the king was still troubled over the dream, and may have been happy over the new prospect of finding a solution to the mystery that was harassing his spirit. **Since Daniel had not been consulted previously, the king may have thought it only fair to give him an opportunity.** In his previous contact with this young Judean captive, Nebuchadnezzar had evidently been favorably impressed with Daniel's sincerity and ability. Daniel's previous faithfulness in lesser things now opened the door to greater things." *4SDABC, 769.*

The King Grants Daniel Time.—

"If these several kingdoms had kept the fear of the Lord always before them, they would have been given wisdom and power, which would have bound them together and kept them strong. **But the rulers of the kingdoms of the world made God their strength only when harassed and perplexed.** Failing to obtain help from their great men, they sought it from men like Daniel, men who they knew honored the living God and were honored by him. To these men they appealed to unravel for them the mysteries of Providence; for they had separated themselves so far from God by transgression that they could not understand his warnings. They were forced to appeal to those whose minds were illuminated by heavenly light, for an explanation of the mysteries they could not comprehend." *Youth Instructor, 9/29/1903.*

DANIEL 2:17,18

Then Daniel went to his house, and made the thing known to Hananiah, Misael, and Azariah, his companions:

That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Strength in United Prayer.—

"When Daniel returned home from his visit to the king's palace, where he had received a temporary reprieve, he invited his friends to join him in prayer. Many hands are better, not only when work needs to be done, but also in prayer. '**If two of you agree on earth concerning anything that they ask,' Jesus says, 'it will be done for them by My Father in**

heaven' (Matt. 18:19). ‘Christ here shows that there must be union with others, even in our desires for a given object. **Great importance is attached to the united prayer,** the union of purpose.’ [Testimonies to the Church, Vol. 3, p. 429.] Throughout Scripture we discover the truth of these words. Esther asked her servants and all the Jews in Shushan to fast and pray with her before she went in to see the king (Esther 4:16). **Jesus requested His disciples to watch and pray with Him in the Garden of Gethsemane (Matt. 26:41).** Prior to the outpouring of the Holy Spirit the disciples were united in prayer (Acts 1:14), and Peter’s deliverance from prison took place in answer to the united prayer of the early church (Acts 12:5).’ *Pfandl, DTSOB, 30.*

“While the execution of Peter was being delayed, upon various pretexts, until after the Passover, the church of Christ had time for deep searching of heart, and earnest prayer. **Strong petitions, tears, and fasting were mingled together. They prayed without ceasing for Peter;** they felt that he could not be spared from the Christian work; and they felt that they had arrived at a point, where, without the special help of God, the church of Christ would become extinct.” *Spirit of Prophecy, Vol. 3, 336.*

“Daniel at once went to his three companions, and asked them to unite with him in desiring mercy of the God of heaven concerning this secret. He could have prayed alone, and doubtless would have been heard. **But then, as now, in the union of God’s people there is prevailing power. The promise of the accomplishment of that which is asked, is to the two or three who shall agree concerning it. (Mt. 18:19,20.)**” *Smith, DR, 33.*

“ ‘Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions.’ **Together** they sought for wisdom from the Source of light and knowledge. **Their faith was strong in the consciousness that God had placed them where they were, that they were doing His work and meeting the demands of duty.** In times of perplexity and danger they had always turned to Him for guidance and protection, and He had proved an ever-present help. Now with contrition of heart they submitted themselves anew to the Judge of the earth, pleading that He would grant them deliverance in this their time of special need. And they did not plead in vain. The God whom they had honored, now honored them. The Spirit of the Lord rested upon them, and to Daniel, ‘in a night vision,’ was revealed the king’s dream and its meaning.” *Prophets & Kings, 493,494.*

“When his request was granted, Daniel laid the whole matter before his companions, **who were united with him in worshiping the true God.** The matter

was fully considered, and **on their bended knees they pleaded that God would give them the power and wisdom that would alone avail them in their great necessity.** They asked God that he would so arrange matters that they need not perish with the rest of the wise men of Babylon.” *Youth Instructor, 11/22/1894.*

“The case of Daniel reveals to us the fact that the Lord is always ready to hear the prayers of the contrite soul, **and when we seek the Lord with all our hearts, He will answer our petitions.** Here is revealed where Daniel obtained his skill and understanding; **and if we will only ask of God wisdom, we may be blessed with increased ability and with power from heaven.”** *My Life Today, 110.*

“The same compassionate Saviour lives today, and He is as willing to listen to the prayer of faith as when He walked visibly among men. The natural cooperates with the supernatural. **It is a part of God’s plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.”** *Great Controversy, 525.*

They Would Desire Mercies of the God of Heaven.—

“I would impress upon the youth that Daniel’s God is their God, **and whatever difficulty may arise, let them do as did Daniel, ‘desire mercies of the God of heaven.’** God will not fail His church in the hour of her greatest peril. He has promised deliverance.” *Sons & Daughters, 216.*

“Daniel and his companions could approach God with strong faith and implicit confidence because to the best of their knowledge and ability, **they were living up to His revealed will** (see *1 John 3:22*). They had the consciousness that they were in the place where God wanted them to be, and were doing the work that Heaven designed. If in their earlier experience they had compromised principle and had yielded to the temptations that constantly surrounded them in the royal court, they could not have expected such marked divine intervention in this crisis.” *4SDABC, 769*

That Daniel, and His Friends, Might Not Perish.—

“The prayer of the four young Hebrews saved not only their own lives, but also those of the magicians, astrologers, sorcerers, and Chaldeans in Babylon. And it brought peace of mind to the troubled king. **The prayers and the presence of godly people have often brought great blessings to others, even unbelievers.** For example, the Lord blessed Potiphar’s household because of the presence of Joseph in its midst (*Gen. 39:5*), and when a fierce storm shipwrecked a Roman vessel on the coast of Malta, not a person perished, because the apostle Paul was on board (*Acts 27:24*).” *Pfandl, DTSOB, 30.*

DANIEL 2:19-23

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

Then Was the Secret Revealed.—

"The truth of God was not the result of 'scholars' and 'theologians', but **revealed to sanctified people.**" *Burnside, DPUF*, 22.

Unto Daniel in a Night Vision.—

"The secret was revealed to Daniel because he had been given the prophetic gift. Amos 3:7. The king was given a **dream** and Daniel a **vision**. A vision is a higher order of revelation than a dream. It required the vision of God's prophet to interpret the dream of a heathen king, just as the revelations of the book of nature require the further and fuller explanations of the Scriptures." *Bunch, BOD*, 20.

God Answers Prayer.—

"Daniel immediately offered up praise to God for His gracious dealing with them, and while his prayer is not preserved, his responsive thanksgiving is fully recorded. **God is honored by our praise to Him for the things He has done for us, as well as by our petitions to Him for help.** Let Daniel's course be **our example in this respect.** Let no mercy from the hand of God fail of its due return of thanksgiving and praise. In the days of Christ's ministry on earth, did He not cleanse ten lepers, and **only one returned to give Him thanks? 'But where,' asks Christ sorrowfully, 'are the nine?'** Luke 17: 17.

"Daniel had the utmost confidence in what had been shown him. He did not first go to the king to see

if what had been revealed to him was indeed the king's dream, but he immediately praised God for having answered his prayer.

"Although the matter was revealed to Daniel, he did not take honor to himself as though it were by his prayers alone that the answer had been obtained; **but he immediately associated his companions with him, and acknowledged it to be as much an answer to their prayers as it was to his own.** It was, said he, 'what we desired of Thee,' and Thou hast made it 'known unto us.' *Smith, DR*, 33,35.

Then Daniel Blessed the God of Heaven.—

"[Verse 19 quoted.] They had not sought the mercies of God in vain. Then Daniel called together his companions, and thanked God that their prayers had been heard and answered, and they presented to God an offering of praise and thanksgiving, that was wholly acceptable to the Ruler of the universe. [Verses 20-23 quoted.] Daniel and his fellows had a praise meeting, and all the universe of heaven united with them in thanksgiving." *Youth Instructor*, 11/22/1894.

"Daniel did not forget to say 'thank you.' Here is recorded the most wonderful prayer of thanksgiving in Scripture." *Bunch, BOD*, 20.

Wisdom and Might are His.—

"The poem opens with a statement that wisdom and power belong to God (vs. 20); it ends with God providing wisdom and power to Daniel and his friends, revealing the king's dream to them (vs. 23)." *Shea, DARG*, 98.

He Removeth Kings, and Setteth Up Kings.—

"In the light of eternity it will be seen **that God deals with men in accordance with the momentous question of obedience or disobedience.**

"Hundreds of years before certain nations came upon the stage of action, the Omniscient One looked down the ages, and predicted through his servants the prophets the rise and fall of the universal kingdoms. The prophet Daniel, when interpreting to the king of Babylon the dream of the great image—an image symbolic of the kingdoms of the world—declared to Nebuchadnezzar that his kingdom should be superseded. His greatness and power in God's world would have their day, and a second kingdom would arise, which also would have its period of trial as to whether it would exalt the one Ruler, the only true God. Not doing this, its glory would fade away, and a third kingdom would occupy its place. **Proved by obedience or disobedience,** this also would pass away; and a fourth, strong as iron, would subdue the nations of the world. These predictions of the Infinite One, recorded on the prophetic page and traced on the pages of history, were given to demonstrate **that God is the ruling power in the affairs of this world.** **He changes the times and**

the seasons, he removes kings and sets up kings, to fulfill his own purpose." *Youth Instructor*, 9/29/1903.

"For the kingdom is the LORD's: **and he is the governor among the nations.**" Psalm 22:28

He Knoweth What is In the Darkness.—

"Yea, the darkness hideth not from thee; but the night shineth as the day: **the darkness and the light are both alike to thee.**" Psalm 139:12.

"This then is the message which we have heard of him, and declare unto you, that **God is light, and in him is no darkness at all.**" 1John 1:5.

What We Desired of Thee.—

"Although the dream has been revealed to Daniel, he does not take all the credit to himself, but includes his companions who prayed with him." *ASDABC*, 770.

DANIEL 2:24

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Arioch.—

"Arioch means, 'Servant of the moon-god.'" *Bunch, BOD*, 20.

Destroy Not The Wise Men.—

"Daniel was imbued with the Spirit of Jesus Christ, and he pleaded that the wise men of Babylon should not be destroyed. The followers of Christ do not possess the attributes of Satan, which make it a pleasure to grieve and afflict the creatures of God. They have the Spirit of their Master who said, '**I am come to seek and to save that which was lost. I came not to call the righteous but sinners to repentance.**' Had Daniel possessed the same quality of religious zeal which is so quickly inflamed today in the churches, and men are led by it to afflict and oppress and destroy those who do not serve God after their prescribed plan, he would have said to Arioch, 'These men who claim to be wise men are deceiving the king. They have not the knowledge they claim to have and should be destroyed. They dishonor the God of heaven, they serve idols, and their lives in no way do honor to God; let them die; but bring me in before the king and I will show unto the king the interpretation.' The transforming grace of God was made manifest in His servant, and he pleaded most earnestly for the lives of the very men who afterwards in a secret, underhanded manner, made plans by which they thought to put an end to the life of Daniel. **These men became jealous**

of Daniel because he found favor with kings and nobles, and was honored as the greatest man in Babylon." *2 Manuscript Releases*, 319.

"At the time when Nebuchadnezzar saw the vision of the great image, he had purposed to destroy the wise men, because he discerned their deceptions, and was convinced that they did not have the learning and power that they claimed to possess. **Only by the intercession of Daniel had they been saved from a cruel and ignominious death.**" *Youth Instructor*, 2/6/1904.

The Righteous, the Salt of the Earth.—

"Daniel's first plea was for the wise men of Babylon. Destroy them not, for the king's secret is revealed, he implored. True, it was through no merit of theirs or their heathen systems of divination that this revelation was made. They were worthy of as much condemnation as before. But their own confession of utter impotence in the matter was humiliation enough for them, and Daniel was anxious that they should so far partake of the benefits shown him as to have their lives spared. **They were saved because there was a man of God among them. Thus it ever is. For the sake of Paul and Silas, all the prisoners with them were loosed.** (Acts 16: 26.) **For the sake of Paul, the lives of all that sailed with him were saved.** (Acts 27: 24.) How often the wicked are benefited by the presence of the righteous! Well would be if they would remember the obligations under which they are thus placed.

"What saves the world today? For whose sake is it still spared?—**For the sake of the few righteous persons who are yet left.** Remove these, and how long would the wicked be suffered to run their guilty career?—No longer than the antediluvians were suffered after Noah had entered the ark, or the Sodomites after Lot had departed from their polluted and polluting presence. **If only ten righteous persons could have been found in Sodom, the multitude of its wicked inhabitants would for their sakes have been spared.** Yet the wicked will despise, ridicule, and oppress the very ones on whose account it is that they are still permitted the enjoyment of life and all its blessings." *Smith, DR*, 35,36.

DANIEL 2:25

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

Then Arioch Brought in Daniel Before the King.—

"In God's providence, Daniel and his fellows were connected with the great men of Babylon, that these men might become acquainted with the religion

of the Hebrews and know that God rules over all kingdoms. **Daniel in Babylon was placed in a most trying position; but while faithfully performing his duties as a statesman, he steadfastly refused to engage in any work that would militate against God.** This course provoked discussion, and thus the Lord brought the faith of Daniel to the attention of the king of Babylon. God had light for Nebuchadnezzar, and through Daniel were presented to the king things foretold in the prophecies concerning Babylon and other kingdoms. By the interpretation of Nebuchadnezzar's dream, Jehovah was exalted as more powerful than earthly rulers. Thus, through the faithfulness of Daniel, God was honored.” *7 Testimonies, 161.*

I Have Found a Man.—

“It is ever a characteristic of ministers and courtiers to ingratiate themselves with their sovereign. So here Arioch represented that he had found a man who could make known the desired interpretation, **as if with great disinterestedness in behalf of the king he had been searching for someone to solve his difficulty, and had at last found him.** In order to see through this deception of his chief executioner, the king had but to remember, as he probably did, his interview with Daniel, and Daniel's promise, if time could be granted, to show the interpretation of the dream. (Verse 16.)” *Smith, DR, 36.*

“What Nebuchadnezzar needed was ‘an interpreter, one among a thousand’ (Job 33:23), and Daniel proved to be such an interpreter.” *Anderson, UDP, 46.*

DANIEL 2:26-28

The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

Art Thou Able to Tell Me the Dream?—

“The Jewish captive stands before the monarch of the most powerful empire the sun has ever shone upon. The king is in great distress amid all his riches and

glory, but the youthful exile is peaceful and happy in his God. Now, if ever, is the time for Daniel to exalt himself, to make prominent his own goodness and superior wisdom. **But his first effort is to disclaim all honor for himself and to exalt God as the source of wisdom.”** *Sanctified Life, 35,36.*

“‘Art thou able to make known unto me the dream?’ was the king's salutation to Daniel as he came into the royal presence. Notwithstanding his previous acquaintance with this Hebrew, the king seemed to question the ability of one so young and inexperienced, to make known a matter in which aged and venerable magicians and soothsayers had utterly failed. Daniel declared plainly that the wise men, the astrologers, the soothsayers, and the magicians could not make known this secret. **It was beyond their power.** Therefore the king should not be angry with them, nor put confidence in their vain superstitions. **The prophet proceeded to make known the true God, who rules in heaven, and is the only revealer of secrets. He it is, said Daniel, who ‘maketh known to the king Nebuchadnezzar what shall be in the latter days.’” *Smith, DR, 36,37.***

Cannot the Wise Men Shew Unto the King?—

“**The very first exhibition of God's power to the Hebrew captives was in showing the defective wisdom of the great ones of the earth.** The wisdom of men is foolishness with God. The magicians revealed their ignorance of the light before the Lord revealed His wisdom as supreme. The wisdom of human agents who had misappropriated their God-given talents, God showed to be foolishness.” *Counsels to Writers, 101.*

“Before Daniel was the king in his glory; around him stood the very teachers with whom he had studied three years. At this time were exemplified the words of the psalmist: **‘I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts.’** [Psalm 119:99,100].” *Haskell, SDP, 33.*

“Thus saith the LORD, **Let not the wise man glory in his wisdom**, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

“**But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD** which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.” *Jeremiah 9:23,24.*

There is a God in Heaven.—

“When called to stand before King Nebuchadnezzar, Daniel did not hesitate to acknowledge the source of his wisdom. **Did that faithful recognition of God detract from Daniel's influence in the king's court? By no means; it was the secret of his power; it se-**

cured for him favor in the eyes of the ruler of Babylon. In God's name Daniel made known to the king the heaven-sent messages of instruction, warning, and rebuke, and he was not repulsed. Let God's workers of today read the firm, bold testimony of Daniel and follow his example.

"Never does man show greater folly than when he seeks to secure acceptance and recognition in the world by sacrificing in any degree the allegiance and honor due to God. When we place ourselves where God cannot co-operate with us, our strength will be found weakness. All that is ever done toward restoring the image of God in man is done because God is the efficiency of the worker." 7T 151

"The Babylonians worshipped the hosts of heaven as the representatives of their gods, **but Daniel reminded the king that the God of the Hebrews was the Creator and Ruler of the heavenly bodies.** This was the God that had revealed to him the forgotten dream and its interpretation." Bunch, BOD, 21.

There is a God That Revealeth Secrets.—

"The secret of the Lord is with them that fear Him: and He will show them His covenant." Psalm 25:14.

"Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

Maketh Known What Shall Be in the Latter Days.—

"This dream was given to the king of Babylon, the events of the future, reaching down to the end of time, were opened before him, **that he might have light on this important subject. It was also given for the benefit of all future generations.** The record was traced by the prophetic pen that the light might be **shared by those kingdoms which should succeed the kingdom of Babylon.**" Signs, 4/29/1897.

DANIEL 2:29,30

As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thy Thoughts: What Will Come to Pass Hereafter.—

"The king remembered that this was true and his confidence was strengthened to believe that if Dan-

iel's God had revealed his waking thoughts He could also reveal the dream. **The Hebrew captive had already told him more than the Chaldeans."** Bunch, BOD, 22.

He That Revealeth Secrets Maketh Known to Thee.—

"**Here is brought out another of the commendable traits of Nebuchadnezzar's character.** Unlike some rulers, who fill up the present with folly and debauchery without regard to the future, the king thought forward upon the days to come, with an anxious desire to know with what events they should be filled. It was partly for this reason that God gave him this dream, which we must regard as a token of divine favor to the king. **Yet God would not work for the king independently of His own people. Though He gave the dream to the king, He sent the interpretation through one of His acknowledged servants.**" Smith, DR, 37.

For Their Sakes That Shall Make Known the Interpretation.—

"Daniel first disclaimed all credit for the interpretation, and then he sought to modify the king's natural feelings of pride in being thus noticed by the God of heaven. He informed him that although the dream had been given to him, it was not for his sake alone that the interpretation was sent, **but also for their sakes through whom it should be given.** Ah! God had some servants there, and it was for them that He was working. **They were of more value in His sight than the mightiest kings and potentates of earth.**

"How comprehensive was the work of God in this instance! By this one act of revealing the king's dream to Daniel, He made known to the king the things he desired, He saved His servants who trusted in Him, He brought conspicuously before the Chaldean nation the knowledge of Him who knows the end from the beginning, He poured contempt on the false systems of the soothsayers and magicians, and He honored His own name and exalted His servants in their eyes." Smith, DR, 37,38.

"Daniel reminds the king that **the secret was revealed by the God of heaven chiefly for the sake of those who serve Him,** and not for the king and his wise men. It was for the sake of Paul and his companions that all on board the stranded ship were saved. It was for the sake of Joseph and his people that provision was divinely made to meet the famine in Egypt. **The wicked enjoy all their privileges and their very continued existence for the sake of the righteous in the earth. God's people are 'the salt of the earth,' the preservers of mankind.** God said He would not destroy Sodom if it contained only ten righteous persons." Bunch, BOD, 22.

"And God sent me before you to preserve you a posterity in the earth, and to save your lives by a

great deliverance.” Genesis 45:7.

Daniel Relates the Dream.—

“After making it clear to the king that the purpose of the ‘God in heaven’ in giving him the dream, was to reveal ‘what shall be in the latter days,’ Daniel related the dream itself.” *Smith, DR, 38.*

DANIEL 2:31-34

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Thou, O king, Sawest.—

“As he related the facts, the dream came fresh to the king’s mind, and the interpretation was given, showing the remarkable events that were to transpire in prophetic history.

“The Lord was working in the Babylonian kingdom, communicating light to the four Hebrew captives, that He might represent His work before the people. He would reveal that He had power over the kingdoms of the world, to set up kings and to throw down kings. The King over all kings was communicating great truth to the king of Babylon, awakening in his mind a sense of his responsibility to God. **He saw the contrast between the wisdom of God and the wisdom of the most learned men in his kingdom.**” *Fundamentals of Christian Education, 411.*

Behold a Great Image.—

“Nebuchadnezzar, a worshiper of the gods of the Chaldean religion, was an idolater. **An image was an object which would at once command his attention and respect.** Moreover, earthly kingdoms, which, as we shall hereafter see, were represented by this image, were objects of esteem and value in his eyes.

“But how admirably adapted was this representation to convey a great and needful truth to the mind of Nebuchadnezzar. Besides delineating the progress of events through the whole course of time for the benefit of His people, God would show Nebuchadnezzar the utter emptiness and worthlessness of earthly pomp and glory. How could this be more impressively done than by an image whose head was of gold? Below this head

was body composed of inferior metals descending in value until they reached their basest form in the feet and toes of iron mingled with miry clay. The whole was then dashed to pieces, and made like the empty chaff. It was finally blown away where no place could be found for it, after which something durable and of heavenly worth occupied its place. **So would God show to the children of men that earthly kingdoms are to pass away, and earthly greatness and glory, like a gaudy bubble, will break and vanish.** In the place so long usurped by these, the kingdom of God shall be set up and have no end, while all who have an interest in that kingdom shall rest under the shadow of its peaceful wings forever and ever. But this is anticipating.” *Smith, DR, 38,39.*



“The image was a comprehensive outline of the world’s history. The ‘glory of kingdoms’ formed the head of gold, **all following kingdoms deteriorated** from Babylon as shown by the grade of metals forming the image. First gold, then silver, brass, and iron. In the latter part of the world’s history, a marked change was ‘revealed by the iron being mixed with miry clay. ...The clay mixed with iron also denoted the union of church and state. This combination is peculiar [to a false Christianity in] the latter part of the world’s history, to the feet and toes of the image. [It was always true in Paganism.]” *Haskell, SDP, 35.*

“This mighty colossus in the form of a man was actually a forecast of man’s attempt to govern himself apart from God.” *Anderson, UDP, 46.*

The Image Symbol Easy to Understand.—

“The second commandment prohibits image worship; but **God himself employed pictures and symbols to represent to His prophets lessons which He would have them give to the people, and which could thus be better understood than if given in any other way.** He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, and **these were to be represented plainly upon tables**, that he who read might understand.” *IBC 1106.*

Whose Brightness Was Excellent.—

“Or, as in the LXX [the Septuagint], ‘whose appearance was extraordinary.’” *4SDABC, 771.*

Gold, Silver, Brass, Iron, Iron and Clay.—

“The four metals represent four world empires.

The fourth kingdom of iron would have two phases—iron, then clay mixed into the iron. These metals represent **Babylon, Medo-Persia, Greece, and Pagan and Papal Rome** respectively. Here Daniel is just telling the king what he saw in his dream. See vs. 38-43 for a fuller explanation of these elemental symbols.” PJ.

Brass.—

“Rather, ‘bronze,’ or ‘copper.’” 4SDABC, 771.

Clay.—

“Aramaic *chasaph*. ...An earthen vessel or a potsherd rather than the clay itself from which these objects are formed. The word for ‘clay,’ Aramaic *tin*, occurs in vs. 41, 43, in connection with *chasaph*, and is there translated ‘miry.’ It seems better, therefore, in vs. 33 to translate *chasaph* ‘molded clay,’ or ‘earthenware,’ rather than simply ‘clay.’” 4SDABC, 771.

Thou Sawest Till.—

“This was at the end of the king’s dream, the end of the history of the world.” PJ.

A Stone.—

“Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.” **Isaiah 28:16.**

“Jesus saith unto them, Did ye never read in the scriptures, **The stone** which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?

“And whosoever shall fall on **this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**” Matthew 21:42, 44.

Cut Out.—

“The word ‘cut out’ is the Chaldean word *g’zar* that corresponds to the Hebrew word, *gazar*, which means to ‘cut down’ or ‘cut off.’ See more on Dan. 2:45.” PJ.

Without Hands.—

“Not by might, not by power, but by My Spirit, saith the Lord of hosts.” Zechariah 4:6.

(See vs. 45 for more comments.)

Smote the Image and Brake in Pieces.—

“Jesus saith unto them, Did ye never read in the scriptures, **The stone** which the builders rejected, the same is become the head of the corner... And whosoever shall fall on **this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**” Matthew 21:42, 44.

DANIEL 2:35

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

(Here Daniel is just telling the king what he saw in his dream. See also vs. 44-45 where Daniel explains these symbols and events for more details.)

The Gold, Silver, Brass, Iron, and Clay—Deterioration.—

“The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. **The metals in the image, symbolizing the different kingdoms, became less and less pure and valuable, from the head down.** The head of the image was of gold, the breast and arms of silver, the sides of brass, and the feet and toes iron mingled with clay. **So the kingdoms represented by them deteriorated in value.**

“...The kingdom of Babylon passed away because, in their prosperity, **her rulers forgot God, and ascribed her honor and glory to human achievement.** So today, when men forget God and refuse to obey his law, they are humiliated. God tests them, and if they do not humble their hearts and confess their sins, they receive the penalty of transgression.

“The Medo-Persian kingdom was visited by the wrath of God because in it his law was trampled underfoot. The fear of God possessed no power among the people. Wickedness, blasphemy, and corruption were the prevailing influences in this kingdom; and the kingdoms that followed were even more base and corrupt. **They deteriorated because they cast off God. Forgetting him, they sank lower and lower in the scale.** The vast empire of Rome crumbled into pieces. The church of Rome boasts of her infallibility, and of the power of her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of the will of God.

“While representing the kingdoms of this earth, **the image that was revealed to Nebuchadnezzar also fitly represented deterioration of religion. We grow weak morally and spiritually, just in proportion as we forget God.** Those who claim to be Protestants are not today what Luther was. They have left the old landmarks, and have depended on forms, ceremonies, and outward display to make up for the lack of purity

GEMS FROM DANIEL

and piety, meekness and lowliness, found in obedience to God. Sin is ruining nations today just as it has done in time past. **Even leaders in the religious world** have not a good conscience toward God." R&H, 2/6/1900.

The Gold, Silver, Brass, Iron, and Clay Broken.—

"For, behold, the LORD will come with fire, and with his chariots like a **whirlwind**, to render his anger with fury, and his rebuke with flames of fire.

"For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many." Isaiah 66:15,16.

"Thou didst march through the land in indignation, thou didst thresh the heathen in anger." **Hab. 3:12.**

Became Like the Chaff.—

"The ungodly are not so: but are like the **chaff which the wind driveth away.**" **Psalms 1:4.**

"Therefore as the fire devoureth the stubble, and the flame consumeth the **chaff**, so their root shall be as rottenness, and their blossom shall go up as dust: **because they have cast away the law of the LORD of hosts**, and despised the word of the Holy One of Israel." **Isaiah 5:24.**

"Therefore they shall be as the morning cloud and as the early dew that passeth away, as the **chaff that is driven with the whirlwind** out of the floor, and as the smoke out of the chimney." **Hosea 13:3.**

"Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the **chaff** he will burn with fire unquenchable." **Luke 3:17.** [See also Mt. 3:12].

The Wind.—

"The wind represents a part of the Second Coming of Christ. See Scriptures below." **PJ.**

"Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a **great whirlwind** shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." **Jer. 25:33.**

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be **very tempestuous** round about him." **Psalm 50:3.**

"Therefore thus saith the Lord GOD; I will even rend it with a **stormy wind in my fury**; and there shall be an overflowing shower in mine anger, and great hailstones in my **fury** to consume it." **Ezekiel 13:13.**

The Wind Carried Them—the Chaff—Away.—

"They are as stubble before the wind, and as **chaff that the storm carrieth away.**" **Job 21:18.**

"Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets." **Psalms 18:42.**

"Let them be as **chaff before the wind:** and let the angel of the LORD chase them." **Psalms 35:5.**

"As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation." **Proverbs 10:25.**

"The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, **and shall be chased as the chaff of the mountains before the wind**, and like a rolling thing before the whirlwind." **Isaiah 17:13.**

"Thou shalt fan them, and **the wind shall carry them away, and the whirlwind shall scatter them:** and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel." **Isaiah 41:16.**

"For, behold, **the LORD** will come with fire, and with his chariots **like a whirlwind**, to render his anger with fury, and his rebuke with flames of fire." **Isaiah 66:15.**

"Behold, a whirlwind of the LORD is gone forth in fury, even a **grievous whirlwind**: it shall fall grievously upon the head of the wicked. The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly." **Jer. 23:20,21.**

No Place Was Found for Them.—

"This depicts the state of the wicked after the fires of the second death have consumed them at the end of the millennium. See Scriptures below.

"For yet a little while, **and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be....**

"But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

"I have seen the wicked in great power, and spreading himself like a green bay tree.

"Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Psalm 37:10, 20, 35, 36." **PJ.**

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and **there was found no place for them.**" **Rev. 20:11.**

The Stone.—

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, **a stone, a tried stone, a pre-**

cious corner stone, a sure foundation.” Isaiah 28:16.

“Jesus saith unto them, Did ye never read in the scriptures, **The stone** which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?

“And whosoever shall fall on **this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**” Matthew 21:42, 44.

The Stone Smites the Image.—

“In the great image many kingdoms are represented. The silver kingdom battled the golden kingdom of Babylon. Greece battled with Medo-Persia. The Roman empire, the fourth kingdom, battled Greece, the third kingdom. Now the fifth kingdom—represented by the stone—battles the second phase of the Roman empire.

“I beheld even till **the beast was slain, and his body destroyed,** and given to the burning flame.” Daniel 7:11.

“And Moses said unto the people, **Fear ye not, stand still, and see the salvation of the LORD,** which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. **The LORD shall fight for you, and ye shall hold your peace.**” Exodus 14:13,14.

“But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” PJ.

“And to you who are troubled rest with us, when **the Lord Jesus** shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: **Who shall be punished with everlasting destruction from the presence of the Lord,** and from the glory of his power;

“When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” 2 Thessalonians 1:7-10.

Where Are God’s People?—

“For ye are dead, **and your life is hid with Christ in God.** When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” Colossians 3:3,4.

“Come, my people, enter thou into thy chambers, and shut thy doors about thee: **hide thyself as it were for a little moment, until the indignation be overpast.** For, behold, the LORD cometh out of his place **to punish the inhabitants of the earth for their iniquity:** the earth also shall disclose her blood, and shall no more cover her slain.” Isaiah 26:20,21.

“God’s people are hiding in Christ the stone.” PJ.

“**He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.** I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.

“**Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways.** They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: **I will be with him in trouble; I will deliver him, and honour him.** With long life will I satisfy him, and show him my salvation.” Psalm 91.

Became a Great Mountain.—

“When Jesus comes all dead in Christ and all the living in Christ—all the redeemed from all ages (the great multitude)—are given glorified bodies and become part of the stone kingdom. Thus, the stone becomes a great mountain!

“God’s people do not become part of the kingdom of glory until after Christ’s 2nd Coming.

“**When the Son of man shall come in his glory, and all the holy angels with him,** then shall he sit upon the throne of his glory:

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, **inherit the kingdom prepared for you** from the foundation of the world.” Matthew 25: 34.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them** in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Thessalonians 4:16,17.

“After the millennium, both the wicked are blown away so that no place is found for them, and the righteous, now a great mountain, return from heaven and fill the whole earth.” PJ.

And Filled the Earth.—

"This indicates that the image denotes something which occupies the territory of the earth, inasmuch as the stone which succeeds it, expanding into a mountain, occupies its place and **fills the earth.**" *Biblical Institute*, 33.

"God's people, both the living righteous and the dead in Christ from all ages, will be given **glorified bodies** to inherit **the kingdom of glory** at Christ's Second Coming. The stone, thus, becomes a great mountain. This stone kingdom will fill the whole earth at **the end of the millennium** when the New Jerusalem and all the redeemed with our Saviour descends from heaven to earth." *P.J.*

"And he carried me away in the spirit to a great and high mountain, and shewed me **that great city, the holy Jerusalem, descending out of heaven from God**, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." *Revelation 20:10,11.*

"In the Bible the inheritance of the saved is called 'a country.' Hebrews 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.' 'They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat.... Mine elect shall long enjoy the work of their hands.' *Isaiah 32:18; 60:18; Isaiah 65:21,22.*

"There, 'the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.' 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.' 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them.' 'They shall not hurt nor destroy in all My holy mountain,' saith the Lord. *Isaiah 35:1; 55:13; Isaiah 11:6, 9.*

"Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. 'There shall be no more death, neither sorrow, nor crying:... for the former things are passed

away.' 'The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.' *Rev. 21:4; Isaiah 33:24.*

"There is the New Jerusalem, the metropolis of the glorified new earth, 'a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.' 'Her light was like unto a stone most precious, even like a jasper stone, clear as crystal.' **'The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.'** Saith the Lord: 'I will rejoice in Jerusalem, and joy in My people.' 'The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.' *Isaiah 62:3; Rev. 21:11, 24; Isaiah 65:19; Rev. 21:3.*

"In the City of God 'there shall be no night.' None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning and shall ever be far from its close. 'And they need no candle, neither light of the sun; for the Lord God giveth them light.' *Rev. 22:5.* The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noon tide. **The glory of God and the Lamb floods the Holy City with unfading light.** The redeemed walk in the sunless glory of perpetual day.

"**"I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."** *Rev. 21:22.* The people of God are privileged to hold open communion with the Father and the Son. 'Now we see through a glass, darkly.' *1 Cor. 13:12.* We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence and behold the glory of His countenance.

"There the redeemed shall know, even as also they are known. **The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise.** The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together 'the whole family in heaven and earth' (*Eph. 3:15*)—these help to constitute the happiness of the redeemed.

"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; **and still there will arise new heights to surmount, new won-**

ders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—**suns and stars and systems, all in their appointed order circling the throne of Deity.** Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed." *Great Controversy*, 675-677.

DANIEL 2:36-38

This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

This Is The Dream.--

"This is the dream," confidently declared Daniel; and the king, listening with closest attention to every particular, knew it was the very dream over which he had been so troubled. Thus his mind was prepared to receive with favor the interpretation. The King of kings was about to communicate great truth to the Babylonian monarch. God would reveal that He has power over the kingdoms of the world, power to enthrone and to dethrone kings. Nebuchadnezzar's mind was to be awakened, if possible, to a sense of his responsibility to Heaven. The events of the future, reaching down to the end of time, were to be opened before him." *Prophets & Kings*, 497,498.

We Will Tell the Interpretation.—

"Not 'I', but 'We' will tell the interpretation." Daniel gives equal credit with himself **to his three companions** who prayed with him." *Bunch, BOD*, 23.

Thou, O King, Art a King of Kings.--

"Although in the interpretation he was declared to be 'a king of kings,' this was because 'the God of heaven' had given him 'a kingdom, power, and

strength, and glory.' His kingdom was universal, extending 'wheresoever the children of men dwell,' yet it was to be followed by three other universal kingdoms, after which 'the God of heaven' would 'set up a kingdom,' which should 'never be destroyed.'" *Youth Instructor*, 10/11/1904.

The God of Heaven Hath Given.—

"In his inscriptions Nebuchadnezzar attributes his regal success to his god Marduk, **but Daniel, in a kindly manner, corrects this mistaken idea.** He affirms that it is the God of heaven who has bestowed such power upon him." *ASDABC*, 771.

The Beasts of the Field and Fowls of Heaven.—

"All the **fowls of heaven** made their nests in his boughs, and **under his branches did all the beasts of the field** bring forth their young, and **under his shadow dwelt all great nations.**" *Ezekiel 31:6*.

Thou Art.—

"In his interpretation of the image, Daniel told Nebuchadnezzar, Thou art this head of gold. Verse 38. He did not mean Nebuchadnezzar as an individual; for he was speaking of kingdoms. Verses 39,40. **One part of the image could not represent a kingdom, and another part an individual. This would be inconsistent.** The head of gold therefore symbolizes that kingdom over which Nebuchadnezzar was ruler." *Biblical Institute*, 33,34.

"Daniel was not inaccurate ...to equate the Neo-Babylonian empire with Nebuchadnezzar since he ruled it for 43 of the 66 years that it existed. He conquered much of the territory belonging to that empire and was responsible for the great architectural expansion of its capital city." *BRI, 2SOD*, 172.

Thou Art This Head of Gold.—

"With what interest and astonishment must the king have listened as he was informed by the prophet that his kingdom was the golden head of the magnificent image. Daniel informed the king that the God of heavens had given him his kingdom, and made him ruler over all. This would restrain him from the pride of thinking that he had attained his position by his own power and wisdom, and would enlist the gratitude of his heart toward the true God.

The kingdom of Babylon, which finally developed into the nation represented by the golden head of the great historic image, was founded by Nimrod, the great-grandson of Noah, more than two thousand years before Christ. 'Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel [‘Babylon,’ margin], and Erech, and Accad, and Calneh, in the land of Shinar.' *Genesis 10: 8-10*. It appears that Nimrod also founded

the city of Nineveh, which afterward became the capital of Assyria. (See marginal reading of Gen. 10:11.)

“The Babylonian Empire rose to power under the general who also became king, Nabopolassar. When he died in 604 BC his son Nebuchadnezzar became king. As R. Campbell Thompson declares: ‘Events had already shown that Nebuchadrezzar was a vigorous and brilliant commander, and physically as well as mentally a strong man, fully worthy of succeeding his father. **He was to become the greatest man of his time in the Near East, as a soldier, a statesman, and an architect.** Had his successors been of such a stamp instead of callow boys or *dilettanti* without redeeming vigor, the Persians would have found Babylonia a harder problem. “All the nations,” says Jeremiah (Jeremiah 27: 7, R.V.), “shall serve him, and his son, and his son’s son, until the time of his own land come.” [The Cambridge Ancient History, Vol. III, p. 212.]’

“Jerusalem was taken by Nebuchadnezzar in the first year of his reign, and the third year of Judah (Daniel 1: 1). 606 BC Nebuchadnezzar reigned two years conjointly with his father, Nabopolassar. From this point the Jews computed his reign, but the Chaldeans from the date of his sole reign, 604 BC, as stated above. Respecting the successors of Nebuchadnezzar, the authority just quoted adds:

“Nebuchadnezzar died about August-September, 562 BC, and was succeeded by his son Amel-Marduk (562-560 BC), whom Jeremiah calls Evil-Merodach. He was given little time to prove his worth; the two years of his brief reign are merely enough to show that political conditions were again hostile to the royal house.’ [Ibid., p. 217].

“The later Babylonian rulers, weak in power, could not equal the reign of Nebuchadnezzar. Cyrus, king of Persia, besieged Babylon, and took it by stratagem.

“The character of the Babylonian Empire is indicated by the head of gold. It was the golden kingdom of a golden age. Babylon, its metropolis, towered to a height never reached by any of its successors. Situated in the garden of the East; **laid out in a perfect square said to be sixty miles in circumference, fifteen miles on each side; surrounded by a wall estimated to have been two hundred to three hundred feet high and eighty-seven feet thick**, with a moat, or ditch, around this, or equal cubic capacity with the wall itself, divided into squares by its many streets, each one hundred and fifty feet in width, crossing at right angles, every one of them straight and level; its two hundred and twenty-five square miles of enclosed surface laid out in luxuriant pleasure grounds and gardens, interspersed with magnificent dwellings—this city, with its sixty miles of moat, its sixty miles of outer wall, its thirty miles of river wall through its center, its gates of solid brass, its hanging gardens rising terrace above terrace till they equaled in height the walls themselves, **its temple of Belus three miles in circumference, its**

two royal palaces, one three and a half and the other eight miles in circumference, with its subterranean tunnel under the River Euphrates connecting these two palaces, its perfect arrangements for convenience, ornament, and defense, and its unlimited resources—this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. There, with the whole earth prostate at her feet, a queen in peerless grandeur, drawing from the pen of inspiration itself this glowing title, ‘The glory of kingdoms, the beauty of the Chaldees’ excellency,’ stood this city, fit capital of that kingdom which was represented by the golden head of this great historic image.” Smith, DR, 39-44.



“The Scriptures speak of Nimrod as ‘a mighty hunter.’ He was not only politically powerful but a rebel against heaven. The name Nimrod means ‘he shall rebel.’ The Jewish Encyclopedia tells that Nimrod was ‘he who made all the people rebellious against God.’ **He was the priest-king of devil worship, and Babylon became the headquarters of the mystery cults**, a counter-religion.” Anderson, UDP, 48.

“It was in Babylon that the first earthly kingdom was established after the Flood, and there too, the idea of world-empire was born in Nimrod its founder and original sovereign. **Marduk was the deified Nimrod, the father of the gods, and Nebuchadnezzar claimed to be his son who ruled in his stead** and by his will and favor.” Bunch, BOD, 26.

Head of Gold.—

“Under Nebuchadnezzar Babylon was the recognized center of wealth and glory. **Gold flowed into it from all the provinces of the empire.** The immense treasures gathered by king Solomon and brought to Jerusalem were later confiscated and carried to Babylon. **Tremendous quantities of gold and bronze made Babylon the wealthiest city of its time.** When Herodotus, the ancient historian, visited Babylon a century after Nebuchadnezzar’s day, he found an abundance of gold still there. Temples, altars, shrines—all were plated with this precious metal.” Anderson, UDP, 47.

"Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Jeremiah 51:7.

DANIEL 2:39

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

After Thee.—

"Nebuchadnezzar reigned forty-three years, and was succeeded by the following rulers: His son, Evil-Merodach, two years; Neriglissar, his son-in-law, four years; Laborosoarchod, Neriglissar's son, nine months, which, being less than on year, is not counted in the canon of Ptolemy; and lastly, Nabonidus, whose son, Belshazzar, grandson of Nebuchadnezzar, was associated with him on the throne.

"The proof of this association is contained in the cylinders of Nabonidus found at Mugheir, where the protection of the gods is asked for Nabu-nadid and his son Bel-shar-uzur, who are coupled together in a way that implies the co-sovereignty of the latter. (British Museum Series, Vol. I. pl.68, no.1.) The date of the association was at the latest 540 BC, Nabonidus' fifteenth year, since the third year of Belshazzar is mentioned in Daniel 8: 1. If Belshazzar was (as I have supposed) a son of a daughter of Nebuchadnezzar married to Nabonidus after he became king, he could not be more than fourteen in his father's fifteenth year.' [George Rawlinson, *The Seven Great Monarchies of the Ancient Eastern World*, Vol. II, p. 610, Note 202.]" Smith, DR, 44.

The Fall of Babylon.—

"Cyaxares, king of the Medes, who is called 'Darius' in Daniel 5: 31, summoned to his aid his nephew Cyrus of the Persian line. The war was prosecuted with uninterrupted success by the Medes and Persians, until in the eighteenth year of Nabonidus (the third year of his son Belshazzar), Cyrus laid siege to Babylon, the only city in all the East which then held out against him. The Babylonians gathered within their seemingly impregnable walls, with provision on hand for twenty years, and land within the limits of their broad city sufficient to furnish food for the inhabitants and garrison for an indefinite period. They scoffed at Cyrus from their lofty walls, and derided his seemingly useless efforts to bring them into subjection. According to all human calculation, they had good ground for their feelings of security. Never, weighed in the balance of earthly probability, could that city be taken with the means of warfare then known. Hence they breathed as freely and slept as soundly as though no foe were wait-

ing and watching around their beleaguered walls. But God had decreed that the proud and wicked city should come down from her throne of glory. And when He speaks, what mortal arm can defeat His word?

"In their feeling of security lay the source of their danger. Cyrus resolved to accomplish by stratagem what he could not effect by force. **Learning of the approach of an annual festival in which the whole city would be given up to mirth and revelry, he fixed upon that day as the time to carry his purpose into execution.**

"There was no entrance for him into that city unless he could find it where the River Euphrates entered and emerged, as it passed under the walls. He resolved to make the channel of the river his highway into the stronghold of his enemy. To do this, the water must be turned aside from its channel through the city. For this purpose, on the evening of the feast day above referred to, he detailed on body of soldiers to turn the river at a given hour into a large artificial lake a short distance above the city; another to take their station at the point where the river entered the city; and a third to take a position fifteen miles below, where the river emerged from the city. The two latter bodies were instructed to enter the channel as soon as they found the river fordable, and in the darkness of the night explore their way beneath the walls, and press on to the palace of the king where they were to surprise and kill the guards, and capture or slay the king. When the water was turned into the lake, the river soon became shallow enough to ford, and the soldiers followed its channel into the heart of the city of Babylon. [See Herodotus, pp. 67-71; George Rawlinson, *The Seven Great Monarchies of the Ancient Eastern World*, Vol. II, pp. 254-259; Humphrey Prideaux, *The Old and New Testament Connected in the History of the Jews*, Vol. I, pp. 136, 137.]

"But all this would have been in vain, had not the whole city given itself over on that eventful night to the most abandoned carelessness and presumption, a state of things upon which Cyrus calculated largely for the carrying out of his purpose. On each side of the river through the entire length of the city were walls of great height, and of equal thickness with the outer walls. In these walls were huge gates of brass, which, when closed and guarded, debarred all entrance from the river bed to any of the streets that crossed the river. Had the gates been closed at this time, the soldiers of Cyrus might have marched into the city along the river bed, and then marched out again, for all that they would have been able to accomplish toward the subjugation of the place.

"But in the drunken revelry of that fatal night, these river gates were left open, as had been foretold by the prophet Isaiah years before in these words: '**Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall**

not be shut.' Isaiah 45: 1. The entrance of the Persian soldiers was not perceived. Many a cheek would have paled with terror, had the sudden going down of the river been noticed, and its fearful import understood. Many a tongue would have spread wild alarm through the city, had the dark forms of armed foes been seen stealthily treading their way to the citadel of their supposed security. But no one noticed the sudden subsidence of the waters of the river; no one saw the entrance of the Persian warriors; no one cared for aught but to see how deeply and recklessly he could plunge into the wild debauch. **That night's dissipation cost the Babylonians their kingdom and their freedom.** They went into their brutish revelry subjects of the king of Babylon; they awoke from it slaves to the king of Persia.

"The soldiers of Cyrus first made known their presence in the city by falling upon the royal guards in the vestibule of the palace of the king. Belshazzar soon became aware of the cause of the disturbance, and died fighting for his life. This feast of Belshazzar is described in the fifth chapter of Daniel, and the scene closes with the simple record, '**In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about three-score and two years old.**'

"The historian Prideaux says: 'Darius the Mede, that is Cyaxares, the uncle of Cyrus, took the kingdom; for Cyrus allowed him the title of all his conquests as long as he lived.' [Humphrey Prideaux, *The Old and New Testament Connected in the History of the Jews*, Vol. I, p. 137.]

"Thus the first empire, symbolized by the head of gold of the great image, came to an ignoble end. It would naturally be supposed that the conqueror, becoming possessed of so noble a city as Babylon, far surpassing anything else in the world, would have taken it as the seat of his empire, and maintained it in its splendor. But God had said that that city should become a heap, and the habitation of the beasts of the desert; that its houses should be full of doleful creatures; that the wild beasts of the islands should cry in its desolate dwellings, and dragons in its pleasant palaces. (Isaiah 13: 19-22.) **It must first be deserted.** Cyrus established a second capital at Susa, a celebrated city in the province of Elam, east from Babylon, on the banks of the River Choaspes, a branch of the Tigris. This was probably done in the first year of his sole reign.

"The pride of the Babylonians being particularly provoked by this act, in the fifth year of Darius Hystaspes, 517 BC, they rose in rebellion and brought upon themselves again the whole strength of the Persian Empire. The city was once more taken by stratagem. Darius took away the brazen gates of the city, and beat down the walls from two hundred cubits to fifty cubits. This was the beginning of its destruction. By this act, it was left exposed to the ravages of every hostile band. Xerxes, on his return from Greece, plundered the tem-

ple of Belus of its immense wealth, and then laid the lofty structure in ruins. Alexander the Great endeavored to rebuild it, but after employing ten thousand men two months to clear away the rubbish, he died from excessive drunkenness and debauchery, and the work was suspended. In the year 294 BC, Seleucus Nicator built the city of New Babylon in the neighborhood of the old city, and took much of the material and many of the inhabitants of the old city, to build up and people [repopulate] the new. Now almost exhausted of inhabitants, neglect and decay were telling fearfully upon the ancient capital. The violence of Parthian princes hastened its ruin. **About the end of the fourth century, it was used by the Persian kings as an enclosure for wild beasts.** At the end of the twelfth century, according to a celebrated traveler, the few remaining ruins of Nebuchadnezzar's palace were so full of serpents and venomous reptiles that they could not be closely inspected without great danger. And today scarcely enough even of the ruins is left to mark the spot where once stood the largest, richest, and proudest city of the ancient world.

"Thus the ruin of great Babylon shows us how accurately God fulfills His word, and makes the doubts of skepticism appear like willful blindness." Smith, DR., 44-50.

Shall Arise Another Kingdom.—

"**The use of the word 'kingdom' here, shows that kingdoms, and not particular kings, are represented by the different parts of this image.** Hence when it was said to Nebuchadnezzar, '**Thou art this head of gold,**' although the personal pronoun was used, the kingdom not the king himself was meant." Smith, DR, 50,51.

Inferior.—

"The expression correctly means 'downward,' or 'earthward,' but in this verse Daniel is speaking, not of the relative position of metals, but of nations. As we contrast the two kingdoms, we find that though the latter coveted more territory, it certainly was inferior in luxury and magnificence. The Median and Persian conquerors adopted the culture of the complex Babylonian civilization, for their own was far less developed." 4SDABC, 772,773.

"The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also **fitly represents the deterioration of religion and morality among the people of these kingdoms.** As nations forget God, in like proportion they become weak morally.

"Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement.

"The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled under foot. The fear of the Lord found no

place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.

"The kingdoms that followed were even more base and corrupt. **They deteriorated because they cast off their allegiance to God.** As they forgot Him, they sank lower and still lower in the scale of moral value." *Youth Instructor, 9/22/1903; 4BC, 1168.*

Inferior to Thee.—

"The culture of Babylon was renowned throughout the ancient world while that of the Medes and Persians was looked down upon as rustic and primitive. **The Persians had no written language until the time of their empire.** Old Persian was created as a written language by the Persian kings to use in inscribing monuments. They more commonly used the Elamite language for keeping their own records. On the other hand, the written Babylonian language went well back into the third millennium BC, and that rich heritage of language brought with it all of the science, religion, and culture of the Babylonian Empire. So there were various ways in which Babylon was superior to Persia even though the Babylonians did not conquer as much territory as the Persians did." *Shea, DARG, 101.*

The Medes.—

"**The sons of Japheth;** Gomer, and Magog, and **Madai,** and Javan, and Tubal, and Meshech, and Tiras." Genesis 10:2.

Medo-Persian Kingdom.—

"The second kingdom of Daniel's prophecy is sometimes called the Medo-Persian Empire, because it began as a combination of Media and Persia. It included the older Median Empire and the new acquisitions of the Persian conqueror Cyrus. ... The Median Empire was contemporary with the Neo-Babylonian, not its successor. Media fell to Cyrus the Persian before Babylon did. [In 553 or 550 BC Cyrus, who had become king of Persia as a vassal of the Median Empire, defeated Astyages of Media. Thus formerly subordinate Persians became the dominant power in what had been the Median Empire.] The fact that after Belshazzar's death Darius the Mede 'was made king over the realm of the Chaldeans' does not mean that there was a separate Median Empire after the Babylonian and before the Persians took over. Darius the Mede ruled in Babylon by permission of the real conqueror, Cyrus, as Daniel obviously knew.

"The book of Daniel repeatedly refers to the nation that conquered Babylon, and that Darius represented, as that of 'the Medes and Persians,' and it pictures that dual empire elsewhere as a single beast." *4SDABC, 773.*

"The succeeding kingdom, Medo-Persia, answered to the breast and arms of silver of the great image. It was to be inferior to the preceding kingdom. In

what respect inferior? Not in power, for it conquered Babylon. Not in extent, for Cyrus subdued all the East from the Aegean Sea to the River Indus, and thus erected a more extensive empire. **But it was inferior in wealth, luxury, and magnificence.**

"Viewed from a Scriptural standpoint, the principal event under the Babylonian Empire was the captivity of the children of Israel; **under the Medo-Persian kingdom it was the restoration of Israel to their own land.** At the taking of Babylon, Cyrus, as an act of courtesy assigned the first place in the kingdom to his uncle, Darius, in 538 BC. But two years afterward Darius died, leaving Cyrus sole monarch of the empire. **In this year, which closed Israel's seventy years of captivity, Cyrus issued his famous decree for the return of the Jews and the rebuilding of their temple.** This was the first installment of the great decree for the restoration and building again of Jerusalem (*Ezra 6: 14*), which was completed in the seventh year of the reign of Artaxerxes, 457 BC, a date of much importance, as will hereafter be shown.

"After a reign of seven years, Cyrus left the kingdom to his son Cambyses, who reigned seven years and five months, to 522 BC. Eight monarchs reigned between this time and the year 336 BC. The year 335 BC is set down as the first of Darius Codomannus, the last of the line of the old Persian kings. This man, according to Prideaux, was of noble stature, of goodly person, of the greatest personal valor, and of a mild and generous disposition. It was his ill fortune to have to contend with one who was an agent in the fulfillment of prophecy, and no qualifications, natural or acquired, could make him successful in the unequal contest. Scarcely was he warm upon the throne, ere he found his formidable enemy, Alexander, at the head of the Greek soldiers, preparing to dismount him from it.

"The cause and the particulars of the contest between the Greeks and the Persians we leave to histories especially devoted to such matters. Suffice it to say that **the deciding point was reached on the field of Arbela in 331 BC, where the Grecians, though only one to twenty in number as compared with the Persians, won a decisive victory.** Alexander became absolute lord of the Persian Empire to an extent never attained by any of its own kings." *Smith, DR, 51,52.*

The Religion of Medo-Persia.—

"The Persian religion was comparatively pure with **no images, personal gods, temples or shrines.** **The Persians worshiped the elements of nature: fire, air, earth and water.** They believed in and reckoned with two great ruling principles: good and evil, which were identified with light and darkness. So naturally the sun was worshiped as the symbol of good, and at night they worshiped fire for the same reason. **Their chief god was Mithras, the genius of light, which was early identified with the sun and with fire.** This

explains the Lord's statement to Cyrus recorded in Isa. 45:5-7. He was the Creator and Author of light and darkness, the symbols of good and evil. The Avesta, the sacred book of the Persians, in many ways resembles the Old Testament. The religious system was founded by Zoroaster and is known as Zoroastrianism. Little is known of Zoroaster." *Bunch, BOD, 28.*

Medo-Persia, a Kingdom of Silver.—

"Persia, however, was known for her treasures of silver. Xerxes, a prominent king of Persia, inherited immense hoards of silver from his father, Darius Hystaspes. In Hebrew, as in all Semitic languages, the word for money, *keseph*, is the same as is used for silver. **In the Medo-Persian Empire reputedly all taxes had to be paid in silver.** Consequently, the kings of this second empire grew extremely wealthy in silver." *Anderson, UDP, 48.*

Another Third Kingdom of Brass.—

"This was the Grecian Empire, which be a rapid series of conquests, replaced Medo-Persia. The thighs and abdomen of the image were of this material—a forecast of the 'brazen coated Greeks' as they were called. This was the third Gentile power to 'bear rule over all the earth.' Dan. 2:39. The Greeks were experts in the molding of bronze. The soldiers wore breast-plates of bronze, helmets of bronze, and carried shields of bronze. They carried bronze swords." *Anderson, UDP, 49.*

The Third Kingdom, the Grecian Empire.—

"The sons of Japheth; Gomer, and Magog, and Madai, and **Javan**, and Tubal, and Meshech, and Tiras." *Genesis 10:2.*

"The Hebrew word for Greece is *yawan* (Javan), which is the name of one of the sons of Japheth. Javan is mentioned in the genealogy immediately after Madai, the progenitor of the Medes (see on Gen. 10:2). About the time the Israelites were settling in Canaan, those Indo-European tribes later called Greeks were migrating in successive waves into the Aegean region (mainland Greece, the islands, and the western coasts of Asia Minor), conquering or driving out the earlier Mediterranean inhabitants ... (including the Philistines).

"...When we think of ancient Greece we think chiefly of the golden age of Greek civilization, under the leadership of Athens, in the 5th century BC. This flowering of Greek culture followed the period of the greatest united effort of the divided city states—the successful defense of Greece against Persia about the time of Queen Esther.

"The Grecia of ch. 8:21 does not refer to the divided city states of classical Greece, but rather to the later Macedonian kingdom that conquered Persia. The Macedonians, a kindred nation north of Greece proper, **conquered the Greek cities and incorporated them for the first time into a strong, united state.** Alexan-

der the Great, inheriting his father's newly expanded Greco-Macedonian kingdom, set out to extend Macedonian dominion and **Greek culture** eastward, and conquered the Persian Empire." *4SDABC, 773,774.*

"Another third kingdom of brass ...shall bear rule over all the earth," the prophet had said.

"Few and brief are the inspired words which involved in their fulfillment a succession in world rulership. In the ever-changing political kaleidoscope, **Grecia came into the field of vision, to be for a time the all-absorbing object of attention, as the third of what are called the universal empires of the earth.**

"After the battle which decided the fate of the empire [331 BC], Darius endeavored to rally the shattered remnants of his army, and make a stand for his kingdom and his rights. But he could not gather out of all the host of his recently so numerous and well-appointed army a force with which he deemed it prudent to hazard another engagement with the victorious Grecians. Alexander pursued him on the wings of the wind. Time after time Darius barely eluded the grasp of his swiftly following foe. At length three traitors, Bessus, Nabarzanes, and Barsaentes, seized the unfortunate prince, shut him up in a close cart, and fled with him as their prisoner toward Bactria. It was their purpose, if Alexander pursued them, to purchase their own safety by delivering up their king. Hereupon Alexander, learning of the dangerous position of Darius in the hands of the traitors, immediately put himself with the lightest part of his army upon a forced pursuit. After several days hard march, he came up with the traitors. They urged Darius to mount on horseback for a more speedy flight. Upon his refusing to do this, they gave him several mortal wounds, and left him dying in the cart, while they mounted their steeds and rode away.

"When Alexander arrived, he beheld only the lifeless form of the Persian king, who but a few months before was seated upon the throne of the universal empire.... Alexander saw the field cleared of his last formidable foe.

"He entered upon a pompous campaign into India, because, according to Grecian fable, Bacchus and Hercules, two sons of Jupiter, whose son he also claimed to be, had done the same. With contemptible arrogance, he claimed for himself divine honors. He gave up conquered cities, freely and unprovoked, to the mercy of his bloodthirsty and licentious soldiery.

"He often murdered his friends and favorites in his drunken frenzies. **He encouraged such excessive drinking among his followers that on one occasion twenty of them died as the result of their carousal.** At length, having sat through one long drinking spree, he was immediately invited to another, when, after drinking to each of the twenty guests present, he twice drank, says history, incredible as it may seem, the full Herculean cup containing six of our quarts. **He was seized with a violent fever, of which he died eleven days later, Jun 13, 323 BC, while yet he stood only at**

the threshold of mature life, in the thirty-second year of his age.” *Smith, DR, 52-54.*

Which Shall Bear Rule Over All the Earth.—

“History records that the rule of Alexander extended over Macedonia, Greece, and the Persian Empire, including Egypt and extending eastward to India. **It was the most extensive empire of the ancient world up to that time.** Its dominion was ‘over all the earth’ in the sense that no power on earth was equal to it, not that it covered the whole world, or even the known world of that time. A ‘world power’ may be defined as the one that stands above all the rest, invincible, not necessarily actually governing the whole known world.” *4SDABC, 774.*

“Greece was altogether different from the preceding two, and instead of gaining recognition because of the form of religion or government, **she gained control of the world by the power of her intellect. With her education and philosophy she gained a foothold which no other nation ever held.** When Babylon was overthrown and Medo-Persia was no more, **Greece lived on in the minds of men.**” *Haskell, SDP, 202.*

DANIEL 2:40

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

Iron Monarchy of Rome.—

“...A fourth empire should arise, more fierce, more determined, and more powerful than any kingdom that had preceded it. As strong as iron, this kingdom would subdue and break in pieces all the nations of the world.” *R&H, 2/6/1900.*

“That Babylon, Medo-Persia, and Greece are represented respectively by the head of gold, the breast and arms of silver, and the sides of brass, is acknowledged by all. But with as little ground for a diversity of views, there is strangely a difference of opinion as to what kingdom is symbolized by the fourth division of the great image--the legs of iron. **What kingdom succeeded Greece in the empire of the world, for the legs of iron denote the fourth kingdom in the series? The testimony of history is full and explicit on this point. One kingdom did this, and one only, and that was Rome.** It conquered Grecia; it subdued all things; like iron, it broke in pieces and bruised.

“Says Bishop Newton: ‘The four different metals must signify four different nations: and as the gold signified the Babylonians, and the silver the Persians, and the brass the Macedonians; so the iron cannot sig-

nify the Macedonians again, but must necessarily denote some other nation: and we will venture to say that **there is not a nation upon earth, to which this description is applicable, but the Romans.**’ [Thomas Newton, *Dissertations on the Prophecies*, Vol. I, p. 240.]

“Gibbon, following the symbolic imagery of Daniel, thus describes this empire:

“‘The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; **and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome.**’ [Edward Gibbon, *The Decline and Fall of the Roman Empire*, Vol. III, general observations following chap. 38, p. 634.]

“At the opening of the Christian Era, this empire took in the whole south of Europe, France, England, the greater part of the Netherlands, Switzerland, and the south of Germany, Hungary, Turkey, and Greece, not to speak of its possessions in Asia and Africa. Well therefore may Gibbon say of it:

“‘**The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies...** To resist was fatal, and it was impossible to fly.’ [*Ibid.*, Vol. I, chap. 3, pp. 99, 100.]

“It will be noticed that at first the kingdom is described unqualifiedly as strong as iron. This was the period of its strength, during which it has been likened to a mighty colossus bestriding the nations, conquering everything, and giving laws to the world. But this was not to continue.” *Smith, DR, 54,55.*

Two Legs of Iron—No Division.—

“**The two legs do not denote the division of Rome into the Eastern and Western empires.** If they do, Rome should have been thus divided from the beginning of its history, or the legs should have been united down to the ankles, as it was not till AD 330 that the seat of the empire was moved from Rome to Constantinople. But history forbids the former, and consistency forbids the latter.” *Biblical Institute, 36.*

“The two arms of silver represent the two kingdoms of the Medes and Persians because they were two kingdoms in alliance together from the beginning.” *P.J.*

Iron Breaketh in Pieces and Subdueth All Things.—

“About 500 BC the Roman state became a republic, and remained a republic for nearly 500 years. By 265 BC all Italy was under Roman control. By 200 BC, Rome had emerged victorious from the life and death struggle with her powerful North African rival Carthage [originally a Phoenician colony]. Henceforth Rome was mistress of the western Mediterranean, and more powerful than any of the states in the east, although she had not yet come to grips with them. **From**

then on Rome first dominated and then absorbed in turn the surviving kingdoms of Alexander's successors, and thus became the next great world power after Alexander's. This fourth empire was the longest lived and most extensive of the four, stretching in the 2nd Christian century from Britain to the Euphrates." 4SDABC, 774,775.

Early Christian Church Had Same Interpretation.—

"The early Christian church interpreted the prophecies of Daniel 2, 7, and 8 as we do now. Hippolytus, who lived AD 160-236, and is thought to have been a disciple of Irenaeus, one of the four greatest theologians of his age, says in his exposition of Daniel 2 and Daniel 7:

"The golden head of the image and lioness denoted the **Babylonians**; the shoulders and arms of silver, and the bear, represented the **Persians and Medes**; the belly and thighs of brass, and the leopard, meant the **Greeks**, who held the sovereignty from Alexander's time; the legs of iron, and the **beast dreadful and terrible, expressed the Romans, who hold the sovereignty at present**; the toes of the feet which were part clay and part iron, and the ten horns, were emblems of the kingdoms that are yet to rise; the other little horn that grows up among them meant the **Antichrist in their midst**; the stone that smites the earth and brings judgment upon the world was Christ.' [Hippolytus, 'Treatise on Christ and Antichrist,' *Ante-Nicene Fathers*, Vol. V, p. 210, par 28.]

"Speak with me, O blessed Daniel. Give me full assurance, I beseech thee. Thou dost prophesy concerning the lioness in Babylon; for thou wast a captive there. Thou hast unfolded the future regarding the bear.... The leopard has arisen; the he-goat is come; he hath broken his horns in pieces; he hath stamped upon him with his feet. He has been exalted by his fall; (the) four horns have come up from under that one. Rejoice, blessed Daniel! **thou hast not been in error: all these things have come to pass.**'

"After this again thou hast told me of the beast dreadful and terrible. "It had iron teeth and claws of brass: it devoured and brake in pieces, and stamped the residue with the feet of it." **Already the iron rules; already it subdues and breaks all in pieces; already it brings all the unwilling into subjection; already we see these things ourselves. Now we glorify God, being instructed by thee.'** [Ibid., pars. 32, 33.]" Smith, DR, 64-68.

Iron of Rome Goes to the End, to the Toes.—

"In Daniel (2) we saw that the iron was the power that came up after Greece, and though it changed form, it was still iron until the end. ...**The power that comes up after Greece remains until the time of the end**, though in a different form." Goldstein, 1844MS, 22.

DANIEL 2:41,42

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

Clay.—



"O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, **as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.**" Jeremiah 18:6.

"But now, O LORD, thou art our father; **we are the clay**, and thou our potter; and we all are the work of thy hand." Isaiah 64:8.

64:8.

"The clay is also a symbol of the people of God, the church. [Isa. 64:8 quoted.]" Swearingen, TOOTN, 13.

Miry Clay.—

"The 'miry clay' of this prophecy can symbolize a muddy, dirty, slimy 'church,' i.e.. an unfaithful, apostate church that would attempt to unify with the fragmented political elements of the collapsed pagan Roman Empire." Swearingen, TOOTN, 13.

Clay and Iron = Mingling of Church and State.—

"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. **But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy**, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and state-**

craft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves (MS 63, 1899)." 4BC, 1168.



How the Clay Began to Mix With the Iron.—

"[The clay started to mix with the iron when Constantine became the first Christian emperor of the pagan Roman Empire in 313 AD.] "Soon bishops became government officers, carrying out the dictates of the state. State officials were also appointed to high positions in the church, irrespective of their qualifications either morally or spiritually. This not only corrupted the church but paved the way for the introduction of pagan practices into the worship services." Anderson, UDP, 105.

The Kingdom of Rome Shall Be Divided.—

"The element of weakness symbolized by the clay, pertained to the feet as well as to the toes. Rome, before its division into ten kingdoms, lost that iron vigor which it possessed to a superlative degree during the first centuries of its career. Luxury, with its accompanying effeminacy and degeneracy, the destroyer of nations as well as of individuals, began to corrode and weaken its iron sinews, and thus prepared the way for its disintegration into ten kingdoms.

"The iron legs of the image terminate in feet and toes. To the toes, of which there were of course ten, our attention is called by the explicit mention of them in the prophecy. The kingdom represented by that part of the image to which the toes belonged, was finally divided into ten parts. The question naturally arises, Do the ten toes of the image represent the ten final divisions of the Roman Empire? We answer, Yes.

"The image of Daniel 2 is exactly parallel with the four beasts in the vision of Daniel 7. The fourth beast represents the same kingdom as do the iron legs of the image. **The ten horns of the beast correspond naturally to the ten toes of the image.** These horns are plainly declared to be ten kings which should arise.

They are as much independent kingdoms as are the beasts themselves, for the beasts are spoken of in precisely the same manner—as 'four kings, which shall arise.' Daniel 7: 17. **They do not denote a line of successive kings, but kings or kingdoms which existed contemporaneously, for three of them were plucked up by the little horn.** The ten horns, beyond controversy, represent the ten kingdoms into which Rome was divided.

"We have seen that in Daniel's interpretation of the image he uses the words 'king' and 'kingdom' interchangeably, the former denoting the same as the latter. In verse 44 he says that 'in the days of these kings shall the God of heaven set up a kingdom.' **This shows that at the time the kingdom of God is set up, there will exist a plurality of kings.** It cannot refer to the four preceding kingdoms; for it would be absurd to use such language in reference to a line of successive kings, since it would be in the days of the last king only, not in the days of any of the preceding, that the kingdom of God would be set up." Smith, DR, 55-57.

The Ten Kingdoms.—

"Here, then, is a division presented; and what have we in the symbol to indicate it?—**Nothing but the toes of the image.** Unless they do, we are left utterly in the dark on the nature and extent of the division which the prophecy shows did exist. To suppose this would be to cast a serious imputation upon the prophecy itself. We are therefore held to the conclusion that **the ten toes of the image denote the ten parts into which the Roman Empire was divided.**

"This division was accomplished between AD 351 and 476. The era of this dissolution thus covered a hundred and twenty-five years, from about the middle of the fourth century to the last quarter of the fifth. No historians of whom we are aware, place the beginning of this work of the dismemberment of the Roman Empire earlier than AD 351, and there is general agreement in assigning its close in AD 476. Concerning the intermediate dates, that is, the precise time from which each of the ten kingdoms that arose on the ruins of the Roman Empire is to be dated, there is some difference of views among historians. Nor does this seem strange, when we consider that there was **an era of great confusion**, that the map of the Roman Empire during that time underwent many sudden and violent changes, and that paths of hostile nations charging upon its territory crossed and recrossed each other in a labyrinth of confusion. But all historians agree in this, that out of the territory of Western Rome, ten separate kingdoms were ultimately established, and we may safely assign them to the time between the dates above named; namely AD 351 and 476.

"The ten nations which were most instrumental in breaking up the Roman Empire, and which at some time in their history held respectively portions of Roman territory as separate and independent kingdoms, may be enumerated (without respect to the time of their

establishment) as follows: Huns, **Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards.** [In harmony with seven leading commentators, the author includes the Huns as one of the ten kingdoms. Others, however, with historical precedent, name the **Alamanni**, or Germans, instead of the Huns.—*Editors.*] **The connection between these and some of the modern nations of Europe, is still traceable in the names, as England, Burgundy, Lombardy, France, etc.**

“But it may be asked, **Why not suppose the two legs denote division as well as the toes?** Would it not be as inconsistent to say that the toes denote division and the legs do not, as to say that the legs denote division and the toes do not? **We answer that the prophecy itself must govern our conclusions in this matter; for though it says nothing of division in connection with the legs, it does introduce the subject of division as we come to the feet and toes.** The record says, ‘Whereas thou sawest **the feet and toes**, part of potters’ clay and part of iron, **the kingdom shall be divided.**’ No division could take place, or at least none is said to have taken place, until the weakening element of the clay is introduced; and we do not find this until we come to the feet and toes. **But we are not to understand that the clay denotes one division and the iron the other; for after the long-existing unity of the kingdom was broken, no one of the fragments was broken, no one of the fragments was a strong as the original iron, but all were in a state of weakness denoted by the mixture of iron and clay.**

“The conclusion is inevitable, therefore, that the prophet has here stated the cause for the effect. **The introduction of the weakness of the clay element, as we come to the feet, resulted in the division of the kingdom into ten parts,** as represented by the ten toes; and this result, or division, is more than intimated in the sudden mention of a plurality of contemporaneous kings. Therefore, while we find no evidence that the legs denote division, but serious objections against such a view, we do find good reason for supposing that the toes denote division, as here claimed.

“Furthermore, **each of the four monarchies had its own particular territory**, which was the kingdom proper, and where we are to look for the chief events in its history shadowed forth by the symbol. We are not, therefore, to look for the divisions of the Roman Empire in the territory formerly occupied by Babylon, or Persia, or Grecia, **but in the territory proper of the Roman kingdom, which was finally known as the Western Empire. Rome conquered the world, but the kingdom of Rome proper lay west of Grecia. That is what was represented by the legs of iron.** There, then, we look for the ten kingdoms, and there we find them. We are not obliged to mutilate or deform the symbol to make it a fit and accurate representation of historical events.” *Smith, DR, 57-59.*

Partly Strong and Partly Broken.—

“Broken. Literally, ‘fragile,’ ‘brittle.’” *4SDABC, 775.*

“These barbarian kingdoms differed greatly in military prowess as Gibbon states when he refers to ‘the **powerful monarchies** of the Franks and the Visigoths, and the **dependent kingdoms** of the Suevi and Burgundians.’ There would always be nations in western Europe that were strong, and some that were weak.” *Source Unknown.*

Ten Toes Represents Our Position Today.—

“Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth to put down all authority and power, and set up His everlasting kingdom. Earthly powers are shaken. We need not, and cannot, expect union among the nations of the earth. **Our position in the image of Nebuchadnezzar is represented by the toes, in a divided state, and of a crumbling material, that will not hold together.** Prophecy shows us that the great day of God is right upon us. It hasteth greatly.” *1 Testimonies, 360.*

DANIEL 2:43

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

Rome the Last Universal Empire.—

“**With Rome fell the last of the world’s universal empires.** Heretofore it was possible for one nation, rising superior to its neighbors in prowess, bravery, and the science of war, to consolidate them into one vast empire. But when Rome fell, such possibilities forever passed away. **The iron was mixed with clay, and lost the power of cohesion.** No man or combination of men can again consolidate the fragments. This point is so well set forth by another that we quote his words:

“‘From this, its divided state, the first strength of the empire departed—but not as that of the others had done. No other kingdom was to succeed it, as it had the three which went before it. It was to continue, in this tenfold division, until the kingdom of the stone smote it, upon its feet; broke them in pieces, and scattered them as the wind does “the chaff of the summer threshing-floor!” Yet, through all this time, a portion of its strength was to remain. And so the prophet says, “And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.” Verse 42....

“Time and again men have dreamed of rearing on these dominions **one** mighty kingdom. Charlemagne tried it. Charles V tried it. Louis XIV tried it. Napoleon tried it. But neither succeeded. A single

verse of prophecy was stronger than all their host... “**Partly strong, and partly broken,**” was the prophetic description. And such, too, has been the historic fact concerning them.... Ten kingdoms were formed out of it; and “broken,” as then it was, it still continues—i.e., “**partly** broken.” ...It is “**partly** strong”—i.e., it retains, even in its broken state, enough of its iron strength to resist all attempts to mold its part together. “**This shall not be,**” says the word of God. “**This has not been,**” replies the book of history.”” Smith, DR, 60.

They Shall Mingle Themselves With the Seed of Men—Spiritual.—

“ ‘Mixing themselves with the seed of men,’ that is, **uniting church and state, ecclesiastical and civil,** in the government.” Miller, Evidence, 44.

“The seed of God comes from God and represents the Word of God—truth. ‘Now the parable is this: **The seed is the word of God** [= Jesus, Jn. 1:1].’ Luke 8:11.

“It is God’s Word of truth that truly unites us. John 17:17,19,21: Sanctify them through **thy truth: thy word is truth.** ...And for their sakes I sanctify myself, that they also might be sanctified through the truth. ...**That they all may be one;** as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.’ Thus, mingling ourselves with the seed of God would unite us. We cleave together only in the truth.

The seed of man comes from man and represents the words and teachings of men. The seed of men is powerless. Jesus said, ‘In vain do they worship Me teaching for doctrines the commandments of men.’ Matt. 15:9. The seed of men—man-made false doctrines—have no power in them to keep men in unity.

“Notice the two seeds compared in this verse of Scripture: ‘Being born again, **not of corruptible seed, but of incorruptible**, by the word of God, which liveth and abideth for ever.’ **1Peter 1:23.** The corruptible seed is the seed of man—religious teachings not found in the Word of God. These ‘seeds’ are powerless to unite us with God or with man. In fact, they cause division. The **incorruptible seed** is the Word of God—the truths that contain the power of God in them to unite us with Himself and other members of His body—the church.” P.J.

“The result of making void the law of God may be seen in the increasing immorality of these several kingdoms. **If the inhabitants had kept the fear of God ever before them, they would have been given wisdom and power, which would have bound them together, and kept them strong.” R&H, 2/6/1900.**

They Shall Mingle Themselves With the Seed of Men—Physical.—

“King Christian IX of Denmark had six children, three sons and three daughters. The eldest son became

Frederick VIII of Denmark. The eldest daughter married Edward, the prince of Wales, and became Queen Alexandria of England. The second son, Prince William, became the king of Greece and was known as George V. The second daughter married Czar Alexander of Russia. The two sons of Frederick VIII, king of Denmark, took the thrones of Denmark and Norway. A son of the Empress of Russia became Czar Nicholas, and a son of Queen Alexandria of England became George V, and a son of George V of Greece became Constantine X of Greece. **Thus the kings of Norway, Denmark, Russia, England, and Greece were first cousins, all being grandsons of Christian IX of Denmark.** Bunch, BOD, 30.

“The eldest son of Queen Victoria became Edward VII of England, and her eldest daughter married Emperor Frederick of Germany and became Constantine X of Greece. Therefore, the Queen of Greece and the Emperor of Germany were brother and sister, and both were cousins of the King of England. Czar Nicholas II married Princess Alix of England, a grandchild of Queen Victoria of England and of Emperor Wilhelm of Germany. Haakon VII of Norway married Princess Maude, sister of King George of England. Hence, **the Czarina of Russia, the Queen of Norway, and the Queen of Greece, were first cousins, while the Queen of Norway and the king of England were brother and sister.**” Bunch, BOD, 31.

“ ‘They shall mingle themselves with the seed of men’—i.e., **marriages shall be formed, in hope thus to consolidate their power,** and, in the end, to unite these divided kingdoms into one.

“ ‘And shall this device succeed?—No. The prophet answers: “They shall not cleave one to another, even as iron is not mixed with clay.”’ And the history of Europe, is but a running commentary on the exact fulfillment of these words. From the time of Canute until the present age, it has been the policy of the reigning monarchs, the beaten path which they have trodden, in order to reach a mightier scepter and a wider sway.... **Napoleon ...sought to reach by alliance, what he could not gain by force, i.e., to build up one mighty, consolidated empire.** And did he succeed?—Nay. The very power with which he was allied, proved his destruction, in the troops of Blucher, on the field of Waterloo! The iron would not mingle with clay.’ [William Newton, *Lectures on the First Two Visions of the Book of Daniel*, pp. 34-36.]

“But Napoleon was not the last to try the experiment. Numerous European wars followed the efforts of the Little Corporal. To avert future conflicts, benevolent rulers resorted to the expedient of intermarriage to ensure peace, **until by the opening of the twentieth century it was asserted that every ranking hereditary ruler of Europe was related to the British royal family.** World War I showed the futility of these attempts.” Smith, DR, 61



Various Dictators Tried but Failed to Unite Europe.

League of Nations, and United Nations.—

“With the conviction that [WW1] had been fought which would end war, came the announced inherent rights of minorities, and the principles of self-determination, ensured by a world league of nations which would restrain dictators and punish aggressors.

“Yet under the very shadow of the League of Nations’ palace arose leaders who would destroy world peace and shatter the ideal of world union, while preaching a new social revolution. They vainly promised the triumph of culture and a union born of racial superiority ensuring the ‘partly strong’ and ‘partly broken’ nations of Europe ‘a thousand years of tranquility.’

“Out of the welter of confusion, the wreck of nations, the destruction of institutions, the sacrifice of treasure resultant from centuries of frugality, through eyes grief-dimmed by the loss of the flower of its young manhood, the ravishment of its womanhood, the slaughter of infancy and age, through clouds of smoking human blood a distraught world looks anxiously for its signs of surcease. Will the elusive mirage of world peace based upon a trust in European solidarity, the result of wishful thinking, again cause men to forget the counsel of the word of God, **‘They shall not cleave one to another?’**

“Alliances may come, and it may appear that the iron and miry clay of the feet and toes of the great image have finally fused, but God said, **‘They shall not cleave one to another.’** It may seem that old animosities have disappeared and that the ‘ten kings’ have gone the way of all the earth, but ‘the Scripture cannot be broken.’ John 10: 35.

“We conclude with a word by William Newton: ‘And yet if, as the result of these alliances, or of other causes, **that number is sometimes disturbed**, it need not surprise us. The iron was “mixed with clay.” For a season, in the image, you might not distinguish between them. But they would not remain so. **‘They shall not cleave one to another.’** The nature of the substances forbids them to do so in the one case; the word of prophecy in the other. Yet there was to be the

attempt to mingle—nay, more, there was an approach at mingling in both cases. But it was to be abortive. And how marked the emphasis with which history affirms this declaration of the word of God!’ [William Newton, *Lectures on the First Two Visions of the Book of Daniel*, p. 36.]” Smith, DR, 61-63.

They Shall Not Cleave Together.—

“Attempts to unite into one great empire the various nations that grew out of the fourth empire have ended in failure. Temporarily certain sections have been united, but the union has not proved peaceful or permanent.

“There have also been many political alliances among the nations. Farseeing statesmen have tried in various ways to bring about a federation of nations that would operate successfully, but all such attempts have proved disappointing.

“The prophecy does not specifically declare that there could not be a temporary union of various elements, through force of arms or political domination. It does declare, however, that the constituent nations, should such a union be attempted or effected, would not become organically fused, and that they would remain mutually suspicious and unfriendly. A federation created on such a foundation is doomed to crumble. The temporary success of some dictator or nation must, therefore, not be labeled a failure of Daniel’s prophecy. **In the end Satan will actually be able to achieve a temporary union of all nations** (Rev. 17:12-18; cf. Rev. 16:14; GC 624), but the federation will be brief, and in a short time **the elements composing this union will turn on one another.**” 4SDABC, 775,776.

DANIEL 2:44

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

In the Days of These Kings.—

“Psalm 2 is written when Jesus becomes King, and receives His kingdom. He then asks of the Father and receives the heathen for His inheritance. Finally he comes to earth to smite them with a rod of iron and break them like a potter’s vessel. The setting of the psalm is the days of ‘these kings’ of the earth.” PJ

“PSALM 2:1 Why do the heathen rage, and the people imagine a vain thing? 2 The **kings of the earth** set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall

laugh: the Lord shall have them in derision. 5 Then shall **he speak unto them in his wrath**, and vex them in his sore displeasure. 6 Yet have I set my **king** upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 **Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.** 10 Be wise now therefore, **O ye kings:** be instructed, ye judges of the earth. 11 Serve the LORD with **fear**, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. **Blessed are all they that put their trust in him.**"

"The kings mentioned in the text are most certainly the ten kings, or ten kingdoms, of the divided fourth kingdom; for they are the subject of discourse. The phrase, 'In the days of these kings,' does not refer to the days of the kingdom of Babylon, of Media and Persia, of Greece, nor to the days of Rome before it was divided into ten kingdoms. But it does refer to Rome after it had been divided into ten kingdoms, represented by the ten toes of the image. Therefore the kingdom was not set up at the time of the first advent of Christ. Neither could it be set up, according to the text, until the Roman kingdom should be divided into the ten kingdoms, which division took place between the years A.D. 356 and 483. The setting up of this kingdom is evidently a future event." *White, James, BA, 80.81.*

"**Britain, France, and Germany have spread their power over the whole world; and have so intertwined themselves in the affairs of the whole world that what touches the world touches them, and what touches them touches the world.**" *Jones, GNOT, 33.*

"Remember, that by the end of time, the ten kingdom of Europe are global in the extent of their influence, when you include the nations birthed from their former colonies, etc. Thus, the horn of England would include all the nations of the British Commonwealth (all of North America, many countries in Africa, Asia, even in S.Am., C. America, and the Caribbean. Spain's influence would extend to most of South and Central America, the Philippines, and parts of Africa. When you think of the global influence of the other countries of Europe (France, Germany, Italy, Belgium, the Netherlands, Portugal) through their former colonies, the extent of their influence covers the world." *PJ.*

"For they are the spirits of devils, working miracles, which go forth unto **the kings of the earth and of the whole world**, to gather them to the battle of that great day of God Almighty." **Revelation 16:14.**



Ten Divisions Exist Till Second Coming.—

"It will be asked if those kings of kingdoms are still in existence, in the days of which the God of Heaven was to set up his kingdom. **If they were established so long ago as 483, have they not all passed away? We answer, No.** They are the kingdoms which, as Dr. Scott remarks, have generally been known since that time as the ten kingdoms of western Europe. Many of them can easily be traced to the present time. Originally they were the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Heruli, Burgundians, Anglo-Saxons and Lombards. And we have now the French from the Franks, the English from the Anglo-Saxons, the Portuguese from the Suevi, the Spanish from the Visigoths, the modern Italians from the Ostrogoths, and the Huns, and Lombards from the original stock of that name.

"...We are still in the days of these kings, and wait for the setting up of the kingdom of God, which is the next and only remaining event in this line of prophecy." *Biblical Institute, 37,38.*

The God of Heaven to Set Up a Kingdom.—

"The establishment of the eternal kingdom is by a succession of events, the first of which occurs prior to the destruction of earthly governments.

"**1. The Son of God, at the close of his ministration for sinners, and before his second appearing, will receive the kingdom from the Father.** In the seventh chapter of this prophetic book we read these words: 'I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.' Dan.7:13,14. This language describes a grand transaction in Heaven between the Father and the Son. The Son, at his second advent to this world, does not approach the Father. So far from this, that the apostle represents the Father as remaining in Heaven, and sending his Son. 'And he [the Father] shall send Jesus

Christ, which before was preached unto you.' Acts 3:20.

"The words of the Psalmist are to the point: 'Ask of me [says the Father to the Son], and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. **Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.**' Ps.2:8,9. Before the Son makes his second advent to this world, he receives from the Father 'dominion, and glory, and a kingdom.' The heathen are his, and the uttermost parts of the earth are his possession. **Thus the God of Heaven sets up the kingdom by investing his Son with royal authority before sending him to manifest it in the earth among his enemies.**

"2. After the coronation of the King of kings, the opening heavens will reveal him coming in grandeur and in glory, **leading on the armies of Heaven to the last great conflict with the beast, the false prophet, and the kings of the earth.** See Rev.19. 'His eyes were as a flame of fire, and on his head were many crowns.' 'And he hath on his vesture and on his thigh a name written, "Kings of kings, and Lord of lords.'" His mission then will be to 'judge and make war.' On one side will be the beast, and the kings of the earth and their enemies; and on the other side will be the King of kings, followed by all the holy angels. The armies of Heaven achieve a glorious victory. 'And the beast was taken, and with him, the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth.'

"In Rev.19, we see the complete destruction of all wicked men, or the dashing of the nations in pieces as a potter's vessel, or the image broken by the stone, and utterly destroyed and removed like the chaff before the wind. The destruction of the enemies of the Lord, represented by the several names of 'man of sin,' 'mystery of iniquity,' and 'that wicked,' is thus described by the apostle—'whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' 2 Thess. 2:8.

"3. At the second advent of Christ, the righteous dead will be raised, the living righteous will be changed, and thus the subjects of the eternal kingdom will be made immortal. 1 Thess.4:14-18; 1 Cor.15:51-55. This is the first resurrection at the commencement of the millennium.

"4. The immortal subjects of the kingdom will ascend with their Lord to the eternal city, and reign with him in the judgment of the wicked a thousand years, during which time the earth will be desolate. We have seen from New-Testament testimony that all wicked men will be destroyed at the second advent. See 2 Thess.1:7-9; 2:7,8; Matt.13:26-30, 37-43;

3:12; Luke 17:26-30. The prophets of the Old Testament clearly describe the desolation of the earth during the millennium. See Isa.6:8-11; 13:9; 24:1-3; 34:1-15; 28:21,22; Jer.4:20,27; 25:32-38; Zeph.1:2,3; 3:6-8.

"5. At the close of the millennium, the wicked will be raised from the dead. 'But the rest of the dead lived not again until the thousand years were finished.' Rev.20:5 **They will then be destroyed.** 'And fire came down from God out of Heaven, and devoured them.' Rev.20:9. Satan, and all the fallen angels, and all wicked men, will then be consumed by the fire of Jehovah's wrath. Rev.20:10; Matt.25:41; 2 Pet.2:4; Jude 6. In the general conflagration of that time, the old earth and atmospheric heaven will pass away from the face of Him that sitteth on the great white throne. Rev.20:11. 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up.' 2 Pet.3:10.

6. From the old earth, melted and cleansed from sin and sinners, will come forth, molded by the hand of the great Restorer, the new earth, free from all the marks of the curse. 'And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.' Rev.21:1. Then will be fulfilled the words of David: 'For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.' Ps.37:10,11. And Christ refers to the same in his sermon on the mount. 'Blessed are the meek; for they shall inherit the earth.' Matt.5:5.

"It is at the close of the one thousand years of Revelation 20, after the final destruction of all God's enemies, that 'the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.' 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.' Dan.7:18,27. Then will the kingdom in all its parts - the King, the subjects, the territory, the holy city being the metropolis—be complete. **Then the stone will have become a great mountain, so as to fill the whole earth.**" White, James, BA, 82-86.

"A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19:12."

"Our kingdom is not of this world. We are waiting for **our Lord from heaven to come to earth** to put down all authority and power, **and set up His everlasting kingdom.**" 1 Testimonies, 360.

When Is This Kingdom To Be Established?—

"...The Bible plainly declares that **the kingdom of God was still future at the time of our Lord's last**

Passover. (Matt. 26:29.) Christ did not set up the kingdom before His ascension. (Acts 1:6.) It states further that flesh and blood cannot inherit the kingdom of God. (1 Cor. 15:50.) It is a matter of promise to the apostles, and to all those who love God. (James 2:5.) It is promised in the future to the little flock. (Luke 12:32.) Through much tribulation the saints are to enter the coming kingdom. (Acts 14:22.) **It is to be set up when Christ shall judge the living and the dead.** (2 Timothy 4:1.) **This is to be when He shall come in His glory with all His holy angels.** (Matt. 25: 31-34.)

"We do not say that the exact time is revealed (we emphasize the fact that it is not) in this prophecy of Daniel 2 or in any other prophecy; but so near an approximation is given that the generation which is to see the establishment of this kingdom may mark its approach unerringly, and make that preparation which will entitle the children of God to share in all its glories.

"Time has fully developed this great image in all its parts. Most accurately does it represent the important political events it was designed to symbolize. It has stood complete for more than fourteen centuries. It waits to be smitten upon the feet by the stone cut out of the mountain without hands, that is, the kingdom of Christ. This is to be accomplished when the Lord shall be revealed in flaming fire, 'taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' 2 Thessalonians 1: 8. (See also Psalm 2: 8, 9.) **'In the days of these kings the God of heaven is to set up a kingdom.'** We have been in the days of these kings for many centuries, and we are still in their days. **So far as this prophecy is concerned, the very next event is the setting up of God's everlasting kingdom.** Other prophecies and innumerable signs show unmistakably that the coming of Christ is near at hand." *Smith, DR, 64,65.*

"How the kingdom thus set up in the days of these kings shall break in pieces all the wicked kingdoms of earth, is very plainly stated in **Rev.19:11-21.**" *Andrews, JEO, 83.*

Not the Kingdom of Grace.—

"The 'kingdom of God' which they [the disciples] had declared to be at hand was established by the death of Christ. **This kingdom was not, as they had been taught to believe, an earthly empire.** Nor was it that future, immortal kingdom which shall be set up when 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;' that everlasting kingdom, in which 'all dominions shall serve and obey Him.' Daniel 7:27. As used in the Bible, the expression 'kingdom of God' is employed to designate both **the kingdom of grace and the kingdom of glory.** The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor who is 'touched with the

feeling of our infirmities,' the apostle says: 'Let us therefore come boldly unto **the throne of grace,** that we may obtain mercy, and find grace.' Hebrews 4:15, 16. The throne of grace represents the kingdom of grace; **for the existence of a throne implies the existence of a kingdom.** In many of His parables Christ uses the expression 'the kingdom of heaven' to designate the work of divine grace upon the hearts of men.

"So the throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour's words: 'When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the **throne of His glory:** and before Him shall be gathered all nations.' Matthew 25:31, 32. **This kingdom is yet future. It is not to be set up until the second advent of Christ.**

"The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. **Yet it was not actually established until the death of Christ."** *Great Controversy, 346,347.*

"It cannot mean the preaching of the gospel or the kingdom of grace, for then the stone would have struck where the legs branch from the truck of the body of the image. The stone represents a kingdom that destroys and then supplants earthly kingdoms and this is never true of the preaching of the gospel. The gospel may reform and refine, but it does not physically destroy nations." *Bunch, BOD, 33.*

"This Stone Kingdom cannot be the Kingdom of Grace set up by the Gospel. **It follows the dividing of Rome. It destroys all earthly kingdoms.** This was not so of the preaching of the Gospel. The Gospel does not destroy nations." *Burnside, DPUC, 55.*

This Kingdom Predicted by Ezekiel.—

"The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel is given the message:

" 'Thus saith the Lord God; Remove the diadem, and take off **the crown**:... exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: **and it shall be no more, until He come** [Jesus Christ at Second Coming] **whose right it is; and I will give it Him.**' Ezekiel 21:26,27.

"The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, '**It shall be no more, until He come whose right it is; and I will give it Him.**'" *Education, 179.*

It Shall Break in Pieces and Consume All These Kingdoms.—

"Jesus saith unto them, Did ye never read in the

scriptures, **The stone** which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

"And whosoever shall fall on **this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**" Matthew 21:42, 44.

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." **Psalm 2:7-9.**

"And out of his mouth goeth a sharp sword, that with it he should **smite the nations:** and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." **Revelation 19:15.**

Kings of Israel Depicted Christ's Smiting the Image.—

"But thus shall ye deal with them; ye shall destroy their altars, and **break down their images,** and cut down their groves, and burn their graven images with fire." Deuteronomy 7:5.

"And he [Moses] took the calf which they had made, and burnt it in the fire, **and ground it to powder,** and strowed it upon the water, and made the children of Israel drink of it." **Exodus 32:20.**

"And he [Josiah] **brake in pieces the images....** Moreover the altar that was at Bethel, [and] the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place **he brake down,** and burned the high place, and **stamped it small to powder,** and burned the grove. " **2 Kings 23:14.**

"**And the idols he shall utterly abolish.** And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

"In that day a man shall cast **his idols of silver, and his idols of gold,** which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the ragged rocks, for fear of the LORD, and **for the glory of his majesty, when he ariseth to shake terribly the earth.**" **Isaiah 2:18-21.**

Christ's Kingdom Shall Stand Forever.—

"The kingdom that never will be destroyed, shall stand forever, that is, the inhabitants of it are sealed and will never fall back into sin. Righteousness will exalt the nation that is forever righteous, forever. **PJ.**

No Repeat of these Kingdoms.—

"Daniel 2 predicts that there will be four world empires. (The fourth empire has two phases—Pagan and Papal Rome.) After Papal Rome, Christ's kingdom, the fifth, is established. It is an **everlasting kingdom!** That means that there is no repeat of this prophecy. It starts at Daniel's time and go on to everlasting fifth kingdom of Jesus Christ! The prophecy of Daniel 2 never ends! And so is never repeated." **PJ.**

DANIEL 2:45

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

The Sequence of Events.—

"1. The stone smote the image upon his feet.

"2. Then was the iron and clay, the brass, the silver and gold, broken in pieces.

"3. The wind carried them away, like the chaff of the summer threshing-floors, so that no place was found for them. No language can describe destruction more complete.

"4. **Then, and not till then, the stone that smote the image became a great mountain and filled the whole earth.**" *White, James, BA, 78.*

The Stone.—

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, **a stone, a tried stone, a precious corner stone, a sure foundation.**" **Isaiah 28:16.**

"Looking with pity upon them, the Saviour continued, '**Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner:** this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, **The kingdom of God** shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.'

"This prophecy the Jews had often repeated in the synagogues, applying it to the coming Messiah. Christ was the cornerstone of the Jewish economy, and of the whole plan of salvation. This foundation stone the Jewish builders, the priests and rulers of Israel, were now rejecting. The Saviour called their attention to the prophecies that would show them their danger. By every means in His power He sought to make plain to

them the nature of the deed they were about to do.

"And His words had another purpose. In asking the question, '**When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?**' Christ designed that the Pharisees should answer as they did. He designed that they should condemn themselves. His warnings, failing to arouse them to repentance, would seal their doom, and He wished them to see that they had brought ruin on themselves. He designed to show them the justice of God in the withdrawal of their national privileges, which had already begun, and which would end, not only in the destruction of their temple and their city, but in the dispersion of the nation.

"The hearers recognized the warning. But notwithstanding the sentence they themselves had pronounced, the priests and rulers were ready to fill out the picture by saying, '**This is the heir; come, let us kill him.**' '**But when they sought to lay hands on Him, they feared the multitude,**' for the public sentiment was in Christ's favor.

"In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. **But at last attention was called to the stone so long rejected.** It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isaiah was shown that this stone was a symbol of Christ. He says:

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of the chief cornerstone in the temple of Solomon was symbolic. '**Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste.**' Isa. 8:13-15; 28:16.

"In infinite wisdom, God chose the foundation stone, and laid it Himself. He called it '**a sure foundation**'. The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a '**tried stone**'. Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security.

"In Isaiah's prophecy, Christ is declared to be **both a sure foundation and a stone of stumbling**. The apostle Peter, writing by inspiration of the Holy Spirit, clearly shows to whom Christ is a foundation stone, and to whom a rock of offense:

"If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient." 1 Peter 2:3-8.

"To those who believe, Christ is the sure foundation. These are they who fall upon the Rock and are broken. Submission to Christ and faith in Him are here represented. To fall upon the Rock and be broken is to give up our self-righteousness and to go to Christ with the humility of a child, repenting of our transgressions, and believing in His forgiving love. And so also it is by faith and obedience that we build on Christ as our foundation.

"Upon this living stone, Jews and Gentiles alike may build. This is the only foundation upon which we

may securely build. It is broad enough for all, and strong enough to sustain the weight and burden of the whole world. And by connection with Christ, the living stone, all who build upon this foundation become living stones. Many persons are by their own endeavors hewn, polished, and beautified; but they cannot become ‘**living stones**,’ because they are not connected with Christ. Without this connection, no man can be saved. Without the life of Christ in us, we cannot withstand the storms of temptation. Our eternal safety depends upon our building upon the sure foundation. Multitudes are today building upon foundations that have not been tested. When the rain falls, and the tempest rages, and the floods come, their house will fall, because it is not founded upon the eternal Rock, the chief cornerstone Christ Jesus.

“‘**To them which stumble at the word, being disobedient**,’ Christ is a rock of offense. But ‘**the stone which the builders disallowed, the same is made the head of the corner**.’ Like the rejected stone, Christ in His earthly mission had borne neglect and abuse. He was ‘**despised and rejected of men; a man of sorrows, and acquainted with grief: . . . He was despised, and we esteemed Him not.**’ Isa. 53:3. But the time was near when He would be glorified. By the resurrection from the dead He would be declared ‘**the Son of God with power.**’ Rom. 1:4. At His second coming He would be revealed as Lord of heaven and earth. Those who were now about to crucify Him would recognize His greatness. Before the universe the rejected stone would become the head of the corner.

‘And on ‘**whomsoever it shall fall, it will grind him to powder.**’ The people who rejected Christ were soon to see their city and their nation destroyed. Their glory would be broken, and scattered as the dust before the wind. And what was it that destroyed the Jews? It was the rock which, had they built upon it, would have been their security. It was the goodness of God despised, the righteousness spurned, the mercy slighted. Men set themselves in opposition to God, and all that would have been their salvation was turned to their destruction. All that God ordained unto life they found to be unto death. In the Jews’ crucifixion of Christ was involved the destruction of Jerusalem. The blood shed upon Calvary was the weight that sank them to ruin for this world and for the world to come. So it will be in the great final day, when judgment shall fall upon the rejecters of God’s grace. Christ, their rock of offense, will then appear to them as an avenging mountain. The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire. Because of love rejected, grace despised, the sinner will be destroyed.” *Desire of Ages*, 597-600.

Cut Out.—

“The word ‘cut out’ is the Chaldean word *g’zar* that corresponds to the Hebrew word, *gazar*, which means to ‘cut down’ or ‘**cut off**.’ ‘And after threescore and two weeks shall Messiah be **cut off**, but not for

himself.’” P.J.

“He was taken from prison and from judgment: and who shall declare his generation? **For he was cut off out of the land of the living:** for the transgression of my people was he stricken.” **Isaiah 53:8.**

Cut Out of the Mountain.—

“What is the mountain out of which the stone was cut that smote the image on its feet? It is not cut out of a mountain, but **the** mountain. The mountain of God represents God’s church (in heaven and on earth).

“By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of **the mountain of God:** and I will destroy thee, O covering cherub, from the midst of the stones of fire.” **Ezekiel 28:16.**

“For in **mine holy mountain, in the mountain of the height of Israel**, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me.” **Ezekiel 20:40.**

“Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; **and the mountain of the LORD of hosts the holy mountain.**” **Zech. 8:3.**

“But ye are come unto **mount Zion**, and unto the city of the living God, the heavenly Jerusalem, and to **an innumerable company of angels, To the general assembly and church of the firstborn**, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” **Hebrews 12:22-24.**

Jesus was cut out of the mountain of God—His church. (See also Micah God’s church is also represented as a woman.

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: **And she being with child cried, travailing in birth, and pained to be delivered.**

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

“**And she brought forth a man child, who was to rule all nations with a rod of iron:** and her child was caught up unto God, and to his throne.” **Revelation 12:1-5.**

“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, **but a body hast thou prepared me.**” **Hebrews 10:5.**” P.J.

“Jesus was cut out of Mount Zion (God’s church) in two ways. He was the Only Begotten Son of God—

begotten of a woman under the law in fallen humanity, but with a sanctified mind through the agency of the Holy Spirit at Bethlehem. Gal. 4:4; Rev. 12:1. He was also the Only Begotten Son of God at His resurrection—rising with a glorified human body. Acts 13:33.

“And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, **in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.**” Acts 13:32,33.

Cut Out Without Hands.—

“We heard him say, I will destroy this temple that is made with **hands**, and within three days **I will build another made without hands.**” [The absence of human aid, assistance, or intervention]. Mark 14:58.

“This final and everlasting dominion is set up without human power or effort or even help. **No human agency is responsible for the stone's being cut or chiseled out of the mountain or its being hurled with crushing force against the image.** The destruction of earthly dominions and the setting up of the everlasting kingdom are supernaturally accomplished. It is done ‘without hands.’ ‘By no human hands.’—Moffatt. It is a power that human hands have nothing to do with. ‘A house not built by human hands but eternal.’ 2 Cor. 5:1.” *Bunch, BOD, 34.*

“The phrase ‘**without hands**’ refers to Christ in His resurrected, glorified state. Before His crucifixion, His false accusers stated that ‘We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands’ (Mark 14:58). Yet when Christ said, ‘Destroy this temple, and in three days I will raise it up’ (John 2:19), He was speaking of the ‘temple of his body’ (John 2:21). Therefore, the phrase ‘without hands’ refers to Christ in His glorified resurrected state, having been raised by the power of the Holy Spirit (1 Peter 3:18). And, because Christ came forth from the tomb in His **resurrected, glorified body made ‘without hands,’** He will return again to give His faithful followers this same glorified, resurrected body. Referring to this glorified, resurrected body that the righteous will receive when Christ returns, the apostle Paul stated that ‘we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens’ (2 Cor. 5:1).

“Overall, the Bible **clearly demonstrates** that the ‘stone’ made ‘without hands’ is a symbol of the resurrected, glorified Christ who will return the second time to earth from the ‘mountain’ of God’s kingdom; when this take place, He will pulverize the ‘great image,’ resurrect His faithful followers with glorified bodies ‘not made with hands,’ and eventually allow them to populate the new earth in the eternal world.” *Swearingen, TOOTN, 15,16.*

It Shall Break In Pieces.—

“This is a physical, literal breaking up and disintegration of Satan’s last great global empire. This is not a spiritual blow. If it was, the stone would be hitting the entire image. This is the set of the kingdom of glory, not the kingdom of grace.” *P.J.*

“I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light....

“I beheld, and, lo, the fruitful place was a wilderness, **and all the cities thereof were broken down** at the presence of the LORD, and by his fierce anger.” *Jeremiah 4:23-26.*

“Jesus saith unto them, Did ye never read in the scriptures, **The stone** which the builders rejected, the same is become the head of the corner... And whosoever shall fall on **this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**” *Matthew 21:42, 44.*

“I beheld even till **the beast was slain, and his body destroyed**, and given to the burning flame.” *Daniel 7:11.*

“And to you who are troubled rest with us, when **the Lord Jesus** shall be revealed from heaven with his mighty angels,

“In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: **Who shall be punished with everlasting destruction from the presence of the Lord**, and from the glory of his power;

“When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” *2 Thessalonians 1:7-10.*

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called **Faithful and True**, and in righteousness he doth judge and make war. ...And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.” *Revelation 19:11, 15.*

“And **the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth:** they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.” *Jeremiah 25:33.*

Why Broken in Pieces?—

“The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities ‘by the spirit of judgment, and by the spirit of burning.’ The word of the Lord to Israel was, ‘I will turn My hand

upon thee, and purely purge away thy dross, and take away all thy tin.' Isaiah 4:4; 1:25. To sin, wherever found, 'our God is a consuming fire.' Hebrews 12:29. **In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them.**" *Desire of Ages*, 107.

How the Stone of Daniel 2 Relates to Chapter One.—

"Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by His mighty cleaver of truth has separated from the world. These are His peculiar people, zealous of good works. God has spoken in His word. In the case of Daniel and his three companions, there are sermons upon health reform. God has spoken in the history of the children of Israel, from whom for their good He sought to withhold a flesh diet. He fed them with bread from heaven; 'man did eat angels' food.' But they encouraged their earthly appetite; and the more they centered their thoughts upon the flesh-pots of Egypt, the more they hated the food which God gave them to keep them in health physically, mentally, and morally. They longed for the fleshpots, and in this they did just as many in our own time have done." (6T 372) *Counsels on Diet & Foods*, 379,380.

Luther and the Reformation View of the Stone.—

"Martin Luther (1483-1546) was the foremost catalyst for gathering around him a host of supporters who boldly challenged the Roman Catholic Church, naming the pope to be the antichrist. In His study of prophecy, Daniel 2 was given what had become the standard interpretation of the kingdoms from Babylon to Rome. Then he adds:

"In this the whole world agrees, and history supports it fully in detail. But the prophet has the most to say about the Roman empire, ...the legs, the feet, and the toes. **The Roman empire will be divided. Spain, France, England, and others emerged from it, some of them weak, others strong, and although it will be divided there will still be some strength, as symbolized by the iron in it.... This empire shall last until the end; no one will destroy it but Jesus Himself, when His kingdom comes.'**

"This expressed view of Luther's was the agreed position of Melanchthon (1497-1560), Luther's friend and most popular teacher at the University of Wittenberg, and others who espoused the Reformation." *BRI, 2SOD*, 339.

Stone Kingdom Comes at the End of the World.—

"Since it is specifically noted that the stone kingdom strikes the metal image on its feet, it is evident that God did not intend a first century establishment of His kingdom of glory. Neither was it to begin with the first advent of Christ. Our Lord lived and ascended to heaven **during the era of the iron**

legs of Rome. History had not yet 'fleshed out' the feet and toes of the image by the division of the empire into the nations of western Europe.

"The striking of the *feet* indicates that the full anatomical proportions of the image will have been attained, **that is, human history will have run its full course** before the stone kingdom makes its appearance." *BRI, 2SOD*, 331.332.

"When Christ came to earth in the incarnation, the Roman empire was a single unit. The division of Rome into Eastern and Western empires was still future as well as were the nations that developed from the latter. There were no feet and toes in existence, as it were. **The stone kingdom must wait until these kingdoms represented by the feet and toes come into historical existence.**

"Secondly, it may be said that political kingdoms collapse either by deterioration from within or by some external force of arms. This human activity thereby prepares the way for the establishment of new political entities. But of the stone kingdom it is stated that its establishment would be achieved 'by no human hand' (2:45). This statement places in juxtaposition two concepts: an image of kingdoms made with human hands in contrast to a stone kingdom created apart from human devising. **Thus the stone kingdom comes into existence by a divine act.**

"Thirdly, each preceding kingdom in the image was overthrown and succeeded by another. **Since the stone kingdom is to last forever, it is logical to conclude that it would follow the iron and clay phase of the kingdoms rather than arise during the existence of Rome. It would naturally overthrow the last kingdoms to exist.**

"Fourthly, the passage indicates that the stone kingdom will annihilate all earthly kingdoms (2:44), and must, of necessity, come at the end of human history. The nations will be reduced to 'the chaff of the summer threshing floors; and the wind [shall carry] them away, so that not a trace of them [shall be] found' (2:35). In their place the stone kingdom will be established permanently, embracing the whole earth (2:44-45, 35).

"Nothing short of the establishment of Christ's kingdom at His second coming could fulfill the superlative descriptions concerning this stone kingdom. **The phrase, 'it shall stand forever' (2:44) lifts this kingdom above the temporal into the eternal.** And this interpretation also harmonizes with the account given by Paul. 'Then comes the end, when he [Christ] delivers the kingdom to God the Father after destroying every rule and every authority and power' (1 Cor. 15:24)." *BRI, 2SOD*, 352,353.

Papacy Calls Itself the Stone, the Fifth Kingdom.—

"In his famous treatise, *De Civitate Dei* ('The City of God'), Augustine argues that the kingdom of God established by Christ will last forever and the

kingdom of this world is doomed to destruction. ... **Through Augustine's influence the emphasis is shifted away from the significance of the Second Coming back to the first advent of Christ.** He taught 'that the coming of the Saviour which continually occurs in His church, that is, in His members, in which He comes little by little, and piece by piece, since the whole Church is His body.' Focus was placed upon the present church as comprising the kingdom of God. Consequently, it was natural for him to apply the reign of Christ cited in prophecy to the reign of the Roman Church. **Hence, Augustine concluded that the stone (that is, the church) had become a mountain which presently was filling the earth.**" *BRI, 2SOD, 336,337.*

"St. Augustine (died 430 AD) taught that the Stone Kingdom was the Roman Catholic Church. This 'Stone' of Daniel 2 was the first advent. The smashing of the image was therefore the work of the Roman Catholic Church. Thus Augustine's writings became 'the Bible of the Inquisition.' Augustine favored a forced religion.

"...Augustine greatly influenced Luther and Calvin and they followed him in the belief of 'original sin,' immaculate conception', etc. Augustine has been well called 'The founder of the Papacy,' and his false teachings on the Kingdom of God laid the foundation for the persecution of the Dark Ages." *Burnside, DPUC, 54.*

DANIEL 2:46-48

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

King Nebuchadnezzar Fell Down and Worshiped.—

"The king listens with solemn attention as every particular of the dream is reproduced; and when the interpretation is faithfully given, he feels that he can rely upon it as a divine revelation.

"The solemn truths conveyed in this vision of the night made a deep impression on the sovereign's mind, and in humility and awe he fell down and wor-

shipped, saying, 'Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets' (verse 47)." *Sanctified Life, 36.*

"Nebuchadnezzar was not worshiping Daniel, but through Daniel was adoring Daniel's God." *4SDABC, 776.*

"This wonderful dream caused a marked change in his ideas and opinions, and for a little time he was influenced by the fear of God; but his heart was not yet cleansed from its pride, its worldly ambition, its desire for self-exaltation." *Youth Instructor, 2/4/1904.*

Your God is a God of gods.—

"To Daniel God revealed the light of His purposes, which had been hidden for many generations. He chose that Daniel should see in vision the light of His truth, and reflect this light on the proud kingdom of Babylon. On the despot king was permitted to flash light from the throne of God. **Nebuchadnezzar was shown that the God of heaven was ruler over all the monarchs and kings of earth. His name was to go forth as the God over all gods. God desired Nebuchadnezzar to understand that the rulers of earthly kingdoms had a ruler in the heavens.** God's faithfulness in rescuing the three captives from the flames and vindicating their course of action showed His wonderful power." *4BC 1169.*

"For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." **Deuteronomy 10:17.** [Note: God the Father is God of Gods. He is the God of Jesus Christ and of the Holy Spirit, both of Whom, though equal with God the Father, have demonstrated self-sacrificing love by freely choosing to take subordinate positions in the plan of salvation. See John 14:26; 15:26; 17:3, 20:17.]" *PJ.*

"The Babylonians had boasted that their victories had proven their gods to be superior to those of all the conquered nations including the Hebrews, and they had doubtless reminded Daniel and his companions of this and even taunted them. (See 2 Kings 18:33-35; 19:10-13). Now an event takes place that completely refutes these charges. The gods and religion of the Babylonians are put to the acid test and are found wanting." *Bunch, BOD, 15.*

Nebuchadnezzar Revokes Decree.—

"Nebuchadnezzar revoked the decree for the destruction of the wise men. **Their lives were spared because of Daniel's connection with the Revealer of secrets.** [Vss. 28,29 quoted.]" *Prophets & Kings, 499.*

"The great men of Babylon were willing to be benefited by the instruction that God gave through

Daniel, to help the king out of his difficulty by the interpretation of his dream. **But they were anxious to mix in their heathen religion with that of the Hebrews. Had Daniel and his fellows consented to such a compromise, they would, in the view of the Babylonians, have been complete as statesmen, fit to be entrusted with the affairs of the kingdom.** But the four Hebrews entered into no such arrangement. They were true to God, and God upheld them and honored them. The lesson is for us. ‘Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you’ (Letter 57, 1896).” 4BC 1167,1168.

Nebuchadnezzar Exalts Daniel.—

“He has made known to the monarch the dream and its interpretation, while the courtiers and the baffled soothsayers and astrologers waited in silent awe and wonder.

“In fulfillment of his promise of rewards the king made Daniel a great man. There are two things which in this life are specially supposed to make a man great, and both these Daniel received from the king: A man is considered great if he is a man of wealth; **and we read that the king gave him many and great gifts.** If in conjunction with riches a man has power, certainly in popular estimation he is considered a great man; **and power was bestowed upon Daniel in abundant measure. He was made ruler over the province of Babylon, and chief of the governors over all the wise men of Babylon.** Thus speedily and abundantly did Daniel begin to be rewarded for his fidelity to his own conscience and requirements of God.” Smith, DR, 68,69.

An Influence to Save Jerusalem.—

“It should be remembered that this dream as recorded in the second chapter of Daniel was given to Nebuchadnezzar in the second year of his sole reign. It was still during the lifetime of Jehoiakim, king of Judah. ...Having acknowledged the God of Daniel, Nebuchadnezzar was in a position to save Jerusalem instead of destroying it. It was because of these experiences that God could send word by his prophet a few years later that, should Zedekiah, king of Judah, deliver himself to the king of Babylon, Jerusalem would not be burned, and the world would receive the light of the gospel.” Haskell, SDP, 36,37.

“Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel: **If thou wilt assuredly go forth unto the king of Babylon’s princes, then thy soul shall live, and this city shall not be burned with fire:** and thou shalt live, and thine house: but **if thou wilt not go forth to the king of Babylon’s princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.**” Jeremiah 38:17,18. [Note: Jeremiah spoke these

words just after the vision of Daniel 2 was given and interpreted. Zedekiah rebelled not only against Nebuchadnezzar, but against God and what He was doing in Babylon.]

DANIEL 2:49

Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Daniel Requested of the King.—

Daniel did not become bewildered or intoxicated by his signal victory and his wonderful advancement. **He first remembered the three who were companions with him in anxiety respecting the king’s matter. As they had helped him with their prayers, he determined that they should share his honors.** At his request they were placed over the affairs of Babylon, while Daniel himself sat in the gate of the king. **The gate was the place where councils were held and where matters of chief moment were considered.** The record is a simple declaration that Daniel became chief counselor to the king.” Smith, DR, 69.

Daniel Sat In the Gate of the King.—

“[Verse 29 quoted.] ‘The gate of the king’ was a place where justice was dispensed. Daniel’s three companions were made counselors, judges, and rulers in the land. These men were not puffed up with vanity, but they saw and rejoiced that God was recognized above all earthly potentates, and that his kingdom was extolled above all earthly kingdoms.

“The Lord was working in the Babylonian kingdom, and communicating light to the four Hebrew youth, in order that he might represent his work before the idolatrous nation. **He would reveal that he had power over the kingdoms of the world—power to enthrone and to dethrone kings.** The King over all kings was communicating great truths to the Babylonian monarch, and awakening in his mind a realization of his responsibility to God. Nebuchadnezzar saw clearly the difference between the wisdom of God and the wisdom of the most learned men of his kingdom.

“The events of the future, reaching down to the end of time, were opened before the king of Babylon, in order that he might have light on this important subject. **The record of the dream and its interpretation was traced by the prophetic pen, in order that the rulers of the kingdoms that should succeed Babylon might have the same light.**” Youth Instructor, 9/8/1903.

“For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, **above all the nations that are upon the earth. Thou shalt not eat any abominable**

thing.” Deut. 14:2,3.

Fulfillment of Promise.—

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; **and thy seed shall possess the gate of his enemies.**” Genesis 22:17.

Temperance Promotes Good Government.—

“The victory in the area of appetite led Daniel and his three companions to positions of rulership in the world’s capital. Temperance means abstinence from those things that are harmful to the body-temple, and the moderate use of those things that are good. God can bless those who are temperate in their lives to be good governors of the people. The person who can rule himself, can best rule others. Their minds can clearly discern and comprehend the principles of true and good government, that treats all men fairly and equally.” P.J.

The Right Interpretation of History.—

“In the annals of human history, the growth of nations, the rise and fall of empires, **appear as if dependent on the will and prowess of man;** the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, **the agencies of the All-merciful One, silently, patiently working out the counsels of His own will.**

“In words of matchless beauty and tenderness, the apostle Paul set before the sages of Athens the **divine purpose in the creation and distribution of races and nations.** ‘God that made the world and all things therein,’ declared the apostle, ‘hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him.’ Acts 17:24-27.

“God has made plain that **whosoever will**, may come ‘into the bond of the covenant.’ Ezekiel 20:37. In the creation it was His purpose that the earth should be inhabited by beings whose existence would be a blessing to themselves and to one another, and an honor to their Creator. **All who will** may identify themselves with this purpose. **Of them it is spoken,** ‘**This people have I formed for Myself; they shall show forth My praise.**’ Isaiah 43:21.

“**In His law God has made known the principles that underlie all true prosperity**, both of nations and of individuals. To the Israelites Moses declared of this law: ‘This is your wisdom and your understanding.’ ‘It is not a vain thing for you; because it is your life.’ Deut. 4:6; 32:47. **The blessings thus assured to Israel are, on the same conditions and in the same**

degree, assured to every nation and to every individual under the broad heavens.

“Hundreds of years before certain nations came upon the stage of action, the Omniscient One looked down the ages and predicted the rise and fall of the universal kingdoms. God declared to Nebuchadnezzar that the kingdom of Babylon should fall, and a second kingdom would arise, which also would have its period of trial. **Failing to exalt the true God, its glory would fade, and a third kingdom would occupy its place.** This also would pass away; and a fourth, strong as iron, would subdue the nations of the world.

“Had the rulers of Babylon—that richest of all earthly kingdoms—kept always before them the fear of Jehovah, they would have been given wisdom and power which would have bound them to Him and kept them strong. But they made God their refuge only when harassed and perplexed. At such times, failing to find help in their great men, they sought it from men like Daniel—men who they knew honored the living God and were honored by Him. To these men they appealed to unravel the mysteries of Providence; for though the rulers of proud Babylon were men of the highest intellect, they had separated themselves so far from God by transgression that they could not understand the revelations and the warnings given them concerning the future.

“In the history of nations the student of God’s word may behold the literal fulfillment of divine prophecy. **Babylon, shattered and broken at last, passed away because in prosperity its rulers had regarded themselves as independent of God, and had ascribed the glory of their kingdom to human achievement.** The Medo-Persian realm was visited by the wrath of Heaven because in it God’s law had been trampled underfoot. The fear of the Lord had found no place in the hearts of the vast majority of the people. Wickedness, blasphemy, and corruption prevailed. The kingdoms that followed were even more base and corrupt; and these sank lower and still lower in the scale of moral worth.

“**The power exercised by every ruler on the earth is Heaven-imparted; and upon his use of the power thus bestowed, his success depends.** To each the word of the divine Watcher is, ‘I girded thee, though thou hast not known Me.’ Isaiah 45:5. And to each the words spoken to Nebuchadnezzar of old are the lesson of life: ‘Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor: if it may be a lengthening of thy tranquility.’ Daniel 4:27.

“To understand these things—to understand that ‘righteousness exalteth a nation;’ that ‘the throne is established by righteousness,’ and ‘uphelden by mercy;’ to recognize the outworking of these principles in the manifestation of His power who ‘removeth kings, and setteth up kings’—**this is to understand the philosophy of history.** Proverbs 14:34; 16:12; 20:28; Daniel 2:21.

“In the word of God only is this clearly set forth.

Here it is shown that **the strength of nations, as of individuals**, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. **It is measured by the fidelity with which they fulfill God's purpose.**" *Prophets & Kings*, 499-502.

God Is In Control.—

"**Every nation** that has come upon the stage of action has been permitted to occupy its place on the earth, that the fact might be determined whether it would fulfill the purposes of the Watcher and the Holy One. Prophecy has traced the rise and progress of the world's great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with the nations of less power, history has repeated itself. Each has had its period of test; each has failed, its glory faded, its power departed.

"While nations have rejected God's principles, and in this rejection have wrought their own ruin, yet a divine, overruling purpose has manifestly been at work throughout the ages. It was this that the prophet Ezekiel saw in the wonderful representation given him during his exile in the land of the Chaldeans, when before his astonished gaze were portrayed the symbols that revealed an overruling Power that has to do with the affairs of earthly rulers.

"Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, 'a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.' A number of wheels intersecting one another were moved by four living beings. High above all these 'was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.' 'And there appeared in the cherubims the form of a man's hand under their wings.' Ezekiel 1:4, 26; 10:8. The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; yet they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling those wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne was a rainbow, the emblem of divine mercy.

"As the wheel-like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations He that sitteth above the cherubim still guides the affairs of this earth.

"The history of nations speaks to us today. **To every nation and to every individual God has assigned a place in His great plan.** Today men and nations are being tested by the plummet in the hand of Him who makes no mistake. **All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes.**

"The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order." *Prophets & Kings*, 535-536.

Deterioration of Metals Shows Decline in Religion.—

"**While representing the kingdoms of this earth, the image that was revealed to Nebuchadnezzar also fitly represented deterioration of religion.** We grow weak morally and spiritually, just in proportion as we forget God. Those who claim to be Protestants are not today what Luther was. They have left the old landmarks, and have depended on forms, ceremonies, and outward display to make up for the lack of purity and piety, meekness and lowliness, found in obedience to God. **Sin is ruining nations today just as it has done in time past.** Even leaders in the religious world have not a good conscience toward God." *R&H*, 2/6/1900.

"The gold was the head. Next, it would be a step in deterioration, and still down and down to miry clay. That has been the course of the world from Babylon until now. But the world's idea is that today that thing is to be just the other way; that the times of Babylon were **inferior** to these. The world holds the very reverse of God's idea, even yet. Nebuchadnezzar's kingdom—the world-empire at that time—God says is represented by the head of **gold**; and the world-empire in our time, God says is represented by **miry clay**.

"In the days of Nebuchadnezzar all that goes to make the true glory of a kingdom and empire in the world was as gold compared with what it is in this day. I know that persons glorify the modern civilization, and much more; yet whatever a man may think, God has set up his idea, which is the truth. That truth is that the greatness, the glory, the grandeur, the civilization, the magnificence, in this day, as compared with the kingdom, government, and people during the reign of Nebuchadnezzar, **are only as clay compared to gold.**" *Jones, GCDB*, 2/22/1899.

Exact Fulfillment of Daniel 2, Anchor For Faith.—

"At Geneva where Farel and Calvin had spread the truth of the Reformation, **Gaussien** preached the message of the second advent. While a student at school, Gaussien had encountered that **spirit of rationalism which pervaded all Europe during the latter part of the eighteenth and the opening of the nineteenth century**; and when he entered the ministry he was not only ignorant of true faith, but inclined to skepticism. In his youth he had become interested in the study of prophecy. After reading Rollin's Ancient

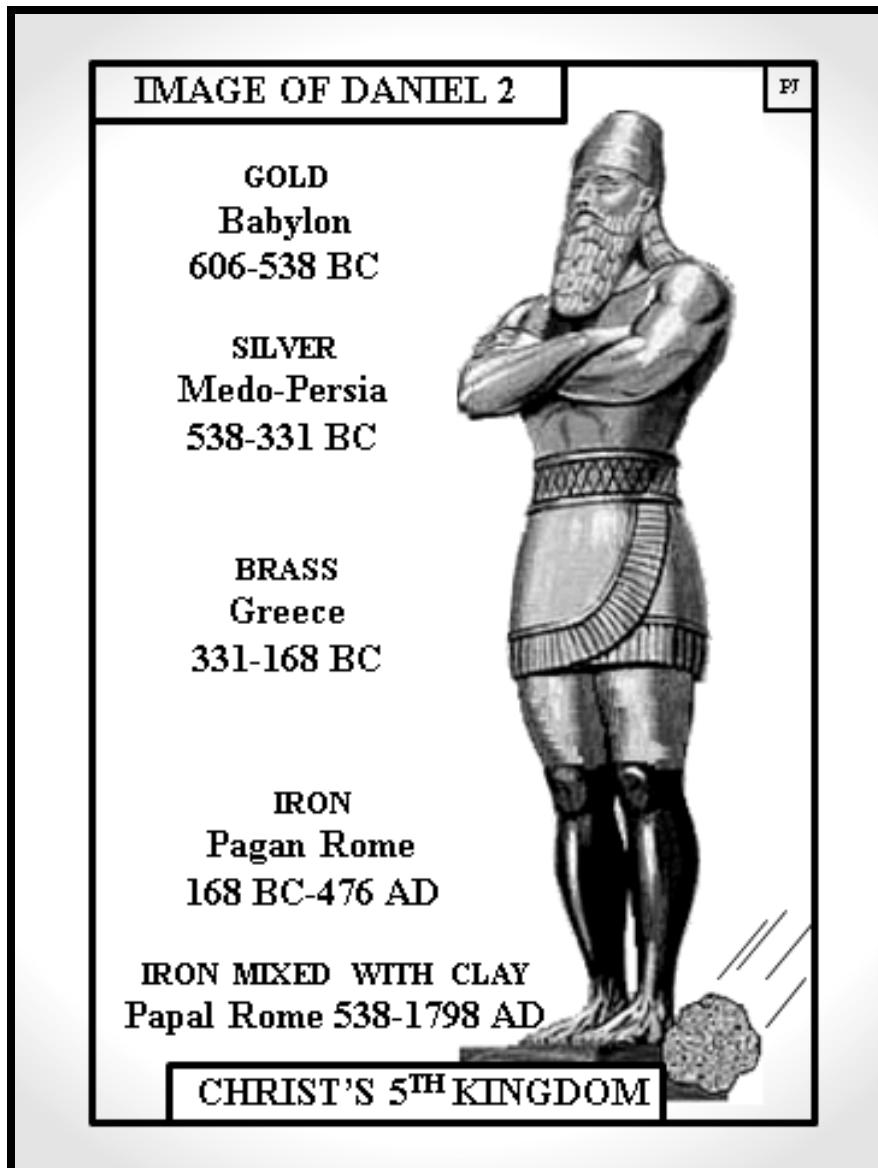
History, his attention was called to the second chapter of Daniel, and he was struck with the wonderful exactness with which the prophecy had been fulfilled, as seen in the historian's record. Here was a testimony to the inspiration of the Scriptures, which served as an anchor to him amid the perils of later years. He could not rest satisfied with the teachings of rationalism, and in studying the Bible and searching for clearer light he was, after a time, led to a positive faith." *Great Controversy*, 364.

God Kingdom of Inward Glory Only Endures.—

"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 & Kings*, 548.



HOW THE CLAY (CHURCH) MIXED INTO THE IRON (STATE)

IRON = ROMAN STATE CRAFT
303-313 AD: Ten year persecution of Christians by the emperor, DIOCLETIAN. This marks the end of the pure IRON period. This is the "ten days" of tribulation mentioned in Re. 2:10, and marks the end of the Savynia church period and the second seal, Rev. 6:4.

313 AD: The Roman emperor, CONSTANTINE, is nominally converted to Christianity.

CLAY = ROMAN CHURCH CRAFT (Jer. 18:6; Isa. 29:16)

Clay and iron (church and state) start to mix.

321 AD: Constantine enacts first Sunday law to please Catholic bishops. Pope Sylvester transfers "rest" to first day of week.

330 AD: Constantine moves the capital to Constantinople in the east, leaving the pope as the highest authority in Rome, thus increasing his power.

364 AD: The Council of Laodicea votes that "Sunday is sacred."

375 AD: Veneration of saints and use of images brought in.

377-483 AD: Romes, the 4th kingdom, was to be divided. This division into 10 parts [the ten toes] occurs over a span of time, as 10 barbarian nations sweep into the western Roman empire. These nations were the 1-Ostrogoths, AD 377. 2-Visigoths, AD 378. 3-6—Franks, Vandals, Suevi, and Burgundians, AD 407. 7—Alamanni, AD 449. 8,9—Anglo-Saxons, Henui, AD 476. 10—Lombards, AD 483. Thus was Rome "divided."

408 AD: Augustine writes of the duty of the Christian church to use civil power to "compel" men to be Christian. Later, he writes City of God which further establishes the church-state earthly kingdom concept.

410 AD: Alanic and the Goths sack Rome.

452 AD: Pope Leo the Great saves Rome from Attila the Hun.

455 AD: Genseric and the Vandals attack and sack Rome. Take away Jewish candlestick.

494 AD: The pope claims to wield two swords—civil power and ecclesiastical power over all the world.

495 AD: The pope claims to be the Vicar of Christ on earth.

508 AD: The "daily" is taken away. Dan. 11:31. This occurs during the Paganos church period, and the 3rd seal period, when Christ's continual heavenly ministry is eclipsed by the earthly priesthood of a worldly Roman church. This is accepted by the 10 kings by their conversion to Catholic religion. The "1290 days" begin.

508, 534, 538 AD: First, the Visigoth kingdom is uprooted from Gaul by Clovis and the Franks. In 534, Justinian sends General Belisarius to wipe out the Vandals, and then the Ostrogoths in 538. All this was done through the political influence of the pope because he saw "heresy" in these nations.

Thus, 3 nations (3 horns) were uprooted. Daniel 7:8.

538 AD: The decree of Justinian goes into effect: "The pope is the head of all the holy churches." The papacy is established with an earthly territory. The 1260 years of papal rule over the "ten" vassal kingdoms begins. This marks the beginning of the Dark Ages, the Thyatiran church period, and the 4th seal. The 1260 days last till 1798 when the pope is taken captive by the French Directory and given a "deadly wound."

NOW to ?: Wound heals. Papal Rome and the 10 Toes last until the 2nd coming of Jesus Christ, when the everlasting 5th kingdom is set up.

PJ

DANIEL: CHAPTER THREE

1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abednego, answered and said to the

king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their coats, their hose, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

INTRODUCTION

"The experiences related in Daniel three are of vital importance to God's people today. The crisis then faced is a crisis that will face all of God's people before the end. As these men were faithful so must we be faithful even at the risk of life itself." *Thiele, OSID*, 35.

DANIEL 3:1

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

Nebuchadnezzar Made an Image of Gold.—

“According to Usher’s chronology it had been twenty-three years since the dream of this same Nebuchadnezzar as recorded in the second chapter of Daniel. ...**Jerusalem had in the meantime been destroyed.** The Jews as a nation, were scattered throughout the kingdom of Nebuchadnezzar; their king, Jehoiachin, languished in one of the prisons of Babylon. It was a time of sorrow and mourning for the chosen people of God. **Could it be that they were forgotten by Him** who smote Egypt, and led the hosts across the Red Sea? As far as human eye could see, it was right to think so.” *Haskell, SDP, 39.*

“Light direct from Heaven had been permitted to shine upon King Nebuchadnezzar, and for a little time he was influenced by the fear of God. **But a few years of prosperity filled his heart with pride, and he forgot his acknowledgment of the living God.** He resumed his idol worship with increased zeal and bigotry.” *Sanctified Life, 36,37.*

“**They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.**

“They bear him upon the shoulder, they carry him, **and set him in his place, and he standeth; from his place shall he not remove:** yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

“Remember this, and shew yourselves men.”
Isaiah 46:6-8.

Image of Daniel 3 Based on Image of Daniel 2.—

“We may well believe that this image had some reference to the dream of the king as described in the previous chapter. In that dream the head was of gold, representing Nebuchadnezzar’s kingdom. That was succeeded by metals of inferior quality, denoting a succession of kingdoms. Nebuchadnezzar was doubtless gratified that his kingdom should be represented by gold; but that it should ever be succeeded by another kingdom was not so pleasing. **Therefore, instead of having simply the head of his image of gold, he made it all of gold, to denote that his kingdom should not give way to another kingdom, but be perpetual.**” *Smith, DR, 71.*

“The dream of the great image, opening before Nebuchadnezzar events reaching to the close of time, had been given that he might understand the part he was to act in the world’s history, and the relation that his kingdom should sustain to the kingdom of heaven. In the interpretation of the dream, he had been plainly instructed regarding the establishment of God’s everlasting kingdom. ‘In the days of these kings,’ Daniel had declared, ‘shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall

break in pieces and consume all these kingdoms, and it shall stand forever.... The dream is certain, and the interpretation thereof sure.’ Daniel 2:44, 45.

“The king had acknowledged the power of God, saying to Daniel, ‘Of a truth it is, that your God is a God of gods,... and a revealer of secrets.’ Verse 47. For a time afterward, Nebuchadnezzar was influenced by the fear of God; but his heart was not yet cleansed from worldly ambition and a desire for self-exaltation. **The prosperity attending his reign filled him with pride. In time he ceased to honor God, and resumed his idol worship with increased zeal and bigotry.**

“The words, ‘Thou art this head of gold,’ had made a deep impression upon the ruler’s mind. Verse 38. **The wise men of his realm, taking advantage of this and of his return to idolatry, proposed that he make an image similar to the one seen in his dream, and set it up where all might behold the head of gold, which had been interpreted as representing his kingdom.**

“Pleased with the flattering suggestion, he determined to carry it out, and to go even farther. Instead of reproducing the image as he had seen it, he would excel the original. His image should not deteriorate in value from the head to the feet, but should be entirely of gold—symbolic throughout of Babylon as an eternal, indestructible, all-powerful kingdom, which should break in pieces all other kingdoms and stand forever.

“The thought of establishing the empire and a dynasty that should endure forever, appealed very strongly to the mighty ruler before whose arms the nations of earth had been unable to stand. With an enthusiasm born of boundless ambition and selfish pride, he entered into counsel with his wise men as to how to bring this about. **Forgetting the remarkable providences connected with the dream of the great image; forgetting also that the God of Israel through His servant Daniel had made plain the significance of the image, and that in connection with this interpretation the great men of the realm had been saved an ignominious death; forgetting all except their desire to establish their own power and supremacy, the king and his counselors of state determined that by every means possible they would endeavor to exalt Babylon as supreme, and worthy of universal allegiance.**

“**The symbolic representation** by which God had revealed to king and people His purpose for the nations of earth, **was now to be made to serve for the glorification of human power. Daniel’s interpretation was to be rejected and forgotten; truth was to be misinterpreted and misapplied.** The symbol designed of Heaven to unfold to the minds of men important events of the future, was to be used to hinder the spread of the knowledge that God desired the world to receive. Thus through the devisings of ambitious men, Satan was seeking to thwart the divine purpose for the human race. **The enemy of mankind knew**

that truth unmixed with error is a power mighty to save; but that when used to exalt self and to further the projects of men, it becomes a power for evil.”
Prophets & Kings, 503-505.

Lessons of Daniel 2 Misinterpreted, Misapplied.—

“Instead of treasuring the conviction which had been made on his mind in regard to the fall of all earthly kingdoms, and the greatness and power of Jehovah’s kingdom, the king, after the immediate impression wore away, thought only of his own greatness, and studied how he might make the dream turn to his own exaltation and honor.

“He said much regarding the interpretation given by Daniel, but the words, ‘Thou art this head of gold,’ produced the greatest effect upon his mind. **These impressed him so much that his wise men, who had not been able to tell the dream, proposed that he make such an image as the one seen in his dream, and that he set it up, that all might see the head of gold, which was a representation of his kingdom.**

“This pleased the king. His pride and vanity found full scope in the thought that he could thus represent his importance; and he resolved that instead of merely copying the image he had seen, he would make an image that should excel the original. It was his design that the whole image should represent the greatness of Babylon. **Therefore that which had been said regarding the kingdoms that were to follow, should be blotted from his mind, and from the minds of those who had heard the dream, by the splendor of the image he was about to make.** This image should not deteriorate in value from the head to the feet, as had the one he had been shown, but should be composed throughout of the most precious metal.

“God had spoken plainly to Nebuchadnezzar in regard to his kingdom. ‘In the days of these kings,’ said Daniel, ‘shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.... The dream is certain, and the interpretation thereof sure.’

“The king had acknowledged the power of God, saying, ‘Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets;’ but notwithstanding this acknowledgment, he now united with the men he had once sentenced to death, to dis-honor God. He had purposed to destroy these men, because he had discerned their deceptions, and because he was convinced that their learning did not possess the power he had supposed; and they had been saved from a cruel death by the intercession of Daniel. **Now he joins with them to frame a design for his image, and to make the light from heaven serve his pride, and forward his exaltation. The kingdom of Babylon was interpreted to be the kingdom that was to break in pieces all other kingdoms, and to stand forever;** and they endeavored to make an image which would

fifly represent Babylon as eternal, indestructible, and all-powerful—a kingdom that would last forever.

“Thus the grand lesson given by God to the heathen, and to all people, was misconstrued and misplaced. That which was designed by God to teach lessons of truth, and to give the world clear, distinct rays of light, Nebuchadnezzar turned from its purpose, making it minister to his pride and vanity. The prophetic illustration was made to serve for the glorification of humanity. **The symbol designed to unfold important events was turned into a symbol which would hinder the spread of that knowledge which God designed the kingdoms of the earth should receive.** By the height and beauty of his image, by the material of which it was formed, the king sought to make error and false doctrine magnificent and attractive, more powerful, seemingly, than anything God had given

“Those who are willing to be taught, may learn a lesson from the conduct of the king of Babylon. As the enemy sought to make God-given light serve his own purposes, by leading the king to work for his own glory instead of working for the glory of God, so he works today to pervert truth in order to hinder God’s purposes. All false religion has its origin in a corruption of the true. **When unmixed with evil, truth is a mighty power to save; but if we allow the enemy to work through us, if by the light given us we seek to exalt self, even this truth may become a power for evil.**

“...The enemy would lead us all to the use, as did Nebuchadnezzar, **the light and knowledge of God for our own exaltation. But self-exaltation can find no place in the work of God.** ‘Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord.’” *Signs, 4/29/1897.*

An Image of Gold.—

“**From the treasures obtained in war** he made a golden image to represent the one that he had seen in his dream, setting it up in the plain of Dura, and commanding all the rulers and the people to worship it, on pain of death. This statue was about ninety feet in height and nine in breadth, and in the eyes of that idolatrous people it presented a most imposing and majestic appearance.” *Sanctified Life, 36,37.*

“From his rich store of treasure, Nebuchadnezzar caused to be made a great golden image, similar in its general features to that which had been seen in vision, save in the one particular of the material of which it was composed. Accustomed as they were to magnificent representations of their heathen deities, **the Chaldeans had never before produced anything so imposing and majestic as this resplendent statue,**

threescore cubits in height and six cubits in breadth. **And it is not surprising that in a land where idol worship was of universal prevalence, the beautiful and priceless image in the plain of Dura, representing the glory of Babylon and its magnificence and power, should be consecrated as an object of worship.** This was accordingly provided for, and a decree went forth that on the day of the dedication all should show their supreme loyalty to the Babylonian power by bowing before the image." *Prophets & Kings*, 505,506.

60 cubits high, and 6 cubits wide.—

"The figures giving the measurements of the image witness to the use of the sexagesimal system (a system founded on the number 60) in Babylonia, a use attested also by cuneiform sources. The sexagesimal system of reckoning was an invention of the Babylonians. The system has certain advantages over the decimal system. For example, 60 is divisible evenly by 12 factors, whereas 100 is divisible evenly by only 9 factors. The system is still in use for certain measurements, such as of seconds, minutes, hours. It was therefore natural for the Babylonians to construct this image according to measurements of the sexagesimal system. The mentioning of this detail gives a true Babylonian color to the narrative." *4SDABC*, 780.

"The wise men of Babylon assigned mystical religious numbers to their many deities. The leading god of their classical trio was Anu. **His assigned number was 60**, the base figure in the sexagesimal system. Nebuchadnezzar decided that his all-gold image, together with its massive foundation, should stand a full 60 cubits high. A Babylonian cubit (the distance from elbow to fingertip) was standardized at approximately half a meter, or 19.6 inches. **Thus the image was to rise 30 meters, or nearly 100 feet, above the level plain.**" *God Cares*, Vol. I, 47,48.

"Sixty cubits high would be about one hundred feet, and six cubits wide would be about ten feet. The ratio of ten to one is evidence that the height includes the height of the pedestal on which the image was standing. If the width of the image across the shoulders were ten feet, the height of the image itself would be about thirty-five feet.

"...The number of Anu, their highest god, was sixty, and that likewise was the number of Marduk or Bel, when he replaced Anu as the head of the Babylonian pantheon. The number six and multiples thereof was common in occult circles. Often it had evil or sexual connotations. Hex is the Greek word for six, and sex is the Latin word for six.

"In Rev. 13:18 the number of the beast is given as 600-60-6. There are indications that six is the number chosen by the evil one as a symbol of himself." *Thiele, OSID*, 35.

"Babylonians had divided time into 60 seconds to the minute, 60 minutes to the hour, 24 hours to the day, 360 degrees to the circle, $60 \times 6 = 360$. In Daniel 3, the image is mentioned six times, vs. 5,7,10, 12,14,15." *Burnside, DPUC*, 74.

This Image, A Symbol of the Image of Beast.—

"Is it true that the end of all things is at hand? What mean the awful calamities by sea—vessels shipwrecked and lives hurled into eternity without a moment's warning? What mean the awful accidents by land—fire consuming the riches men have hoarded, much of which has been accumulated by oppression of the poor? The Lord will not interfere to protect the property of those who transgress His law, break His covenant, and trample upon His Sabbath, accepting in its place a spurious rest day. **As Nebuchadnezzar set up an image on the plains of Dura, and commanded all to bow before it, so this false sabbath has been exalted before the world, and men are commanded to keep it holy.** But it has not a vestige of sanctity. Nowhere in God's Word are we commanded to reverence the first day of the week." *15 Manuscript Releases*, 354.

"By many, the Sabbath of the fourth commandment is made void, being treated as a thing of naught; while the spurious sabbath, the child of the papacy, is exalted. **In the place of God's laws, are elevated the laws of the man of sin—laws that are to be received and regarded as the wonderful golden image of Nebuchadnezzar was by the Babylonians.** Forming this great image, Nebuchadnezzar commanded that it should receive universal homage from all, both great and small, high and low, rich and poor (MS 24, 1891)." *4BC*, 1169.

"Nebuchadnezzar was rewriting the history of the world when he made the image all of gold. The same is being done today. **The history of the Dark Ages is being rewritten and made to appear as a golden age. The forgetting of history will lead to the creation of the image to the beast**—and again all the world will be gathered together to worship it, and again, a death decree will be made to enforce the worship. Again, the stone, Christ with his people [Immanuel, God with us], will smash it to pieces. 'Associate yourselves, O ye people, and ye shall be **broken in pieces**; and give ear, all ye of far countries: gird yourselves, and ye shall be **broken in pieces**; gird yourselves, and ye shall be **broken in pieces**. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: **for God is with us**. *Isaiah 8:9,10.*" *PJ*.

In the plain of Dura.—

"The name *Dura* is also the simple Babylonian word for a 'wall.' **Dur is the word for 'wall,' and the letter a at the end of the word is the article 'the' in Aramaic.** So translating this phrase directly, instead of

leaving it as an unknown place name, indicates that Nebuchadnezzar set up his image on ‘the plain of the wall.’

“But the question remains: ‘What plain and what wall?’ There were two major walls surrounding the city of Babylon. The inner wall, about a mile long on each side, surrounded the central part of the city. The territory inside this inner wall was urban, containing many building and streets along with the palace and the largest temple in the city.

“Later, Nebuchadnezzar added an outer wall several miles long that extended to the east bank of the Euphrates River and around the city. In Nebuchadnezzar’s time, Babylonian engineers and builders had not yet filled this area between the inner and outer walls with building, although construction was taking place. The open area served as a parade ground for the army and a place within the city walls where the troops could bivouac. **This large open space between the two walls could properly be called the ‘plain of the wall,’ or ‘the plain of Dura.’** In all likelihood this was where the events of chapter 3 took place.

“Such a location would have facilitated attendance at this great assembly by officials from Babylon (vs. 3). It would also have put the image close to the palace of the king.” *Shea, DARG, 70,71.*

DANIEL 3:2,3

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

The Whole World Gathered Together.—

“Never before in human history had there been such a gathering of the world’s mighty men.” *Bunch, BOD, 38.*

An Ecumenical Gathering.—

“A severe test came to ...these youth when Nebuchadnezzar issued a proclamation, calling upon **all the officers of the kingdom** to assemble at the dedication of the great image, and at the sound of the musical in-

struments, to bow down and worship it. Should any fail of doing this, they were immediately to be cast into the midst of a burning fiery furnace. The worship of this image had been brought about by the wise men of Babylon in order to make the Hebrew youth join in their idolatrous worship. **They were beautiful singers, and the Chaldeans wanted them to forget their God and accept the worship of the Babylonian idols.**” *My Life Today, 68.*

“By this decree Nebuchadnezzar gathered **the governors and rulers of provinces from all over the world** to a great ecumenical worship celebration. It was a most lovely scene with the most glorious music—all that could delight the senses. **This worship of this great golden image corresponds to the creation of the image of the beast in the last days.**

“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. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that **as many as would not worship the image of the beast should be killed.** Rev. 13:14,15.” *PJ*

Dedication of the Image.—

“The dedication of this image was made a great occasion, for the chief men of the kingdom were called together. **To such pains and expense will men go in sustaining idolatrous and heathen systems of worship.** Alas, that those who have the true religion should be so far outdone in these respects by the upholders of the false and counterfeit! **The worship was accompanied with music; and whoever failed to participate therein was threatened with being thrown into a fiery furnace.** Such are ever the strongest motives to impel men in any direction—pleasure on the one hand, pain on the other.” *Smith, DR, 71,72.*

DANIEL 3:4-6

Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

To You It is Commanded.--

"As Nebuchadnezzar tried to force his subjects to obey his mandates, so men will try to force us to disregard the Word of God. They will endeavor to compel us to render homage to man-made statutes; but in God's strength we are to refuse to dishonor him. The laws of earthly kingdoms are to be obeyed only when they do not conflict with the laws of God. When governments are tyrannical and overbearing, when they trample on God's law, their laws are contemptible in his sight. And when they try to control the minds and consciences of those whom Christ died to make free, God's children are to show their loyalty to him by refusing to disobey his commandments.

"Today, as in the days of Babylon, the accuser of the brethren is working through human agencies to hurt and destroy those who are dear to the Lord. Men in power do not realize that they cannot in justice control the minds of their fellow-men, and Satan works through them to corrupt right dealing. Those who try to keep the commandments of God, will meet with much opposition. Satanic attributes will take possession of the hearts of men, making them as hard as steel; and all who depart from evil will make themselves a prey to the hatred of those that refuse to obey the law of God.

"But when the State forms laws directly opposed to the laws of Jehovah, and thus strives to compel men to obey them, it is following the example set by the king of Babylon. When it takes the guardianship of the religious interests of the nation, a spirit of intolerance is manifested if men seek to practice the truth, which, by earnest study, they have found in God's Word. Those who are actuated by such a spirit of oppression cannot understand what religious liberty means.

"Every man has a right to worship God according to his own convictions; no one is called upon to obey laws that are opposed to the laws of God; and the only position the State can take, and have the approval of God, is to guard the rights of every individual, permitting no oppression to come upon any one because of religious belief.

"As Nebuchadnezzar tried to force his subjects to obey his mandates, so men will try to force us to disregard the Word of God. They will endeavor to compel us to render homage to man-made statutes; but in God's strength we are to refuse to dishonor him. The laws of earthly kingdoms are to be obeyed only when they do not conflict with the laws of God. When governments are tyrannical and overbearing, when they trample on God's law, their laws are contemptible in his sight. **And when they try to control the minds and consciences of those whom Christ died to make free, God's children are to show their loyalty to him by refusing to disobey his commandments."** *Signs, 5/13/1897.*

"This scheme, devised in the counsel of Satan, was made in order to compel the three Hebrew

children to obey human laws in direct opposition to the laws of Jehovah. The most learned of the nation, men who were noted for their aptness and educational advantages, thus worked to form a confederacy that would exalt the king of Babylon and excite enmity against the Hebrew captives. They prevailed upon the king to enact certain laws which these youth could not consent to respect

"The worship of the image which the king had set up, was made the established religion of the country. But the Hebrew children were determined not to dishonor the God of heaven, who made the world, and all things that are therein. Their God was the King of kings and Lord of lords, and they would serve him, at whatever cost." *Signs, 9/2/1897*

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed." Isa 10:1.

"The authorities of this world will rise up in their pride and power to make laws to restrict religious liberty. They will assume a right that is God's alone, and, like Nebuchadnezzar, will think that they can force the conscience, which only God can control. Even now they are making a beginning, and this they will carry forward till they reach a boundary over which they cannot step. Then God will interpose in behalf of his loyal, commandment-keeping people." *R&H, 12/20/1898.*

Falling Down and Worshiping.—

"To bow down when in prayer to God is the proper attitude to occupy. This act of worship was required of the three Hebrew captives in Babylon. . . . **But such an act was homage to be rendered to God alone—the Sovereign of the world, the Ruler of the universe;** and these three Hebrews refused to give such honor to any idol even though composed of pure gold. In doing so, they would, to all intents and purposes, be bowing to the king of Babylon.

"Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God." *2 Selected Messages, 312.*

"Today the reverse happens. God's followers very often don't kneel to worship God in public worship anymore. Instead, they stand." *P.J.*

Fall Down and Worship the Golden Image.—

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God." Leviticus 26:1.

"The worship of the golden image bade fair to become connected permanently with the established

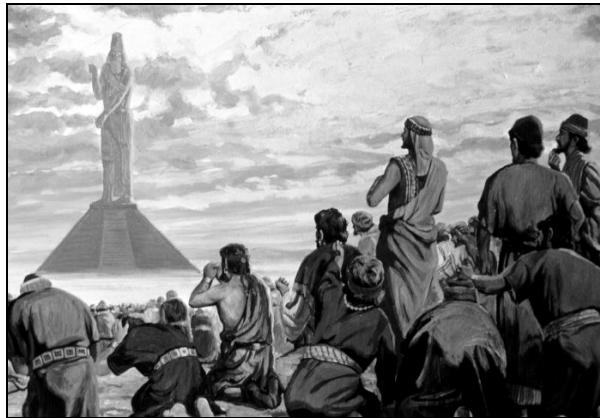
forms of idolatry recognized as the state religion of the land.” *Prophets & Kings*, 506.

“In the form and system of government of Babylon the authority of the king was absolute. His word was the law. In this absolutism of sovereignty King Nebuchadnezzar assumed that he was sovereign of the **souls**, as well as the bodies, of the *religious life* as well as the civil conduct, of those who were subject to his power. **And since he was ruler of the nations he would be ruler in the religion, and of the religion, of the nations.**” *Jones, IIR*, 13, 14.

“Kings were given divine honors because they were the **chief human representatives of the gods**. Since all the world must obey Nebuchadnezzar, why should not all the world be compelled to worship the image that symbolized himself and his kingdom.” *Bunch, BOD*, 38.

The Law Made By Those Wise Men Who Escaped Death in Daniel 2.—

“Now the very men who had escaped death through the mercy of God to his servants, had been the prime movers in securing the decree in regard to the worship of the golden image.” *Youth Instructor*, 3/8/1904.



God's will was that no one should bow down.

Bowing Down, An Act of Loyalty to Government.—

“W. H. Shea understands this act as a ‘loyalty oath.’ He explains, ‘By bowing down to the image and worshiping it, a person would also pledge allegiance and loyalty to it and what it represents.’ He observes in Nebuchadnezzar’s chronicle (as published by D. J. Wiseman) a reference to a revolt in the king’s tenth reign, that is, 595/4 BC. **This datum he brings in relation to Zedekiah’s visit to Babylon in 594/3 BC (Jer. 51:59-64).** He suggests that the revolt led to the subsequent giving of a ‘loyalty oath’ by the Babylonian court officials.” *BRI, 2SOD*, 107.

“The payment of homage to the image would give proof of subjection to the power of the king, **but at the**

same time show a recognition that the gods of Babylonia—the gods of the empire—were supreme over all local gods.” *4SDABC*, 782.

Whoso Falleth Not Down and Worshippeth.—

“The king and his counselors, apparently expecting instances of refusal, threatened with the most punishment any who refused to obey the command. Exclusive of the Jews, whose religious convictions prohibited their bowing down before any image (Ex. 20:5), ancient peoples did not object to worshiping idols. Hence the refusal to bow down before Nebuchadnezzar’s image would be regarded as proof of hostility toward Nebuchadnezzar and his government. ...From his contacts with Daniel the king must have known that a faithful Jew would refuse to worship the image, and that such a refusal could not be interpreted as a sign of disloyalty.” *4SDABC*, 782.

The Penalty.—

“Thou shalt ‘fall down and worship the golden image’ was the command of the King. **‘Thou shall not bow down to any graven image’ was the command of God.** The mandate of modern Babylon will be death. God’s penalty for sin is eternal death. **Hebrews had to choose between two death sentences, the first or ‘second death’.**” *Burnside, DPUC*, 75.

“**Those who face the mandates of modern Babylon will also face the sentence of death. Rev. 13:15.** But God’s penalty for Hebrews had to choose between two death sentences, and so will we in the final test. [The beast can threaten the body with death, but God warns about the death of both soul and body in the second death.] They chose to ‘obey God rather than man’ knowing that ‘it is a terrible thing to fall into the hands of the living God.’ Which will you choose when the choice must be made?” *Bunch, BOD*, 40.

“The event on the plain of Dura is **the first recorded instance of a government attempting to achieve conformity through worship.** King Nebuchadnezzar attempted to enforce uniformity of worship by attaching a death decree to the ceremony of the golden image. According to prophecy, God’s people in the time of the end will face a similar decree through modern Babylon.

“A comparison between Daniel 3 and Revelation 13:11-18 indicates that (1) the issue is worship in both chapters; (2) both chapters have an image to worship, **one literal, the other a spiritual one;** (3) in Daniel 3 literal Babylon demanded this worship, while in Revelation 13, **spiritual Babylon** will require the worship of the image to the beast; (4) the three Hebrews faced death. In the future, church and state will unite to enforce uniformity of worship. Those who refuse to submit will face economic boycott and, ultimately, also the death penalty (Rev. 13:15).” *Pfandl, DTSOB*, 37.

Fiery Furnace.—

“The fiery furnace was probably a brick-kiln. ... These kilns are ordinarily cone-shaped structures built of bricks. The unbaked bricks to be fired line the inner walls. An opening on one side of the wall permits fuel to be thrown into the interior. Fuel consists of a mixture of crude oil and chaff. A tremendous heat is thus produced, and through the opening the observer can see the fired bricks heated to a white glow.” *4SDABC*, 782,783.

Cast Into the Burning Fiery Furnace.—

“**Force is the last resort of every false religion.** At first it tries attraction, as the king of Babylon tried the power of music and outward show. If these attractions, invented by men inspired by Satan, failed to make men worship the image, the hungry flames of the furnace were ready to consume them. So it will be now. The papacy has exercised her power to compel men to obey her, and she will continue to do so. We need the same spirit that was manifested by God’s servants in the conflict with paganism.” *Signs*, 5/6/1897.

“The Babylonian king, however, threatened utter destruction to all who refused to worship his golden image. The motive power in the heavenly government is love; human power when exercised becomes tyranny. All tyranny is a repetition of the Babylonian principles. **We sometimes call it papal; it is likewise Babylonian.**” *Haskell, SDP*, 41

“Truth constrains, but never compels. A religion that relies on force is of the devil and not of God.” *Burnside, DPUF*, 77.

DANIEL 3:7

Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

The Sound of Music.—

“Music is the idol which many professed Sabbathkeeping Christians worship. Satan has no objection to music if he can make that a channel through which to gain access to the minds of the youth. Anything will suit his purpose that will divert the mind from God and engage the time which should be devoted to His service. He works through the means which will exert the strongest influence to hold the largest numbers in a pleasing infatuation, while they are paralyzed by his power. When turned to good

account, music is a blessing; but it is often made one of Satan’s most attractive agencies to ensnare souls. When abused, it leads the unconsecrated to pride, vanity, and folly. When allowed to take the place of devotion and prayer, it is a terrible curse.” *1 Testimonies*, 506.

Similar to Apostasy at Baal-Peor.—

“At Balaam’s suggestion, a grand festival in honor of their gods was appointed by the king of Moab, and it was secretly arranged that Balaam should induce the Israelites to attend. He was regarded by them as a prophet of God, and hence had little difficulty in accomplishing his purpose. Great numbers of the people joined him in witnessing the festivities. They ventured upon the forbidden ground, and were entangled in the snare of Satan. Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah. As they united in mirth and feasting, indulgence in wine clouded their senses and broke down the barriers of self-control. Passion had full sway; and having defiled their consciences by lewdness, they were persuaded to bow down to idols. They offered sacrifice upon heathen altars and participated in the most degrading rites.” *Patriarchs & Prophets*, 454.

All The People Fell Down and Worshipped.—

“On that eventful day the powers of darkness seemed to be gaining a signal triumph; the worship of the golden image bade fair to become connected permanently with the established forms of idolatry recognized as the state religion of the land. Satan hoped thereby to defeat God’s purpose of making the presence of captive Israel in Babylon a means of blessing to all the nations of heathendom.

“But God decreed otherwise. Not all had bowed the knee to the idolatrous symbol of human power. In the midst of the worshipping multitude there were three men who were firmly resolved not thus to dishonor the God of heaven. Their God was King of kings and Lord of lords; they would bow to none other.” *Prophets & Kings*, 506.

Except.—

“The worship of the image which the king had set up, was made the established religion of the country. But the Hebrew children were determined not to dishonor the God of heaven, who made the world, and all things that are therein. Their God was the King of kings and Lord of lords, and they would serve him, at whatever cost.” *Signs*, 9/2/1897.

DANIEL 3:8-12

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebu-

chadnezzar, O king, live for ever.

Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

And whoso falleth not down and worshippeth, *that he should be cast into the midst of a burning fiery furnace.*

There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Three Hebrews Do Not Bow Down.—

“Not all had bowed the knee to the idolatrous symbol of human power. In the midst of the worshiping multitude there were three men who were firmly resolved not thus to dishonor the God of heaven. Their God was King of kings and Lord of lords; they would bow to none other.

“To Nebuchadnezzar, flushed with triumph, was brought the word that among his subjects there were some who dared disobey his mandate. Certain of the wise men, jealous of the honors that had been bestowed upon the faithful companions of Daniel, now reported to the king their flagrant violation of his wishes. [Verses 9,12 quoted].” *Prophets & Kings*, 506,507.

Biblical Heroism.—

“From age to age the heroes of faith have been marked by their fidelity to God, and they have been brought conspicuously before the world that their light might shine to those in darkness. **Daniel and his three companions are illustrious examples of Christian heroism....** From their experience in the court of Babylon we may learn what God will do for those who serve Him with full purpose of heart.” *My Life Today*, 68.

Chaldeans Accuse the Three Hebrews.—

“The Chaldeans who accused the Jews were probably the sect of philosophers who went by that name, and who were still smarting under their failure to interpret the king’s dream of Daniel 2. They were eager to seize upon any pretext to accuse the Jews before the king, and either disgrace or destroy them. They worked upon the king’s prejudice by strong insinuations of their ingratitude. Thou hast set them over the affairs of Babylon, and yet they have disregarded thee, they said. Where Daniel was upon this occasion, is not known. He was probably absent on some business of the empire. But why should Shadrach, Meshach, and Abednego, since they knew they could not worship the

image, be present on this occasion? Was it not because they were willing to comply with the king’s requirements as far as they could without compromising their religious principles? **The king required them to be present. With this requirement they could comply, and they did. He required them to worship the image. This their religion forbade, and this they refused to do.”** *Smith, DR*, 72

“Refusal to obey the king’s order was treason. The situation was important and the atmosphere tense. To understand the real issues involved, we must see this as one of the unusual ways God chose to reveal truth to Babylon.” *Anderson, UDP*, 63.

Whom Thou Hast Set Over the Affairs of Babylon.—

“A clear reference to the promotion recorded at the close of the preceding chapter (ch. 2:49). ...**Their denunciation arose from jealousy. Their words also contained hidden insinuations against the king,** and virtually blamed him for a lack of political foresight by appointing to high administrative offices foreign prisoners of war from whom naturally no loyalty toward the Babylonian king and his gods could be expected. **This, they implied, the king should have foreseen.”** *4SDABC*, 783.

They Serve Not Thy gods.—

“While all the hosts of sin are earnest, zealous, sanguine in advancing their cause, and are stirred by a power from beneath, **shall not those who stand in defense of truth manifest earnestness and zeal and enthusiasm? What if the sincere worker for God should be called a fanatic?** This is the name that those who have been truly devoted to God have ever been called upon to bear.” *R&H*, 3/14/1893.

DANIEL 3:13-15

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery fur-

nace; and who is that God that shall deliver you out of my hands?

King Commands Three Men to Appear before him.—

“The king commanded that the men be brought before him. ‘Is it true,’ he inquired, ‘do not ye serve my gods, nor worship the golden image which I have set up?’ He endeavored by threats to induce them to unite with the multitude. Pointing to the fiery furnace, he reminded them of the punishment awaiting them if they should persist in their refusal to obey his will. But firmly the Hebrews testified to their allegiance to the God of heaven, and their faith in His power to deliver. **The act of bowing to the image was understood by all to be an act of worship. Such homage they could render to God alone.**” *Prophets & Kings*, 507.

Do Not Ye Serve My Gods?—

“It must have been generally known that these Jewish officials did not worship the Babylonian idols. But because the king himself had recognized the God they served as ‘a God of gods, and a Lord of kings’ (ch. 2:47), there had previously been no valid reason to accuse these men of subversive acts. **Now, however, a direct command had been neglected, even despised,** and the bold refusal to comply with the royal order to worship the image was probably interpreted as though the king’s tolerance toward these deviators was leading to defiance and rebellion. This would account for Nebuchadnezzar’s rage and fury.” *4SDABC*, 783.

“The Babylonians believed that each city was under the protection of certain gods and if they were not properly respected or worshiped they would take revenge on the city and its inhabitants. There were also national gods who protected the king and the nation. **To refuse obeisance to them might invite a national calamity if the insult were allowed to pass unnoticed and the offenders unpunished.**” *Bunch, BOD*, 40.

Another Trial Offered.—

“As the three Hebrews stood before the king, he was convinced that they possessed something the other wise men of his kingdom did not have. They had been faithful in the performance of every duty. He would give them another trial. If only they would signify their willingness to unite with the multitude in worshiping the image, all would be well with them; ‘but if ye worship not,’ he added, ‘ye shall be cast the same hour into the midst of a burning fiery furnace.’ Then with his hand stretched upward in defiance, he demanded, ‘Who is that God that shall deliver you out of my hands?’” *Prophets & Kings*, 507.

“The **forbearance of the king** is shown in his granting Shadrach, Meshach, and Abednego another trial after their first failure to comply with his requirements. Doubtless the matter was thoroughly understood. They could not plead ignorance. They knew

what the king wanted, and their failure to fulfill his command was an intentional and deliberate refusal to obey him. With most kings this would have been enough to seal their fate. **But no, said Nebuchadnezzar, I will overlook this offense if upon a second trial they comply with the law.**” *Smith, DR*, 73.

Ye Shall Be Cast Into a Fiery Furnace.—

“Coercion in religious matters is a usurpation of the divine prerogative and proceeds from a lust of power. **...If religion can only be propagated by the lash of the sword it is not worth propagating at all.** If the great God cannot maintain His own authority and rule without the aid of human violence, surely it is best to believe that there is no God.”—*Davies in Pulpit Commentary*. ‘When a religion is good it will take care of itself; but when it can no longer take care of itself and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one.’—*Benjamin Franklin*.” *Bunch, BOD*, 43.

The Same Hour.—

“**The death sentence was to be immediately executed.** In those days there were no long delays in executing sentences as in modern times. The procrastination of our modern courts in trying cases and executing sentences is one of the chief curses of modern civilization and causes of increasing crime. Nebuchadnezzar’s sentence was to be executed in ‘the same hour’ his command was disobeyed. **This is the first mention in the Scriptures of the division of time into hours.** The Greeks claimed to be the inventors of the hour as a division of time, but they doubtless borrowed it from the Babylonians.” *Bunch, BOD*, 40.

Who is That God that Shall Deliver?—

“Then with his hand stretched upward in defiance, he demanded, ‘Who is that God that shall deliver you out of my hands?’” *Prophets & Kings*, 507.

“Nebuchadnezzar’s **arrogant defiance** expressed in the words, ‘who is the god that will deliver you out of my hands?’ **only heightens the contrast** between the earthly potentate and the divine Lord when the Babylonian king finally is forced to bow in homage to the God of all nations (3:15, 29).” *BRI, 2SOD*, 53.

“How quickly men forget. **Twenty-three years before he had publicly acknowledge that their God was ‘a God of gods, and a Lord of kings.’** It is dangerous for an earthly king to defy the Most High who ‘removeth kings, and sitteth up kings.’ He had given Nebuchadnezzar his kingdom and he could remove it from him. **Pharaoh had said: ‘who is the Lord** that I should obey His voice?’ and the ten plagues were the answer. Sennacherib defied and challenged the God of Hezekiah and in answer the angel of death visited his army and destroyed 185,000 of his officers and mighty

men of valor. **The same God heard and accepted the challenge of Nebuchadnezzar.**" *Bunch, BOD, 42.*

"In his rage at being frustrated of complete dominion, Nebuchadnezzar with boasting said to the three faithful Hebrews, **who typify the people of the Third Angel's Message**, 'Who is that God that shall deliver you out of my hands?' (Daniel 3: 15). The faithful three trusted in the God of Israel to deliver them, and the covenant-keeping God walked with them in the fiery furnace, and '**delivered**' them. The double, or repeated and enlarged, **application of this experience refers to the last days**, when the people of God—the people of the Third Angel's Message who refuse to bow down to the spiritual image of the beast (Revelation 13, 14, etc.)—will be thrown into times of unparalleled peril; but Jesus, by His angels, will walk with them in the world-wide, spiritual, fiery furnace and will '**deliver**' them from their spiritual Babylonian enemies. Thus we see the connection between the deliverance of the three Hebrews, brought to view in Daniel 3, and the **deliverance** of God's world-wide, spiritual Hebrews, mentioned in Daniel 12: 1." *Were. KONAJ, 49.*

DANIEL 3:16-18

Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

The Answer of the Three Hebrew Men.—

"‘In the life of every man and nation there comes a time to decide,’ said Lowell. God grant that our daily decisions will prepare us for the supreme test of life. ... The more fundamental the duty, the less room is there for uncertainty. When duty is clearly defined, there should be promptness in obedience with no parleying with temptation. Delay in executing a decision of conscience always weakens the decision. Hesitating obedience to a known duty is a sign of indifference and cowardice." *Bunch, BOD, 41,43.*

"In vain were the king’s threats. **He could not turn these noble men from their allegiance to the great Ruler of nations.** They had learned from the history of their fathers that disobedience to God is dishonor, disaster, and ruin; that the fear of the Lord is not

only the beginning of wisdom but the foundation of all true prosperity. They look with calmness upon the fiery furnace and the idolatrous throng. **They have trusted in God, and He will not fail them now.** Their answer is respectful, but decided: ‘Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up’ (Daniel 3:18).

“The proud monarch is surrounded by his great men, the officers of the government, and the army that has conquered nations; and all unite in applauding him as having the wisdom and power of the gods. In the midst of this imposing display stand the three youthful Hebrews, steadily persisting in their refusal to obey the king’s decree. They had been obedient to the laws of Babylon so far as these did not conflict with the claims of God, **but they would not be swayed a hair’s breadth from the duty they owed to their Creator.”** *Sanctified Life, 37,38.*

We Are Not Careful to Answer Thee.—

"The sense is to ‘make defense,’ or ‘apology.’ Since the defendants did not deny the truth of the indictment, **they saw no need to make a defense. Their case rested in the hands of their God** (vs.17), and they made their answer in complete submission to His will, whatever might be the outcome of their trial." *4SDABC, 783.*

"Their answer was both honest and decisive. ‘We are not careful,’ said they, ‘to answer thee in this matter.’ That is, you need not grant us the favor of another trial; **our minds are made up.** We can answer as well now as at any future time; and our answer is, **We will not serve thy gods, nor worship the golden image which thou hast set up. Our God can deliver if He so desires; but if not, we shall not complain. We know His will, and we shall render Him unconditional obedience.”** *Smith, DR, 73.*

"There is no help for man, woman, or child who will not hear and obey the voice of duty, **for the voice of duty is the voice of God.** The eyes, the ears, and the heart will become unimpressible if men and women refuse to give heed to the divine counsel, and choose the way that is best pleasing to themselves." *Testimonies to Ministers, 402.*

"They knew that they owed to God every faculty they possessed; and while their hearts were full of generous sympathy toward all men, they had a lofty aspiration to prove themselves loyal to God. When the king was troubled in regard to his dream, these men, with Daniel, had fasted and prayed, that they might understand the dream. The Lord had heard their cries, and he had given to Daniel wisdom to interpret the dream to the king. Thus their own lives and the lives of the astrologers and soothsayers had been saved. **Now the very men who had escaped death through the mercy**

of God to his servants, had been the prime movers in securing the decree in regard to the worship of the golden image. But the three Hebrews made no mention of these things; they knew that a controversy with the king would only increase his fury." *Youth Instructor*, 3/8/1904.

Answer of John Chrysostom.—

"John Chrysostom was one of the great Greek church fathers. Born in AD 347, he was brought before the Emperor at an early age to answer for his faith.

"If you persist in being a Christian," said the emperor, "I will banish you from your father's land."

"Chrysostom replied, 'Your Majesty, you cannot; the whole world is my Father's land.'

"Then I will take away all your property."

"You cannot do that either. My treasures are in heaven."

"Then I will send you to a place where there will not be a friend to speak to."

"You cannot do that, for I have a Friend that sticketh closer than a brother. I shall have my Brother Jesus Christ forever.

The emperor said, "I will take away your life."

"You cannot do that either. My life is hid with Christ in God," Chrysostom answered.

"That was not blind obstinacy. It was faith—the faith of Jesus which will characterize the last witnesses of God's true church on earth. Revelation 14:12." *Anderson, UDP*, 66.

"After taking your position firmly, wisely, cautiously, make not one concession on any point concerning which God has plainly spoken. Be as calm as a summer evening, but as fixed as the everlasting hills. By conceding, you would be selling our whole cause into the hands of the enemy." *12 Manuscript Releases*, 68.

Our God Whom We Serve Is Able to Deliver Us.—

"In the testing time they did not know that the Lord would deliver them from the furnace, but they had faith to believe that He had power to do it if it were His will to do so." *Haskell, SDP*, 47.

"Four centuries earlier King David, who knew God very well, had written, 'God is our refuge and strength, a very present help in trouble.' Psalm 46:1. 'The angel of the LORD encampeth round about them that fear him, and delivereth them.' Psalm 34:7. One century before the fiery furnace experience, God had promised through Isaiah, 'When thou passest through the waters, I will be with thee; ...when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee,' and again: 'Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the

right hand of my righteousness.' ***Isaiah 43:2; 41:10.***" *God Cares, Vol. 1*, 51.

If It Be So, Our God is Able... But If Not.—

"That they were not sure of coming through this experience alive can be seen from their further statement (vs. 18). Had they been sure of deliverance, their reply could be interpreted as revealing spiritual arrogance. As the case stood, their attitude showed their firm conviction that their course of action was the only feasible one, which needed no defense, or even further explanation....

"God could save them if it was best for them and for the glory of His name and cause. The 'if' should not be taken as an indication of doubt in God's power to save, but as an indication of uncertainty as to whether it was God's will to save." *4SDABC*, 784.

"The sentence of death did not change their decision. The martyrs knew what would lessen the fierceness of the fire kindling upon nerve and muscle. In beholding Christ, in the manifestation of his presence, the most cruel death was made bearable." *Signs*, 9/2/1897.

We Will Not Serve Thy Gods.—

"With the furnace in sight, the captives answered the king's horrible threat, saying: 'O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.' Their faith rose with the knowledge that God would be glorified in this transaction, and with a firm, triumphant ring of implicit trust and confidence in their voices, they said, 'But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.'" *Signs*, 5/6/1897.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matthew 10:32.

"Daniel and his companions had a conscience void of offense toward God. But this was not preserved without a struggle. What a test was brought on the three associates of Daniel, when they were required to worship the great image set up by King Nebuchadnezzar in the plain of Dura!

"The three Hebrews were called upon to confess Christ in the face of the burning fiery furnace. It cost them something to do this, for their lives were at stake. These youth, imbued with the Holy Spirit, declared to the whole kingdom of Babylon their faith—that He whom they worshiped was the only true and living God. The demonstration of their faith on the plain of Dura was a most eloquent presentation of their principles.

"The lessons we may learn from the loyalty of the

Hebrew captives toward God and his law, have a direct and vital bearing upon our experience in these last days. We have a confession to make different from that which we have made; and we shall have to make it under trying circumstances. In order to impress idolaters with the power and greatness of the living God, **we, as his servants, must reveal our own reverence for God.** We must make it manifest that he is the only object of our adoration and worship, and that no consideration, not even the preservation of life, can induce us to make the least concession to idolatry." *Youth Instructor, 7/12/1904.*

"**Thou shalt have no other gods before me.** Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. **Thou shalt not bow down thyself to them, nor serve them:** for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me...." Exodus 20:3-5.

"For **what is a man profited**, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:26.

"**Ye are my witnesses,** saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and **beside me there is no saviour.** I have declared, and have saved, and I have shewed, when there was no strange god among you: **therefore ye are my witnesses,** saith the LORD, that I am God." Isaiah 43:10-12. **The word for witness in the NT is the same as the word for 'martyr.'** We must be willing to 'love not our life even unto death' so that we may give a true 'testimony [witness] of Jesus Christ.'" PJ

Christ's Teaching.—

"Holding in His hand the Roman coin, upon which were stamped the name and image of Caesar, He declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, **so long as this did not conflict with a higher duty. But while peaceably subject to the laws of the land, they should at all times give their first allegiance to God.**" *Desire of Ages, 602.*

"We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. **But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized as above all human legislation.** A 'Thus saith the Lord' is not to be set aside for a 'Thus

saih the church' or a 'Thus saith the state.' The crown of Christ is to be lifted above the diadems of earthly potentates.

"We are not required to defy authorities. Our words, whether spoken or written, should be carefully considered, lest we place ourselves on record as uttering that which would make us appear antagonistic to law and order. We are not to say or do anything that would unnecessarily close up our way. We are to go forward in Christ's name, advocating the truths committed to us. **If we are forbidden by men to do this work, then we may say, as did the apostles, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.'**" *Acts of the Apostles, 69.*

DANIEL 3:19-22

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego.

Then Was Nebuchadnezzar Full of Fury.—

"The issue was now clearly drawn. The sovereign of the world's power had personally issued his command direct to the three individuals: and from them he had received answer as direct, that they would not conform. **This was conduct, and these were words, such as the king in his absolutism of power had never met before.** There was therefore a personal as well as an official resentment aroused in him; and he was so 'full of fury' that 'the form of his visage was changed against' the young men." *Jones, IIR, 17.*

"If we put ourselves in the place of Nebuchadnezzar, we can appreciate his problem. To have permitted these men to defy him would have seriously affected his standing as ruler. **His position before the world**

was at stake.” Anderson, UDP, 64.

“The king’s wrath knew no limits. In the very height of his power and glory, **to be thus defied by the representatives of a despised and captive race was an insult which his proud spirit could not endure.** The fiery furnace had been heated seven times more than it was wont, and into it were cast the Hebrew exiles. So furious were the flames, that the men who cast them in were burned to death.” *Sanctified Life*, 38.

The Form of His Visage Was Changed.—

“When the king saw that his will was not received as the will of God, he was ‘full of fury,’ **and the form of his visage was changed against these men. Satanic attributes made his countenance appear as the countenance of a demon.”** Signs, 5/6/1897.

“Nebuchadnezzar was not entirely free from the faults and follies into which an absolute monarch so easily runs. Intoxicated with unlimited power, he could not brook disobedience or contradiction. Let his expressed authority be resisted on however good grounds, and he exhibits the weakness common to our fallen humanity under like circumstances, and flies into a passion of rage. **Ruler of the world, he was not equal to that still harder task of ruling his own spirit. Even the form of his visage was changed. Instead of the calm, dignified, self-possessed ruler that he should have appeared, he betrayed himself in look and act as the slave of ungovernable passion.”** Smith, DR, 74.

“**It is a fearful thing for any soul to place himself on Satan’s side of the question; for as soon as he does this, a change passes over him, as it is said of the king of Babylon, that his visage changed toward the three faithful Hebrews.** Past history will be repeated. Men will reject the Holy Spirit’s working, and open the door of the mind to Satanic attributes that separate them from God. They will turn against the very messengers through whom God sends the messages of warning.” *Pamphlets* 154, 59.

King Commands to Heat Furnace 7 Times More.—

“With all the force he could command, he ordered that the furnace be heated seven times hotter than its wont, and commanded the most mighty men to bind the youth, and cast them into the furnace. **He felt that it required more than ordinary power to deal with these noble men. His mind was strongly impressed that something unusual would interpose in their behalf, and his strongest men were ordered to deal with them.”** Signs, 5/6/1897.

“**The furnace was heated seven times hotter than usual; in other words, to its utmost capacity.** The king overreached himself in this for even if the superheated furnace had the expected effect upon the

ones he cast into it, the victims would only have been destroyed the sooner. The king would have gained nothing by his fury. But seeing they were delivered from it, much was gained on the part of the cause of God and His truth; for the more intense the heat, the greater and more impressive the miracle when the young man were delivered from it.” Smith, DR, 74.

“With the Babylonians as with the Hebrews ‘seven’ was the perfect number, the symbol of completeness and perfection. **The furnace was to be heated to its full capacity.** This would be for the benefit of the condemned man. A small, slow fire would have greatly prolonged and intensified the suffering. The defiant rebels would be given into the hands of I-sum, the fire-god of the Babylonians and the friend of Merodach, and where was the God who could deliver them?” Bunch, BOD, 43, 44.

The Most Mighty Men.—

“Military men of outstanding strength.” 4SDABC, 784.

In Their Coats, Hosen, Hats, and other Garments.—

“The mention of the separate articles of clothing, consisting of easily inflammable material, was doubtless with reference to the miracle that followed (see vs. 27).” 4SDABC, 784

Cast Into the Fiery Furnace.—

“But the Lord did not forget His own. **As His witnesses were cast into the furnace, the Saviour revealed Himself to them in person, and together they walked in the midst of the fire.** In the presence of the Lord of heat and cold, the flames lost their power to consume.” Prophets & Kings, 508, 509.

“Every circumstance revealed the direct power of God. The Hebrews were bound in all their garments, but came out with not even the smell of fire upon them. The mightiest men in the army were chosen to cast them in, but the fire burned them before they came in contact with it. But upon the Hebrews it had not effect, although they were in the very midst of its flames. **It is evident that the fire was under the control of some supernatural intelligence, for while it consumed the cords with which they were bound,** so that they were free to walk about in the midst of the fire, **it did not even singe their garments.** They did not spring out of the fire as soon as free, but remained in it; for the king had put them into the furnace of fire as in the delights and luxuries of the palace. **Let us in all our trials, afflictions, persecutions, and straitened places, but have the ‘form of the fourth’ with us and it is enough.”** Smith, DR, 74, 75.

The Flames of the Fire Slew Those Men.—

“Here also we have an apt illustration that the same fire that is death to the wicked is life to the right-

eous. While the fire of the furnace destroyed the mighty men of Babylon, the faithful followers of God were unharmed in its very midst. So it shall be in the final reckoning. ‘Our God is a consuming fire’ (Heb. 12:29). Consuming not to all, however. ‘Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously.... Thine eyes shall see the king in His beauty.... (Isa. 33:14.)” *Light Bearers, UOD-4.*

“This shows that those who ‘obey orders’ to kill someone are guilty before God for carrying out an order from man to disobey one of His laws.” *PJ*

DANIEL 3:23-25

And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

Trial Similar to John’s—

“John was cast into a cauldron of boiling oil; **but the Lord preserved the life of His faithful servant, even as He preserved the three Hebrews in the fiery furnace.** As the words were spoken, Thus perish all who believe in that deceiver, Jesus Christ of Nazareth, John declared, **My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him.** He gave His life to save the world. I am honored in being permitted to suffer for His sake. I am a weak, sinful man. Christ was holy, harmless, undefiled. He did no sin, neither was guile found in His mouth.” *Acts of Apostles, 570.*

Our Fiery Trial.—

“Living faith in the merits of a crucified Redeemer will carry them through the fiery furnace of affliction and trial. **The form of the Fourth will be with them in the fierce heat of the furnace, which will not leave even the smell of fire upon their garments.** Children should be encouraged to become Bible students and to have firm religious principles that will stand the test of the perils sure to be experienced by all who live upon the earth during the last days in the closing history of the world.” *4 Testimonies, 312,313.*

“Oh, it is a great thing to be right with God, the soul in harmony with its Maker, so that, amid the contagion of evil example, which by its deceitful appearance would lure the soul from duty, angels may be sent to your rescue! But bear in mind, if you invite temptation, you will not have divine aid to keep you from being overcome. **The three worthies endured the fiery furnace, for Jesus walked with them in the fiery flame. If they had, of themselves, walked into the fire, they would have been consumed. Thus will it be with you. If you do not walk deliberately into**

temptation, God will sustain you when the temptation comes.” 3 Testimonies, 47.

“The commandments of finite, sinful men are to sink into insignificance beside the Word of the eternal God. **Truth is to be obeyed at any cost,** even though gaping prisons, chain-gangs, and banishment stare us in the face. If you are loyal and true, that God who walked with the three Hebrew children in the fiery furnace, who protected Daniel in the lions’ den, who manifested himself to John on the lonely island, **will go with you wherever you go.** His abiding presence will comfort and sustain you; and you will realize the fulfilment of the promise, ‘If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.’” *Signs, 5/6/1897.*

Fiery Furnace Represents Christ’s 2nd Coming.—

“In the day of His coming, the last great trumpet is heard, and there is a terrible shaking of earth and heaven. The whole earth, from the loftiest mountains to the deepest mines, will hear. **Everything will be penetrated by fire. The tainted atmosphere will be cleansed by fire.** The fire having fulfilled its mission, the dead that have been laid away in the grave will come forth—some to the resurrection of life, to be caught up to meet their Lord in the air, and some to behold the coming of Him whom they have despised and whom they now recognize as the Judge of all the earth.

“**All the righteous are untouched by the flames. They can walk through the fire, as Shadrach, Meshach, and Abednego walked in the midst of the furnace heated seven times hotter than it was wont to be heated.** The Hebrew worthies could not be consumed, because the form of the fourth, the Son of God, was with them. So in the day of the coming of the Lord, smoke and flame will be powerless to harm the righteous. Those who are united with the Lord will escape unscathed. Earthquakes, hurricanes, flame, and flood cannot injure those who are prepared to meet their Saviour in peace. But those who rejected our Saviour, and scourged and crucified Him, will be among those who will be raised from the dead to behold His coming in the clouds of heaven, attended by the heavenly host—ten thousand times ten thousand, and thousands of thousands....” *Upward Look, 261.*

DANIEL 3:24,25.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

I See Four Men Loose, Walking in the Fire.—

“The men, though walking about, made no effort to come out until they were invited by the king. **The same authority that placed them in the furnace must release them from the sentence.** Paul and Silas refused to leave the Philippian jail until released by the same authorities who had unjustly placed them there.” *Bunch, BOD, 45.*

They Have No Hurt.—

“This is the victory that overcometh the world, even our **faith.**” **1 John 5:4.**

“**Who through faith** subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. **Quenched the violence of fire,** escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.” **Hebrews 11:33,34.**



Just the Binding Ropes Were Burnt

The Form of the Fourth is Like the Son of God.—

“The king said, ‘the form of the fourth is like the son of God.’ The language is by some supposed to refer to Christ. A more literal rendering, according to the Revised Version, and other good authorities, is ‘like a son of the gods,’ that is He had the appearance of a divine being. Though this was doubtless Nebuchadnezzar’s accustomed way of speaking of the gods he worshiped (see comments on Daniel 4: 18), it does

not at all prevent its referring to Christ, inasmuch as the word, *elahin*, used here in its Chaldean form, although in the plural number, is regularly translated ‘God’ throughout the Old Testament.

“What a scathing rebuke upon the king for his folly and madness was the deliverance of these worthies from the fiery furnace! A higher power than any on earth had vindicated those who stood firm against idolatry, and poured contempt on the worship and requirements of the king. None of the gods of the heathen ever had wrought such deliverance as that, nor were they able to do so.” *Smith, DR, 75*

“The context reveals that Nebuchadnezzar acknowledged the superiority of the most high God of Israel (see chs. 3:26,28,29; 4:2). In these statements the king was not referring to gods in general, but to **the God** in particular.” *ASDABC, 785.*

“From his royal seat the king looked on, expecting to see the men who had defied him utterly destroyed. But his feelings of triumph suddenly changed. The nobles standing near saw his face grow pale as he started from the throne and looked intently into the glowing flames. In alarm the king, turning to his lords, asked, ‘Did not we cast three men bound into the midst of the fire? ...Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.’

“**How did that heathen king know what the Son of God was like?** The Hebrew captives filling positions of trust in Babylon had in life and character represented before him the truth. When asked for a reason of their faith, they had given it without hesitation. Plainly and simply they had presented the principles of righteousness, thus teaching those around them of the God whom they worshiped. **They had told of Christ, the Redeemer to come; and in the form of the fourth in the midst of the fire the king recognized the Son of God.**” *Prophets & Kings, 509.*

“When Christ manifests Himself to the children of men, an unseen power speaks to their souls. They feel themselves to be in the presence of the Infinite One. **Before His majesty, kings and nobles tremble, and acknowledge that the living God is above every earthly power.**” *Sanctified Life, 38,39.*

DANIEL 3:26,27

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Ye Servants of the Most High God.—

“And cried with a loud voice, and said, What have I to do with thee, **Jesus, thou Son of the most high God?** I adjure thee by God, that thou torment me not.” **Mark 5:7.**

“Nebuchadnezzar had just seen the form of the fourth Being in the fiery furnace and recognized Him as the **Son of God.** Now he acknowledges the Father, whom they served, as the **Most High God.** Later Nebuchadnezzar spoke of Daniel as one in whom dwelt ‘**the Spirit of the holy Gods.**’ Thus Nebuchadnezzar recognized and acknowledged the three members of the Godhead—The Father, Son, and Holy Spirit—the Heavenly Trio. Each had a part in his conversion.” *PJ.*

Come Forth.—

“And now, his own greatness and dignity forgotten, Nebuchadnezzar descended from his throne and, going to the mouth of the furnace, cried out, [Verse 26 middle, quoted].” *Prophets & Kings, 509.*

“With feelings of deep humiliation and remorse, the king stood as near the blazing furnace as he dared, and in a clear, loud voice called out, ‘Ye servants of the most high God, come forth, and come hither.’ **They obeyed the voice of the king, and came forth unhurt, without even the smell of fire upon them.**” *Signs, 5/6/1897.*



“When bidden, these three men came forth from the furnace. Then the princes, governors, and king's counselors, through whose advice, or at least concurrence, they had been cast into the furnace (for the king said

to them, ‘Did not we cast three men bound into the midst of the fire?’ Verse 24), were gathered together to look upon these men, and have tangible proof of their miraculous preservation. **The worship of the great image was forgotten. The interest of this vast concourse of people was concentrated upon these three remarkable men. How the knowledge of this deliverance would be spread abroad throughout the empire,** as the people should return to their respective provinces! What a notable instance in which God

caused the wrath of man to praise Him!” *Smith, DR, 76.*

Golden Image Forgotten in the Minds of People.—

“The center of interest is transferred from the golden image to the fiery furnace and the three Hebrews. **The dedicatory service is forgotten** and all the dignitaries of the nation had assembled before the furnace to witness the execution. With a look of triumph the king and especially the Chaldean spies saw the three Jews bound and cast into the fiery furnace. They expected to hear their cries of anguish and to see them struggling in the flames. Their pleasure and satisfaction soon gave place to astonishment. The gods of Nebuchadnezzar, I-sum, Nebo, and Merodach **were defeated**, for the fire that had destroyed the mighty men had no power over the servants of Jehovah. Isa. 43:2 was fulfilled in their behalf. **Through faith they ‘quenched the violence of fire.’** The fire that was to destroy them burned the cords with which they were bound and set them free.” *Bunch, BOD, 44.*

“What a change in the program that had been planned. **The dedicatory service in honor of the golden image and the gods of Babylon is broken up.** The image is deserted and the king confesses his mistake publicly and even praises the God of the three Hebrews for changing his own word and altering his own decree which was considered unalterable, like those of the Medes and Persians.” *Bunch, BOD, 45.*

“**This miracle produced a striking change in the minds of the people. The great golden image, set up with such display, was forgotten.**” *Sanctified Life, 39.*

DANIEL 3:28,29

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

The King Acknowledges the True God.—

"[Verse 29 quoted.] In these and like words the king of Babylon endeavored to spread abroad before all the peoples of earth his conviction that the power and authority of the God of the Hebrews was worthy of supreme adoration. And God was pleased with the effort of the king to show Him reverence, and to make the royal confession of allegiance as widespread as was the Babylonian realm.

"It was right for the king to make public confession, and to seek to exalt the God of heaven above all other gods; but in endeavoring to force his subjects to make a similar confession of faith and to show similar reverence, Nebuchadnezzar was exceeding his right as a temporal sovereign. **He had no more right, either civil or moral, to threaten men with death for not worshiping God, than he had to make the decree consigning to the flames all who refused to worship the golden image.** God never compels the obedience of man. He leaves all free to choose whom they will serve.

"By the deliverance of His faithful servants, the Lord declared that He takes His stand with the oppressed, and rebukes all earthly powers that rebel against the authority of Heaven. The three Hebrews declared to the whole nation of Babylon their faith in Him whom they worshiped. They relied on God. In the hour of their trial they remembered the promise, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.' Isaiah 43:2. And in a marvelous manner their faith in the living Word had been honored in the sight of all. **The tidings of their wonderful deliverance were carried to many countries by the representatives of the different nations that had been invited by Nebuchadnezzar to the dedication. Through the faithfulness of His children, God was glorified in all the earth.**" *Prophets & Kings, 510-512.*

"Nebuchadnezzar's heart was so moved upon by this wonderful miracle that he acknowledged God, and His superior power. **The king was instructed by Daniel that all men, whether king or subjects, were not to read the Scriptures and God's providences in the light of their dreams and fancies, but were to read their dreams in the light of the living oracles.**" *Manuscript 47a, 1898.*

"But as truly as I live, all the earth shall be filled with the glory of the LORD." Numbers 14:21.

"They shall not hurt nor destroy in all my holy mountain: **for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.**" *Isaiah 11:9.*

"Then the king blessed the God of Shadrach, Meshach, and Abednego, and made a decree that none should speak against Him. This the Chaldeans had

done. In those days, each nation had its god or gods, for there were 'gods many, and lords many.' The victory of one nation over another was supposed to be won because the gods of the conquered nation were not able to deliver it from the conquerors. The Jews had been wholly subjugated by the Babylonians, who had no doubt spoken disparagingly or contemptuously of the God of the Jews. **This the king now prohibited; for he plainly understood that his success against the Hebrews was the result of their sins and not of any lack of power on the part of their God.** In what a conspicuous and exalted light this placed the God of the Hebrews in comparison with the gods of the nations! **It was an acknowledgment that He held men amenable to some high standard of moral character, and that He did not regard with indifference their actions in reference to it.**" *Smith, DR, 76,77.*

They Have Changed the King's Word.—

"In setting up this image, all of gold, **Nebuchadnezzar was challenging God's plan of history** as revealed in the dream of four successive empires and the final establishment of God's everlasting kingdom. Babylon's king was determined that his kingdom would continue; the golden kingdom was to endure forever. **But God's deliverance of His servants 'changed the king's word,'** as He can change any and all who challenge His right to rule." *Anderson, UDP, 67.*

They Yielded Their Bodies, that They Might Obey.—

"While man owes certain duties to man, there are duties which he owes only to God. Matt. 22:21; Exodus 20:3-6; Acts 4:19,20; 5:29." *Thiele, OSID, 38.*

"The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall." *Education, 57.*

I Make a Decree—Force Used.—

"Nebuchadnezzar did right in publicly exalting the God of heaven above all other gods. **But he had no right, either civil or moral, to attempt to force his subjects to similar confession and reverence, and to threaten men's lives for not worshipping the true God, than he had threaten death to all who refused to worship the golden image. God never compels the conscience.**" *Smith, DR, 77.*

"It was right for the king to make public confession, and to seek to exalt the God of heaven above all other gods; but in endeavoring to force his subjects to make a similar confession of faith and to show similar reverence, Nebuchadnezzar was exceeding his right as a temporal sovereign. **He had no more right, either**

civil or moral, to threaten men with death for not worshiping God, than he had to make the decree consigning to the flames all who refused to worship the golden image. God never compels the obedience of man. **He leaves all free to choose whom they will serve.**" *Prophets & Kings, 510,511.*

"What the Jewish nation as a nation had failed to do in proclaiming the truth to the nations of the world, **God accomplished under the most trying circumstances, with only three men. The story of the miraculous deliverance was told to the ends of the earth.** The principles of religious liberty and freedom of conscience were made known. The history of the Jews was told from mouth to mouth as those unacquainted with the three Hebrews asked who they were and how they came into Babylon. The Sabbath was proclaimed. ...The glory of Babylon was for the time forgotten as the splendor of God's government became the absorbing theme. Without doubt some men dated their conversion from that day, and forces were set in operation which paved the way for the return of the Jews a few years later.

"...This [decree] gave freedom to every believer to worship unmolested. Satan, in attempting to destroy the Hebrews, had overstepped the bounds, and in place of the death of three, life was granted to thousands." *Haskell, SDP, 45,46.*

Governmental Authority is Limited.—

"The chief lesson for us in the experience of the three Hebrews is that governmental authority is limited. ...Civil rulers are ordained to protect citizens in the enjoyment of the God-given rights, and to punish evildoers. For this reason we are commanded to pay taxes and support civil government. **Civil rulers are not ordained to propagate or enforce religious observances. Church and state must be kept separate** and to each we owe certain well-defined duties. Matt. 22:21. But when Caesar, or the civil ruler, arrogates to himself those things which belong to God and His religious ministers, he oversteps his authority and should be resisted. 'We ought to obey God rather than men.' Acts 5:29. Our first duty is to the higher power. The conduct of the three Hebrews with God's demonstrated approval is a notable example of our duty when the laws of the land are in conflict with the law of God." *Bunch, BOD, 46.*

Every People, Nation, and Language.—

"To 'every people, nation and language' is the decree sent. In about a week fast messengers would carry the message. In a week the truth goes. **'He will finish the work, and cut it short in righteousness'. Romans 9:28.**

"The obedience of God's faithful three, to His commandments, resulted in God's truth going to all the world in a few days. So, through the obedience of God's remnant, to God's Commandments, **they will be**

propelled into the limelight of this world's disfavour, and thus the work of God will be finished in a 'short work'." *Burnside, DPUF, 79,80.*

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach **unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.**" Rev. 14:6.

DANIEL 3:30

Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

Three Hebrews Promoted.—

"The king promoted the young captives, that is, he restored to them the offices which they held before the charges of disobedience and treason were brought against them. At the end of verse 30 the Septuagint, the Greek version of the Old Testament, adds to the Hebrew text: 'He advanced them to be governors over all the Jews that were in his kingdom.' It is not probable that he insisted on any further worship of his image." *Smith, DR, 77*

"By faithfulness in the face of death the three Hebrew worthies had demonstrated qualities of character that made it evident that they could be trusted with even great responsibilities than they had previously borne." *4SDABC, 785.*

History of Chapter Three Will Be Repeated.—

"**History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon.** All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation.

"The decree enforcing the worship of this day is to go forth to all the world. In a limited degree, it has already gone forth. In several places the civil power is speaking with the voice of a dragon, just as the heathen king spoke to the Hebrew captives.

"Trial and persecution will come to all who, in obedience to the Word of God, refuse to worship this false sabbath. **Force is the last resort of every false religion.** At first it tries attraction, as the king of Babylon tried the power of music and outward show. If these attractions, invented by men inspired by Satan, failed to make men worship the image, the hungry flames of the furnace were ready to consume them. So it will be now. The papacy has exercised her power to compel men to obey her, and she will continue to do so. **We need the same spirit that was manifested by God's servants in the conflict with paganism.**" *Signs*

of the Times, 5/6/1897.

“Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. **The world bows to a tradition, a man-made commandment.** As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven.” *R&H, 3/8/1898.*

“In Revelation there is brought to view an image to the beast—governments on earth which will frame laws contrary to the requirements of God. Life and power will be given to this image, and it shall both speak and decree that as many as will not worship it shall be put to death. All, small and great, rich and poor, free and bond, will be required to receive a mark in the right hand or in the forehead. Men will be disfranchised for not worshipping this image; for no one will be allowed to buy or sell who has not the mark or the name of the beast, or the number of his name.

“Who will be able to stand the test when this decree to worship the image to the beast is enforced? Who will choose rather to ‘suffer affliction with the people of God than to enjoy the pleasures of sin for a season?’ What children are now being trained and educated in these principles of integrity to God? From what homes will come the Daniels and the Meshachs? This will be the final test brought upon the servants of God. **The scenes portrayed in the third chapter of Daniel are but a miniature representation of those trials into which the people of God are coming as the end approaches.**” *Haskell, SDP, 48,49.*

Lesson of Freedom of Religion.—

“Here, then, is the situation: The Lord had brought all nations in subjection to the king of Babylon. **By messages of His own prophet He had commanded His people,** the Jews, and these three young men among them, **to ‘serve the king of Babylon.’** Yet these three had explicitly refused to serve the king of Babylon in this thing which he had personally and directly commanded them; and **in this refusal the Lord himself had most signally stood by them and delivered them.**

“Therefore it would be impossible more plainly to show that the Lord, in commanding the people to be subject to the king of Babylon and to serve him, **had never either commanded or intended that they should be subject to him or serve him in the realm of religion.**

“By this unmistakable approval of the course of the three men, and this signal deliverance of them, the Lord made perfectly plain to the king that this command in this matter was wrong: that he had demanded a service that he had no right to require: that in making

him king of the nations **the Lord had not made him king in the religion of the people:** that in bringing him to be head of all the nations, peoples, and languages, God had not given him to be head of the religion of even a solitary individual: that while the Lord had brought all nations and peoples under the king’s yoke as to their political and bodily service, the same Lord had unmistakably shown to the king that he had given no power nor jurisdiction in any way whatever as to their soul’s service: that while in all things between nation and nation, and between man and man, all peoples, nations, and languages had been given to him to serve him, and God had made him ruler over them all; **yet with the relations between each man and God the king could have nothing whatever to do:** and that in the presence of the rights of the individual person, in conscience and in worship ‘the king’s word’ *must change*, the king even of the world is only nobody, for here only God is sovereign and all in all.

“And for the instruction of all kings and all people forever, all this was done that day, **and it was written for our admonition upon whom the ends of the world are come.**” *Jones, IIR, 19-21.*

Lesson of Continual Submission to God’s Will.—

“These three Hebrews possessed genuine sanctification. True Christian principle will not stop to weigh consequences. It does not ask, What will people think of me if I do this? or, How will it affect my worldly prospects if I do that? **With the most intense longing the children of God desire to know what He would have them do, that their works may glorify Him.** The Lord has made ample provision that the hearts and lives of all His followers may be controlled by divine grace, that they may be as burning and shining lights in the world.

“These faithful Hebrews possessed great natural ability, they had enjoyed the highest intellectual culture, and now occupied a position of honor; but all this did not lead them to forget God. Their powers were yielded to the sanctifying influence of divine grace. By their steadfast integrity they showed forth the praises of Him who had called them out of darkness into His marvelous light. In their wonderful deliverance were displayed, before that vast assembly, the power and majesty of God. **Jesus placed Himself by their side in the fiery furnace, and by the glory of His presence convinced the proud king of Babylon that it could be no other than the Son of God.** The light of Heaven had been shining forth from Daniel and his companions, until all their associates understood the faith which ennobled their lives and beautified their characters. **By the deliverance of His faithful servants, the Lord declares that He will take His stand with the oppressed and overthrow all earthly powers that would trample upon the authority of the God of heaven.**” *Sanctified Life, 39,40.*

“The gaping lions’ den could not keep Daniel

from his daily prayers, nor could the fiery furnace induce Shadrach and his companions to fall down before the idol which Nebuchadnezzar set up. **Young men who have firm principles will eschew pleasure, defy pain, and brave even the lions' den and the heated fiery furnace rather than be found untrue to God.**

“Such firmness and untarnished principle shines brightest in contrast with the feebleness and inefficiency of the youth of this age. With but few exceptions, they are vacillating, varying with every change of circumstance and surroundings, one thing today and another tomorrow. Let the attractions of pleasure or selfish gratification be presented, **and conscience will be sacrificed to gain the coveted indulgence.** Can such a person be trusted? Never!” *5 Testimonies*, 43.

“In the history of Joseph, Daniel, and his fellows, we see how **the golden chain of truth may bind the youth to the throne of God.** They could not be tempted to turn aside from their course of integrity. They valued the favor of God above the favor and praise of princes, and God loved them and spread His shield over them. Because of their faithful integrity, because of their determination to honor God above every human power, the Lord signally honored them before men. They were honored by the Lord God of hosts, whose power is over all the works of His hand in heaven above and the earth beneath. **These youth were not ashamed to display their true colors.** Even in the court of the king, in their words, their habits, their practices, they confessed their faith in the Lord God of heaven. They refused to bow to any earthly mandate that detracted from the honor of God. They had strength from heaven to confess their allegiance to God.

“You should be prepared to follow the example of these noble youth. **Never be ashamed of your colors; put them on, unfurl them to the gaze of men and angels.** Do not be controlled by false modesty, by false prudence which suggests to you a course of action contrary to this advice. By your choice words and a consistent course of action, by your propriety, your earnest piety, make a telling confession of your faith, determined that Christ shall occupy the throne in the soul temple; and lay your talents without reserve at His feet to be employed in His service.” *Messages to Young People*, 27,28.

Lessons to the Faint-Hearted.—

“What a lesson is here given to the fainthearted, the vacillating, the cowardly in the cause of God! What encouragement to those who will not be turned aside from duty by threats or peril! These faithful, steadfast characters exemplify sanctification, while they have no thought of claiming the high honor. **The amount of good which may be accomplished by comparatively obscure but devoted Christians cannot be estimated until the life records shall be made**

known, when the judgment shall sit and the books be opened.” *Sanctified Life*, 40.

Lessons For Today.—

“The Children of God today must not expect to meet less of persecution and trial than did these ancient worthies. Just as long as we are followers of Christ we must be witnesses for him. **Tribulation will assuredly come;** for Satan knows that Christ has purchased salvation for the whole world, and he is determined to wrest every soul possible out of his hand.

“Christ forewarned his disciples of this, saying: ‘These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.’ It is not the world, who make no profession, from whom the persecution comes. **It is those who profess to be doing God service who manifest the most bitter hatred.**

“But though man may have power to harm the bodies of those who exalt the law of God above all human enactments, he cannot harm their souls. God’s grace will be given in every way proportionate to the trial suffered to come upon us. Christ has promised, I ‘will manifest myself to him;’ ‘I will not leave you comfortless; I will come to you.’ And again he comforts us with the words: ‘These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.’

“Our victory as believers is obtained through the grace of Christ, which he can and will bestow upon all who will put their trust in him. This is the good news with which Christ would have us comforted. In all the tribulation which the child of God must receive, whatever his position in the world, he may be of good cheer in contemplation of the truth that Christ has overcome the world.

“It is a great thing to be right with God, the soul in harmony with its Maker. Amid the contagion of evil example, which by its deceitful appearance would lure the soul from duty, angels will be sent to our rescue. But if we invite temptation, we cannot have divine aid to keep us from being overcome. **The three worthies endured the fiery furnace, for Jesus walked with them amid the flames. If they had, of themselves, walked into the fire, they would have been consumed.** Thus it will be with us. **If we do not deliberately go into temptation, God will sustain us when the temptation comes.**

“But let no one think that an entirely new set of energies are to be communicated when we are brought into trying circumstances. We are to seek daily for the converting power of God. We should daily seek to recover in ourselves the moral image of God. Every

affection, every attribute that has been perverted, must be restored by the grace of Christ. **Lesser trials nobly borne under the control of God, will purify, refine, and ennable us for endurance when the time shall come for greater test and greater trials.**

"Then let us look the future decidedly in the face, and say, 'I can do all things through Christ which strengtheneth me.' We must cherish the presence of Christ, for we need him in the less as well as the greater trials. By a willingness for his sake to endure shame and reproach, by learning the meekness and lowliness of Christ, we shall prove the sincerity of our Christianity. When we are called to imprisonment and shame, when degraded by our fellow-beings, who are inspired by the spirit of Satan, **God will give his grace to sustain us. His promise is, 'As thy days, so shall thy strength be.'**

"The righteous have ever obtained help from above. How often have the enemies of God combined to destroy the character and influence of a few simple persons who trusted in God! But because the Lord was for them, none could prevail against them. Only let the followers of Christ be united, and they will prevail. Let them be separated from their idols and from the world, and the world will not separate them from God. Christ is our present, all-sufficient Saviour. In him all fulness dwells. It is the privilege of Christians to know that Christ is in them of a truth. **'This is the victory that overcometh the world, even our faith.'** All things are possible to him that believeth; and whatsoever things we desire when we pray, if we believe that we receive them, we shall have them. This faith will penetrate the darkest cloud, and bring hope to the drooping, desponding soul. It is the absence of this faith and trust which brings perplexity, distressing fears, and surmisings of evil. God will do great things for his people when they will put their entire trust in him. **Christ will prove a never-failing source of strength, a present help in every time of trouble."**

Signs, 9/2/2897.

"Important are the lessons to be learned from the experience of the Hebrew youth on the plain of Dura. **In this our day, many of God's servants, though innocent of wrongdoing, will be given over to suffer humiliation and abuse at the hands of those who, inspired by Satan, are filled with envy and religious bigotry.** Especially will the wrath of man be aroused against those who hallow the Sabbath of the fourth

commandment; and at last a universal decree will denounce these as deserving of death.

"The season of distress before God's people will call for a faith that will not falter. His children must make it manifest that He is the only object of their worship, and that no consideration, not even that of life itself, can induce them to make the least concession to false worship. To the loyal heart the commands of sinful, finite men will sink into insignificance beside the word of the eternal God. Truth will be obeyed though the result be imprisonment or exile or death.

"As in the days of Shadrach, Meshach, and Abednego, **so in the closing period of earth's history the Lord will work mightily in behalf of those who stand steadfastly for the right.** He who walked with the Hebrew worthies in the fiery furnace will be with His followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble—trouble such as has not been since there was a nation—His chosen ones will stand unmoved. **Satan with all the hosts of evil cannot destroy the weakest of God's saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a 'God of gods,' able to save to the uttermost those who have put their trust in Him."**

Prophets and Kings, 512,513.

Experience of Three Hebrews Encouraged Luther.—

"Luther was anxious to appear before the emperor. His health was at this time much impaired; yet he wrote to the elector: 'If I cannot go to Worms in good health, I will be carried there, sick as I am. For if the emperor calls me, I cannot doubt that it is the call of God Himself. If they desire to use violence against me, and that is very probable (for it is not for their instruction that they order me to appear), I place the matter in the Lord's hands. **He still lives and reigns who preserved the three young men in the burning fiery furnace. If He will not save me, my life is of little consequence.** Let us only prevent the gospel from being exposed to the scorn of the wicked, and let us shed our blood for it, for fear they should triumph. It is not for me to decide whether my life or my death will contribute most to the salvation of all.... You may expect everything from me... except flight and recantation. Fly I cannot, and still less retract.'" *Great Controversy, 146.*

DANIEL: CHAPTER FOUR

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my God, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able

to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28 All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

DANIEL 4:1

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

Nebuchadnezzar the king.—

“Nebuchadnezzar was the greatest ruler of the age in which he lived. Ezekiel spoke of him as ‘a king of kings’ and prophesied that God would allow him to complete the destruction of Jerusalem, and that because the inhabitants of ‘the renowned city’ of Tyre would say against Jerusalem, ‘Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste,’ God would ‘bring upon Tyrus Nebuchadnezzar king of Babylon,’ ‘the terrible of the nations’ who would make this place ‘in the midst of the seas’ ‘a desolate city’ that should be’ built no more.’ The prophet further declared: ‘Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus:... yet he had no wages, nor his army;... therefore thus saith the Lord God:... I have given him the land of Egypt for his labor wherewith he served against it, because they wrought for me.’” *Youth Instructor, 10/11/1904.*

“In his thirty-seventh year of reign Nebuchadnezzar conquered Egypt, in 568 BC. His death took place in 562. That would be **seven years** inclusive reckoning, and it is probable that this is the period covered by the experiences of Daniel four. **In his conquest of Egypt Nebuchadnezzar reached the height of his reign, and it is no doubt that at that time he looked with great satisfaction upon his attainments in building and conquest.”** *Thiele, OSID, 43.*

Unto all People, Nations, and Languages.—

“The fourth chapter of Daniel is, in some respects, the most wonderful chapter in the Bible. **It is a public document written by Nebuchadnezzar, king of Babylon, after his humiliation by the God of heaven. It was sent ‘unto all people, nations, and languages, that dwell in all the earth.’** It therefore comes to us with as much freshness and vitality as though it were issued to the generation in which we live.” *Haskell, SDP, 50*

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

“This chapter, says Adam Clarke, ‘is a regular decree, and is one of the most ancient on record; and no doubt was copied from the state papers of Babylon. Daniel has preserved it in the original language.’ [Adam Clarke, *Commentary on the Old Testament*, Vol. IV, p. 582 note on Daniel 4: 1.]

Peace Be Multiplied Unto You.—

“Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; **Peace be multiplied unto you.**” Daniel 6:25.

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and **peace, be multiplied.**” 1Peter 1:2.

“Grace and **peace be multiplied** unto you through the knowledge of God, and of Jesus our Lord.” 2Peter 1:2.

“Mercy unto you, and **peace, and love, be multiplied.**” Jude 1:2.

“He courageously proclaimed his experience and new-found faith to the whole world. **The joy and peace that had flooded his own soul he recommended to all men.** ‘Peace be multiplied unto you,’ he wrote. ‘Perfect peace.’—Fenton. All who experience the ‘peace of god which passeth all understanding’ are anxious to share with others that which has meant so much to them.” *Bunch, BOD, 48.*

DANIEL 4:2,3

I thought it good to shew the signs and wonders that the high God hath wrought toward me.

How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

Signs & Wonders God Hath Wrought Toward Me.—

“All kings and empires are accountable to God. God means what He says, and willful disobedience results in dire consequences for Israelites and pagans, individuals and nations. It was Israel’s deliberate disobedience to Yahweh’s law given through

Moses and passed on in the instructions of the prophets which brought about the demise of Jerusalem (9:9-13). Ultimately, no individual or kingdom escapes the divine judgment (4:5; 7:9-14; 12:1,2).

"God not only knows but also acts. He who determines history also intervenes in history. The experiences of both Nebuchadnezzar and Belshazzar (chaps. 4 and 5) disclose that the God of Daniel both reveals His plan and carries it out in a most dramatic fashion. ...The fact that God not only reveals but also intervenes is significant in that it challenges the idea held by some that the God of 'apocalyptic' is wholly remote and transcendent." *BRI, 2SOD, 55.*

The King Magnifies the True God.—

"This decree of Nebuchadnezzar was promulgated in the usual way. He wished to make known, not to a few men only, but to all peoples, and nations, God's wonderful dealings with him. People are ever ready to tell what God has done for them in the way of benefits and blessings. **We ought to be no less ready to tell what God has done for us in the way of humiliation and chastisements.** Nebuchadnezzar set us a good example in this respect, as we shall see from the subsequent parts of this chapter. He frankly confessed the vanity and pride of his heart, and freely told the methods God used to humble him. **With a genuine spirit of repentance and humiliation, he thought it good to show these things, that the sovereignty of God might be extolled and His name adored.** Nebuchadnezzar no longer claimed immutability for his own kingdom, but made a full surrender to God, acknowledging His kingdom alone to be everlasting, and His dominion from generation to generation." *Smith, DR, 79.*

God's Great Signs and Mighty Wonders.—

"He sent Moses His servant; and Aaron whom He had chosen. **They showed His signs among them, and wonders in the land of Ham.**" "He rebuked the Red Sea also, and it was dried up: so He led them through the depths." *Psalm 105:26, 27; 106:9.*

"In bringing forth Israel from Egypt, the Lord again manifested His power and His mercy. His wonderful works in their deliverance from bondage and His dealings with them in their travels through the wilderness were not for their benefit alone. These were to be as an object lesson to the surrounding nations. The Lord revealed Himself as a God above all human authority and greatness. **The signs and wonders He wrought in behalf of His people showed His power over nature and over the greatest of those who worshiped nature. God went through the proud land of Egypt as He will go through the earth in the last days.** With fire and tempest, earthquake and death, the great I AM redeemed His people. He took them out of the land of bondage. He led them through the 'great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought.' Deu-

teronomy 8:15. He brought them forth water out of 'the rock of flint,' and fed them with 'the corn of heaven.'" *Psalm 78:24.*" *Christ Object Lessons, 286.*

His Kingdom is an Everlasting Kingdom.—

"**Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.**" *Psalms 145:13.*

"And there was given him dominion, and glory, and a **kingdom**, that all people, nations, and languages, should serve him: his dominion is an **everlasting** dominion, which shall not pass away, and his **kingdom** that which shall not be destroyed." *Daniel 7:14*

"And the **kingdom** and dominion, and the greatness of the **kingdom** under the whole heaven, shall be given to the people of the saints of the most High, whose **kingdom** is an **everlasting kingdom**, and all dominions shall serve and obey him." *Daniel 7:27.*

"For so an entrance shall be ministered unto you abundantly into the **everlasting kingdom** of our Lord and Saviour Jesus Christ." *2 Peter 1:11.*

Daniel's First Convert.—

"As far as we know Nebuchadnezzar was Daniel's first convert in the wicked court of Babylon. How happy Daniel and his three companions must have been to witness such marvelous results of their loyalty to their God. How far-reaching was the influence of their godly lives. What a great missionary Nebuchadnezzar became as the result of his conversion." *Bunch, BOD, 48.*

DANIEL 4:4

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

I Nebuchadnezzar was at rest and flourishing.—

"Exalted to the pinnacle of worldly honor, and acknowledged even by Inspiration as 'a king of kings' (*Ezekiel 26:7*). Nebuchadnezzar nevertheless at times had ascribed to the favor of Jehovah the glory of his kingdom and the splendor of his reign. Such had been the case after his dream of the great image. His mind had been profoundly influenced by this vision and by the thought that the Babylonian Empire, universal though it was, was finally to fall, and other kingdoms were to bear sway, until at last all earthly powers were to be superseded by a kingdom set up by the God of heaven, which kingdom was never to be destroyed.

"Nebuchadnezzar's noble conception of God's purpose concerning the nations was lost sight of later in his experience; yet when his proud spirit was humbled before the multitude on the plain of Dura, he once more had acknowledged that God's kingdom is 'an everlasting kingdom, and His dominion is from generation to

generation.' An idolater by birth and training, and at the head of an idolatrous people, he had nevertheless **an innate sense of justice and right, and God was able to use him as an instrument for the punishment of the rebellious and for the fulfillment of the divine purpose.** 'The terrible of the nations' (Ezekiel 28:7), it was given Nebuchadnezzar, after years of patient and wearing labor, to conquer Tyre; Egypt also fell a prey to his victorious armies; and as he added nation after nation to the Babylonian realm, he added more and more to his fame as the greatest ruler of the age.

"It is not surprising that the successful monarch, so ambitious and so proud-spirited, should be tempted to turn aside from **the path of humility, which alone leads to true greatness.** In the intervals between his wars of conquest he gave much thought to the strengthening and beautifying of his capital, until at length the city of Babylon became the chief glory of his kingdom, 'the golden city,' 'the praise of the whole earth.' His passion as a builder, and his signal success in making Babylon one of the wonders of the world, ministered to his pride, until he was in grave danger of spoiling his record as a wise ruler whom God could continue to use as an instrument for the carrying out of the divine purpose." *Prophets & Kings*, 514,515.

"Thinking that his kingdom should be more extensive and powerful than any that would follow, he made great additions to the city of Babylon, and gave himself up to a life of pleasure and self-glorification. Of this time he himself says: 'I Nebuchadnezzar was at rest in mine house, and flourishing in my palace.'" *Youth Instructor*, 10/11/1904.

"Having conquered the world, Nebuchadnezzar was at rest in his house, when one night he dreamed a dream. Success had followed him wherever he turned. At his feet bowed the representatives of all nations. Into his coffers flowed the wealth of the east and the west, and the north and the south. About him was clustered the wit and the learning of the age. Libraries were at his command, and art flourished. Why should not King Nebuchadnezzar flourish in his kingdom?" *Haskell, SDP* 51.

"The king was 'flourishing' in his palace in Babylon, and like the foolish rich man in the parable, whose fields had produced abundantly (Luke 12:16-21), forgot his responsibility to the One to whom he owed his greatness." *4SDABC*, 788.

"This part of the narrative opens with Nebuchadnezzar as a victor over his foes. He had accomplished successfully all his military enterprises. He had subdued Assyria, Phoenicia, Judea, Egypt, and Arabia. These great conquests probably betrayed him into vanity and self-confidence. At this very time, when he felt most secure, when it was most unlikely that anything would occur to disturb his self-complacent tranquili-

ty—at this time God chose to trouble him with fears and forebodings." *Smith, DR*, 80.

DANIEL 4:5

I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

I Saw a Dream Which Made Me Afraid.—

"Because Nebuchadnezzar did not continue to walk in the light he had received from heaven, he lost the holy impressions that had been made upon his mind. **But God, in his mercy, gave the king another dream, to save him, if possible, from appropriating to himself the glory that belonged to the Supreme Ruler.**" *Youth Instructor*, 11/1/1904.

"In mercy God gave the king another dream, to warn him of his peril and of the snare that had been laid for his ruin." *Prophets & Kings*, 515.

"But what could strike fear to the heart of such a monarch as Nebuchadnezzar? He had been a warrior from his youth. He had often faced the perils of battle, the terrors of slaughter and carnage, and in the midst of such scenes he had been unmoved. What could make him afraid now? No foe threatened, no hostile cloud was visible! **His own thought and visions were used to teach him what nothing else could**—a salutary lesson of dependence and humility. He who had terrified others, but whom no other could terrify, was made a terror to himself." *Smith, DR*, 80,81.

Date of the Dream.—

"The date for this dream is credibly placed at about 568 BC, after Nebuchadnezzar had been king for 36 years." *Maxwell, IGC*, 57.

DANIEL 4:6,7

Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

I Made a Decree To Bring in All the Wise Men.—

"Greatly troubled by the dream, which was evidently a prediction of adversity, the king repeated it to 'the magicians, the astrologers, the Chaldeans, and the soothsayers...'" *Prophets & Kings*, 516.

But They Did Not Make Known the Interpretation.—

“The dream given him was very explicit, but the magicians, the astrologers, the soothsayers, and the Chaldeans could not make known to the king his dream or tell the interpretation thereof. **Those who do not love and fear God cannot understand the mysteries of the kingdom of heaven.** They cannot approach unto the throne of Him who dwelleth in light unapproachable; and the things of God are to them **mysteries of mysteries.** But the king bears testimony to the fact that the servants of God understand the things of God. Daniel told the dream and the interpretation thereof before the king.” *13 Manuscript Releases*, 63.

“A still greater humiliation than that narrated in the second chapter was brought upon the magicians. **At that time they boasted that if they only knew the dream they could make known the interpretation.** Upon this occasion Nebuchadnezzar distinctly remembered the dream and related it to them, but his magicians ignominiously failed him again. They could not make known the interpretation, and once again the king turned to the prophet of God.” *Smith, DR*,

DANIEL 4:8,9

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my God, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

But At the Last Daniel Came In Before Me.—

“In this idolatrous nation testimony was again borne to the fact that **only the servants of God can understand the mysteries of God.** In the early days of the king’s acquaintance with Daniel, he had found that this man was the only one who could relieve him from perplexity; and now, in this later period of his reign, the king remembers his faithful servant of old—a servant esteemed because of his unwavering integrity and constant faithfulness. **Nebuchadnezzar knew that Daniel’s wisdom was unexcelled, and that neither he nor his three fellow captives ever compromised principle in order to secure position in the court, or even to preserve life itself.** The skill of his wise men proving ineffectual, the king sent for Daniel to interpret the dream.” *Youth Instructor*, 11/1/1904.

“Once more in this idolatrous nation, testimony

was to be borne to the fact that **only those who love and fear God can understand the mysteries of the kingdom of heaven.** The king in his perplexity sent for his servant Daniel, a man esteemed for his **integrity and constancy and for his unrivaled wisdom.**” *Prophets & Kings*, 516.

Whose Name Was Belteshazzar.—

“Daniel’s name had been changed when he first entered the Babylonian court, and to the king and his associates he was known as Belteshazzar, a son of the heathen god Bel, but Daniel himself always retained his own Hebrew name.” *Haskell, SDP*, 52.

In Whom is the Spirit of the Holy Gods.—

“The expression reveals what it was that had inspired the king with confidence in Daniel’s superior power and understanding. It also reveals that Nebuchadnezzar possessed a conception of the nature of that Deity to whom Daniel owed such power and wisdom.

“...Instead of ‘in whom is the spirit of the holy gods,’ the Theodotion version reads, ‘**who has in him the holy spirit of God.**’” *4SDABC*, 789.

“He who receives Christ by living faith **has a living connection with God**, and is a vessel unto honor. **He carries with him the atmosphere of heaven, which is the grace of God, a treasure that the world cannot buy.** He who is in living connection with God may be in humble stations, yet his moral worth is as precious as was that of Joseph and Daniel, who were recognized by heathen kings as men with whom was the Spirit of God.” *IBC*, 1097,1098.

DANIEL 4:10-12

Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

I Saw and Behold a Tree.—

“In a vision of the night, Nebuchadnezzar saw **a great tree growing in the midst of the earth, its top towering to the heavens and its branches stretching to the ends of the earth.** Flocks and herds from the mountains and hills enjoyed

shelter beneath its shadow, and the birds of the air built their nests in its boughs. ‘The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: . . . and all flesh was fed of it.’” *Prophets & Kings, 515.*

Behold A Tree in the Midst of the Earth.—



“The reign of Nebuchadnezzar is symbolized by **a tree in the midst of the earth. Babylon, the city where Nebuchadnezzar reigned, was approximately in the center of the then-known world.** The tree reached unto heaven, and the leaves thereof were fair. Its external glory and splendor were great. Its fruit was abundant, and it had food for all. The beasts of the field had shadow under it, and the fowls of heaven dwelt in its branches. What could more plainly and forcibly represent the fact that **Nebuchadnezzar ruled his kingdom** in such a way as to afford the fullest protection, support, and prosperity to all his subjects?” *Smith, DR,*

“Study Nebuchadnezzar’s dream as recorded in the fourth chapter of Daniel. The king saw **a lofty tree** planted in the earth. Flocks and herds from the mountains and hills enjoyed its shelter, and the birds of the air built their nests in its branches. Thus were represented **Nebuchadnezzar’s** greatness and prosperity. **Nations were gathered under his sovereignty. His kingdom was firmly established in the hearts of his loyal subjects.**” *8 Testimonies, 126.*

“**To Nebuchadnezzar the king the true object of national government was represented under the figure of a great tree....** This representation shows the character of a government that fulfills God’s purpose—**a government that protects and upbuilds the nation.** God exalted **Babylon** that it might fulfill this purpose. Prosperity attended **the nation** until it reached a height of wealth and power that has never since been equaled—fitly represented in the Scriptures by the inspired symbol, a ‘head of gold.’ *Daniel 2:38.* *Education, 175.*

“Throughout the Scriptures the tree is used as the symbol of men and nations. Great men and princes are symbolized by trees. The righteous are called ‘trees of righteousness’ who are said to ‘grow as the vine’ and ‘flourish like the palm tree’ and ‘grow like the cedar of Lebanon.’ The man who refuses to walk in the counsel of the ungodly, and stand in the way of sinners, and sit in the seat of the scornful, is said to be ‘like a tree planted by the rivers of water, that bringeth forth fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.’ Ps. 92:12; 1:1-3. **Israel as a nation** was represented by Christ as a fruitless fig tree. Luke 13:6-9. **The Assyrian empire had been symbolized by the beautiful spreading cedar of Lebanon** by the prophet Ezekiel **only two years before** this dream was given to the king of Babylon. Eze. 31:3-9.” *Bunch, BOD, 50.*

The Symbol Given Before.—

“The prophet Ezekiel, one of the Hebrew captives, was given a view of the capture of Egypt by Nebuchadnezzar, and was told to send the testimony to Pharaoh, king of Egypt. In this prophecy Egypt is represented as a mighty tree towering above all the trees of the earth. Even the trees of Eden envied the splendor of this one. All the fowls of heaven nested in its boughs; the hosts of earth dwelt beneath its branches. **But this tree of Egypt was lifted up because of its greatness, and God sent Babylon to hew it to the ground.** The crash of its fall shook the earth.

“This prophecy must have been known to Nebuchadnezzar, if not before, at least after his victory over Egypt, for it was familiar to the Jews and there were Hebrews in the Babylonian court. **This throws light on the fourth chapter of Daniel.**” *Haskell, SDP, 51.*

“Son of man, speak unto **Pharaoh king of Egypt**, and to his multitude; **Whom art thou like in thy greatness?**

3 Behold, **the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature;** and his top was among the thick boughs. 4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. 6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, **and under his shadow dwelt all great nations.** 7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. 8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. 9 I have made

him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 Therefore thus saith the Lord GOD; **Because thou hast lifted up thyself in height**, and he hath shot up his top among the thick boughs, and **his heart is lifted up in his height**; 11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. 12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.” Ezekiel 31:2-12.

“I have seen the wicked in great power, and spreading himself like a green bay tree.” Psalm 37:35.

The Beasts of the Field Had Shadow Under It.—

“And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; **and the beasts of the field have I given him also to serve him.” Jeremiah 27:6.**

DANIEL 4:13

I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

A Watcher and an Holy One—the Holy Spirit.—

“O lord, thou hast searched me, and known me. 2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. 3 Thou compassest my path and my lying down, and art acquainted with all my ways. 4 For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. 5 Thou hast beset me behind and before, and laid thine hand upon me. 6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it. 7 **Whither shall I go from thy spirit?** or whither shall I flee from thy presence?” **Psalm 139:1-7.**

“Today there is a Watchman taking cognizance of the children of men, and in a special sense of those who are to represent God by receiving his sacred truth into the heart and revealing it to the world. That Watcher is guarding the interests of all. Every individual is before him. There is not a thought of the heart that is unnoted. Nothing can be hidden from him. His ear hears the secret whisperings, and every secret thing is to be brought into judgment. All need to learn that the heavenly Watcher is acquainted with the children of men. If men forget this, there is danger of a spirit of selfishness and self-exaltation entering their work. These principles practiced are not

only detrimental to all within the sphere of their action, but will lead to a development of character so objectionable that its possessor cannot find a place among the redeemed. He that sitteth in the heavens requires that a different spirit shall control his workers.” *R&H, 9/8/1896.*

“In this council, assembled to plan the death of Christ, **the Witness was present who heard the boastful words of Nebuchadnezzar**, who witnessed the idolatrous feast of Belshazzar, **who was present when Christ in Nazareth announced Himself the Anointed One**. This **Witness** was now impressing the rulers with the work they were doing. Events in the life of Christ rose up before them with a distinctness that alarmed them. They remembered the scene in the temple, when Jesus, then a child of twelve, stood before the learned doctors of the law, asking them questions at which they wondered. The miracle just performed bore witness that Jesus was none other than the Son of God. In their true significance, the Old Testament Scriptures regarding Christ flashed before their minds. Perplexed and troubled, the rulers asked, ‘What do we?’ There was a division in the council. **Under the impression of the Holy Spirit, the priests and rulers could not banish the conviction** that they were fighting against God.

“... At this council Christ’s enemies had been deeply convicted. **The Holy Spirit had impressed their minds.” Desire of Ages, 539,540.**

“For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. **Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.” Hebrews 4:12,13.**

“**For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him.** Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.” **2Chronicles 16:9.**

“Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that **God’s eye** is ever upon them, **and they would feel as disturbed as did the king of Babylon.** They would realize that in every place, at every hour in the day, there is a holy Watcher, who balances every account, whose eye takes in the whole situation, whether it is one of fidelity, or one of disloyalty and deception.

“...We are never alone. We have a Companion, whether we choose him or not. Remember, young men and young women, that wherever you are, whatever

you are doing, God is there. To your every word and action you have a witness—**the holy, sin-hating God.** Nothing that is said or done or thought can escape his infinite eye. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude he is there. No one can deceive God; none can escape from their accountability to him.” *Youth Instructor*, 5/26/1898.

“It was not the hand of the priest that rent from top to bottom the gorgeous veil that divided the holy from the most holy place. **It was the hand of God.** When Christ cried out, ‘It is finished,’ **the Holy Watcher** that was an unseen guest at Belshazzar’s feast pronounced the Jewish nation to be a nation unchurched. **The same hand that traced on the wall the characters that recorded Belshazzar’s doom and the end of the Babylonian kingdom, rent the veil of the temple from top to bottom**, opening a new and living way for all, high and low, rich and poor, Jew and Gentile. From henceforth people might come to God without priest or ruler (MS 101, 1897).” *5BC 1109*.

“When Christ ascended on high, **he sent his representative as a Comforter.** This representative is by our side wherever we may be—a watcher and a witness to all that is said and done—standing ready to protect us from the assaults of the enemy if we will but place ourselves under his protection. But we must act our part, and then God will act his part. When we are brought into trial and affliction for his sake, **the Comforter will stand by our side**, bringing to our remembrance the words and teachings of Christ.” *Youth Instructor*, 8/20/96.

“When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were separating themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, “It is finished” (John 19:30), and the veil of the temple was rent in twain, **the Holy Watcher** declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. **Israel was divorced from God.** Well might Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people. Well might the high priest rend his robes in horror for himself and for the nation.” *Desire of Ages*, 709.

“The Manifest Working of the Holy Spirit at Battle Creek College.

“Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in dark-

ness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.’ Some men in the Battle Creek College have a false idea as to what constitutes duty. The Lord God of heaven has caused **his Holy Spirit from time to time to move upon the students in the school**, that they might acknowledge him in all their ways, so that he might direct their paths. **At times the manifestation of the Holy Spirit has been so decided that studies were forgotten**, and the greatest Teacher the world ever knew made his voice heard, saying, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.’ The Lord knocked at the door of hearts, and I saw that angels of God were present. There seemed to be no special effort on the part of the teachers to influence the students to give their attention to the things of God, but God had a **Watcher** in the school, and though his presence was unseen, yet his influence was discernible. Again and again there have been manifest tokens of the presence of **the holy Watchman** in the school. Again and again the voice of Jesus has spoken to the students, saying, ‘Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.’

“The Lord has been waiting long to impart the greatest, truest joys to the heart. All those who look to him with undivided hearts, he will greatly bless. Those who have thus looked to him have caught more distinct views of Jesus as their sin-bearer, their all-sufficient sacrifice, and have been hid in the cleft of the rock, to behold the Lamb of God who taketh away the sins of the world. When we have a sense of his all-sufficient sacrifice, our lips are tuned to the highest, loftiest themes of praise. When the students thus beheld Jesus, the suspension of their studies was counted as no loss. They were catching glimpses of Him who is invisible. They earnestly sought the living God, and the live coal of pardon was placed upon their lips. **The Holy Spirit wrought not only for those who had lost their first love, but also for souls who had never placed themselves on the Lord’s side.** **The holy Watcher** drew these souls, that there might be an ingathering to Jesus Christ. **The Holy Spirit wrought so that the Lord’s presence could be distinguished, and his work acknowledged.** Tokens of his grace and favor called forth rejoicing from the hearts of those who were thus blessed, and it was known that the salvation of God was among his people. The bright beams of the Sun of Righteousness were shining into the chambers of the heart and mind.

“The manifestation of the Holy Spirit was similar to its manifestation in the days of Samuel and Saul in the school of the prophets.

“Be careful never to lose a sense of the presence of the divine **Watcher**. Remember that you are speak-

ing, not only before an assembly of men, but before One whom you should ever recognize. Speak as if the whole heavenly universe were before you.” *6 Testimonies*, 56.

“Could our eyes be opened, could we see the **heavenly Watcher by our side**, listening to the words we utter, we would strive to control our tongues.” *R&H*, 2/16/1897.

“**The holy Watcher** from heaven is present at this season [foot-washing] to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. **Christ in the fullness of His grace is there to change the current of the thoughts** that have been running in selfish channels. **The Holy Spirit quickens the sensibilities** of those who follow the example of their Lord. As the Saviour’s humiliation for us is remembered, thought links with thought; **a chain of memories is called up**, memories of God’s great goodness and of the favor and tenderness of earthly friends. Blessings forgotten, mercies abused, kindnesses slighted, **are called to mind**. Roots of bitterness that have crowded out the precious plant of love are made manifest. Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are **called to remembrance**. Sin is seen in the light in which God views it. Our thoughts are not thoughts of self-complacency, but of severe self-censure and humiliation. **The mind is energized** to break down every barrier that has caused alienation. Evil thinking and evil-speaking are put away. Sins are confessed, they are forgiven. **The subduing grace of Christ comes into the soul, and the love of Christ** draws hearts together in a blessed unity.” *Desire of Ages*, 650,651.

“The power exercised by every ruler on the earth is Heaven-imparted; and upon his use of the power thus bestowed, his success depends. To each the word of the **divine Watcher** is, ‘I girded thee, though thou hast not known Me.’ *Isaiah 45:5*. And to each the words spoken to Nebuchadnezzar of old are the lesson of life: ‘Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility.’ *Daniel 4:27*.” *Education*, 174.

“An interpretation has been given to me of the sinking of The Morning Star. This boat was unsafe. There were in it unperceived defects. In His mercy the Lord permitted the boat to sink while no one was on board. If these defects had not been discovered, lives might sometime have been lost. While the Lord could see and understand the unsafe condition of the boat, human agencies knew not the danger. You have great reason for rejoicing that **the heavenly Watcher permitted the boat to sink without loss of life**. (To Elder James Edson White, Sept. 26, 1905.)” *3 Manuscript*

Releases, 272.

The ‘Watcher and an Holy One’ The Same Being.—

“As the king gazed upon the lofty tree, he beheld ‘**a Watcher**,’ even ‘**an Holy One**,’ who approached the tree and in a loud voice cried:” *Prophets & Kings*, 516.

“**He cried aloud...**” *Dan. 4:14*. [Note: He, not they. See also Daniel 4:23 for further comment.]

The Watcher Looks Like Jesus.—

“As the king gazed upon that lofty tree, he beheld ‘**a Watcher**,’ even ‘**an Holy One**’—a divine Messenger, similar in appearance to the One who walked with the Hebrews in the fiery furnace. This heavenly Being approached the tree, and in a loud voice cried:...” *Youth Instructor*, 11/1/1904.

“Friday, March 20, I arose early, about half past three o’clock in the morning. While writing upon the fifteenth chapter of John suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. **A holy, sacred presence** seemed to be in my room. I laid down my pen and was in a waiting attitude to see what **the Spirit** would say unto me. I saw no person. I heard no audible voice, but **a heavenly watcher seemed close beside me; I felt that I was in the presence of Jesus.**” *3 Selected Messages*, 35.

DANIEL 4:14,15

He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

Hew down the tree.—

“The tree was a symbol of not only Nebuchadnezzar himself, but also of the kingdom of Babylon that he represented. ‘Thou art this head of gold.’” *PJ*

Cut Off His Branches, Shake Off His Leaves.—

“The change from ‘it’ to ‘him’ and ‘his’ in verses [14-16] shows that the tree symbolizes a person.” *Bunch, BOD*, 50.

Nevertheless.—

"The pronounced judgment ends with 'nevertheless' followed by a gleam of hope and an offer of mercy. In all the trials and vicissitudes of life, rays of hope and mercy guide our pathway." *Bunch, BOD, 50.*

Leave the Stump of His Roots in the Earth.—

"In government it [Babylon] was the most rigid monarchy; the king held the lives of his subjects in his hand. Slaves bowed before him in abject subjugation; exorbitant taxes were forced from subject provinces; crowned heads were laid low and men enslaved that the king of Babylon might revel in the wealth of the world. The seeds of that form of government were sown wherever Babylon established her power, and as she sowed, so she, as well as others, have reaped. **When Babylon fell, the principles by which she had controlled others were in turn applied to her.** Wherever there is tyranny in government in any nation of earth today, it is an offshoot of that root which filled the earth, the stump of which was allowed to remain until the end of time.

"Wherever Babylon laid her hand in conquest, the principles of her religion were implanted. The vilest forms of worship were practiced in that kingdom with all its outward glory. The heart was rotten. The mystery of iniquity held full sway, hidden by the outward glitter of gold. The mysteries of Greece in a later day were but a repetition of the Babylonian mysteries. From the golden cup which she held in her hand, and which was a familiar symbol in Babylonian secret societies, she made all nations drunk with the wine of her fornication.

"Nations and peoples today, unconscious of their origin, are perpetuating Babylonian religious customs when they celebrate Christmas with feasting, lighted candles, holly and mistletoe. It is in commemoration of Babylonian heathen gods that they eat eggs on Easter, and even the wild capers of Hallowe'en repeat the mysteries of Babylon. The root was not destroyed; her religious principles have sprung up afresh in every generation and borne fruit in every country." *Haskell, SDP, 54,55.*

A Band of Iron and Brass.—

"When the order was given that this tree should be cut down, it was commanded that the stump should be left in the earth. It was to be protected with a band of iron and brass, that it might not decay, but that the source of future growth and greatness might be left.

"The day is coming when the wicked shall be cut down, and no hope will be left them. No mercy will be mingled with their punishment. They shall be destroyed both root and branch." *Smith, DR,*

"The mysteries of Greece were but a revival of Babylon. Today, ignorant of their origin, they practice Babylon's customs. Feasting on December 25, candles, Eggs at Easter. The root was not destroyed. To-

day, ignorant of their origin, they practice Babylon's customs." *Burnside, DPUF, 82.*

"And I will break the pride of your power; and I will make your heaven as **iron**, and your earth as **brass**." *Leviticus 26:19.*

"Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: **I will break in pieces the gates of brass, and cut in sunder the bars of iron.**" *Isaiah 45:1,2.*

"For he hath broken the gates of brass, and cut the bars of iron in sunder." **Psalm 107:16**

"Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass." **Isaiah 48:4.** Spirit of obstinate pride in Nebuchadnezzar.

"They are all grievous revolters, walking with slanders: they are **brass** and **iron**; they are all corrupters." **Jeremiah 6:28.**

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, **whose teeth were of iron, and his nails of brass;** which devoured, brake in pieces, and stamped the residue with his feet." **Daniel 7:19.**

The spirit of Babylon would last through the Greek and Roman kingdoms.

"Twenty-seven years after Nebuchadnezzar died, the empire of Babylon passed away forever. The Babylonian principles, however, were not uprooted when the empire fell, **but were preserved by the Greeks and the Romans.**" *Anderson, UDP, 75.*

DANIEL 4:16

Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

Let His Heart Be Changed; A Beast's Heart Given.—

The transition from the figure of the tree to the actual object symbolized by the tree has now clearly been made. The term 'heart' here seems to indicate nature. The king would take on the nature of a beast." *4SDABC, 790.*

Let Seven Times Pass Over Him.—

"**'Let seven times pass over him,' was the decree.** This simple expression is evidently to be understood literally. **But how long a period is denoted by**

the words ‘seven times’? This may be determined by ascertaining how long Nebuchadnezzar, in fulfillment of this prediction, was driven out to have his dwelling with the beasts of the field. **This, Josephus informs us, was seven years.** [See Flavius Josephus, ‘Antiquities of the Jews,’ book 10, chap.10, sec. 6, *Works of Flavius Josephus*, p.316.] A ‘Time,’ here, then, denotes one year.” *Smith, DR, 81,82.*

“So it has been understood since pre-Christian times. The Greek Old Testament of Daniel chapter 4 translates this word as ‘years.’” *Shea, DARG, 53.*

DANIEL 4:17,18

This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

This Matter is by the Decree of the Watchers, and the Demand of the Holy Ones.

“For I think that God hath set forth us the apostles last, as it were appointed to death: **for we are made a spectacle unto the world, and to angels, and to men.”** *1Corinthians 4:9.*

“What an interest the holy ones, or angels, take in human affairs! They see, as mortals never can, how unseemly a thing is pride in the human heart. As ministers of God they cheerfully execute His decrees for the correction of evil. Man must know that he is not the architect of his own fortune, for there is One who ruleth in the kingdom of men on whom his dependence should be humbly placed. A man may be a successful monarch, but he should not pride himself upon that; **for unless the Lord had permitted him to rule,** he would never have reached this position of honor.” *Smith, DR, 82.*

“God has determined it, as a righteous Judge, and the angels in heaven applaud. Not that the great God needs the counsel or concurrence of the angels, but it denotes the solemnity of this sentence. **The demand is by the word of the holy ones, God’s suffering people:** when the oppressed cry to God, he will hear.” *Matthew Henry, Commentary on Daniel 4.*

That the Living May Know.—

“This sentence reveals the divine purpose in the execution of the order. God’s dealings with Babylon and its king **were to be an illustration to other nations and their kings** of the results of accepting or rejecting the divine plan with respect to nations.” *4SDABC, 790.*

The Most High Ruleth in the Kingdom of Men.—

“The earth is God’s, and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan’s hands, Christ still remained the rightful King. **Thus the Lord had said to King Nebuchadnezzar, ‘The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.’** *Daniel 4:17.* Satan can exercise his usurped authority only as God permits.” *Desire of Ages, 129,130.*

“The Lord God omnipotent reigneth. All kings, all nations, are His, under His rule and government. His resources are infinite. **The wise man declares, ‘The king’s heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.’**

“**Those upon whose actions hang the destinies of nations, are watched over with a vigilance that knows no relaxation by Him who ‘giveth salvation unto kings,’ to whom belong ‘the shields of the earth.’** *R&H, 3/28/1897.*

“...God’s people learn **not only that the physical forces of the earth are under the control of the Creator, but also that under His control are the religious movements of the nations.** Especially is this true with reference to the enforcement of Sunday observance. He who gave His people, through His servant Moses, instruction in regard to the sanctity of the Sabbath—as recorded in Exodus 31:11-18—will in the hour of trial preserve those who keep this day as a sign of loyalty to Him. God’s commandment-keeping people believe that He will fulfill His promise to protect them.” *19 Manuscript Releases, 281.*

“And cried with a loud voice, and said, What have I to do with thee, Jesus, **thou Son of the most high God?** I adjure thee by God, that thou torment me not.” **Mark 5:7.**

“That men may know that thou, whose name alone is JEHOVAH, **art the most high** over all the earth.” **Psa 83:18**

Now, O Belteshazzar, Declare the Interpretation.—

“**The king does not even ask Daniel if he can explain the dream. His ability is not even questioned.** ‘Wise men of my kingdom’ are not able. ‘But thou art able.’”

'I thank Thee Father ...because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'" *Burnside, DPUF*, 83.

Thou Art Able; For the Spirit of the Holy Gods is in Thee.—

"Nebuchadnezzar acknowledged the supremacy of the true God over the heathen oracles. He appealed to Daniel to solve the mystery. '**Thou art able,' he said; 'for the spirit of the holy gods is in thee.'**'

As remarked on Daniel 3:25, Nebuchadnezzar here again used his accustomed way of mentioning 'gods' in the plural, though the Septuagint renders the phrase '**the Holy Spirit of God is in thee.**' *Smith, DR*, 82.

DANIEL 4:19

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, **My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.**

The Daniel Was Astonied for One Hour.—

"To Daniel the meaning of the dream was plain, and its significance startled him. He was astonished for one hour, and his thoughts troubled him.' Seeing Daniel's hesitation and distress, the king expressed sympathy for his servant. 'Belteshazzar,' he said, 'let not the dream, or the interpretation thereof, trouble thee.'" *Prophets & Kings*, 517.

My Lord, the Dream Be to Them That Hate Thee, And the Interpretation to Thine Enemies.—

"[Verse 19 last part quoted.] The prophet realized that upon him **God had laid the solemn duty of revealing to Nebuchadnezzar the judgment that was about to fall upon him because of his pride and arrogance.** Daniel must interpret the dream in language the king could understand; and although its dreadful import had made him hesitate in dumb amazement, yet **he must state the truth, whatever the consequences to himself.** Then Daniel made known the mandate of the Almighty. [Verses 20-26 quoted.]" *Prophets & Kings*, 517.

"The last dream which God gave to Nebuchadnezzar, and the experience of the king in connection with it, **contain lessons of vital importance to all those who are connected with the work of God.** The king was troubled with his dream; for it was evidently a prediction of adversity, and none of his wise men

would attempt to interpret it. **The faithful Daniel stood before the king, not to flatter, not to misinterpret in order to secure favor. A solemn duty rested upon him to tell the king of Babylon the truth.**" *R&H*, 9/8/1896.

"The hesitation of Daniel, who sat astonished for one hour, did not arise from any difficulty he had in interpreting the dream, but from the delicate matter of making known its meaning to the king. Daniel had received favor from the king—nothing but favor, so far as we know—and it was hard for him to be the bearer of so terrible a threatening of judgment against him as was involved in this dream. **The prophet was troubled to determine in what way he could best make it known.** It seems the king had anticipated something of this kind, for he assured the prophet by telling him not to let the dream or the interpretation trouble him. It was as if he had said, Do not hesitate to make it known, whatever bearing it may have upon me." *Smith, DR*, 83.

DANIEL 4:20-23

The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

Daniel Interprets the Dream.—

"Thus assured, Daniel spoke with forceful and delicate language: 'The dream be to them that hate thee, and the interpretation thereof to thine enemies.' A calamity is set forth in this dream, which Daniel

wished might come upon the king's enemies rather than upon him.

"Nebuchadnezzar had given a minute statement of his dream, and as soon as Daniel informed him that the dream applied to him, it was evident that the king had pronounced his own sentence. The interpretation which follows is so plain that it needs no explanation." *Smith, DR, 83.*

It is Thou.—

"Without holding the king in suspense for any length of time, Daniel plainly and clearly announced to him—though he no doubt already surmised it—that the tree represented the king himself." *4SDABC, 792.*

Thou, O King, That Art Grown & Become Strong.—

"Under King Nebuchadnezzar, Babylon was the richest and most powerful kingdom on the earth. Its riches and splendor have been faintly portrayed by Inspiration. But it did not fulfill God's purpose; and when his time had come, this kingdom of pride and power, ruled by men of the highest intellect, was broken, shattered, helpless. Christ has declared, 'Without me ye can do nothing.' **The illustrious statesmen of Babylon did not regard themselves as dependent on God. They thought that they had created all their grandeur and exaltation. But when God spoke, they were as the grass that withereth, and the flower of the grass that fadeth away. The word and will of God alone endure forever.**" *Youth Instructor, 9/29/1903.*

"The members of our churches need to be converted, that they may understand what the love of Jesus means—the love that He revealed in His life of meekness and lowliness. Profession without practice is of no value. Position can not gain for us salvation. **Nebuchadnezzar was the ruler of the greatest of earth's kingdoms, but his greatness did not give him acceptance with God. In a moment his power was taken from him.**" *Australian Union Conference Record, 11/15/1903.*

A Watcher and an Holy One.—

"There was a **Watcher** who was marking the motives, the words, and the actions of King Saul. The Lord was an unseen witness to every secret design, every open plan, and every murderous movement. When Nebuchadnezzar took his proud survey of the works of his hands, and boasted of his power and glory, saying, 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?' **the Watcher's voice** came to the king, saying, 'O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee.' When Belshazzar lifted himself up against the God of Heaven, and made a great feast, and, in his intoxication and pleasure, deemed nothing too sacred for his use, making merriment against the living and the

true God, a **bloodless hand** traced upon the wall in living characters, 'Thou are weighed in the balances and art found wanting.' At the sacrilegious feast of Belshazzar, there was a **Watcher** whom he had not invited, and whose presence he had not discerned or welcomed. The doom of his kingdom was written in an unchangeable decree, 'God hath numbered thy kingdom, and finished it.'

"The eye of the Lord is upon every scene. His eye beholds every transaction in business. He hears every word that is spoken. He is a silent witness to every slanderous statement, and every falsehood is faithfully recorded in the books of Heaven. We have an attendant in public and private life. **We have a companion in our private chamber.** To every word and action of our lives, the holy, sin-hating God stands as a witness. **We cannot escape our accountability to him, for God is everywhere.** Why should we not live in such a manner that we may render up our account with joy, and not with grief. God has given us our appointed work, and we are to do it under his direction. If we place our powers under the control of Satan, we are rebels against God, and there will be found in our life-records, as there was found in Belshazzar's, a fatal deficiency when the accounts are balanced."

Signs, 9/14/1888.

DANIEL 4:24-26

This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

Thy Dwelling Shall Be With the Beasts.—

"The meaning was explained to him. The person signified, was to be put down from honour, and to be deprived of the use of his reason seven years. This is surely the sorest of all temporal judgments. Whatever outward affliction God is pleased to lay upon us, we have cause to bear it patiently, **and to be thankful that he continues the use of our reason, and the peace of our consciences.** Yet if the Lord should see fit by such means to keep a sinner from multiplying crimes, or a believer from dishonoring his name, **even the dreadful**

prevention would be far preferable to the evil conduct." Matthew Henry, *Commentary on Daniel 4*.

Eat Grass as Oxen.—

"His dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." Daniel 5:21.

The Most High Ruleth in the Kingdom of Men.—

"Nations have a time of probation, as do individuals. A record is kept of national events, and when the cup of iniquity is full, destruction comes, and another power more vigorous, because less corrupt, takes its place. 'The Most High ruleth in the kingdom of men,' whether He is recognized or not, and things which, to human eyes, appear to have happened by chance, are directly under the control of the *Holy Watcher*." Haskell, SDP, 62.

"The power exercised by every ruler on the earth is Heaven-imparted; and upon his use of the power thus bestowed, his success depends. To each the word of the divine Watcher is, 'I girded thee, though thou hast not known Me.' Isaiah 45:5. And to each the words spoken to Nebuchadnezzar of old are the lesson of life: 'Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility.'" Education, 174.

Thou Shalt Have Known that the Heavens Rule.—

"Ezekiel was weighed down with sorrowful memories and troubled forebodings. The land of his fathers was desolate. Jerusalem was depopulated. The prophet himself was a stranger in a land where ambition and cruelty reigned supreme. As on every hand he beheld tyranny and wrong, his soul was distressed, and he mourned day and night. But the symbols presented to him revealed a power above that of earthly rulers.

"Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, 'a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.' A number of wheels, intersecting one another, were moved by four living beings. High above all these 'was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.' 'And there appeared in the cherubims the form of a man's hand under their wings.' Ezekiel 1:4, 26; 10:8. The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; but they moved in perfect harmony. **Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy.**

"As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, **so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth.**" Education 177,178.

"In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, **the agencies of the All-merciful One, silently, patiently working out the counsels of His own will.**" Prophets & Kings, 499,500.

Thy Kingdom Shall Be Sure.—

"Many have wondered why the insane king was not killed, or why his subjects and ministers of state did not place someone else on the vacant throne during the time Nebuchadnezzar was incapacitated. The following explanation has been offered: Superstitious ancients thought that all mental disturbances were caused by evil spirits who took control of their victim: that if someone should kill the insane man, the spirit would take hold of the murderer or instigator of the crime: and that if his property should be confiscated or his office filled, a grievous revenge would be inflicted upon those responsible for the injustice. **For this reason insane persons were removed from the society of men, but otherwise not molested.**" 4SDABC, 792.

DANIEL 4:27

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

Break Off Thy Sins By Righteousness.—

"Having faithfully interpreted the dream, Daniel urged the proud monarch to repent and turn to God, **that by rightdoing he might avert the threatened calamity.**" Prophets & Kings, 518.

"When God makes a promise concerning good and evil it is always given on condition. This point is extremely important to those who would understand Bible prophecy.

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

"And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." **Jeremiah 18:7-10.** Cox, *Daniel*, 57.

"The threatened judgments were conditional. They were to teach the king 'that the Heavens do rule,' the word 'heavens' here being put for God, the ruler of the heavens. Hence Daniel took occasion to give the king counsel in view of the threatened judgment. But he did not denounce him in a harsh and censorious spirit. Kindness and persuasion were the weapons he chose to wield: 'Let my counsel be acceptable unto thee.' In like manner the apostle Paul beseeches men to suffer the word of exhortation. (Hebrews 13:22.) **If the king would break off his sins 'by righteousness,' and his iniquities 'by showing mercy to the poor,' it might result in a lengthening of his tranquility, or, as the margin reads, 'an healing of thine error.'** By repentance he might even have averted the judgment the Lord designed to bring upon him." Smith, *DR*, 83,84.

"Here a divine principle is communicated to the proud monarch. **God's judgments against men may be averted by repentance and conversion** (see Isa. 38:1,2,5; Jer. 18:7-10; Jonah 3:1-20). the impending judgment upon Nebuchadnezzar but gave him a full year in which to repent, and thus avert the threatened calamity (see Dan. 4:29). However, the king did not change his way of life, and accordingly brought upon himself the execution of the judgment. By contrast, the Ninevites, given 40 days of respite, took advantage of the opportunity, and they and their city were spared (Jonah 3:4-10). 'Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets' (Amos 3:7). God forewarns peoples and nations of their impending doom. He sends a message to the world today, warning of its rapidly approaching doom. Few may heed such warnings, but because adequate warning has been given them men will be without excuse in the day of calamity." *4SDABC*, 792.

"There was yet time for repentance, and had the king heeded this counsel, it would have saved him from the great humiliation which came upon him. But when men's hearts are set, the message to change, though given by an angel from heaven, remains unheeded. Consequently, 'all this came upon the king Nebuchadnezzar.' A year of probation was granted the king after this solemn warning had been given." Haskell, *SDP*, 57.

"Because sentence against an evil work is not executed **speedily**, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11.

Shewing Mercy to the Poor.—

"'Blessed are the merciful for they shall obtain mercy,' is one of heaven's unchanging laws. If the king would show mercy to the poor, God would show mercy to him. Nebuchadnezzar had grown careless in the administering of justice. **During his vast building enterprises he had enslaved and oppressed the poor, many of whom were captives including Daniel's fellow captives, the Jews.** The Babylonian task-masters had been as cruel as were the slave-drivers of Pharaoh in Egypt. **The very royal palace in which the king rested and flourished had been built and luxuriously furnished by slave labor.** There must be a repentance and reformation or Heaven must speak through judgments. When God's warnings go by unheeded He speaks through judgments and to such a message the proud king would be compelled to listen." Bunch, *BOD*, 52.

"God exalted Babylon that it might fulfill this purpose. Prosperity attended the nation until it reached a height of wealth and power that has never since been equaled—fitly represented in the Scriptures by the inspired symbol, a 'head of gold.' Daniel 2:38.

"But the king failed of recognizing the power that had exalted him. Nebuchadnezzar in the pride of his heart said: 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?' Daniel 4:30.

"Instead of being a protector of men, Babylon became a proud and cruel oppressor. The words of Inspiration picturing the cruelty and greed of rulers in Israel reveal the secret of Babylon's fall and of the fall of many another kingdom since the world began: 'Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.' Ezekiel 34:3, 4." Education, 175,176.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa 1:16,17.

It May Be a Lengthening of thy Tranquility.—

"The threatened judgments were conditional. The king might escape his terrible fate if he would voluntarily humble himself, confess his sins, and bring forth fruit meat for repentance. The only hope was to repent and break with sin. Daniel pled with him to make restitution and escape the fate that was otherwise inevitable." Bunch, *BOD*, 52.

"And I gave her **space to repent** of her fornication,

tion; and she repented not.” Revelation 2:21.

DANIEL 4:28-30

All this came upon the king Nebuchadnezzar.

At the end of twelve months he walked in the palace of the kingdom of Babylon.

The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

All This Came Upon King Nebuchadnezzar.—

“Verses 28-33 were inserted by Daniel in order to make the story complete by telling how the dream was fulfilled.” *Bunch, BOD, 53.*

The Palace.—

“The royal palace is called ‘the palace of the kingdom of Babylon.’ The kingly residence was to the city what the capital city was to the whole kingdom. It was a city within a city. **The whole world-kingdom revolved around the city of Babylon and the city centered in the royal palace the enclosure of whose walls was six miles square and ornamented with towers and battlements.** The spacious grounds surrounding the palace was a very fairyland of groves and gardens intermingled with pools, fountains and artificial streams.” *Bunch, BOD, 53*

At The End of Twelve Months.—

“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?”

“And he answering said unto him, **Lord, let it alone this year also**, till I shall dig about it, and dung it: And if it bear fruit, well: **and if not, then after that thou shalt cut it down.**” Luke 13:6-9.

“The gardener does not refuse to minister to so unpromising a plant. He stands ready to give it still greater care. He will make its surroundings most favorable, and will lavish upon it every attention.

“The owner and the dresser of the vineyard are one in their interest in the fig tree. **So the Father and the Son were one in their love** for the chosen people. Christ was saying to His hearers that **increased opportunities would be given them.** Every means that the love of God could devise would be put in operation that they might become trees of righteousness, bringing forth fruit for the blessing of the world.

“Jesus did not in the parable tell the result of the gardener's work. At that point His story was cut short.

Its conclusion rested with the generation that heard His words....

“The warning sounds down along the line to us in this generation. Are you, O careless heart, a fruitless tree in the Lord's vineyard? Shall the words of doom ere long be spoken of you? How long have you received His gifts? How long has He watched and waited for a return of love?” *Christ's Object Lessons, 215, 216.*

“For a time the impression of the warning and the counsel of the prophet was strong upon Nebuchadnezzar; **but the heart that is not transformed by the grace of God soon loses the impressions of the Holy Spirit.** Self-indulgence and ambition had not yet been eradicated from the king's heart, and later on these traits reappeared. Notwithstanding the instruction so graciously given him, and the warnings of past experience, **Nebuchadnezzar again allowed himself to be controlled by a spirit of jealousy against the kingdoms that were to follow.** His rule, which heretofore had been to a great degree just and merciful, **became oppressive. Hardening his heart, he used his God-given talents for self-glorification, exalting himself above the God who had given him life and power.**

“For months the judgment of God lingered. **But instead of being led to repentance by this forbearance, the king indulged his pride until he lost confidence in the interpretation of the dream, and jested at his former fears.**” *Prophets & Kings, 519.*

“The king did not heed the message of Daniel. **For twelve months** he was tested and proved of God, to see if he would humble his proud heart, **and the witness was with him when he came in and when he went out;** and at the end of the twelve months he walked in his palace in the kingdom of Babylon. ‘The king spake, and said, [verses 30-32 quoted].’” *Youth Instructor,, 11/9/1893.*

This Great Babylon.—

“Because Babylon contained the sanctuary of the god Marduk, considered to be the lord of heaven and earth, the chief of all the gods, the ancient Babylonians considered their city the ‘navel’ of the world. **Hence, Babylon was a religious center without rival on earth.** A cuneiform tablet of Nebuchadnezzar's time lists 53 temples dedicated to important gods, 955 small sanctuaries, and 384 street altars—all of them within the city confines. In comparison, Assur, one of the chief cities of Assyria, with its 34 temples and chapels, made a comparatively poor impression. One can well understand why the Babylonians were proud of their city, saying, ‘Babylon is the origin and center of all lands.’

“...**The center of Babylon's glory was the famous temple tower Etemenanki, ‘the foundation stone of heaven and earth,’ which was 300 ft. square at the base and more than 300 ft. high.** This tremendous edifice was surpassed in height in ancient times

only by the two great pyramids at Giza in Egypt. The tower may have been built at the site where the Tower of Babel once stood. The brick structure consisted of seven stages, of which the smallest and uppermost was a shrine dedicated to Marduk, the chief god of Babylon.” *4SDABC*, 797.

Is Not This Great Babylon that I Have Built.—

“The reference is to the great work of rebuilding which his father, Nabopolassar, began, and which Nebuchadnezzar completed. **Nebuchadnezzar’s building activities were so extensive as to eclipse all previous accomplishments.** It has been said that little could be seen that had not been erected in his time.” *4SDABC*, 793.

“Nebuchadnezzar was not only the greatest king of Babylon, **but one of the greatest who ever sat on an earthly throne. His rule covered almost half of the period of Babylon’s existence as a universal kingdom.** The nation’s military and political glory was chiefly due to his success as a general, organizer, builder, and ruler. ‘It is scarcely too much to say that but for Nebuchadnezzar the Babylonians would have had no place in history. At any rate their actual place is owing almost entirely to this prince, who to the military talents of an able general added grandeur of artistic conception and skill in construction which place him on a par with the greatest builders of antiquity.’—Rawlinson.

“When Nebuchadnezzar came to the throne the city of Babylon was far from being the magnificent city it became as the result of his building genius. In fact he completely rebuilt it. He transformed the narrow streets into magnificent boulevards, and the miserable huts of sun-dried brick into fine houses and palaces made of well-shaped bricks backed in kilns and each stamped with his own name. **Nine out of every ten bricks found in the ruins of Babylon bear the name of Nebuchadnezzar as the builder.** A black basalt cylinder has been found on which the king recounts his vast building enterprises. Daniel describes him as boastingly saying: [vs.30 quoted].” *Bunch, BOD*, 4,5.

“Contemporary records discovered by archaeologists now provide information that confirms the reliability of the statement in the book of Daniel. For example, the Grotfend Cylinder states, ‘Then built I [Nebuchadnezzar] the palace the seat of my royalty, the bond of the race of men, the dwelling of joy and rejoicing.’ J. A. Montgomery concludes that ‘the very language of the story [of Daniel] is reminiscent of the Akkadian’ in this striking instance. The depiction of the king’s self-glorification is remarkably true to history.

“...The excavations of ancient Babylon begun in 1899 by the German excavator Robert Koldeway brought to light thousands of sunbaked mud bricks, containing an inscription that claims that Nebuchadnezzar was the builder of Babylon. In another inscrip-

tion Nebuchadnezzar claimed, ‘**The fortifications of Esagila [Marduk’s temple] and Babylon I strengthened, and established the reign of my name forever.**’

“...Since the later ancient historians apparently had no knowledge of Nebuchadnezzar’s building achievements, the contemporary cuneiform evidence is of first-rate importance for the date of Daniel as well as for the book’s historical accuracy.” *BRI, 2SOD*, 101,102.

“Archeologists have found an inscription of Nebuchadnezzar expressing his pride in this his most monumental work: ‘The temple-tower of Babylon. I made it, I completed it, I reared its head. I made it glorious as the stars of heaven.’ The Septuagint translation indicates that the king had just **completed a general survey of the entire city which was mostly his work:** ‘And after twelve months the king walked upon the walls of the city, and went about its towers, and answered and said, This is Babylon the Great that I have built.’” *Bunch, BOD*, 53.

“His accomplishments have a darker side. If Assyrian practices are any example, much of the construction of the city of Babylon was carried out by **slave laborers captured in various military campaigns.** The extension of Nebuchadnezzar’s empire exacted a **high cost in human lives**—both of the defeated and of his own soldiers who died in battle.” *Shea, DARG*, 52.

Pride Goeth Before a Fall.—

“The king saw his prosperity, and because of it he was lifted up. Notwithstanding the warnings that God had given him, **he did the very things which the Lord had told him not to do.** He looked upon his kingdom with pride and exclaimed: ‘Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?’ Dan. 4:30. **The instant that the words were uttered, the sentence of judgment was pronounced. The king’s reason was taken away.** The judgment that he had thought so perfect, the wisdom that he had prided himself on possessing, were removed. **The jewel of the mind, that which elevates man above the beasts, he no longer retained.**” *8 Testimonies*, 127.

“**He [Nebuchadnezzar] was repeating the thoughts, almost the exact words, of Satan, when he sought to exalt his throne above God.** When proud thoughts were entertained, and these words were uttered, the sentence was pronounced which blasted the tree, and degraded the monarch whom the tree symbolized. It was God who had given the king his reason and ability to establish a kingdom like this. The same God could take away the judgment and wisdom upon which the king prided himself. And God did so. It is the mind which elevates man above the beasts. When the power of the mind is removed, he sinks to the low-

est level. Nebuchadnezzar became as the beasts.”
Haskell, SDP, 37.

“Nebuchadnezzar gave himself up to pleasure, and to the glorification of himself. He built a great city, and walked about his palaces, and said, in the pride of his heart, ‘Is not this great Babylon, that I have built for the house of the kingdom of the might of my power, and for the honor of my majesty?’ **He did not know that there was a watcher at his side who inscribed his words on the records of heaven.** God took away his reason, and he went forth from men to be with the beasts of the field. Why should men glory in their successes? Who gives them success? Who gives the talents with which to attain it? Did God give men talents to glorify themselves? God gives his precious gifts, that they may be used in his service. Every particle of the glory of success belongs to God. It is God’s manifold wisdom that is displayed in the works of men, and to him belongs the praise. It is Satan’s work to lead men to glorify themselves with their entrusted talents. While men praised the gods of silver and gold, and extolled themselves at Belshazzar’s feast, there was a watcher looking on. A bloodless hand traced mysterious characters on the walls of the palace. Belshazzar had not humbled his heart before God, but had lifted up his heart against the God of heaven. And it was written against him, ‘Thou art weighed in the balances, and art found wanting.’” *Review & Herald*, 4/30/1889.

“Why should we not have a solemn realization of the truth at this time? What place have we for jesting and levity right here on the borders of the eternal world? We are to live to the glory of God. There are angels measuring the temple of God and those who worship therein; but how much there is of self. It is self, all self. **When Nebuchadnezzar glorified himself, and did not give praise to God, he was made an example before the world of how God regards this spirit of self-exaltation.**” *R&H*, 6/18/1889.

“In spite of the warning he received, Nebuchadnezzar went on in his own strength, till God took from him the talent of wisdom, **that he might be led to see and acknowledge that the God of Israel was able to create and to destroy.** The kings who succeeded him failed to profit by his experience, and the kingdom of Babylon passed away because, in their prosperity, her rulers forgot God, and ascribed her honor and glory to human achievement. So today, when men forget God and refuse to obey his law, they are humiliated. God tests them, and if they do not humble their hearts and confess their sins, they receive the penalty of transgression.” *R&H*, 2/6/1900.

“He hath shewed thee, O man, what *is* good; and **what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy**

God?” *Micah 6:8.*

By the Might of My Power.—

“When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: 12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*; 13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; 14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; 15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint; 16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; 17 **And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.**

18 **But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth,** that he may establish his covenant which he sware unto thy fathers, as *it is* this day.” *Deuteronomy 8:10-18.*

For the Honor of My Majesty.—

“Pride goeth before destruction and an haughty spirit before a fall.” *Prov. 16:18.*

“For whosoever exalteth himself shall be abased.” *Luke 14:11.*

All Praise Belongs to God.—

“The custom of offering praise to men is one that results in great evil. **One praises another, and thus men are led to feel that glory and honor belong to them.** They begin to feel as did Nebuchadnezzar when he walked around the palaces of his kingdom, exclaiming, ‘Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?’ God had warned the king of his danger in thus taking the glory to himself, but he did not heed the warning, and God sent his threatened judgment upon him, and Nebuchadnezzar was humbled. After he had learned his lesson, and had given honor to God, he was restored to his kingly state and power. Giving praise to men lifts them up in their own estimation, and they forget that their ability is of God, an entrusted capital put in their charge to be used for the glory of the Giver. Men are tested in the use of this earthly capital to see if they may be entrusted with the heavenly riches. When we are in a right condition before God, we shall realize that a great sacrifice has been made in our behalf, and

we shall see our own human frailty and weakness, and offer praise to God, instead of to man. All the praise belongs to God." *R&H, 6/9/1891.*

Similar Warning Given For Our Day.—

"It is necessary in the cause of God and in the world, that men bear responsibility. But when men are lifted up in pride and depend upon worldly wisdom, God can no longer sustain them and they fall. **Nations and individuals alike have this experience. Even the professed church of Christ** which departs from the humility of her Master, loses its power, and will certainly be brought low. The people who glory in wealth, or intellect, or knowledge, or in anything save Jesus Christ, will be brought to confusion. **In Christ alone ‘are hid all the treasures of wisdom and knowledge.’ Every brilliant thought, every intellectual idea, which in any way brings greatness, originates with our Lord.** It is God who is dealing with humanity. He rules." *Haskell, SDP, 58.*

"Wherfore let him that thinketh he standeth take heed lest he fall." *1Corinthians 10:12.*

DANIEL 4:31-33

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

There Fell a Voice From Heaven.—

"The 'Voice from heaven' would be the same as the 'Watcher and an Holy One.' This was a fulfillment of the dream as it was told: 'I saw in the visions of my head upon my bed, and, behold, **a watcher and an holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from**

his branches.' Daniel 4:13,14." *P.J.*

"To the ruler of Babylon came the sentence of **the divine Watcher:** O king, "to thee it is spoken; The kingdom is departed from thee." Daniel 4:31." *Educational, 176.*

"In this council, assembled to plan the death of Christ, the Witness was present who heard the boastful words of Nebuchadnezzar, who witnessed the idolatrous feast of Belshazzar, who was present when Christ in Nazareth announced Himself the Anointed One. This Witness was now impressing the rulers with the work they were doing. Events in the life of Christ rose up before them with a distinctness that alarmed them. They remembered the scene in the temple, when Jesus, then a child of twelve, stood before the learned doctors of the law, asking them questions at which they wondered. The miracle just performed bore witness that Jesus was none other than the Son of God. In their true significance, the Old Testament Scriptures regarding Christ flashed before their minds. Perplexed and troubled, the rulers asked, 'What do we?' There was a division in the council. **Under the impression of the Holy Spirit, the priests and rulers could not banish the conviction that they were fighting against God.**" *Desire of Ages, 539.*

"Men who, like Enoch, are walking in the light of Christ, will exercise self-control, even under temptation and provocation. Although tried by the perversity and obstinacy of others, they dare not let impulse bear sway. If you are walking in the light, you will give evidence of **divine power combined with human effort,** and others will see that you are led and taught by God. **You will feel that the Holy Watcher is by your side taking knowledge of your words.**" *Medical Ministry, 206.*

Israel Suffered a Similar Experience.—

"The prophet's fearful answer was that the Chaldeans would return and destroy the city. The fiat had gone forth; no longer could the impenitent nation avert the divine judgments. 'Deceive not yourselves,' the Lord warned His people. 'The Chaldeans... shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.' Jeremiah 37:9, 10. **The remnant of Judah were to go into captivity, to learn through adversity the lessons they had refused to learn under circumstances more favorable. From this decree of the holy Watcher there could be no appeal."** *Prophets & Kings, 453.*

The Kingdom is Departed From Thee.—

"‘Come down, and sit in the dust, O virgin daughter of Babylon,

'Sit on the ground: there is no throne. . . .

'Sit thou silent,

'And get thee into darkness, O daughter of the Chaldeans;

'For thou shalt no more be called, The lady of kingdoms.' Isaiah 47:1-5.

"Many are suffering with spiritual insanity and do not know it. Sin unbalances the mind so that men and women act more like animals than human beings. They renounce the duties and privileges of the higher spiritual nature and live as if there was nothing in them above the animal. They were created in the image of God but they live and act and die like brutes. Their spiritual faculties are completely deadened by uncontrolled animal passions. Matthew Henry said: **'Those may justly be reckoned void of understanding who do not bless and praise God:** nor do men ever rightly use their reason till they begin to be religious, nor live as men till they live to the glory of God. As reason is the substratum or subject of religion (so that creatures which have no reason are not capable of religion), so religion is the crown and glory of reason; and we have our reason in vain, and shall one day wish we had never had it, if we do not glorify God with it."

Bunch, BOD 56.

"God's object in punishing pride is not vengeance, but salvation." Burnside, DPUF, 84.

Like Belshazzar, the Last King of Babylon.—

"To the last ruler of Babylon, as in type to its first, had come the sentence of the divine Watcher: "O king... to thee it is spoken: The kingdom is departed from thee." Prophets & Kings, 533.

Nebuchadnezzar, a Symbol of the End of Nations.—

"Babylon is a symbol of the world at large. When its doom was made certain, **its kings and officers seemed to be as men insane,** and their own course hastened its destiny. **When the doom of a nation is fixed, it seems that all the energy, wisdom, and discretion of its former time of prosperity, deserts its men of position, and they hasten the evil they would avert.** Outside enemies are not the greatest peril to an individual or a nation. The overthrow of a nation results, under the providence of God, **from some unwise or evil course of its own.**" Signs, 12/29/1890.

Thy Dwelling Shall Be With the Beasts.—

"As the beasts have no knowledge of God, and therefore do not acknowledge his sovereignty, so Nebuchadnezzar had been unmindful of God and his mercies. Prosperity and popularity had led him to feel independent of God, and to use for his own glory the talent of reason that God had entrusted to him. Messages of warning were sent to him, but he heeded them not. **The heavenly Watcher took cognizance of the king's spirit and actions, and in a moment**

stripped the proud boaster of all that his Creator had given him.

"Nebuchadnezzar did not profit by the warnings he received. Only through severest discipline did he learn the lesson that the Lord, and not man, is ruler, and that God's kingdom endures forever. Only after passing through long years of humiliation did the king of Babylon learn that it was not his scepter, but the scepter of him whose kingdom is everlasting, that held supreme sway over the affairs of the nations.

"Man may lift himself up in pride and boast of his power, but in an instant God can bring him to nothingness. It is Satan's work to lead men to glorify themselves with their entrusted talents. Every man through whom God works will have to learn that the living, ever-present, ever-acting God is supreme, and has lent him talents to use—an intellect to originate; a heart to be the seat of his throne; affections to flow out in blessing to all with whom he shall come in contact; a conscience through which the Holy Spirit can convict him of sin, of righteousness, and of judgment.

"God is infinitely holy, and he hates every species of iniquity. He is great in power, and he will punish the mightiest with the most depraved. He first gives to transgressors oft-repeated warnings. **If the heart is hardened, if it refuses to heed the warnings given, and to accept the means of salvation, God will make men feel that as he has exalted and favored them, so he has to do with their casting down.** When God has forsaken those whom he has highly favored, no earthly power can avail." Youth Instructor, 3/28/1905.

They Shall Make Thee Eat Grass As Oxen.—

"And the cow and the bear shall feed; their young ones shall lie down together: **and the lion [Nebuchadnezzar, king of Babylon, the lion] shall eat straw [grass] like the ox.**" Isaiah 11:7.

Until.—

"Trials last no longer than is needed." Burnside, DPUF, 84.



Every Rational Thought is From God.

The King's Self-exaltation and Humiliation.—

"In a moment the reason that God had given him **was taken away**; the judgment that the king thought perfect, the wisdom on which he prided himself, **was removed, and the once mighty ruler was a maniac.** His hand could no longer sway the scepter. The messages of warning had been unheeded; now, stripped of the power his Creator had given him, and driven from men, Nebuchadnezzar 'did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.'" *Prophets & Kings*, 520.

"The scepter is no longer held in the hand of a proud and powerful monarch. The mighty ruler is a maniac. He now herds with the cattle to eat as they eat. He is a companion of the beasts of the field. The brow that once wore a coronet is disfigured by the absence of reason and intellect. The mandate has gone forth: 'Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit.' Verse 14.

"So the Lord magnifies Himself as the true and living God. Well might David exclaim: '**I have seen the wicked in great power, and spreading himself like a green bay tree.** Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.' Psalm 37:35, 36. Let men become lifted up in pride, and the Lord will not sustain them and keep them from falling. **Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground.** Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion." *8 Testimonies*, 127.

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; **but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord** which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." *Jer. 9:23,24.*

"The time had come for Nebuchadnezzar's humiliation. **A voice from heaven again announced the threatened judgment, and divine providence proceeded immediately to execute it.** His reason departed. No longer the pomp and glory of his great city charmed him. God with a touch of His finger took away his capability to appreciate and enjoy it. He forsook the dwellings of men, and sought a home and companionship among the beasts of the field." *Smith, DR*, 85.

"It should be remembered that in all of God's dealing with the king Nebuchadnezzar, **God was working for the salvation of the ruler and those affected by his influence.**" *Haskell, SDP*, 58,59.

Seven Times Shall Pass Over Thee.—

"During the years when Nebuchadnezzar was not able to carry on the affairs of state, they would be conducted by other officials. **Such was the case in modern times when kings were stricken with insanity.** Concerning this dean Farrar makes the following observation, 'Alike in ancient days as in modern—witness the cases of Charles VI of France, Christian VII of Denmark, George III of England, and Otto of Bavaria—a king's madness is not allowed to interfere with the normal administration of the kingdom.' *The Expositor's Bible*, 4, 402." *Thiele, OSID*, 43.

Nebuchadnezzar's Experience Repeated.—

"We are living in the last days of this earth's history, and we may be surprised at nothing in the line of apostasies and denials of the truth. Unbelief has now come to be a fine art, which men work at to the destruction of their souls. There is constant danger of there being shams in pulpit preachers, whose lives contradict the words they speak; but the voice of warning and of admonition will be heard as long as time shall last; and those who are guilty of transactions that should never be entered into, when reproved or counseled through the Lord's appointed agencies, will resist the message and refuse to be corrected. **They will go on as did Pharaoh, and Nebuchadnezzar, until the Lord takes away their reason, and their hearts become unimpressible. The Lord's Word will come to them; but if they choose not to hear it, the Lord will make them responsible for their own ruin.**" *4BC*, 1170.

"Man may have brilliant intellect; he may be rich in the possession of natural endowments. **But these are all given him by God, his Maker. God can remove the gift of reason, and in a moment man will become as Nebuchadnezzar,** degraded to the level of the beasts of the field. This God does because man acts as though his wisdom and power had been gotten independently of Him.

"Man is only mortal, and while he feels himself too wise to accept Jesus, he will remain only mortal. Men have done wonderful things in the intellectual world, but who gave them power to do this?—The Lord God of hosts." *I Selected Messages*, 298.

"All our powers are the gift of God. He has endowed us with reason, and he intends that we shall use this power that we may understand our situation and glorify him. If we use our abilities simply for the glorification of self, we are not fulfilling the will of God. **God gave Nebuchadnezzar his reason, but the king used his ability to exalt himself.** He walked about in the great city, and said, 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?' He forgot the honor of God, and God removed his reason, and he was sent out to dwell with the beasts of the field, to

eat grass as an ox. The relation of this experience of Nebuchadnezzar is to show us what a man will become if God removes his precious endowment of reason. God can take away the powers of the mind, and leave nothing in the breast of a man but the instinct of a beast of the field." *Signs*, 9/9/1889.

"Reason was never given man to lead him to suppose that he can climb higher than the Source from which that reason flows. God gave man his reasoning powers, and he can remove them, as in the case of Nebuchadnezzar, when they are not used to his glory. In Noah's day the inhabitants of the earth sought out many inventions. They were wise to do evil. The imaginations of their hearts were only evil continually, and God swept them from the face of the earth." *Signs*, 1/28/1897.

"But let us consider, What reason has man to be puffed up? What reason has he to be proud of his religion? **He has nothing but that which he has received from God the Redeemer.** Learning of the very highest order cannot purchase heaven for any of us. **The man possessing large estates and lofty mansions, who walks the earth with all the independence of Nebuchadnezzar as he walked in the palace of the king of Babylon, can claim the right to heaven only through humble obedience to all of God's commandments.** ...Neither riches nor honor can purchase one of the rich graces of the Spirit of God, or secure for man by all his wisdom a mansion in the heavens. The proud monarch of Babylon was made to feel that there was a power behind and above all his boasted wisdom. God simply removed from the proud boaster his reason, which was the gift of God, and he became degraded to the society of the beasts for seven years." *R&H*, 9/19, 1887.

Eagles' Feathers.—

"The word 'feathers' is supplied. Hair, when unkempt and long exposed to the influences of rough weather and to the rays of the sun, becomes hard and unruly." *4SDABC*, 793.

DANIEL 4:34-37

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and

among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

At the End of the Days.—

"For seven years Nebuchadnezzar was an astonishment to all his subjects; **for seven years** he was humbled before all the world. Then his reason was restored and, looking up in humility to the God of heaven, he recognized the divine hand in his chastisement." *Prophets & Kings*, 521.

I Lifted Up Mine Eyes Unto Heaven.—

"It is significant to notice that **the return of reason** is said to have come to the king with his recognition of the true God. **When the humbled king prayerfully looked up to heaven, he was elevated from the condition of a brute beast to that of a king bearing the image of God.** ...The essential feature of the miracle is still repeated—even if in a less spectacular manner—in the conversion of every sinner." *4SDABC*, 793.

"And Jesus **lifted up his eyes**, and said, Father, I thank thee that thou hast heard me." John 11:41.

Mine Understanding Returned Unto Me.—

"Give me **understanding**, and I shall keep thy law; yea, I shall observe it with my whole heart.

"I have more **understanding** than all my teachers: for thy testimonies *are* my meditation.

"I **understand** more than the ancients, because I keep thy precepts." *Psalm 119:99,100*.

"When those who have received the false interpretation of the word search the Scriptures with determined effort to know what is truth, **the Holy Spirit opens the eyes of their understanding, and the word is to them a new revelation.** Their hearts are quickened with a new and living faith, and they behold wondrous things out of His law. The teachings of Christ have a breadth and meaning to them that they have never before understood..." *Counsels to Parents, Teachers, Students*, 430.

And I Blessed, Praised, & Honored the Most High.—

“I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons. **Psalm 16:7.**

“Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits.” **Psalm 103:1,2.**

All the Inhabitants of the Earth as Nothing.—

“All nations before him are as nothing; and they are counted to him less than nothing, and vanity.” **Isa 40:17.**

None Can Stay His Hand.—

“The second half of this verse has a close parallel in **Isa. 43:13.** Some have suggested the possibility that in his association with Daniel the king had become acquainted with the words of Isaiah, and that they came suddenly back to his mind. The confession was a marvelous one, coming, as it did, from the mouth of the once proud monarch. It is the testimony of a penitent convert, a statement from the heart of a man who had learned by experience to know and to revere God.” **4SDABC, 793.**

“Yea, before the day was I am he; and there is **none that can deliver out of my hand:** I will work, and who shall let it?” **Isaiah 43:13.**

Nebuchadnezzar Extols the “King of Heaven.”—

“King Nebuchadnezzar, before whom Daniel so often honored the name of God, **was finally thoroughly converted,** and learned to ‘praise and extol and honour the King of heaven’” **R&H, 1/11/1906.**

“The chastening that came upon the king of Babylon wrought reformation in his heart, and transformed him in character. He now understands God’s purpose in humiliating him. In this chastisement he recognizes the divine hand. **Before his humiliation he was tyrannical in his dealings with others, but now the fierce, over-bearing monarch is changed into a wise and compassionate ruler. Before his humiliation he defied and blasphemed the God of heaven, but now he humbly acknowledges the power of the Most High, and earnestly seeks to promote the happiness of his subjects.**” **Youth Instructor, 12/12/1904.**

“At last the king had received his lesson. ‘Come and hear, all ye that fear God, and I will make known to you what he hath done for my soul’ [Psalms 66:16]. **The Lord designed that the greatest kingdom in the world should know and show forth His praise.**” **13 Manuscript Releases, 67.**

“[Verses 34-36 quoted.] **The once proud monarch had become a humble child of God; the tyrannical, overbearing ruler, a wise and compassionate**

king. He who had defied and blasphemed the God of heaven, now acknowledged the power of the Most High and earnestly sought to promote the fear of Jehovah and the happiness of his subjects. Under the rebuke of Him who is King of kings and Lord of lords, **Nebuchadnezzar had learned at last the lesson which all rulers need to learn—that true greatness consists in true goodness.** ... God’s purpose that the greatest kingdom in the world should show forth His praise was now fulfilled. **This public proclamation, in which Nebuchadnezzar acknowledged the mercy and goodness and authority of God, was the last act of his life recorded in Sacred history.**” **Prophets & Kings, 521.**

“At the end of seven years God removed the hand of affliction, and reason and understanding of the king returned to him. His first act was to bless the Most High. On this Matthew Henry makes the following appropriate remark: ‘**Those may justly be reckoned void of understanding that do not bless and praise God; nor do men ever rightly use their reason till they begin to be religious, nor live as men till they live to the glory of God.**’ [Matthew Henry, *Commentary*, Vol. II, p.965.]

“His honor and brightness returned to him, his counselors sought him, and he was once more established in the kingdom. The promise was that the kingdom should be sure to him. (Verse 26.) During his insanity, his son Evil-Merodach is said to have reigned in his stead. Daniel’s interpretation of the dream was doubtless well understood in the palace, and was probably more or less the subject of conversation. Hence the return of Nebuchadnezzar to his kingdom must have been anticipated, with interest. Why he was permitted to make his home in the open field in so forlorn a condition instead of being comfortably cared for by the attendants of the palace, we are not informed.

“The affliction had its designed effect. The lesson of humility was learned. The king did not forget it with returning prosperity. He was ready to acknowledge that the Most High rules in the kingdom of men, and gives it to whomsoever He will. He sent forth through all his realm a royal proclamation containing an acknowledgment of his pride, and a manifesto of praise and adoration to the King of heaven.

“This is the last Scripture record we have of Nebuchadnezzar. This decree is dated 563 BC, in the Authorized Version, says Adam Clarke [Adam Clarke, *Commentary on the Old Testament*, Vol. IV, p. 585, note on Daniel 4: 37], one year before Nebuchadnezzar’s death.... There is no record that the king ever lapsed again into idolatry. We may therefore conclude that he died a believer in the God of Israel. Thus closed the life of this remarkable man.” **Smith, DR, 85-87.**

Those That Walk in Pride He is Able to Abase.—

"Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, **and see how God wrought to abase the pride of men, and lay human glory in the dust.** God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler, and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom—the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future. **Read, and understand how poor, how frail, how short-lived, how erring, how guilty is man in lifting up his soul unto vanity....**" 4BC 1166.

"Although we don't have the personal power and authority Nebuchadnezzar wielded as ruler of Babylon, we still can learn from his experience. Like him, we probably tend to think better of ourselves than we should. Like him, we praise our own achievements, large or small. 'Is this not great Babylon which I have built,' still echoes in our experience today." *Shea, DARG, 54.*

Nebuchadnezzar's Last Days.—

"Nebuchadnezzar ruled Babylon for 43 years, from 605 to 561 BC. His last dream [Dan. 4] was given in 570 BC. Twelve months' probation and seven years of insanity would make his conversion occur in the year 562 BC. He therefore lived about a year as a worshiper of Jehovah and what a happy year that must have been. ...The king died desiring 'a better country, that is, an heavenly,' and looking 'for a city which hath foundations, whose builder and maker is God.'" *Bunch, BOD, 57.*

Babylonian History After Nebuchadnezzar.—

"The reign of Nebuchadnezzar closed shortly after the restoration of his reason as related in the fourth chapter of Daniel. From a world point of view, his had been a long and prosperous reign, and at its close there were no signs of weakening in the empire. Nebuchadnezzar had a son of age to fill the place of his father.

"...Evil-Merodach, the son of Nebuchadnezzar, is mentioned but twice in the Scriptures, and in each case reference is made to one act of his life. It seems strange that such a father should be followed by a son of whom so little is recorded, but it is gratifying to no-

tice that when the silence is broken, **it is to relate a deed of kindness.** In the first year of his reign he took from prison Jehoiachin, the former king of Jerusalem, a man now fifty years of age, who had languished in bonds since a boy of eighteen. The Jewish ex-ruler was given clothing and a king's provisions, and exalted above other kings in Babylon all the remainder of his days.

"Evil-Merodach had been reared in the Babylonian court, and had known of the Jews and their history from his youth up. It would not be an impossible thing that Daniel, made chief of the Chaldean wise men by Nebuchadnezzar, had been the instructor of the prince. While details are omitted, true it is that for some reason the destruction of Babylon was delayed beyond the reign of Evil-Merodach. His brief reign of two years was followed by an unsettled period, a most dangerous experience in a monarchy.

"Finally Nabonidus, the son-in-law of Nebuchadnezzar, was seated on the throne, and about the year 541 he associated with him his son Belshazzar. The two reigned conjointly until the destruction of the kingdom in 538 BC. This youth, the grandson of the great Nebuchadnezzar, soon proved himself to be headstrong, wayward, cruel, and dissolute.

"Daniel was no longer retained in the court. The time of his dismissal is not stated, but in the third year of Belshazzar's reign, he was living at Shushan, the capital of Elam, some distance east of Babylon, and it was at that place that he saw the vision which the eighth chapter of the book of Daniel relates.

"During the reign of Nabonidus and Belshazzar, events of the greatest importance occurred. To the Jews who accepted the words of the prophets whom God sent, rising up early and sending, the downfall of the kingdom in the near future was well known. In spite of their own oppression there was a world to be warned, and as the host of the redeemed gather about the throne of God, made up, as it will be, of representatives of every nation, kindred, tongue and people, there will be some souls from ancient Babylon, who, having heard the proclamation of the message, separated from her sins, and were saved.

"As the knowledge of God was lost by the ruling monarchs, and God-fearing men were no longer among the counselors, the oppression of the Jews became almost unbearable." *Haskell, SDP, 62-65.*

DANIEL: CHAPTER FIVE

1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 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: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.*

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?*

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the astrologers, have been brought

in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.

"A period of about twenty-five years intervenes between the close of the fourth and the opening of the fifty chapter." Haskell, SDP, 62.

"If the entire book [of Daniel] were put together in its chronological order, chapters seven, eight and nine would appear between chapters four and five." Bunch, BOD, 1.

DANIEL 5:1

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Introduction.—

"This chapter describes the closing scenes of the Babylonian Empire, the transition from the gold to the silver of the great image of Daniel 2, and from the lion to the bear of Daniel's vision in chapter 7." *Smith, DR, 89.*

Belshazzar the king.—

"Toward the close of Daniel's life great changes were taking place in the land to which, over threescore years before, he and his Hebrew companions had been carried captive. **Nebuchadnezzar, 'the terrible of the nations'** (*Ezekiel 28:7*), **had died**, and Babylon, 'the praise of the whole earth' (*Jeremiah 51:41*), had passed under the unwise rule of his successors, and gradual but sure dissolution was resulting.

"Through the folly and weakness of Belshazzar, the grandson of Nebuchadnezzar, proud Babylon was soon to fall. **Admitted in his youth to a share in kingly authority, Belshazzar gloried in his power and lifted up his heart against the God of heaven.** Many had been his opportunities to know the divine will and to understand his responsibility of rendering obedience thereto. He had known of his grandfather's banishment, by the decree of God, from the society of men; and he was familiar with Nebuchadnezzar's conversion and miraculous restoration. **But Belshazzar allowed the love of pleasure and self-glorification to efface the lessons that he should never have forgotten. He wasted the opportunities graciously granted him, and neglected to use the means within his reach for becoming more fully acquainted with truth.** That which Nebuchadnezzar had finally gained at the cost of untold suffering and humiliation, Belshazzar passed by with indifference.

"It was not long before reverses came. Babylon was besieged by Cyrus, nephew of Darius the Mede, and commanding general of the combined armies of the Medes and Persians. But within the seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and stocked with provision in abundance, **the voluptuous monarch felt safe and passed his time in mirth and revelry.**" *Prophets & Kings, 522,523.*

"This monarch had everything to flatter his pride and indulge his passions. He was a great king, presiding over what was then the greatest kingdom on earth. **His provinces were cultivated by captives, and his capital was enriched by the spoil of nations.** He held the life and property of his subjects in his hand. To those who ministered to his pride and vanity, he was indulgent; they were his chosen favorites; **but if at any moment they crossed his will, he was at once a cruel tyrant. His anger blazed forth against them without restraint.**

"Admitted to a share in kingly authority at fifteen years of age, Belshazzar gloried in his power, and lifted up his heart against the God of heaven. He despised

the One who is above all rulers, the General of all the armies of heaven." *Youth Instructor, May 19, 1898.*

Made a Great Feast.—

"In his pride and arrogance, with a reckless feeling of security Belshazzar 'made a great feast to a thousand of his lords, and drank wine before the thousand.' All the attractions that wealth and power could command, added splendor to the scene. Beautiful women with their enchantments were among the guests in attendance at the royal banquet. **Men of genius and education were there. Princes and statesmen drank wine like water and reveled under its maddening influence.**" *Prophets & Kings, 523.*

"This was the last feast of boasting held by the Chaldean king; for he who bears long with man's perversity had passed the irrevocable sentence. Belshazzar had greatly dishonored the One who had exalted him as king, **and his probation was taken from him."** *Youth Instructor, 5/26,1898.*

"The gratification of unnatural appetite led to the sins that caused the destruction of Sodom and Gomorrah. **God ascribes the fall of Babylon to her gluttony and drunkenness.** Indulgence of appetite and passion was the foundation of all their sins." *Counsels on Health, 110.*

"According to Xenophon '**a certain festival had come round in Babylon, during which all Babylon was accustomed to drink and revel all night long.**'

(Cyropaedia, vii.5.15).

"In the excavation Nebuchadnezzar's southern palace, a great hall was found, 173 feet long and 57 feet wide. There was a niche in one of the walls where the throne may have stood. The walls were coated with a white plaster. In all probability this is the throne room where the great festival took place on the night of Babylon's fall." *Thiele, OSID, 46.*

"It is a well-known fact that **it was common for ancient monarchs to give feasts for their courtiers.** A stele discovered recently at Nimrud, the ancient Calah, makes mention of the fact that King Ashurnasirpal II made a great festival at the opening of a new palace. He is stated to have fed, wined, and housed 69,574 people for 10 days." *4SDABC, 801*

Belshazzar's Feast in Our Day.—

"In my travels I have witnessed scenes of feasting and revelry; and as I have marked the effects of unrestrained indulgence, as I have listened to the blasphemous mirth, and seen the indifference and even contempt for all things sacred, I have thought of the sacrilegious feast of Belshazzar, to which were invited a thousand of his lords, his princes, his wives, and his concubines—that feast where wine was freely drunk from the sacred vessels of the temple of God, while the

revelers sang the praises of their gods of silver and gold. They knew not that an unseen Watcher heard every word of blasphemy, beheld every impious action. ... Just as surely as there was a Witness at the feast of Belshazzar, there is also a Witness in every scene of sacrilegious mirth, and just as surely is the recording angel writing, 'Thou art weighed in the balances, and art found wanting.'" *Christian Temperance & Bible Hygiene*, 20.

Drank Wine Before the Thousand.—

"This feast is supposed by some to have been an appointed annual festival in honor of one of the heathen deities. Cyrus, who was then besieging Babylon, learned of the celebration, and laid his plans for the overthrow of the city. Our translation reads that Belshazzar, having invited a thousand of his lords, 'drank... before the thousand.' Some translate it 'drank ...against the thousand,' showing that in addition to whatever other weaknesses he may have had, he was also a heavy drinker." *Smith, DR*, 89.

"Modern statistics for crimes and auto accidents demonstrate that alcohol is involved in a large percentage of such situations—with disastrous results. Alcohol is a drug that affects the faculties of judgment in the human mind and its higher, moral thought patterns. Belshazzar was no exception to this effect." *Shea, DARG*, 56.

"Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today." *Counsels on Health*, 432.

DANIEL 5:2-4

Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Belshazzar Calls For God's Sacred Golden Vessels.—

"Exalted by wine and blinded by delusion, the king himself took the lead in the riotous blasphemy.

Reason no longer controlled him; his lower impulses and passions were in the ascendancy. His kingdom was strong and apparently invincible, and he would show that he thought nothing too sacred for his hands to handle and profane. **To show his contempt for sacred things, he desecrated the holy vessels taken from the temple of the Lord at its destruction.**" *Youth Instructor*, 5/19/1898

"That this festival had some reference to former victories over the Jews may be inferred from the fact that when the king began to be heated with his wine, he called for the sacred vessels which had been taken from Jerusalem. He would most likely use them to celebrate the victory by which they were obtained. Probably no other king had carried his impiety to such length as this. **And while they drank wine from vessels dedicated to the true God, they praised their gods of gold, silver, brass, iron, wood, and stone.** Perhaps, as we have noted in comments on Daniel 3:29, they celebrated the superior power of their gods over the God of the Jews, from whose vessels they now drank to their heathen deities." *Smith, DR*, 89,90.

"He [Belshazzar] ordered that the sacred vessels be brought from the temple to show that no being, human or divine, could raise a hand against him, the king of Babylon. The golden cup filled with wine was raised and the blessing of Bel invoked, **but it never reached the lips of the half-intoxicated king. His hand was stayed.**" *Haskell, SDP*, 68.

"Intoxicants dethrone the reason and unbalance the judgment and **under their influence the king did things he would never have done while sober.** Even though his capital city was surrounded by the conquering armies of Cyrus and his kingdom on the verge of disaster, he ignores the peril of the situation and becomes reckless in his conduct." *Bunch, BOD*, 59.

The Golden and Silver Vessels.—

"Yea, thus saith the LORD of hosts, the God of Israel, concerning **the vessels** that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem; They shall be carried to Babylon, and there shall they be **until the day that I visit them,** saith the LORD; then will I bring them up, and restore them to this place." *Jeremiah 27:21,22.*

The King and Princes Might Drink Wine in Them.—

"In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD." *Jeremiah 51:39.*

"**And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men:** and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD

of hosts." Jeremiah 51:57.

Sabbath Treated Like Belshazzar Treated Vessels.—

"On every page of God's word the injunction to obedience is plainly written, and yet how often his commands are lightly regarded or wholly set aside! The command for the observance of the holy Sabbath of the Lord is placed in the very bosom of the Decalogue, and is so plain that none need err as to its import, **and yet it is treated with as great profanation as were the sacred vessels at the feast of Belshazzar.** God sanctified and blessed the seventh day, setting it apart to be observed as holy time. **Yet the Sabbath of the Lord has been used as a common working day, while a day which possesses no sanctity whatever has been put in the place of God's sanctified day.** The religious world has accepted error for truth, and many who claim to be the children of the light are the children of darkness. **The condemnation of those who trample upon God's holy Sabbath, and exalt a Sabbath instituted by the man of sin,** will not come because they have conscientiously observed the first day of the week, **but because they neglected opportunities for searching the Scriptures and learning, not what man has said, not what the ministers say, not what the fathers have said, but what saith the infinite God?** What day has God specified as his holy day? What did he command men to honor when he spoke with an audible voice from Sinai? That voice is to be obeyed above every other; **the edicts of kings and nations are void before a command of God.** The Lord of hosts commands our obedience." *Signs, 7/27/1891.*

"If the foundations be destroyed, what can the righteous do? The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men." Psalm 11:3.

They Drank Wine, [and Tea and Coffee].—

"When these tea and coffee users meet together for social entertainment, the effects of their pernicious habit are manifest. All partake freely of the favorite beverages, and as the stimulating influence is felt, their tongues are loosened, and they begin the wicked work of talking against others. Their words are not few or well chosen. The tidbits of gossip are passed around, too often the poison of scandal as well. These thoughtless gossipers forget that they have a witness. **An unseen Watcher is writing their words in the books of heaven.** All these unkind criticisms, these exaggerated reports, these envious feelings, expressed under the excitement of the cup of tea, Jesus registers as against himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [MATT. 25:40.] *Christian Temperance and Bible Hygiene, 36.*

They Praised the gods.—

"According to Babylonian theology, many gods existed in heaven. These gods acted on earth through their representatives so that when a particular event took place on earth it meant that the same action had also taken place in the realm of the gods. For example, when Babylon scored a victory over one of its enemies this indicated that in the heavens, Marduk, the god of Babylon, had defeated the god of that country. **Thus earthly events reflected what had happened as well among the gods.** So for Belshazzar to drink from the vessels that had come from Yahweh's temple was an expression, for him, of the superiority of his god over that of the Jews. Unfortunately for Belshazzar, his theology was false; he was actually engaged in an act of blasphemy against the true God.

"...If Belshazzar had taken Nebuchadnezzar's experience into account, he would never have committed the sacrilege of drinking from the vessels from Yahweh's temple. Nebuchadnezzar's experience should have taught him to **respect the true God whose might and power could humble the greatest ruler of the kingdom.**" *Shea, DARG, 57, 59.*



It was an ecumenical religious festival

"The revelers were drinking their wine, and partaking of their luxurious feast, **and praising the gods of silver and gold,** extolling their own wisdom, magnifying their deeds, and dishonoring God...." *Signs, 12/29/1887.*

A Religious Festival.—

"All the gods were supposed to gather in Babylon during great feasts, and **especially the feast of Tamuz.**" *Bunch, BOD, 61.*

"According to the Nabonidus Chronicle the gods of the surrounding area had been brought to Babylon. In this period of national crisis, with Cyrus making every effort to bring about Babylon's fall, **it was felt that the city should have the protection of the gods** that had been so instrumental in bringing the nation so much of glory and fame." *Thiele, OSID, 46.*

Idol gods.--

"Then shall his mind change, and he shall pass

over, and offend, **imputing this his power unto his god.** **Hab. 1:11.**

“Nebuchadnezzar had lost his mind till he learned the lesson that only the true creator God is worthy to be praised. **Belshazzar and his princes**, representing the whole kingdom, **now lost their minds** and praised the gods who cannot see or hear. A man’s heart was given to them. See the Scripture below.” *PJ*

“Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake. 2 Wherefore should the heathen say, Where is now their God? 3 But our God is in the heavens: he hath done whatsoever he hath pleased. 4 Their idols are silver and gold, the work of men’s hands. 5 **They have mouths, but they speak not: eyes have they, but they see not: 6 They have ears, but they hear not: noses have they, but they smell not:** 7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. 8 **They that make them are like unto them; so is every one that trusteth in them.** 9 O Israel, trust thou in the LORD: he is their help and their shield.” Ps. 115:1-9.

“**No misfortune is so great as to become the worshiper of a false god. No man is in such miserable darkness as he who has lost his way to heaven.** It seems that an infatuation is upon him, for he has a false god. To turn this worship of the human, fallen, corrupt beings of earth to the only true object of worship seems a hopeless task. **There are in our time continual repetitions of Belshazzar’s feast and Belshazzar’s worship;** and Belshazzar’s sin is repeated when the heart, which God requires to be given to Him in pure and holy devotion, is turned away from Him to worship a human being, and the lips are made to utter words of **praise and adoration which belong alone to the Lord God of heaven.**” *Testimonies to Ministers, 435.*

DANIEL 5:5

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: and the king saw the part of the hand that wrote.

In the Same Hour.—

“When in the very midst of their revelry, when God was forgotten, when the carnal senses were inflamed, a thrill of terror rushed through every soul. **The cup that was being praised and idolized by the king fell from his nerveless hand,** and in the language of the Spirit of God, his ‘countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against

another.’” *Testimonies to Ministers, 435,436.*

“Little did Belshazzar think that there was a **heavenly Witness** to his idolatrous revelry; that a **divine Watcher, unrecognized, looked upon the scene of profanation, heard the sacrilegious mirth, beheld the idolatry. But soon the uninvited Guest made His presence felt.** When the revelry was at its height a bloodless hand came forth and traced upon the walls of the palace characters that gleamed like fire—words which, though unknown to the vast throng, were a portent of doom to the now **conscience-stricken** king and his guests.

“Hushed was the boisterous mirth, while men and women, **seized with nameless terror**, watched the hand slowly tracing the mysterious characters. Before them passed, as in panoramic view, the deeds of their evil lives; they seemed to be arraigned before the judgment bar of the eternal God, whose power they had just defied. **Where but a few moments before had been hilarity and blasphemous witticism, were pallid faces and cries of fear.** When God makes men fear, they cannot hide the intensity of their terror.” *Prophets & Kings, 524.*



“In that last night of mad folly, Belshazzar and his lords had **filled up the measure of their guilt and the guilt of the Chaldean kingdom.** No longer could God’s restraining hand ward off the impending evil.” *Prophets & Kings, 531.*

“Therefore hear now this, thou that art given to pleasures, **that dwellest carelessly**, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: 9 But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. 10 For thou hast trusted in thy wickedness: thou hast said, **None seeth me.** Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. 11

Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.” Isa 47:8-11

Fingers of a Man’s Hand Wrote.—

“**But if I with the finger of God cast out devils,** no doubt the kingdom of God is come upon you.” Luke 11:20.

“**But if I cast out devils by the Spirit of God,** then the kingdom of God is come unto you.” Matt. 12:28.

“**And he put forth the form of an hand,** and took me by a lock of mine head; **and the spirit lifted me up between the earth and the heaven,** and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.” Ezekiel 8:3.

“**A Watcher, who was unrecognized, but whose presence was a power of condemnation, looked on this scene of profanation.** Soon the unseen and uninvited Guest made his presence felt. **At the moment when the sacrilegious revelry was at its height, a bloodless hand came forth,** and wrote words of doom on the wall of the banqueting hall. **Burning words followed the movements of the hand.** ‘Mene, Mene, Tekel, Upharsin,’ was written in letters of flame. Few were the characters traced by that hand on the wall facing the king, but they showed that the power of God was there.” *Youth Instructor*, 5/19/1898.

“A mysterious, bloodless hand was seen tracing characters on the wall. **These mysterious fingers belonging to and guided by an unseen power wrote the fully as mysterious characters, which were unintelligible to the awe-stricken revelers.** A light like the lightning followed the forming of every letter, and lingered there, making them living characters of awful and terrible significance to all who looked upon them. ‘Mene, mene, tekel, upharsin.’ Their very ignorance of those letters traced upon the wall, standing there flashing with light, sent terror to their sinful hearts. Their aroused consciences interpreted these letters to be a denunciation against them. Suspicion, fear, and alarm took hold upon king and princes.” *Testimonies to Ministers*, 436.

“The mighty men and the lords of the kingdom were assembled, and they ate and drank, and had a jovial time, **but the True Witness was there, and their profanity was recorded in the books of heaven.** In the midst of their revelry, a bloodless hand appeared, tracing mysterious characters upon the wall of the palace, and their godless mirth was checked, and terror and despair took its place.” *R&H*, 3/29/1892.

“See how God struck terror upon Belshazzar and his lords. **God’s written word is enough to put the proudest, boldest sinner in a fright.** What we see of God, the part of the hand that writes in the book of the creatures, and in the book of the Scriptures, should fill us with awful thoughts concerning that part which we do not see. If this be the finger of God, what is his arm when made bare?” *Matthew Henry Commentary*.

Wrote.—

“And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the **finger of God.**” *Exodus 31:18*.

“These words the LORD spake unto all your assembly in the mount **out of the midst of the fire**, of the cloud, and of the thick darkness, with a great voice: and he added no more. And **he wrote them** in two tables of stone, and delivered them unto me.” *Deut. 5:22*.

Over Against the Candlestick.—

“And thou shalt set the table without the veil, and the **candlestick over against the table** on the side of the tabernacle toward the south: and thou shalt put the table on the north side.” *Ex. 26:35*.

“‘Opposite the lamp stand.’—Moffatt. It must have required many candles, lamps and torches to light up a banquet hall for thousands of diners. ‘The candlestick,’ indicates a definite one. It was the seven-branched golden candlestick from the temple at Jerusalem which had been brought to Babylon by Nebuchadnezzar when he depleted the temple of all its costly furnishings. See *Jer. 27:17-22*; *2 Kings 25:13-18*. This candlestick was made of beaten gold and was five feet high and three and a half feet wide and its standard was engraved and ornamented with figures and flowers. ...It was being used to help light up the banquet hall and it especially illuminated the wall opposite the king. That was the most appropriate place for the message to be written so that it could be clearly seen by all.” *Bunch, BOD*, 62.

“The words ‘Over against the candlestick’ remind us of the sanctuary. Perhaps, Belshazzar brought out the 7 branched candlestick as well. Over against the candlestick was the table of shewbread, the bread of the presence. The bread on the table symbolized the presence of God, the bread of life, the Word. All Scripture is inspired by the Holy Spirit. The Holy Spirit wrote these words Himself as a lesson for all nations, and all individuals, for all time.” *PJ*.

The Same Hand at the Crucifixion.—

“It was not the hand of the priest that rent from top to bottom the gorgeous veil that divided the holy from the most holy place. **It was the hand of God.** When Christ cried out, ‘It is finished,’ **the Holy**

Watcher that was an unseen guest at Belshazzar's feast pronounced the Jewish nation to be a nation unchurched. The same hand that traced on the wall the characters that recorded Belshazzar's doom and the end of the Babylonian kingdom, rent the veil of the temple from top to bottom, opening a new and living way for all, high and low, rich and poor, Jew and Gentile." 5BC, 1109.

Lesson For the Youth.—

"Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that **God's eye is ever upon them**, and they would feel as disturbed as did the king of Babylon. They would realize that in every place, at every hour in the day, **there is a holy Watcher**, who balances every account, whose eye takes in the whole situation, whether it is one of fidelity, or one of disloyalty and deception.

"We are never alone. We have a Companion, whether we choose him or not. Remember, young men and young women, that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness—the holy, sin-hating God. **Nothing that is said or done or thought can escape his infinite eye.** Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude he is there. No one can deceive God; none can escape from their accountability to him." *Youth Instructor*, 5/26/1898.

"In all the gatherings of young and old, there is present an uninvited guest, a witness from heaven, as there was a witness at the sacrilegious feast of Belshazzar. Could those who dishonor God by their words and actions, behold the writing in the record, **their countenances would change, as surely as did the countenance of the king when he saw the part of the bloodless hand that wrote on the wall of his palace.** You may think that you are sinning in secret, or you may be entirely indifferent to the matter; but for all that, every dishonoring word spoken against God will bring its sure reward." *Youth Instructor*, 11/9/1893.

"The angels that were present at Belshazzar's idolatrous revelry stand beside you as you dishonor your Redeemer. Sadly they turn away, grieved that you should thus crucify him afresh, and put him to open shame." *R&H*, 11/24/1904.

DANIEL 5:6

Then the king's countenance was changed, and his thoughts troubled him, so

that the joints of his loins were loosed, and his knees smote one against another.

The King's Countenance Was Changed.—

"Belshazzar was the most terrified of them all. He it was who above all others had been responsible for the rebellion against God which that night had reached its height in the Babylonian realm. **In the presence of the unseen Watcher, the representative of Him whose power had been challenged and whose name had been blasphemed, the king was paralyzed with fear.** Conscience was awakened. 'The joints of his loins were loosed, and his knees smote one against another.' Belshazzar had impiously lifted himself up against the God of heaven and had trusted in his own might, not supposing that any would dare say, 'Why doest thou thus?' but now he realized that he must render an account of the stewardship entrusted him, and that for his wasted opportunities and his defiant attitude he could offer no excuse." *Prophets & Kings*, 524,527.

"Belshazzar was afraid. His conscience was awakened. The fear and suspicion that always follow the course of the guilty seized him. **When God makes men fear, they can not hide the intensity of their terror.** Alarm seized the great men of the kingdom. Their blasphemous disrespect of sacred things was changed in a moment. **A frantic terror overcame all self-control.**

"...Belshazzar was awed and silenced. **In a moment he was completely shorn of his strength, and humbled as a child.** He realized that he was at the mercy of One greater than himself. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. **The history of his grandfather stood out as vividly before him as the writing on the wall.**" *Youth Instructor*, 5/19/1898.

His Knees Smote One Against Another.—

"My heart panted, fearfulness affrighted me: **the night of my pleasure hath he turned into fear unto me.**" *Isaiah 21:4*.

DANIEL 5:7-9

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

None Could Read the Handwriting on the Wall.—

"In vain the king tried to read the burning letters. But here was a secret he could not fathom, a power he could neither understand nor gainsay. In despair he turned to the wise men of his realm for help. His wild cry rang out in the assembly, calling upon the astrologers, the Chaldeans, and the soothsayers to read the writing. 'Whosoever shall read this writing,' he promised, 'and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.' **But of no avail was his appeal to his trusted advisers, with offers of rich awards. Heavenly wisdom cannot be bought or sold.** 'All the king's wise men ...could not read the writing, nor make known to the king the interpretation thereof.' They were no more able to read the mysterious characters than had been the wise men of a former generation to interpret the dreams of Nebuchadnezzar." *Prophets & Kings*, 527.

"No flashes of supernatural light, no deafening peals of thunder, announced the interference of God in their impious revelries. A hand silently appeared, tracing mystic characters upon the wall. It wrote over against the candlestick. Terror seized the king, for his conscience accused him. Although he could not read the writing, he knew it was no message of peace and blessing that was traced in glittering characters upon his palace wall. The description the prophet gives of the effect of the king's fear cannot be excelled in any particular. The king's countenance was changed, his heart failed him, pain seized upon him, and so violent was his trembling that his knees smote one against another. He forgot his boasting and revelry. He forgot his dignity, and he cried aloud for his astrologers and soothsayers to solve the meaning of the mysterious inscription." *Smith, DR*, 90.

"As the words written in Aramaic now appear in the Bible they can be read without difficulty. On that night, however, the letters may have appeared in such dazzling brightness that the Babylonian wise men could not make out the individual letters. But even though the words had been read, they were so cryptic and so few that the exact meaning may not have been clear." *Thiele, OSID*, 46.

Clothed in Scarlet, Chain of Gold.—

"The custom of honoring favorite public servants of the crown by the granting of gold chains, decorations, or collars existed in Egypt many centuries earlier (see on Gen. 41:42). The custom was common among ancient nations." *4SDABC*, 803.

"And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, **and arrayed him in vestures of fine linen, and put a gold chain about his neck.**" Genesis 41:42.

His Thoughts Trouble Him.—

"The king's guilty conscience told him that he had no reason to expect any good news from heaven. God can, in a moment, make the heart of the stoutest sinner to tremble; and there needs no more than to let loose his own thoughts upon him; they will give him trouble enough. **No bodily pain can equal the inward agony which sometimes seizes the sinner in the midst of mirth, carnal pleasures, and worldly pomp.** Sometimes terrors cause a man to flee to Christ for **pardon and peace;** but many cry out for fear of wrath, who are not humbled for their sins, and who seek relief by lying vanities. The ignorance and uncertainty concerning the Holy Scriptures, shown by many who call themselves wise, only tend to drive sinners to despair, as the ignorance of these wise men did." *Matthew Henry Commentary*.

"His hand grew stiff, for on the opposite wall over against the lights was a bloodless hand, writing words of an unknown language. The winecup fell to the floor; the king's countenance grew pale; he trembled violently, and his knees smote together until the gorgeous girdle of his loins loosened and fell aside. The loud laughter ceased, and the music died away. Terror-stricken, a thousand guests looked from the face of the king to the writing on the wall." *Haskell, SDP*, 69.

Wise Men of Babylon Could Not Help.—

"[Babylon] would make a desperate effort to save herself by turning to her educators and wise men. '**Let now the astrologer, the star-gazers, the monthly prognosticators, stand up and save thee from these things, ...Behold, they shall be as stubble.**' [Isaiah 47:23,24.] When the trial came, there was nothing in all the realms of Babylon that could save her." *Haskell, SDP*, 34.

DANIEL 5:10,11

Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

The Queen.—

“There was in the palace a woman who was wiser than them all—the queen of Belshazzar’s grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness.” *Youth Instructor*, 5/26/2898.

There is a Man in Thy Kingdom.—

“The queen mother remembered Daniel, who, over half a century before, had made known to King Nebuchadnezzar the dream of the great image and its interpretation.” *Prophets & Kings*, 527,528.

“It appears from the circumstance here narrated, that Daniel as a prophet of God had been lost sight of at the court and palace. This was doubtless because he had been absent at Shushan, in the province of Elam, whither he had gone on the business of the kingdom. (Daniel 8: 1, 2, 27.) Probably the invasion of the country by the Persian army compelled him to return to Babylon at this time. The queen, who made known to the king that there was such a person to whom appeal could be made for knowledge in supernatural things, is supposed to have been the queen mother, the daughter of Nebuchadnezzar. She must have remembered the wonderful counsel Daniel had given in her father’s reign.” *Smith, DR*, 91.

Nebuchadnezzar, thy Father.—

“Nebuchadnezzar is here called Belshazzar’s father, according to the then common custom of calling any paternal ancestor father, and any male descendant son. Nebuchadnezzar was in reality his grandfather.” *Smith, DR*, 91.

DANIEL 5:12

Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

Daniel’s Character and Abilities Remembered.—

“The case of Daniel was presented before me. Although he was a man of like passions with ourselves, the pen of inspiration presents him as a **faultless character**. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength and wisely improve the opportunities and privileges within his reach. **Daniel was an intellectual giant; yet he was continually seeking for greater knowledge, for higher attainments.** Other young men had the same advantages; but they did not, like him, bend all their energies to seek wisdom—the knowledge of God as revealed in His word and in His works. Although Daniel was one of the world’s great men, he was not proud nor self-sufficient. He felt the need of refreshing his soul with prayer, and each day found him in earnest supplication before God. He would not be deprived of this privilege even when a den of lions was opened to receive him if he continued to pray.

“Daniel loved, feared, and obeyed God. Yet he did not flee away from the world to avoid its corrupting influence. In the providence of God he was to be in the world yet not of the world. With all the temptations and fascinations of court life surrounding him, he stood in the integrity of his soul, firm as a rock in his adherence to principle. He made God his strength and was not forsaken of Him in his time of greatest need.

“**Daniel was true, noble, and generous. While he was anxious to be at peace with all men, he would not permit any power to turn him aside from the path of duty.** He was willing to obey those who had rule over him, as far as he could do so consistently with truth and righteousness; but kings and decrees could not make him swerve from his allegiance to the King of kings.” *4 Testimonies*, 569,570.

Dissolving of Doubts.—

“But what is the reason of these doubts, this darkness and unbelief? I answer, **These men are not right with God.** They are not dealing honestly and truly with their own souls. They have neglected to cultivate personal piety. **They have not separated themselves from all selfishness, and from sin and sinners.** They have failed to study the self-denying, self-sacrificing life of our Lord, and have failed to imitate his example of purity, devotion, and self-sacrifice. The sin which easily besets has been strengthened by indulgence. By their own negligence and sin, they have separated themselves from the company of the Divine Teacher, and he is a day’s journey in advance of them. They have for their company, the indolent, slothful, backsliding, unbelieving, irreverent, unthankful, unholy, and their attendants, the evil angels. **What marvel that such are in darkness, or that they have doubts of doctrine?** “If any man will do His will, he shall know of the doctrine.” [John 7:17.] He shall know of a certainty in regard to this matter. This promise should put to flight all doubts and questionings. It is separation from Christ that brings doubts. He is

followed by the earnest, honest, true, faithful, humble, meek, and pure, whom holy angels, clothed with the panoply of heaven, are sanctifying, enlightening, purifying, and guarding; for they are heaven-bound.

"No greater evidence need be asked that a person is at a great distance from Jesus, and living in neglect of secret prayer, neglecting personal piety, than the fact that he thus talks doubts and unbelief because his surroundings are not favorable. Such persons have not the pure, true, undefiled religion of Christ. They have a spurious article, which the refining process will utterly consume as dross."

Gospel Workers(1892), 115.

"You need to bring your soul into close communion with God by earnest prayer mixed with living faith. Every prayer offered in faith lifts the suppliant above discouraging doubts and human passions. Prayer gives strength to renew the conflict with the powers of darkness, to bear trials patiently, and to endure hardness as good soldiers of Christ."

Gospel Workers, 320

"He related his experience with such simplicity and candor that many who had been greatly prejudiced were affected to tears. The Spirit of God was felt in his words and seen upon his countenance. With a holy exaltation he boldly declared that **he had taken the word of God as his counselor; that his doubts had been swept away and his faith confirmed.** With earnestness he invited his brother ministers, church members, sinners, and infidels to examine the Bible for themselves, and charged them to let no man turn them from the purpose of ascertaining what was the truth."

Life Sketches, 55.

"There are many who complain of their **doubts**, who lament that they have no assurance of their connection with God. This is often attributable to the fact that they are doing nothing in God's cause. **Let them seek earnestly to help and bless others, and their doubts and despondency will disappear.**"

5Testimonies, 395.

"There is but **one course** for those to pursue who honestly desire **to be freed from doubts**. Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light. **Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt.**"

Great Controversy, 528.

"Daniel had God's D.D. degree. Daniel was not a 'Doctor of Doubts.' Doubts never come by truth, but always by its lack."

Burnside, DPUF, 89.

"Aramaic, *qitrin*, literally, 'knots.' The word was later used as a magical term in Syria and Arabia. Here, the meaning seems to be 'difficult tasks,' or 'problems' (RSV)."

4SDABC, 804.

DANIEL 5:13-16

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel Was Brought In.—

"Daniel is remembered, and brought to the banqueting hall. The servant of God sees the evidences of the degradation and idolatry of the feast, so suddenly brought to an end; but Daniel was not disconcerted in the presence of the king and his lords."

Signs, 7/20/1891.

Art Thou That Daniel?—

"Making an effort to brace himself, and to show his authority, Belshazzar said: [Verses 13-16 quoted]. **Daniel was not awed by the king's appearance, nor confused or intimidated by his words.**"

Youth Instructor, 5/26/1898.

"When Daniel came in, the king inquired if the prophet was of the children of the captivity of Judah. Thus it seems to have been ordered that, while the princes were holding impious revelry in honor of their false gods, a servant of the true God, one whom they were holding in captivity, was called in **to pronounce the merited judgment upon their wicked course.**"

Smith, DR, 91.

“Daniel = ‘God is my judge’ ” Strong’s Lexicon, Hebrew #1840.

“Before that terror-stricken throng, Daniel, unmoved by the promises of the king, stood in the quiet dignity of a servant of the Most High, not to speak words of flattery, **but to interpret a message of doom.**” Prophets & Kings, 527.

Experience of Daniel Like Joseph.—

“And Pharaoh said unto his servants, **Can we find such a one as this is, a man in whom the Spirit of God is?** 39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, **there is none so discreet and wise as thou art:** 40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. 41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42 And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand, **and arrayed him in vestures of fine linen, and put a gold chain about his neck.**” Genesis 41:38-42.

Thou Shalt Be the Third Ruler in the Kingdom.—

“Why the ‘third’ position? It all becomes clear when we understand the political situation in Babylon at the time. ...**The official king was Nabonidus, Belshazzar’s father.** But because of his extended absence from the kingdom **he had made Belshazzar co-regent.**” Shea, DARG, 58.

“Since Nabonidus was king of Babylon from 556 to 539, among the years mentioned in the Nabonidus chronicle when he was at Tema and absent from Babylon were his 7th year, 549; his 9th year, 547; his 10th year, 546; and his 11th year, 545. In his 17th year, however, 539 BC, the king according to the Nabonidus chronicle was back in Babylon. That was the year when Cyrus captured Babylon, and that would be the year of Belshazzar’s feast. The Chronicle, however, reports the interesting detail that in the month of Tishri (October) Nabonidus fled from Babylon. That was only a few weeks before the troops of Cyrus entered the city. That would leave Belshazzar on the throne in Babylon the night that the city fell. **Nabonidus was the first ruler, Belshazzar the second, and Daniel would be the third.**” Thiele, OSID, 45.

DANIEL 5:17

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

Let Thy Gifts Be to Thyself.—

“Daniel slighted the offer of reward. He spoke to Belshazzar as to a condemned criminal. **We should despise all the gifts and rewards this world can give, did we see, as we may by faith, its end hastening on;** but let us do our duty in the world, and do it all the real service we can.” Matthew Henry Commentary.

“Daniel first disclaimed the idea of being influenced by such motives as governed the soothsayers and astrologers. He said, ‘Let thy rewards be to another.’ **He wished it distinctly understood that he did not enter upon the work of interpreting this matter on account of the offer of gifts and rewards.**” Smith, DR, 93.

“Daniel sees Babylon in its last gasp. Therefore he despises its gifts. **As we see modern Babylon is its last gasp let its gifts be to others.** We must keep our eyes on better gifts.” Burnside, DPWF, 89.

“**It was also a refusal to have a prominent part in such a corrupt nation that it had insulted God and sinned away its day of grace.** He had gladly served under Nebuchadnezzar, but refused the same position under Belshazzar, his grandson. He told the king that his obedience to duty was not in the least affected by the offer of reward.” Bunch, BOD, 66.

“That night Daniel refused to receive the third position in Babylon. **But the next day, he did accept the second position in Medo-Persia.** See Daniel 6:1-3.” PJ

DANIEL 5:18-23

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God

ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewst all this;

But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

Then was the part of the hand sent from him; and this writing was written.

Daniel Rebukes Belshazzar.—

"The prophet first reminded Belshazzar of matters with which he was familiar, but which had not taught him the lesson of humility that might have saved him. He spoke of Nebuchadnezzar's sin and fall, and of the Lord's dealings with him—the dominion and glory bestowed upon him, the divine judgment for his pride, and his subsequent acknowledgment of the power and mercy of the God of Israel; **and then in bold and emphatic words he rebuked Belshazzar for his great wickedness.** He held the king's sin up before him, showing him the lessons he might have learned but did not. Belshazzar had not read aright the experience of his grandfather, nor heeded the warning of events so significant to himself. The opportunity of knowing and obeying the true God had been given him, but had not been taken to heart, and he was about to reap the consequence of his rebellion. [Verses 22-24 quoted.]" *Prophets & Kings*, 529,530.

"Daniel reviewed the past, bringing before Belshazzar the light which he had received from the history and judgment of Nebuchadnezzar. God had given his grandfather a kingdom, majesty, glory, and honor; but instead of feeling gratitude to God, Nebuchadnezzar had taken the glory to himself, and his mind was lifted up and his heart hardened. God deposed him from his throne, and took his glory from him. Daniel faithfully repeated the story of Nebuchadnezzar's renown and degradation, and set forth the mercy of God in granting him another opportunity of acknowledging God as the Supreme Ruler in heaven and earth, the One to whom kings and nations owed allegiance. [Verses 22,23 quoted.]

"...The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent. The ruler of Babylon had riches and honor, and in his haughty self-indulgence he had lifted himself up

against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, 'Why doest thou this?' But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength, and humbled as a child. He realized that he was at the mercy of One greater than himself. **He had been making sport of sacred things.** Now -his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. **The history of his grandfather stood out as vividly before him as the writing on the wall."** *Youth Instructor*, May 19, 1898.



Daniel Interprets the Words of the Holy Spirit.

God Gave Nebuchadnezzar.—

"**All our powers are the gift of God.** He has endowed us with reason, and he intends that we shall use this power that we may understand our situation and glorify him. If we use our abilities simply for the glorification of self, we are not fulfilling the will of God. **God gave Nebuchadnezzar his reason, but the king used his ability to exalt himself.** He walked about in the great city, and said, 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?' He forgot the honor of God, and God removed his reason, and he was sent out to dwell with the beasts of the field, to eat grass as an ox. **The relation of this experience of Nebuchadnezzar is to show us what a man will become if God removes his precious endowment of reason. God can take away the powers of the mind,**

and leave nothing in the breast of a man but the instinct of a beast of the field.” *Signs*, 9/9/1889.

“Reason was never given man to lead him to suppose that he can climb higher than the Source from which that reason flows. God gave man his reasoning powers, and he can remove them, as in the case of Nebuchadnezzar, when they are not used to his glory. In Noah’s day the inhabitants of the earth sought out many inventions. They were wise to do evil. The imaginations of their hearts were only evil continually, and God swept them from the face of the earth.” *Signs*, 1/28/1897.

Nebuchadnezzar Thy Father.—

“Sometimes the book of Daniel refers to Nebuchadnezzar as the ‘father’ of Belshazzar. This is not an inaccuracy inasmuch as in Semitic thought the term ‘father’ could also denote a grandfather or some more distant male ancestor, or even a predecessor in office.” *BRI,2SOD,85.*

Though Thou Knewst All This.—

“Nebuchadnezzar had recorded the experience that humbled his pride and placed it in the archives of the empire for the very purpose of preventing his successors from repeating his mistake. Belshazzar had read Nebuchadnezzar’s own story of his humiliation and conversion or at least knew about it. His sin therefore was not one of ignorance; it was the sin or presumption. With bold design and rash confidence he had defiantly violated known duty, and for him there was no excuse. His sin is incurable and therefore no appeal is made for him to seek to remedy the disease. Judgments mingled with mercy brought repentance and victory to Nebuchadnezzar because his was a sin of ignorance, but Belshazzar’s high-handed rebellion had gone too far to be corrected with judgments. The sin of presumption leads to fatal results. See **Numbers 15:27-30.** The former king had an honest heart and he repented when he saw the light. Belshazzar had the light but stubbornly refused to heed its warning.” *Bunch, BOD, 66,67.*

“And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. 28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. 29 Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. 30 But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. 31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity

shall be upon him.” **Numbers 15:27-31.**

“Through the folly and weakness of Belshazzar, the grandson of Nebuchadnezzar, proud Babylon was soon to fall. Admitted in his youth to a share in kingly authority, Belshazzar gloried in his power and lifted up his heart against the God of heaven. Many had been his opportunities to know the divine will and to understand his responsibility of rendering obedience thereto. He had known of his grandfather’s banishment, by the decree of God, from the society of men; and he was familiar with Nebuchadnezzar’s conversion and miraculous restoration. But Belshazzar allowed the love of pleasure and self-glorification to efface the lessons that he should never have forgotten. He wasted the opportunities graciously granted him, and neglected to use the means within his reach for becoming more fully acquainted with truth. That which Nebuchadnezzar had finally gained at the cost of untold suffering and humiliation, Belshazzar passed by with indifference.” *Prophets & Kings, 522,523.*

“Nebuchadnezzar was insane for seven years, at the end of which he lifted up his eyes to heaven and praised the true Creator God. His few remaining days were totally opposite in character from what they had previous been in Nebuchadnezzar’s life. He no longer partied, played sports, gambled, drank alcohol, joined in idol worship or heathen festivals. In the minds of many onlookers—those with whom Belshazzar surrounded himself, Nebuchadnezzar had gone off the deep end. Now they thought he was really insane. And so Belshazzar plunged the nation back into its original customs of idol worship and riotous feasting, thinking that this was normal and sane, when really, drunk with wine that came to his lips from holy vessels, and drunk with the more powerful liquors of Babylonian teachings, he was insane.

“Another lesson: The tree in Nebuchadnezzar’s dream represented not only Nebuchadnezzar, but also the kingdom of Babylon itself, and now it was experiencing the broader fulfillment of that dream.

“Come down, and sit in the dust, O virgin daughter of Babylon,

‘Sit on the ground: there is no throne. . . .

‘Sit thou silent,

‘And get thee into darkness, O daughter of the Chaldeans;

‘For thou shalt no more be called, The lady of kingdoms.’ *Isaiah 47:1-5.*” *PJ.*

But Hath Lifted Up Thyself Against the Lord.—

“Daniel is before the king and his princes as the prosecuting attorney for the kingdom of heaven and arraigns them before the supreme tribunal of men and nations. There is no counsel for the defense, because there is no defense to make. Their very terror and consternation witness to an acknowledge guilt. It is not a trial. The nation and its rulers had been on trial since

the death of Nebuchadnezzar. Now they are brought before the judgment-seat of the Arbiter of nations to receive sentence." *Bunch, BOD, 67.*

Then Was the Part of the Hand Sent.--

"Little did Belshazzar think that an unseen Watcher beheld his idolatrous revelry. But there is nothing said or done that is not recorded on the books of heaven. **The mystic characters traced by the bloodless hand testify that God is a witness to all we do, and that He is dishonored by feasting and reveling.** We cannot hide anything from God. We cannot escape from our accountability to Him. Wherever we are and whatever we do, we are responsible to Him whose we are by creation and by redemption." (Manuscript 50, 1893). *Temperance, 49.*

"The fascination of the club room, the suppers, and the world-loving associates, has led, as did Belshazzar's feast, to forgetfulness of God and dishonoring of His name.

"There is a blindness upon human minds that is willful. Jesus said, 'This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them' (Matthew 13:15)." *2 Selected Messages, 135.*

Belshazzar's Sin Repeated.—

"Belshazzar, while engaged in his sacrilegious feast, was not aware that he had guests he had not invited. The God of heaven heard the praises bestowed upon vessels of gold and silver. **He saw the desecration of that which had been dedicated to Him by holy consecration applied to profane and licentious purposes. It is a truth which should make every one of us weep, that those living in these last days, upon whom the ends of the world are come, are far more guilty than was Belshazzar.** This is possible in many ways. When men have taken upon themselves the vows of consecration, to devote all their powers to the sacred service of God; when they occupy the position of expositors of Bible truth, and have received the solemn charge; when God and angels are summoned as witnesses to the solemn dedication of soul, body, and spirit to God's service—then shall these men who minister in a most holy office desecrate their God-given powers to unholy purposes? Shall the sacred vessel, whom God is to use for a high and holy work, be dragged from its lofty, controlling sphere to administer to debasing lust? Is not this idol worship of the most degrading kind?—the lips uttering praises and adoring a sinful human being, pouring forth expressions of ravishing tenderness and adulation which belong alone to God—the powers given to God in solemn consecration administering to a harlot; for any woman who will allow the addresses of another man than her husband,

who will listen to his advances, and whose ears will be pleased with the outpouring of lavish words of affection, of adoration, of endearment, is an adulteress and a harlot.

"No misfortune is so great as to become the worshiper of a false god. No man is in such miserable darkness as he who has lost his way to heaven. It seems that an infatuation is upon him, for he has a false god. To turn this worship of the human, fallen, corrupt beings of earth to the only true object of worship seems a hopeless task. There are in our time continual repetitions of Belshazzar's feast and Belshazzar's worship; and **Belshazzar's sin is repeated when the heart, which God requires to be given to Him in pure and holy devotion, is turned away from Him to worship a human being, and the lips are made to utter words of praise and adoration which belong alone to the Lord God of heaven.** When the affections God claims to cluster about Him are made to center upon earthly objects—a woman, a man, or any earthly things—God is superseded by the object which enchains the senses and affections, and the powers which were solemnly dedicated to God are bestowed upon a human being who is defiled with sin. Men and women who once bore the image of God, but are lost by disobedience and sin, He means to restore again through their becoming partakers of the divine nature, having escaped the corruption which is in the world through lust. And when men and women devote their God-given powers to unholy purposes, to minister to lust, God is dishonored, and the actors are ruined.

"When engaged in man-and-woman worship, remember that there is the same witness present as at the feast of Belshazzar. On that occasion, when in the very midst of their revelry, when God was forgotten, when the carnal senses were inflamed, a thrill of terror rushed through every soul. The cup that was being praised and idolized by the king fell from his nerveless hand, and in the language of the Spirit of God, his '**countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.**' A mysterious, bloodless hand was seen tracing characters on the wall. These mysterious fingers belonging to and guided by an unseen power wrote the fully as mysterious characters, which were unintelligible to the awe-stricken revelers. A light like the lightning followed the forming of every letter, and lingered there, making them living characters of awful and terrible significance to all who looked upon them. 'Mene, mene, tekel, upharsin.' Their very ignorance of those letters traced upon the wall, standing there flashing with light, sent terror to their sinful hearts. Their aroused consciences interpreted these letters to be a denunciation against them. Suspicion, fear, and alarm took hold upon king and princes.

"Belshazzar, awed by this representation of God's power, showing that they had a witness, though they knew it not, had had great opportunities of knowing the

works of the living God, and His power, and of doing His will. He had been privileged with much light. His grandfather, Nebuchadnezzar, had been warned of his danger in forgetting God and glorifying himself. Belshazzar had a knowledge of his banishment from the society of men, and his association with the beasts of the field; and these facts, which ought to have been a lesson to him, he disregarded, as if they had never occurred; and he went on repeating the sins of his grandfather. He dared to commit the crimes which brought God's judgments upon Nebuchadnezzar. **He was condemned, not alone that he himself was doing wickedly, but that he had not availed himself of opportunities and capabilities, if cultivated, of being right.**

"God will not condemn any at the judgment because they honestly believed a lie, or conscientiously cherished error; but it will be because they neglected the opportunities of making themselves acquainted with truth. The infidel will be condemned, not because he was an infidel, but because he did not take advantage of the means God has placed within his reach to enable him to become a Christian.

"So it will be found in the judgment. God's reproof has been plainly uttered against men and women who have sinned by corrupting their bodies and defiling their souls by licentiousness. They have the warnings to others placed in similar circumstances, who have been overcome by the tempter, and they know that the displeasure of God rested upon them. They have the example of Joseph and Daniel, who feared God. Joseph, when tempted, looked up to heaven, and realized that God's eye was upon him, and he exclaimed, 'How can I do this great wickedness, and sin against God?' He also urged his duty to his master, who trusted him so fully, as a reason against it.

"God has flashed light upon the pathway of all. Reproofs and warnings and cautions are given to individuals in similar circumstances, and God has expressed condemnation of sin in all its forms. The sin of licentiousness is plainly rebuked and condemned. Men and women will be judged according to the light given them of God. **Lessons that have been neglected, become awful judgments.** The warnings of God, neglected, from which men turn to a course of their own choosing, will afford no practical lessons of instruction. These warnings will prove their condemnation in the judgment. The only safety for anyone is to turn to a practical account for himself every lesson that is given to another. When the message is given, then his individual duty begins." *Testimonies to Ministers*, 434-438.

"At that meeting, in rooms where the brethren were accommodated and congregated there was not much praying, though some rooms were an exception. I was taken to one room and bade to hear the conversation of men who were in the position regarded as mouthpiece for God. **I heard the jesting, the sarcastic remarks in regard to the messengers and the**

message—that doctrine that differed from their ideas of truth; and I was told there was a witness in every room as surely as the witness was in Belshazzar's palace at that festival, mingled with the praise of idols and of wine. The angel on that occasion traced the characters over against the walls of the palace; so there was a witness writing in the books of heaven the unkind speeches of those who knew not what manner of spirit they were of."

1888 Materials, 517.

Gods That See, Hear Not.—

"**Sinners are pleased with gods that neither see, nor hear, nor know;** [no judgment] but they will be judged by One to whom all things are open." *Matthew Henry Commentary*.

"**For the LORD will judge his people,** and he will repent himself concerning his servants. 15 The idols of the heathen are silver and gold, the work of men's hands. 16 They have mouths, but they speak not; **eyes have they, but they see not; 17 They have ears, but they hear not;** neither is there any breath in their mouths. 18 They that make them are like unto them: so is every one that trusteth in them." **Psalm 135:14-18.**

Then Was the Part of the Hand Sent From Him.—

"**To the last ruler of Babylon,** as in type to its first, had come the sentence of the divine Watcher: 'O king... to thee it is spoken; The kingdom is departed from thee.'" *Prophets & Kings*, 533.

DANIEL 5:25-28

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

TEKEL; Thou art weighed in the balances, and art found wanting.

PERES; Thy kingdom is divided, and given to the Medes and Persians.

Daniel Interprets the Writing.—

"Turning to the Heaven-sent message on the wall, the prophet read, 'Mene, Mene, Tekel, Upharsin.' **The hand that had traced the characters was no longer visible, but these four words were still gleaming forth with terrible distinctness;** and now with bated breath the people listened while the aged prophet declared: [Verses 26-28 quoted.]

"In that last night of mad folly, Belshazzar and his lords had filled up the measure of their guilt and the guilt of the Chaldean kingdom. **No longer could God's restraining hand ward off the impending evil.**

Through manifold providences, God had sought to teach them reverence for His law. ‘We would have healed Babylon,’ He declared of those whose judgment was now reaching unto heaven, ‘but she is not healed.’ Jeremiah 51:9. Because of the strange perversity of the human heart, God had at last found it necessary to pass the irrevocable sentence. Belshazzar was to fall, and his kingdom was to pass into other hands.” *Prophets & Kings*, 530.

“In this inscription each word stands for a short sentence. **Mene**, ‘numbered;’ **Tekel**, ‘weighed;’ **Upharsin**, from the root *peres*, ‘divided.’ God whom thou hast defied, hath thy kingdom in His own hands, and hath numbered its days and finished its course just at the time thou thoughtest it at the height of its prosperity. Thou, who hast lifted up thy heart in pride as the great one of the earth, art weighed, and found lighter than vanity. Thy kingdom, which thou didst dream was to stand forever, is divided between the foes already waiting at thy gates.” *Smith, DR*, 94.

Mene, Mene.—

“It is interesting that this word was repeated. This can be meaningful in terms of the two rulers—Nabonidus and Belshazzar—who ruled together on the same throne at the time. One would not outlive the other and reign on; **the reign of both was to come to an end at the same time**—Belshazzar through death, and Nabonidus through defeat and exile.” *Shea, DARG*, 61.

God Hath Numbered Thy Kingdom.—

“Therefore will I **number** you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.” **Isaiah 65:12.**

“In the great conflict between faith and unbelief, the whole Christian world will be involved. All will take sides. Some may not apparently engage in the conflict on either side. They may not appear to take sides against truth, but they will not come out boldly for Christ, through fear of losing property or suffering reproach. **All such are numbered with the enemies of Christ;** for Christ says, ‘He that is not with me is against me; and he that gathereth not with me scattereth abroad.’ *R&H*, 2/7/1893.

And Finished It.—

“And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. **And all nations shall serve him, and his son, and his son’s son, until the very time of his land come:** and then many nations and great kings shall serve themselves of him.” **Jeremiah 27:6,7.**

“The building of the character of the kingdom of Babylon was finished. It was sealed in the state as it was. All the light that could be given to it, was given. God could do no more. Another kingdom would arise and have its period of probation.” *PJ.*

Weighed in the Balances and Found Wanting.—

“The way of the just is uprightness: thou, most upright, dost **weigh** the path of the just.” *Isaiah 26:7.*

“Oh that my grief were thoroughly **weighed**, and my calamity **laid in the balances** together!” *Job 6:2.*

“Let me be **weighed in an even balance** that God may know mine integrity.” *Job 31:6.*

“God is weighing our characters, our conduct, and our motives in the balances of the sanctuary. It will be a fearful thing to be pronounced wanting in love and obedience by our Redeemer, who died upon the cross to draw our hearts unto Him. God has bestowed upon us great and precious gifts. He has given us light and a knowledge of His will, so that we need not err or walk in darkness. **To be weighed in the balance and found wanting in the day of final settlement and rewards will be a fearful thing, a terrible mistake which can never be corrected.** Young friends, shall the book of God be searched in vain for your names?” *3 Testimonies*, 370.

“I have seen **an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young.** In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children—those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. **The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was!** I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: ‘Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish.’” *1 Testimonies*, 124,125.

“God is represented as weighing all men, their words, their deeds, their motives, that which determines character. ‘The Lord is a God of knowledge, and by Him actions are weighed.’ ‘Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter

than vanity.' 'Thou, most upright, dost weigh the path of the just.' 'All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.' Important lessons are suggested to us in these scriptures. There is not a thought or motive in the heart that God is not acquainted with. He sees all as clearly as if it stood out registered in living characters, and He weighs individual motives and actions. ... God's claim is placed in one scale, and man's character in the other; and by **the balances of the heavenly sanctuary** every man's doom is fixed for eternity." *Testimonies to Ministers*, 438,439.

"It is for the eternal interest of every one to search his own heart, and to improve every God-given faculty. **Let all remember that there is not a motive in the heart of any man that the Lord does not clearly see. The motives of each one are weighed as carefully as if the destiny of the human agent depended upon this one result.** We need a connection with divine power, that we may have an increase of clear light and an understanding of how to reason from cause to effect. We need to have the powers of the understanding cultivated, by our being partakers of the divine nature, having escaped the corruption that is in the world through lust. Let each one consider carefully the solemn truth, God in heaven is true, and there is not a design, however intricate, nor a motive, however carefully hidden, that He does not clearly understand. He reads the secret devisings of every heart. Men may plan out crooked actions for the future, thinking that God does not understand; but in that great day when the books are opened, and **every man is judged by the things written in the books, those actions will appear as they are.**" 3BC, 1160.

"To be sons of God means more than many dream of, because they have not been converted. **Men are weighed in the balance and found wanting when they are living in the practice of any known sin.** It is the privilege of every son of God to be a true Christian moment by moment; then he has all heaven enlisted on his side. He has Christ abiding in his heart by faith." *Testimonies to Ministers*, 440,441.

"My brethren, day and night, and especially in the night season, this matter is presented to me. 'Tekel; Thou art weighed in the balances, and art found wanting.' How do we stand before God at this time? We may be sincere, and yet greatly deceived. Saul of Tarsus was sincere when he was persecuting the church of Christ. 'I verily thought,' he declared, 'that I ought to do many things contrary to the name of Jesus.' He was sincere in his ignorance. But after Christ had revealed himself to him, he declared, 'What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.'

"If we are not cleansed by the blood of Christ,

we are altogether wanting. We know that there is no one, however earnestly he may be striving to do his best, who can say, 'I have no sin.' He who would say this would be under a dangerous deception. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.' How then can we escape the charge, 'Thou art weighed in the balances, and art found wanting'? We are to look to Christ. At infinite cost he has covenanted to be our representative in the heavenly courts, our advocate before God.

"Weighed in the balances, and found wanting. Man, weighed against God's holy law, is found wanting. We are enlightened by the precepts of the law, but no man can by them be justified. **Weighed and found wanting is our inscription by nature.** But Christ is our Mediator, and accepting him as our Saviour, we may claim the promise, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.'" R&H, 3/8/1906.

"There is a **Watcher** by their [Christian physicians'] side, as surely as there was a Watcher at that sacrilegious feast of Belshazzar, when men praised the gods of silver and gold and drank from the sacred vessels of the temple of God. When men take honor to themselves, they are dishonoring God. **Whenever one by any action leads men to be forgetful of God, or to neglect the plain injunctions of His word, the unseen Witness testifies, as in the writing on the walls of the palace, 'Thou art weighed in the balances, and art found wanting.'** Daniel 5:27." *Medical Ministry*, 151.

"Then I was shown a company who were howling in agony. **On their garments was written in large characters, 'Thou art weighed in the balance, and found wanting.'** I asked who this company were. The angel said, 'These are they who have once kept the Sabbath and have given it up.' I heard them cry with a loud voice, 'We have believed in Thy coming, and taught it with energy.' And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot—and that was why they were weighed in the balance and found wanting." *Early Writings*, 37.

Peres: Divided & Given To Medes and Persians.—

"The 'u' in Upharsen is an Aramaic conjunction meaning 'and,' and when detached from upharsin the pharsen becomes parsen (RSV 'parsin').^{1}} Parsen is the plural of *peres* and means 'pieces.' The message may thus be interpreted as 'numbered, numbered, weighed, pieces.'" Cox, *Daniel*, 66.

"Upharsin = and pieces, or, and Persians. The letter "u" is the Hebrew word for "and." The word "peres" means portion. Here the plural noun means "pieces" and the same letters can also stand for Persians.

Daniel gave the interpretation of the message ...U-Pharsin: and your kingdom has been divided and given to the Medes and Persians." *Thiele, OSID*, 47.

"The kingdom was to be divided into pieces, destroyed, and dissolved. This was to be effected by the Medes and the Persians. Significantly, the Aramaic form *peres* contains the consonants of the Aramaic words of Persia and Persians, who were even then at the gates of Babylon."

4SDABC, 805.

"Belshazzar was without excuse, for abundant light had been given him to reform his life. He had had opportunity for knowing the truth; but he lost all the benefits of the knowledge by his course of self-indulgence; he did not meet the mind of God, as a man or a king, and **because of this the kingdom had been taken from him. He who has power to set up and to tear down, gave the kingdom to another.**" *Signs, 7/20/1891.*

DANIEL 5:29

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

Then Commanded Belshazzar.—

"Notwithstanding this terrible denunciation, Belshazzar did not forget his promise, but invested Daniel at once with the scarlet robe and chain of gold, and proclaimed him third ruler in the kingdom. This Daniel accepted, probably with a view to being better prepared to look after the interests of his people during the transition to the succeeding kingdom." *Smith, DR, 94.*

Third Ruler in the Kingdom.—

"Assyrian and Babylonian history provide the insight that co-regency (commonly a father and son sharing the throne) was practiced at times by the rulers of these nations. This was evidently the case in the last years of the neo-Babylonian empire. The records state that when Nabonidus left for an extended sojourn in Tema (Arabia), he 'entrusted kingship' to Belshazzar. The cuneiform records also clarify the matter of Daniel's appointment by Belshazzar to be 'third' ruler in the kingdom. **Since Nabonidus shared his throne with Belshazzar, the 'third' position was the highest that could be granted.**" *BRI, 2SOD, 85.*

DANIEL 5:30

In that night was Belshazzar the king of the Chaldeans slain.

That Night.—

"Belshazzar and his father Nabonidus had deliberately chosen other gods to worship. They worshipped not only Marduk, the regular and prominent god of Babylon, but **Sin, the moon god** as well. Nabonidus was a special devotee of this god. He selected temples of the moon god to rebuild and refurbish, in Syria as well as in Babylonia. He even built a temple to Sin in Arabia.

"It is interesting to see this connection with the moon god in the light of events as they occurred in Babylon that October night the city was taken. The final Persian assault on Babylon began on the night of the fifteenth of a lunar month such as Tishri, **a full moon would be shining. Thus Babylon fell when Sin, the moon god, was at his fullest and most powerful.** Although elevated by Nabonidus to a position of prominence in the Babylonian pantheon, the moon god had no power against the decree of Yahweh, the true God, who had predicted the overthrow of Babylon by the Medes and Persians. God's power was shown to be sovereign over all of the elements of nature and man. Nothing could turn Him aside from the accomplishment of His purposes—certainly not the power (weakness!) of the false god of the moon.

"These events display another interesting detail in terms of the calendar. The month of Tishri was the seventh month of both the Jewish and the Babylonian calendar. The Hebrew festival of Yom Kippur, the Day of Atonement, occurred on the tenth day of Tishri. **In other words, the Jewish day of Atonement occurred just five days before the city of Babylon fell.** When Daniel read the writing on the wall he interpreted the meaning of the third word written there, *tekel*, as signifying, "You have been weighed on the scales and found wanting" (vs. 27). The verb here is in the past tense—**'you have been weighed.'** When might God have made such a judgment concerning Babylon? Of all the days in the Jewish calendar, the Day of Atonement was the day of judgment *par excellence.*" *Shea, DARG, 60.*

In That Night.—

"In the spring of BC 538, Cyrus proceeded to Babylon without hindrance. Nabonidus, the king of Babylon, drew up his forces in the plain outside the city, prepared to give battle. **Cyrus attacked him at once and easily defeated him. Nabonidus himself took refuge in Borsippa,** while the greater part of his army escaped within the walls of the city, where Belshazzar was in command. When they all got within the mighty walls of Babylon, with all the brazen gates securely fastened with the heavy iron bars, they felt perfectly secure, and laughed defiance at Cyrus and all his forces, and at all his efforts to force his way in. But Cyrus had already made a success of turning the river Gyndes out of its banks, and he determined to do the same thing for the Euphrates. The Euphrates ran directly though the city, under the walls, and Cyrus de-

termined to turn the waters out of the channel, and then, under cover of darkness, follow the bed of the river into the city. This also was in fulfillment of prophecy: ‘**A drought is upon her waters; and they shall be dried up.**’ ‘**And I will dry up her sea, and make her springs dry.**’ Jer. 50:38; 51:26. Thus spake the prophet sixty years before, telling what should be, and the following are the words of the historian telling what was—

“‘Withdrawing the greater part of his army from the vicinity of the city, and leaving behind him only certain corps of observation, Cyrus marched away up the course of the Euphrates for a certain distance, and there proceeded to make a vigorous use of the spade. His soldiers could now appreciate the value of the experience which they had gained by dispersing the Gynedes, and perceive that the summer and autumn of the preceding year had not been wasted. **They dug a channel or channels from the Euphrates, by means of which a great portion of its water would be drawn off,** and hoped in this way to render the natural course of the river fordable.’ Rawlinson, *Seven Great Monarchies*, ch. 8, par. 52.” Waggoner, *PL*, 69.

“For days the siege of Babylon had been on. The gates were closed and her walls were considered impregnable, while within the city were provisions for twenty years. But however strong she might seem, God had said, ‘**Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her.**’ [Jeremiah 51:53].

“...To Cyrus, the leader of the Persian army which was now outside the city walls, God had said that he held his hand to make him strong. Before you ‘I will loose the loins of kings.’ I will open those two-leaved gates, and the gates shall not be shut; ‘I will go before thee and make the crooked places straight: I will break in pieces the gates of brass and cut in sunder the bars of iron.

“While Belshazzar and his lords drank and feasted, the army of Cyrus was lowering the waters in the bed of the Euphrates, preparatory to entering the city.

“...In the midst of their feasting and rioting, none had noticed that the waters in the Euphrates were steadily diminishing. The besieging army of Cyrus, which had long been held at bay by the massive walls, was eagerly watching the river. The river had been turned from its course, and as soon as the water had sufficiently subsided to allow the men a passage in the bed of the river, they entered from opposite sides of the city. In their reckless feeling of security, the Babylonians had left open the gates in the walls which lined the river-banks inside the city. So the Persians, once in the river-bed, easily entered the city through the open gates.

“Soon one post was running to ‘meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end.’ But the news was received too late to save his kingdom. God had

numbered and finished his kingdom. The enemy made a mad rush for the palace. The pen of inspiration describes the overthrow of the kingdom more vividly than any human historian. Of those guests at the banquet of Belshazzar it is said, ‘**I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake....** I will bring them down like lambs to the slaughter.’ Then as if the eye of the prophet failed to separate Satan from the kingdom which he had so long controlled, he exclaims, ‘How is Sheshach taken! And how is the praise of the whole earth surprised! How is Babylon become an astonishment among the nations!...’

“In that night was Belshazzar slain,’ and the kingdom was given to Darius, the aged king of the Medes. Thus came to an end one of the proudest monarchies that has ever been upon the earth.” Haskell, *SDP*, 69,70,74-75.



The Night of Judgment Upon Babylon

“The scene here so briefly mentioned is described in remarks on Daniel 2:39. While Belshazzar was indulging in his presumptuous revelry, while the angel’s hand was tracing the doom of the kingdom of the empire on the walls of the palace, while Daniel was making known the fearful import of the heavenly writing, the Persian soldiery, through the emptied channel of the Euphrates, had made their way into the heart of the city, and were speeding forward with drawn swords to the palace of the king. Scarcely can it be said that they surprised him, for God had just forewarned him of his doom. **But they found him and slew him, and in that hour the empire of Babylon ceased to be.**” Smith, *DR*, 95.

“Even while he and his nobles were drinking from the sacred vessels of Jehovah, and praising their gods of silver and of gold, the Medes and the Persians, having turned the Euphrates out of its channel, were

marching into the heart of the unguarded city. The army of Cyrus now stood under the walls of the palace; the city was filled with the soldiers of the enemy, ‘as with caterpillars’ (verse 14); and their triumphant shouts could be heard above the despairing cries of the astonished revelers. ‘In that night was Belshazzar the king of the Chaldeans slain,’ and an alien monarch sat upon the throne.

To the last ruler of Babylon, as in type to its first, had come the sentence of the divine Watcher: ‘O king... to thee it is spoken; The kingdom is departed from thee.’” *Prophets & Kings*, 531,533.

Why Belshazzar Was Slain.—

“The Greek historian Xenophon (*Cyropaedia* VII, 24-43) confirms the Bible statement. He doesn’t refer to Belshazzar by name, but he relates how there was a banquet taking place in the Babylonian palace that night and how a king of Babylon was killed. He also tells us why that king was killed. On a hunting trip, Nabonidus, chief king of Babylon, had earlier killed the son of Gobryas, the Persian general who was to lead his troops into the city the night Babylon was overthrown. **In revenge for the death of his son, Gobryas killed the son of Nabonidus.**” *Shea, DARG*, 63.

Herodotus Account.—

“The Babylonians, encamped without their walls, awaited his [Cyrus’s] coming. A battle was fought a short distance from the city, in which the Babylonians were defeated by the Persian king, whereupon they withdrew their defenses. Here they shut themselves up, and made light of his siege, having laid in a store of provisions for many years in preparation against this attack, for when they saw Cyrus conquering nation after nation, they were convinced that he would never stop, and that their turn would come at last.

“Cyrus was now reduced to great perplexity, as time went on and he made no progress against the place. In this distress either someone made the suggestion to him, or he bethought himself of a plan, which he proceeded to put in execution. He placed a portion of his army at the point where the river enters the city, and another body at the back of the place where it issues forth, with orders to march into the town by the bed of the stream, as soon as the water became shallow enough; he then himself drew off with the unwarlike portion of his host, and made for the place where Nitocris dug the basin for the river, where he did exactly what he had done formerly: he turned the Euphrates by a canal into the basin, which was then a marsh, **on which the river sank to such an extent that the natural bed of the stream was fordable.** Hereupon the Persians who had been left for the purpose at Babylon by the river-side, entered the stream, which had now sunk so as to reach about midway up a man’s thigh, and thus got into the town.

“Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would not have allowed the entrance of the Persians within the city, which was what ruined them utterly, but would have made fast all the street-gates which gave upon the river, and mounting upon the walls along both sides of the stream, would so have caught the enemy as it were in a trap. But, as it was, the Persians came upon them by surprise and so took the city. Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare) long after the outer portions of the town were taken, knew nothing of what had chanced, but as they were engaged in a festival, continued dancing and reveling until they learnt the capture but too certainly. Such, then, were the circumstances of the first taking of Babylon.” *Herodotus, Persian Wars*, Bk. I, chs. 190, 191.” *Thiele, OSID*, 48,49.

The Fall and Destruction of Babylon.—

“God ascribes the fall of Babylon to her gluttony and drunkenness. Indulgence of appetite and passion was the foundation of all their sins.” *Counsels on Health*, 110.

“The fall of Babylon constitutes a divine challenge to skepticism which skeptics have never been able to meet. God’s prophets had foretold the doom of Babylon while it was still the flourishing metropolis of the world located in the garden of the East with no human prospects of ever being destroyed. So definite and clear are these prophetic utterances that they contain more than 100 details not one of which has failed of fulfillment. Prophecy is a miracle and as such is a challenge to doubters and skeptics.” *Bunch, BOD*, 71.

“I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. 4 Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; 5 I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.” *Isaiah 48:3-6*.

“It had been predicted that the city would be taken suddenly and unexpectedly and the inhabitants caught unawares (*Jer. 50:24,25*); that the princes of Babylon would arise from the banquet table and prepare for battle (*Isa. 21:5*); that they would be slain while drunk (*Jer. 51:39,57*); that the city would be filled with enemy soldiers ‘as with caterpillars’ (*Jer. 51:14*).” *Bunch, BOD*, 72.

“Clearly had the Hebrew prophets spoken concerning the manner in which Babylon should fall. As in vision God had revealed to them the events of the future, they had exclaimed: ‘How is Sheshach taken!

and how is the praise of the whole earth surprised! **how is Babylon become an astonishment among the nations!** ‘**How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!**’ ‘At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.’

“Babylon is suddenly fallen and destroyed.”

‘The spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompenses shall surely requite. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts.’

“I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened His armory, and hath brought forth the weapons of His indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans.”

“Thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of hosts is His name: He shall throughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon.’ Jeremiah 51:41; 50:23, 46; Jeremiah 51:8, 56, 57; 50:24, 25, 33, 34.

“**Thus ‘the broad walls of Babylon’ became ‘utterly broken, and her high gates ...burned with fire.’** Thus did Jehovah of hosts “cause the arrogancy of the proud to cease,” and lay low ‘the haughtiness of the terrible.’ **Thus did ‘Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency,’ become as Sodom and Gomorrah—a place forever accursed. ‘It shall never be inhabited,’** Inspiration has declared, ‘neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces.’ ‘I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.’ Jeremiah 51:58; Isaiah 13:11, 19-22; 14:23.

“**To the last ruler of Babylon, as in type to its first, had come the sentence of the divine Watcher:** ‘O king,... to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31. [Isaiah 47:1-15 quoted.]” *Prophets & Kings*, 531-533.

“O thou that dwellest upon many waters, abundant in treasures, Thine end is come, and the measure of thy covetousness.” Jer. 51:13.

“Babylon, the glory of kingdoms, The beauty of the Chaldees’ excellency, Shall be as when God overthrew Sodom and Gomorrah.” Isaiah 13:19.

“I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.” Isaiah 14:23.

Babylon, A Symbol of the World at the End.—

“**The destruction of Babylon pictures to some degree the final destruction of the world,** of which the prophet writes, ‘Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.’ **Destruction came upon Babylon while the king and his lords were engaged in feasting and revelry.** Cyrus and his army marched up the bed of the river Euphrates; for trenches had been dug, and the river turned from its course, so that there was no obstruction to their entering the city, provided the gates were opened. The guardsmen were indulging in merriment and revelry, and the city was left without defense. **Before the officers were aware, the enemy had entered the city, and escape was impossible.** Those in one part of the city were slain or captured before those in another part knew that the city was invaded. No alarm was sounded, no cry could be raised to warn the people that the forces of Cyrus were upon them.

“The monarch, his princes, and guardsmen, were given up to feasting, and, intoxicated with strong drink, they knew nothing of the peril of the kingdom. **There was a noise at the palace gates, the doors were forced open, the troops of Cyrus rushed in, and in a short time the king and his guests were lying mangled in the heaps of the slain, and the drunken slept a perpetual sleep.** Thus was the prophecy of Isaiah and Jeremiah fulfilled to the letter.

“...**Babylon is a symbol of the world at large.** When its doom was made certain, its kings and officers seemed to be as men insane, and their own course hastened its destiny. **When the doom of a nation is fixed, it seems that all the energy, wisdom, and discretion of its former time of prosperity, deserts its men of position, and they hasten the evil they would avert.** Outside enemies are not the greatest peril to an individual or a nation. The overthrow of a nation results, under the providence of God, from some unwise or evil course of its own. **But the people who fear God, who are loyal to his laws, who carry out the principles of righteousness in their lives, have a sure defense; God will be the refuge of those who trust in him.”** Signs, 12/29/1890.

“**The condemnation that will fall upon the nations of the earth in this day will be because of their rejection of light, and will be similar to that which fell upon the kings of Babylon;** it will be because they have failed to make the most of present light, present opportunities for knowing what is truth and right-

eousness. Our condemnation in the judgment will not result from the fact that we have lived in error, but from the fact that we have neglected heaven-sent opportunities for discovering truth. The means of becoming conversant with the truth are within the reach of all; **but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth.** It is through the truth that we may answer the great question, ‘What must I do to be saved?’” *Signs, 7/27/1891.*

The Advent of Cyrus.—

“**The advent of the army of Cyrus before the walls of Babylon was to the Jews a sign that their deliverance from captivity was drawing nigh.** More than a century before the birth of Cyrus, Inspiration had mentioned him by name, and had caused a record to be made of the actual work he should do in taking the city of Babylon unawares, and in preparing the way for the release of the children of the captivity. Through Isaiah the word had been spoken:

“**Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden,** to subdue nations before him;... to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.” *Isaiah 45:1-3.*

“In the unexpected entry of the army of the Persian conqueror into the heart of the Babylonian capital by way of the channel of the river whose waters had been turned aside, and through the inner gates that in careless security had been left open and unprotected, **the Jews had abundant evidence of the literal fulfillment of Isaiah’s prophecy concerning the sudden overthrow of their oppressors.** And this should have been to them an unmistakable sign that **God was shaping the affairs of nations in their behalf;** for inseparably linked with the prophecy outlining the manner of Babylon’s capture and fall were the words:

“**Cyrus, he is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.**” ‘I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward, saith the Lord of hosts.’ *Isaiah 44:28; 45:13.*

“Nor were these the only prophecies upon which the exiles had opportunity to base their hope of speedy deliverance. **The writings of Jeremiah were within their reach, and in these was plainly set forth the length of time that should elapse before the restoration of Israel from Babylon.** ‘When seventy years are accomplished,’ the Lord had foretold through His

messenger, ‘I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.’ *Jeremiah 25:12.* Favor would be shown the remnant of Judah, in answer to fervent prayer. ‘I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.’ *Jeremiah 29:14.*

“**Often had Daniel and his companions gone over these and similar prophecies outlining God’s purpose for His people.** And now, as the rapid course of events betokened the mighty hand of God at work among the nations, Daniel gave special thought to the promises made to Israel. **His faith in the prophetic word led him to enter into experiences foretold by the sacred writers.** ‘After seventy years be accomplished at Babylon,’ the Lord had declared, ‘I will visit you, and perform My good word toward you, in causing you to return.... **I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.** Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.’ [Jeremiah 29]: Verses 10-13.” *Prophets & Kings, 551-553.*

“**Cyrus was one of the greatest characters of human history comparable to Nebuchadnezzar himself.** The early Persians chose the bravest and most capable of their nobles for kings, and these kings were mild and merciful. ...Just as God chose Nebuchadnezzar as His servant in the punishment of the nations including the kingdom of Judah, **so the Lord chose Cyrus as His servant in the punishing of wicked and corrupt Babylon.** One hundred and fifty years before Cyrus was born, and 174 years before he conquered Babylon, the Lord had foretold his birth and career and declared of him: “He is my shepherd, and shall perform all My pleasure.” See Isa. 44:28; 45:1-5. **God has servants who are not directly numbered with His own people and among these are rulers of nations.**” *Bunch, BOD, 27.*

Lesson For Today.—

“**In the history of Nebuchadnezzar and Belshazzar, God speaks to nations of today.** We are to take to heart the lessons he sought to teach these rebellious kings; **for if Belshazzar had pursued a course in harmony with the instruction given to his grandfather, he would have retained not only his kingdom but his life.** He disregarded the lessons, and went on in rebellion against God, committing the very sins for which his grandfather had been reproved and punished. He, too, lifted himself up in pride and exaltation, and the final judgment of God fell upon him and his house.

His great sin was that, notwithstanding God had given him light, he refused to walk in the paths of righteousness.” *Signs, 7/20/1891.*

“The condemnation that will fall upon the nations of the earth in this day **will be because of their rejection of light, and will be similar to that which fell upon the kings of Babylon;** it will be because they have failed to make the most of present light, present opportunities for knowing what is truth and righteousness. Our condemnation in the judgment will not result from the fact that we have lived in error, but from the fact that **we have neglected heaven-sent opportunities for discovering truth.** The means of becoming conversant with the truth are within the reach of all; but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, ‘What must I do to be saved?’

“On every page of God’s word the injunction to obedience is plainly written, and yet how often his commands are lightly regarded or wholly set aside! **The command for the observance of the holy Sabbath of the Lord is placed in the very bosom of the Decalogue, and is so plain that none need err as to its import, and yet it is treated with as great profanation as were the sacred vessels at the feast of Belshazzar.** God sanctified and blessed the seventh day, setting it apart to be observed as holy time. Yet the Sabbath of the Lord has been used as a common working day, while a day which possesses no sanctity whatever has been put in the place of God’s sanctified day. The religious world has accepted error for truth, and many who claim to be the children of the light are the children of darkness. **The condemnation of those who trample upon God’s holy Sabbath, and exalt a Sabbath instituted by the man of sin, will not come because they have conscientiously observed the first day of the week, but because they neglected opportunities for searching the Scriptures and learning, not what man has said, not what the ministers say, not what the fathers have said, but what saith the infinite God?** What day has God specified as his holy day? What did he command men to honor when he spoke with an audible voice from Sinai? That voice is to be obeyed above every other; **the edicts of kings and nations are void before a command of God. The Lord of hosts commands our obedience.**

“If ministers would search their Bibles, they would know what saith the Scriptures; but the voices of false shepherds cry, ‘Lo here! or, lo there!’ but we are safe only in following Him who said, ‘I am the way, the truth, and the life.’ The Lord declares, ‘To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.’” *Signs, 7/27/1891.*

“For the modern world the fall of ancient Babylon has **two great and important lessons:** First, it proves beyond a doubt that the prophets of God wrote under divine inspiration and that the Scriptures are indeed and in truth the word of God. ...**The second lesson is** that Modern Babylon will share the same fate and will soon go down to eternal destruction and oblivion, and all who refuse to come out of Babylon and renounce her pride, customs and practices, will be destroyed with her.” *Bunch, BOD, 75.*

Other Spiritual Lessons.—

“Regardless of the powers of plans of men, God in heaven still rules in the affairs of earth.

“The doom of modern spiritual Babylon is just as certain as was the doom of ancient Babylon.

“The fate of every man is sealed when he is weighed in the balances of heaven.

“Feasting and drinking often come on the brink of ruin.

“**The joining of hands between apostate religion and an iniquitous state betoken the operation of forces inspired by the evil one.**

“Trust and reliance on the God of heaven is the only safe course in the hour of crisis.” *Thiele, OSID, 51.*

DANIEL 5:31

And Darius the Median took the kingdom, being about threescore and two years old.

Darius the Median Took the Kingdom.—

“Make bright the arrows; gather the shields: **the LORD hath raised up the spirit of the kings of the Medes:** for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.” *Jeremiah 51:11.*

“Prepare against her the nations **with the kings of the Medes,** the captains thereof, and all the rulers thereof, and all the land of his dominion.” *Jeremiah 51:28.*

“With the close of the fifth chapter, the government is transferred to the Medes, of whom Darius, known in history as Darius the Mede, a man of sixty-two years, is king. With him is associated Cyrus, the Persian, the leader of the army, and heir to the throne. **The time represented by the golden head of the image has passed,** and a baser metal represents the rising power.” *Haskell, SDP, 77.*

Being About Threescore and Two Years Old.—

“Why does Scripture mention the age of Darius? His age is noted for a purpose. Darius was 62 in the last year of the captivity. The captivity began in his 8th year. Darius was born in the 8th year of the captivity.

In the darkest hour God was preparing a deliverer." *Burnside, DPUF, 16.*

DANIEL: CHAPTER SIX

1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the

king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

DANIEL 6:1

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

The Medes and the Persians.—

"Babylon was taken by the Persians, and Darius the Median was placed upon the throne in 538 BC. When Darius died two years later, Cyrus took the throne. Somewhere, therefore, between these two dates the event occurred which is narrated in this chapter."

"Daniel was an active leader in the kingdom of Babylon at the height of its glory. From that time until the Medes and Persians took the throne of universal empire, he was at least a resident of the capital, acquainted with all the affairs of the kingdom. Yet he gave us no consecutive account of events that occurred during his long connection with these kingdoms. He touched upon only an event here and there which would inspire faith, hope, and courage in the hearts of the people of God in every age, and lead them to be steadfast in their adherence to the right. The event narrated in this chapter is alluded to in Hebrews 11, where we read of those who through faith 'stopped the mouths of lions.'" Smith, DR, 97.

"With the close of the fifth chapter, the government is transferred to the Medes, of whom Darius, known in history as Darius the Mede, a man of sixty-two years, is king. ...**The Medes** were not, however, a new or unknown power, for they are mentioned in chronology as descendants of Japheth, and as early as the eighty century BC, when Israel was taken captive by the Assyrians, they were scattered through the cities of the Medes. **This had brought the Medes into contact with the Jews two centuries before the fall of Babylon.** To their knowledge of the God of the Jews may be attributed the purity of their worship, for while they were heathens, they had never fallen into the gross forms of idolatry which were practiced by most of the nations of Western Asia.

"The habits of both the Medes and the Persians, but more particularly of the Persians, brought them in close touch with nature, and in their worship they took the elements, fire, earth, water, and air as the highest manifestations of the Deity. They therefore sought a hill country, and kept a perpetual fire burning. They believed in the struggle between good and evil as represented by light and darkness, and doubtless the words of Isaiah, which are addressed to Cyrus, had this belief in mind, for the Lord says, '**I form the light and create darkness: I make peace, and create evil; I the Lord do all these things.**' [Is. 45:7]. In these words he places himself above the gods of the Persians, and explains why he called Cyrus to his strange work." *Haskell, SDP, 77,78.*

Darius.—

"The father of Darius was Astyages whose sister was the wife of Nebuchadnezzar. Mandana, the daughter of Astyages and sister of Darius, was the mother of Cyrus." *Bunch, BOD, 27.*

Darius Set Over the Kingdom.—

"When Darius took possession of the throne of Babylon, **he at once proceeded to reorganize the government.**" *Sanctified Life, 52.*

120 Princes.—

"Darius set over the kingdom one hundred and twenty princes, there being at that time, as is supposed, **one hundred twenty provinces** in the empire, each one having its **prince, or governor.** By the victories of Cambyses and Darius Hystaspes, it was afterward **enlarged to one hundred twenty-seven provinces.** (Esther 1: 1)." *Smith, DR, 97,98.*

"Darius demonstrates his ability as a ruler by distributing the responsibility of government. He was not an autocrat who believed that all wisdom resided in himself. His government was the most democratic of all ancient kingdoms. It was almost a republic. The 120 satraps or governors were made responsible to

three presidents or 'Premiers' (Fenton). Each president would therefore have forty princes under him." *Bunch, BOD, 76.*

DANIEL 6:2,3

And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Three Presidents; Of Whom Daniel Was First.—

"Daniel was doubtless advanced to this high position because of the excellent spirit and fidelity manifest in his work. As a great man in the empire of Babylon, Daniel might have been regarded an enemy by Darius, and have been banished or otherwise put out of the way. Or as a captive from a nation then in ruins, he might have been despised and set at naught. **But to the credit of Darius be it said, Daniel was preferred over all the others, because the discerning king saw in him an excellent spirit.** The king thought to set him over the whole realm." *Smith, DR, 98.*

"It was not after the order of the world that Daniel, belonging to a race held in bondage, should at once be given one of the highest positions in the newly organized government. It will appear still more unusual when it is remembered that Daniel had been made third ruler of the Babylonian kingdom under Belshazzar.

"...The question naturally arises, Why did not the conquering [Medo-Persian] army destroy Daniel? ...The answer is simple and natural. When the kingdom was taken and Belshazzar slain, Nabonidus, the first ruler, at the head of an army, was surrounded by the enemy in another part of the kingdom. This left Daniel sole ruler in Babylon. He knowing that over one hundred years before, Isaiah had prophesied that Cyrus should take the kingdom, was ready to welcome him whom God had said should build the house of the Lord at Jerusalem.

"There is also good reason to believe that Daniel and Cyrus were not strangers. When excluded from the council of Belshazzar, Daniel had spent a portion of his time at Shushan, the capital of Elam. Elam had revolted from Babylon, in fulfillment of the prophecy of Jeremiah. [Jer. 49:39]. Daniel may have formed an acquaintance with Cyrus, and showed to him ...the prophecy that pertained to himself, and also revealed to him the way God had said he should enter Babylon. It is evident from the wording of the decree given in the first chapter of Ezra, that Cyrus was familiar with these prophecies.

"To the fact of acquaintanceship it may be added

that the excellent spirit and unsurpassed business ability of Daniel brought him into prominence." *Haskell, SDP, 78,75,76,79.*

An Excellent Spirit Was in Him.—

"The case of Daniel was presented before me. Although he was a man of like passions with ourselves, the pen of inspiration presents him as a faultless character. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength and wisely improve the opportunities and privileges within his reach. **Daniel was an intellectual giant; yet he was continually seeking for greater knowledge, for higher attainments.** Other young men had the same advantages; but they did not, like him, bend all their energies to seek wisdom—the knowledge of God as revealed in His word and in His works. Although Daniel was one of the world's great men, he was not proud nor self-sufficient. **He felt the need of refreshing his soul with prayer, and each day found him in earnest supplication before God.** He would not be deprived of this privilege even when a den of lions was opened to receive him if he continued to pray.

"Daniel loved, feared, and obeyed God. **Yet he did not flee away from the world to avoid its corrupting influence.** In the providence of God he was to be in the world yet not of the world. With all the temptations and fascinations of court life surrounding him, he stood in the integrity of his soul, firm as a rock in his adherence to principle. He made God his strength and was not forsaken of Him in his time of greatest need." *4 Testimonies, 569.*

"Only by faithfulness in the little things can the soul be trained to act with fidelity under larger responsibilities. God brought Daniel and his fellows into connection with the great men of Babylon, that these heathen men might become acquainted with the principles of true religion. In the midst of a nation of idolaters, Daniel was to represent the character of God. How did he become fitted for a position of so great trust and honor? **It was his faithfulness in the little things that gave complexion to his whole life. He honored God in the smallest duties,** and the Lord co-operated with him." *Christ's Object Lessons, 356.*

"When your soul is the temple for the indwelling Spirit of the Saviour, the gross elements of your nature will be consumed, **and the whole being will become a living purpose. He who is truly Christ's will have an experience like that of Daniel, and the fruits of the Spirit will appear in his life.**" *Signs, 11/20/1888.*

DANIEL 6:4

Then the presidents and princes sought to find occasion against Daniel concerning

the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

They Sought to Find Occasion Against Daniel.—

"His enemies, who hated the faithful statesman for his integrity, and who wished to remove him from their path, **that they might rise to eminence, planned and intrigued long in order to find some way by which he might be condemned and put to death.**" *Youth Instructor, 5/25/1899.*

"The 'presidents' hated Daniel, no doubt because they could not enrich themselves." *Burnside, DPUF, 93.*

They Could Find None Occasion Nor Fault.—

"Daniel was preferred above the presidents and the princes because an excellent spirit was in him. **Fallen angels feared that his influence would weaken their control over the rulers of the kingdom, for Daniel was high in command.** The accusing host of evil angels stirred up the presidents and princes to envy and jealousy, and they watched Daniel closely to find some occasion against him that they might report him to the king; but they failed." *1 Testimonies, 295.*

"Under the reign of Darius, Daniel was exalted to a position of great honor, because the king saw in him an 'excellent spirit.' But when the leading men of the kingdom saw Daniel thus favored, they became jealous of him, and soon envied and hated him. His course of unbending integrity was in marked contrast to their own lives. **The more upright and righteous he was, the more they hated him.** Long they sought to find something whereby he might be condemned. It angered them to think that they could lay nothing to his charge. But he was prime minister of the kingdom, and they knew they would have to prove any charge they brought against him.

"Daniel's position was not an enviable one. **He stood at the head of a dishonest, prevaricating, godless cabinet, whose members watched him with keen, jealous eyes, to find some flaw in his conduct.** They kept spies on his track, to see if they could not in this way find something against him." *Youth Instructor, 11/1/1900.*

"[Verse 3 quoted.] The honors bestowed upon Daniel excited the jealousy of the leading men of the kingdom. The presidents and princes sought to find occasion for complaint against him. 'But they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him' (verse 4).

"What a lesson is here presented for all Christians. The keen eyes of jealousy were fixed upon Dan-

iel day after day; their watchings were sharpened by hatred; yet not a word or act of his life could they make appear wrong. **And still he made no claim to sanctification, but he did that which was infinitely better—he lived a life of faithfulness and consecration.**

“The more blameless the conduct of Daniel, the greater was the hatred excited against him by his enemies. They were filled with madness, because they could find nothing in his moral character or in the discharge of his duties upon which to base a complaint against him.” *Sanctified Life*, 42.

“Among those who profess to be servants of Christ, an earnest purpose should be cultivated, such as Daniel manifested in the courts of Babylon. He knew that God was his strength and his shield, his front guard and his rear guard. Amid the corruptions that surrounded him in the courts of Babylon, he kept himself free from those sights and sounds which would allure him, and draw him into temptation. **When his duties required that he be present at scenes of revelry, intemperance, and basest idolatry, he cultivated the habit of silent prayer, and thus he was kept by the power of God.**” *Youth Instructor*, 6/7/1894.

“Strict compliance with the requirements of Heaven brings temporal as well as spiritual blessings. Unwavering in his allegiance to God, unyielding in his mastery of self, Daniel, by his noble dignity and unswerving integrity, while yet a young man, won the ‘favor and tender love’ of the heathen officer in whose charge he had been placed. Daniel 1:9. The same characteristics marked his afterlife. He rose speedily to the position of prime minister of the kingdom of Babylon. Through the reign of successive monarchs, the downfall of the nation, and the establishment of another world empire, **such were his wisdom and statesmanship, so perfect his tact, his courtesy, his genuine goodness of heart, his fidelity to principle, that even his enemies were forced to the confession that ‘they could find none occasion nor fault; forasmuch as he was faithful.’**” *Prophets & Kings*, 546.

“Here is recorded the case of a man who was a devout follower of God, one whose honesty, accuracy, and skill in every particular was a wonder to the world. It is a powerful witness to the duties and privileges of every Christian business man. **He was a noble statesman, but not a politician, an example for all office-holders. He fulfilled his duties under the Medes just as faithfully as under the Babylonians.** He served the God of heaven, and not a man-made party.

...The very position which he occupied put Daniel to the severest test. As chairman or chief of the presidents over the princes, Daniel was obliged to deal with all the under-rulers of the empire. One by one they were obliged to render an account to him. This was that the king might receive no damage. The king,

then, was in danger; not in danger of losing his life, but these officials were scheming politicians who were robbing the government in every possible way. If they had taxes to gather, they turned a large per cent to their own account. There was bribery, cheating, wire pulling, and buying of positions in the Babylonian government, as there is in the world today. Dishonesty was found everywhere. Inspiration does not describe the iniquity in detail, but it does say, ‘The godly is perished out of the earth;...they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.’

“...The sixth chapter of Daniel is left on record to show how a man of God, when elevated to such a position, can remain uncontaminated. It shows that attitude which any man of God must assume toward popular vice and corruption, and more than that, it shows what treatment a man who is true to principle must expect to receive from the hands of those who are corrupt. Because Daniel did guard the king’s interests, Darius was about to set him over the whole realm. **But the honesty of one man is like a thorn in the flesh of the unjust, and in their political meetings the princes and presidents sought to destroy the man who made accurate reports, and who was faultless in his dealings.** ‘Render unto Caesar the things that are Caesar’s,’ is a principle of divine government, and from this principle Daniel could not be swerved.” *Haskell, SDP*, 79-81.

“Daniel is another example of integrity, for he was so faithful that even his enemies were not able to point out one flaw in his performance of duty. They declared, ‘We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.’ **The secret of Daniel’s strength was found in his conscientious attention to what the world would call things of minor importance.** He was found before God three times a day in prayer and thanksgiving, and he was equally steadfast in his attention to his duties to the king. It is this conscientious attention to what the world despises that makes a strong, symmetrical character.” *Signs*, 5/25/1891.

A Lesson For Modern Daniels.—

“Those who labor in business lines should take every precaution against falling into error through wrong principles or methods. Their record may be like that of Daniel in the courts of Babylon. **When all his business transactions were subjected to the closest scrutiny, not one faulty item could be found.** The record of his business life, incomplete though it is, contains lessons worthy of study. It reveals the fact that a businessman is not necessarily a scheming, policy man. He may be a man instructed of God at every step. Daniel, while prime minister of the kingdom of Babylon, was a prophet of God, receiving the light of heavenly

inspiration. His life is an illustration of what every Christian businessman may be.” *7 Testimonies*, 248.

“Daniel was sorely tried; but he overcame because he was of a humble and prayerful spirit. **Although he was surrounded with distrust and suspicion, and his enemies laid a snare for his life, yet he maintained a serene and cheerful trust in God, never once deviating from principle.** Although Daniel was a man of like passions with ourselves, the pen of inspiration presents him as a faultless character. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the privileges and opportunities within his reach.” *Signs*, 11/4/1886.

DANIEL 6:5

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

We Shall Not Find, Except We Find It.—

“Their only hope was to make his religious service a treasonable act against the king and kingdom. This has ever been the method used by bigots in persecuting and destroying the servants of the true God. **Religious persecution has always been placed on the basis of disloyalty to the state**, and on this basis will the final persecution be carried forward and the sentence of death executed.” *Bunch, BOD*, 77.

Concerning the Law of His God.—

“Daniel made no claim to sanctification; but he did that which was infinitely better—he lived a holy, sanctified life. The true test of sanctification is the daily deportment.” *R&H*, 2/8/1881.

“[Verse 5 quoted]. Three times a day Daniel prayed to the God of heaven. **This was the only accusation that could be brought against him.**” *Sanctified Life*, 43.

“Daniel’s position was not an enviable one. He stood at the head of a dishonest, prevaricating, godless cabinet, whose members watched him with keen, jealous eyes, to find some flaw in his conduct. They kept spies on his track, to see if they could not in this way find something against him. Satan suggested to these men a plan whereby they might get rid of Daniel. Use his religion as a means of condemning him, the enemy said.

“Daniel was a man of prayer. Three times a day he knelt before the Lord; and **Satan told his enemies that his destruction must be compassed on this ground.**” *Youth Instructor*, 11/1/1900.

“Daniel’s enemies discovered that **he was never to be found worshiping in any of the temples of Babylon, nor did he take part in any heathen religious ceremonies.** Undoubtedly they had noticed that he was absent from his office every Sabbath, the day of weekly rest prescribed in ‘the law of his God.’ They doubtless reasoned that his set times for prayer interfered with the discharge of his official duties.” *4SDABC*, 811.

“[Verse 5 quoted]. Thereupon the presidents and princes, counseling together, devised a scheme whereby they hoped to accomplish the prophet’s destruction. **They determined to ask the king to sign a decree which they should prepare, forbidding any person in the realm to ask anything of God or man, except of Darius the king, for the space of thirty days.** A violation of this decree should be punished by casting the offender into a den of lions. Accordingly, the princes prepared such a decree, and presented it to Darius for his signature.” *Prophets & Kings*, 540.

“As related to the kingdom, Daniel’s conduct was perfect. He was faithful and true. They could find no ground for complaint against him on that score. They then said they could find no occasion to accuse him, except as concerning the law of his God. **So let it be with us. A person can have no better recommendation.**” *Smith, DR*, 98.

DANIEL 6:6-9

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Wherefore king Darius signed the writing and the decree.

These Presidents and Princes Assembled Together.—

“Came tumultuously.”—margin. They came rushing in before the king in a manner that indicated that a crisis had arisen that demanded immediate atten-

tion. They come into his presence in a body so that their numbers and official standing might impress him with the importance of their request which is virtually a demand. **Numbers have great weight with officials who crave loyalty and co-operation and who fear the enmity or antagonism of those they serve.**" *Bunch, BOD, 77.*

All the Presidents Have Consulted Together.—

"With manifest respect for the king, and with words which flattered him, a committee of the princes waited upon Darius. The first words they spoke afterward revealed that there was a plot on foot, for they said, '**All the presidents of the kingdom, the governors,**' and other officers had consulted together, when in truth they had held secret meetings, and the chief of the presidents was kept in ignorance of the matter. The king placed great confidence in his prime minister, and anything purporting to have his approval was accepted without further investigation. The form of a decree was presented to the king. **It exalted Darius above all earthly monarchs, and attempted to place him above God.** King Darius placed his seal upon the document, making it a law of the land. For thirty days no man should bow down or worship or ask any petitions, save of the king." *Haskell, SDP, 82.*

Plot Against Daniel.—

"**A scheme was now devised to accomplish his [Daniel's] destruction.** His enemies assembled at the palace and besought the king to pass a decree that no person in the whole realm should ask anything of either God or man, except of Darius the king, for the space of thirty days, and that any violation of this edict should be punished by casting the offender into the den of lions. The king knew nothing of the hatred of these men toward Daniel, and did not suspect that the decree would in any way injure him. **Through flattery they made the monarch believe it would be greatly to his honor to pass such an edict.** With a smile of satanic triumph upon their faces, they come forth from the presence of the king, and rejoice together over the snare which they have laid for the servant of God." *Sanctified Life, 43.*

"The decree they presented was designed to increase honor and respect for the royal will. No prayer or petition, they declared, was to be addressed to any man or god, save the king, for thirty days. **By this flattering approach the princes hid their evil design against Daniel.** The king signed the decree, and it became an unalterable law of the Medes and Persians.

"Mark the subtlety of these men—the length to which they went to accomplish the ruin of the good. If they had made the decree read that no petition should be asked of the God of the Hebrews, which was the real design of the matter, the king would at once have divined their object, and the decree would not have been signed. But they gave it a general application,

and were willing to ignore and heap insult upon their own religion, and all the multitude of their gods, in order to ruin the object of their hatred." *Smith, DR, 98,99.*

"To forbid prayer for thirty days, is, for so long, to rob God of all the tribute he has from man, and to rob man of all the comfort he has in God. Does not every man's heart direct him, when in want or distress, to call upon God? **We could not live a day without God; and can men live thirty days without prayer?** Yet it is to be feared that those who, without any decree forbidding them, present no hearty, serious petitions to God for more than thirty days together, are far more numerous than those who serve him continually, with humble, thankful hearts." *Matthew Henry Commentary.*

The Source of the Idea for the Decree.—

"The enemies of Daniel left the presence of Darius, rejoicing over the snare now securely laid for the servant of Jehovah. In the conspiracy thus formed, Satan had played an important part. **The prophet was high in command in the kingdom, and evil angels feared that his influence would weaken their control over its rulers.** It was these satanic agencies who had stirred the princes to envy and jealousy; it was they who had inspired the plan for Daniel's destruction; and the princes, yielding themselves as instruments of evil, carried it into effect." *Prophets & Kings, 540.*

Of Any God or Man, Save of Thee, O King.—

"That even Persian kings were willing occasionally to accept divine honors is evident from the fact that in Egypt they allowed divine attributes to be added to their names. Hieroglyphic inscriptions refer to Cambyses as the 'son of Re' the sun-god, and to Darius as 'the son of god.'" *ASDABC, 811.*

The Law of the Medes & Persians Altereth Not.—

"In the Medo-Persian empire the principle of government was different from that of Babylon. ...**The Medo-Persian government was an absolute monarchy also. There, also, the word of the king was the law: but with this all-important difference from Babylon, that when once the word of the king had gone forth as the law, that law could not be changed nor reversed even by the king himself.** The king himself was bound, even against himself, by his own word or decree that had once become the law. The government of Medo-Persia, therefore, was a government of *law*; its principle was the *supremacy of THE LAW*.

"The plotters were ready with their plea of the supremacy and integrity of 'the law'; and to urge arguments that it was 'not a question of religion, but of the law'; that to countenance disregard and violation of 'the law' was simply to undermine all the

government and make an open bid for a reign of anarchy, and for the very dissolution of society itself: that they were exceedingly sorry that such an excellent man as Daniel should be thus involved, yet to allow such open disregard of ‘the law’ by one of such high standing and reputation would be only all the worse; because this very fact of the high standing and wide reputation of the one who so openly disregarded ‘the law’ would be only the more encouragement to all people to do the same, etc., etc.” *Jones, IIR, 22,23,27,28.*

Wherefore King Darius Signed the Writing.—

“The king’s pride was flattered. He was ignorant of the mischief purposed against Daniel, and he granted their request. The decree was signed, and became one of the unalterable laws of the Medes and Persians.” *Signs, 11/4/1886.*

“The king’s vanity was flattered. Not for a moment did he think that Daniel, his beloved and honored servant, would in any way be affected by the law. He signed the decree, and with it in their possession, the presidents and princes went forth from his presence, evil triumph depicted on their countenances. **They deemed that the man they hated was now in their power.**” *Youth Instructor, 11/1/1900.*

“The king was flattered by this proposition, and as he did not understand the motive that prompted it, he signed the desired decree, and made it a law. **Did these men think because they had deceived Darius that they had deceived the Lord also?**” *Signs, 11/4/1889.*

DANIEL 6:10

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

David Worshiped Toward the Temple in Jerusalem.—

“I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.” **Psalm 138:2.**

Solomon counseled To Pray Toward Jerusalem.—

“If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, **so that they carry them away captives unto the land of the enemy,** far or near;

“Yet if they shall bethink themselves in the land whither they were carried captives, and repent, **and make supplication unto thee in the land of them that**

carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

“And so return unto thee with all their heart, and with all their soul, **in the land of their enemies,** which led them away captive, **and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:**

“Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, **and give them compassion before them who carried them captive,** that they may have compassion on them.” **1Kings 8:46-50.**

His Windows Opened Toward Jerusalem.—

“Daniel falls upon his knees and prays fervently



as he had so often done during the days of his exile. **His prayer is increased in fervency by the fact that the seventy years period of captivity were almost at an end.**

Bunch, BOD, 78.

“Daniel looked and prayed toward Jerusalem, reminding him that the temple lay in ruins. The 70 year period of captivity was almost up—one year away. But now, Satan was tempting Daniel and his fellow Jews with the glories of this world—make it rich in Babylon. Most of Jews would choose to remain in Babylon. **But Daniel kept his focus on the soon-coming deliverance.** He refused the offer of earthly glory.

“Today let our hearts pray toward the New Jerusalem. Our deliverance is near. Let us not be tempted by the view offered to us by Satan of the glories, the glitter, the pleasures of this sinful world. Millions of modern Israelites may decide to remain on planet earth. **But let us set our affections on a better country.**” *Unknown Source.*

Three Times a Day.—

“The offering of prayer three times a day took place at the third, sixth, and ninth hours of the day (the hours being counted from sunrise). The third and ninth corresponded to the time of the morning and evening sacrifices. **The Psalmist followed the same practice (Ps. 55:17).**” *4SDABC, 812*

“**Evening, and morning, and at noon,** will I pray, and cry aloud: and he shall hear my voice.” *Psalm 55:17.*

He Kneeled Upon His Knees.—

“And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD,

from kneeling on his knees with his hands spread up to heaven.” **1Kings 8:54.**

“So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; **and he cast himself down upon the earth, and put his face between his knees.**” **1Kings 18:42.**

“And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, **I fell upon my knees,** and spread out my hands unto the LORD my God.” **Ezra 9:5.**

“For this cause **I bow my knees** unto the Father of our Lord Jesus Christ.” **Ephesians 3:14.**

Three Times a Day Daniel Prayed.—

“The prophet’s enemies counted on Daniel’s firm adherence to principle for the success of their plan. **And they were not mistaken in their estimate of his character.** He quickly read their malignant purpose in framing the decree, but he did not change his course in a single particular. Why should he cease to pray now, when he most needed to pray? Rather would he relinquish life itself, than his hope of help in God. With calmness he performed his duties as chief of the princes; and at the hour of prayer he went to his chamber, and with his windows open toward Jerusalem, in accordance with his usual custom, he offered his petition to the God of heaven. He did not try to conceal his act. Although he knew full well the consequences of his fidelity to God, his spirit faltered not. Before those who were plotting his ruin, he would not allow it even to appear that his connection with Heaven was severed. In all cases where the king had a right to command, Daniel would obey; **but neither the king nor his decree could make him swerve from allegiance to the King of kings.**

“**Thus the prophet boldly yet quietly and humbly declared that no earthly power has a right to interpose between the soul and God.** Surrounded by idolaters, he was a faithful witness to this truth. His dauntless adherence to right was a bright light in the moral darkness of that heathen court. Daniel stands before the world today a worthy example of Christian fearlessness and fidelity.” *Prophets & Kings, 540-542.*

“Daniel was a man of prayer; and God gave him wisdom and firmness to resist every influence that conspired to draw him into the snare of intemperance. Even in his youth he was a moral giant in the strength of the Mighty One.” *Signs, 8/14/1884.*

“Daniel’s history is a remarkable one. He carried out his faith and principles against great opposition. He was condemned to death because he would not abate one jot of his allegiance to God even in the face of the king’s decree. It might, at this day, be called over-righteousness to go, as was his wont, **three times**

a day and kneel before the open window for prayer while he knew that prying eyes were observing him and that his enemies were ready to accuse him of disloyalty to the king; but Daniel would allow no earthly power to come in between him and his God, even with the prospect of death in the den of lions.

“...Nothing is gained by cowardice or by fearing to let it be known that we are God’s commandment-keeping people. **Hiding our light, as if ashamed of our faith, will result only in disaster. God will leave us to our own weakness.** May the Lord forbid that we should refuse to let our light shine forth in any place to which He may call us. If we venture to go forth of ourselves, following our own ideas, our own plans, and leave Jesus behind, we need not expect to gain fortitude, courage, or spiritual strength. God has had moral heroes, and He has them now—**those who are not ashamed of being His peculiar people.** Their wills and plans are all subordinate to the law of God. The love of Jesus has led them not to count their lives dear unto themselves. Their work has been to catch the light from the word of God and to let it shine forth in clear, steady rays to the world. ‘Fidelity to God’ is their motto.” *5 Testimonies, 527,528.*

“It is necessary to maintain a living connection with heaven, **seeking as often as did Daniel—three times a day—for divine grace to resist appetite and passion.** Wrestling with appetite and passion unaided by divine power will be unsuccessful; but make Christ your stronghold, and the language of your soul will be, ‘In all these things we are more than conquerors through Him that loved us.’” *Medical Ministry, 143,144.*

“**It may be a difficult matter** for men in high positions to pursue the path of undeviating integrity whether they shall receive praise or censure. **Yet this is the only safe course.** All the rewards which they might gain by selling their honor would be only as the breath from polluted lips, as dross to be consumed in the fire. Those who have moral courage to stand in opposition to the vices and errors of their fellow men—it may be of those whom the world honor—will receive hatred, insult, and abusive falsehood. They may be thrust down from their high position, because they would not be bought or sold, because they could not be induced by bribes or threats to stain their hands with iniquity. Everything on earth may seem to conspire against them; but God has set His seal upon His own work. **They may be regarded by their fellow men as weak, unmanly, unfit to hold office; but how differently does the Most High regard them. Those who despise them are the really ignorant.** While the storms of calumny and reviling may pursue the man of integrity through life, and beat upon his grave, God has the ‘well done’ prepared for him. Folly and iniquity will at best yield only a life of unrest and discontent, and at its close a thorny dying pillow. And how many,

as they view their course of action and its results, are led to end with their own hands their disgraceful career. And beyond all this waits the judgment, and the final, irrevocable doom, Depart!" *Signs*, 2/2/1882.

"Daniel heard of what had been done, but he made no protest. He could see the design of his enemies. He knew that they would watch closely his going out and his coming in, but he calmly attended to his duties, and at the hour of prayer he went to his chamber, and kneeling by the open window, with his face toward Jerusalem, he prayed to his God. **From his youth he had been taught that in prayer his face should be turned toward the temple, where by faith he saw the revelation of Jehovah's glory.**

"Daniel prayed more fervently than was his wont, that He who understands the secret working of Satan and his agents would not leave his servant, but would care for him. He prayed for strength to endure the trial.

"Some may ask, Why did not Daniel lift his soul to God in secret prayer? Would not the Lord, knowing the situation, have excused his servant from kneeling openly before him? **Or why did he not kneel before God in some secret place, where his enemies could not see him?**

"Daniel knew that the God of Israel must be honored before the Babylonian nation. He knew that neither kings nor nobles had any right to come between him and his duty to his God. **He must bravely maintain his religious principles before all men; for he was God's witness.** Therefore he prayed as was his wont, as if no decree had been made." *Youth Instructor*, 11/1/1900.

"It is just as convenient, just as essential, for us to pray three times a day as it was for Daniel. **Prayer is the life of the soul, the foundation of spiritual growth.** In your home, before your family, and before your workmen, you should testify to this truth. And when you are privileged to meet with your brethren in the church, tell them of the necessity of keeping open the channel of communication between God and the soul. Tell them that if they will find heart and voice to pray, God will find answers to their prayers. Tell them not to neglect their religious duties. Exhort the brethren to pray. We must seek if we would find, we must ask if we would receive, we must knock if we would have the door opened unto us. If there are only a few assembled, there are enough to claim the precious promises of God. **The Father, the Son, and the holy angels will be present with you to behold your faith, your steadfast principle, and there you will have of the outpouring of God's Holy Spirit.**" *Signs*, 2/10/1890.

"Daniel realized that a conspiracy was formed against him, but he took no means to thwart it. He simply committed himself to God, and left the issue to His providence. He did not leave the capital on

pretended business, or perform his devotions with more than ordinary secrecy." *Smith, DR*, 99.

"Daniel had a special meeting-place, and an appointed hour when he met the Lord, and these appointments were kept. There is a beauty in the thought of the soul connection between Daniel and heaven. His spiritual life was an actual thing, a life which he lived as real and as true as the physical life. **...To sever the intercourse with God would be as painful to Daniel as to deprive him of natural life;** ...It was only by these frequent times of spirit filling, as it were, that he had strength to meet the nervous strain of his official duties....

"Daniel did not and could not deny his Saviour by concealing himself in some corner of his room to pray. **He knelt** by the open window, toward Jerusalem. He did not pray in his heart, silently. **He prayed aloud, as had been his custom before the decree was issued."** *Haskell, SDP*. 83,84.

"I was pointed to the fervent, effectual prayers of his people anciently. 'Elijah was a man subject to like passions as we are, and he prayed earnestly.' Daniel prayed unto his God three times a day. **Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss.**

"...With the full knowledge of the king's decree he still bows before his God, 'his windows being open.' **He considers supplication to God of sufficient importance to sacrifice his life rather than to relinquish it.**" *Review & Herald*, 2/18/62.

And Gave Thanks.—

"Nor did Daniel only pray, and not give thanks, cutting off some part of the service to make the time of danger shorter; but he performed the whole. In a word, the duty of prayer is founded upon the sufficiency of God as an almighty Creator and Redeemer, and upon our wants as sinful creatures. To Christ we must turn our eyes. **Thither let the Christian look, thither let him pray, in this land of his captivity.**" *Matthew Henry Commentary*.

"Be careful for nothing; but **in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.** 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." **Philippians 4:6,7.**

As He Did Aforetime.—

"How long had Daniel been praying like this? He was deported to Babylon in 605 BC when he was approximately eighteen years of age. The present episode took place during the brief reign of Darius the Mede, therefore it must have taken place either in 539 BC or 538 BC. If we add Daniel's sixty-seven years in Babylon to his age of eighteen when taken captive, we

come to an age of about eighty-five years for Daniel at the time this episode occurred. Daniel was an old man when the Persians took over, but he was still intellectually capable, and his life of faith still burned bright. This was the result of a lifetime of faith and prayer, a beautiful example of faithfulness.” *Shea, DARG, 86,87.*

DANIEL 6:11-13

Then these men assembled, and found Daniel praying and making supplication before his God.

Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Daniel Found Praying.—

“His adversaries watch him an entire day. Three times he has repaired to his chamber, and three times the voice of earnest intercession has been heard. The next morning the complaint is made to the king that Daniel, one of the captives of Judah, has set at defiance his decree. When the monarch heard these words, his eyes were at once opened to see the snare that had been set. He was sorely displeased with himself for having passed such a decree, and labored till the going down of the sun to devise a plan by which Daniel might be delivered. But the prophet’s enemies had anticipated this, and they came before the king with these words: ‘Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.’” *Sanctified Life, 44.*

They Spake Before the King.—

“Eagerly they hastened to Darius, concealing their cruel joy under a cloak of regret that they were obliged to inform against Daniel. **But they declared that by Daniel’s act the king’s position as sovereign of the land was endangered, and his authority despised..”** *Youth Instructor, 11/1/1900.*

“It is no new thing for what is done faithfully, in conscience toward God, to be misrepresented as done obstinately, and in contempt of the civil powers. ...Daniel, that venerable man, is brought as the vilest of malefactors, and is thrown into the den of lions, to be devoured, only for worshipping his God.” *Matthew Henry Commentary.*

“They found him, just as they intended and hoped, praying to his God. So far their scheme worked well. **They were not long in going to the king with the matter.**

“Receiving an acknowledgment from the monarch that the decree was in force, they were ready to inform him against Daniel. In an attempt to excite the prejudices of the king they said, ‘That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed.’ Yes, they complained, that poor captive, who is entirely dependent on you for all that he enjoys, so far from being grateful and appreciating your favors, regards you not, nor pays any attention to your decree.” *Smith, DR, 101.*

Daniel’s Test Similar to Those in Last Days.—

“I presented events to transpire in the near future which will test the people of God, bringing them **where they will be required to make such decisions as Daniel made when the decree went forth** that all who for the next thirty days should offer a petition to any save the king, should be thrown into the lion’s den. Had Daniel obeyed the decree, he would have dishonored God; but he was true to principle, and the Lord delivered him. It is Satan’s constant aim to exalt himself and his inventions, and to dishonor God. He is not satisfied unless he has the supremacy. **It is not the purpose and work of God to compel men’s consciences; but Satan pushes his advantages.”** *Review & Herald, 1/29/1884*

Daniel, of the Children of the Captivity of Judah—

“The form of the accusation revealed the full hatred and contempt that these men felt toward Daniel. They did not refer to the dignity of his office **but characterized him merely as a foreigner, a Jewish exile.** They doubtless hoped thereby to bring his conduct under the suspicion of being an act of rebellion against the royal authority.” *4SDABC, 812.*

DANIEL 6:14,15

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the

king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

The King Was Sore Displeased With Himself.—

“When the monarch heard these words, he saw at once the snare that had been set for his faithful servant. **He saw that it was not zeal for kingly glory and honor, but jealousy against Daniel**, that had led to the proposal for a royal decree. ‘Sore displeased with himself’ for his part in the evil that had been wrought, he ‘labored till the going down of the sun’ **to deliver his friend**. The princes, anticipating this effort on the part of the king, came to him with the words, ‘Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed.’ The decree, though rashly made, was unalterable and must be carried into effect.” *Prophets & Kings*, 543.

“**The king realized that he had placed himself in the position of the omnipotent God in his realm.** But he realized that **he had no power** to do the things that God continually and wonderfully performed in his empire to keep it together. He began to see his kingdom crumbling around him, and **himself powerless** to do anything about it. **He realized that he had cut off communication with the One who could help.** The people were taught to look to a weak man for help. He was desperate to get this law changed, **and the God of Daniel back in control.**” *PJ*

The King Labored to Deliver Daniel.—

“Then the king saw the trap that had been prepared for him as well as for Daniel, and he labored until the going down of the sun to deliver him, probably **by personal efforts with the conspirators to cause them to relent, or by arguments and endeavors to procure the repeal of the law.**” *Smith, DR*, 101.

These Men Assembled Unto the King.—

“For the second time on that fateful day Daniel’s enemies came to the king, this time in the evening. For many hours they had waited for the execution of the verdict, and when nothing happened they resorted again to the king and impudently claimed their prey.” *4SDABC*, 813.

DANIEL 6:16,17

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

They Brought Daniel.—

“Daniel was brought before the king and his princes to answer the accusation brought against him. He had opportunity to speak for himself, and he boldly acknowledged his belief in the living God, the maker of heaven and earth. He made a noble confession of faith, relating his experience from his first connection with the kingdom.

“In his perplexity and distress, Darius said to Daniel, I have done all I can to save you. I can do no more. ‘Thy God, whom thou servest continually, he will deliver thee,’ he added, as he bade him a sorrowful farewell.” *Youth Instructor*, 11/1/1900.

“Daniel refused to yield when principle was at stake. **Being disobedient to an earthly law and king was a light thing in his estimation to disloyalty to the King of heaven and the Law of the Heavenly Kingdom of which he was a citizen.** He would rather face the sentence of death by an earthly court than the penalty of eternal death by the supreme tribunal of the universe. It was the habit of a lifetime to stand for right regardless of the circumstances; to be as true to duty as the needle to the pole. His God had never failed him. How could he in this last test of his life fail his God?” *Bunch, BOD*, 80.

Daniel Cast Into the Lions’ Den.—

“Daniel was cast into the den of lions. But he had good company in that den of wild beasts; for the ‘angel of the Lord encampeth round about them that fear Him, and delivereth them.’ God sent his angel, and closed the mouths of the hungry lions, that they should not hurt him.” *Bible Echo*, March 1, 1893.

Thy God Will Deliver Thee.—

“The king’s words were in striking contrast with those of Nebuchadnezzar uttered on another occasion that was in some respects similar (Ch. 3:15). Darius may have been acquainted with the miracles that God had performed in the days of Nebuchadnezzar and Belshazzar.” *4SDABC*, 813.

Stone Laid Upon the Mouth of Den and Sealed.—

“No doubt the placing the stone was ordered by the providence of God, **that the miracle of Daniel’s deliverance might appear more plain;** and the king sealed it with his own signet, probably lest Daniel’s enemies should kill him. Let us commit our lives and souls unto God, in well-doing. We cannot place full confidence even in men whom we faithfully serve; but believers may, in all cases, be sure of the Divine favor

and consolation.” *Matthew Henry Commentary.*

“When the hands of men are tied; when there is no power on earth to help; then is God’s opportunity. ... Probably some feared that friends and sympathizers of Daniel might come to the rescue, **so the seal of the king was placed upon the stone, that the purpose might not be changed.** Satan exulted as he did years later when he saw the Son of God in the sepulcher, with a stone before the door, and the stone sealed with the Roman seal. **But there was no more power to hold Daniel in the den of lions than to keep Christ in the grave.** The angel came, not to the stone, but into the den, and one of the most precious times for Daniel was when he sat in the center of the cave, and those lions couched at his feet or fondly licked his hands.” *Haskell, SDP, 85,86.*

“God did not prevent Daniel’s enemies from casting him into the lions’ den; He permitted evil angels and wicked men thus far to accomplish their purpose; **but it was that He might make the deliverance of His servant more marked,** and the defeat of the enemies of truth and righteousness more complete. ‘Surely the wrath of man shall praise Thee’ (Psalm 76:10), the psalmist has testified. **Through the courage of this one man who chose to follow right rather than policy, Satan was to be defeated, and the name of God was to be exalted and honored.”** *Prophets & Kings, 543,544.*

“The enemies of Daniel sealed the stone because they were afraid that the king would deliver him. They were suspicious of each other and had reason to be. ... **This sealing served the purpose of God just as the sealed stone at the entrance of Joseph’s tomb made of none effect the false report of the Jews that the disciples had stolen the body of Jesus.** Daniel’s enemies could not deny the miracle of his deliverance.” *Bunch, BOD, 81.*

“This was a prophetic harbinger of the sealing of Christ’s tomb after His crucifixion.” *P.J.*

The King Sealed It.—

“Sealed Egyptian tombs may serve to illustrate the technique of sealing an opening. After the door had been closed for the last time, it was covered with plaster, and either seals were stamped all over the wet plaster or roll seals were rolled over it. A similar procedure may have been followed in the case of the closing and sealing of the lion’s den. The sealing was most probably carried out by means of cylinder seals, which were common among the Assyrians, Babylonians, and Persians. Every excavation in Mesopotamia brings to light numerous examples of such seals.” *4SDABC.*

DANIEL 6:18

Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

That Night.—

“Full of satanic exultation, **Daniel’s enemies returned to their homes. They drank freely of wine, and congratulated themselves on their success** in putting out of the way one whom they could not bribe to forsake the path of integrity.

“**Not so did Darius pass the night.** Daniel’s testimony had made a deep impression on his mind. He had some knowledge of the dealing of God with the people of Israel, and Daniel’s conduct sent home to his heart the conviction, that the God of the Hebrews was the true God. He was filled with remorse for having signed the decree brought to him. His conscience was awakened, and he passed a sleepless and troubled night. **The chamber of royalty was one of sorrow and prayer.** All music was hushed. All amusements were laid aside. No comforters were admitted. During that sleepless night the king thought as he had never thought before.” *Youth Instructor, 11/1/1900.*



“The best way to have a good night, is to have a good conscience.” *Burnside, DPUC, 95.*
Daniel Continues to Pray.—

"On account of his praying to God, he is cast into the lions' den. Evil angels thus far accomplish their purpose. **But Daniel continues to pray, even in the den of lions.** Was he suffered to be consumed? Did God forget him there? **Oh, no; Jesus, the mighty Commander of the hosts of heaven, sent His angel to close the mouths of those hungry lions that they should not hurt the praying man of God; and all was peace in that terrible den.** The king witnessed his preservation and brought him out with honors. Satan and his angels were defeated and enraged. The agents he had employed were doomed to perish in the same terrible manner in which they had plotted to destroy Daniel.

"The prayer of faith is the great strength of the Christian and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus, our Advocate, he detests; and when we earnestly come to Him for help, Satan's host is alarmed. It serves his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received." *1 Testimonies*, 296.

DANIEL 6:19-23

Then the king arose very early in the morning, and went in haste unto the den of lions.

And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Then said Daniel unto the king, O king, live for ever.

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Very Early in the Morning.—

"The first day of the week cometh Mary Magdalene **early, when it was yet dark**, unto the sepulchre, and seeth the stone taken away from the sepulchre." John 20:1.

Daniel Delivered.—

"Early the next morning, hoping and yet despairing, condemning himself, **and praying to him whom he began to recognize as the true God**, Darius went to the lions' den, and cried aloud: 'O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?'

"**With intense anxiety he waited for an answer, and unspeakable thankfulness filled his heart as a voice came up from below:** 'O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me and also before thee, O king, have I done no hurt.'

Youth Instructor, 11/1/1900.

"The course of the king after Daniel had been cast into the den of lions attests his genuine interest in the prophet's behalf, and the severe condemnation he felt for his own course in the matter. At dawn he repaired to the den of hungry and ravenous beasts. **Daniel was alive, and his response to the monarch's salutation was no reproach for his having yielded to his evil counselors.** In terms of respect and honor he said, 'O king, live forever.' Afterward he reminded the king, in a manner which he must have keenly felt, but to which he could take no exception, **that before him he had done no wrong. Because of his innocence, God, whom he served continually, had sent His angel and had shut the lions' mouths.**

"Here, then, stood Daniel, preserved by a power higher than any power of earth. His cause was vindicated, his innocence declared. 'No manner of hurt was found upon him, **because he believed in his God.**'" *Smith, DR, 102,103.*



"Daniel's heart was innocent **before God, and before the king** his actions were totally innocent. Paul expressed the same experience in Acts 24:16: 'And herein do I exercise myself, **to have always a conscience void of offence toward God, and toward men.**' Both Daniel and Paul had the law of God written in their hearts by the Holy Spirit. Both were blame-

less toward God (in the first four commandments) and toward men (in the last six commandments)." PJ

O Daniel, Servant of the Living God.—

"Daniel was counted peculiar, and every man who makes God his counselor, and who seeks him in simplicity of heart, will be counted peculiar by the world. But this is the faith we need, this is the experience that we must have; for Christ has died to redeem us from all iniquity and to purify unto himself a peculiar people, zealous of good works. **We should live with an eye single to his glory, and then we shall be able to gain the victory over the world. We must come out from the world and be separate, if we would be the sons of God, the heirs of heaven.** If we do this, we shall enter in through the gates into the city, we shall have a right to the tree of life, and we shall see the King in his beauty." *Signs, 11/4/1889.*

Is Thy God Able to Deliver Thee.—

"In the sixth chapter of Daniel is recorded another instance of deliverance pointing to 'the final deliverance of the people of God.' The plot of Daniel's enemies to persuade the king to pass a law necessitating a choice between obedience to God's Law or the law of the State, will be repeated and enlarged in its double application when the apostate churches seek government aid to enforce Sunday laws. As the king did not see the subtlety behind the request of Daniel's enemies, so many lawmakers will not discern the cunning behind the appeal to the State to pass laws which will bring spiritual Israel into times of extreme peril. After passing through a night of supreme trust in God, Daniel was '**delivered**' (see Daniel 6:14, 16, 20, 27) from his peril: similarly, spiritual, world-wide Israel, after being plunged into a period of affliction and distress necessitating implicit trust in their God, will be '**delivered**' (**Daniel 12: 1 at the time of the 6th plague.**" *Were, KONAJ, 49.*

My God Hath Sent His Angel.—

"When Daniel was cast into the den of lions because of his fidelity to God, the Lord sent his angel to deliver him; and He will deliver us if we put our trust in Him and obey Him. **Heaven is very much nearer to us than we think. When we place ourselves in the right relation to God, angels of heaven are beside us.** We are to hide in Jesus, and he that touches you, he that harms or distresses you, touches Christ; **for Christ identifies his interest with that of his people. Christ suffers in the person of his saints.** We must remember that the God of Daniel is our God, and that we can be faithful under all circumstances. We can go to Him in confidence, and through his grace preserve our integrity." *Bible Echo, 1/15/1893*

"Angels are sent on missions of mercy to the children of God. **To Abraham**, with promises of blessing; to the gates of Sodom, to rescue righteous **Lot** from its fiery doom; **to Elijah**, as he was about to perish from weariness and hunger in the desert; **to Elisha**, with chariots and horses of fire surrounding the little town where he was shut in by his foes; **to Daniel**, while seeking divine wisdom in the court of a heathen king, or abandoned to become the lions' prey; **to Peter**, doomed to death in Herod's dungeon; to the prisoners at Philippi; **to Paul** and his companions in the night of tempest on the sea; to open the mind of **Cornelius** to receive the gospel; **to dispatch Peter** with the message of salvation to the Gentile stranger—thus holy angels have, in all ages, ministered to God's people.

"A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said: 'Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?' Job 1:9, 10. The agency by which God protects His people is presented in the words of the psalmist: 'The angel of the Lord encampeth round about them that fear Him, and delivereth them.' Psalm 34:7. Said the Saviour, speaking of those that believe in Him: 'Take heed that ye despise not one of these little ones; for I say unto you, **That in heaven their angels do always behold the face of My Father.**' Matthew 18:10. The angels appointed to minister to the children of God have at all times access to His presence." *Great Controversy, 512, 513.*

Shut the Lion's Mouths.—

"Who **through faith** subdued kingdoms, wrought righteousness, obtained promises, **stopped the mouths of lions.**" Hebrews 11:33.

Before Him Innocency Was Found in Me.—

"The demonstration is made in perfection forever that **the person who disregards any law that touches service to God is innocent before God, and also does 'no hurt' to the king, nor to the State, nor to society, nor to any principle of law or government.**

"All of which in divine truth demonstrates again that no earthly government can ever have any right or jurisdiction in matter of *religion*: that is, in 'the duty which we owe to our Creator, and the manner of discharging it.' And in *this* case there is the additional demonstration that no government can ever of right incorporate in the law provisions touching *religion*, and then plead the supremacy and integrity of 'the law:' that 'it is not primarily a question of *religion* but only of *the law*.' that 'we are not asking for religious observance, we ask only *respect for law*.' In the case of Daniel and the 'supremacy of the law of the Medes and Persians,' the divine answer to all such pleas is that, nothing pertaining to religion can ever of right have any place in the law.

"The right of perfect individuality in religion is a divine, and therefore an absolutely inalienable, right. And to make religious observances or prohibitions a matter of the law, does not affect the free exercise of this divine right. The fullness of the right, and the perfect liberty of its exercise, abide ever the same, even though religion be made a matter, and a part, of the law. And when religion or religious observance or prohibition is fixed in the law, even though the law be as supreme and inflexible as that of the Medes and Persians, **the divine right and perfect liberty of individuality in religion then extend to the law that incorporates the religion, and such law in simple no law.** The subterfuge of enforcing religious observances or prohibitions under cover of 'the supremacy and integrity of the law,' instead of taking away or in any way limiting the divine right and perfect liberty of individuality in religion, simply reacts to the extent of actually sweeping away all ground of claim for 'the supremacy and integrity of the law'—in actually nullifying the specific law in the case.

"The civil law is rightly supreme in the realm of things civil, but in the realm of things religious it simply has no place at all. ...The realm of religion is the realm of God. In that realm God alone is Sovereign, and His will is the only law. And in that realm the individual stands alone with God, and responsible to Him alone." Jones, IIR, 29-32.

"Daniel told the king that he had been delivered because **a higher court had reversed the king's sentence.** 'Forasmuch as before Him innocence was found in me.' ... 'For He found me innocent.'—Moffatt. **This indicates that Daniel had appealed his case to the court of heaven and that the supreme tribunal of the universe had reversed the decision of the Persian court and annulled the punishment. God had found him innocent whom the king and princes had declared guilty.** 'For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward Him.' 2 Chron. 16:9. Daniel's heart was perfect and he was therefore innocent of any wrong even against the king, and he reminded the king that he had done him no injury." Bunch, BOD, 83.

King Darius was Exceedingly Glad.—

"'Ye are the light of the world.' **What an impression was produced upon Darius by the conduct of Daniel!** Daniel lived a pure and holy life. God was first with him. Whenever real Christianity reigns in the heart, it will be revealed in the character. All will take knowledge of such, that they have been with Jesus. The undivided affections must be given to God." *Testimonies to Ministers*, 443.

No Manner of Hurt Was Found Upon Him.—

"And the princes, governors, and captains, and the king's counsellors, being gathered together, saw

these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Daniel 3:27.

"Just as Nebuchadnezzar and his officials had carefully examined the three Hebrews when they came out of the fiery furnace and did not find even the smell of fire of them, **so Darius and his princes examined Daniel to see if the lions had hurt him in any way and they could not find even a scratch or bruise upon his body.**" Bunch, BOD, 83.

DANIEL 6:24

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

The King Commanded.—

"The snare which his enemies had laid for his destruction proved to be their own ruin. At the command of the king they were cast into the den, and instantly devoured by the wild beasts." *Sanctified Life*, 45.

"Why, then, were Daniel's accusers brought and cast in? They probably attributed the preservation of Daniel, not to any miracle in his behalf, but to the fact that the lions chanced at that time not to be hungry. The king may have said, 'In that case they will no more attack you than him, so we will test the matter by putting you in.' The lions were hungry enough when not restrained by divine intervention, and these men were torn to pieces before they reached the bottom of the den. Thus was Daniel doubly vindicated, and the words of Solomon were strikingly fulfilled: '**The righteous is delivered out of trouble, and the wicked cometh in his stead.**' Proverbs 11:8." Smith, DR 103.

Men Which Had Accused Daniel Thrown In.—

"Unjust attack upon the innocent has often brought ruin to the attackers. Haman attempted to destroy Mordecai and was himself destroyed. The envious wise men tried to rid themselves of the three Hebrews, but they were defeated and the Hebrews exalted. **Likewise the enemies of Daniel suffered the cruel fate they had planned for him** while he was elevated and greatly honored by the king." Bunch, BOD, 83.

"They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah." Psalm 57:6.

Them, Their Children, and Their Wives.—

“Both Herodotus and Ammianus Marcellinus testify that consigning to death the wives and children along with condemned men was in accordance with Persian custom.” *4SDABC, 814.*

“And Joshua, and all Israel with him, took **Achan** the son of Zerah, and the silver, and the garment, and the wedge of gold, **and his sons, and his daughters,** and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.” **Joshua 7:24.**

DANIEL 6:25-27

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

Another Global Decree.—

“Daniel’s deliverance resulted in another proclamation’s being sent out through the empire in favor of the true God, the God of Israel. All men were commanded to fear and tremble before Him. The plot which Daniel’s enemies had designed to prove his ruin, resulted only in his advancement. In this case, and in the experience of the three Hebrews in the fiery furnace, **the approval of God is placed on two great lines of duty—the refusal to yield to any known sin, and the refusal to omit any known duty.** From these instances the people of God in all ages may derive encouragement.

“The decree of the king sets forth the character of the true God: He is the Creator; all others are without life in themselves. He is steadfast forever; all others are helpless and unavailing. He has a kingdom; for He made and governs all. His kingdom shall not be destroyed; all others come to an end. His dominion is without end; no human power can prevail against it. He delivers those who are in bondage. He rescues His servants from their enemies when they call upon Him for help. He works wonders in the heavens and signs upon the earth. And to complete all, He has delivered Daniel, giving before our eyes the fullest proof of His

power and goodness in rescuing His servant from the power of the lions. **How excellent a eulogy of the great God and His faithful servant!**

Thus closes the historical part of the book of Daniel.” *Smith, DR, 103.*

All People, Nations, & Languages on Earth.—

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto **them that dwell on the earth, and to every nation, and kindred, and tongue, and people.**” *Rev. 14:6.*

“**For he will finish the work, and cut it short in righteousness:** because a **short work** will the Lord make upon the earth.” *Romans 9:28.*

He is the Living God.—

“Through the trial that was permitted to come upon Daniel, great good resulted to the nation; **for it gave opportunity to call the attention of great and small to the fact that God was able and willing to save him who trusted in him.** Daniel showed to the nation that Jehovah was a living God. He brought out chapters in his experience showing that God had manifested himself to his servant in a remarkable manner. He told them how he had stood before them as a prophet of the Most High God, and that no earthly power had the right to interfere with a man’s personal relation to his God. **Thus God was manifested above every king, emperor, or statesman, as the one to be honored and obeyed.**” *Signs, 11/4/1889.*

He Delivers, Rescues, & Works Signs & Wonders.—

“Jesus does not desire those who have been purchased at such a cost to become the sport of the enemy’s temptations. He does not desire us to be overcome and perish. **He who curbed the lions in their den, and walked with His faithful witnesses amid the fiery flames, is just as ready to work in our behalf to subdue every evil in our nature.** Today He is standing at the altar of mercy, presenting before God the prayers of those who desire His help. He turns no weeping, contrite one away. Freely will He pardon all who come to Him for forgiveness and restoration. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Whosoever will, may take hold of God’s strength, and make peace with Him, and He will make peace.

“The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer in the light proceeding from the throne of God.” *Ministry of Healing, 90.*

“From the record of the deliverance of Daniel we may learn the lesson that **God will deliver us from a greater and more dangerous lion than those which menaced Daniel.** **1 Peter 5:8.** The deliverance from

sin, and Satan its author, is even a greater deliverance than that of Daniel and one in which we all can share.” *Bunch, BOD, 85.*

“From the story of Daniel’s deliverance we may learn that in seasons of trial and gloom God’s children should be just what they were when their prospects were bright with hope and their surroundings all that they could desire. Daniel in the lions’ den was the same Daniel who stood before the king as chief among the ministers of state and as a prophet of the Most High. A man whose heart is stayed upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and favor of God and of man beam upon him. Faith reaches to the unseen, and grasps eternal realities.

“Heaven is very near those who suffer for righteousness’ sake. Christ identifies His interests with the interests of His faithful people; He suffers in the person of His saints, and whoever touches His chosen ones touches Him. The power that is near to deliver from physical harm or distress is also near to save from the greater evil, making it possible for the servant of God to maintain his integrity under all circumstances, and to triumph through divine grace.” *Prophets & Kings, 545.*

DANIEL 6:28

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

So Daniel Prospered.—

“The experience of Daniel as a statesman in the kingdoms of Babylon and Medo-Persia reveals the truth that a businessman is not necessarily a designing, policy man, but that he may be a man instructed by God at every step. Daniel, the prime minister of the greatest of earthly kingdoms, was at the same time a prophet of God, receiving the light of heavenly inspiration. A man of like passions as ourselves, the pen of inspiration describes him as without fault. His business transactions, when subjected to the closest scrutiny of his enemies, were found to be without one flaw. He was an example of what every businessman may become when his heart is converted and consecrated, and when his motives are right in the sight of God.

“Strict compliance with the requirements of Heaven brings temporal as well as spiritual blessings. Unwavering in his allegiance to God, unyielding in his mastery of self, Daniel, by his noble dignity and unwavering integrity, while yet a young man, won the ‘favor and tender love’ of the heathen officer in whose charge he had been placed. Daniel 1:9. The same characteristics marked his afterlife. He rose speedily to the position of prime minister of the kingdom of Babylon.

Through the reign of successive monarchs, the downfall of the nation, and the establishment of another world empire, such were his wisdom and statesmanship, so perfect his tact, his courtesy, his genuine goodness of heart, his fidelity to principle, that even his enemies were forced to the confession that ‘they could find none occasion nor fault; forasmuch as he was faithful.’ Dan. 6:4. ” *Prophets & Kings, 546.*

And in the Reign of Cyrus.—

“The sentence construction allows interpretations that make Cyrus either a co-ruler with, or successor to, Darius.” *4SDABC, 814.*

Influence Upon Cyrus.—

“The wicked opposition to God’s servant was now completely broken. ‘Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.’ And through association with him, these heathen monarchs were constrained to acknowledge his God as ‘the living God, and steadfast forever, and His kingdom that which shall not be destroyed.’” *Prophets & Kings, 545.*

“The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God as a statesman of farseeing ability led the Persian ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish people their liberty.” *Prophets & Kings, 557.*

“Again the nations of the world saw the power of Israel’s God to preserve his faithful people. Darius had his belief in God confirmed; and Cyrus had received a lesson he could not soon forget. It was a fresh token to the Israelites that God was in their midst to bless them. ...Greater light came to Daniel, for it was after this experience that a large portion of the prophecies were given to him. ...God not only honored Daniel by a most miraculous deliverance, but his integrity was the means of publishing the truth throughout the world. From this time Daniel prospered—during the reign of Darius, and in the reign of Cyrus, who issued the wonderful decree for the deliverance of the Jews.

“If sick at heart because of the seeming prosperity of the wicked and the increase of wickedness among men in high places, learn their fate from the sixth chapter of Daniel.

“If oppressed because of adherence to the Word of God, remember that Daniel represents all such, and what was done for him will be done for all whom Heaven favors today. Though death claim the body, the promise of God is a speedy resurrection; and whether in death, in prison, or the den of lions, Sa-

tan has no power over Christ. ‘I am come that ye might have life, and that ye might have it more abundantly.’” *Haskell, SDP, 86,87.*

DANIEL: CHAPTER SEVEN

1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and told the sum of the matters.*

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and his wheels as* burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a king-

dom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

INTRODUCTION

"One of the important principles to know in understanding Bible prophecy is the rule of '**repeat and enlarge.**' ...The Lord repeats and enlarges our understanding of the events covering the period of time from Daniel's day to the Second Coming of Christ. In Daniel 7, God repeats what was given in Daniel 2, which are the foundation blocks of the later prophecies. He then enlarges the past part, which makes the picture more complete." Cox, *Daniel*, 74

"To the student of prophecy, the seventh chapter of Daniel is a most important record. By a continuous chain of events, the prophet gives the history from the

days of Babylon to the great investigative judgment, which is the central theme of the chapter.

...Although the prophet was shown the history of nations, the angel of revelation touched briefly on those subjects, but lingered on the soul-thrilling description of the investigative judgment." Haskell, SDP, 88,89.

"The vision of Daniel 7 is structurally divided into four parts, each concluding with the setting up of the everlasting kingdom:

Vision: 7:1-14: The full vision in its chronological sequence.

Explanation: 7:15-18: Daniel wants to know the meaning of the vision. An angel gives a brief explana-

tion ending with the eternal kingdom

Inquiry: 7:19-22: Daniel desires to know about the fourth beast, the ten horns, the little horn and the everlasting kingdom.

Explanation: 7:23-27: The angel provides the final and fullest explanation of the fourth beast, the ten horns, the little horn and the everlasting kingdom.” *Bohr, ND7, 2.*

DANIEL 7:1

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

The First Year of Belshazzar.—

“It is also possible now to date accurately the first year of Belshazzar’s kingship to 550/549 BC.” *BRI, 2SOD, 85*

“The vision of Daniel 7 was given at the beginning of that unusual ten-year period at a time when Nabonidus had just left for the desert of Arabia [for a period of ten years from 550 BC to about 540 BC] and Belshazzar had just been put in charge of affairs in Babylon as co-king with his father. Why would God have given this particular vision at that specific time? There may have been one good reason.

“By 550 BC it was already evident that the kingdom of Babylon was weakening and on its way to being overthrown by some other power. Thus one function of this vision was to spell out the events that would take place when this happened. These developments were not to take the people of God by surprise. Ten years later when the Persian bear took over from the Babylonian lion, the people of God would find assurance that they were indeed being led by God—that He had given evidence through His prophet that He was still in charge of human affairs and that He knew what would happen.” *Shea, DARG, 198,199.*

“This is the same Belshazzar mentioned in Daniel 5. Chronologically, this chapter precedes the fifth chapter; but chronology is here disregarded in order that the historical part of the book may stand by itself.” *Smith, DR, 105*

Daniel Had a Dream and Visions of His Head.—

“As the rapid course of events betokened the mighty hand of God at work among the nations, Daniel gave special thought to the promises made to Israel. **His faith in the prophetic word led him to enter into experiences foretold by the sacred writers.** ‘After seventy years be accomplished at Babylon,’ the Lord had declared, ‘I will visit you, and perform My good word toward you, in causing you to return.... I know the thoughts that I think toward you, saith the

Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.’ [Jeremiah 29]: Verses 10-13.

“Shortly before the fall of Babylon, when Daniel was meditating on these prophecies and seeking God for an understanding of the times, a series of visions was given him concerning the rise and fall of kingdoms. **With the first vision, as recorded in the seventh chapter of the book of Daniel,** an interpretation was given; yet not all was made clear to the prophet. ‘My cogitations much troubled me,’ he wrote of his experience at the time, ‘and my countenance changed in me: but I kept the matter in my heart.’ Daniel 7:28.” *Prophets & Kings, 551-554.*

DANIEL 7:2,3

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

And four great beasts came up from the sea, diverse one from another.

Why Are Symbols Used.—

“To hide the facts from those who have rejected truth and thus became the great enemies of the saints.” *Burnside, DPUC, 97.*

“[Symbols] portray the great enemies of God and His people with their cruel warfare and persecutions against ‘the saints of the Most High.’ The preservation of these visions demanded the use of parables or symbols to conceal the meanings from the wicked and at the same time reveal them to the righteous. Of his prophecies Daniel himself wrote: ‘None of the wicked shall understand; but the wise shall understand.’ Dan. 12:10. **We owe the very existence of the books of Daniel and the Revelation to the parabolic method in which they were written, which conceals the truth from the enemies of God and reveals it to His friends.** It was for this same reason that Christ did so much of His preaching in parables of symbols. His enemies made it necessary.” *Bunch, BOD, 88.*

“If any man will do His will, he shall know of the doctrine....” John 7:17.

How to Interpret Symbols.—

“All Scripture language is to be taken literally, unless there exists some good reason for regarding it as figurative. All that is figurative is to be interpreted by that which is literal. That the language here used is symbolic is evident from verse 17, which reads, ‘These great beasts, which are four, are four kings which arise out of the earth.’”

“...The circumstances under which they arose, as represented in the prophecy, are also stated in symbolic language. The symbols introduced are the four winds, the sea, four great beasts, ten horns, and another horn which had eyes and a mouth and which rose up in war against God and His people. We have now to inquire what they denote.” *Smith, DR, 105.*

The Four winds of the Great Heaven Strove.—

“In symbolic language winds represent strife, political commotion, and war, as we read from the prophet Jeremiah: ‘Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth.’ Jeremiah 25: 32, 33. The prophet speaks of a controversy which the Lord is to have with all nations. **The strife and commotion which produces all this destruction is called ‘a great whirlwind.’**

That winds denote strife and war is evident in the vision itself. As the result of the blowing of the winds, kingdoms arise and fall through political strife.” *Smith, DR, 105,106.*

“And upon Elam will I bring **the four winds from the four quarters of heaven**, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life: **and I will bring evil upon them, even my fierce anger, saith the LORD; and I will send the sword after them**, till I have consumed them.” Jeremiah 49:36,37.

The Great Sea.—

“No specific body of water, such as the Mediterranean Sea, need be inferred. The sea is here symbolic of the nation of the world—**the ‘great sea’ of humanity in all ages** (see Rev. 17:15; cf. Isa. 17:12; Jer. 46:7).” *4SDABC, 820.*

“**The waters which thou sawest... are peoples, and multitudes, and nations, and tongues.**” Revelation 17:15.

Four Great Beasts.—

“These great beasts, which are four, are four kings which arise out of the earth.” That kingdoms are intended, and not merely individual kings, is clear from the words, ‘**But the saints of the Most High shall take the kingdom.**’ In explaining verse 23, the angel said, ‘**The fourth beast shall be the fourth kingdom upon the earth.**’ These beasts are therefore symbols of four great kingdoms.

“...Since these beasts denote four kings, or kingdoms, we inquire, Where shall we begin and what four empires are represented? These beasts arise consecutively, for they are enumerated from the first to the

fourth. The last one is in existence when all earthly scenes are brought to an end by the final judgment. **From the time of Daniel to the end of this world’s history, there were to be but four universal kingdoms, as we learned from Nebuchadnezzar’s dream of the great image in Daniel 2, interpreted by the prophet sixty-five years before.** Daniel was still living under the kingdom denoted by the head of gold.” *Smith, DR, 105,106.*

The Principle of Repeat and Enlarge.—

“The first beast of this vision must therefore denote the same kingdom as the head of gold of the great image, namely, Babylon. The other beasts no doubt represent the succeeding kingdoms portrayed by that image. But if this vision covers essentially the same period of history as the image of Daniel 2, the query may arise, Why is it given? Why was not that first vision sufficient? We answer, **The history of world empires is passed over again and again in order that additional characteristics may be brought out, and additional facts and features may be presented.** It is thus that we have ‘line upon line’ according to the Scriptures. In chapter 2, only the political aspects of world dominion are portrayed. Here earthly governments are introduced in their relationship to God’s truth and God’s people. Their true character is shown by symbols of wild and ravenous beasts.” *Smith, DR, 106,107.*

“**The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey**, rising when ‘the four winds of the heaven strove upon the great sea.’” Daniel 7:2.” *Great Controversy, 439.*

FOUR Great Beasts.—

“Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of ‘the Watcher and the Holy One.’ Prophecy has traced the rise and fall of the world’s great empires—**Babylon, Medo-Persia, Greece, and Rome.** With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another.” *Education, 176,177.*

“Thus saith the Lord God; **Remove** the diadem, and take off the crown:... exalt him that is low, and abase him that is high. I will **overturn, overturn, overturn**, it: and it shall be no more, until He come whose right it is; and I will give it Him.” Ezekiel 21:26,27.

“The crown removed from Israel passed successively to the kingdoms of **Babylon, Medo-Persia, Greece, and Rome.** God says, ‘It shall be no more, until He come whose right it is; and I will give it Him.’” *Education, 179.*

Why Beasts Used as a Symbol.—

"The germ in the seed grows by the unfolding of the life-principle which God has implanted. Its development depends upon no human power. So it is with the kingdom of Christ. It is a new creation. Its principles of development are the opposite of those that rule the kingdoms of this world. **Earthly governments prevail by physical force; they maintain their dominion by war; but the founder of the new kingdom is the Prince of Peace.** The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is 'the Lamb of God, which taketh away the sin of the world.' John 1:29. **In His plan of government there is no employment of brute force to compel the conscience.** The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world. To promote righteousness they resorted to external measures. They devised methods and plans. **But Christ implants a principle. By implanting truth and righteousness, He counterworks error and sin.**" *Christ's Object Lessons*, 77.

"Untamed and savage beasts of prey are the divine symbols of the godless nations of this earth during the reign of sin. The tastes, ambitions, and inclinations of their rulers and military conquerors are like those of ferocious animals. **The four beasts of this vision represent the four forms of brute force** by which Satan rules the world from Babylon till his kingdom is overthrown and the everlasting kingdom of God is established. All of the great empires of this prophecy were greedy, selfish and savage. **Their universal rulership were made possible through bloodshed and war.** This is true of most of the nations of human history. It has been the survival of the strongest and most cruel except when God has intervened. Satan is the world's great war lord and has always caused the winds of strife and human passion to stir up the most savage elements in men and nations." *Bunch, BOD*, 88.

Movement From East to West.—

"It is worthy of notice that **the fulfillment of prophecy moves from east to west.** The lion and bear are powers which bear sway in **Asia**. The leopard governs toward the **eastern part of Western Europe** and the **dragon rules in the western portion of Western Europe**. When we study Revelation, we will see that the second beast of Revelation 13 rules **west of Europe (the United States of America)**. While Protestant eyes are fixed on the east as the place for the fulfillment of Bible prophecy, it is fulfilling in the west right before their eyes and they can't see it because they are looking in the wrong place!!" *Bohr, ND7*, 4.

DANIEL 7:4

The first was like a lion, and had ea-

gle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

The First.—

"The capital of Nebuchadnezzar's world-empire is spoken of by Isaiah as '**Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency,' 'the golden city,' 'the lady of the kingdoms'**' 'that dwellest upon many waters, abundant in treasures;' and by Jeremiah as '**the praise of the whole earth.**' Jeremiah also speaks of 'the broad walls of Babylon... and her high gates;' Isaiah, of her 'gates of brass.' ...Nebuchadnezzar was an instrument of God's judgments." *Youth Instructor*, 10/11/1904.

The First Was Like a Lion.—

"**Israel is a scattered sheep; the lions have driven him away:** first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones." *Jer. 50:17.* (See also Jeremiah 4:7; 50:43,44,)

"An appropriate symbol for Babylon. **The winged lion is found on Babylonian objects of art.** The combination of lion and eagle was a common motif—more often a lion with eagle's wings, sometimes with claws or a beak." *4SDABC*, 820.



The Lion = Babylonian Kingdom—606-538 BC

Eagle's Wings Denote God's Guidance.—

"First, Israel was led by God from Egypt to the Promised land.

"Ye have seen what I did unto the Egyptians, and **how I bare you on eagles' wings, and brought you unto myself.**" *Ex. 19:4.*

"As an **eagle** stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: **So the LORD alone did lead him.**" *Deut. 32:11,12.*

"The wings of the eagle represent Divine guid-

ance that was given to Nebuchadnezzar:

“Behold, I will send and take all the families of the north, saith the LORD, and **Nebuchadrezzar the king of Babylon, my servant**, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them...” **Jeremiah 25:9.**

And now have I given all these lands into the hand of **Nebuchadnezzar the king of Babylon, my servant;** and the beasts of the field have I given him also to serve him.” **Jeremiah 27:6.**

“**And I will strengthen the arms of the king of Babylon, and put my sword in his hand:** but I will break Pharaoh’s arms, and he shall groan before him with the groanings of a deadly wounded man.” **Ezekiel 30:24.** “ *P.J.*

A Lion Having Eagle's Wings.—

“In the image, Babylon was represented by gold, the king of metals. **The noblest of metals in the form of the noblest part of man, and the noblest of beasts with the wings of the noblest of birds,** are the prophetic symbols of Babylon, ‘the glory of kingdoms.’ *Bunch, BOD, 89.*

Wings Were Plucked.—

“Notice the passive verbs in this verse: ‘wings were plucked’, ‘it was lifted up,’ it ‘was made to stand,’ and ‘a man’s heart was given to it’. It is clear that **someone else** is guiding history!!” *Bohr, ND7, 4.*

A Man’s Heart Was Given To It.—

“**Then shall his mind change,** and he shall pass over, and offend, **imputing this his power unto his god.**” **Hab. 1:11.**

“While Daniel watched the same kingdom in his vision the noble lion with its wings, denoting power and rapidity of conquest, had been lifted up from the earth into an unnatural position and made to stand upon its feet as a man, and a man’s heart was given to it. Man’s heart without Christ is simply sin. The wings were shorn, and then Babylon was represented as it existed at the time of the vision, bereft of its strength, abandoned by God, with Belshazzar standing at the head of the government. **The prophet Habakkuk gives the reason for this sudden weakening of the mighty power of Babylon. He says, ‘Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.’** The history of the kingdom as given in previous chapters shows how and when this was done. **Babylon committed the unpardonable sin, imputing the power and Spirit of God to the gods of the heathen, and by this act the lion was shorn of its strength, the wings were plucked, and a man’s heart was given to it.** Two years after the vision, in the year 538 BC, Daniel was a witness to the complete overthrow of the kingdom.” *Haskell, SDP, 90,91.*

“There came a time when the wings were plucked. It no longer rushed upon its prey like an eagle. The boldness and spirit of the lion were gone. A man’s heart—weak, timorous, and faint—took the place of a lion’s strength. Such was the case with the nation during the closing years of its history, **when it had become enfeebled and effeminate through wealth and luxury.**” *Smith, DR, 107.*

“Could anything better express the change that came into the Babylonian Empire before it collapsed? In English history we read of Richard the Lion-Hearted. **King Richard was a lion-hearted man, full of courage and strength. But here we have a man-hearted lion.**” *Anderson, UDP, 89.*

“Under King Nebuchadnezzar, Babylon was the richest and most powerful kingdom on the earth. Its riches and splendor have been faintly portrayed by Inspiration. **But it did not fulfill God’s purpose; and when his time had come, this kingdom of pride and power, ruled by men of the highest intellect, was broken, shattered, helpless.** Christ has declared, ‘Without me ye can do nothing.’ The illustrious statesmen of Babylon did not regard themselves as dependent on God. **They thought that they had created all their grandeur and exaltation.**” *Youth Instructor, 9/23/1903.*

“Instead of being a protector of men, Babylon became a proud and cruel oppressor. **The words of Inspiration picturing the cruelty and greed of rulers in Israel reveal the secret of Babylon’s fall and of the fall of many another kingdom since the world began:** ‘Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; **but with force and with cruelty have ye ruled them.**’ **Ezekiel 34:3,4.**” *Education, 176.*

DANIEL 7:5

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

The Bear.—

“As in the image of Daniel 2, so in this series of symbols a marked deterioration is noticed as we descend from one kingdom to another. The silver of the

breast and arms is inferior to the gold of the head. The bear is inferior to the lion. **Medo-Persia fell short of Babylon in wealth, magnificence, and brilliance.** The bear raised itself up on one side. The kingdom was composed of two nationalities, the Medes and the Persians. The same fact is represented by the two horns of the ram in Daniel 8. Of these horns it is said that the higher horn came up last, and of the bear that it raised itself up on one side. **This was fulfilled by the Persian division of the kingdom,** for although it came up last, it attained the higher eminence, becoming a dominant influence in the nation. (See comments on Daniel 8: 3.) ...The character of the power is well represented by a bear. The Medes and Persians were cruel and rapacious, robbers and spoilers of the people. **This Medo-Persian kingdom continued from the overthrow of Babylon by Cyrus to the battle of Arbela in 331 BC, a period of 207 years.**" Smith, DR, 107,108.

"**The bear is a mountain dweller,** making it an apt symbol for a **mountainous country such as Media** which was later joined to the country of Persia on the elevated plateau of Iran. To reach Media-Persia, the forces of Assyria or Babylon had to march up through the **Zagros mountains.** Nebuchadnezzar built the famous **hanging gardens of Babylon for his Median wife** because she was lonesome for her native mountains and bored by the flat plain of Mesopotamia." Shea, DARG, 202.



The Bear = Medo-Persian Empire, 538-301 BC.

"The bear is a ponderous and awkward animal and therefore slow in its movements, but it is expressive of great strength and brute force. It is greedy, cunning, cruel, sullen, and ferocious. The bear is also noted for its persistency. ...The bear is therefore a fit symbol of Medo-Persia whose armies never moved with the speed of the Babylonians. The armies of the Medes and Persians were large and ponderous and moved with the massive strength and heaviness of the awkward bear. Darius marched through Scythia with 700,000 men. He also had a fleet of 600 ships with

120,000 additional fighting men. **Xerxes assembled and led the largest army of ancient times. A conservative estimate of the number of his fighting men is 2,500,000.** Artaxerxes commanded an army of 900,000 men, with a reserve force of 300,000 more. The last Darius had an army of 1,000,000 soldiers when he was defeated by Alexander with a small army of Grecian warriors. His slow movements in contrast with the rapidity of his antagonist was largely responsible for his defeat. The bear is also a robber and spoiler and these terms are applied to the Medes and Persians in Jer. 51:48-56." Bunch, BOD, 91.

"The bear of Daniel seven symbolizes the same power as the ram of chapter eight, which the angel there tells the prophet represents the Medo-Persian empire. **The history of this empire given in the eleventh chapter of the book of Daniel, and the study of that chapter together with the thirteenth and twenty-first chapters of Isaiah, will reveal the bear-like character of the nation which arose and devoured much flesh.** The history of the second great kingdom covers the years from 538 to 331 BC." Haskell, SDP, 91,92.

Three Ribs in the Mouth of It.—

"Beasts grip and hold their prey with their teeth. Deut. 32:24; Ps. 124:6. The three ribs between the teeth of the bear no doubt stand for three powers that have in some signal way fallen prey to the depredations of the bear, Medo-Persia. **The three powers so to suffer were probably Lydia, Babylon, and Egypt.** Croesus of Lydia fell before Cyrus in 547 BC, Babylon fell in 539 , and Egypt fell to Cambyses in 525." Thiele, OSID, 61.

"These ...three major westward conquests of Persia—Babylon to the west, 539 BC; Lydia to the north, 546 BC; and Egypt to the south, 525 BC ...correspond well with the three ribs in the mouth of the Medo-Persian bear (chap. 7). However, the bear is not described as going off in these three directions to make its conquests. The ribs are already present in the bear's mouth when it is described." BRI, 2SOD, 503.

They Said Thus Unto It.—

"Notice, once again, that someone is active behind the scenes of history: 'they said unto it, Arise, devour much flesh.' It is obvious that someone is giving the Medes and Persians permission to conquer. **'They' in this verse no doubt refers to the watchers or angels who are the emissaries of God in the guidance of human events** (compare Ezekiel 1 where the angels carry on God's redemptive purpose on earth)." Bohr, ND7, 5.

Symbol of Ram in Chapter 8 Compared.—

"The ram which thou sawest having two horns are the kings of Media and Persia." Daniel 8:20.

“Both of these beasts were unbalanced. The bear was raised up on one side (7:5a). Correspondingly, the ram’s two horns were unequal and the higher one came up last (8:3). **The bear had three ribs in its mouth (7:5b), while the ram charged off in three directions of conquest (8:4a).** Since the same points are made about both beasts, **the identification of the second beast in chapter 7 as Medo-Persia is a direct equation.**” *BRI, 2SOD, 185.*

DANIEL 7:6

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The Leopard Had Four Wings of a Fowl.—

“The third kingdom, Grecia, is here represented by the symbol of a leopard. **If wings upon the lion signified rapidity of conquest, they would signify the same here. The leopard itself is a swift-footed beast, but this was not sufficient to represent the career of the nation here symbolized.** It must have wings in addition. **Two wings, the number the lion had, were not sufficient; the leopard must have four.** This would denote unprecedented celerity of movement, which we find to be a historical fact in the Grecian kingdom. The conquests of Grecia under Alexander had no parallel in ancient times for suddenness and rapidity. His military achievements are summarized by W. W. Tarn:

“ ‘He was a master in the combination of various arms; he taught the world the advantages of campaigning in winter, the value of pressing pursuit to the utmost, and the principle of “march divided, fight united.” He marched usually in two division, one conducting the impediments and his own [division] traveling light; his speed of movement was extraordinary. It is said that he attributed his military success to “never putting anything off.” ...The enormous distances traversed in unknown country imply a very high degree of organizing ability; in ten years he had only two serious breakdowns.... Had a lesser man attempted what he achieved, and failed, we should have heard enough of the hopeless military difficulties of the undertaking.’ *The Cambridge Ancient History, Vol. VI, pp. 425, 426.*” *Smith, DR, 108,109.*

“In 334 BC, Alexander crossed the Hellespont and entered Persian territory with only 35,000 men, the meager sum of 70 talents in cash, and but one month’s store of provisions. The campaign was a series of triumphs. The first victory was achieved at Granicus, the next at Issus in the following year, and the next at Tyre in the year after that. Passing through Palestine, Alexander conquered Gaza and then entered Egypt virtually unopposed. Here in 331 BC he founded the city of Alexandria. **He declared himself the successor to the**

Pharaohs and his troops hailed him as a god. When he set forth again that year he directed his armies toward Mesopotamia, the heart of the Persian Empire. The Persians took their stand near Arbela, east of the junction of the Tigris and Great Zab rivers, but their forces were defeated and routed. The fabulous riches of the world’s greatest empire lay open to the young king, 25 years old.

“After preliminary organization of his empire Alexander pushed his conquests to the north and to the east. By 329 BC he had taken Maracanda, now Samarkand in Turkistan. Two years later he invaded northwest India. Soon after crossing the Indus River, however, his troops refused to go farther, and he was forced to yield to them. Returning to Persia and Mesopotamia, Alexander was faced with the stupendous work of organizing the administration of his territories. **In 323 BC he made his capital in Babylon, a city that still preserved reminders of the glory of Nebuchadnezzar’s day.** In the same year, after a round of hard drinking, Alexander fell ill and died.

“...**The symbolic vision represented the animal with wings added to it, not two but four, denoting superlative speed.** The symbol most fittingly describes the lightning speed with which Alexander and his Macedonians in less than a decade came into possession of the greatest empire the world had yet known. **There is no other example in ancient times of such rapid movements of troops on so large and successful a scale.**” *4SDABC, 821,822.*



Leopard = Grecian Empire—331-168 BC.

The Beast Had Also Four Heads.—

“It is important to underline that **the leopard did not have the four heads when it began to rule.** How do we know this? The answer is, by a comparison of Daniel 7 with Daniel 8. In Daniel 8 the he-goat (a symbol of Greece, 8:21) governed for a period with a notable horn on its head (Alexander the Great). Only after that great horn was broken, did four others come out to replace it. So, just as the he-goat governed for a period and then sprouted four horns, so, the leopard ruled for a period and then it grew four heads. It is clear that the

four heads and the four horns came up after the leopard and he-goat had ruled for a period of time (see, Daniel 8:5-8).” *Bohr, ND7, 5.*

“Alexander died without arranging for the succession to his throne. First his weak-minded half-brother Philip and then his posthumous son Alexander were the titular rulers under the regency of one of another of the generals, and the empire was divided into a large number of provinces, the most important of which were controlled by about six leading generals as satraps.

“But the central authority—that is, the regency for the two puppet kings—was never strong enough to weld the vast empire together. Through some 12 years of internal struggle, during which the control of various sections of the territory changed repeatedly, and during which both kings were slain, Antigonus emerged as the last of the claimants for central power over the whole empire. He was opposed by a coalition of four powerful leaders, Cassander, Lysimachus, Seleucus, and Ptolemy, who were bent on dividing the territory among themselves. In 306 Antigonus declared himself king (jointly with his son Demetrius) of the entire empire, the successor of Alexander. **Thereupon the four allies, abandoning their subordinate title of satrap, declared themselves kings of their respective territories.**

“The long life-and-death struggle over the question as to whether the empire should be united under Antigonus and Demetrius or divided by the four generals was settled by the Battle of Ipsus in 301 BC. Antigonus was killed. Demetrius fled, and their territory was divided. This left, with the exception of the small fragments, four independent kingdoms in place of the huge empire that Alexander had won but had not been able to consolidate. **Ptolemy had Egypt, also Palestine and part of Syria; Cassander had Macedonia, with nominal sovereignty of Greece; Lysimachus had Thrace and a large part of Asia Minor; and Seleucus had the bulk of what had been the Persian Empire—part of Asia Minor, northern Syria, Mesopotamia, and the east.**

“Alexander’s empire, even in its divided phase, was still a continuation and embodiment of its founder’s ideal—a Greco-Macedonian—Asiatic world of diverse peoples, **united by Greek language, thought, and civilization.** Except for political centralization, the Hellenistic world constituted as much a unity as it had been under Alexander, and more so than had ever been achieved before. **It was aptly represented by a single beast with multiple heads (or in ch. 8, with multiple horns).**” *4SDABC, 822.*

“Alexander died on June 28, 323 BC, as the result of a combination of malaria and debauchery, and left no heir to the throne. A son born a few months after his death was murdered before he was old enough to claim the throne. Alexander on his death-bed gave the signet ring to Perdiccas, one of his leading generals,

who was commissioned to act as guardian of the throne until the expected heir was old enough to reign. On leaving Greece on his campaign of conquest Alexander left Antipater as regent of Macedon. After conquering Egypt he left Ptolemy, one of his generals, in charge of that country, and another general, Seleucus, was made regent of Babylon. On the death of Alexander these four generals became rivals for the vacant throne, each claiming the superior right.

“War, intrigue and diplomacy continued among these rival generals for a number of years. **By 301 BC**, all of Alexander’s relatives who could lay any claim to the throne had died or been slain and his four leading generals divided his kingdom between them. **In the North, Lysimachus** ruled over Thrace, Bithynia, and the smaller provinces of Asia Minor. **In the South, Ptolemy** ruled Egypt, Libya, Arabia, and Palestine. **In the West, Cassander** controlled Macedon and Greece, and **in the East, Seleucus** ruled Syria and all of the conquered territory to the Indus. These four kings ruled over the same kingdom as had Alexander, but from four different points and under four different sovereigns. The leopard had one body with four heads and thus fitly symbolized the Grecian Empire. Later prophecies also picture these four divisions. See Dan. 8:8,22; 11:3,4. **The Kingdom of Alexander was divided ‘toward the four winds of heaven,’ or, the four points of the compass.”** *Bunch, BOD, 93, 94.*

And Dominion Was Given To It.—

“Once again we are told that a power outside history is guiding world affairs: ‘and dominion was given to it’. Notice that the leopard did not take dominion. Rather, dominion was given to it!!” *Bohr, ND7, 5.*

DANIEL 7:7

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

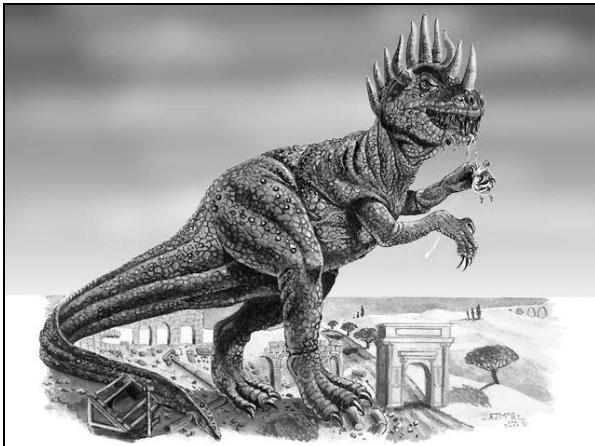
A Fourth Beast.—

“The **three preceding powers** were symbolized by three of the mightiest beasts of the earth, but when the fourth beast was considered, **there was no animal with a character to represent its terrible nature;** so a beast without name, having iron teeth, brass nails, and ten horns, was presented to the prophet.” *Haskell, SDP, 92,93.*

“Inspiration finds no beast in nature to symbolize the power here illustrated. No addition of hoofs, heads,

horns, wings, scales, teeth, or nails to any beast found in nature will answer. **This power is diverse from all the others, and the symbol is wholly different from anything found in the animal kingdom.**

“The foundation for a volume is laid in verse 7, but for lack of space we are compelled to treat it briefly here. **This beast corresponds to the fourth division of the great image—the legs of iron.** In the comment on Daniel 2: 40 are given some reasons for believing this power to be **Rome.** The same reasons are applicable to the present prophecy. How accurately Rome answered to the iron portion of the image! How accurately it answers to the beast before us! In the dread and terror which it inspired, and in its great strength, it answered admirably to the prophetic description. The world had never seen its equal. It devoured as with iron teeth, and broke in pieces all that stood in its way. It ground the nations into the dust beneath its brazen feet.” *Smith, DR, 110.*



4th Kingdom of Rome: First Pagan and then Papal.

Dreadful.—

“Then I would know the truth of the fourth beast, which was diverse from all the others, **exceeding dreadful....**” *Daniel 7:19.*

“And I prayed unto the LORD my God, and made my confession, and said, O Lord, **the great and dreadful God,** keeping the covenant and mercy to them that love him, and to them that keep his commandments.” *Daniel 9:4.*

“Apparently, this fourth beast would attempt to take the place of God in the minds of its subjects.” *PJ.*

Strong Exceedingly.—

“By 200 BC, when Carthage was no longer a rival (although it was not destroyed until more than half a century later), Rome was the mistress of the western Mediterranean and had begun to enter into contacts with the East, where she was thenceforth to become dominant also. In 197 Rome defeated Macedonia and set up the Greek states under her own protection. In

190 Rome defeated Antiochus III and took the Seleucid territory as far east as the Taurus Mountains.

“In 168 BC, at the Battle of Pydna, Rome ended the monarchy of Macedonia, dividing it up into four confederacies; and probably in the same year warned Antiochus IV away from his attack on Egypt. In 146 Rome annexed Macedonia as a province and placed most of the Greek cities under the governor of Macedonia.

“If Rome’s mastery of the east is reckoned from the removal of the monarchs of the three Hellenistic kingdoms, by Roman power, **the date 168 BC** may be regarded as the first step in the process. However, the Seleucid and Ptolemaic kings remained on their thrones till much later, 63 in Syria and 30 in Egypt. If the dates of the annexation of these three kingdoms as Roman provinces are chosen, the dates would be 146, 64, and 30 BC respectively. Some historians emphasize 168 BC because by that time Rome had conquered Macedonia and had saved Egypt from falling to the Seleucid kingdom by merely forbidding the invasion of Antiochus IV. **This demonstrated that Rome virtually controlled all three kingdoms even though she had as yet conquered only one of them.**” *Unknown Source.*

***It Had Great Iron Teeth.*—**

“These iron teeth further represent the conquering and destructive nature of this kingdom, but it also forms a direct link with the fourth kingdom in Daniel 2 where the fourth kingdom was represented by the iron legs of the image (2:33, 40).” *Shea, DARG, 204.*

***It Devoured and Brake in Pieces.*—**

“As the animal tore to pieces and devoured its prey with these grotesque fangs, so Rome devoured nations and peoples in its conquests. **Sometimes whole cities were destroyed,** as in the case of Corinth in 146 BC, then again kingdoms, such as Macedonia and the Seleucid dominions had been, were divided into provinces [‘broke in pieces’]. The kingdom of Dacia disappeared after the emperor Trajan was finished with it.” *Unknown Source.*

***It Had Ten Horns.*—**

“And the ten horns out of this kingdom are ten kings that shall arise.” *Daniel 7:24.*

“**It had ten horns, which are explained in verse 24 to be ten kings, or kingdoms, which should arise out of this empire.** As already noticed in comments on Daniel 2, Rome was divided into ten kingdoms. These divisions have ever since been spoken of as the ten kingdoms of the Roman Empire.” *Smith, DR, 110.*

“Its division into ten parts was accomplished between the years 356 and 483 AD.” *Biblical Institute, 35.*

"Each of the preceding kingdoms had fallen into the hands of some strong general who took the rule, but with Rome the case was different. The details of this history are given in the eighth chapter of Revelation under the symbol of the seven trumpets. **Barbarian hordes from the north of Europe and Asia swept over the Roman empire between the years 351 and 483 AD, crushing the government into ten parts.**

"To the Roman kingdom, heaven itself was poured out in the person of the Saviour, and it was Rome that nailed him to the cross. It was a Roman seal on his tomb, and a Roman guard at his grave. The early church suffered persecution at the hands of this same power. **Judgment came to Rome when these barbarians overran the empire** with fire and sword, and the kingdom was divided into ten parts." *Haskell, SDP, 93,94.*



"The destruction of the Roman Empire in the West by the German barbarians is one of the most momentous events in history. It marks a turning point in the fortunes of mankind." Myers, General History, p.315." *Burnside, DPUF, 101.*

"Unlike most Catholic Christians within the Roman Empire, the majority of the barbarian tribes that parceled out that empire were followers of Arius, presbyter of Alexandria (d. AD 336), **who denied that 'the man Christ Jesus' (1 Tim. 2:5) was of the same [identical] essence as the Father.**" *Mansell, OSOA, 10,11.*

List of Ten Horns.—

"The ten parts into which Rome was to be divided should meet the following specifications:

"They must be separate, independent kingdoms.

"They must be established within the bounds of the Roman Empire.

"They must be established at the time of the fall of the empire.

"They must possess a certain degree of permanency.

"...Various writers on prophecy have prepared various lists of kingdoms into which Rome was divided. These lists agree on most items, but there are slight differences. The differences are due mainly to the state of flux that things were in as Rome came to its end. Kingdoms arose and kingdoms disappeared. Tribes located in one region today were elsewhere tomorrow. In a number of instances smaller groups of invading barbarians united into larger groups. Other small groups continued to carry on independently of their fellows, but hardly enjoyed the strength or stability to warrant the title of kingdoms. The history of the period is so involved and there was so much of change that it is no easy task to set forth any specific list of ten kingdoms into which Rome was divided.

"...The list of A.T. Jones is probably as satisfactory as any list of ten tribes which established themselves on the territory of western Rome between the years 350 and 476 AD. Their years and the territory in which they ultimately settled is as follows:

351 AD	Alemanni	Germany
351 AD	Franks	France
406 AD	Burgundians	Switzerland
406 AD	Suevi	Portugal
406 AD	Vandals	Africa
408 AD	Visigoths	Spain
449 AD	Saxons	Britain
453 AD	Ostrogoths	Italy
453 AD	Lombards	Italy
476 AD	Heruli	Italy "

Thiele, OSID, 62,63.

"Gibbon, discussing the period between 400 and 500 AD, mentions no less than **eight** of these tribes within a single paragraph: 'The formidable **Visigoths** universally adopted the religion of the Romans, with whom they maintained a perpetual intercourse, of war, of friendship, or of conquest. ... During the same period, Christianity was embraced by almost all the Barbarians, who established their kingdoms on the ruins of the Western empire; the **Burgundians** in Gaul, the **Suevi** in Spain, The **Vandals** in Africa, the **Ostrogoths** in Pannonia, and the various bands of mercenaries (**Heruli**, etc.), that raised Odoacer to the throne in Italy. The **Franks** and the **Saxons** still persevered in the errors of Paganism; but the **Franks** obtained the monarchy of Gaul by their submission to the example of Clovis.' Gibbon, The Decline and Fall of the Roman Empire, III, 543" *Thiele, OSID, 63.*

"It should be noted that when the Bible gives a list of individuals making up a group of some special number, **the emphasis is frequently upon the number rather than the specific individuals making up the group.** Thus there were twelve tribes of Israel corresponding to the twelve sons of Jacob, but at least four different listings may be found. First are the twelve sons of Jacob, and then are lists which omit certain sons of Jacob such as Levi (Num. 1:5-15, 21-

43; 2:3-29; 10:14-27; 13:4-15; 26:7-50; 34:14-28), Simeon (Dt. 33:6-24), or Dan (Rev 7:5-8)."

"...When one name is omitted another must be added to take its place, for the total of twelve must be preserved. Thus in the usual listings of the twelve tribes Levi is omitted as having his part in the temple service, and two parts are given to the tribe of Joseph, Namely Ephraim and Manasseh. In Dt. 33:6-24 where Simeon is omitted, Levi is added. In Rev 7:5-8 where Dan is omitted, Levi is added, and Joseph and Manasseh appear instead of Ephraim and Manasseh.

"Thus in regard to the ten kingdoms into which Rome is divided, no one specific list of ten particular kingdoms is the vital matter. Ten stands for the number of kingdoms into which Rome was divided, the same as twelve stands for the number of the tribes of Israel and the apostles of Christ. After Judah was dropped, Matthias was added to make up the twelve." *Thiele, OSID, 63,64.*

"It probably is preferable to take the number ten as a round number which may have fluctuated up or down at any given historical time, according to the political and military fortunes of those various powers.' [William Shea, *Daniel 1-7*, p. 167.]" *Heiks, AD538, 29.*

Rome in Two Phases Goes to the End.--

"In Daniel 7, we have a separate beast for Babylon, a separate beast for Media-Persia, a separate beast for Greece, and a separate beast of Rome. **The little horn power was part of the fourth beast** that came up right after Greece, yet it moves down toward the end of time in the little horn phase. The point is that in Daniel 7, just as in Daniel 2, **the power that comes up after Greece remains until the time of the end, though in a different form.**" *Goldstein, 1844MS, 22.*

DANIEL 7:8

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

There Came Up Another Little Horn.—

"Daniel considered the horns. A strange movement appeared among them. **Another horn, at first little, but afterward more stout than its fellows, thrust itself up.** It was not content quietly to find a place of its own, and fill it; it must thrust aside some of the others, and usurp their places. Three kingdoms were thus plucked up.

"This little horn, as we shall have occasion to notice more fully hereafter, was **the papacy.** ... 'In this

horn were eyes like the eyes of man, and a mouth speaking great things'—fit emblems of the shrewdness, penetration, and arrogant claims of an apostate religious organization." *Smith, DR, 110,111.*

The Historical Rise of the Little Horn.—

"In apostolic times each local congregation selected its own officers and regulated its own affairs. The church universal was nevertheless 'one body' by virtue of the invisible operation of the Holy Spirit, and the guidance of the apostles, that united believers everywhere in 'one Lord, one faith, one baptism' (see Eph. 4:3-6). Leaders in the local churches were to be men 'full of the Holy Ghost' (Acts 6:3), selected, qualified, and guided by the Holy Ghost (see Acts 13:2), and appointed (Acts 6:5) and ordained by the church (Acts 13:3).

"As the church 'left' its 'first love' (Rev. 2:4), it forfeited its purity of doctrine, its high standards of personal conduct, and the invisible bond of unity provided by the Holy Spirit. In worship, formalism took the place of simplicity. Popularity and personal power came more and more to determine the choice of leaders, **1) who first assumed increasing authority within the local church, 2) then sought to extend their authority over neighboring churches.**

"Administration of the local church under the guidance of the Holy Spirit eventually gave way to **ecclesiastical authoritarianism** at the hands of a single official, the bishop, to whom every church member was personally subject and through whom alone he had access to salvation. Henceforth leadership thought only of ruling the church instead of serving it, and the 'greatest' was no longer one who considered himself 'servant of all.' Thus, gradually, developed the concept of a priestly hierarchy that interposed between the individual Christian and his Lord.

"3) According to writings attributed to Ignatius of Antioch, who died about 117 AD, the presence of the bishop was essential to the celebration of religious rites and to the conduct of church business.

"4) Irenaeus (d. about 200) ranked bishops of the various churches according to the relative age and importance of the churches over which they presided. He accorded special honor to churches founded by the apostles, and held that **all other churches should agree with the church in Rome in matter of faith and doctrine.**

"5) Tertullian (d. 225) taught the supremacy of the bishop over the presbyters—local elected elders.

"6) Cyprian (d. about 258) is considered the founder of the Roman Catholic hierarchy. He advocated the theory that there is but one true church, and that outside of it there is no access to salvation. He put forth the claim **a) that Peter had founded the church in Rome, b) that the bishop of the church at Rome should therefore be honored above other bishops, and c) his opinions and decisions should always prevail.** He emphasized the importance of direct apostolic

succession, asserted the literal priesthood of the clergy, and taught that **no church might celebrate religious rites or conduct its affairs without the presence and consent of the bishop.**

"7) 313 AD, Constantine becomes Roman emperor and accepts Christianity.

"8) 321 AD, Constantine enacts first general Sunday law.

"9) 330 AD, The removal of the political capital from Rome to Constantinople by Constantine **left the bishop of Rome comparatively free of imperial control**, and thereafter the emperor rather consistently supported his claims as against those of other bishops.

"10) About 343 the Synod of Sardica assigned the bishop of Rome jurisdiction over metropolitan bishops, or archbishops.

"12) 364 AD, The Council of Laodicea enacts more strict Sunday Law and denounces Sabbath keeping.

"13) Augustine (d. 430), one of the great church Fathers and founder of medieval theology, **maintained that Rome had always been supreme over the churches.** His classic *The City of God* set forth in bold outline the Catholic ideal of a universal church in control of a universal state, and this provided the theoretical basis for the medieval papacy.

"14) Innocent I (d. 417) claimed supreme jurisdiction over the entire Christian world, but was not able to exercise that power.

"15) Leo 1 (the Great, d. 461) was the first bishop of Rome to proclaim that Peter had been the first pope, to assert the succession of the papacy from Peter, to claim primacy directly from Jesus Christ, and to succeed in applying these principles to papal administration of the affairs of the church. Leo 1 gave to the theory of papal power its final form, and made that power a reality. It was he who procured an edict from the emperor declaring that papal decisions have the force of law. With imperial support he set himself above the councils of the church, assuming the right to define doctrine and to dictate decisions. His success in persuading Attila not to enter Rome (452) and his attempt to stop Gaiseric (Genseric, 455) enhanced his prestige and that of the papacy. Leo the Great was definitely a temporal as well as a spiritual leader of his people.

"16) Papal claims to temporal power were based largely on the supposed authority of forged documents known as 'pious frauds,' such as the so-called Donation of Constantine.

"17) With the conversion (496) of Clovis, king of the Franks, and his victory on the battlefield over one of the Arian tribes (508), the papacy found a strong army to champion its interests.... For more than twelve centuries the sword of France, the 'eldest son' of the papacy, was an effective agent for the conversion of men to the Church of Rome and for maintaining papal authority.

"18) The emperor Justinian strongly supported the bishop of Rome, and advanced his interests, by **an imperial edict recognizing his supremacy over the churches of both East and West**—an edict that could not become fully effective until after the breaking of the Ostrogothic hold on Rome in 538.” Taken mainly from: *ASDABC*, 835-837.

“The **creation of the Papal States** in the eighth century and the fact that the **Muslims conquered the Christian centers of Alexandria, Jerusalem, and Antioch**, reducing their influence, further enhanced the stature and importance of the bishop of Rome.” *Pfandl, DTSOB*, 60.

“**Leo the Great was pope AD 440 to AD 461, in the very time when the former Rome was in its very last days, when it was falling rapidly to ruin.** And Leo the Great declared in a sermon that the former Rome was but the promise of the latter Rome; that the glories of the former were to be reproduced in Catholic Rome; that Romulus and Remus were but the forerunners of Peter and Paul; that the successors of Romulus therefore were the precursors of the successors of Peter; **and that, as the former Rome had ruled the world, so the latter Rome, by the see of the holy blessed Peter as head of the world, would dominate the earth.** This conception of Leo's was never lost from the Papacy. And when, only fifteen years afterward, the Roman Empire had, as such, perished, and only the Papacy survived the ruin, and firmly held place and power in Rome, this conception of Leo's was only the more strongly, and with the more certitude, held and asserted.

“...Taking the ground that she is the only true continuation of original Rome, upon that the Papacy took the ground that wherever the New Testament cites, or refers to, the authority of original Rome, she is now meant, because **she is the only true continuation of original Rome. Accordingly, where the New Testament enjoins submission to 'the powers that be,' or obedience to 'governors,' it means the Papacy; because the only power and the only governors that then were, were Roman, and the papal power was the true continuation of the Roman.**

“And it was only the logical culmination of this assumption when **Pope Boniface VIII [1235-1303]** presented himself in the sight of the multitude, clothed in a cuirass, with a helmet on his head, and a sword in his hand held aloft, and proclaimed: ‘There is no other Caesar, nor king, nor emperor than I, the Sovereign Pontiff and Successor of the Apostles;’ and, when further he declared, *ex cathedra*: ‘We therefore assert, define, and pronounce that **it is necessary to salvation to believe that every human being is subject to the Pontiff of Rome.**’

“This is proof enough that the little horn of the seventh chapter of Daniel is Papal Rome, and that it

is in spirit and purpose intentionally the continuation of original Rome." *Jones, CWCP, 90.*

"Rome in the days of Christ was the center of the world. Paul and others preached the gospel in that city. A church was organized, and for years this church of Rome ranked with the churches of Jerusalem, Constantinople, and others. **Gradually but surely, worldliness took the place of the spirit of Christ, and Roman bishops became exalted.** The mystery of iniquity of which Paul wrote in his letter to the Thessalonians, was at work in Rome. At the time of the division of the empire the bishops were greedy for civil power, and in the time of national distress the church grasped the reins of government; the little horn had received power. This was AD 538, when the last of the three horns was plucked up and the decree Justinian made in 533 went into effect. (See Gibbon, chapter 41.) Paganism on the throne had been cruel enough, **but when those pagan principles which had lived since the days of Babylon took the name and outward form of Christianity, the power which bore sway was still more cruel.**" *Haskell, SDP, 96.*

"The vast empire of Rome crumbled to pieces, and **from its ruins rose that mighty power, the Roman Catholic Church.** This church boasts of her infallibility and her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of God's will, as revealed in the Scriptures."

Youth Instructor, 9/22/1903

Influential Leaders in the Rise of the Papacy.—

"Among the leaders who were to play a part in the development of the papal power the following may be mentioned:

"Victor I—193-203: Ordered the eastern churches to observe Easter on Sunday. They refused and were excommunicated.

"[Sylvester I—314-335: Accepted offer of Constantine to unite church with the state. Transferred the rest of the Sabbath to the first day of the week.]

"Julius I—341-352: Council of Sardica (343) gave the bishop of Rome the privilege of judging between contending bishops.

"Innocent I—402-417: Had the conception of being the universal bishop.

"Sixtus III—432-440: 'I am appointed by God to watch over the whole church.'

"Leo 1—440-461: Issued a decree that the Bishop of Rome is supreme. Saved the city of Rome from Attila the Hun.

"Symmachus—498-514: Convert from paganism to Christianity. Speech by Eunodius that 'the Roman Pontiff was constituted judge in the place of God, which he fulfilled as the vicegerent of the Most High.'

"John II—532-535: Justinian acknowledged him to be the head of all the churches (533).

[Nicholas I— 858-867] pronounced the following: 'It is evident that the popes can neither be bound nor unbound by any earthly power, nor even by that of the apostle [Peter], if he should return upon the earth; since Constantine the Great has recognized that the **pontiffs held the place of God upon earth**, divinity not being able to be judged by any living man. **We are, then, infallible**, and whatever may be our acts, we are not accountable for them but to ourselves.'

"Gregory I—590-604: Acted as if he were a king.

"Gregory VII—1073-1085: Exercised restraint over civil authorities.

"Innocent III—1198-1216: Played a leading role in the affairs of the rulers of Europe.

[Pope Boniface VIII—1235-1303: "It is necessary to salvation to believe that every human being is subject to the Pontiff of Rome.' From *Unam Sanctam*, 1302 AD.]" *Thiele, OSID, 65. Bohr, ND7, 22.*

Another Little Horn Among the Ten.—

"The papacy had its rise among the other powers that were to succeed imperial Rome. **Its seat was in the city of Rome, and its rise to power was slow and almost imperceptible.** There was a gradual transition from imperial to papal Rome. Even in New Testament times this power was beginning to make its appearance.

"John wrote of men who loved to have the preeminence (3 John 9) and said that the antichrist was already in the world (1 John 4:3). Paul warned of men who would speak perverse things (Acts 20:28-30) and said that the mystery of iniquity was already at work (2 Thess. 2:7). As the various national groups that were ultimately to become successors of Rome, were coming into existence at a very early period, **this was also true of the religious group that in later years became so extremely powerful in Rome.**"

"...Upon the collapse of imperial Rome in 476 and the establishment of barbarian states on the ancient ruins, the church gradually became more and more powerful, until ultimately it became the dominating element in the life of the time. **The Church took the place of the Empire and the Pope became the successor of Caesar.**" *Thiele, OSID, 65.*

"When the Roman Empire had disintegrated and its place had been taken by a number of rude, barbarous kingdoms, **the Roman Catholic church not only became independent of the states in religious affairs but dominated secular affairs as well.** At time, under such rulers as Charlemagne (768-814), Otto the Great (936-73), and Henry III (1039-56), the civil power controlled the church to some extent; but in general, under the weak political system of feudalism, **the well-organized, unified, and centralized church, with the pope at its head, was not only independent in ecclesiastical affairs but also controlled civil affairs.**'

(Carl C. Eckhardt, *The Papacy and World-Affairs* [1937], p.1)." 4SDABC, 826.

The Little Horn is the Papacy—Ten Points.—

"The main points in the nature, character, and actions of this 'little horn,' which we must note in order to discover the power intended, are these:

"1. Its **place**: within the body of the divided empire—Western Europe. 'Among them' [the ten kings]. Verse 8.

"2. The **period** of its origin [out of Pagan Rome]. Soon after the division of the Roman territory into ten divisions, 476 AD: 'Another' [thus, a kingdom also] 'after them'. Verses 8, 24.

"3. 'Three of the first horns plucked up by the roots,' verse 8, because the three (the Heruli, the Ostrogoths, and Vandals) were Arian, didn't believe in the Trinity, and opposed the papacy that was to 'subdue three kings,' verse 24.

"4. It was a horn, but **with 'eyes'** like the eyes of a man,' verse 8. Its kings would be reasoning, looking to the future, laying long-range plans, overseers or bishops or prophets.

"5. 'Whose **look was more stout** than its fellows,' verse 20, as it gained superiority over other kingdoms and world-wide influence.

"6. 'A mouth speaking great things,' verse 8. Great things **against the Most High**,' verse 25. "Its **moral character**: boastful and blasphemous; by its great words spoken against the Most High, it would elevate itself into the religious realm and take the place of Christ, and thus be the anti-Christ.

"7. Its **lawlessness**: 'Think to change times and laws,' verse 25, the principal one of which is the change of the Sabbath, when the papacy claims sole responsibility for having done, even asserting that the act is evidence of its power.

"8. Its **opposition to the saints**: 'Shall wear out the saints, verse 25, 'made war with the saints and prevailed against them.' Verse 20. It would be a persecuting power, and that for so long a period that it would wear out the saints of the Most High.

"9. Its **duration**: 'time, times and a half,' or a year, two years, and a half a year, or 1260 years. From 538, when the Ostrogoths abandoned the siege of Rome and the Pope was freed from Arian control, until 1798, when France's General Berthier entered Rome, took the Pope prisoner, and declared the political rule of the papacy at an end, 1260 years of papal supremacy having come to a close.

"10. Its **doom**: it would suffer the loss of its dominion [as was done by Berthier] before it would itself be destroyed. 'They shall take away his dominion to consume and destroy it to the end.'

"Here are ten distinct and perfectly tangible features that all meet in the Roman Papacy, and we are therefore bold to say it is the great and evil reality predicted." *Bunch, BOD*, 98; *Teach, D&R*, 47,48.

The Little Horn is the Papacy—Five Witnesses.—

"Dr. Adam Clarke (Methodist): 'Among Protestant writers this is considered to be **popedom**.'

"Alexander Campbell (Church of Christ): 'I positively affirm these items never met in any king, state, or empire, save that of **papal Rome**.'

"John Dowling (Baptist): 'The prophecies of Daniel and Revelation, these two passages alone complete a prophetic picture of the **papal antichrist**.'

"Dr. Scott (Church of England): 'This evidently points to the power of the **church and bishop of Rome**.'

"Albert Barnes (Presbyterian): 'The **papacy** is well represented by the little horn.'" *Burnside, DPUF*, 103.

Eyes Like the Eyes of a Man.—

"The pope terms himself the '**Overseer of overseers**.' He claims more than human wisdom and foresight and there can be no doubt, but his cunning policies and almost uncanny vision are inspired by that mighty angel who before his fall was declared to be '**full of wisdom**.' See Rev. 13:2." *Bunch, BOD*, 103.

"Christ is symbolized as a lamb with seven eyes, to indicate His omniscient **wisdom**. (Rev. 5:6.) This 'little horn' power will be noted for its far-seeing vision and diplomacy." *Burnside, DPUF*, 111.

"See Martin Luther notwithstanding that mighty church which is the **masterpiece of the world's wisdom**." *Christ Object Lessons*, 78.

Speaking Great Things.—

"The church of Rome boasts of her infallibility, and of the power of her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of the will of God." *R&H*, 2/6/1900.

"Hans Kung, a leading theologian of the Catholic Church was **defrocked** from his chair at the University of Tübingen for writing a book titled Infallible?: An Inquiry. In this book, Kung shows that Pope Paul VI's encyclical, *Humanae Vitae*, is not only based on bad history but also on bad science. This book provides a plethora of examples which show that **popes have made gargantuan mistakes even when they speak ex-cathedra on faith and morals**. So much for the Dogma of Papal Infallibility!!

"According to the Bible, it is the prerogative of God alone to place kings on the throne and to depose them (Daniel 2:21) and yet the Papacy, throughout its history has boastfully claimed the right to install kings and depose them." *Bohr, ND7*, 27.

"The Bible makes it clear that God the Father has given Jesus Christ the right to judge because He is the

Son of Man (John 5:22, 27). In fact, the Father has given Jesus ALL JUDGMENT!! But the Papacy claims that it has been given the right to serve as judge of mankind. In this way, the Papacy, once again, claims to possess the right to exercise the role which belongs to God alone.

“Notice the following evidence:

“In Gregory VII’s *Dictatus Papae*, article 18 reads: ‘That his [the Pope’s] sentence is not to be reviewed by any one; while he alone can review the decisions of all others.’ Article 19 states: ‘**That he [the Pope] can be judged by no one’.**” *Bohr, ND7, 28.*

“In John 17:11, ‘Holy Father’ was the title given by Jesus to His Father in heaven. Today this is given repeatedly to the pope, and accepted by him. Matthew 23:9 says, ‘Call no man your father upon earth: for one is your father which is in heaven.’ This is not referring to one’s natural father. We are commanded to ‘Honor thy father and thy mother.’ This is speaking of religious leaders. Every priest takes that title in a spiritual sense and certainly not in a natural sense.” *Burnside, DPWF, 112.*

(See additional comments on ch. 7:25.)

Before Whom.—

“Neither this passage nor its context gives the plucking up of the three horns as necessary before the 3 ½ times can begin. It is true that verse 8 says that ‘before him three of the first horns were plucked up,’ but **this “before” is translated from the Aramaic *qodam*, which means place, and not time.”** *Heiks, AD538, 35.*



Before Whom Three Horns Were Plucked Up.—

“The reason for their overthrow was their adherence to Arianism [and religious liberty] in opposition to the orthodox Catholic faith [and the use of force].” *Haskell, SDP, 95.*

“Zeno, the Eastern Roman Emperor (474-491), grew increasingly fearful of the Arian Ostrogoths, who were encamped in a reserve not far from Constantino-

ple where they were becoming increasingly restless. At the same time Zeno was deeply concerned about the Arian Heruls in Italy, whose leader, **Odovacar, in 476 had removed the last of the Western Roman Emperors and had proclaimed himself king.** (This action of Odovacar’s is viewed as marking the ‘fall of the [Western] roman Empire.’)

“In 487 Zeno officially commissioned Theodoric, leader of the Ostrogoths, to march to Italy and dispose of the Heruls. Zeno reckoned that in the process he would relieve Constantinople of its ferocious neighbors. Further, whichever tribe won the contest in Italy, he would have one less Arian tribe to contend with. **As things turned out, after five years of fighting, the Ostrogoths fulfilled their mission from Zeno and destroyed the Heruls, who disappeared from history.** Thus the Catholic emperor Zeno accomplished the elimination of one of the Arian horns.

“Theodoric died in 526. The following year Justinian became emperor in the East. Justinian was deeply committed to religious affairs, but his citizens were by no means all united with him. In fact, Justinian ruled three different kinds of Christians: the Arians, ...the Monophysites, ...and the Catholics.... **Justinian himself sided so strongly with the Catholics that in 533 he officially stated that the pope of Rome was the ‘head of all the holy churches’;** and in harmony with this declaration he spent his long reign attempting to convert or eliminate everyone who did *not* regard the pope as head.

“In the 530’s Justinian launched a holy war against the Arian Vandals and the Arian Ostrogoths. He found legal pretexts for doing this, of course, but Procopius, the historian-reporter who went along on the campaign, reveals in his *History of the Wars* that Justinian’s real purpose was to ‘protect the Christians,’ that is, to protect the Catholics from the Arians.

“Justinian commissioned his finest general, Belisarius, to sail with an army from Constantinople to North Africa and destroy the Vandals. **After the crucial battle of Tricamarum the Vandals in 534 ‘disappeared like a mist,’** says the *Shorter Cambridge Medieval History*.

“Belisarius, obeying orders, then turned north against the Arian Ostrogoths in Italy. He took Palermo on the island of Sicily by using the masts of his ships to raise boatloads of soldiers to the top of the city walls. In December 536 he marched unopposed into Rome with a mere 5000 men. The Ostrogoths counter-attacked by surrounding Rome with 150,000 men (Procopius says), making Belisarius a prisoner inside the city he hoped to liberate.

“The Goths then foolishly cut the fourteen aqueducts leading into Rome in the hope of driving Belisarius to surrender from lack of water. But the torrents that poured from the broken aqueducts created a quagmire that bred malarial mosquitoes and caused epidemics. **The large Gothic army was so grievously reduced by disease that in March 538 Belisarius with**

his small force was able to defeat it handily.

"Skirmishes and battles followed here and there in Italy for a number of years until the Catholic general Narses annihilated all but a couple of thousand Ostrogoths—and the Ostrogoths, like the Heruls and Vandals, disappeared from history....

"And the crucial military event that lay behind this pathetic scene was the calamitous defeat of Rome in 538 when, says Thomas Hidgkin in *Italy and Her Invaders*, Catholic soldiers 'dug the grave of the Gothic monarchy.'

"Thus was the prophecy of Daniel 7 fulfilled that said, '**Three of the first horns were plucked up by the roots,**' allowing the little horn to grow greater than the rest." *Maxwell, IGC, 139-141.*

(See more comments on Daniel 7:24 on the three horns that were uprooted. See new research on the Heruli in Italy and the Arian Visigoths in Gaul. Who was the first horn uprooted?)

Plucked Up By the Roots.—

"The real emphasis of the scriptures was the removal of **Arian jurisdiction** from the three main and distinct Arian kingdoms as stated by Procopius and having it **replaced with Catholic jurisdiction**. As long as that Arian principle of religious liberty (which was diametrically opposed to the government of the Catholic Church) was still in place and upheld judicially by those Arian powers and enforced by civil means, the scriptures could not yet be fulfilled:

"Daniel 7:24 "... And he shall subdue three kings"

"Unfortunately, there has been a misreading of the Bible here. Simply put, the uprooting of a race is when the nationality of those peoples no longer exists. **The uprooting of a kingdom occurs when its legislative branch no longer functions and its means of civil enforcement ceases to exist.** *The Billings Gazette* fully illustrates this universally accepted and understood principle. **By setting up Catholic legislation as supreme in a previously held Arian territorial jurisdiction, that kingdom was 'plucked up by the roots.'**" *Heiks, AD538, 75,76.*

DANIEL 7:9,10

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Cast Down.—

"By an unfortunate translation in verse 9, a wrong idea is almost sure to be conveyed. The phrase 'cast down' is from a Chaldee word, *remi*, which may properly be rendered 'hurled by violence,' as is plainly the case where it is used to describe the casting of the three Hebrews into the fiery furnace, and of casting Daniel into the den of lions. **But another equally correct translation is 'to set or place in order,' as in the placing of the judgment seats mentioned here, as also a like setting or placing in Revelation 4:2, in which the Greek bears out the same meaning.** The Revised Version in Daniel 7: 9 reads properly, 'thrones were places,' as Gesenius defines the root *remah*, with reference to Daniel 7: 9 as an example." *Smith, DR, 111.*

Thrones Were Cast Down.—

"And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. **And round about the throne were four and twenty seats** [thrones]: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." **Revelation 4:2,4.**

"And the four and twenty elders, which sat before God on their seats [thrones], fell upon their faces, and worshipped God...." **Revelation 11:16.**

"First thrones are 'cast down.' At this point no one is sitting on them (7:9). The Chaldee word for 'cast down' is the same that is used to describe Daniel being 'cast' into the lions' den and his three friends being 'cast' into the fiery furnace. It is also the same word which Daniel used to depict the work of casting down that the little horn performed in Daniel 8: 10, 11, 12. The little horn cast down the place of the sanctuary, the stars and the truth but now God will respond by turning the tables and 'casting down' thrones to judge it for its misbehavior. After the thrones were 'cast down,' (which clearly shows that they were not there before!) the Ancient of Days 'did sit.' The question immediately suggests itself: Where was the Father before He sat down? Was He just standing there where the thrones were put in place or was He in some other location and then came to where the thrones were placed? Daniel 7:9 does not tell us, but Daniel 7:22 does. We are told there, that the Ancient of Days **came** to the place of judgment which means He was not there before (The same 'ramaic word is used in Daniel 7:13 where the Son of man '**came**' and was '**brought**' before the Father). Once again we ask, Where was the Father before he sat down on his newly placed throne?

"The answer to this question is found in the Hebrew sanctuary. There were four key places in the Hebrew sanctuary: the encampment, the court, the holy place and the most holy place. The **encampment** was the place where needy sinners resided. The **court** was

the location where the sacrifices were offered. In the **holy place** the blood of the sacrifices was applied by the priest and in the **most holy place** sins were blotted out once a year at the end of the year.

"It is obvious that the encampment and the court symbolized the earth. It is on earth where needy sinners reside and it was on earth where Jesus Christ was sacrificed for sin. Where did Jesus go upon His ascension? The Bible tells us that He sat down at the right hand of God (his role as King of the kingdom of grace. After all, kings sit on thrones) and that He was standing at the right hand of God (His role as ministering High Priest, because priests stand ministering before God) [Acts 7:55; Hebrews 1:3]. Obviously, both the Father and the Son were in the same place upon the ascension. But, which place? **There can be no doubt that it is the holy place.** And why? The geography of the Hebrew sanctuary dictates it because after the court was the holy place.

"Those who believe that Jesus went directly into the most holy place upon His ascension are at a loss to explain why Jesus would leap from the court to the most holy place upon His ascension thus totally bypassing the holy place. Both Peter and Paul clearly inform us that Jesus went to heaven with His blood to be our intercessor, a work which clearly belongs to the holy place (Hebrews 7:25-26; I Timothy 2:5; Romans 8:34; Acts 2:16-39). This is why Jesus, after His ascension, is depicted as one walking among the seven candlesticks and ministering before the golden altar of incense (Revelation 1; 8:3-5). ...If the Father and the Son were in the holy place in 1798 and then moved for the judgment at some point thereafter, they must have moved to the most holy place. There are no other options because the work of judgment must be performed in the most holy place where the Ark of the Covenant and the Law of God are found!! (study Revelation 11:15-19 where this is made crystal clear). Thus we conclude that both the Father and the Son were in the holy place until the beginning of the judgment.

"But sometime after 1798, **the Father moved from the holy to the most holy place.** This movement is highlighted by the fact that the Father's throne, as seen in the synonymous parallelism, has **wheels**—fiery wheels!! ['His throne was ablaze with flames, Its wheels were a burning fire,' NASB] The angels actually move the wheels (Daniel 7:10; see the description of the same throne in Ezekiel 1) as they bring the Father into the most holy place. But note that there is not only one throne. There are thrones [plural]. How many are there and who sits upon them? We are not told in Daniel 7 but one thing is certain, it is not the angels who sit on the thrones. How do we know this? The Bible makes it clear that the angels are constantly on the move. They are ministering spirits sent out to minister to those who will inherit salvation (Hebrews 1:14). In the Bible the angels always **stand** before God and are **sent to minister** throughout the universe. In fact, in Ezekiel 1 the angels are in constant movement,

never having a restful moment! Notice the following awesome description given by Ellen G. White:

'The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers, He is in active communication with every part of His dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels He ministers to the children of men.' (Ellen G. White, The Ministry of Healing, p. 417).

"Revelation 5:11 makes it abundantly clear that God is surrounded by ten thousand times ten thousand and thousands of thousands of angels. **But it is not the angels who sit upon the thrones but rather the 24 elders** (Revelation 4:4). As we study Daniel 7 and Revelation 4-5 together, we discover that there are 24 thrones and the elders sit upon them. But who these elders are and what their role is, remains to be seen. There is undoubtedly a close link between Daniel 7 and Revelation 4-5 which we must return to later, but before we do, we must make a few remarks about the relationship between Daniel 7 and Ezekiel 1-11. Even a hasty glance at these two passages will reveal their close relationship. In both we have a chariot-throne, angels who guide the wheels, fire, clouds, and an awesome Being who sits on the chariot-throne. In both, the idea of judgment is at the forefront.

"It should not surprise us that Daniel and Ezekiel spoke in similar terms because they were contemporaries. A thorough study of Ezekiel 1 is far beyond the scope of this paper, but as William Shea has shown elsewhere, Ezekiel 1 describes the journey of God from heaven to earth to judge apostate Jerusalem. The date for Ezekiel 1 is 592 BC. It is of critical importance to remember that in Ezekiel it is God's apostate people who are in view. They are committing abominations, the greatest of which is sun-worship (8:16), they are called a harlot (chapter 16), they are shedding innocent blood, the priests do violence to the law, and prophets and kings are corrupt but in their midst is a remnant who sigh and cry because of the abominations which are being committed. These will be sealed for salvation while the apostate ones will be marked for destruction (9:1-6). Finally, the Shekinah departs (11:22-23), the city is left desolate and Nebuchadnezzar comes and executes God's judgment upon it in 586 BC. Like Daniel, Ezekiel presents three steps in the judgment process: Investigation (9:1-4), sentence (11:22-23, the Shekinah leaves), execution of the sentence (9:5-6).

"I believe that what happened with Jerusalem locally and historically (Ezekiel's view) is a type of what will take place universally and prophetically (Daniel's view [and Ezekiel's view—editor's note.])....

"As we have already shown, Daniel seven's little horn symbolizes an apostate Christian power. This power is committing abominations (Matthew 24:15; Revelation 17:5; Daniel 11:31), it is described as a har-

lot (Revelation 17:1), it sheds innocent blood (Revelation 17:6), it thinks it can change the law (Daniel 7:25), it persecutes a remnant who remain faithful to God (Daniel 7:21, 25). God's faithful ones will be sealed for salvation (Revelation 7:1-4) whereas the apostates will be marked for destruction (Revelation 14:9-11). The Shekinah will depart the heavenly temple (Revelation 15:5-8) and then desolation and destruction will come upon the apostates in the form of the seven last plagues (Revelation 16-19). The key point we should remember here is that both Daniel and Ezekiel portray a judgment process which has God's professed people in view. Clearly, among those who claim to be God's people, there are genuine and counterfeit believers. The judgment process has the purpose of separating these two groups.

"Now let's take a look at the relationship between Daniel 7 and Revelation 4-5. The striking similarities between these two passages have led some scholars to conclude that they are both describing the same historical event. Is this true? Are both Daniel 7 and Revelation 4-5 describing the judgment which begins sometime after 1798? I believe the answer to this question is a resounding no!! Why, then, are there so many similarities? Simply because the two passages are portraying two distinct events where the same beings are present.

"It is clear that the scene of Revelation 4-5 is describing the inauguration of Christ's priesthood upon His ascension to heaven. We are told in Acts 1:9-11 that Jesus was taken to heaven in a cloud. Before Jesus arrives, the Father is seen sitting upon His throne by himself (Revelation 4:2). Surrounding Him are elders on 24 thrones (4:4). There is no evidence that the Father moved to this throne from somewhere else, He is simply there. At this point Jesus has not yet arrived. But in 5:6 Jesus appears on the scene, not as the Son of man of Daniel 7, but as a lamb 'as if it had been slain.' A song is then sung extolling Jesus as the one who was slain to redeem mankind (5:9). Revelation 5:11 uses almost the same terminology as Daniel 7 to describe the angelic hosts.

"As we have already seen, Jesus ascended to the Father in the holy place for His inauguration. Upon His arrival, the Father was waiting for Him as were the 24 elders, and the angelic hosts to celebrate His work of redemption as the lamb of God. This is the glorious event which Peter described in his eloquent sermon of Acts, chapter 2. Ellen G. White makes this clear in her book, *The Desire of Ages*, pp. 831-835. All the beings who would later be present for the beginning of the judgment were also present for His inauguration. This is why the two scenes appear so similar.

"In Daniel 7 the entire heavenly entourage moves from the holy to the most holy place. Notice that when this happens, a different song is sung extolling God as judge and king! (Revelation 11:15-19). Ellen White describes this glorious movement in Early Writings, pp. 54-56 where she is clearly making reference to the

vision of Daniel 7. In other words, Revelation 4-5 describes Jesus going from earth to heaven on a cloud to His Father upon His ascension to be invested as High Priest. On the other hand, **in Daniel 7, He is portrayed as coming on clouds from the holy to the most holy place to His Father in 1844 to be invested as King.** The same beings are present on both occasions and this is why the scenes are so similar.

In summary, Daniel 7 presents a clear sequence of events. First, thrones are put in place. Then, the angels bring the Father on His chariot-throne from the holy to the most holy place and He sits down on His throne. **The 24 elders then sit on their thrones.** Then the Son of man is brought by the clouds of angels in the chariot-throne to where the Father had been brought." *Bohr, ND7, 120-123.*

The Place of the Sanctuary Restored at the Time of Judgment.—

"...When this passage is compared with chapter 7, a further suggestion can be made about the possible meaning intended in chapter 8. If it was the specific foundation for God's throne that was cast down in 8:12, **the casting down of God's throne in the heavenly court scene in 7:9-10 requires something of a restoration there.** The throne of an earthly monarch usually is placed upon a raised platform of dais in the throne room of the palace.

"Daniel 7:9-10 conveys a similar picture. The throne of God which was 'cast down' or set up in this judgment scene would naturally be set up on some such dais. The heavenly host assembled for the judgment gathers before that throne upon its dais. The platform of dais implied here (in 7:9-10) would naturally have been identified as the *makon* for that throne.

"The parallel, then, is that in chapter 8 the prophet saw the *makon* symbolically 'cast down' to the earth. **On the other hand in chapter 7 the prophet saw the literal makon 'restored,' as it were, to its natural position in the heavenly sanctuary.** Then God's throne was 'cast down' upon that *makon*. In one case it was the *makon* of the sanctuary or God's throne that was 'cast down' while in the other instance it was God's throne 'cast down' upon its *makon* in order to begin the judgment described in this scene." *BRI, 2SOD, 214-215.*

The Ancient of Days Did Sit.—

"Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered 'according to his works.' **The Ancient of Days is God the Father.** Says the psalmist: 'Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, **even from everlasting to everlasting, Thou art God.**' Psalm 90:2. **It is He,** the source of all being, and the fountain of all law, **that is to preside in the judgment.**" *Great Controversy, 479.*

“God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler and setting up another. **He is revealed as the monarch of the universe, about to set up His everlasting kingdom—the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future.**” *16MR*, 333.

“**The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will.** Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels He ministers to the children of men. **Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best.**” *Ministry of Healing*, 479.

Did Sit.—

“Whey God is described at the beginning of this stanza as sitting, it is not stated precisely where He was sitting. The implication... is that He was sitting upon a throne; ...God’s own personal throne is identified and described more specifically in the heart of this stanza, in the couplet consisting of vs. 9c and 10a.” *Shea, SSPI*, 101.

His Wheels as Burning Fire.—

“It is a chariot or **movable throne** that is described with ‘wheels as burning fire.’ The description is similar to that in **Ezekiel 1 and 10**. It is doubtless **the cherubim chariot of living creatures or angels described in Psalm 104:3; 68:17,18; 18:10.**” *Bunch, BOD*, 107.

“Who layeth the beams of his chambers in the waters: who maketh **the clouds his chariot:** who walketh upon the wings of the wind.” *Psalm 104:3*.

“**The chariots of God are twenty thousand, even thousands of angels:** the Lord is among them, as in Sinai, in the holy place.” *Psalm 68:17*.

“**And he rode upon a cherub,** and did fly: yea, he did fly upon the wings of the wind.” *Psalm 18:10*.

A Fiery Stream Issued From Before Him.—

“**And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne,** which are the seven Spirits of God.” *Revelation 4:5*.

“This description underlines the idea of motion onto the scene of action. **Just as flames of fire are active rather than static, so their use to describe God’s throne presents a vibrant and dynamic pic-**

ture of it. The wheels of His chariot-throne are described as a ‘fire of burning.’ The implication is that it was through some kind of locomotion related to these wheels that, riding upon His throne, God came into the audience chamber where He met with His angelic host. ...The motion of that chariot-throne also conveyed the Deity to His temple for judgment.” *Shea, SSPI*, 102.

“The throne ablaze with flames and the wheels as burning fire represent **the purging process** of the judgment (see, Malachi 3:3-5; Matthew 3:12; Psalm 50:3; 97:1-14; Isaiah 30:27-28).” *Bohr, ND7*, 119,120.

“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.**” *Isa. 4:3,4*

The Move From the Holy Place Into the Most Holy Place of the Heavenly Sanctuary—A Vision.—

“I saw a throne, and on it sat the Father and the Son. I gazed on Jesus’ countenance and admired His lovely person. The Father’s person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, ‘If you should once behold the glory of His person, you would cease to exist.’ Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

“**I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down.** Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He

raised His right arm, and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’ **Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat.** There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

“I turned to look at the company who were still bowed before the throne; **they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God.** I saw them look up to the throne, and pray, ‘Father, give us Thy Spirit.’ Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to keep them deceived and to draw back and deceive God’s children.” *Early Writings*, 54-56.

“The heavenly sanctuary is nothing less than all heaven engaged in its work for the salvation of sinners. **God the Father is there seated on the throne of the universe where He is the supreme judge, making decisions that extend to the end of time.** Christ the Son is there, pleading His blood which was shed for the salvation of sinners. The entire angelic host is there, looking with reverence to the law of God which is the very foundation of God’s throne. ... The earthly sanctuary could reveal only the slightest glimpse of the vastness, glory, and magnificence of the sanctuary of heaven.” *Thiele, OSID*, 101.

“The heavenly temple, the abiding place of the King of kings, where ‘thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him’ (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—**no earthly structure could represent its vastness and its glory.**” *Patriarchs & Prophets*, 357.

Angels Like Lightning.—

“As God’s messengers they go forth, like ‘the appearance of a flash of lightning,’ (Ezekiel 1:14), so dazzling their glory, and so swift their flight. The angel that appeared at the Saviour’s tomb, his countenance ‘like lightning, and his raiment white as snow,’ caused the keepers for fear of him to quake, and they ‘became as dead men.’ Matt. 28:3,4.” *Great Controversy*, 512.

Thousands & Ten Thousands Minister Unto Him.—

‘I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: **and the number of them was ten thousand times ten thousand, and thousands of thousands.**’ Rev. 5:11.

“The thousand thousands who minister unto Him, and the ten thousand times ten thousand who stand before Him, are not sinners arraigned before the judgment seat, but **heavenly intelligences who wait before Him**, attendant on His will. **John saw the same heavenly attendants before the throne of God, and he describes the majestic scene in these words:** [Rev. 5:11 quoted].” *Smith, DR*, 113.

“**Holy angels as ministers and witnesses**, in number ‘ten thousand times ten thousand, and thousands of thousands,’ attend this great tribunal.” *Great Controversy*, 479.

“This poetic progression is not given to express a literal number of angels; it is given to express totality. All of God’s faithful angels will be there. **Every human being who has ever lived has had a guardian angel, and all of those guardian angels will be there in the judgment to testify for their charges.** Believers will not be unrepresented in that judgment. With Christ, our High Priest and Advocate, and our guardian angel present, we will be well represented.” *Shea, DARG*, 214.

The Judgment Was Set.—

“This heavenly judgment takes place prior to the time that the saints receive the kingdom. **So it is a pre-advent judgment which involves investigation and cleansing.**” *Ferrell, BD*, 27.

“Verses 9-10, 22, and 26 clearly reveal that the judgment occurs immediately after, and as a result of, the malignant work of the little horn in verses 8, 21, and 25. This means that the judgment could not have taken place at the cross or in apostolic times or even when a person dies. **The judgment must have begun sometime after 1798.**” *Bohr, ND7*, 2.

“And he said unto me, **Unto two thousand and three hundred days; then shall the sanctuary be cleansed.**” Daniel 8:14.

“**At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins.** All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged ‘out of those things which were written in the books, according to their works.’” *Great Controversy*, 486.

"The work to be accomplished is of immense magnitude. The judgment relates (1) to all the righteous; (2) to all the wicked; (3) to all the evil angels. **The number of cases, therefore, to be acted upon at this grand tribunal exceeds our powers of conception.** We must not, however, suppose that there will be any difficulty on the part of the Judge in acting upon every case individually. Far from this, "there is a time there for every purpose and for every work." The judgment, indeed, pertains to an immense number of beings; yet **"every one of them shall give account of himself to God."** Rom.14:12. It will not relate to so vast a number as to make it otherwise than a strictly personal matter. Nor will there be aught of confusion or disorder in that final reckoning. God has plenty of time for the work, and he has no lack of agents to do his bidding." Andrews, JEO, 5,6.

The Ancient of Days is Judge.—

"Daniel 7 informs us three times that **the Ancient of Days is the judge** (verses 9, 13, 22). This would seem to indicate that God the Father is the judge. However, there are other Biblical texts which indicate that the Father judges no man but has committed all judgment to the Son of Man. In II Corinthians 5:10 the apostle Paul tells us that we must all stand before the great judgment seat of Christ. And John 5:22, 27 unequivocally states that the Father has committed all judgment to the Son. What is all the more amazing about these verses in the gospel of John is that they have three clear links with the judgment scene in Daniel 7: God, the Son of man, and judgment. How do we solve this apparent discrepancy? Let's look at an analogous case.

"In the Bible, God the Father is identified as the Creator (Revelation 4:11). **Yet the Bible tells us that the Father executed the works of creation through Jesus** (John 1:1-3; Colossians 1:16-17; Hebrews 1:2). In other words, the Father performed the work of creation through the instrumentality of His Son. The Father is the Master Architect and the Son is the Master Builder. In similar fashion, the apostle Paul tells us in Acts 17:30-31 that **the Father will judge the world through 'that Man whom He has appointed.'** Ellen White clarifies:

"Says the Psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is **to preside** in the judgment. And the holy angels as ministers and witnesses, in number 'ten thousand times ten thousand, and thousands of thousands,' attend this great tribunal." (Ellen G. White, The Great Controversy, p. 479, bold is mine).

'Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which

His providence sees best.' (Ellen G. White, The Ministry of Healing, p. 417).

"We conclude, then, that **the Father presides the judgment in a supervisory role, while the Son is the active agent who deals with the 'nuts and bolts.'** Bohr, ND7, 119.

Worldwide Announcement of God's Judgment.—

"We have already learned that God the Father sits in judgment, as described in Daniel 7, before the advent of our Lord to this earth. **And in Revelation 14 the fact that the hour of God's judgment has come is announced to the inhabitants of the earth by a mighty proclamation.** The judgment scene of Daniel 7 is closed by the coronation of Christ. And the judgment hour of Revelation 14 is followed by our Lord's being seen upon the white cloud with a crown upon his head, a proof that his priesthood has then given place to his kingly office. Each of these pertains to the closing events of this dispensation. **There can be, therefore, no doubt that the hour of God's judgment announced in Revelation 14 is the time when God the Father sits in judgment, as described in Dan.7:9-14.**" Andrews, JEO, 46, 47.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6,7.



The Law the Standard of Judgment.—

"**The law of God is the standard by which the characters and the lives of men will be tested in the judgment.** Says the wise man: 'Fear God, and keep His commandments: for this is the whole duty of man. **For God shall bring every work into judgment.**' Ecclesiastes 12:13, 14. The apostle James admonishes his brethren: 'So speak ye, and so do, as they that

shall be judged by the law of liberty.' James 2:12." *Great Controversy*, 482.

"When the judgment shall sit, and everyone shall be judged by the things written in the books, the authority of God's law will be looked upon in a light altogether different from that in which it is now regarded by the Christian world. Satan has blinded their eyes and confused their understanding, as he blinded and confused Adam and Eve, and led them into transgression. The law of Jehovah is great, even as its Author is great. In the judgment it will be recognized as holy, just, and good in all its requirements. Those who transgress this law will find that they have a serious account to settle with God; for His claims are decisive." *R&H*, 5/7/1901.

"When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death." *I Selected Messages*, 225.

"Let us, as Christ's followers, search our hearts as with a lighted candle to see what manner of spirit we are of. For our present and eternal good, let us criticize our actions, to see how they stand in the light of the law of God. **For this law is our standard. Let every soul search his own heart.**" *7BC* 986.

"In His teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. **He made a living application of that law whose principles remain forever the great standard of righteousness—the standard by which all shall be judged in that great day when the judgment shall sit, and the books shall be opened.** He came to fulfill all righteousness, and, as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. Through the measure of His grace furnished to the human agent, not one need miss heaven. Perfection of character is attainable by every one who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears." *I Selected Messages*, 211,212.

The Books Were Opened.—

"Daniel 7:10 informs us that the judgment sat and 'the books [plural] were opened.' And, what is in the books? The answer is actually quite simple. The books contain a complete record of our lives. Nothing

is missing—not a thought, a feeling, an act, a word. God keeps an exact transcript of each person's life from conception till death. Our life story is there (Psalm 139:16), our secrets (Ecclesiastes 12:13), our words (Matthew 12:34-37), our works (Revelation 22:12), our evil deeds (Isaiah 65:5-6), our tears (Psalm 56:8). Our good deeds are written in the books of remembrance (Malachi 3:16). So to speak, God has another Stephen P. Bohr in heaven in written form. **This record of each person's character, self-identity or individuality is carefully preserved in the heavenly books.** Regarding this, Ellen G. White remarks:

"The grand judgment is taking place, and has been going on for some time. Now the Lord says, Measure the temple and the worshipers thereof. Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being daguerreotyped [photographed] **in the books of heaven**, as the face is reproduced by the artist on the polished plate...." (The SDA Bible Commentary, 'Ellen G. White Comments,' vol. 7, p. 972).

"Accurately recorded in **the books** of heaven are the sneers and trivial remarks made by sinners who pay no heed to the call of mercy when Christ is represented to them by a servant of God. As the artist takes on the polished glass a true picture of a human face, so God daily places upon **the books** of heaven an exact representation of the character of every individual". (Ellen G. White, Manuscript 105, 1901 as found in The SDA Bible Commentary, volume 4, p. 1171).

"Remember that this world is God's daguerreotyped [photography] office. The pictures of all who live here, old and young, are being made in **the books** of heaven. What shall the likeness be?" (Ellen G. White, Manuscript Releases, volume 3, p. 352).

"This exact transcript of every nook and cranny of our lives is what the Bible calls 'the spirit.' Notice the following awesome statement:

"Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The **spirit**, the **character** of man, is **returned** to God, there to be **preserved**. In the resurrection every man will have his own **character**. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the **same individuality** of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him." (The SDA Bible Commentary, 'Ellen G. White Comments,' volume 6, p. 1093).

"Notice that it is not only the breath of life which

returns to God when we die. It is our self-identity [that which makes me ‘me’ in distinction to others] which is preserved there until the day of the resurrection. Does the Bible corroborate this view of Ellen White that the spirit is the character of man? Absolutely!

“In the above statement, Ellen White is actually commenting on Job 19:25-27 where Job expresses the assurance that when he resurrects, it will be **he himself** and not another. In other words, he will receive his own self-identity at the resurrection. Besides Job 19:25-27, there are three other texts which show that Ellen White was correct in her assessment. Luke 8 contains the story of the resurrection of Jairus’ daughter. When Jesus called her to rise, we are told that ‘**her** spirit returned to her.’ (8:55) Notice that it does not say: ‘the spirit returned to her.’ What God gave back to her was the breath of life along with her own self-identity. This is why the flow of her thoughts picked up exactly where it had left off when she died. She was hungry when she died and she was hungry when she rose from the dead.

“The same can be said about Jesus when He died on the cross. When He cried out: ‘Father, into your hands I commend my spirit,’ (Luke 23:46). He was not merely saying: ‘Into your hands I commend my breath of life.’ He was really saying, ‘Into your hands I commend my self-identity, my individuality, my character.’ When Jesus resurrected, He picked up at the very instant where he had left off when He died.

“The same can be said of Stephen. As he was being stoned, he cried out, ‘Lord Jesus, receive my spirit.’ (Acts 7:59). Notice that he does not say ‘the spirit’ but rather, ‘my spirit.’ It was His self-identity or the record of his life that he wanted Jesus to preserve until the day of the resurrection.

“Similarly, when Jesus resurrected Lazarus, there can be no doubt that Lazarus’ thoughts began where they had left off when he died. The exact character or self-identity which God had preserved in the books was returned to him intact!! Though not directly related to the pre-Advent judgment, the same can be said about the wicked when they resurrect after the millennium. Notice the following statement:

“There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, **they resume the current of their thoughts** just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell.” (Ellen G. White, *The Great Controversy*, p. 664).

“Why do wicked resurrect wicked and the righteous, resurrect righteous? Simply because they are given the very ‘spirit,’ character or self-identity they went into the grave with. So, we conclude that the ‘books’ contain an exact transcript of each person’s life.” *Bohr, ND7, 124-126.*

“Not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. **This decision must be made prior to the second coming of Christ in the clouds of heaven;** for when He comes, His reward is with Him, ‘to give every man according as his work shall be.’ Revelation 22:12. Before His coming, then, the character of every man’s work will have been determined, and to every one of Christ’s followers the reward will have been apportioned according to his deeds.

“It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. **The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed.**” *Christ Object Lessons, 310.*

“In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. **So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God.** The judgment of the wicked is a distinct and separate work, and takes place at a later period. ‘Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?’ 1 Peter 4:17.

“**The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment.** Says the prophet Daniel: ‘The judgment was set, and the books were opened.’ The revelator, describing the same scene, adds: ‘**Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.**’ Revelation 20:12.

“**The book of life contains the names of all who have ever entered the service of God.** Jesus bade His disciples: ‘Rejoice, because your names are written in heaven.’ Luke 10:20. Paul speaks of his faithful fellow workers, ‘whose names are in the book of life.’ Philippians 4:3. Daniel, looking down to ‘a time of trouble, such as never was,’ declares that God’s people shall be delivered, ‘everyone that shall be found written in the book.’ And the revelator says that those only shall enter the city of God whose names ‘are written in the Lamb’s book of life.’ Daniel 12:1; Revelation 21:27.

“**‘A book of remembrance’ is written before God, in which are recorded the good deeds of ‘them that feared the Lord, and that thought upon His name.’ Malachi 3:16.** Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: ‘Remember me, O my God,... and wipe not out my good deeds that I have done for the house of my God.’ Nehemiah 13:14. In the book of

God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist: '**Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?**' Psalm 56:8.

"**There is a record also of the sins of men.** 'For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' 'Every idle word that men shall speak, they shall give account thereof in the day of judgment.' Says the Saviour: 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' Ecclesiastes 12:14; Matthew 12:36, 37. **The secret purposes and motives appear in the unerring register; for God 'will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.'** 1 Corinthians 4:5. 'Behold, it is written before Me,... your iniquities, and the iniquities of your fathers together, saith the Lord.' Isaiah 65:6, 7.

"Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. **Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.**" *Great Controversy*, 480-482.

The Sanctuary Services Point to a Judgment.—

"**That sanctuary, in which Jesus ministers in our behalf, is the great original**, of which the sanctuary built by Moses was a copy. **The heavenly temple, the abiding place of the King of kings**, where 'thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him' (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—**no earthly structure could represent its vastness and its glory**. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services.

"After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, 'Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.' Hebrews 9:24. As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, **so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted.**

"As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf.

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, **was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.**

"**In the great day of final award, the dead are to be 'judged out of those things which were written in the books, according to their works.'** Rev. 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, **or cleansed, from the record of sin.** In the type, this great work of atonement, or blotting out of sins, was represented by the services of **the Day of Atonement—the cleansing of the earthly sanctuary**, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted." *Patriarchs & Prophets*, 357,358.

Our Hearts Inspected.—

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. **In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance.** **There must be deep, faithful searching of heart.** The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. **Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth.** Everyone must be tested and found without spot or wrinkle or any such thing." *Great Controversy*, 489,490.

"The grand judgment is taking place, and has been going on for some time. Now the Lord says, Measure the temple and the worshipers thereof. **Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being daguerreo-**

typed [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate....

"Here is the work going on, measuring the temple and its worshipers to see who will stand in the last day. Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. When we are doing our work remember there is One that is watching the spirit in which we are doing it. Shall we not bring the Saviour into our everyday lives, into our secular work and domestic duties? Then in the name of God we want to leave behind everything that is not necessary, all gossiping or unprofitable visiting, and present ourselves as servants of the living God. 7BC, 972.

"There is an unerring register kept of all sins committed. All man's impiety, all his disobedience to Heaven's commands, are written in the books of heaven with unerring accuracy. The figures of guilt rapidly accumulate, yet the judgments of God are tempered with mercy, until the figures have reached their appointed limit. God bears long with the transgression of human beings, and continues through His appointed agencies to present the gospel message, until the set time has come. God bears with divine patience with the perversity of the wicked; but He declares that He will visit their transgressions with a rod. He will at last permit the destructive agencies of Satan to bear sway to destroy (MS 17, 1906).

"Accurately recorded in the books of heaven are the sneers and trivial remarks made by sinners who pay no heed to the call of mercy when Christ is represented to them by a servant of God. **As the artist takes on the polished glass a true picture of a human face, so God daily places upon the books of heaven an exact representation of the character of every individual** (MS 105, 1901). 4BC, 1171.

"The righteous dead will not be raised until after the judgment at which they are **accounted worthy** of 'the resurrection of life.' **Hence they will not be present in person at the tribunal when their records are examined and their cases decided.**

"Jesus will appear as their advocate, to plead in their behalf before God. 'If any man sin, **we have an advocate with the Father**, Jesus Christ the righteous.' 1 John 2:1. 'For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, **now to appear in the presence of God for us.**' 'Wherefore He is able also to save them to the uttermost that come unto God by Him, **seeing He ever liveth to make intercession for them.**' Hebrews 9:24; 7:25.

"As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the liv-

ing. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. **When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance.** The Lord declared to Moses: 'Whosoever hath sinned against Me, him will I blot out of My book.' Ex. 32:33. And says the prophet Ezekiel: 'When the righteous turneth away from his righteousness, and committeth iniquity,... all his righteousness that he hath done shall not be mentioned.' Ezekiel 18:24.

"All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah: 'I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.' Isaiah 43:25. Said Jesus: 'He that overcometh, the same shall be clothed in white raiment; **and I will not blot out his name out of the book of life**, but I will confess his name before My Father, and before His angels.' 'Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.' Revelation 3:5; Matthew 10:32,33.

"The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. **The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to 'the first dominion.'** Micah 4:8." Great Controversy, 482-484.

"The amount of good which may be accomplished by comparatively obscure but devoted Christians **cannot be estimated until the life records shall be made known**, when the judgment shall sit and the books be opened." Sanctified Life, 40.

Biblical Teaching of the Judgment.—

"There is a day of judgment to come. Dan. 7: 9, 10; Rev. 14:6,7; Acts 17:31.

"Men will be judged according to their deeds which are recorded. Rev. 20:12; 2 Cor. 5:10; Eccl. 12:14.

"Jesus is the Advocate for His people at the judgment. 1 John 2:1.

"The sins of those found righteous will be blotted out. Acts 3:19.

"The names of God's children are recorded in the book of life, and if they are found worthy by God, their names will not be blotted out. Rev. 3:5.

"All are doomed whose names are not in the book of life. Revelation 20:15.

"A time will come when every case has been decided. Rev. 22:11.

"After Christ's work as priest at the judgment is finished, He will return to the earth as king to give rewards to His children in accord with their deeds. Heb. 9:27,28; Matthew 25:31-41; Luke 1:32,33; Rev. 11:15; 15:5,8; 16:17; 19:2,11-16; 22:12; Dan. 2:44; 7:13,14,18,22,27." *Thiele, OSID, 105.*

A Vision of the Judgment.—

"On the morning of October 23, 1879, about two o'clock, the Spirit of the Lord rested upon me, and I beheld scenes in the coming judgment. Language fails me in which to give an adequate description of the things which passed before me and of the effect they had upon my mind.

"The great day of the execution of God's judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before Him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire: 'Ledger of Heaven.' One of these books, containing the names of those who claim to believe the truth, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force.

"Another book was opened, wherein were recorded the sins of those who profess the truth. **Under the general heading of selfishness came every other sin.** There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins.

"Under covetousness came falsehood, theft, robbery, fraud, and avarice; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, and hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. As I beheld I was filled with inexpressible anguish and exclaimed: 'Who can be saved? who will stand justified before God? whose robes are spotless? who are faultless in the sight of a pure and holy God?'

"As the Holy One upon the throne slowly turned the leaves of the ledger, and His eyes rested for a moment upon individuals, **His glance seemed to burn**

into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! The feeling of security is gone, and in its place is a nameless terror. **A dread is upon every soul, lest he shall be found among those who are wanting.** Every eye is riveted upon the face of the One upon the throne; and as His solemn, searching eye sweeps over that company, there is a quaking of heart; for they are self-condemned without one word being uttered. In anguish of soul each declares his own guilt and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life.

"One class were registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale, quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges, but they had not heeded nor improved them. **They could now see that they had presumed too much upon the mercy of God.** True, they had not such confessions to make as had the vile and basely corrupt; but, like the fig tree, they were cursed because they bore no fruit, because they had not put to use the talents entrusted to them.

"This class had made self supreme, laboring only for selfish interests. They were not rich toward God, not having responded to His claims upon them. Although professing to be servants of Christ, they brought no souls to Him. Had the cause of God been dependent on their efforts, it would have languished; for they not only withheld the means lent them of God, but they withheld themselves. But these could now see and feel that in occupying an irresponsible position in reference to the work and cause of God they had placed themselves on the left hand. They had had opportunity, but would not do the work that they could and should have done.

"The names of all who profess the truth were mentioned. Some were reproved for their unbelief, others for having been slothful servants. They had allowed others to do the work in the Master's vineyard, and to bear the heaviest responsibilities, while they were selfishly serving their own temporal interests. Had they cultivated the abilities God had given them, they could have been reliable burden bearers, working for the interest of the Master. Said the Judge: 'All will be justified by their faith and judged by their works.' How vividly then appeared their neglect, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow men. **Each was to demonstrate a living faith in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by aiding the cause of God**

with his means. But, like Meroz, the curse of God rested upon them for what they had not done. They had loved that work which would bring the greatest profit in this life; and opposite their names in the ledger devoted to good works there was a mournful blank.

"The words spoken to these were most solemn: **'You are weighed in the balances, and found wanting.'** You have neglected spiritual responsibilities because of busy activity in temporal matters, while your very position of trust made it necessary that you should have more than human wisdom and greater than finite judgment. This you needed in order to perform even the mechanical part of your labor; and when you disconnected God and His glory from your business, you turned from His blessing."

"The question was then asked: 'Why have you not washed your robes of character and made them white in the blood of the Lamb? God sent His Son into the world, not to condemn the world, but that through Him it might be saved. My love for you has been more self-denying than a mother's love. It was that I might blot out your dark record of iniquity, and put the cup of salvation to your lips, that I suffered the death of the cross, bearing the weight and curse of your guilt. The pangs of death, and the horrors of the darkness of the tomb, I endured, that I might conquer him who had the power of death, unbar the prison house, and open for you the gates of life. **I submitted to shame and agony because I loved you with an infinite love, and would bring back my wayward, wandering sheep to the paradise of God, to the tree of life.** That life of bliss which I purchased for you at such a cost, you have disregarded. Shame, reproach, and ignominy, such as your Master bore for you, you have shunned. The privileges He died to bring within your reach have not been appreciated. You would not be partaker of His sufferings, and you cannot now be partaker with Him of His glory.'

"Then were uttered these solemn words: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.' The book then closed, and the mantle fell from the Person on the throne, revealing the terrible glory of the Son of God.

"The scene then passed away, and I found myself still upon the earth, inexpressibly grateful that the day of God had not yet come, and that precious probationary time is still granted us in which to prepare for eternity." *4 Testimonies, 384-387.*

Why This Judgment Before the Second Coming.—

"The investigation is not conducted for the information of God or of Christ, **but for the information of the universe at large—that God may be vindicated in accepting some and rejecting others."** *4SDABC, 828.*

DANIEL 7:11

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

I Beheld Then.—

"When the Ancient of Days was shown to Daniel in vision, sitting in judgment, preparatory to the advent of his Son to execute that judgment, **the words of the little horn, spoken at that very time,** attracted the prophet's attention: [Dan. 7:11 quoted]. The Hebrew word rendered 'then' is very emphatic in the signification of 'at that time.' Gesenius renders it, 'at that time, thereupon, then,' **And it is specially worthy of notice that at this very time the head of the Romish apostasy had assembled at Rome the entire body of popish bishops** [at the Vatican 1 Council in 1870], **almost equal in number to Belshazzar's lords (Daniel 5), and expected and required of them to pronounce him infallible!** It is evident, indeed, that for this very purpose he assembled them, and they obeyed his behest. We have, therefore, heard the great words of the little horn, which even arrested the attention of the prophet **while in vision he beheld the tribunal of the Father.**" *Andrews, JEO, 128.*

The Voice of the Great Words of the Little Horn.—

"The life of the fourth beast, especially of the little horn, is prolonged beyond the time of the investigative judgment. Even after the thrones were set and the work in the holy of holies was begun, the great words of the little horn attracted the attention of the prophet. If 1844 was the opening of the judgment, we would expect some outstanding statements from the 'the little horn' after 1844.

"1849: Pope Pius IX proclaimed **the doctrine of the Immaculate Conception.** 'That the most blessed Virgin Mary in the first instant of her conception ...was kept immune from any contamination of original sin.'

"1864: Pope Pius IX promulgates the Syllabus of Errors in his encyclical Quanta Cura. **Separation of church and state denounced** as a pestilential error.

"1870: Declaration of the **Infallibility of the Pope.** What **greater words** has the church ever spoken? This was an attempt to seat a man on a throne beside the Son of God. While Christ stood as a slain Lamb before the Father, pleading for the salvation of the world, poor, frail man was exalting his throne above the stars of God. These '**great words**' were spoken just after the judgment began in heaven. We can be sure of our foundation. Prophecy is fulfilled. The judgment has begun.

"1885: Pope Leo XIII in his encyclical Immortale Dei **condemns freedom of religion and freedom of the press** as threats to civil society and true religion.

"1894, June 20: 'We hold upon this earth the place of God almighty.' Pope Leo XIII, Encyclical letter, The Great Encyclical Letters of Leo XIII, 304." *Burnside, DPUF, 169; Haskell, SDP, 102; Thiele, OSID, 66; Wolff, LN, 7/2009.*

"The two doctrines—the Immaculate Conception and the Infallibility of the Pope are **sign posts telling the student of scripture that the judgment has already started.**" *Taylor, CSB, 75.*

"In verses 9 and 10 judgment of another kind is brought to view: the investigative Judgment of the Heavenly Sanctuary, commencing in 1844. In connection with that a special utterance of great words is heard by the prophet. **The great Ecumenical Council held in Rome in 1870, furnishes a marked fulfillment. There by a deliberate vote of the highest dignitaries of all the Catholic world, 538 against 2, July 21, 1870, the pope was decreed to be infallible.** In two months from that time, Sept. 20, 1870, Rome surrendered to the troops of Victor Emanuel, and the last vestige of the pope's temporal power departed. His destruction in the burning flame must be at hand." *Biblical Institute, 44.*



Pope Benedict XVI, Joseph Ratzinger, proclaimed the Roman Catholic Church the only true church.

"It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. **More than this, the pope has been given the very titles of Deity.** He

has been styled 'Lord God the Pope', and has been declared infallible. He demands the homage of all men. The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.

"But those who fear and reverence God meet this heaven-daring assumption as Christ met the solicitations of the wily foe: 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' Luke 4:8. **God has never given a hint in His word that He has appointed any man to be the head of the church.** The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ's church except by usurpation." *Great Controversy, 50,51.*

Even Till the Fourth Beast Was Slain—Given to the Burning Flames.—

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, **8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:** 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." *2 Thessalonians 1:7-10.*

"And then shall that Wicked be revealed, **whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.**" *2 Thessalonians 2:8.*

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.**" *Revelation 19:20.*

"**The 'burning flame' that destroys the beast is first, that which proceeds from the glory of Christ at His second advent; and second, the final lake of fire.** *2 Thess. 2:8; Rev. 19:20.*" *Bunch, BOD, 108.*

"Following the first scene in the heavenly court, the prophet's view is transferred back to earth. **There he see the first result of that judgment—the destruction of the fourth beast with its little horn** (vss. 11-12)." *BRI, 2SOD, 501.*

Destruction of Little Horn not the Same as Taking Away Its Dominion.—

"**The destruction of the Papacy is not the same event as the taking away of his dominion.** Compare Dan.7:11 and 26. The one follows after the sitting of

the Ancient of Days in judgment; but the other precedes it by a certain space of time. Yet, if we read the chapter without strict attention, we would be very likely to conclude that not the little horn alone, but each of the first three beasts, had their dominion taken away at the judgment. See verses 11,12,26. This, however, cannot be. **For the dominion of the first beast was taken away by the second, though his life was spared; and so of each one to the last.** But the little horn has a special dominion over the saints for ‘a time and times and the dividing of time,’ or 1,260 prophetic days (see verse 25; Rev.12:6,14), which is taken away at the end of that period. **There remains even then a space of time to ‘the end,’ during which his dominion is consumed and destroyed.** He wars against the saints, however, and prevails until the judgment is given to the saints at the advent of Christ. (1Cor.4:5; 6:2,3; Rev.20:4), **when he is given to the burning flames. Dan.7:11; 2Thess.2:8.**” Andrews, JEO, 32,33.

“There are those who believe in a thousand years’ reign of righteousness over all the world before the coming of Christ. There are others who believe in probation after the Lord comes, during which the immortal righteous still proclaim the gospel to mortal sinners, and lead them into the way of salvation. Neither of these theories can be substantiated from the Bible, as we shall see.

“**The fourth terrible beast continues without change of character,** and the little horn continues to utter its blasphemies, holding its millions of votaries in the bonds of blind superstition, **until the beast is given to the burning flame.** This is not its conversion, but its destruction. (See 2 Thessalonians 2: 8.)

“The life of the fourth beast is not prolonged after its dominion is gone, as were the lives of the preceding beasts. Their dominion was taken away, but their lives were prolonged for a season. **The territory and subjects of the Babylonian kingdom still existed, though made subject to the Persians. So with the Persian kingdom in respect to Greece, and Greece in respect to Rome.** But what succeeds the fourth kingdom? No government or state in which mortals have any part, follows it. **Its career ends in the lake of fire, and it has no existence beyond.** The lion was merged with the bear, the bear into the leopard, the leopard into the fourth beast. **But the fourth beast is not merged into another beast. It is to be cast into the lake of fire.**” Smith, DR, 113,114.

Pagan and Papal Rome—One Entity, Same Spirit.—

“The prophet beheld the little horn from the time of its rise clear through to the time when ‘the judgment was set, and the books were opened.’ ..And he continued to behold that same thing—that same little horn—until the end and till its destruction. But when its destruction comes, the word that describes it is not that the little horn was broken or destroyed, but that the

‘beast was slain, and his body destroyed, and given to the burning flame.’

“This shows that the little horn is but another phase of the original fourth, or dreadful and terrible, beast—that the little horn is but the continuation of the dreadful and terrible beast, in its very disposition, spirit, and aims, only under a variant form. And as the fourth world power, the dreadful and terrible beast in its original form was Rome; so the little horn in its workings is but the continuation of Rome—of the spirit and working of Rome, under this form.” Jones, CWCP, 89.

DANIEL 7:12

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

As Concerning the Rest of the Beasts—Lion, Bear, and Leopard.—

“Their dominion was taken away, but their lives were prolonged for a season. **The territory and subjects of the Babylonian kingdom still existed, though made subject to the Persians. So with the Persian kingdom in respect to Greece, and Greece in respect to Rome.**” Smith, DR, 113,114.

“The angel had said to Daniel, ‘As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged.’ **Each one, before being destroyed, was merged into the succeeding one.** The same truth was represented in chapter four when the tree representing Babylon was cut down, but the roots remained in the ground. The roots represented the foundation principles upon which Babylon was built, and they have remained in the earth ever since. When Medo-Persia fell, she left her principles of government, education, and religion still alive, transmitting them to her posterity, the nations of earth. Greece did likewise, and with each succeeding empire, those foundation principles which were so clearly portrayed in Babylon, which were placed there by the prince of the power of the air, instead of appearing in a weakened state, sprung into life with renewed vigor. ...**Rome in religion renewed all the religious errors of Babylon, and in education she followed in the footsteps of her great mother.**” Haskell, SDP, 93.

“How could the lion, the bear and the leopard cease to reign, and yet continue to live? The answer is evident: While the kingdoms were conquered, the pagan cultures and religions continued to live on in the little horn. The Papal roman Church, under the guise of Christianity, is in reality a continuation of ancient Babylonian, Persian and Greek paganism. **It is understandable then that Revelation would describe the**

Papacy as an amalgamation of the leopard, the bear, and the lion. The religio-political system is the embodiment of all the kingdoms from which it succeeded.” *Light Bearers, UOD-9.*

“Daniel 7:12 says that the lives of the first three beasts of chapter 7, unlike that of the fourth beast, were to be ‘prolonged for a season and a time’ after their dominion had been taken away. In a symbolic gesture Alexander married a Bactrian princess, Roxane, and he enthusiastically endorsed the marriages of 10,000 of his Greek soldiers to Persian wives. Indeed Alexander revealed remarkably cosmopolitan statesmanship. He creatively set in motion a blending of the old Babylonian and Persian cultures with the Greek (or ‘Hellenic’) culture, which was to stamp civilization as ‘Hellenistic’ for centuries to come. **Thus elements of Babylonian, Persian, and Greek civilizations persisted ‘for a season and a time.’** Indeed many of them influence us today.” *Maxwell, IGC, 152.*

“Verse 12 is doubtless a parenthetical statement to show the contrast between the downfall of the nations represented by the first three beasts and the Roman beast and especially Papal Rome. Babylon, Medo-Persia, and Grecia lost their dominion when they were overthrown although **they continued to live as a part of the state that supplanted them. Not so with the papacy.**” *Bunch, BOD, 108.*

“The territory of Babylon was made subject to Persia, yet the subjects of Babylon were allowed to live on. Similarly, when Macedonia conquered Persia and when Rome conquered Macedonia, the inhabitants of the conquered countries were not destroyed. **With the final destruction of the little-horn power the whole world will be depopulated.**” *4SDABC, 829.*

“Babylon was conquered by Persia in 539 BC, but it lasted as a city until AD 75. Greece still exists today, but not with the power of Alexander’s empire. Until recent years Iran (Persia) was ruled by Shahs who considered themselves direct descendants of the Persian kings (the Achaemenids) of the sixth through the fourth centuries BC. **In this way, each of these powers lived on after its dominion was taken away.**” *Shea, DARG, 216.*

DANIEL 7:13,14

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people,

nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The Son of Man.—

“Christ is the Son of man. This expression concerning Him is found throughout the gospels. See Matthew 16:13, 17, 18; 17:9, 22; John 1:51; 3:13,14, etc.” *Thiele, OSID, 59.*

“The NT expression ‘Son of man,’ most commentators agree, is based on Dan. 7:13.

“At the incarnation the Son of God took upon Himself the form of humanity (John 1:1-4,12,14; Phil. 2:7; Heb. 2:14; etc.) and became the Son of man, so **uniting divinity with humanity by a tie never to be broken.** Thus, repentant sinners have as their representative before the Father ‘one like’ themselves, One who was in all points tempted like as they are **and who is touched with the feeling of their infirmities.** (Heb. 4:15). Comforting thought!” *4SDABC, 829.*

“Jesus, our Substitute, consented to bear for man the penalty of the law transgressed. **He clothed His divinity with humanity and thus became the Son of man**, a Saviour and Redeemer.” *Faith & Works, 30.*

“Man’s substitute and surety must have man’s nature, a connection with the human family whom he was to represent, and, as God’s ambassador, he must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man.

“These qualifications were found alone in Christ. **Clothing His divinity with humanity, He came to earth to be called the Son of man and the Son of God. He was the surety for man, the ambassador for God—the surety for man to satisfy by His righteousness in man’s behalf the demands of the law, and the representative of God to make manifest His character to a fallen race.**” *I Selected Messages, 257.*

“For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and **Christ took upon Him the infirmities of degenerate humanity.** Only thus could He rescue man from the lowest depths of his degradation.

“Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam’s position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. **But our Saviour took humanity, with all its liabilities.** He took the nature of man, with the possibility of yielding to temptation. **We have nothing to bear which He has not endured.**” *Desire of Ages, 117.*

The Clouds of Heaven.—

“Who layeth the beams of his chambers in the waters: who maketh **the clouds his chariot:** who wal-keth upon the wings of the wind: **Who maketh his angels spirits; his ministers a flaming fire.** Psalm 104:3,4.

“The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Psalm 68:17.

“That this ‘Son of man’ also partakes of divine characteristics is evident from the fact that he comes with ‘the clouds of heaven.’ Such phraseology is re-served elsewhere in Scripture for theophanies [a visible manifestation of a deity to a human person].” *Shea, SSPI, 106.*

“He came before the Father surrounded by the clouds of heaven; that is, with thousands of angels who, as ministering spirits, have watched the lives of men, recording their every word and deed and thought. Characters have been formed, and whether they are good or ill, they have been mirrored in the books of heaven. When Christ came before the Father, the books were opened and the cases of the dead were investigated. The deeds may have been committed in the light of day, or in the darkness of night, yet they are all open and manifest before him with whom we have to do. Heavenly intelligences have witnessed each sin, and have faithfully recorded the same. Sin may be concealed from friends, relatives, and our most intimate associates. None but the guilty actors may have the least knowledge of wrong deeds, **but these things are all laid bare before the angels and the inhabitants of other worlds.**” *Haskell, SDP, 101,102.*

The Son of Man Came to the Ancient of Days.—

“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, fore-told by **Malachi, are descriptions of the same event;** and this is also represented by the coming of the bride-groom to the marriage, described by Christ in the **parable of the ten virgins, of Matthew 25.**” *Great Controversy, 426.*

“[Daniel 7:13,14 quoted]. The coming of Christ here described is not His second coming to the earth. **He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator.** It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters **the holy of holies** and there appears in the presence of God to

engage in the last acts of His ministration in behalf of man—to perform the work of **investigative judgment** and to make an atonement for all who are shown to be entitled to its benefits.” *Great Controversy, 479,480.*

“I saw that while Jesus was in the most holy place He would be married to the New Jerusalem; and after His work should be accomplished in the holiest, He would descend to the earth in kingly power and take to Himself the precious ones who had patiently waited His return.

“I was shown what did take place in heaven at the close of the prophetic periods in 1844. As Jesus ended His ministration in the holy place and closed the door of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him. Jesus then clothed Himself with precious garments. Around the bottom of His robe was a bell and a pomegranate, a bell and a pomegranate. A breastplate of curious work was suspended from His shoulders. As He moved, this glittered like diamonds, magnifying letters which looked like names written or engraved upon the breastplate. Upon His head was something which had the appearance of a crown. **When fully attired, He was surrounded by angels, and in a flaming chariot He passed within the second veil.**” *Early Writings, 251.*

“[Dan. 7:13 quoted.] No words could be framed which give a more vivid view of the opening of the judgment which occurred at the time of the announcement, ‘The hour of his judgment is come.’ **In Daniel seven is the only description found in the Bible of the judgment scene announced by the first angel of Revelation fourteen.** The message itself is the only announcement in the Bible that the time had arrived; and the fourteenth verse of the eighth chapter of Daniel is the only prophetic period given in the Bible which marks the time of the beginning of God’s judgment. That period is the twenty-three hundred days or literal years which began in the year 457 BC, with the decree to build and restore Jerusalem, and expired in 1844 AD. It was at this latter date that the first angel of Revelation fourteen proclaimed the hour of God’s judgment. The message went to all lands, and the island of the sea heard it. When God had taken his position over his law in the most holy place in the heavenly sanctuary, then Christ came in to plead before him for his people. This coming could not be when he ascended up on high; for then he ascended to the Father, and the judgment was in the future. It cannot refer to his second coming to this earth; for then he comes *from* the Father: **It was his coming before the Father when he took his position in the judgment at the end of the twenty-three hundred days.**” *Haskell, SDP, 100.*

“Following the first scene in the heavenly court, the prophet’s view is transferred back to earth. There he see the first result of that judgment—the destruction

of the fourth beast with its little horn (vss. 11-12). Following this his view is transferred back to heaven where he views a second scene, also a result of the conclusion of this judgment. This time he sees the coronation of the Son of man as the ruler of God's eternal kingdom (vss. 13-14). The vision concludes with this second scene in heaven. The rest of the chapter records the dialog between Daniel and the angel messenger who interprets the vision for him." *BRI, 2SOD, 501.*

Given Him Dominion, Glory, and a Kingdom..—

"In Luke 19:12-15, Christ is represented as a nobleman who took his journey into a far country to receive for himself a kingdom and to return. At the close of His priestly ministry in the sanctuary, while still in heaven Christ receives the kingdom from His Father and then returns to earth for His saints." *4SDABC, 830.*

"And all who through the testimony of the Scriptures accept the same truths, following Christ by faith as He enters in before God to perform the last work of mediation, and at its close to receive His kingdom—all these are represented as going in to the marriage.

"In the parable of Matthew 22 **the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage.** Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matt. 22:11; Rev. 7:14. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing of work in the sanctuary above." *Great Controversy, 427,428.*

"Then He raised His right arm, and we heard His lovely voice saying, 'Wait here; I am going to My Father **to receive the kingdom;** keep your garments spotless, **and in a little while I will return from the wedding** and receive you to Myself.' Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. **He stepped into the chariot and was borne to the holiest, where the Father sat.**" *Early Writings, 55.*

"Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. **The subjects of the**

kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords." *Early Writings, 280.*

Christ Receives Kingdom Before Second Coming.—

"The Saviour closes his priesthood with the acquittal of his people at his Father's bar. For the act of God, the Father, in sitting as judge, enables the Son to appear as the advocate of his people, and to obtain decision in their favor. That acquittal involves the virtual condemnation of all others. **The last act of the Father in the work of the judgment in Daniel 7, is to crown his Son king, that he may execute its decision.** It is at the close of this session, therefore, that our Lord terminates his office of priest-king upon his Father's throne, and takes his own throne to execute the decision of the Father. For it is the part of the Son to show from the record of the books who have overcome, and to confess the names of such before his Father. Rev.3:5. It pertains to the Father to give decision that such persons shall have immortality. **And the execution of the judgment will consist in making these persons immortal, and in destroying all the rest.** The decision of the judgment does therefore rest wholly with the Father. **But the execution of the judgment pertains alone to the Son, who is crowned king at his Father's tribunal for this very purpose.**" *Andrews, JEO, 102.*

"The scene here described is not the second coming of Christ to this earth, for the Ancient of days is not on this earth, and **the coming here spoken of is to the Ancient of days.** There, in the presence of the Father, dominion, and glory, and a kingdom are given to the Son of man. **Christ receives His kingdom before His return to this earth.** (See Luke 19: 10-12.) Therefore, this is a scene which takes place in heaven, and is closely connected with that brought to view in verses 9 and 10. **Christ receives His kingdom at the close of His priestly work in the sanctuary.** The people and nations that shall serve Him are the redeemed (Revelation 21: 24), not the wicked nations of the earth, for these are destroyed at the second advent of Christ by the brightness of His coming. (Psalm 2: 9; 2 Thessalonians 2: 8.) Out of all nations, tribes, and kindreds of the earth will come those who serve God with joy and gladness. They shall inherit the kingdom of our Lord." *Smith, DR, 114,115.*

All People, Nations, & Languages, Should Serve Him.—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to **every nation, and kindred, and tongue, and people,** Saying with a loud voice, Fear God, and give glory to him; for the hour of

his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:6,7.

“The Hebrew word can be translated ‘to serve’ or ‘to worship.’” E-Sword, Hebrew Dictionary.

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, **Salvation to our God which sitteth upon the throne, and unto the Lamb.**” Revelation 7:9,10.

“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.” Isaiah 66:23.

Jesus and Daniel 7’s “Son of Man”—

“Jesus referred to His return in terms borrowed from the judgment vision of Daniel 7. He described Himself as the ‘Son of Man’ who came from heaven (see John 3:13, 31,32; 6:50,51, 62) and who will return ‘on the clouds of heaven,’ meaning on clouds of angels (see Dan. 7:13, 9, 10). Jesus added that He would come as the Son of Man ‘with power and great glory’ (Matt. 24:30), referring to His celestial glory spoken of in Daniel 7:14, 27. He summed up all three references to Daniel 7 in His climactic announcement: **‘They will see the Son of Man coming on the clouds of the sky, with power and great glory.’**

“The connection with Daniel 7 is essential for understanding the specific sign of His appearance. Jesus not only borrowed the sign of His parousia from Daniel 7:13, He applied it to His coming *to the earth* after He had come to the Father to receive the authority to rule over the earth (Dan. 7:9-14). Take a closer look at Jesus’ application of His coming ‘with the clouds’:

“Under oath, Jesus solemnly declared before the high priest that He was the Messiah of prophecy and would come again as the celestial ‘Son of Man’ of Daniel 7 who was escorted by a cloud of angels to God the Father: ‘In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven’ (Matt. 26:64). Clearly, Jesus understood His mission in the light of the victorious Judgment of Daniel 7!” *LaRondelle, LFTLD, 17,18.*

DANIEL 7:15-18

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

I came near unto one of them that stood by, and asked him the truth of all

this. So he told me, and made me know the interpretation of the things.

These great beasts, which are four, are four kings, which shall arise out of the earth.

But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

One of Them That Stood By.—

“To ‘Joshua’ it was said, ‘Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge... I will give thee places to walk among these that stand by.’ And who are ‘these that stand by’? They are the angels of God. Joshua must have a living, confiding trust in God every day; and then angels would walk with him, and the power of God would rest upon him in all his labors.” *Signs of the Times, 1/14/1886.*

It was Gabriel That Stood By.—

“Gabriel is referred to in Daniel 9:21 as the one whom Daniel had seen in the vision ‘at first’.... Which vision was that? Daniel 8:1 refers back to the vision of ch. 7 as the vision ‘at first.’ Since the same Hebrew word is used in Daniel 8 and 9, we may assume that the mention of the vision give ‘at first’ in Daniel 9 refers to the vision of Daniel 7. **Thus it must have been Gabriel who appeared to Daniel in the vision of ch. 7 as his angel interpreter.**” *Shea, SSPI, 98.*

Beasts = Earthly Governments, Not Heavenly.—

“The germ in the seed grows by the unfolding of the life-principle which God has implanted. Its development depends upon no human power. So it is with the kingdom of Christ. It is a new creation. Its principles of development are the opposite of those that rule the kingdoms of this world. **Earthly governments prevail by physical force; they maintain their dominion by war; but the founder of the new kingdom is the Prince of Peace.** The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is ‘the Lamb of God, which taketh away the sin of the world.’ John 1:29. **In His plan of government there is no employment of brute force to compel the conscience.**” *Christ’s Object Lessons, 77.*

Vision Interpreted to Daniel.—

“We should be no less concerned than was Daniel to understand the truth of these things. We have the assurance that when we inquire with sincerity of heart, we shall find the Lord as ready now as in the days of the prophet to lead to a correct understanding of these important truths. The beasts and the kingdoms which they represent, have already been explained. We have

followed the prophet through the course of events, even to the destruction of the fourth beast, the final overthrow of all earthly governments. Then the scene changes, for we read, ‘The saints... shall take the kingdom.’ Vs. 18. **The saints! despised, reproached, persecuted, cast out; looked upon as the least likely of all men ever to realize their hopes—these shall take the kingdom, and possess it forever.** The usurpation and misrule of the wicked shall come to an end. The inheritance forfeited because of sin shall be redeemed. Peace and righteousness shall reign eternally over all the fair expanse of the earth made new.” *Smith, DR, 115.*

The Saints Shall Take and Possess the Kingdom.—

“When invited to inherit the kingdom, it is said to be that prepared for them from the foundation of the world. This cannot signify that they are at once to inherit the new earth, for the new earth cannot exist till the sentence has been passed upon the wicked, and executed upon them, as the lake of fire, where the wicked are punished, is our earth in its final conflagration. 2Pet.3:7-13; Mal.4:1-3; Prov.11:31; Rev.20; 21. Indeed, the new earth can hardly be said to have been prepared from the foundation of the world. **But Paradise, which contains the tree of life, and is now in the third heaven (2Cor.12:2-4), was prepared for mankind in their innocence,** when the earth itself was founded (Gen.2:8-15; 3:1-24), and is to be given as a **part of the overcomer’s reward,** and will be reached by their entrance within the walls of the heavenly Jerusalem (Rev.2:7; 22:2,14). **The giving of the kingdom to the saints begins with the capital of that kingdom, but will not be finished till they take the kingdom under the whole heaven, to possess it forever, even forever and ever. Dan.7:18,27; Rev.21.** The Saviour’s act of giving the kingdom to his saints is a part of the work of executing the decision of the Father respecting his people; for it is the Father’s good pleasure to give them the kingdom. Luke 12:32.” *Andrews, JEO, 113.*

“The great work before us all, as Christians, is to extend Christ’s kingdom as rapidly as possible, in accordance with the divine commission. The gospel is to advance from conquest to conquest, from victory to victory. **The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and they shall take the kingdom and possess the kingdom forever and ever.**” *9 Testimonies, 219.*

“The great plan of redemption results in fully bringing back the world into God’s favor. **All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient.** For six thousand years Satan has struggled to maintain possession of the earth. Now God’s original purpose in its creation is accomplished. **‘The saints of the Most**

High shall take the kingdom, and possess the kingdom forever, even forever and ever.’ Daniel 7:18.” *Patriarchs & Prophets, 342.*

“Although the resurrection is primarily a demonstration of divine sovereignty it is also a defense of God’s goodness and power. **It assures the pious that present or future ignominy, injustice, or even death cannot eclipse the divine goal for them.** In the end the ‘saints of the Most High shall receive the kingdom, and possess the kingdom for ever, for ever and ever’ (7:18).” *BRI, 2SOD, 57.*

“A deep sense of our need, and a great desire for the things for which we ask, must characterize our prayers, else they will not be heard. But we are not to become weary, and cease our petitions because the answer is not immediately received. **‘The kingdom of heaven suffereth violence, and the violent take it by force.’ Mt. 11:12.** The violence here meant is a holy earnestness, such as Jacob manifested. We need not try to work ourselves up into an intense feeling; **but calmly, persistently, we are to press our petitions at the throne of grace.** Our work is to humble our souls before God, confessing our sins, and in faith drawing nigh unto God.” *R&H, 2/9/1897.*

For Ever, Even For Ever and Ever.—

“**The repetition of the phrase emphasizes the idea of perpetuity.** There is nothing transitory about the occupancy of the restored earth. The lease will never expire, and the inhabitants will be secure in their own dwelling places.” *4SDABC, 830.*

“They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, **and mine elect shall long enjoy the work of their hands.**” *Isaiah 65:22.*

DANIEL 7:19,20

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Truth of the Fourth Beast.—

"Of the first three beasts in this vision, Daniel had a clear understanding. But he was astonished at the fourth beast, because of its unnatural and dreadful character. It was of this beast and its ten horns, more particularly of the little horn which came up last, 'whose look was more stout than his fellows,' that he desired further information. ... Nature furnishes no symbol which can fitly illustrate the fourth kingdom. The vision therefore introduces a beast the likeness of which was never before seen, a beast dreadful and terrible, with nails of brass, and teeth of iron, so cruel, rapacious, and fierce that from mere love of oppression it devoured, and broke in pieces, and trampled its victims beneath its feet.

"Astounding as all this was to the prophet, there was something still more remarkable that gripped his attention. A little horn came up, and true to the nature of the beast from which it sprang, thrust aside three of its fellows. Lo, the horn had eyes, not the uncultivated eyes of a brute, but the keen, shrewd, intelligent eyes of a man. Stranger yet, it had a mouth, and with that mouth it uttered proud sayings, and put forth preposterous and arrogant claims. **No wonder the prophet made special inquiry respecting this monster, so unearthly in its instincts, so fiendish in its works and ways."** Smith, DR, 116.

Diverse From All the Others.—

"As these horns denote kingdoms, the little horn must denote a kingdom also, yet not of the same nature, because it was *diverse* from the others. They were political kingdoms. Now we have but to inquire if, since AD 476, any kingdom has risen among the ten division of the Roman Empire which was diverse from them all; and if so, what one? **The answer is, Yes, the spiritual kingdom of the papacy.**" Smith, DR, 117.

"While this power is symbolized by a horn and was thus a kingdom, it was declared to be 'diverse' from the others. ... **This new empire claimed dominion over the spirits and souls of men as well as their bodies.** It exercised its sovereign authority through **popes instead of kings; through bishops instead of princes.** The Pope maintains a royal court where nations must be represented by ambassadors and ministers of state just as other earthly governments. There has been nothing else like it in all human history." Bunch, BOD, 99.

More Stout Than His Fellows.—

"Aramaic *rab*, 'large,' 'great,' 'big.' The clause reads literally, 'whose appearance was bigger than that of its companions.' Though small at the beginning, this little horn grew until it became greater than any of the other horns." 4SDABC, 830.

"In AD 326 Constantine moved to his new capital, Constantinople, and for some time the authority of the bishop of Rome was threatened not only by Anti-

och and Alexandria, but also by the See of Constantinople. Eventually this move of the capital became an advantage to the bishop of Rome. **He was no longer overshadowed by the emperor or even the imperial representatives, and as a result gained prestige.** He became increasingly a person to be reckoned with in the affairs of the city. The bishop of Rome took over 'vacated imperial prerogatives; it left him, for long periods, **without a political rival in the West;** as the imperial power in the West broke down, he emerged as **the sole remaining symbol and source of authority.**' The absence of the emperor left Rome in the hands of the popes who gradually developed the temporal power and the States of the Church.

"...Pope Gregory the Great, AD 590-604, was not only the spiritual head of Western Europe, but also virtually king of Italy.

"...The further development of papal supremacy is closely related to the Islamic conquest. ... **The Islamic conquest [in the 7th and 8th centuries] reduced to insignificance three of the four eastern apostolic Sees: Antioch, Jerusalem, and Alexandria.** The See of Constantinople was weakened and the African church, long crippled came utterly to an end. As the Eastern Empire and the Eastern Church were thus diminished, **the See of Rome became the main representative of Christendom, and this position was further strengthened as the church gained new territory in the West.**

"...The breakdown of the Roman Empire and the rapid spread of Christianity finally led to a situation in which the bishop of Rome, now head of the Western Church, had at times **more prestige and power than the kings of the Christian nations.** Thus it was that in the Middle Ages the Church was not a State, **it was the State;** the State, or rather **the civil authority** (for a separate society was not recognized), **was merely the police department of the Church.**

"...The image of the pope was further enhanced by the coronation of the emperors by the pope. It gave the appearance that the pope bestowed the imperial power on the one of his choice. **Thus the coronation of Charlemagne on Christmas Day of the year AD 800 is called 'the central event of the Middle Ages,' and 'one of those very few events of which, taking them simply, it may be said that if they had not happened, the history of the world would have been different.'**" Olsen, PSAD, 35.

"This represents a bold, arrogant, pompous and pretentious attitude. The arrogancy of the popes, cardinals, bishops and priests in their dealings with kings and civil governments is a well authenticated characteristic. **Claiming to be the vicegerent of Christ on earth, and therefore the 'King of kings and lord of lords,' popes have compelled kings to hold their stirrups when they mounted their horses, serve them at table, and prostrate themselves before them as slaves before their masters.** The way Pope

Gregory VII humiliated Henry IV of Germany at the fortress of Canossa in the Alps is an example of the haughty arrogance of papal rulers. The king was compelled to wait three days before the pope would grant him an audience and then he fell prostrate before the pontiff who placed his foot on his neck indicating complete submission as the only road to a restoration to his favor." *Bunch, BOD, 103.*

"By crossing the Alps in the dead of winter and standing outside the castle at Canossa in the cold for three days waiting for an audience with Gregory VII, Henry was admitting that the Pope was the lord of kings. Even though Henry was king of Germany, the whole of Europe was really under his control because he was Holy Roman Emperor. **By humbling himself, Henry was thus admitting that the pope was sovereign over all the kings of Europe.**

Pope Alexander III (1159-81) also wielded enormous power over Frederick I, Holy Roman Emperor and king of Germany and Italy. Frederick's attempt to chastise the pope backfired when his armies were defeated by the papal forces. For his rebellion, Frederick was promptly excommunicated and deposed by the pope. In penitence and humiliation, the emperor had to travel to Venice to beg for Alexander's forgiveness and absolution. The scene is described by Roman Catholic historian, Fortunatus Ulmas:

"When the emperor arrived in the presence of the pope, he laid aside his imperial mantle, and knelt on both knees, with his breast on the earth. **Alexander advanced and placed his foot on his neck**, while the cardinals thundered forth in loud tones, 'Thou shalt tread upon the cockatrice, and crush the lion and the dragon.... The next day Frederick Barbarossa.... kissed the feet of Alexander, and, on foot, led his horse by the bridle as he returned from solemn mass, to the pontifical palace.... The papacy had now risen to a height of grandeur and power which it had never reached before. The sword of Peter had conquered the sword of Caesar!' (Quoted in Dave Hunt, A Woman Rides the Beast, pp. 29-30)." *Bohr, ND7, 74,75.*

DANIEL 7:21

I beheld, and the same horn made war with the saints, and prevailed against them;

Little Horn Made War With the Saints.—

"The amazing wrath of this little horn against the saints particularly attracted the attention of Daniel.... Daniel beheld this power making war upon the saints. Has such a war been waged by the papacy? **Millions of martyrs answer, Yes. Witness the cruel persecutions of the Waldenses, the Albigenses, and Protestants in general, by the papal power.**" *Smith, DR, 117.*

"‘After the signal of open martyrdom had been given in the Canons of Orleans, there followed the extirpation of the **Albigenses** under the form of a crusade, the establishment of the **Inquisition**, the cruel attempts to extinguish the **Waldenses**, the martyrdoms of the **Lollards**, the cruel wars to exterminate the **Bohemians**, the burning of **Huss and Jerome**, and multitudes of other confessors, before the Reformation; and afterwards, the ferocious cruelties practiced in the **Netherlands**, the martyrdoms of Queen Mary’s reign, the extinction by fire and sword of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the **Massacre of Bartholomew**, the persecution of the Huguenots by the League, the extirpation of the **Vaudois**, and all the cruelties and prejudices connected with the revocation of the Edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition.’ The First Two Vision of Daniel, R.R. Birks, London, 1845, pp. 248,249." *Bunch, BOD, 104,105.*

Persecuting Power to be Restored.—

"From his retreat, like Bunyan’s aged pope in his cave, he growls out at those who despise his pretensions, ‘You will never mend till more of you be burnt;’ **for his one ambition is the restoration of the papacy to its former power.**

"Whether this dream will ever be fully realized is not indicated in the prophecy under consideration; yet that before the end, the power of the papacy will increase far beyond what it is at the present, is plainly set forth in these words: [Daniel 7:21,22 quoted]." *Waggoner, PL, 102.*

DANIEL 7:22

Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Until the Ancient of Days Came.—

"**During the thousand years** between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. ‘Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.’ 1 Corinthians 4:5. **Daniel declares that when the Ancient of Days came, ‘judgment was given to the saints of the Most High.’** Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: ‘I saw thrones, and they sat upon them, and judgment was given unto them.’ ‘They shall be priests of God and of Christ, and shall reign with

Him a thousand years.’ Revelation 20:4,6.” Great Controversy, 660,661.

Judgment Was Given to the Saints.—

“Not only would judgment be given in favor of the saints, but according to Paul (1 Cor. 6:2,3) and John (Rev. 20:4) the saints will assist in the work of judgment during the 1000 years.” *4SDABC*, 830.

“The judgment that is given to the saints, that is, the time when the saints sit with Christ in judgment a thousand years, following the first resurrection (Rev. 20:1-4), apportioning to the wicked the punishment due for their sins. The martyrs will then sit in judgment upon the great persecuting power, which, in the days of their trial, hunted them like the beasts of the desert, and poured out their blood like water.” *Smith, DR*, 117,119.

“Daniel declares that when the Ancient of Days came, ‘judgment was given to the saints of the Most High.’ Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: ‘I saw thrones, and they sat upon them, and judgment was given unto them.’ ‘They shall be priests of God and of Christ, and shall reign with Him a thousand years.’ Revelation 20:4,6. It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ 1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.

“Satan also and evil angels are judged by Christ and His people. Says Paul: ‘Know ye not that we shall judge angels?’ Verse 3. And Jude declares that ‘the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.’ Jude 6.

“At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of ‘the judgment written.’ Thus the revelator, after describing the resurrection of the righteous, says: ‘The rest of the dead lived not again until the thousand years were finished.’ Revelation 20:5.” *Great Controversy*, 660,661.

“This text (‘I saw thrones, and they sat upon them, and judgment was given unto them.’ Rev. 20:4) relative to this judgment by the saints is very remarkable. It shows that the resurrection of the just precedes the work of judgment by them. It elevates them to thrones of judgment, where they live and reign with Christ, during the period between their own resurrection and that of ‘the rest of the dead.’ ...

“There is in this statement respecting thrones, an evident allusion to Daniel 7:9, which speaks of thrones being ‘cast down,’ or, more correctly rendered, ‘were placed,’ as many able critics inform us. These thrones were placed for the judgment work, when entered upon, as we have seen, in the second apartment of the heavenly temple by God the Father. And when the judgment is given to the immortal saints, and they are able to enter the temple after the outpouring of the plagues (Rev. 15:8), it appears that they sit upon the thrones thus placed for them, and with the Saviour at their head finish the work of the judgment as indicated in the text examined.” *J.N. Andrews, The Judgment*, 123,124.

“Let the saints be joyful in glory: let them sing aloud upon their beds. 6 Let the high praises of God be in their mouth, and a two-edged sword in their hand;

7 To execute vengeance upon the heathen, and punishments upon the people; 8 To bind their kings with chains, and their nobles with fetters of iron; 9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.” Psalm 149:5-9.

“This judgment by ‘the saints,’ as Christ’s great grand jury, will take place during the ‘thousand years,’ commonly known as the millennium, which begins with ‘the first resurrection,’ (Rev. 20:6). This begins when ‘the Lord Himself’ returns and ‘the dead in Christ shall rise first.’ 1 Thess. 4:16. Therefore as the little horn power continues ‘until the Judgment was given to the saints’ and that takes place at our Lord’s return, the papacy continues to the end of the world.” *Burnside, DPUF*, 112.

Time That The Saints Possessed the Kingdom.—

“The time that the saints possess the kingdom, that is, the time of their entrance upon the possession of the new earth. Then the last vestige of the curse of sin, and of sinners, root and branch, will have been wiped away, and the territory so long misruled by the wicked powers of earth, the enemies of God’s people, will be given to the righteous, to be possessed by them forever and ever. (1 Cor. 6: 2, 3; Matthew 25: 34.)” *Smith, DR*, 119.

DANIEL 7:23,24

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be di-

verse from the first, and he shall subdue three kings.

Fourth Beast Shall be the Fourth Kingdom.—

“In the history of the world since the time of Daniel, there are just four world empires that touch God’s people. Rome is the fourth, but it would have two phases—Pagan Rome and Papal Rome. Jesus Christ lived during the time of Pagan Rome. Today we live in the time of resurgence (after the deadly wound of 1798) of Papal Rome. What are the goals of Papal Rome today? To control every mind, every soul, every person in the world.” PJ

The Ten Horns are Ten Kings that Shall Arise.—

“One might at first take this literally and look for ten Caesars to come out of Rome. However, it should be noted that there is a precedent in Daniel for using the word, ‘king,’ to mean ‘kingdom.’ ...The same parallel usage is found in Daniel 7. In his first and more simple explanation the angel said to Daniel, ‘the four great beasts are four kingdoms [literally, ‘kings’] that will rise from the earth’ (vs. 17, NIV). Then later in the chapter the angel tells Daniel, ‘The fourth beast is a fourth kingdom that will appear on earth.’ (vs. 23). Thus in the original Aramaic text of Daniel 7 there is an example of ‘king’ and ‘kingdom’ being used with parallel meanings just as in Daniel 2:26,28,29.” *Shea, DARG, 205.*

“As already noticed in comments on Daniel 2, **Rome was divided into ten kingdoms.** These divisions have ever since been spoken of as the ten kingdoms of the Roman Empire.” *Smith, DR, 110.*

“The fourth great and terrible beast had ten horns. These are declared to be ten kingdoms which should arise out of this empire. Dan.7:24. These correspond to the ten toes of the image. Rome was divided into ten kingdoms between the years AD356 and 483, as follows: Huns, AD356, Ostrogoths, 377, Visigoths, 378, Franks, 407, Vandals, 407, Suevi, 407, Burgundians, 407, Heruli, 476, Anglo-Saxons, 476, Lombards, 483. This enumeration of the ten kingdoms is given by Machiavelli in his History of Florence, lib.1. The dates are furnished by Bishop Lloyd, and the whole is approved by Bishop Newton, Faber and Dr. Hales.” *Smith, Biblical Institute, 42.*

(See comments under Daniel 7:7).

Rise and Work of the Little Horn.—

“Perhaps enough has already been said respecting the fourth beast (Rome) and the ten horns, or ten kingdoms, which arose out of this power. The little horn now more particularly demands attention. As stated in comments on verse 8, we find the fulfillment of the prophecy concerning this horn in the rise and work of

the papacy. It is a matter of both interest and importance, therefore, to inquire into the causes which resulted in the development of this arrogant power.

“The first pastors, or bishops, of Rome enjoyed a respect proportionate to the rank of the city in which they resided. For the first few centuries of the Christian Era, Rome was the largest, richest, and most powerful city in the world. It was the seat of empire, the capital of the nations. ‘All the inhabitants of the earth belong to here,’ said Julian; and Claudio declared her to be the ‘fountain of laws.’ **‘If Rome is the queen of cities, why should not her pastor be the king of bishops?’** was the reasoning these Roman pastors put forth. ‘Why should not the Roman Church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy,’ says d’Aubigne, from whom we quote these words, ‘for the ambitious heart of man to reason thus. Ambitious Rome did so.’ [Jean Henri Merle d’Aubigne, *History of the Reformation of the Sixteenth Century*, Vol. I, p.8.]

“The bishops in the different parts of the Roman Empire felt a pleasure in yielding to the bishop of Rome some of that honor which that city received from the nations of the earth. There was originally no dependence implied in the honor thus paid. ‘But,’ continues D’Aubigne, ‘usurped power increases like an avalanche. Admonitions, at first simply fraternal, soon became absolute commands in the mouth of the pontiff.... The Western bishops favored this encroachment of the Roman pastors, either from jealousy of the Eastern bishops, or because they preferred submitting to the supremacy of a pope rather than to the dominion of a temporal power.’ [*Ibid.*, p. 9.] **Such were the influences clustering around the bishop of Rome, and thus was everything tending toward his speedy elevation to the spiritual dominance of Christendom.”** *Smith, DR, 119,120.*

Characteristics of the Little Horn.—

“Since the little horn figures so prominently in the prophecy of chapter 7, it is appropriate to propose an identification on the basis of the characteristics noted there. These include:

- “1. Arises among the 10 horns of the fourth beast, indicating its arrival is after the division of the fourth power.
 - “2. Three horns to be plucked up before it.
 - “3. Has eyes like a man.
 - “4. Has a mouth speaking great things against the Most High.
 - “5. Persecutes the saints of the Most High.
 - “6. Has dominion especially for a period of 3 ½ times.
 - “7. Attempts to change times and law.
 - “8. Will be destroyed finally through a decision of the divine court.
- “The most important characteristics for identifying this entity historically are its general nature and the

place and time of its origin. Several of its activities point to its **distinctly religious nature** (Nos. 4, 5, 7). Since the fourth beast has been identified above as Imperial Rome, **it is evident that this horn power was to arise out of it, but not until its horns or divisions had appeared** (No. 1).

"The particular religious power that arose out of Imperial Rome after the empire had broken up was the religious phase of Rome that centered in the papacy. The three horns that were plucked up before it—historically by civil power and authorities—have commonly been identified by Seventh-day Adventist interpreters as **the Heruli, the Vandals, and the Ostrogoths** (No. 2). The **motivation** for the removal of these powers was not merely political; it was also theological because they were Arian by religious convictions.

"Although it lingered on for a few more years, the military force of the third of these opposing powers or horns was decimated by the plague that struck the Ostrogothic camp during the siege of Rome in 537-538. When they withdrew, the bishop of Rome and his city stood independent of barbarian control for the first time in two-thirds of a century—since the sack of Rome in 476. In the political vacuum that developed through the next two decades following the lifting of the siege, **the bishop of Rome acquired civil responsibility for the city as well.** Thus the year 538 can be seen as an important turning point in the development of the medieval papacy." *BRI, 2SOD, 180.*

Challenge of Arianism.—

"But the fourth century was destined to witness an obstacle thrown across the path of this ambitious dream. The prophecy had declared that the power represented by the little horn would 'subdue three kings.' **In the rise and development of Arianism early in the fourth century and the challenge it presented to papal supremacy, we find the causes leading to the plucking up of three of the kingdoms of Western Rome by the papal power.**

"Arius, parish priest of the ancient and influential church of Alexandria, promulgated his doctrine to the world, occasioning so fierce a controversy in the Christian church that a general council was called at Nicaea, by the emperor Constantine in AD 325, to consider and rule upon its teaching. Arius maintained 'that the Son was totally and essentially distinct from the Father; that He was the first and noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father, both in nature and dignity.' **This opinion was condemned by the council, which decreed that Christ was of one and the same substance with the Father.** Hereupon Arius was banished to Illyria, and his followers were compelled to give their assent to the creed composed on that occasion. [See John L. Mosheim, *An Ecclesiastical History, Ancient and Mod-*

ern, Vol. I, p. 412; Arthur P. Stanley, *Lectures on the History of the Eastern Church*, pp. 239, 240.]

"The controversy itself, however, was not to be disposed of in this summary manner. For ages it continued to agitate the Christian world, the Arians everywhere becoming the bitter enemies of the pope and of the Roman Catholic Church. **It was evident that the spread of Arianism would check the onward march of Catholicism, and that the possession of Italy and its renowned capital by a people of the Arian persuasion would be fatal to the supremacy of a Catholic bishop.** The prophecy, however, had declared that this horn symbolizing the papacy would rise to supreme power, and that in reaching this position it would subdue three kings." *Smith, DR, 120,121.*

He Shall Subdue.—

"In Daniel 7:24 when the 'little horn' (papacy) was to 'subdue three kings,' it did not say the papacy was to engage itself in a military conflict, for of itself it had no such army. Just the same, the little horn was to 'subdue.' Webster's primary definition for 'subdue' is '**to bring into subjection**' and, as we will see, this description is precisely the intent of the scriptures. Subdue can also mean to *suppress, hold back, check, discipline, conquer, vanquish, overcome, or control*. In other words, **the little horn would work from behind the scenes to accomplish her means.** The emphasis of the scriptures on the uprooting of the three horns prior to the fulfilling role of the little horn according to the prophecy is **certainly implied** but was not denied nor established on the basis of time. Although heaven could have easily specified the exact time of the downfall of these three kingdoms, it chose not to do this, so we would not misplace the central emphasis on a horizontal plane or on earthly events rather than the vertical plane or main heavenly event of the prophecy to which the scriptures are directing us. Heaven knew that the uprooting of the three horns would naturally bring the inquisitive reader to comprehend **why those kingdoms were subdued** or brought into subjection to the little horn, and that history would supply the exact dating for the three uprooted horns." *Heiks, AD538, 36,37.*

(See also comments on "plucked up by the roots" in Daniel 7:8.)

Little Horn Subdues Three Arian Powers.—

"It was previously thought that the Heruli was the first horn to be uprooted in 493 AD, but new research is showing that the Odoacer was leader, not of the Heruli tribe, but of a mob from various tribes that had conquered Rome. It was the Visigothic kingdom in Gaul that was first uprooted in 508 AD. We will give the older position below, followed by the new research." *P.J.*

"The position is here confidently taken that the three powers, or horns, plucked up by the roots

were the Heruli, the Vandals, and the Ostrogoths; and this position rests upon reliable historical data. Odoacer, the leader of the Heruli, was the first of the barbarians who reigned over the Romans. He took the throne of Italy, AD 476. Of his religious belief Gibbon says: 'Like the rest of the barbarians he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters; and the silence of the Catholics attests the toleration which they enjoyed.' [Edward Gibbon, *The Decline and Fall of the Roman Empire*, Vol. III, chap. 36, pp. 515,516.]

"The same author says: 'The Ostrogoths, the Burgundians, the Suevi, and the Vandals, who had listened to the eloquence of the Latin clergy, preferred the more intelligible lessons of their domestic teachers; and Arianism was adopted as the national faith of the warlike converts who were seated on the ruins of the Western Empire. This irreconcilable difference of religion was a perpetual source of jealousy and hatred; and the reproach of *barbarian* was embittered by the more odious epithet of *heretic*. The heroes of the north, who had submitted with some reluctance to believe that all their ancestors were in hell, were astonished and exasperated to learn that they themselves had only changed the mode of their eternal condemnation.' [*Ibid.*, chap. 37, p. 547.]

"The Arian doctrine had a marked influence on the church at that time, as will be observed in the following paragraphs: 'The whole of the vast Gothic population which descended on the Roman Empire, so far as it was Christian at all, held to the faith of the Alexandrian heretic. Our first Teutonic version of the Scriptures was by an Arian missionary, Ulfila. **The first conqueror of Rome, Alaric, the first conqueror of Africa, Genseric, were Arians. Theodoric the Great, king of Italy, and hero of the 'Nibelungenlied,' was an Arian.** The vacant place in his massive tomb at Ravenna is a witness of the vengeance which the Orthodox took on his memory, when on their triumph they tore down the porphyry vase in which his Arian subjects had enshrined his ashes.' [Arthur P. Stanley, *Lectures on the History of the Eastern Church*, p. 151.]

"Ranke states: 'But she [the church] fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; Arian kings seized the greater part of the remaining West; while the Lombards, long attached to Arianism, and as neighbors most dangerous and hostile, established a powerful sovereignty before the very gates of Rome. The Roman bishops, meanwhile, beset on all sides, exerted themselves, with all the prudence and pertinacity which have remained their peculiar attributes, to regain the mastery—at least in their patriarchal diocese.' [Leopold Ranke, *History of the Popes*, Vol. I, p. 9.]

"Machiavelli says: 'Nearly all the wars which the northern barbarians carried on in Italy, it may be here remarked, were occasioned by the pontiffs; and the

hordes with which the country was inundated, were generally called in by them.' [Niccolo Machiavelli, *History of Florence*, p.14.]

"The relation which these Arian kings sustained to the pope is shown in the following testimony from Mosheim in his church history:

"'On the other hand, it is certain, from a variety of the most authentic records, that both the emperors and the nations in general were far from being disposed to bear with patience the yoke of servitude which the see of Rome was arrogantly imposing upon the Christian church. **The Gothic princes set bounds to the power of the bishop of Rome in Italy, permitted none to be raised to the pontificate without their approbation, and reserved to themselves the right of judging concerning the legality of every new election.**' [John L. Mosheim, *An Ecclesiastical History, Ancient and Modern*, Vol. I, p. 113,114.]

"An instance in proof of this statement occurs in the history of Odoacer, the first Arian king above mentioned. [See Archibald Bower, *The History of the Popes*, Vol. I, p. 257.] When, on the death of Pope Simplicius, AD 483, the clergy and people had assembled for the election of a new pope, suddenly Basilius, lieutenant of King Odoacer, appeared in the assembly, expressed his surprise that any such work as appointing a successor to the deceased pope should be undertaken without him, **in the name of the king declared all that had been done null and void, and ordered the election to be begun anew.**

"Meanwhile, Zeno, the emperor of the East, and friend of the pope, was anxious to drive Odoacer out of Italy, a movement which he soon had the satisfaction of seeing accomplished without trouble to himself. Theodoric had come to the throne of the Ostrogothic kingdom in Moesia and Pannonia. Being on friendly terms with Zeno, he wrote him, stating that it was impossible for him to restrain his Goths within the impoverished province of Pannonia, and asking his permission to lead them to some more favorable region which they might conquer and possess. Zeno gave him permission to march against Odoacer and take possession of Italy. Accordingly, after a five years' war, the Herulian kingdom in Italy was overthrown, Odoacer was treacherously slain, and Theodoric established his Ostrogoths in the Italian peninsula. **As already stated, he was an Arian, and the law of Odoacer subjecting the election of the pope to the approval of the king, was still retained.**

"The following incident will show how completely the papacy was in subjection to his power. The Catholics in the East having begun a persecution against the Arians, AD 523, Theodoric summoned Pope John into his presence and thus addressed him: ' "If the emperor [Justin, the predecessor of Justinian] therefore does not think fit to revoke the edict which he has lately issued against those of my persuasion [that is, the Arians], **it is my firm resolution to issue the like edict against those of his [that is, the Catholics]; and**

to see it everywhere executed with the same rigor. Those who do not profess the faith of Nice, are heretics to him, and **those who do are heretics to me.** Whatever can excuse or justify his severity to the former, will excuse and justify mine to the latter. But the emperor," continued the king, "has none about him who dare freely and openly speak what they think, or to whom he would hearken if they did. But the **great veneration which he professes for your See , leaves no room to doubt but he would hearken to you.** I will therefore have you to repair forthwith to Constantinople, and there to remonstrate, both in my name and your own, against the violent measures in which that court has so rashly engaged. It is in your power to divert the emperor from them; and till you have, nay, till the Catholics [this name Theodoric applies to the Arians] are restored to the free exercise of their religion, and to all the churches from which they have been driven, you must not think of returning to Italy." [Ibid., Vol. I, p. 325.]

"The pope who was thus peremptorily ordered by the Arian emperor not to set foot again upon Italian soil until he had carried out the will of the king, certainly could not hope for much advancement toward any kind of supremacy until that power was taken out of the way.

"The feelings of the papal party toward Theodoric may be accurately estimated, according to a quotation already given, by the vengeance which they took on his memory. They tore from his tomb the vase in which his Arian subjects had enshrined his ashes. These feelings are put into language by Baronius, who inveighs 'against Theodoric as a cruel barbarian, as a barbarous tyrant, as an impious Arian.' [Ibid., p. 328.]

"While the Catholics were thus feeling the restraining power of an Arian king in Italy, they were suffering a violent persecution from the Arian Vandals in Africa. [Edward Gibbon, *The Decline and Fall of the Roman Empire*, Vol. III, chap. 37, pp. 548-552.] Elliot says: '**The Vandal kings were not only Arians, but persecutors of the Catholics;** in Sardinia and Corsica under the Roman Episcopate, we may presume, as well as in Africa.' [Edward B. Elliott, *Horae, Apocalypticæ*, Vol. III, p. 139, Note 3.]

"Such was the position of affairs, when, AD 533, Justinian entered upon his Vandal and Gothic wars. Wishing to obtain the influence of the pope and the Catholic party, he issued that memorable decree which was to constitute the pope the head of all the churches, and from the carrying out of which [AD 538], the period of papal supremacy is to be dated. And whoever will read the history of the African campaign, 533-534, and the Italian campaign, 534-538, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian.

"But no decree of this nature could be carried into effect until the Arian horns which stood in its way were overthrown. A turn came, however, in the tide of affairs, for in the military campaign in Africa and Italy

the victorious legions of Belisarius dealt a crushing blow to Arianism, so much so that its final supporters were vanquished.

"Procopius relates that the African war was undertaken by Justinian for the relief of the Christians (Catholics) in that quarter, and that when he expressed his intention in this respect, the prefect of the palace came very near dissuading him from his purpose. **But a dream appeared to him in which he was bidden 'not to shrink from the execution of his design; for by assisting the Christians he would overthrow the power of the Vandals.'** [Theodoret and Evagrius, *A History of the Church*, p. 399.]

"Mosheim declares: 'It is true, the Greeks who had received the decrees of the Council of Nice [that is, from the Catholics], persecuted and oppressed the Arians wherever their influence and authority could reach; but the Nicenians, in their turn, were not less rigorously treated by their adversaries [the Arians], particularly in Africa and Italy, where they felt, in a very severe manner, the weight of the Arian power, and the bitterness of their resentment. the triumphs of Arianism were, however, transitory; and its prosperous days were entirely eclipsed when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian.' [John L. Mosheim, *An Ecclesiastical History, Ancient and Modern*, Vol. I, p. 142,143.]

"Elliot summarizes: 'I might cite *three* that were eradicated from before the pope out of the list first given, viz., **the Heruli under Odoacer, the Vandals, and the Ostrogoths.**' [Edward B. Elliott, *Horae, Apocalypticæ*, Vol. III, p. 139, Note 1.]

"From the historical testimony above cited, we think it clearly established that the three horns plucked up were the powers named: **the Heruli, AD 493, the Vandals, in 534, and the Ostrogoths finally in 553, though effective opposition by the latter to the decree of Justinian ceased when they were driven from Rome by Belisarius in 538** [See *Student's Gibbon*, pp. 309-319]." Smith, DR, 123-128.

NEW RESEARCH shows the Visigoths as the first of the Three Uprooted Horns.—

"If it is agreed that two of the three horns uprooted by the little horn (vs. 8) were the Vandals (AD 534) and the Ostrogoths (AD 538/555), there is less agreement among historians about which was the third uprooted power. ...The evidence seems to be in favor of the Visigoths as the third horn. For a time this tribe lived in southern France. **There the Visigoths were eventually defeated by Clovis, king of the Franks around AD 508.** Although their power was largely destroyed at this time, the survivors were pushed into Spain where they were subjugated at last by a Moslem invasion in the eighth century AD. Because the Visigoths were not eradicated by the Franks, some Bible historians have felt they should not be identified as the third horn uprooted before the little horn in Daniel's vision. It is not clear, however, that the prophecy re-

quires total eradication to fulfill the symbol of being uprooted. ...All three had been in theological opposition to Rome over the nature of Christ's divinity." *Shea, DARG, 116,117.*

"Since the Heruli are believed by some to be the first of the three Arian kingdoms to have been subdued by the little horn after AD 476, we will start there to see if the Heruli will withstand the test of investigation.

"After an adventurous and heroic career, passed chiefly amid the din of battle (he had distinguished himself under Ricimer in the war against Anthemius), **Odoacer had become the foremost leader in the motley company of mercenaries. These homeless warriors, Rugians, Heruli, Scyrris, and Turcilingians, persuaded by him that it would be more to their advantage to become settled masters of this beautiful land of Italy than to wander in the pay of miserable emperors, impatiently demanded from Orestes [the emperor] the third part of the soil of Italy.** On his refusal to comply, they rose in indignant rebellion and ranged themselves under the standard of Odoacer. ...Having been proclaimed King by his motley army, he immediately proceeded to Ticinum or Pavia, where Orestes had stationed himself. The town was stormed and Orestes beheaded soon after at Piacenza, while the last Emperor of Rome, Romulus Augustulus, fell at Ravenna into the hands of the first real King of German descent who reigned in Italy. Odoacer assumed the title of King.'

"...Even though Odoacer had been proclaimed King by his motley army, **his followers did not form a nation in Italy that was viewed as such by the populace of the day. They simply saw them as a hoard of homeless warriors or mercenaries** (though Procopius has informed us that from time to time they did have a king). Odoacer's military camp or coup consisting of the Heruli, Rugians, Scyrris, and Turcilingians was, thereby, established but **detested and hated by all:**

"He was not, however, King of Italy. Pallman justly terms him a King of Mercenaries – a German King, and Felix Dahn speaks of *his followers not as a race or people, but as an army of henchmen....*" [Ferdinand Gregorovius, ...*History of the City of Rome in the Middle Ages*, ...1:248-254.]

"While it is true that history confirms Odoacer as an Arian, it is also true that **history and credible historians the world over recognize Odoacer's motley army as pagans, heathen mercenaries of a military camp.** They were not Arians and neither were they of any one race or people, **nor were they considered to be a nation** by the populace of the day. With the Heruli (Eruli) becoming gradually superior to the Rugians, Scyrris, and Turcilingians, we, then, naturally ask who and what type of people they were. Procopius, a Byzantine scholar-historian and of the orthodox faith, was an eye witness to many of the events of the early 6th century, and he answers this question succinctly:

"The Eruli, or Heruli, were one of the wildest

and most corrupt of the barbarian tribes. [Procopius, History of the Wars, ...VI. Xiii. 16-xiv. 1-7.]

"...But as time went on they [The Heruli] became superior to all the barbarians who dwelt about them both in power and in numbers, and, as was natural, they attacked and vanquished them severally and kept plundering their possessions by force. And finally they made the Lombards, who were Christians, together with several other nations, subject and tributary to themselves, though the barbarians of that region were not accustomed to that sort of thing; but the Eruli were led to take this course by love of money and **lawless spirit.**" [Ibid., VI. Xiii. 16-xiv. 8-11.]

"The conduct of the Heruli was a threat to everyone, Catholic, Arian, and even the pagans themselves. Therefore, it brought upon them the contempt of all classes of people and faiths. In light of these events, Theodoric the Great petitioned the Eastern Roman Emperor Zeno, reminding him of the "tyranny" (unlawful rule) of the city of Rome by Turcilingi and Rugii. Jordanes, a 6th century Roman bureaucrat turned historian who wrote the only remaining classical work dealing with the early history of the Goths, gives us the record of that account between Theodoric the Great and the Eastern Roman Emperor Zeno:

"When the Emperor Zeno heard that Theodoric had been appointed king over his own people, he received the news with pleasure and invited him to come and visit him in the city, appointing an escort of honor. Receiving Theodoric with all due respect, he placed him among the princes of his palace. After some time Zeno increased his dignity by adopting him as his son-at-arms and gave him a triumph in the city at his expense. ...Now while Theodoric was in alliance by treaty with the Empire of Zeno and was himself enjoying every comfort in the city, he heard that his tribe, dwelling as we have said in Illyricum, was not altogether satisfied or content. So he chose rather to seek a living by his own exertions, after the manner customary to his race, rather than to enjoy the advantages of the Roman Empire in luxurious ease while his tribe lived in want. After pondering these matters, **he said to the Emperor:** "Though I lack nothing in serving your Empire, yet if Your Piety deem it worthy, be pleased to hear the desire of my heart." And when as usual he had been granted permission to speak freely, he said: "The western country, long ago governed by the rule of your ancestors and predecessors, and **that city which was the head and mistress of the world—wherefore is it now shaken by the tyranny of the Torcilingi and the Rugi? Send me there with my race.** Thus if you but say the word, you may be freed from the burden of expense here, and, if by the Lord's help I shall conquer, the fame of Your Piety shall be glorious there. For it is better that I, your servant and your son, should rule that kingdom, receiving it as a gift from you if I conquer, than that one whom you do not recognize should oppress your Senate with his tyrannical yoke and a part of the republic with slavery. For if I prevail, I shall retain

it as your grant and gift; if I am conquered, Your Piety will lose nothing—nay, as I have said, it will save the expense I now entail.”” [Jordanes, *The Origins and Deeds of the Goths*, LVII. 289-296.]

“...The statement of Theodoric the Great to Emperor Zeno, ‘Send me there with my race’ cements the fact that the Arians formed no part of Odoacer’s henchmen. **Another critical point is that the little horn or the papacy can in no wise be said to have had a part in subduing Odoacer and his military camp, for this was an act of Zeno on behalf of Theodoric alone.** Equally significant is the fact that, though this campaign was against the heathen or pagans, this was a political warfare, not a religious one. Our understanding is to be further enriched from the following which shows that the Emperor Zeno had his own motives for agreeing to dispatch Theodoric to the west:

“ ‘The Byzantine Emperor regarded him [Odoacer] as a usurper, and only awaited the first opportunity to set him aside. For this undertaking there was at hand a yet greater tribal leader of German race, and an entire people who had forsaken their devastated homes on the slopes of the Haemus, to descend upon the fertile plains of Italy. These were the warlike Ostrogoths, ruled at that time by Theodoric. The Emperor Zeno, fearing that in his repeated incursions across the frontiers of the Eastern Empire the Gothic King might prepare for Byzantium the fate which Italy had suffered at the hands of Odoacer, constituted Theodoric his ally, bestowing on the barbarian the titles of Consul and Patrician. In order to remove him from the East, the Emperor exhorted him to turn the thirst of his people for spoil and adventure towards the West and to snatch, the land of Italy from the ‘tyrant’ Odoacer. By virtue of a formal treaty Zeno made over to him and his people the investiture of this province of the Empire. **Theodoric accordingly led his entire tribe across the Alps in 488, and appeared in formidable power on the banks of the Isonzo, in the summer of 489.** The Goths of Theodoric had been more or less imbued with the influences of the civilizations both of East and West, and although judged by the standard of Latin culture, they may have been deemed barbarians, they were not altogether barbarians, such as the followers of Alaric had been. They formed moreover a nation which presented to the enervated and effeminate Italians the unusual spectacle of heroic manhood. It was in short the conviction of their own superiority as free men to which the Goths owed the subjugation of the ancient world.

“The struggle of the two military leaders for the possession of the beautiful and unhappy country was long and fierce. Defeated on the Isonzo and afterwards at Verona, Odoacer in despair threw himself on his last stronghold, Ravenna. ...The Roman Senate, whose adhesion had been gained by the Byzantine Emperor, had already arrived at a secret understanding with Theodoric, and, after Odoacer had been driven to bay at

Ravenna, had openly declared in favor of the Gothic King. As early as the year 490 Theodoric, therefore, was able to send the Patrician Festus, the head of the Senate, to Zeno to request the royal mantle.

For three years Odoacer made a gallant resistance at Ravenna. At length, reduced by want, he opened the gates to Theodoric (March 5, 493). A few days later the victor faithlessly broke the treaty he had made with his valiant enemy, stabbing Odoacer with his own hand, and causing all his followers to be slain. Without waiting for the ratification of Anastasius, who, on the death of Zeno (April 9, 491) had succeeded to the Imperial throne, Theodoric had already adopted the title and insignia of King of Italy. Not until 498 did he receive recognition, the Emperor then surrendering all the jewels of the Imperial palace previously sent by Odoacer to Constantinople. Theodoric was by right of his people King of the Goths; by that of conquest, the election of his followers and the allegiance of the conquered also King of Italy; by the surrender of the insignia of Empire, he now received the Imperial ratification of this right—the right, that is to say, to govern Italy as it had been previously governed by the Emperors of the West. [Ferdinand Gregorovius, ...History of the City of Rome in the Middle Ages, ...1:248-254.]

“...While it has been assumed by some that the Heruli were fully uprooted in AD 493 by Theodoric the Great, that was simply not the case. Latest academic scholarship has recognized that the final overthrow of the remaining Heruli was in A.D. 508 by the Lombards. [Rouche, Michel. *Clovis*. (Fayard, France 1996), 323.]

“...The historical accounts from the primary sources regarding this battle reveal that **it was political and do not provide any substance for the involvement of the little horn.** For those who fought against the Heruli, it was never about religion, rather it was always about further restraining the heathens from plundering their possessions, lands, and women. From this point in time, the Heruli fused and splintered off into various tribes, regions and militaries of various kingdoms. Some of these small remaining bands of Heruli mercenaries were described by Procopius as having joined Justinian’s army, as well.” *Heiks, AD538, 45-60.*

NEW RESEARCH On The Visigoths—The First Horn To Be Uprooted:

“Some have erroneously concluded that the Visigoths were pagans and that, therefore, the conflict in the West was over paganism. **In fact, though, the Visigoths were Arian Christians.** Similarly, a few decades later, the issue in the East between the Vandals and Ostrogoths (also Arian Christians) and Justinian was not about paganism, nor was it solely a political conflict. **It was a religious war, as well, that would ultimately decide the dominance of the Catholic or Arian faith in Eastern Europe.**

“...Procopius unveils how the Visigoths came into dominance of this entire territory [of Gaul]:

“...But when Odoacer [in Rome] changed the government into a tyranny, then, since the tyrant yielded to them, ***the Visigoths took possession of all Gaul as far as the alps*** which mark the boundary between Gaul and Liguria.” [Procopius, History of the Wars, ...VI. Xiii. 16-xiv. 1-7.]

“As Procopius has rightly informed us, **the Visigoths were one of the main Arian kingdoms in opposition to the principles or government of the Catholic Church.** Gregory of Tours confirms that the **Visigoths embraced the principles of religious liberty.** The Visigoth Agilan once admonished Gregory of Tours declaring:

“‘You must not blaspheme against a faith which you yourself do not accept. You notice that we **who do not believe the things which you believe nevertheless do not blaspheme against them.** It is no crime for one set of people to believe in one doctrine and another set of people to believe in another...’ [Thorpe, L. Trans. Gregory of Tours - The History of the Franks (Harmondsworth, 1974), 309-10....]

“The Catholic Church now had **two powerful ‘heretical’ Arian tribes largely in control of all of Gaul and Italy with a mutual ideology diametrically opposed to the government of the papacy.**

“On the surface it looked bleak, but behind the scenes the Catholic Church was working to achieve her means. ...[A] letter, addressed to Clovis in 481 from the Bishop St. Remi ...salutes Clovis who just took over the administration of the Second Belgium and urges him to govern well. This was not a military victory but a political achievement. This letter also establishes that the prestige of the kingdom of the Franks began with Clovis **with the working of St. Remi behind the scenes.**

“A second letter from St. Remi to Clovis ...reveals St. Remi trying to console King Clovis on the death of his sister Albochlede. This takes us behind the scenes **and reveals the very close relationship between Clovis and the Catholic Church.**

“...The efforts from the papacy were soon to bear fruit and in Clovis the church was to find a refuge. **Clovis prepares for war against the Arian Visigoth King Alaric II in 507/8:**

“...In the early 6th C., the Franks were united politically by Clovis (Chlodovechus, 481½ -511), who extended Frankish rule over the whole of Roman Gaul with the exception of Septimania and Provence. **Clovis also converted to Orthodox [Catholic] Christianity, the first barbarian king to do so.** This conversion and his victory over the VISIGOTHS (508) contributed to a Byz. perception of the Franks as potential allies against the Arian Gothic kingdoms and later the Lombards in Italy. Merovingian kings from Clovis onward were frequently honored by Constantinople with the titles consul and patriarchos.’

“...In a letter written after Vouille [Vougle],

Clovis announced to his bishops that en route for the battle **he had promulgated an edict protecting widows, clerics and those whom the church wished to defend.** That is the only authentic document that has come to us from Clovis which is from a manuscript of the monastery of Corbie dating from the 6th -7th centuries. **The battle between Clovis and the Visigoths was a religious war:**

“It is evident, from the language of Gregory of Tours, that this conflict between the Franks and Visigoths was regarded by the orthodox party of his own preceding ages as a **religious war**, on which, humanly speaking, **the prevalence of the Catholic or the Arian creed in Western Europe depended.**” [Walter C. Perry, *The Franks* (London: Longman, Brown, Green, Longmans, and Roberts, 1857), 85. Perry quotes from Gregory of Tours’ *The History of the Franks*, trans. O. M. Dalton (Oxford: Clarendon Press, 1927), 2:36-43. The authority on Clovis, Gregory lived from AD 538 to 594.]

““Clovis fought his last campaign, against the Visigoths in 507, [508] **as a Catholic.**” [J. M. Wallace-Hadrill, *The Long Haired Kings* (New York: Barnes and Noble, 1962), 173.]

“**It was a religious war that Clovis declared against them.** The war against the Visigoths was the big event of the reign of Clovis. Reconciled with Gondebaud, he made him an ally, and after having beaten the Visigoths at Vouille where their king Alaric was killed, he pursued them without stopping.” [On the war of Clovis against the Visigoths,... Paris, 1978; ZÖLLNER, *op. cit.*, 67. Pontal, Odette. *Histoire des Conciles Mérovingiens*. N.p.: Éditions du Cerf, 1989, 38.]

“Chlodowech [Clovis] already had not held back on gifts to the church. It is not improbable that he had granted the bishops the necessary possessions to improve poorer churches’ facilities. **After the Goth War he conferred the former Arian chapels upon the Catholic Church, doubtless along with the Arian church’s possessions.** [Con. Aurel. I (a. 511) can. 10.] He also began the freeing of individual churches and ecclesiastical persons from the burdens of state. [Cf. Con. Aurel. I (a. 511) can. 5...] Chrodechilde [Clovis’ wife] did not remain in his shadow; Gregory of Tours is full of her praise: she richly **gave churches, monasteries, and other holy places;** one could have held her not for a queen but for a maiden of God.” [Hist. Franc. III, 18; cf. IV 1.]

“...The central contentious issue between the Catholic Church and the Arian Christians: religious liberty. **The religion that did not have the “arms” of Clovis backing it was destined to be nothing but a memory of history.** And that was exactly what happened to the Visigoths as nearly all of Gaul was now under the jurisdiction of Catholic Clovis except for two provinces that were under the rule of Theodore the Great. Here is illustrated the very reason why heaven did not provide definitive dating for the uprooting of

the three horns. It is indisputable that there was a war between Catholic Clovis and the Arian King Alaric II. And it goes without argument that Gaul changed hands from Arian jurisdiction to that of Catholic jurisdiction. However, all the Visigoths from other provinces, including Spain, were not uprooted at all during this time. In fact, these peoples existed for many more years thereafter until the “Visigothic monarchy adopted Catholicism in 587.” [Scott, S. P., trans., ed. *The Visigothic Code (Forum Judicum)*. Boston: Boston Book, 1910, xxxix.] By the introduction of the 8th century they had faded into oblivion. This fact and principle will be reinforced and repeated when we contend with the Ostrogoths, for that is the whole point. **The emphasis of the scriptures was not focused on the end of a race because all who would renounce their former faith and succumb to Catholicism could live out their lives in peace.** This is confirmed by a letter sent from Pope Vigilius (537-555) to Bishop Menna on October 15, 540.

“The real emphasis of the scriptures [Daniel 7:24] was **the removal of Arian jurisdiction from the three main and distinct Arian kingdoms as stated by Procopius and having it replaced with Catholic jurisdiction. As long as that Arian principle of religious liberty (which was diametrically opposed to the government of the Catholic Church) was still in place and upheld judicially by those Arian powers and enforced by civil means, the scriptures could not yet be fulfilled:**

“Daniel 7:24 ‘... And he shall subdue three kings.’

“It was Alaric II, the Arian Christian King, that undertook the compilation of the *Lex Romana Visigothorum* law code, commonly called ‘*Breviarium Alaricianum*,’ in part to ‘conciliate his Catholic subjects’ since bishops participated in its formulation and in its approval. But with Alaric II and his army put out of the way and replaced with Catholic Clovis and his military forces, there was no longer a need to just ‘conciliate his [Alaric II] Catholic subjects.’ As the Arians were now legally and methodically being driven out of Gaul, the following legislation now applied to them, as well, when and where it could be enforced:

“...‘It is Our will that the edict regarding unity which Our Clemency dispatched throughout the districts of Africa shall be posted, throughout various regions, in order that all men may know that the one and true Catholic faith in Almighty God, as confessed by right belief, shall be preserved.

“...We abolish the new superstition, and We command that those regulations in regard to the Catholic law shall be preserved unimpaired and inviolate as they were formerly ordained by antiquity or established by the religious authority of Our Fathers or confirmed by Our Serenity. [Clyde Pharr, *The Theodosian Code and Novels and the Sirmondian Constitutions* (Clark, New Jersey: Lawbook Exchange, 2001), 476. Clyde Pharr lists the *Breviary of Alaric* law codes in his footnotes for title 11 on pg. 476. See also pg. 600.]

“...While the Arian Christians of the West and East were not at all free from some entanglements of church and state as we know and understand today, nevertheless, they never crossed the red line by resorting to force in religious matters against the will of an individual whether he be of the Arian or Catholic faith. **This could hardly be said of the Catholic Church. It is here, in the issue of religious liberty that the war between two completely different ideologies climaxes in 538.** ...When Clovis overthrew the Visigoths at Vougle in AD 508, **religious intolerance reared her ugly head.** This came about slowly at first but, nevertheless, methodically. Hereby, it has been demonstrated from the primary and judicial sources that **this was a religious war and that the Visigoths were the first of the three horns to be ‘plucked up by the roots.’** [Heiks, *AD538*, 61-89.]

“‘It is evident, from the language of Gregory of Tours, that **this conflict between the Franks and Visigoths was regarded by the orthodox party of his own preceding ages as a religious war**, on which, humanly speaking, the prevalence of the Catholic or the Arian creed in Western Europe depended.’ [Walter C. Perry, *The Franks* (London: Longman, Brown, Green, Longmans, and Roberts, 1857), 85. Perry quotes from Gregory of Tours’ *The History of the Franks*, trans. O. M. Dalton (Oxford: Clarendon Press, 1927), 2:36-43. The authority on Clovis, Gregory lived from AD 538 to 594.]’ [Heiks, *AD508*, 75.]

“The Visigoths possessed all the southwestern portion of Gaul. They too were Arians; and the mutual conspiracy of the Catholics in the Gothic dominions, and the crusade of the Franks from the side of Clovis, soon brought on another holy war. At the assembly of princes and warriors at Paris, **A.D. 508.** Clovis complained: ‘It grieves me to see that the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God; and, having vanquished the heretics, we will possess and divide their fertile province.’ Clotilda added her pious exhortation to the effect ‘that doubtless the Lord would more readily lend his aid if some gift were made;’ and in response, Clovis seized his battle-ax and threw it as far as he could, and as it went whirling through the air, he exclaimed, ‘There, on that spot where my Francesca shall fall, will I erect a church in honor of the holy apostles.’ [Gibbon’s *Decline and Fall*, chap. xxxviii, par. 11.]

“War was declared; and as Clovis marched on his way, he passed through Tours, and turned aside to consult the shrine of St. Martin of Tours, for an omen. ‘His messengers were instructed to remark the words of the Psalm which should happen to be chanted at the precise moment when they entered the church.’ And the oracular clergy took care that the words which he should ‘happen’ to hear at that moment—uttered not in Latin, but in language which Clovis understood—should be

the following from Psalm xviii: 'Thou hast girded me, O Lord, with strength unto the battle; thou hast subdued unto me those who rose up against me. Thou hast given me the necks of mine enemies, that I might destroy them that hate me.' The oracle was satisfactory, and in the event was completely successful. '**The Visigothic kingdom was wasted and subdued by the remorseless sword of the Franks.**' [Idem, par. 12, and Milman's "History of Latin Christianity," Book iii, chap. ii, par. 29.]

...Thus was the bloody course of Clovis glorified by the Catholic writers, as the triumph of the orthodox doctrine of the Trinity over Arianism." Jones, A.T., *American Sentinel*, 2/15/1894.

(Read Uriah Smith's very interesting account of the victory of the Franks over the Visigoths in 508 AD at the end of the comments under Daniel 12:11.)

Letter from Justinian to the Pope, March 15, 533.—

"The subsequent excerpt is taken from a letter by Justinian that he wrote to Pope John II on March 15, 533. This documents the ecclesiastical "voice" behind the code of Justinian:

"'For we do not suffer anything which has reference to the state of the Church, even though what causes the difficulty may be clear and free from doubt, to be discussed without being brought to the notice of Your Holiness, because you are the head of all the Holy Churches, for We shall exert Ourselves in every way (as has already been stated), to increase the honor and authority of your See.' [Scott, S. P., trans., ed. *The Civil Law* [of Justinian] (Union, NJ: Lawbook Exchange, 2001), Codex I. 1.4, 12:12.]

"We shall exert Ourselves in every way" is legally confirmed by the legislative support from the state that the church canons received. Codex I.3.44 of Justinian's law codes, for example, was implemented on October 18, A.D. 530, thereby giving total authority to the canons of the synods.

"'Whatever the holy canons prohibit, these also we by our own laws forbid.' [Paul Krueger, *Corpus Iuris Civilis, Codex Iustinianus*, I.3.44 (decreed Oct.18, A.D. 530) (Berolini Apud Weidmannos, 1888), 2:30. See also Asterios Gerostergios, *Justinian The Great The Emperor And Saint* (Belmont, MA: Institute for Byzantine and Modern Greek Studies), 163-4.]

"This codex alone was sufficient to elevate the laws of the church to equality with the laws of the state. Having been accorded this political backing, church canons had to be obeyed by all. This serves as the only explanation as to why the papacy claims that Justinian's Corpus Juris Civilis is the basis of all Roman Catholic canon law." Heiks, AD538, 115,116.

Catholic Emperor Justinian Issues Edict of AD 534—About Uprooting the Arian Vandals.—

"Our mind cannot conceive nor Our tongue express the thanks and the praise which We should mani-

fest to Our Lord Jesus Christ; for We have previously received many benefits from God, and acknowledge that We have obtained many favors from Him, for which We admit that We have done nothing to render Us worthy; and now what Almighty God has deemed proper to manifest by Our agency for His own praise, and the glory of His Name, exceeds by far all the wonderful occurrences which have taken place during this century; as Africa through Our efforts has received her freedom within a short time, after having for ninety years previously been held in captivity by the Vandals, who are at the same time enemies of both the soul and the body, since by rebaptism they have brought to their perfidious belief such souls as were not able to endure the tortures and punishments inflicted upon them; ...and some of the Holy Churches of God were profaned with their perfidy, and others were turned into stables. ...In what terms, and with what labor could We give proper thanks to God, who rendered Me, the most humble of His servants, **worthy to avenge the wrongs of His Church**, and to rescue the people of so many provinces from the bond of servitude?

"Our predecessors did not deserve this favor of God, as they were not only not permitted to liberate Africa, but even saw Rome itself captured by the Vandals, and all the Imperial insignia taken from thence to Africa. Now, however, God, in his mercy, has not only delivered Africa and all her provinces into Our hands, but the Imperial insignia as well, which, having been removed at the capture of Rome, He has restored to us.

"Therefore after Divinity has conferred upon Us so many benefits, We implored the mercy of our Lord God, to keep firm and unimpaired the provinces which He deigned to restore to Us, and that He would enable Us to govern them according to His will and pleasure; so that all Africa might experience the mercy of the Almighty, and its inhabitants might realize from what a severe captivity and barbaric yoke they had been released, and with what freedom they were entitled to remain under Our most fortunate Empire.

"With the intercession of the Holy, Glorious, and Immortal Virgin Mary, the Mother of God, We implore and pray that God will, in His Name, through Us the most humble of His servants, restore everything which has been taken from Our Empire, and will render Us worthy of serving Him.[Scott, S. P., trans., ed. *The Civil Law* [of Justinian] (Union, NJ: Lawbook Exchange, 2001), Codex I. XXVII, 12:130-137.]" Heiks, AD538, 95-97.

Ostrogoths Upheld Religious Liberty.—

"With Clovis coming into power and ascending to the Catholic faith, Theodore the Great, the Arian King of the West, decreed between the years 507-511 a most remarkable decree. This decree was honored by the majority of the Arians, but was diametrically opposed to the principals and government of the Catholic

Church:

“We cannot order a religion, because no one is forced to believe against his will.” [Cassiodorus, Magnus Aurelius, Hodgkin, Thomas, *The Letters of Cassiodorus*. London: Henry Frowde, 1886, Book II, 27.]” *Heiks, AD508*, 9.

“The Bible was not accepted [by the papists] as the standard of faith. **The doctrine of religious freedom was termed heresy**, and its upholders were hated and proscribed.” *Great Controversy*, 45.

Uprooting the Ostrogoths.—

“The deciding factor that would establish Justinian’s judicial authority in the west would be the outcome of the first siege of Rome that began on February 21, 537, and ended in a massive defeat of the Ostrogoths on March 1, 538. **It was the outcome of that battle alone that secured for Justinian his judicial authority in the west.** Novel 69, issued June 1, 538, confirms that this was the first time in 62 years that a Catholic Emperor had held legal jurisdiction in Italy.” *Heiks, AD538*, 152.

Justinian Codes Reveal the Purpose of Uprooting the Three Arian Horns—to Support the Trinity Doctrine of the Nicene Creed.—

“SECOND PREFACE.

CONCERNING THE CONFIRMATION OF THE CODE OF JUSTINIAN.

“The maintenance of the integrity of the government depends upon two things, namely, the force of arms and the observance of the laws:....

“Included in the 534 code of Justinian was his famous letter he wrote to Pope John II on **March 15, 533**. In the same year, on March 25, he wrote to Epiphanius, Patriarch of Constantinople, confirming that **the pope was now the head of the church and the corrector of heretics, and giving the pope all ecclesiastical power and authority....**

**THE CODE OF OUR LORD
THE MOST SACRED EMPEROR JUSTINIAN.**

SECOND EDITION.

BOOK I.

TITLE I.

**CONCERNING THE MOST EXALTED TRINITY
AND THE CATHOLIC FAITH, AND PROVID-
ING THAT NO ONE SHALL DARE TO
PUBLICLY OPPOSE THEM**

“1. *The Emperors Gratian, Valentinian, and Theodosius to the people of the City of Constantinople.*

“We desire that **all peoples subject to Our benign Empire shall live under the same religion** that the Divine Peter, the Apostle, gave to the Romans, and which the said religion declares was introduced by himself, and which it is well known that the Pontiff Damasus, and Peter, Bishop of Alexandria, a man of apostolic sanctity, embraced; that is to say, in accordance with the rules of apostolic discipline and the

evangelical doctrine, we should believe that the Father, Son, and Holy Spirit constitute a single Deity, endowed with equal majesty, and united in the Holy Trinity.

“(1) We order all those who follow this law to assume the name of Catholic Christians, and considering others as demented and insane, We order that they shall bear the infamy of heresy; and when the Divine vengeance which they merit has been appeased, they shall afterwards be punished in accordance with Our resentment, which we have acquired from the judgment of Heaven.

“Dated at Thessalonica, on the third of the *Kalends* of March, during the Consulate of Gratian, Consul for the fifth time, and Theodosius.

“2. The Same Emperors to Eutropius, Praetorian Prefect.

“Let no place be afforded to heretics for the conduct of their ceremonies, and let no occasion be offered for them to display the insanity of their obstinate minds. Let all persons know that if any privilege has been fraudulently obtained by means of any rescript whatsoever, by persons of this kind, it will not be valid. Let all bodies of heretics be prevented from holding unlawful assemblies, and let the name of the only and the greatest God be celebrated everywhere, and let the observance of the **Nicene Creed**, recently transmitted by Our ancestors, and firmly established by the testimony and practice of Divine Religion, always remain secure.

“(1) Moreover, he who is an adherent of the Nicene Faith, and a true believer in the Catholic religion, should be understood to be one who believes that Almighty God and Christ, the Son of God, **are one person**, God of God, Light of Light; and let no one, by rejection, dishonor the Holy Spirit, whom we expect, and have received from the Supreme Parent of all things, in whom the sentiment of a pure and undefiled faith flourishes, **as well as the belief in the undivided substance of a Holy Trinity**.... These things, indeed, do not require further proof, and should be respected.

“...4. *John, Bishop of the City of Rome, to his most Illustrious and Merciful Son Justinian.*

“Among the conspicuous reasons for praising your wisdom and gentleness, Most Christian of Emperors, and one which radiates light as a star, is the fact that through love of the Faith, and actuated by zeal for charity, **you, learned in ecclesiastical discipline, have preserved reverence for the See of Rome, and have subjected all things to its authority, and have given it unity.** The following precept was communicated to its founder, that is to say, the first of the Apostles, by the mouth of the Lord, namely: “Feed my lambs.”

“This See is indeed the head of all churches, as the rules of the Fathers and the decrees of Emperors assert, and the words of your most reverend piety testify. It is therefore claimed that what the

Scriptures state, namely, "By Me Kings reign, and the Powers dispense justice;" will be accomplished in you.

"...The following is the text of the letter of the Emperor Justinian, Victorious, Pious, Happy, Renowned, Triumphant, always Augustus, to John, Patriarch, and most Holy Archbishop of the fair City of Rome:

"With honor to the Apostolic See, and to Your Holiness, which is, and always has been remembered in Our prayers, both now and formerly, and honoring your happiness, as is proper in the case of one who is considered as a father, We hasten to bring to the knowledge of Your Holiness everything relating to the condition of the Church, as We have always had the greatest desire to preserve the unity of your Apostolic See, and the condition of the Holy Churches of God, as they exist at the present time, that they may remain without disturbance or opposition. Therefore, We have exerted Ourselves to unite all the priests of the East and subject them to the See of Your Holiness, and hence the questions which have at present arisen, although they are manifest and free from doubt, and, according to the doctrine of your Apostolic See, are constantly firmly observed and preached by all priests, We have still considered it necessary that they should be brought to the attention of Your Holiness. For we do not suffer anything which has reference to the state of the Church, even though what causes the difficulty may be clear and free from doubt, to be discussed without being brought to the notice of Your Holiness, because you are the head of all the Holy Churches, for We shall exert Ourselves in every way (as has already been stated), to increase the honor and authority of your See.

"(1) Therefore, We present to Your Holiness the fact that certain infidels and persons who do not belong to the Holy Catholic and Apostolic Church of God have, like Jews and apostates, dared to dispute matters which are properly accepted, glorified, and preached by all priests in accordance with your doctrines, denying that Our Lord Jesus Christ is the only begotten Son of God, and that Our Lord was born of the Holy Spirit and of the Holy, Glorious, and always Virgin Mary, the Mother of God, and became a man and was crucified, and that he is one of the persons of the Holy Trinity, who are all of one substance, and who should be adored and exalted along with the Father and the Holy Spirit, and that he is consubstantial with the Father according to divinity, and consubstantial with ourselves according to humanity, and susceptible of the sufferings of the flesh, but not susceptible of the same as a deity. For these persons refusing to acknowledge Our Lord Jesus Christ as the only begotten Son of God, and Our Lord as one of the Holy Trinity, and of the same substance with the other persons composing it, appear to follow the evil doctrine of Nestor, who asserts that there is one Son of God according to grace, whom he styles the

Word of God, and another Son whom he calls Christ....' [Scott, S. P., trans., ed., *The Civil Law [of Justinian]* (Union, NJ: Lawbook Exchange, 2001), Codex I. 1. 12.9-15.]" Heiks, AD538, 182-189.

Justinian Calls the Roman Catholic Church, The Mother, Forbids Home Churches, and Defines Heretics.—

"Ironically, Justinian applied the following terms to the Catholic Church: 'The mother of religion,' 'the mother of our piety, the source of the orthodox religion of all Christians,' 'the Mother of Our Empire.' [Scott, S. P., trans., ed., *The Civil Law [of Justinian]* (Union, NJ: Lawbook Exchange, 2001), Codex I. 2.14. 12.20; Codex I. 2.15. 12.26; *Ibid.*, *The Novels*, 3- chapter I. Vol. 16.17, March 16, 535.]

"TITLE III.

CONCERNING BISHOPS AND OTHER MEMBERS OF THE CLERGY, SUPERINTENDENTS OF ORPHAN ASYLUMS, OF HOSPITALS AND OF CHARITABLE FOUNDATIONS, MONASTERIES OF ASCETICS AND MONKS AND THEIR PRIVILEGES; CASTRENSE PECULIUM; THE REDEMPTION OF CAPTIVES; AND FORBIDDEN OR PERMITTED MARRIAGES OF ECCLIESIASTICS.

"...15. We forbid persons to hold religious assemblies in private houses, even outside the Church, under the penalty of confiscation of the house, if the owner of the same permitted ecclesiastics to hold new and tumultuous meetings therein outside the church."

"...Hence We very properly call persons heretics who do not receive the holy sacraments from the reverend bishops in the Catholic Church; for although they may give themselves the name of Christians, still they are separated from the belief and communion of Christians, even when they acknowledge that they are subject to the judgment of God." [*Ibid.*, *The Novels-109*, Preface, 17.27, May 7, 541.]" Heiks, AD538, 194, 198, 201.

"In AD 538, thanks to the emperor's troops, the Roman bishop was in a position to assume the headship of the church in fact and not just on paper. Another decree by Justinian given in 555, the year of the final defeat of the Ostrogoths, cemented both the religious and political authority of the papacy." Shea, DARG, 124.

"Justinian did not appoint another emperor to rule in the west, thus allowing the papacy to assume this position." Swearingen, TOOTN, 26.

Zealous Work of the Papacy Not Inspired by God.—

"It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience. Under a pretense of zeal for righteousness, men who are con-

federate with evil angels bring suffering upon their fellow men, in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. He can admit no rival in the soul, nor accept of partial service; but He desires only voluntary service, the willing surrender of the heart under the constraint of love. **There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas.**

"Every human being, in body, soul, and spirit, is the property of God. Christ died to redeem all. **Nothing can be more offensive to God than for men, through religious bigotry, to bring suffering upon those who are the purchase of the Saviour's blood.**"

Desire of Ages, 487, 488.

DANIEL 7:25

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

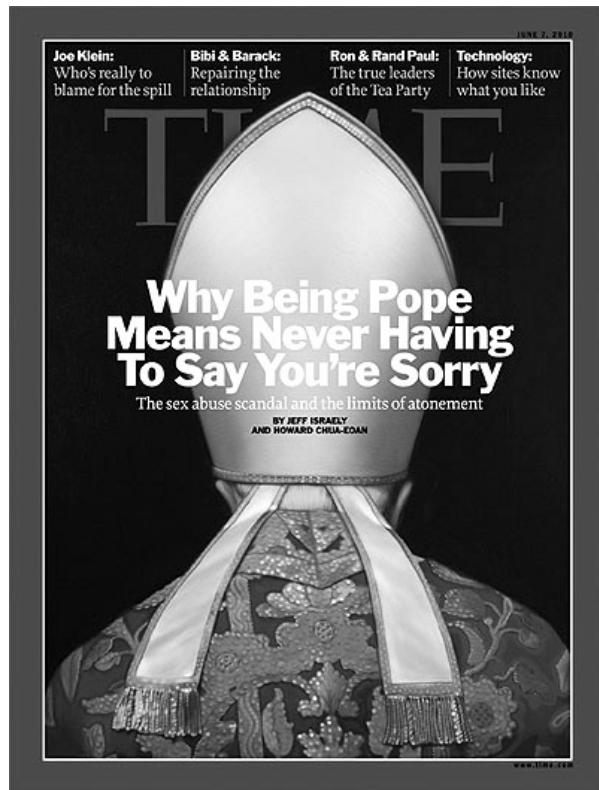
Shall Speak Great Words.—

"The 'speaking' of the nation **is the action of its legislative and judicial authorities.**" *Great Controversy, 442.*

Fact: The legislative, judicial, and executive powers of the Papal See, under which is Vatican City, reside in one man, the pope.

"It was legislation that ultimately 'set up' the little horn in AD 508 and it was legislation that brought down the little horn in AD 1798, and it will be legislation that sets up or resurfaces *again* the beast power in the form of the image to the beast." *Heiks, AD538, 39.*

"The doctrine of the pope conflicts in many ways with the Gospel, and the pope arrogates to himself a threefold divine authority. First, because **he assumes for himself the right to change the doctrine of Christ and the worship instituted by God, and he wishes to have his own doctrine and worship observed as divine.** Second, because he assumes for himself ...the jurisdiction over souls after this life. Third, because the pope is unwilling to be judged by the church or by anybody, and he exalts his authority above the decisions of councils and the whole church. **Such unwillingness to be judged by the church or by anybody is to make himself out to be God.** Finally, he defends such horrible errors and such impiety with the greatest cruelty **and puts to death those who dissent.**" *LaRondelle, LFTLD, 30,31.*



Against the Most High.—

"The word 'against' has the meaning of 'to the side of,' meaning self-exaltation to a place alongside of God. ...'**He shall speak as if he were God.**' Who can fulfill this prediction but the **one and only ruler who claims to be God on earth?**" *Bunch, BOD, 103.*

Little Horn's Great Words Against Most High.—

"This prophecy, too, has been unhappily fulfilled in the history of the pontiffs. They have sought, or at least have permitted to be applied to them, titles which would be hyperbolical and blasphemous if applied to an angel of God.

"Lucius Ferraris, in his *Prompta Bibliotheca* which the *Catholic Encyclopedia* refers to as 'a veritable encyclopedia of religious knowledge' and 'a precious mine of information,' declares, in its article on the pope, that 'the pope is of so great dignity and so exalted that **he is not a mere man, but as it were God,** and the vicar of God.... The pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities.... **The pope is called most holy** because he is rightfully presumed to be such...'

"**'The pope alone is deservedly called by the name "most holy,"** because he alone is the vicar of Christ, who is the fountain and source and fullness of all holiness.... "He is likewise the divine monarch and supreme emperor, and king of kings." ...Hence the pope is crowned with a triple crown, as **king of heaven**

and of earth and of the lower regions.... Moreover the superiority and the power of the Roman Pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater.... So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the pope.... **For he is of so great dignity and power that he forms one and the same tribunal with Christ....**

“**The pope is as it were God on earth**, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom.... **The pope is of so great authority and power that he can modify, explain, or interpret even divine laws.**’ [Translated from Lucius Ferraris, *Prompta Bibliotheca*, art. "Papa," II, Vol. VI, pp. 26-29.]

“Christopher Marcellus, at the fourth session of the fifth Lateran Council in an oration to the Pope, exclaimed: ‘Thou are the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, **thou art another God on earth.**’ [P. Joannis Harduin, *Acta Conciliorum*, Vol. IX, p. 1651.]

“Again, Adam Clarke says on verse 25: ‘**He shall speak as if he were God.**’ So St. Jerome quotes from Symmachus. To none can this apply so well or so fully as to the popes of Rome. **They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God.** They profess to be higher than all the kings of the earth, which belongs only to God. And they go *beyond* God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go *against* God when they give indulgences for sin. This is the worst of all blasphemies.’ [Adam Clarke, *Commentary on the Old Testament*, Vol. IV, p. 596, note on Daniel 7:25.]” *Smith, DR, 128-130.*

“In an encyclical letter, ‘On the Chief Duties of Christians as Citizens,’ dated January 10, 1890, [Pope] Leo VIII asserted that ‘the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires ...**complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself.**’ On June 20. 1894, in ‘The Reunion of Christendom,’ Leo claimed further that ‘**we [that is, we popes] hold upon this earth the place of God Almighty.**’

“Grand as these claims may appear today, even they are not quite so exalted as the status attributed to Pope Julius II at the Fifth Lateran Council in 1512, when Christopher Marcellus told the pope—and the pope did not rebuke him for it—‘Thou art the Shepherd, thou art the Physician, thou art the Governor,

thou art the Husbandman, **finally, thou art another God on earth.”**” *Maxwell, IGC, 125.*

“Alphonsus Maria de Liguori, reputed to be one of the greatest Catholic writers of the eighteenth century, makes the following claim with respect to the priests—and it goes without saying that what is true of the priests is true of any member of the papal hierarchy, including the pope. Says Liguori:

“We find that in obedience to the words of his priests—*hoc est corpus meum* [This is my body]—God himself descends on the altar, that He comes whenever they call Him, and as often as they call Him, and places Himself in their hands, *even though they should be his enemies.*’ [Dignities and Duties of the Priest, p. 26.]

“What a startling declaration! God is *oblige* to descend from heaven *in obedience* to a priest’s words even when that priest is an enemy of God! If this does not put Rome’s sacerdotal system above God, what would?” *Mansell, OSOA, 19.*

Little Horn Wears Out the Saints of the Most High.—

“**In the sixth century** the papacy had become firmly established. Its seat of power was fixed in the imperial city, and **the bishop of Rome was declared to be the head over the entire church.** Paganism had given place to the papacy. The dragon had given to the beast ‘his power, and his seat, and great authority.’ Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Rev. 13:5-7. **Christians were forced to choose** either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman’s ax. Now were fulfilled the words of Jesus: ‘Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name’s sake.’ Luke 21:16,17. **Persecution opened upon the faithful with greater fury than ever before**, and the world became a vast battlefield. **For hundreds of years the church of Christ found refuge in seclusion and obscurity.** Thus says the prophet: ‘The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.’ Revelation 12:6.” *Great Controversy, 54,55.*

“The man of sin, who thought to change times and laws, **and who has always oppressed the people of God**, will cause laws to be made enforcing the observance of the first day of the week. But God’s people are to stand firm for Him. And the Lord will work in their behalf, showing plainly that He is the God of gods.” *7BC, 975*

"Amid the ransomed throng are the apostles of Christ, the heroic Paul, the ardent Peter, the loved and loving John, and their truehearted brethren, and with them the vast host of martyrs; **while outside the walls**, with every vile and abominable thing, are those by whom they were persecuted, imprisoned, and slain. ... **There are papist priests and prelates, who claimed to be Christ's ambassadors, yet employed the rack, the dungeon, and the stake to control the consciences of His people.**" *Great Controversy*, 667,668.

"In the Bull "Ad Exstirpanda" (1252) Innocent IV says: **"When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition,** the podesta or chief magistrate of the city shall take them at once, and shall, within five days at the most, execute the laws made against them." ... Nor could any doubt remain as to what civil regulations were meant, for the passages which ordered **the burning of impenitent heretics** were inserted in the papal decretals from the imperial constitutions "Commissis nobis" and "Inconsutibilem tunicam." ... **The civil authorities, therefore, were enjoined by the popes**, under pain of excommunication to execute the legal sentences that condemned impenitent heretics to the stake.' (Joseph Blotzer, art. 'Inquisition,' Vol. VIII, p.34)." *4SDABC*, 831.

"It requires but little historical investigation to prove that Rome, both in the times of antiquity and during the Dark Ages, carried forward a work of destruction against the church of God. **Abundant evidences can be given showing that prior to and following the great work of Reformation, wars, crusades, massacres, inquisitions, and persecutions of all kinds were the methods adopted to compel all to submit to the Roman yoke.**

"The story of medieval persecution is a frightful one, and we dread to dwell upon its detail. Yet for a proper understanding of this passage it is necessary that we recall some of the happenings of these unhappy times. Albert Barnes, in his comment on this passage, remarks:

"Can anyone doubt that this is true of the papacy? The Inquisition, the "persecutions of the Waldenses;" the ravages of the Duke of Alva; the fires of Smithfield; the tortures at Goa—indeed, the whole history of the papacy may be appealed to in proof that this is applicable to that power. If anything *could* have "worn out the saints of the Most High"—could have cut them off from the earth so that evangelical religion would have become extinct, it would have been the persecutions of the papal power. **In the year 1208, a crusade was proclaimed by Pope Innocent III against the Waldenses and Albigenses, in which a million of men perished.** From the beginning of the order of the Jesuits, in the year 1540, to 1580, **nine hundred thousand** were destroyed. **One hundred**

and fifty thousand perished by the Inquisition in thirty years. In the Low Countries **fifty thousand persons** were hanged, beheaded, burned, and buried alive, for the crime of heresy, within the space of thirty-eight years from the edict of Charles V against the Protestants, to the peace of Chateau Cambreses in 1559. **Eighteen thousand** suffered by the hand of the executioner in the space of five years and a half during the administration of the Duke of Alva. **Indeed, the slightest acquaintance with the history of the papacy will convince anyone that what is here said of "making war with the saints" (verse 21), and "wearing out the saints of the Most High" (verse 25), is strictly applicable to that power, and will accurately describe its history.'** [Albert Barnes, *Notes on Daniel*, p. 328, comment on Daniel 7:25.]

"These facts are confirmed by the testimony of W. E. H. Lecky. He declares:

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a complete knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings.... These atrocities were not perpetrated in the brief paroxysms of a reign of terror, or by the hands of obscure sectaries, but were **inflicted by a triumphant church, with every circumstance of solemnity and deliberation.'** [William E. H. Lecky, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, Vol. II, pp. 35, 37.]

"It makes no difference that in numerous instances **the victims were turned over to the civil authorities. It was the church that made the decision upon the question of heresy, and it then passed the offenders over to the secular court.** But in those days **the secular power was but the tool in the hands of the church.** It was under its control and did its bidding. When the church delivered its prisoners to the executioners to be destroyed, with fiendish mockery it made use of the following formula: 'And we do leave and deliver thee to the secular arm, and to the power of the secular court; but at the same time do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, or to put thy life in any danger.' [Michael Geddes, "A View of the Court of Inquisition in Portugal," *Miscellaneous Tracts*, Vol. I, p. 408. See also Philip Limborch, *The History of the Inquisition*, Vol. II, p.289.] Then, as intended, the unfortunate victims of popish hate were immediately executed.

"The testimony of Lepicier is to the point in this connection: 'The civil power can only punish the crime of unbelief in the manner and to the extent that the crime is judicially made known to it by ecclesiastical persons, skilled in the doctrine of the faith. But the church taking cognizance by herself of the crime of unbelief, **can by herself decree the sentence of death,**

yet not execute it; but she hands over the execution of it to the secular arm.’ [Alexius M. Lepicier, *The Stability and Progress of Dogma*, p.195.]

“...Alfred Baudrillart, rector of the Catholic Institute of Paris, when referring to the attitude of the church toward heresy, remarks:

“‘When confronted by heresy, she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition, she calls the laws of state to her aid, if necessary she encourages a crusade, or a religious war, and all her “horror of blood” practically culminates into urging the secular power to shed it, which proceeding is almost more odious—for it is less frank—than shedding it herself.

“‘Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to teach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain, **the funeral piles of the Inquisition.** In France under Francis I and Henri II, in England under Mary Tudor, she tortured the heretics, while both in France and Germany, during the second half of the sixteenth, and first half of the seventeenth centuries, **if she did not actually begin, at any rate she encouraged and actively aided the religious wars.**’ [Alfred Baudrillart, *The Catholic Church, the Renaissance, and Protestantism*, pp. 182,183.]

“In a letter of Pope Martin V (AD 1417-1431), are the following instructions to the King of Poland:

“‘‘Know that the interest of the Holy See, and those of your crown make it a duty to exterminate the Hussites. Remember that these impious persons dare proclaim principles of equality, they maintain that all Christians are brethren, and that God has not given to privileged men the right of ruling nations; they hold that Christ came on earth to abolish slavery; they call the people to liberty, that is, to the annihilation of kings and priests! Whilst there is still time, then, **turn your forces against Bohemia; burn, massacre, make deserts everywhere, for nothing could be more agreeable to God, or more useful to the cause of kings, than the extermination of the Hussites.**’’ L. M. de Cormenin, *The Public and Private History of the Popes of Rome*, Vol. II, pp.116,117.]

“All this was in harmony with the teaching of the church. Heresy was not to be tolerated, but to be destroyed.

“Pagan Rome persecuted the Christian church relentlessly. It is estimated that **three million** Christians perished in the first three centuries of the Christian Era. **Yet it is said that the primitive Christians prayed for the continuance of imperial Rome, for they knew that when this form of government should cease, another far worse persecuting power would arise, which would literally ‘wear out the saints of the Most High,’ as this prophecy declares.** Pagan

Rome could slay the infants, but spare the mothers; but papal Rome slew both mothers and infants together. No age, no sex, no condition in life, was exempt from her relentless rage.” *Smith, DR, 130-135.*

“The right to suppress heresy has long been claimed by leading Roman Catholics. The church maintains that it has the right not only to censure and punish, but even to put to death those it believes to be guilty of heresy. The history of the church is a history of persecution wherever she has been able to attain positions of power. Unequaled in infamy and horror are the despicable papal attacks on Christian saints of God. The following are a few details of the persecutions of the Dark Ages:

“1198 Wide, wholesale slaughter of saints begun under Innocent III.

“1207 Bishop of Mentz resolves to exterminated the Waldenses.

“1220 Albigenses murderously persecuted.

“1227 Rise of the Inquisition.

“1233 Gregory IX grants full persecuting power to Dominican friars

“1237 Vaudois persecuted in France, take refuge in Alps.

“1294 Boniface VIII lays France and Denmark under Interdict.

“1530 Massacre of Vaudois.

“1553 Queen Mary restores popery, violent persecution in England.

“1567 Duke of Alva commissioned to exterminate Protestants in the Netherlands.

“1572 St. Bartholomew’s Massacre—40,000 Protestants slaughtered in France.

“[1588 Spanish Armada sent to destroy England.

“1605 Gunpowder plot to blow up parliament.]

“1631 20,000 Protestants massacred in Magdeburg.

“1685 400,000 Protestants flee from France in persecutions.” *Thiele, OSID, 72.*

“Whatever the statistics, numbers alone convey little about personal anguish—such as the suffering of Englishman John Brown, when they barbecued his feet before tying him to the stake; and of Helen Stark, when they sentenced her to be stuffed with her baby into a sack and drowned; and of eight-year-old Billy Fetty, when they flogged him to death for sympathizing with his father, who for two weeks had been suspended by an arm and a leg. (From John Foxe, *Book of Martyrs*, chaps. on persecutions in Scotland under Henry VIII and in England under Mary.)

“Nor can statistics convey the searing pain of legal torture. Can you conceive the excruciation of having your hands tied behind your back, then having them lifted slowly outward and upward, your shoulder joints popping apart, your arms being stretched straight up, your whole body weight finally hanging from your wrists, while the inquisitor, in the name of Jesus Christ

and Holy Church, demands repeatedly, ‘Will you recant? Will you recant?’

“...In the twelfth century someone discovered ancient volumes containing the laws of the Roman Empire. This discovery stimulated a great revival of Roman law and with it a revival of the Roman practice of legal torture. ...In 1252 [Pope] Innocent IV sanctioned the infliction of torture by the civil authorities upon heretics, and torture came to have a recognized place in the procedure of the inquisitorial courts.” *Maxwell, IGC, 126,127.*

“On reaching Madrid, I went with Mr. William Green to see the newly opened Quemadero. Some workmen employed in cutting a road across the summit of a low hill close to the city had inadvertently dug into a broad bank of ashes, which had been buried for one or two centuries. Mingled with the ashes they had found a large quantity of charred human bones, together with fragments of rusted iron, and melted lead. **The spot was speedily verified as the famous Quemadero, or place of burning, one of twelve places where so called ‘heretics’ were annually burned in Spain, during the reign of the Inquisition.** I found the road had been cut through the center of this bank of blackened bones and ashes. The strange stratum displayed seemed about **six feet in depth**, and covered quite a large area There, then, exposed to the light of day were the ashes of Spanish martyrs. I stood in silence and looked at the ghastly monument.’ History Unveiling Prophecy, p.303-397.

“The most fiendish of the numberless crusades of persecution ever launched by one religion against another was the Inquisition. The following statements are made by Professor of History, University of Sydney, in his History of Modern Europe.” *Burnside, DPUF, 115,116.*

Augustine’s Influence to Use Force.—

“It was St. Augustine who laid the foundation for the persecutions of the middle ages. In his own words:

“Originally my opinion was that no one should be coerced into the unity of Christ, that we must act only by words, fight only by arguments, and prevail by force of reason, lest we should have those whom we knew as avowed heretics feigning themselves to be Catholics. **But this opinion of mine was overcome** not by the words of those who controverted it, but by the conclusive instances to which they could point. For, in the first place, there was set over against my opinion my own town [Hippo], which, although it was once wholly on the side of Donatus [a heretic who was leader of a group known as the Donatists], was brought over to the Catholic unity **by fear of the imperial edicts**. [St. ‘Augustine, Letter 93 (to Vincentius), chapter 5, section 17, translated in Nicene and Post-Nicene Fathers, first series, volume I, p. 388.]—bold is mine.

“In short, Augustine’s monumental work The

City of God , presented a radically unbiblical view of the kingdom. For him, the kingdom of God would be established when the church **conquered** the whole world for Christ. In other words, the kingdom would be established from within history rather than from without. Concerning this concept, Merrill C. Tenney remarks:

“In his famous work, The City of God, he [Augustine] advanced the doctrine that the city or commonwealth of the world was doomed to perish, whereas the ‘city of God,’ the church, was continuing and taking its place. He taught that the ‘city of God’ was identical with the church, and that as the latter grew in power and influence it would gradually bring **all men under its sway** and would introduce the reign of righteousness.

“This doctrine of Augustine became the basis for the temporal claims of the Roman church. If the kingdom was to grow irresistibly until it dominated the earth, and if the visible church was identical with the kingdom, then the visible church could rightfully assume political power, and could make its conquests by force.’ Merrill C. Tenney, Interpreting Revelation (Grand Rapids, Michigan: Eerdman’s, 1957), pp. 147, 148.” *Bohr, ND7, 31.*

Roman Catholic Decrees on the Use of Force.—

“We now move on to the pontificate of Pope Nicholas I (858-867). The attitude of the Roman Church is now much bolder! Pope Nicholas encouraged the King of Bulgaria, a new convert to ‘Christianity’, to force the religion of his new church upon his subjects. Notice the words of Pope Nicholas:

‘I glorify you for having maintained your authority by putting to death those wandering sheep who refuse to enter the fold; and... congratulate you upon having opened the kingdom of heaven to the people submitted to your rule. **A king need not fear to command massacres**, when these will retain his subjects in obedience, or cause them to submit to the faith of Christ; and **God will reward him** in this world, and in eternal life, **for these murders.**’ (Quoted in, R.W. Thompson, The Papacy and the Civil Power, p. 244).

“We must now examine the origin and mechanism of the Holy Office of the Inquisition. The origins of this organism can be clearly traced to 1227-1233 AD, during the pontificate of Gregory IX. In 1229 the church council of Tolouse condemned the Albigenses in France and gave orders to exterminate them. In 1231 Gregory IX in his bull, Excommunicamus, condemned all heretics and proclaimed specific laws on how to deal with them. Among the provisions were the following:

“1) Delivery of heretics to the civil power.

“2) Excommunication of all heretics as well as their defenders, followers, friends, and even those who failed to turn them in.

“3) **Life imprisonment for all impenitent heretics.**

“4) Heretics were denied the right to appeal their sentence.

“5) Those suspected of heresy had no right to be defended by counsel.

“6) Children of heretics were disqualified from holding a church office until the second generation.

“7) Heretics who had died without being punished were to be exhumed and their bodies burned.

“8) The homes of convicted heretics were to be demolished. (See, G. Barraclough, *The Medieval Papacy*, London, 1968, edited by Thames and Hudson, p. 128; and R. I Moore, ‘The Origins of Medieval Heresy’, in *History*, vol. 55 (1970), pp. 21-36).

“...During the pontificate of Innocent IV (1241-1253), the mechanism of the Inquisition was further developed. In the papal bull *Ad Extirpanda* (1252), the following provisions were given the force of law:

“1) Torture must be applied to heretics so as to secure confessions.

“2) Those found guilty must be burned at the stake.

“3) A police force must be established to serve the needs of the Inquisition.

“4) A proclamation of a crusade against all heretics in Italy. Those participating in this crusade were to be extended the same privileges and indulgences as those who went on crusades to the Holy Land.

“5) The heirs of heretics were to have their goods confiscated as well.

“The savagery of Innocent the IV has led the Roman Catholic historian, Peter de Rosa, to state:

“In [Pope] Innocent’s view, it was more wicked for Albigenses to call him the antichrist **than for him to prove it by burning them—men, women, and children by the thousands.**” (Peter de Rosa, *Vicars of Christ*, p. 225).

“It was during this same period that one of the greatest dogmatic theologians in the history of the Roman Catholic Church added his support to the idea of exterminating heretics. Let’s allow St. Thomas Aquinas to speak for himself:

“With regard to heretics two elements are to be considered, one element on their side, and the other on the part of the church. On their side is the sin whereby they have deserved, not only to be separated from the church by excommunication, **but also to be banished from the world by death.** ...If the man is still found pertinacious, the church, having no hope of his conversion, provides for the safety of others, cutting him off from the church by the sentence of excommunication; and further she leaves him to the secular tribunal **to be exterminated from the world by death.**” (Joseph Rickaby, S. J. (R. C.), *Aquinas Ethicus; or, The Moral Teaching of St. Thomas*, Vol. I, pp. 332, 333. London: Burns and Oates, 1892).

“...The fourteenth century inquisitor, Bernard Gui explained the purpose of the Inquisition:

“...The objective of the Inquisition is to destroy heresy; it is not possible to destroy heresy unless you

eradicate the heretics; **and it is impossible to eradicate the heretics unless you also eradicate those who hide them, sympathize with them and protect them.**” (Salim Japas, *Herejia, Colon y la Inquisicion* (Siloam Springs, Arkansas: Creation Enterprises, 1992), p. 20.

“...Notice the words of Pope Martin V (1417-31), written in 1429 to the King of Poland commanding him to exterminate the Hussites:

“Know that the interests of the Holy See, and those of your crown, make it a duty to exterminate the Hussites. Remember that these impious persons dare proclaim principles of equality; they maintain that all Christians are brethren, and that God has not given to privileged men the right of ruling the nations; they hold that Christ came on earth to abolish slavery, they call the people to liberty, that is to the annihilation of kings and priests.

“While there is still time, then, turn your forces against Bohemia; burn, massacre, make deserts everywhere, for **nothing could be more agreeable to God, or more useful to the cause of kings, than the extermination of the Hussites.**” (Quoted in, *Dave Hunt, A Woman Rides the Beast*, p. 247). These words were written by Martin V in 1429.

“The story of John Hus is very well known. In 1415 he was **burned at the stake** even though King Sigismund had guaranteed him **safe conduct** to defend himself at the Council of Constance (1414-1418). The remarkable fact is that Sigismund was encouraged to break his word by the Roman Catholic religious leaders.

“Also in the fifteenth century, Pope Innocent VIII proclaimed a Bull against the Waldenses (1487). ...Ellen White, in *The Great Controversy*, p. 77 quotes a portion of this bull in the following words:

“Therefore the pope ordered “**that malicious and abominable sect of malignants,**” if they “refuse to abjure, **to be crushed like venomous snakes.**”

“...In 1492 Columbus discovered America. Shortly after this time, the Inquisition was planted on its shores. The atrocities committed by the Spanish Conquistadors are legendary. **Indians were savagely murdered in order to force them to adopt the Roman Catholic religion.** Many of these atrocities are well documented in the book by Salim Japas, *Heresy, Columbus and the Inquisition*.

“One of the most infamous acts in the history of Roman Catholicism was the **St. Bartholomew Massacre.** It took place on August 24, 1572 with the gleeful approval of Pope Gregory XIII and the priesthood. Ellen White calls this the ‘blackest in the black catalog of crime, most horrible among the fiendish deeds of all the dreadful centuries’ (*The Great Controversy*, p. 272). ...In the course of two months, over 70,000 men, women and children perished. ...A medal was struck to commemorate the massacre. On one side of the medal was the face of Gregory XIII and on the other is the image of the destroying angel. (For more on this savage event, read, *The Great Controversy*, pp. 272-

273).

“How could one forget the **Piedmont Massacre of the year 1655?** On January 25 of this year, the Duke of Savoy gave an edict that the Waldenses must convert to the Catholic faith or leave the valleys and have their properties confiscated within a few days. If they did not leave, they were subject to a death decree. The edict was proclaimed in the middle of the winter. On April seventeenth, 15,000 soldiers invaded the valleys of the Piedmont. **Thousands of Waldenses were murdered, tortured and enslaved.** Hundreds who were able to escape to the most rugged areas of the mountains were caught and **thrown off the jagged cliff** of Mount Catelluzzo near Torre Pellice.’ Salim Japas, Herejia, Colon y la Inquisicion (Siloam Springs, Arkansas: Creation Enterprises, 1992), pp. 62-63.” Bohr, ND7, 32-40.

Catholic vs. Bible Position on the Use of Force.—

“Roman Catholic authors frequently employ two passages to defend the view that it has a right to use the sword to preserve the integrity of the faith: Matthew 10:34-37 and Matthew 16:16-18. In the first passage Jesus says He has not ‘come to bring peace but a sword’. Many Catholic authors employ this to justify their church’s use of the sword to punish dissenters. But a careful reading of this text shows that the sword is not used by believers against unbelievers but rather by **unbelievers against believers**. The keys in the second passage are interpreted as the right to exercise spiritual power and temporal power. In other words, the church not only has the right to rule in spiritual matters but also in civil affairs. According to Roman Catholic theology, this gives the church the right to employ the civil power to punish those who dissent from its theology and practice.

“A close examination of the Bible indicates that Jesus intended the civil and religious powers to be separate. **God is not a God of coercion but of persuasion.** God does not violate the conscience of man. This means that God gives every man the right to believe according to the dictates of his own conscience when matters of religion are in play. In this realm, God even gives man the right to be wrong!! A few biblical texts will suffice to prove the above view:

“Matthew 22:21 unequivocally states that we are to render unto Caesar that which is Caesar’s and unto God that which belongs to God. A close examination of the text in the light of the totality of Scripture indicates that the realm of Caesar is in civil matters (the second table of the Ten Commandments) and the realm of God is in spiritual matters (the first table of the Ten Commandments).

“When Jesus was dragged before Pilate He was asked if He was a king. Jesus assured Pilate that **His kingdom was not of this world (John 19:36).** He even told Pilate that if His kingdom were of this world, His disciples would fight to deliver Him from the Jews. This clearly shows that Jesus had no intention of estab-

lishing an earthly kingdom by employing force. The kingdom could only be established by implanting the Holy Spirit in the heart of His disciples.

“It is a sobering fact that **the trial and crucifixion of Jesus followed the same pattern as was later used by the Holy Office of the Inquisition.** Notice the following points: 1) Jesus was arrested because He refused to accept the traditions and authority of the apostate church of His day, 2) Jesus was interrogated [inquisitioned?] by the religious power in a devious manner. 3) Though no fault was found in Him, He was delivered to the secular power of Rome to be killed.

“This is the precise method which was used by the Inquisition. Those who did not agree with the hierarchy of the church and refused to accept tradition above Scripture, were brought before the inquisitor and grilled mercilessly. Then they were delivered to the civil power to be punished (later in this study we will review some of the specific methods which were used by the Inquisition). It is significant that Satan offered Jesus the kingdoms of this world and Jesus refused them. But Satan offered the Bishop of Rome these same kingdoms and he accepted them. This makes the Bishop of Rome the vice-regent of Satan. If Jesus had accepted, he would have become the vice-regent of Satan.

“When the mob came to arrest Jesus in the Garden of Gethsemane, Peter took out a sword and tried to defend the cause of Jesus by force. The words of Jesus are very telling: ‘Put up again thy sword into his place: for all they that take the sword shall perish with the sword’ (Matthew 26:51-52).

“In Luke 9:51-56 we are told the story of James and John who wanted to incinerate those who lived in certain Samaritan villages because they refused to accept Jesus. The words of Jesus to the ‘sons of thunder’ are very telling: ‘Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men’s lives, but to save them.’ Clearly Jesus refused to employ force to advance the cause of His kingdom.

“The prophecies of Daniel and Revelation clearly reveal that **God’s people are always the persecuted not the persecutors.**” Bohr, ND7, 29,30.

Little Horn Thinks.—

“**The pope is of such great authority and power that he can modify, explain, or interpret even divine laws. The pope can modify divine law,** since his power is not of man, but of God, and he acts as vicegerent of God upon the earth with most ample power of binding and losing his sheep.’ Ecclesiastical Dictionary (Catholic), by Ferraris, art. ‘Pope.’

“‘For he can dispense with the law, he can turn injustice into justice by correcting and changing the law, and he has the fullness of power.’—decretales of Gregory, book 1, title 7, ch. 3.” Bunch, BOD, 105.

“It should be noted that, to the Papacy, the law is not binding! It can be—according to them—

changed by the Pope: hence Sunday worship. To the Papacy, Jesus' crucifixion was not substitutionary, but was a 'sacrifice'—as in a Heathen 'appeasement sacrifice.' From this horrid misconception comes the notion of 'doing penance,' of 'self-flagellation,' 'vows of silence,' 'pilgrimages;' the continual 'sacrifice of the mass' and other rites of 'appeasement' as practiced in Romanism.

"Furthermore, by "repudiating the teaching that Jesus died as man's **Substitute** upon the cross" the Papacy "consequently... ignored the exalted place given to the Decalogue [including the fourth commandment] by the crucifixion of Christ." *Mellor, FDOT manuscript, "History of Trinitarianism."*"

Times.—

"The Aramaic word for 'times' is *zimmin*, the plural form of *zman*. When used in the singular, this word refers to a point in time, but as a plural, it refers to repeated points in time. These repeated points in time are connected in the very same Bible verse with God's law.

"What law is this?

"God has given various laws in the Old Testament, but the law of God *par excellence* is the law of the Ten Commandments (see Exodus 34:28; Deuteronomy 4:13; 10:4). **The only provision regarding time in this most special law of God appears in the fourth commandment which deals with the Sabbath, the seventh day** (See Exodus 20:8-11)." *Shea, DARG, 120.*

Times and Laws.—

"The juxtaposition of 'times' and 'law' in this verse (v 25) represents a case of hendiadys, a grammatical construction in which two coordinate words connected by 'and' express a single idea, and in which one of the terms defines the other.

"It is in regard to the law that the little horn will attempt to change times. Since, according to our poetic analysis, this is the law of the Most High, and since the Ten Commandments are the highest expression of His law, and since the fourth precept of that moral code is the particular one that has to do with time, **an attempt by the little horn to tamper with the sabbath would fulfill that aspect of its work described here.**" *Shea, SSPI, 112.*

Little Horn Thinks to Change Times and Laws.—

"What laws and whose? **Not the laws of other earthly governments;** for it was nothing marvelous or strange for one power to change the laws of another, whenever it could bring such power under its dominion. **Not human laws of any kind;** for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only *think* to change, but not be able to change. **They are the laws of the same Being to whom the saints belong who are worn out by this**

power, namely, the laws of the Most High. And has the papacy attempted this?—Yes, even this.

"It has added the second commandment of the Decalogue to the first, making them one, and divided the tenth into two, making the ninth forbid the coveting of a neighbor's wife, and the tenth that of a neighbor's property—thus making up the full number ten. While the full wording of the second commandment is retained in the Roman Catholic Bible and in the *Roman Catechism* authorized by the Council of Trent, painstaking explanation is made that in the case of images and likenesses of any kind except that of God Himself, their making and use are not forbidden by the commandment when employed only to venerate the virtues of the saints and not to worship them as gods, which latter is expressly forbidden in the commandment. The same principle is applied also to ashes, bones, and other relics of saints, and to representations of angels.

"As to the fourth commandment, numbered as the third in their arrangement, the catechism of highest authority in the Roman Catholic Church retains the commandment entire, and urges punctilious observance of the Sabbath in the personal life and in public worship as a sacred privilege and duty. Nevertheless the position is taken that the particular *day* on which the Sabbath is to be observed, was connected with the ceremonial ordinances of the Jews, and was with them done away in Christ. Reasons are then given why the Sabbath should be observed on the first day of the week commonly called Sunday.

"In support of the foregoing brief statement on the changing of 'times and laws' by the papacy, we draw evidence from the catechism of highest authority in the Roman Catholic Church, cited hereafter. According to *The Catholic Encyclopedia*, 'the authority of this catechism is higher than that of any other, but is, of course not on a level with that of the canons and decrees of a council.' [*Catholic Encyclopedia*, art. "Doctrine, Christian," Vol. V, p. 79.]

"Before making quotations, it should be first stated that in the polity of the Roman Catholic Church, the canons and decrees of an ecumenical church council are both official and supreme. Outstanding among such ecumenical church councils is the Council of Trent, held at Trent, Italy, from 1545 to 1563. Since that council, called to counteract the spreading influence of the Protestant Reformation, dealt so widely with the doctrines and usages of the church, it officially decreed the following: 'The holy synod commands all bishops... [to explain the sacraments] according to the form to be prescribed by the holy synod for all the sacraments in a *catechism*, which bishops will take care to have faithfully translated into the vulgar tongue, and expounded to the people by the parish priests.' [J. Donovan, quoting from "council of Trent, Sess. xxiv, c. vii, on Reformation," *Catechism of the Council of Trent*, p.4.]

"In pursuance of this command, a catechism was composed in Latin for the Roman Catholic Church by St. Charles Borromeo and other theologians, in 1566, and published in Rome by the Vatican Congregation for Propagation of the Faith.... From the fifth edition of this Roman Catechism published in Rome in 1796, we quote the following from Donovan's English Translation, in regard to the fourth (Catholic third) commandment:

"It pleased the church of God, that the religious celebration of the Sabbath day should be transferred to the Lord's day [meaning Sunday]; for as on that day light first shone on the world; so by the resurrection of our Redeemer on that day, who opened to us the gate to life eternal, our life was recalled out of darkness into light; whence also the Apostles would have it named "the Lord's day." We also observe in the Sacred Scriptures that this day was held sacred because on that day the creations of the world commenced, and the Holy Ghost was given to the apostles.' [*Catechism of the Council of Trent*, p. 347.]

"Here is the declaration of the papacy that the Roman Catholic Church changed the time for observing the Sabbath from the seventh day according to the Decalogue to the first day of the week, which it here erroneously calls 'the Lord's day.' [See comment on Rev. 1:10.] It will be observed that the apostles are here charged with making the change from seventh day to the first, but without any proof whatsoever from the Scriptures, because there is no such proof. All the reasons for the change given in this declaration, are purely of human and ecclesiastical invention.

"The foregoing testimony is sufficient to show how the papacy has thought to change times and laws. ...Later Roman Catholic catechisms for instruction of 'the faithful' come out boldly in declaring that the church changed the day, and even taunt Protestants with acceptance and observance of the change...

"The reader needs only to be reminded that the ten-commandment law was written with God's finger on tables of stone, while the ceremonial laws were written by Moses in a book. More than this, the Decalogue was written by Moses in a book. More than this, the Decalogue was written *before* the ceremonial laws were given to Moses. Shall we charge God with mixing in one ceremonial command with the nine of the moral law, and leave it to a presumptuous ecclesiastical body to make the correction? The reason also for the observance of the seventh-day Sabbath, as given in the commandment itself, is that the Creator Himself rested on that day, and set it apart as a memorial of His work of creation, but with no intimation whatever of its being 'a shadow of things to come' in Christ, to whom all ceremonial ordinances pointed forward.

"One more quotation from the *Roman Catechism* is worth noticing:

"The Apostles, therefore, resolved to consecrate the first day of the seven to divine worship, which they called "the Lord's day," for St. John, in his Apoca-

lypse, makes mention of "the Lord's day" (Apocalypse i,10); and the Apostle orders collections to made 'on the first day of the week' (1 Corinthians xvi,2), which is, as St. Chrysostom interprets, the Lord's day; to give us to understand, that even the Lord's day was kept holy in the church.' [*Ibid.*, pp. 343,344.]

"In addition to falsely charging the apostles with changing the day of the Sabbath, it is here represented that the business reckoning of one's accounts on the first day of the week is a reason for its observance as the Sabbath contrary to God's unchangeable law.

"This quotation also reveals the fact that the practices and interpretations of the Fathers, such as 'St. Chrysostom,' here mentioned, are relied on rather than the Scriptures themselves for proof that the Sabbath of God's law was changed to Sunday.

"One more observation is appropriate here, especially for Protestant clergy and laymen to consider. In this *Roman Catechism*, composed by order of Pope Pius V about the middle of the sixteenth century, is contained virtually every argument used by Protestants in our day to support the change of the Sabbath from the seventh to the first day of the week. Note these:

"They assume without proof that the seventh-day Sabbath was part of the ceremonial law (though embodied in the very heart of the moral law written by the finger of God), and therefore done away in Christ."

"They boldly claim that the apostles ordained that the first day of the week be observed in place of the seventh, citing John's use of the term "Lord's day" in Revelation 1:10, despite the fact that the only day God ever set apart as holy and claimed as His own by resting on it Himself was the seventh day of the fourth commandment."

"They claim that the Sabbath law of rest "agrees with the law of nature" requiring cessation of labor and a period for meditation and worship, but assert that the *time* of its observance is "susceptible of change," since, according to their argument, it does not "belong to the moral but ceremonial law," and was therefore changed by the apostles, by the Fathers, and by the church to the first day of the week.

"The arguments they use for such change are that light first shone on the world on the first day of the week, the resurrection of Christ took place on that day, the Holy Spirit descended on the apostles on the same day of the week, Paul admonished Christians to reckon their business accounts and lay aside a portion for the Lord on the first day of the week—all of human invention and without Scriptural authority as reasons for such a change. The only reasons given by the Creator and Lord of the Sabbath, are that He created the world in six days, rested on the seventh, and set apart that day for holy use on the same permanent and unalterable basis as He created all other things on the other days of creation week.

"Protestants may not be aware that in defense of the Sunday sabbath they are using the Roman Catholic arguments contained in the *Catechism of the Council of*

Trent published in the sixteenth century, but every one of them mentioned above is found in that work. Our appeal to every Protestant is to break away fully from the papacy, and hold to the Bible and the Bible only in his belief and practice.” *Smith, DR, 135-143.*

“With regard to God, the little horn does not confine itself to presumptuous words against the Most High (vs. 8), it also wants ‘to change times and law.’ In Daniel’s language, this implies **an attempt at usurping God**, for to Daniel, **only God can change the times** (cf. **Daniel 2:21**). Actually the Bible explains the prerogative of God on the basis that, **as the Creator, He is the only one who can control time** (cf. **Jer. 31:35; cf. Gen. 1:4, 14**). By saying that the little horn would change times and law, Daniel may well then point to the law, which is, through the memory of Creation it conveys, **the very sign of God’s control on time, through the law of the Sabbath** (**Ex. 20:8-11**). Moreover, the association ‘time-law’ is also significant in this connection since it alludes to **the Sabbath**, a law which brings a dimension of time into the life of worship.” *Doukhan, DVE, 20.*

“There is one regular, repeated, appointed, and fixed time (the meaning of the Aramaic word *zimnin* used in Daniel 7:25c) that belongs to the Most High, upon which this power has had a major hand in attempting to change. That attempt has had to do with the **transfer of the obligation of the fourth commandment from the seventh day of the week to the first.**” *BRI, 2SOD, 181.*

“The Church made a sacred day of Sunday, partly because it was the day of the resurrection, but largely because it was the weekly festival of the sun; **for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and to give them a Christian significance.** But, as a solar festival, Sunday was the sacred day of Mithra; and it is interesting to notice that since **Mithra was addressed as Dominus, “Lord,”** Sunday must have been “the Lord’s Day” long before Christian times.” Arthur Weigall, The Paganism in Our Christianity, 145.” *Thiele, OSID, 69.*

“**The Catholic Church** for over one thousand years before the existence of a Protestant, by virtue of her Divine mission, **changed the day (or worship) from Saturday to Sunday....** The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church, as Spouse of the Holy Ghost, **without a word of remonstrance from the Protestant world.** Editorial, *The Catholic Mirror* (Baltimore), September 23, 1893.” *Burnside, DPUF, 120.*

“1—‘You may read the Bible from Genesis to Revelation, and you will not find a single line authoriz-

ing the sanctification of Sunday. **The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.**’ Cardinal Gibbons (for many years head of the Catholic Church in America). *The Faith of Our Fathers.*

“2—‘Nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath Day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the (Catholic) Church outside the Bible.’ ‘To Tell You the Truth,’ *The Catholic Virginian*, 22 (October 3, 1947), 9.”

“3—‘Q: Have you any other way of proving that the (Catholic) Church has power to institute festivals of precept?

“A: Had she not such power, she could not have done that in which all modern religionists agree with her; ...she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.’ Stephen Keenan, A Doctrinal Catechism.

“4—‘It was **the Catholic Church** which, by the authority of Jesus Christ, **has transferred this (Sabbath) rest to the Sunday in remembrance of the resurrection of our Lord.** Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church,’ Louis Gaston de Segur, Plain Talk About the Protestantism of Today, p. 225.

“5—‘The (Catholic) Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the **Seventh-day Adventist is the only consistent Protestant.**’ ‘The Question Box,’ The Catholic Universe Bulletin, 69 (August 14, 1942), 4.” *Burnside, DPUF, 120-122.*

“**Around the year 1400 Petrus de Ancharano made the claim that ‘the pope can modify divine law, since his power is not of man, but of God, and he acts in the place of God upon earth,** with the fullest power of binding and loosing his sheep.’

“This astonishing assertion came to practical fruitage during the Reformation. Luther claimed that his conscience was captive only to Holy Scripture. *Sola Scriptura* was his slogan, ‘The Bible and the Bible only.’ No churchly tradition would be allowed to guide his life.

“But **one day it occurred to Johann Eck and to other Catholic churchmen to taunt Luther on his observance of Sunday in place of the Bible Sabbath.** Said Eck, ‘Scripture teaches: ‘Remember to hallow the Sabbath day; six days shall you labor and do all your work, but the seventh day is the Sabbath day of the

Lord your God," etc. Yet,' insisted Eck, 'the church has changed the Sabbath into Sunday on its own authority, on which you [Luther] have no Scripture.'

"At the Council of Trent (1545-1563), convened by the pope to stanch the onrush of Protestantism, Gaspare de Posso, the archbishop of Reggio, in an address of January 18, 1562, brought the issue up again. '**The authority of the church,' said he, 'is illustrated most clearly by the Scriptures;** for while on the one hand she [the church] recommends them, declares them to be divine, [and] offers them to us to be read, ...on the other hand, the legal precepts in the Scriptures taught by the Lord have ceased by virtue of the same authority [the church]. **The Sabbath, the most glorious day in the law, has been changed into the Lord's day.... These and other similar matters have not ceased by virtue of Christ's teaching (for He says He has come to fulfill the law, not to destroy it), but they have been changed by the authority of the church.**'

"This challenge to Protestantism has not been forgotten. In the 1957 printing of Peter Geiermann's *The Convert's Catechism of Catholic Doctrine*, converts to the Catholic Church are taught this series of questions and answers:

" 'Q. Which is the Sabbath day?

" 'A. Saturday is the Sabbath day.

" 'Q. Why do we observe Sunday instead of Saturday?

" '**A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.' p.50.**

"...The first *religious* Sunday law in Western Europe did come from the Catholics. ...It insisted that on Sunday ...agricultural labor ought to be laid aside, in order that people may not be prevented from attending church.' This significant regulation is known as the 28th canon (or church law) of the Third Council of Orleans, France. **This Third Council of Orleans met in 538, the same year that the power of the Ostrogoths was broken and the 1260-year prophecy began.**" Maxwell, IGC, 129,130.

"The following quotations are taken from Catholic catechisms on church doctrine.

" 'Question—Have you any other way of proving that the church (Roman Catholic) has power to institute festivals of precept?

" 'Answer—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh-day, a change for which there is not scriptural authority.' [A Doctrinal Catechism, by Stephen Deenan, p. 174.]

" 'Question—Which is the Sabbath day?

" 'Answer—Saturday is the Sabbath day.

" 'Question—Why do we observe Sunday instead of Saturday?

" 'Answer—We observe Sunday instead of Sat-

urday because the Catholic Church, in the Council of Laodicea (AD 364), transferred the solemnity from Saturday to Sunday.' [The Convert's Catechism of Catholic Doctrine, third ed., p. 50.]" Rafferty, PI, 70.

"Listen to John A. O'Brien, professor of theology at the University of Notre Dame from the 1940's to the 1960's on this point:

" 'The Bible does not contain all the teaching of the Christian religion, nor does it formulate all the duties of its members. **Take, for example, the matter of Sunday observance,** the attendance at divine services and the abstention from unnecessary servile work on that day, a matter upon which our Protestant neighbors have for many years laid great emphasis. Let me address myself in a friendly spirit to my dear non-Catholic reader.

"You believe that the Bible alone is a safe guide in religious matters. You also believe that one of the fundamental duties enjoined upon you by your Christian faith is that of Sunday observance. But where does the Bible speak of such an obligation? **I have read the Bible from the first verse of Genesis to the last verse of Revelations, [sic] and have found no reference to the duty of sanctifying the Sunday.** The day mentioned in the Bible is not the Sunday, the first day of the week, but the Saturday, the last day of the week.. (O'Brien, 138,139).

"...But since **Saturday, not Sunday, is specified in the Bible**, isn't it curious that non-Catholics who profess to take their religion directly from the Bible and not from the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent.... That observance remains as a reminder of the **Mother Church** from which the non-Catholic sects broke away—like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair (O'Brien, 406-408)." Shea, DARG, 121,122..

"Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, 'It is written.' To every suggestion of the adversary, He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, **he must keep them in ignorance of the Scriptures.** The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. **For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions.** Thus the pope came to be almost universally acknowledged as the vicegerent of

God on earth, endowed with authority over church and state.

"The detector of error having been removed, Satan worked according to his will. **Prophecy had declared that the papacy was to 'think to change times and laws.'** Daniel 7:25. This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.

"The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as 'the venerable day of the sun.' This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

"To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

"In the early part of the fourth century the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was reverenced by his pagan subjects and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church. But while many

God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment.

"The arch-deceiver had not completed his work. He was resolved to gather the Christian world under his banner and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen he accomplished his purpose. **Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.**

"The great apostate had succeeded in **exalting himself 'above all that is called God, or that is worshiped.'** 2 Thessalonians 2:4. **He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God.** In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

"Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that 'mystery of lawlessness' (2 Thessalonians 2:7, R.V.) which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?" *Great Controversy*, 51-55.

"Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. **The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day.** Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they

refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God's law in peace." *Great Controversy*, 65.

"The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. **Says Daniel, of the little horn, the papacy: 'He shall think to change times and the law.'** Daniel 7:25, R.V. And Paul styled the same power the 'man of sin,' who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed **would be giving supreme honor to that power by which the change was made.** Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.

"The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: 'He shall think to change the times and the law.' The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God.

"While the worshipers of God will be especially distinguished by their regard for the fourth commandment—since this is the sign of His creative power and the witness to His claim upon man's reverence and homage—the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday that popery first asserted its arrogant claims; and its first resort to the power of the state was to compel the observance of Sunday as 'the Lord's day.' But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ: 'The Son of man is Lord also of the Sabbath.' The fourth commandment declares: 'The seventh day is the Sabbath of the Lord.' And by the prophet Isaiah the Lord designates it: 'My holy day.' Mark 2:28; Isaiah 58:13." *Great Controversy*, 446.447.

"By His life and His death, Christ proved that God's justice did not destroy His mercy, but that sin could be forgiven, **and that the law is righteous, and**

can be perfectly obeyed. Satan's charges were refuted. God had given man unmistakable evidence of His love.

"Another deception was now to be brought forward. Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father's law. **Had it been possible for the law to be changed or abrogated, then Christ need not have died.** But to abrogate the law would be to immortalize transgression, and place the world under Satan's control. **It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross.** Yet the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan.

"That the law which was spoken by God's own voice is faulty, that some specification has been set aside, is the claim which Satan now puts forward. It is the last great deception that he will bring upon the world. He needs not to assail the whole law; if he can lead men to disregard one precept, his purpose is gained. For 'whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' James 2:10. By consenting to break one precept, men are brought under Satan's power. **By substituting human law for God's law, Satan will seek to control the world.** **This work is foretold in prophecy.** Of the great apostate power which is the representative of Satan, it is declared, 'He shall speak great words against the Most High, and shall wear out the saints of the Most High, and **think to change times and laws:** and they shall be given into his hand.' Daniel 7:25.

"Men will surely set up their laws to counterwork the laws of God. They will seek to compel the consciences of others, and in their zeal to enforce these laws they will oppress their fellow men.

"The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. **All will be called to choose between the law of God and the laws of men.** Here the dividing line will be drawn. There will be but two classes. Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion." *Desire of Ages*, 762,763.

"Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of this church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to legislate in divine things. **The Roman Church has not relinquished her claim to infallibility, and when the world and the Protestant churches accept the spurious sabbath of her creating,** they virtually acknowledge her claim. They may cite the authority of the apostles and fathers in defense of this change, but

the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, willingly closing their eyes to the facts in the case. **As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.**" *Signs, 11/1/1899.*

Melanchthon's Testimony.—

"Philipp Melanchthon, the close colleague of Martin Luther, seems to have been the first to directly connect the change of the Law in Daniel 7:25 with the work of the Papacy:

"He changeth the times and laws that any of the six work days commanded of God will make them unholy and idle days when he list, or of their own holy days abolished make work days again, **or when they changed the Saturday into Sunday.... They have changed God's laws and turned them into their own traditions to be... kept above God's precepts.**" Quoted by George Joye, in Exposition of Daniel the Prophet, 1545, p. 110." *Bohr, ND7, 65.*

Baptist Testimony.—

"Some years ago Dr. Edward T. Hiscox, a Baptist scholar and theologian who authored *The Baptist Manual*, addressed a large group of ministers in New York on this question. Concerning Sunday as a day of worship he said, 'What a pity that it comes **branded with the mark of paganism, christened with the name of the sun god** when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism.'" *Anderson, UDP, 94.*

God's People Defend the Original Times & Law.—

"Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. **There is the prospect before us of waging a continuous war**, at the risk of imprisonment, of losing property and even life itself, **to defend the law of God, which is being made void by the laws of men.**" *R&H, 1/1/1889.*

Papacy Changes the Very Reckoning of Time.—

"The Papacy not only changed the Sabbath from the seventh to the first day of the week, **but it also changed the very reckoning of time.**

"Lev. 12:32: '**From even unto even**, shall ye celebrate your sabbath.

"Luke 23:54: 'That day was the preparation, and the Sabbath drew on.' As they laid Christ's body in the tomb, **the sun was setting, thus the Sabbath drew on.** The Bible reckoning of time was from 'even to even,' from sunset to sunset.

"Mark 1:32: 'At even when the sun did set.' As some objected to Christ healing on the Sabbath, they waited until sunset to bring the sick....

"(The Catholic Encyclopedia—published Robert Appleton & Co., Vol.14, p.336, Article 'Sunday'): 'As

with the Jewish Sabbath, the observance of the Christian Sunday began with sundown on Saturday and lasted till the same time on Sunday.... The method of reckoning Sunday from sunset to sunset continued in some places down to the 17th century, **but in general since the Middle Ages, the reckoning from midnight to midnight has been followed.**" *Burnside, DPUF, 123,124.*

"The Papacy would do as it had seen the father, Pagan Rome, do. Julius Caesar made the first calendar. Pope Gregory would change it and make the calendar we use today. Julius Caesar and Augustus Caesar named time after themselves—July and August. This the Pope has not yet done. Though they have control of the month of December." *Unknown Source.*

"For the little horn to endeavor to change times would indicate **a deliberate attempt to exercise the prerogative of God in shaping the course of human history.**" *4SDABC, 831.*

"The times are in God's hands—the times of our lives, the time we are to worship Him, and the time when future events shall occur. For the little horn to attempt to change any of these times (7:25) is but another of its deliberate **attempts to act as if it were God.**" *Ferrell, BD, 37.*

They Shall Be Given Into His Hand.—

"Daniel 7 describes how the Papacy broke into God's spiritual temple and altered the center of the Ten Commandments—the Sabbath Commandment." *Were, KONAJ, 46.*

"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.** 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.** Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

"Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions." *Great Controversy*, 55,56.

A Time.—

"'Time' means 'year'—The Aramaic word, translated as 'time' (7:25), is *iddan*; it also occurs in 4:16,23, 25, 32, and 12:7. It is extremely significant that those five verses clearly show that the word, 'time,' should be translated in 7:25 as 'year,' not as 'time.'

"'Times' means 'two years'—In some languages, including Aramaic, there is not only a singular (one) and a plural (many), but there is also a dual (two). 'Times' is from the **dual** of the Aramaic *iddan* rather than from its plural. Thus 'times' should be translated 'two times' instead of 'times' or 'many times.' 'Seven times' in the Hebrew of 4:16 is 'seven years' in the Septuagint.

'Peleg' means 'half'—Not only is it the word for 'dividing' (Gen 10:25), *peleg* is also the word for 'half.' So the last part of 7:25 should be translated 'a time, two times, and half a time.'" *Ferrell, BD*, 47.

"A 360-day prophetic year is not literal, but symbolic; hence its 360 days are prophetic, not literal, days. But the year-day principle, as illustrated in Numb. 14:24 and Eze, 4:6, **a day in symbolic prophecy stands for a literal year**. Thus a prophetic year, or 'time,' represents 360 literal, natural years, and similarly a period of 1260 or 2300 or any other number of prophetic days means as many literal, actual years (that is, full solar years as marked off by the season, which are controlled by the sun)." *4SDABC*, 833.

***A Time and Times and the Dividing of Time.*—**

"The pronoun 'they' in the sentence containing this phrase embraces the saints, the times, and the laws just mentioned. How long a time were they to be given into the hands of this power. **A time, as we have seen from Daniel 4: 23, is one year; two times, the least that could be denoted by the plural, two years, and the dividing of time, or half a time, half a year.** The word 'dividing' in the phrase 'dividing of time' is translated from the Chaldee word, *pelage*, which Gesenius defines as 'a half,' and refers to Daniel 7: 25 as an example. The Septuagint translates it 'half.' We thus have three years and a half for the continuance of this power....

"We must now consider that we are in the midst of symbolic prophecy; hence in this measurement the time is not literal, but symbolic. The inquiry then arises, **How long a period is denoted by the three years**

and a half of prophetic time? The principle given us in the Bible is, that when a day is used in symbolic prophecy, it stands for a year. (*Ezekiel 4: 6; Numbers 14: 34.*) Under the Hebrew word for day, *yom*, Gesenius has this remark on its plural: 'Sometimes [yamim] marks a definite space of *time*; viz., *a year*; as also Syr. and Chald. [*iddan*] denotes both *time* and *year*; and as in English several words signifying time, weight, measure, are likewise used to denote certain specified times, weights, and measures.'

Bible students have recognized this principle through the ages. The following quotation reveal the agreement of various authorities on this point. Joachim, abbot of Calabria, one of the great ecclesiastical figures of the twelfth century, applied the year-day principle to the 1260-year period. **'The woman, clothed with the sun, who signifies the church, remained hidden in the wilderness from the face of the serpent, a day without doubt being accepted for a year and a thousand two hundred and sixty days for the same number of years.'** [Joachim of Floris, *Concordantia*, book 2, chap. 16, p. 12b.]

"Three times and an half; that is, for 1260 solar years, reckoning a time for a calendar year of 360 days, and a day for a solar year. After which "the judgment is to sit, and they shall take away his dominion," not at once, but by degrees, to consume and to destroy it unto the end." [Sir Isaac Newton, *Observations Upon the Prophecies of Daniel*, pp. 127, 128.]

The Bible year, which must be used as the basis of reckoning, contained three hundred and sixty days. (See comments on Revelation 11: 3.) Three years and a half contained twelve hundred and sixty days. As each day stands for a year, we have twelve hundred and sixty years for the continuation of the supremacy of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes. The edict of the emperor Justinian, dated AD 533, made the bishop of Rome the head of all the churches. But this edict could not go into effect until the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome; and this was not accomplished, as already shown, until AD 538. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to reckon, as this was the earliest point where the saints were in reality in the hands of this power. From this point did the papacy hold supremacy for twelve hundred and sixty years? Exactly. **For 538 + 1260 = 1798; and in the year 1798, Berthier, with a French army, entered Rome, proclaimed a republic, took the pope prisoner, and inflicted a deadly wound upon the papacy.** Though it has never since enjoyed all the privileges and immunities which it possessed before, we are seeing a gradual restoration of its former strength." *Smith, DR*, 143-145.

"The forty and two months are the same as the 'time and times and the dividing of time,' three

years and a half, or 1260 days, of Daniel 7—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, AD 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, ‘He that leadeth into captivity shall go into captivity.’” *Great Controversy*, 439.

“The horn was to carry on certain activities for a special period of three and one-half prophetic times. On the basis of Daniel 4:16, 25, 29, 32, 34; 12:7, 11-12; and Revelation 12:6,14, these three and one-half times can be identified as prophetic-symbolic years. The days of these years should then be interpreted according to the year-day principle. This yields a period of 1260 historical years. Starting in 538, the period extends to 1798. It was in the year 1798 that the French army dealt what appeared to be a deadly wound to the papacy by deposing the pope and breaking the temporal powers of the church in Europe.” *BRI, 2SOD*, 180.

The Year 538 AD.—

“When Justinian subdued the Ostrogoths in Rome on March 1, 538, Italy then came immediately under his civil and ecclesiastical jurisdiction, including his Sunday law. On May 1, 538, Justinian prohibited ‘the practice of unlawful religious rites,’ meaning, of course, that one the ‘one and true Catholic faith’ was to be recognized. Freedom of choice and religious liberty were then totally denied and legislated out of existence. **Religious liberty was not to be experienced for another 1260 years.**’

“...All that remained of the then-known world of Christendom that was not under Justinian’s civil and ecclesiastical jurisdiction was the vast territory of Gaul. **However, on May 7, 538, Gaul came under an ecclesiastical Sunday law, as well [at the] Third Synod of Orleans, AD 538.**

“...The original wording of the 28th canon, as it is translated from the original Latin document into fluent English, reads thus:

“ ’28. Whereas the people are persuaded that they ought not to travel on the Lord’s day with the horses, or oxen and carriages, or to prepare anything for food, or to do anything conducive to the cleanliness of houses or men, things which belong to Jewish rather than Christian observances; we have ordained that on the Lord’s day what was before lawful to be done may still be done. From rural work, i.e., plowing, cultivating vines, reaping, mowing, thrashing, clearing away thorns or hedging, we judge it better to abstain, that the people may the more readily come to the churches and have leisure for prayers. If anyone be found doing the works forbidden above, let him be punished, not as the civil authorities may direct, but as the ecclesiastical

powers may determine.’” A.H. Lewis, *A Critical History of Sunday Legislation*, 64.

“**The year was AD 538; all of the then known world of Christendom was under a Sunday law.**” *Heiks, TDSB*, 118-121.

“The 1260-year prophecy of Daniel 7:25 began in AD 538 when the ‘supremacy of the papacy’ was manifested in the ecclesiastical canon mandating a change from the fourth commandment, **and the state, under Justinian’s *Corpus Juris Civilis*, compelled mankind to worship the papacy (the beast) by obeying the altered law.** Then ascended those blasphemous words to heaven: ‘And he shall speak [by legislation] great words against the most High.’ Dan. 7:25.” *Heiks, Source*, 76.

Letter of Pope Vigilius to Justinian, 540 AD.—

“The year was AD 538. The entire then-known world of Christendom was under a universal Sunday law just as the scriptures predicted and as Pope Vigilius is to confirm. With the biggest threat of opposition removed and believing that the ongoing threat of war was also removed, the Roman populace was delighted in the uniting of the old empire as one again under one religion. Pope Vigilius (537-555), writes to Justinian on Sept. 17, 540, the following letter of praise **for establishing the one and only true faith “in every corner of the world”**:

“ ‘We have noted in the letter of Your Clemency...that you do not permit any differences, any discordance in the Christian faith which honors and worships the Divine Trinity.... Not the least of our satisfaction in the Lord is to see that He deigned in his mercy to give you not only an imperial, but a priestly soul. In offering the sacrifice according to ancient tradition, all pontiffs pray that the Lord may deign to unify the Catholic faith and preserve it throughout the world. **This Your Piety effected with all possible strength, when you imposed in all your provinces and in every corner of the world the inviolate maintenance of that faith which we know was defined and imposed as Christian confession by the most venerable Synods of Nicaea**, Constantinople, the First of Ephesus, and Chalcedon, and when you refused to call Christian whoever severs himself from the unity of those Synods. . . .’ [Guenther, Otto, *Epistulae Imperatorum Pontificum Aliorum, Avellana Quae Dicitur Collectio*, 2 pts. In *Corpus Scriptorum Ecclesiasticorum Latinorum*, vol. 35. Prague: F. Tempsky, 1895, (ep. 92), 348, Sept. 17, 540.]

“H.F. Thomas, Chancellor of Cardinal Gibbons, correctly states:

“ ‘Of course the Catholic Church claims that the change was her act.’ He goes on to say, ‘And the act is a MARK of her ecclesiastical authority in religious things.’ The Universal Sunday law throughout Christendom in 538 was simply the catalyst or the Mark of her ecclesiastical authority which signaled that **the**

Pontifical government of force or, more accurately stated, the government of Satan, was then fully underway and thereby commenced the 1260 prophetic period in A.D. 538. Previously divorced from Christ, no longer widowed, but married to the state, the Catholic Church was ‘given’ a specified time of 1260 long years-to ‘practice and prosper.’ What a witness to the universe of the ‘new order’ of Satan’s rule! **You cannot have a Sunday law without first denying religious liberty and this is the real issue behind the Sunday law.**

“The man of sin thinks to change times and laws. **He is exalting himself above God, in trying to compel the conscience.**” [Ellen White, *Review and Herald*, December 24, 1889.]” *Heiks, AD538, 284,285.*

The 1260 Days Do Not Begin with Pepin.—

“Some claim that the 1260 years of papal supremacy began somewhere in the 8th century when Pepin ascended the throne. How can this be answered?

“ANS. The point marked in the prophecy as the beginning of papal supremacy is not when the pope became a temporal prince, **but when he had power to persecute the church of God. This was not by virtue of any grant from Pepin, nor from Phocas, but from Justinian.** Croly, on the Apocalypse, says that the highest authorities among the civilians and analysts of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source. Baronius, the great Catholic historian, formally gives the whole detail of Justinian’s grants of supremacy to the pope. Gavazzi, Lectures, p.66, says: ‘The celebrated letter of Justinian to the pope in the year 533, not only recognizing all previous privileges, but enlarging them, and entitling the pope and his church to many immunities and rights, afterward gave origin to the pretensions displayed in the canon law.’ See also De Cormenin, vol.1, p.114. **This decree made in 533 was not carried into effect till 538, and we must date the period from the time when the saints, times and laws were actually given into his hands.** It was this spiritual control, not temporal, that is marked by the prophecy.” *Biblical Institute, 47,48.*

The End of Papal Dominion, 1798.—

“When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that **in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.** (Joseph Rickaby, Lectures on the History of Religion, ‘The Modern Papacy,’ volume 3, [lecture 24], p. 1.)” *Bohr, ND7, 79.*

“Two specific events are called for to take place in 1798 in fulfillment of prophecies in the book of Daniel. One is the prophecy of Dan. 7:25, which calls for some event which would mark the terminus of the period of 1260 years of papal supremacy in 1798.

That was fulfilled when in 1798, Napoleon’s general Berthier made Pope Pius VI a prisoner, and took him to France where he died the next year. It was the purpose of Napoleon to deprive the pope of his temporal powers and that was then accomplished.

“And in Dan. 11:40 is a prophecy stating that ‘at the time of the end shall the king of the south push at him.’ The geographical area of Egypt was the region of the king of the south—south of Jerusalem and the Holy Land. **In 1798 Napoleon invaded Egypt and made that land a colony of France.** Thus in that year Napoleon became the ‘king of the South’ and brought about the fulfillment of the prophecy of Dan. 11:40.” *Thiele, OSID, 77.*

“Religious liberty was not to be experienced for another 1260 years, until General Berthier, the French civil ‘sword,’ entered Rome, erected the tree of liberty, and on February 15, 1798, in the presence of a large crowd, signed a document and officially decreed, ‘Rome is Free.’ Banners at that historic even read ‘Religion and Liberty.’” Heiks, TDSB, 118.

“The year 1798 comes at the end of a series of events converging together, including such events as the reformation movement, which shook off the yoke of the Church, the waves of the Jesuits’ rebellion, and the influence of philosophers such as Descartes and the encyclopedists Diderot and Voltaire, who propagated philosophical doubt and challenged the authority of the Church. And, finally, it included the French Revolution which rejected any ecclesiastical authority, founded a secular society, massacred Catholic priests and deified reason. **Furthermore, in 1798 the Pope himself was arrested, stripped of every power and exiled. The foundation of the papal supremacy was then shaken. ...The book of Revelation refers to the same event in terms of a ‘deadly wound.’” Doukhan, DVE, 53,54,131.**

“1798 brought a complete separation of Church and State. The Holy Catholic Church and the Holy Roman Empire both crashed. The pope a captive, stripped of his wealth, was carried away, by infidels, to a foreign country. Even as he was hurried away from the Sistine Chapel, he was taken through a hall pictured by the scene of the massacre of St. Bartholomew’s day. It certainly looked as though the Papacy was dead. **In fact, half of Europe, thought ‘the Papacy was dead.’**

“...To make it more remarkable, France had been the Papacy’s strongest supporter. Now it is used to bring its end. ...By order of the French government Pope Pius VI was dragged into exile. Rome was declared a republic. **The whole papal government was dissolved.** ‘The Papacy was extinct; not a vestige of its existence remained; **and among all the Roman Catholic powers not a finger was stirred in its defense.** The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; **and the**

decree was already announced that no successor would be allowed in his place.' *Rome and its Papal Rulers*, p. 440, Canon Trevor.

"...Thus came the termination of the 1260 years of the prophecy, amid world shaking events that gripped the attention of mankind. This was not the end of the papacy. In the inspired prophecy 'the little horn' was to continue until the time came that the saints 'possess the kingdom.' [Daniel sees the 'little horn' speaking 'great words' during the time of the judgment—after 1844.] That power is still at Rome. **But the period of its special supremacy over the saints and times and laws of the Most High was ended.**" *Burnside, DPUF*, 132-134.

Time of Tribulation Would Be Cut Short.—

"The word of God had declared that the days of tribulation should be cut short, [Matthew 24:22] and so they were. The Reformation spread so greatly in some of the countries of Europe that the rulers would not obey the mandates of the Catholic Church. Then, too, Jesuitism threatened to swallow up the church, and become master instead of servant, **and so in the year 1773, Pope Clement XIV, issued a bull declaring the order of Jesuits dissolved. This tended to peace and quiet;** and although there were not a few instances of persecution after that time, there was never any such persecution as would warrant the term 'tribulation.' We may say, therefore, that **the days of tribulation came to an end about twenty-five years before the close of the days of papal supremacy.**" *Waggoner, PL*, 123.

The Same 1260-Year Prophecy Given Seven Times.—

Daniel 7:25: "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times, and the dividing of time."

Daniel 12:7: "It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people...."

Revelation 11:2, 3: "The holy city shall they tread under foot **forty and two months.** And I will give power unto my two witnesses, and they shall prophesy **a thousand two hundred and three score days,** clothed in sackcloth."

Revelation 12:6: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred [and] threescore days."

Revelation 12:14: "To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

Revelation 13:5: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two

months."

"**The little horn had all the power of Babylon. In government it was an absolute monarchy, holding authority over all the thrones of Europe.** Kings rose and fell at the dictates of Rome. From a religious standpoint, it was the ruling power dictating to the consciences of men, bringing them before her tribunal and peering into their very thoughts. The rack and the inquisition were her instruments, and no man escaped the scrutiny of the man's eye in the little horn. The means by which this power was maintained was its system of education, which kept Europe in darkness for over one thousand years. **This was a long-lived kingdom.** 'They [the saints, the times, and the laws] would be given into his hands for a time and times and the dividing of times.' The reader is referred to Daniel 11:13, margin; to the seventh verse of chapter 12, and to Rev. 12:6; 13:5, and Num. 14:34 for different expressions giving the same time and referring to the same power. This time, three and one half years, or forty-two months, or twelve hundred and sixty years, as it is variously designated, began in 538, when three horns were plucked up to make way for the establishment of this one power, the little horn. It continued until 1798, when his dominion was taken away. His power, however, is not yet destroyed." *Haskell, SDP*, 96,97.

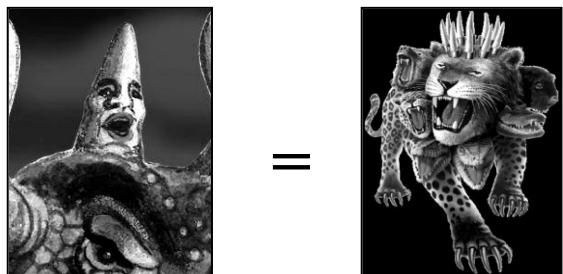
1260 Days are Not Literal Time.—

"The validity of the year-day principle has been demonstrated by the precise fulfillment of various prophecies calculated by this method, notably the 1260 days and the 70 weeks. A period of three and a half literal years falls absurdly short of fulfilling the requirements of the 1260-day prophecies in regard to the Papacy. But when, by the year-day principle, the period is extended to 1260 years, the prophecy meets a unique fulfillment." *4SDABC*, 833,834.

"In Daniel 7, we have this terrible little horn power. By far, more details are given about the horn than about all the other beasts, which included the mighty Babylonian, Media-Persian, Grecian, and pagan Roman empires—nations that lasted hundreds of years apiece. Yet the emphasis is on the little horn power, which is so terrible that God Himself in the judgment brings an end to it. Yet this little horn power, worse than any of the other beasts lasting for hundreds and hundreds of years, is going to last only a literal three and a half years? A literal three and a half years doesn't fit the magnitude of the larger events depicted in the previous parts of the prophecy. Plus, we saw that the fourth beast was pagan Rome, which ended over 1500 years ago. The next power, the little horn, had to come down to the time of the end, when the judgment is to sit and God is to establish His kingdom. Somehow, three and half years doesn't quite extend far enough from the final days of pagan Rome to the time

of the end. Here, too, literal time does not fit the events that are depicted in the prophecy though, again, the day-year principle solves the problem.”
Goldstein, 1844MS, 77,78.

Little Horn is Identical to Beast of Rev. 13.—



“In chapter 13 (verses 1-10) is described another beast, ‘like unto a leopard,’ to which the dragon gave ‘his power, and his seat, and great authority.’ This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopard-like beast it is declared: ‘There was given unto him a mouth speaking great things and blasphemies.... And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.’ [Rev. 13:5-7]. **This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.**” Great Controversy, 439.

The Little Horn is a System, Not the People In it.—

“There are true Christians in every church who do not know the origin of the Sunday-sabbath, and believe that they are keeping the day which God sanctified and blest. **This is true of worshipers even in the Catholic Church; and while this ignorance and integrity remain, God accepts of their sincerity; but when light shall fall upon their pathway, God requires them to come into harmony with his law, and to observe the Sabbath of his appointing.**” Signs, 11/19/1894.

“By way of caution, we must be careful to maintain a **distinction between a theological system and the administrative center of a church**, on the one hand, and the conscience of the individual Christian, on the other. Only God knows the motives of an individual, and He alone can read the human heart. ...The focus in Daniel’s prophecy is not on individual Christians, but on a religious system that has gone awry—a system that has adopted unbiblical theological principles rooted in Greek philosophy. **It is this system that the prophecy identifies and from which it calls for separation (see Revelation 18:1-4).** An individual Christian can still act in good conscience within that

communion, but once light becomes known, it is time for him or her to act accordingly.” Shea, DARG, 126.

The Little Horn Is Not Antiochus Epiphanes.—

“The Bible doesn’t state that the little horn of Daniel 8 is Antiochus Epiphanes, **and there are many ways in which he does not fit the prophecy at all.** Horns represent kingdoms, and he was only an individual king—a part of one of the four horns. He did not appear at the ‘latter end’ of the Seleucid kingdom (Daniel 8:23) but approximately in the middle of the line of Seleucid kings. (The Seleucid dynasty ran from 312/311 to 65 BC, and Antiochus Epiphanes reigned from 175 to 164 BC.)

“And he did not really ‘prosper’ (verse 12) or grow ‘exceedingly great’ (verse 9). His father, Antiochus III, was called ‘the Great,’ and rightly so, for he restored the original Seleucid dominions. Antiochus Epiphanes, on the other hand, was referred to sarcastically, by at least some of his contemporaries, as ‘Epimanes’—the mad man. Antiochus Epiphanes, after a short-lived triumph in the ‘south’ (Egypt), was totally defeated there when the Roman ambassador, C. Popilius Laenas, merely informed him that the Roman Senate wanted him to leave. The grim Roman drew a circle around Antiochus with his cane and demanded a decision before he stepped out of it.

“In the ‘east’ (Mesopotamia), Antiochus Epiphanes died under obscure and sorry circumstances. Even in the ‘glorious land’ (Palestine), where at first he seemed successful, **all his ambitions came to nothing within his lifetime.**

“Furthermore, all attempts to fit his desecration of the Jewish temple into ‘**2300 evening and mornings**’ **have uniformly failed.** The most nearly contemporary account, in Maccabees 1:54-59; 4:52,54, is overwhelmingly precise in stating that **he interrupted the temple services for three years and ten days** (from Chislev 15, 168, to Chislev 25, 165).

“Now 1 Maccabees 1:54 applies the phrase ‘**desolating sacrilege**’ (*bdelugma eremoseos*, Daniel 9:27, Greek) to what Antiochus Epiphanes did to the altar in the Jewish temple. (He evidently erected an idol on it and sacrificed a pig, to the horror of all devout Jews, for whom pigs have always been unfit for human touch.) But Jesus in the Olivet Discourse said that Daniel’s ‘**desolating sacrilege**’ was still future as of His day. Matthew 24:15. He Added, ‘Let the reader understand.’ So, if we really want to understand the meaning of the little horn of Daniel 8, we shall have to conclude, with Jesus, that it cannot have been Antiochus Epiphanes, who died in 164 BC, almost two hundred years prior to the Olivet Discourse.” Maxwell, IGC, 153,154.

“1. ‘Little horn’ rose out of ten divisions of Rome. Therefore it is Roman. Daniel 7:7,8.

“...7. Antiochus did not rise after the ‘ten kings’ Dan. 7:6. Antiochus was only one of the Syrian kings and not a new kingdom.

“...9. It is impossible to find three kings whom Antiochus plucked up. Dan. 7:8,24.

“10. He was not ‘more stout than his fellow.’ Dan. 7:20. His father, not he, was called Antiochus the Great.

“11. His persecutions did not last even 3 ½ literal years.

“12. The kingdom following the Grecian [Antiochus] was Roman, not the everlasting kingdom of the saints. Dan. 7:27.

“13. Antiochus did not continue until the Judgment before the Ancient of Days. Dan. 7:9-14, 26,27.” *Burnside, DPUF, 181,182.*

“From His perspective in the first century AD (see Matthew 24:15,16), **Jesus interpreted the 'abomination of desolation,'** or ‘desolating/appalling sacrilege’—a blasphemous religious object or practice that Daniel said the little-horn power would set up (Daniel 8:12,13; 9:27; 11:31; 12:11)—**as still future.** The book of Revelation also looks to the future when speaking of the period of domination by an evil power that is symbolized in Daniel by the little horn.

Daniel 7:25	Revelation 12:6	Revelation 12:14	Revelation 13:5
3 and ½ times	1,260 days (3 and ½ years)	3 and ½ times	42 months (3 and ½ years)

“In Revelation, which was written after Jerusalem was destroyed, this period comes *after* the life of Christ on earth: ‘She gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. **And the woman fled into the wilderness where she had a place prepared by God, so that there she might be nourished for one thousand two hundred and sixty days'** (Revelation 12:5,6).

“**It is clear that Christ and the New Testament did not regard the earlier Antiochus as fulfilling the work of the little horn....”** *Gane, WAJ, 82,83.*

DANIEL 7:26

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Time of the Judgment.—

“Three times in Daniel 7 we are told that the judgment would take place **after** the nefarious work of the little horn. In fact, we are told that the judgment was to be God’s response to the evil dominion of the little horn (verse 8 followed by verses 9-14; verse 21 followed by verse 22; verse 25 followed by verses 26-

27). ...The dominion of the little horn represents the Papacy’s supremacy from 538-1798. Obviously, the little horn cannot be judged before its period of dominion is over, **so the judgment must have begun sometime after 1798.**

“This judgment not only transpires after 1798 but **it also takes place before the second coming.** And why is this? Because in Daniel 7:13 Christ goes to the Father in heaven to judge and only after He has finished does He come back to earth to give the kingdom to His people. The same sequence is found in the book of Revelation. In Revelation 14:6-12 we find God’s final warning message to the world. Three angels are seen descending from heaven to deliver this three-part message.. The first angel (Revelation 14:7) announces that the hour of God’s judgment ‘has come’ (past tense in Greek). It is clear that the judgment begins before the second and third angel have delivered their messages. If the judgment begins before the second and third angels’ messages are delivered, then the judgment must be before the second coming. It would be nonsensical to say that Jesus will come before the second and third angels’ messages have been delivered. Not until all three messages have been delivered is Jesus seen seated on the cloud coming to the earth! (Revelation 14:14)

“Needless to say, this proves that **the judgment did not take place at the cross or in the time of the apostles** because the little horn had not yet ruled. Paul makes it crystal clear that the judgment was still future in his day (Acts 17:30-31; I Corinthians 5:10). The above perspective also proves that we are not judged the moment we die. After all, why would God proclaim a specific hour for the judgment to begin if people already went to heaven or hell when they died? **If the judgment begins after 1798 and before the second coming, then it did not take place when people died.”** *Bohr, ND7, 118.*

“The 1260 days end somewhere before the time of judgment and are distinct from it (7:25,26) since they are not supposed to direct to it. The 2300 evenings and mornings end precisely at the Day of Atonement since they are designed to point to it.” *Doukhan, DVE, 35.*

“The 1260 years was a great tribulation for God’s people. As their lives were sacrificed at the altar for the Word of God and the testimony of Jesus Christ, their blood cried out for judgment:

“‘And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, **How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?**’ Revelation 6:9,10.

“Daniel 7:26 partially answers their question. Soon after 1798, the termination of the 1260 days, the

judgment would begin, and God would work to first judge, and then avenge their blood.” *Unknown Source.*

The Extent of the Judgment.—

“If human courts exercise some care in investigating the subjects brought to their attention before reaching decisions, surely God would exercise even greater care in such matters. ...This judgment is investigative in nature because of the reference to the opening of the books or scrolls (v 10). Regardless of the precise form in which those records are kept, these books or scrolls certainly represent some kind of record keeping in heaven. An examination of records of one type or another is thus involved in this judgment. **Thus it is evident that this heavenly judgment is investigative in nature.**

“The use of the phrase, ‘the judgment sat,’ implies deliberation, and the reference to the opening of books reinforces its investigative nature. These ‘books’ surely contain the records that are to be examined during the course of the proceedings. The question then is not whether this judgment is investigative in nature, but who is to be investigated thereby?”

“That a judgment of the little horn would appear to involve a judgment of the millions of people who have attempted to follow God through allegiance to this alleged earthly representative of His. Any investigation by this judgment of the little horn should therefore involve an investigation into the cases of those professed Christian individuals who have made up and followed this corporate group.

“...To identify the little horn as the papacy is not to say that the judgment upon those who have followed it will be unfavorable just by the fact that they followed it. Nor does this mean that those outside that religious communion who have professed allegiance to God are automatically classified with the ‘saints of the Most High,’ and, as a consequence, are entitled to enter the kingdom of God. **We may be sure that all classes will be weighed fairly in the impartial balances of this court.**

“...The results of the judgment described in Dan. 7 cut both ways. An unfavorable decision is rendered in the case of the little horn: its dominion is taken away and it is destroyed (v26). On the other hand, a favorable decision is rendered in behalf of the saints of the Most High: they receive the kingdom.

“Although no reference is made to the saints in the initial description of the judgment scene, it is only natural to expect that the ones to whom the kingdom is finally to be given should also be examined. The people of God are accepted for citizenship in the future eternal kingdom as a result of this judgment in their favor. The fact that the saints are given the kingdom as a consequence of this judgment implies that they have been adjudged worthy—through Christ—to be admitted to the eternal kingdom.” *Shea, SSPI, 123-126.*

The Judgment Shall Sit.—

“After describing the terrible career of the little horn, and stating that the saints should be given into his hand for 1260 years, bringing us down to **1798**, verse 26 declares: ‘But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.’ In verse 10 of the same chapter we have substantially the same expression regarding the judgment: ‘The judgment was set.’ **It would seem consistent to suppose that the same judgment is referred to in both instances.** But the sublime scene described in verse 10 is the opening of the investigative judgment in the sanctuary in heaven... The opening of this judgment scene is located by the prophecy at the close of the great prophetic period of 2300 years, which terminated in 1844. [See comments on Daniel 8:14 and 9: 25-27.]” *Smith, DR, 145,146.*

Deadly Wound to Be Healed.—

“The overthrow of the papacy in 1798 marked the conclusion of the prophetic period of 1260 years, and constituted the ‘deadly wound,’ prophesied in Revelation 13: 3 to come upon this power....

In 1800 another pope was elected, his palace and his temporal dominion over the Papal States were restored, and, as George Croly, noted British commentator, says, every prerogative **except that of a systematic persecutor was again his**, for the ‘deadly wound’ was beginning to be healed.

“How could that ‘deadly wound’ be healed, and the specifications of Daniel 7: 26, ‘They shall take away his dominion, to consume and to destroy it unto the end,’ be realized? How are we to explain this apparent paradox? Whatever the exegetical difficulties may be, the fact remains that in the history of the papacy these two specifications are being seen.

“In 1844 the judgment began its work in the heavenly sanctuary. (Verse 10.) In verse 11 we are told that because of ‘the great words which the horn spake... the beast was slain.’ December 8, 1854, the dogma of the Immaculate conception was decreed by the pope. **In 1870 the armies of Victor Emmanuel took away the temporal power of the pope, the very year that the Twentieth Ecumenical Council decreed the infallibility of the pope when speaking *ex cathedra*,** that is, when as shepherd and teacher of all Christians he defines a doctrine concerning faith or morals. But despite the increasing honors heaped upon the office of the bishop of Rome by the clergy, the pope’s temporal power was wholly taken away. Thereafter the popes shut themselves up as prisoners in the Vatican at Rome until the signing of the concordat with Italy, in 1929, which restored ‘his dominion’ over the Vatican City, a small section of the city of Rome.” *Smith, DR, 146,147.*

They.—

“The plural subject and verb, ‘they [those who sit in the judgment] shall take away his dominion,’ evidently refers back to the **angelic personnel** involved in

the heavenly court as we observed earlier (vs 9-10)." *Shea, SSPI, 112.*

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; **I will show unto thee the judgment of the great whore** that sitteth upon many waters." **Revelation 17:1.**

Take Away His Dominion.—

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." **Revelation 17:16.**

"**And the beast was taken**, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.**" **Revelation 19:20.**

Consume and Destroy It Unto the End.—

"With the judgment in heaven began the judgment-hour message on earth which is a warning against the dominion of the papacy over the souls of earth's inhabitants. See Rev. 14:6-14. An important part of this message is to **reveal to mankind the mediatorial work of Christ in the heavenly sanctuary in contrast to the false and counterfeit papal system** by which her priests bind human souls 'with a more perfect despotism than Oriental emperors ever sought or dreamed.'" *Bunch, BOD, 108.*

"And then shall that wicked be revealed, whom the Lord shall **consume** with the spirit of His mouth, and shall **destroy** with the brightness of His coming. even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." **2 Thess. 2:8.**

DANIEL 7:27

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Kingdom Given to the People of the Saints.—

"After beholding the dark and desolate picture of papal oppression of the church, the prophet is permitted once more to turn his eyes upon the glorious period of the saints' rest, when they shall have the kingdom, free from all oppressive powers, in everlasting possession.

How could the children of God keep heart in this present evil world, amid the misrule and oppression of the governments of earth, and the abominations that are done in the land, **if they could not look forward to the kingdom of God and the return of their Lord, with full assurance that the promises concerning them both shall certainly be fulfilled, and that speedily?"** *Smith, DR, 147.*

"**When the Son of man shall come in his glory**, and all the holy angels with him, then shall he sit upon the throne of his glory: ...Then shall the King say unto them on his right hand, Come, ye blessed of my Father, **inherit the kingdom prepared for you** from the foundation of the world." **Matthew 25:31, 34.**

"The **Son of man receives dominion** and authority over the kingdom, **and then gives the saints the kingdom** or territory with attendant authorization for its use.

"...As a result of the judgment, the Son of man is given the kingdom (v 14); and all the nations are to worship Him as a result of that decision. The saints of the Most high also receive the kingdom as a result of the same judgment, but one aspect of life in the kingdom which they are given is to worship Him. **He should be the one, therefore, who gives the kingdom to them, just as the Ancient of Days is the one who gave the kingdom to Him.** The two figures of the Son of man and the saints are separate and distinct; the former need not be taken as the corporate image of the latter...

"Further supplementary evidence for making a distinction between the Son of man and the saints comes from the realm in which they operate. The Son of man receives the kingdom from the Ancient of Days in heaven in the presence of the angelic host, but the saints receive the kingdom upon the earth 'under the whole heaven.'" *Shea, SSPI, 113, 115.*

"The portrayal of Daniel 7 is clear. Jesus goes to His father to perform the work of judgment. **In the heavenly court the Father legally takes away the kingdom from the little horn and gives it to Jesus, to whom it rightfully belongs. Then Jesus gives it back to man who lost it in the first place.** God does not take the kingdom back by force. Rather, he takes the little horn to court! This process is made clear in Daniel 7:14, 18, 22." *Bohr, ND7, 131, 132.*

"The Saviour longs to manifest His grace and stamp His character on the whole world. It is His purchased possession, and He desires to make men free, and pure, and holy. Though Satan works to hinder this purpose, yet through the blood shed for the world there are triumphs to be achieved that will bring glory to God and the Lamb. Christ will not be satisfied till the victory is complete, and 'He shall see of the travail of His soul, and shall be satisfied.' *Isaiah 53:11.* All the

nations of the earth shall hear the gospel of His grace. Not all will receive His grace; but ‘a seed shall serve Him; it shall be accounted to the Lord for a generation.’ Psalm 22:30. ‘**The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,**’ and ‘the earth shall be full of the knowledge of the Lord, as the waters cover the sea.’ ‘So shall they fear the name of the Lord from the west, and His glory from the rising of the sun.’ Daniel 7:27; Isaiah 11:9; 59:19.” *Desire of Ages*, 827,828.

“Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, ‘It is done;’ and all the angelic host lay off their crowns as He makes the solemn announcement: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ Rev. 22:11. **Every case has been decided for life or death.** Christ has made the atonement for His people and blotted out their sins. **The number of His subjects is made up; ‘the kingdom and dominion, and the greatness of the kingdom under the whole heaven,’ is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.”** *Great Controversy*, 613,614.

Saints Receive the Kingdom of Glory.—

“Those who are accounted worthy in the investigative judgment will come forth in the first resurrection, or will be translated without seeing death, and will reign with Christ forever and ever. Sin, with all who have clung to it, will be forever destroyed. The pride and arrogance of Babylon of old, her iniquity of every form, which has been repeated by all the nations of earth, together with the instigator of all evil, will at last be blotted out. The end of the controversy is reached.” *Haskell, SDP*, 103.

“The kingdom of God’s grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love. **But the full establishment of the kingdom of His glory will not take place until the second coming of Christ to this world. ‘The kingdom and dominion, and the greatness of the kingdom under the whole heaven,’ is to be given to ‘the people of the saints of the Most High.’** Daniel 7:27. They shall inherit the kingdom prepared for them ‘from the foundation of the world.’ Matthew 25:34. And Christ will take to Himself His great power and will reign.” *Mount of Blessing*, 108.

“The throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour’s words: ‘When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before

Him shall be gathered all nations.’ Matt. 25:31, 32. This kingdom is yet future. It is not to be set up until the second advent of Christ.” *Great Controversy*, 347.

Everlasting Kingdom.—

“This was the same climax as in Daniel 2:44: ‘In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.”

Thiele, OSID, 79.

“Said the angel, ‘Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe.’ I then looked and saw the fire which had consumed the wicked, burning up the rubbish and purifying the earth. Again I looked and saw the earth purified. There was not a single sign of the curse. The broken, uneven surface of the earth now looked like a level, extensive plain. God’s entire universe was clean, and the great controversy was forever ended. Wherever we looked, everything upon which the eye rested was beautiful and holy. And all the redeemed host, old and young, great and small, cast their glittering crowns at the feet of their Redeemer, and prostrated themselves in adoration before Him, and worshiped Him that liveth forever and ever. **The beautiful new earth, with all its glory, was the eternal inheritance of the saints. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, was then given to the saints of the Most High, who were to possess it forever, even forever and ever.”** *Early Writings*, 295.

“God calls for separation from the world. Will you obey? Will you come out from among them, and remain separate and distinct from them? ‘For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?’ You cannot mingle with worldlings, and partake of their spirit, and follow their example, and be at the same time a child of God. The Creator of the universe addresses you as an affectionate Father. If you separate from the world in your affections, and remain free from its contamination, escaping the corruption that is in the world through lust, God will be your Father, He will adopt you into His family, and you will be His heir. **In place of the world, He will give you, for a life of obedience, the kingdom under the whole heavens. He will give you an eternal weight of glory and a life that is as enduring as eternity.”** *2 Testimonies*, 44.

“There are four world empires, and Christ’s kingdom, the fifth, is an everlasting kingdom. **That means that there are no repeats of these prophecies.** They all start at Daniel’s time and go on to everlasting fifth kingdom of Jesus Christ!” *PJ*.

DANIEL 7:28

Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

My Cogitations Much Troubled Me.—

“Shortly before the fall of Babylon, when Daniel

was meditating on these prophecies and seeking God for an understanding of the times, a series of visions was given him concerning the rise and fall of kingdoms. With the first vision, as recorded in the seventh chapter of the book of Daniel, an interpretation was given; yet **not all was made clear to the prophet.** ‘My cogitations much troubled me,’ he wrote of his experience at the time, ‘and my countenance changed in me: but I kept the matter in my heart.’ Daniel 7:28.”
Prophets & Kings, 553,554.

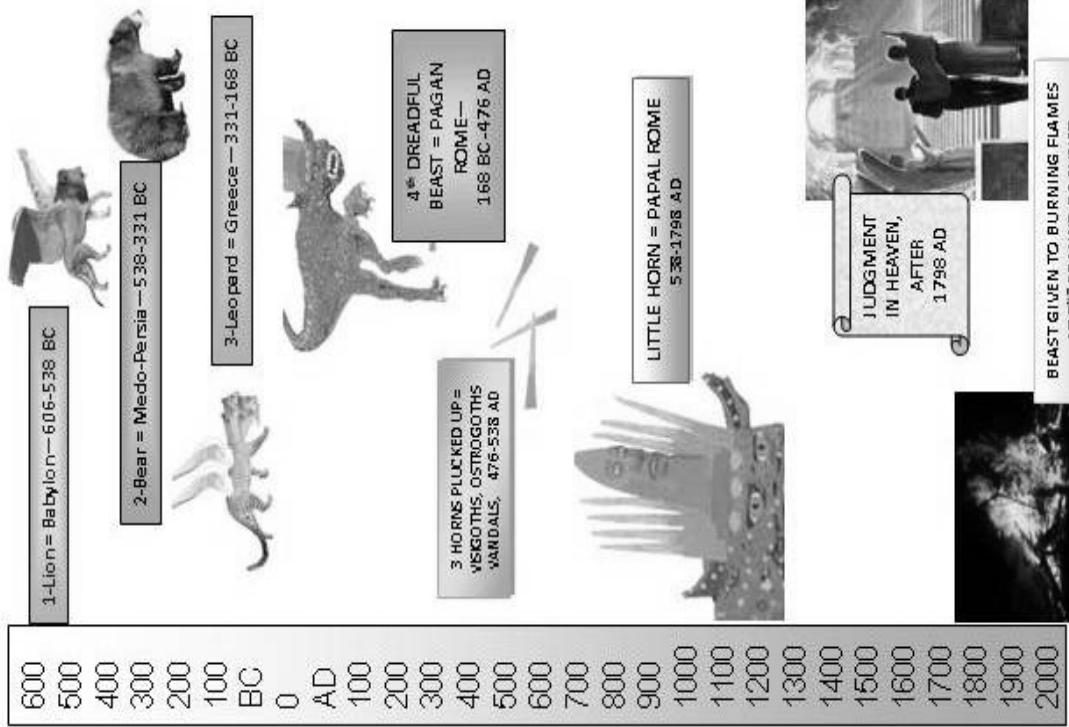
And God spake all these words, saying
I am the LORD thy God, which have brought thee
out of the land of Egypt, out of the house of bondage.

THE TEN COMMANDMENTS

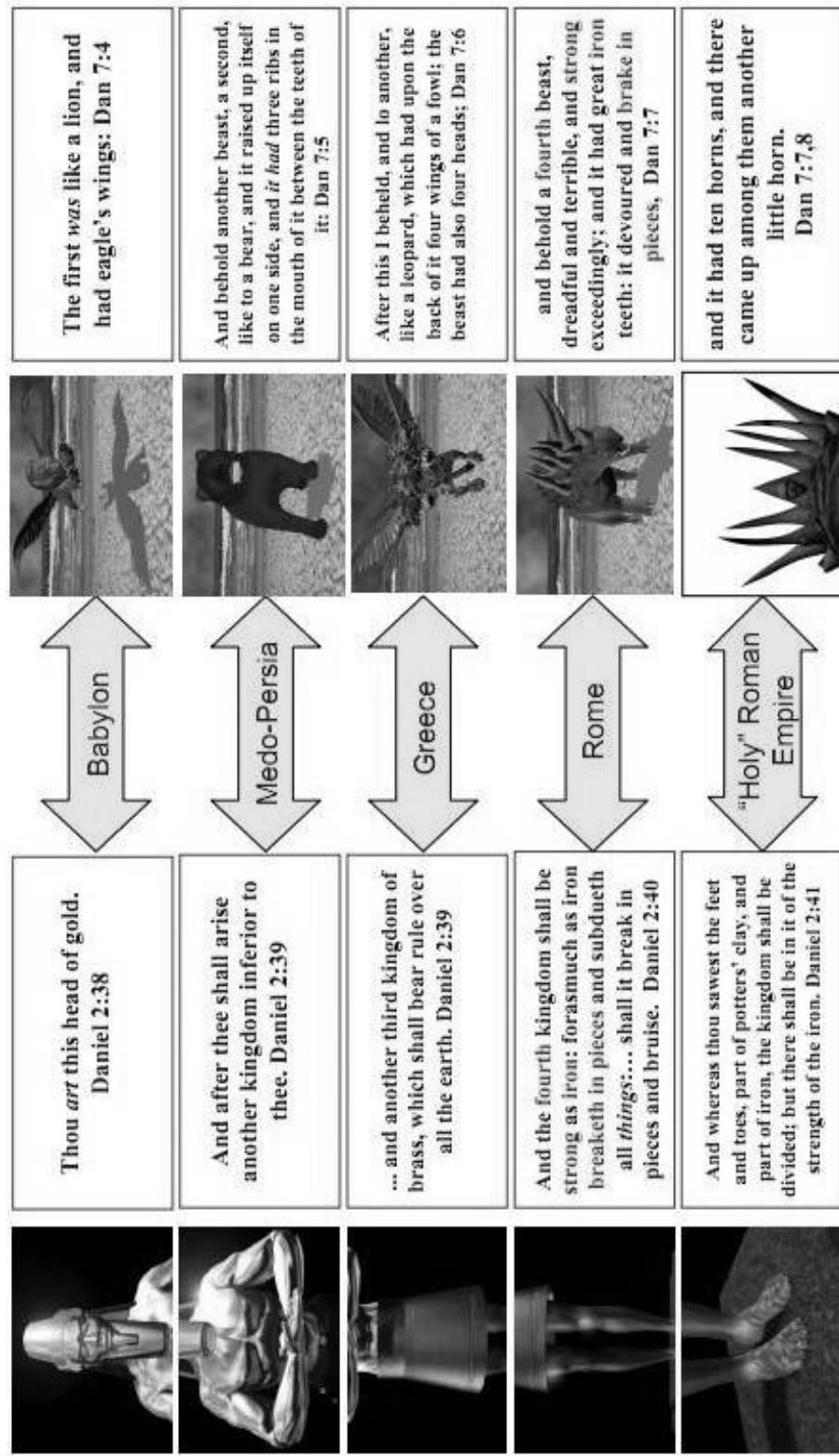
LOVE TO GOD	LOVE TO MAN	PJ
1 Thou shalt have no other gods before me.	5 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.	
2 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:	6 Thou shalt not kill.	
3 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.	7 Thou shalt not commit adultery.	
4 Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.	8 Thou shalt not steal.	
	9 Thou shalt not bear false witness against thy neighbour.	
	10 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's. Exodus 20:1-17.	

THE LAW OF LIBERTY IS THE STANDARD OF JUDGMENT

TIMELINE & SYMBOLS OF DANIEL 7



Daniel Two and Daniel Seven Compared



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DANIEL: CHAPTER EIGHT

1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

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 the sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the trans-

gression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20 The ram which thou sawest having two horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

INTRODUCTION TO CHAPTER EIGHT

“Chapter 8 to the end of Daniel is now written in Hebrew. These chapters have to do with the people of God. Chapter 2:4 to the end of chapter 7 was written in Chaldee. The Chaldeans would have more interest in the historic events.” *Unknown Source.*

“Like Daniel 2 and 7, Daniel 8 is divided into two major sections: a prophetic dream or vision, then an

explanation of that dream or vision. In Daniel 8, the first fourteen verses deal with a vision of a ram, a goat, a little horn, and then the cleansing of the sanctuary. The second half of the chapter—verses 15 to 27—explain the meaning of the ram, the goat, and the little horn. The cleansing of the sanctuary is not explained.” Goldstein, 1844MS, 30.

"The vision in chapter 8 is like a motion picture from the start. Directional movement is prominent. The ram, moving out of the east, charges westward, northward, and southward. The goat speeds from the west to encounter the ram. Later, four horns from its head move out toward the four points of the compass. **At the first the 'little horn' moves out horizontally** toward the south, the east, and 'the glorious land.' **Then its directional movement changes. The horn now moves vertically, heavenward—in an attack upon the starry hosts and ultimately against the heavenly Prince of the host and His sanctuary ministration.**

"The climax of the vision in chapter 8 focuses on these two vertical activities of the little horn. First, it reaches to the stellar heavens and cast some of the stars to the ground where it subsequently tramples upon them. In its second vertical motion the horn moves upward into the heavenly realm against the Prince of the host, taking away His priestly ministration and casting down the foundation of His sanctuary. The truth about the Prince's ministration in His heavenly sanctuary is thrown down to the ground.

"These symbolic delineations, underscoring spatial locations as they do, indicate clearly that the sanctuary in the vision of chapter 8 is the heavenly sanctuary and not a temple in Jerusalem. **The directional motion of the horn (vertical) into the heavenly realm itself heightens the drama of the vision. The attention of the reader is centered on the struggle between the little horn and the Prince over the heavenly sanctuary and its ministration.**

"The Prince of the host is not only the Ruler of the host (His people), **but He is also a royal Priest ministering in His heavenly sanctuary in their behalf.** The heavenly sanctuary deals with the salvation of mankind. The little horn endeavors to meddle and to interfere with this most important heavenly activity of the Prince. Consequently the historical fulfillment of the cosmic sweep of this prophecy—denoted by its spatial dimensions—finds its fulfillment more appropriately in the religious phase of Rome than in the brief desecration of the temple in Jerusalem by Antiochus Epiphanes." *BRI, 2SOD, 497,498.*

LAST CHAPTERS OF DANIEL EXPLAIN CH. 8			
VISION		EXPLANATIONS	
Dan. 8:3-14	Dan. 8	Dan. 9	Dan.11,12
Ch. 8:3-12	8:15-25	-	11:2-12:4
Ch. 8:13,14	8:26	9:24-27	12:5-12

"In Daniel 7, the little horn **takes away** the Law of God. **In the eighth chapter, it takes away** the gospel by substituting its own mediatorial system for that which is Christ's. This is the main burden of Daniel 8 and 9." *Were, KONAJ, 44.*

"The visions of chapters 7 and 8 come together as one pair grouped **two years apart** (7:1; 8:1). The

prophecies in Chapters 9-12 form a unit as a second pair, a decade later, also grouped **two years apart** (9:1; 10:1)." *Ferrell, BD, 30.*

ORDER OF EVENTS	
DANIEL 7	DANIEL 8
Babylon	
Medo-Persia	Medo-Persia
Greece	Greece
Pagan Rome	Pagan Rome
Papal Rome/Ten Horns	Papal Rome [both in little horn]
Judgment	Sanctuary Cleansed
Burning Flames	Broken Without Hand

DANIEL 8:1

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

In the Third Year of Belshazzar.—

"It is also possible now to date accurately the first year of Belshazzar's kingship to 550/549 BC (7:1) and this third year to 548/547 BC (8:1)." *BRI, 2SOD, 85.*

A Vision Appeared Unto Me.—

"The Hebrew word for 'vision' is **chazon**, which refers to the entire vision of ch. 8:1-14. See vs. 26a and ch. 9:23 for more information." *PJ*

After That Which Appeared Unto Me at the First.—

"The vision he refers to as the one which appeared unto him at the first, is doubtless **the vision of the seventh chapter**, which he had in the first year of Belshazzar's reign." *Smith, DR, 149.*

"At the end of chapter 7, Daniel is distraught over what he has viewed (7:28). At the beginning of Daniel 8, Daniel mentions a connection of this second vision to the preceding one. **This locks them together.**" *Ferrell, BD, 26.*

"The Hebrew word for 'after' can have the meaning not only of being afterwards in time, but following after in terms of copying after or walking after some person or thing. Thus, the vision of chapter 8 would follow after (or, be parallel to) that of chapter 7. And, in fact, all four of the visions in the book of Daniel (ch. 2, 7, 8-9, 10-12) follow after (or, are parallel to) each other." *Unknown Source.*

DANIEL 8:2

And I saw in a vision; and it came to

pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

I Saw in a Vision.—

“The Hebrew word for ‘vision’ is **chazon**, which refers to the entire vision of ch. 8:1-14. See vs. 26a and ch. 9:23 for more information.” *PJ*

Shushan.—

“**Shushan or Susa = "lily."** Susa was the winter residence of the Persian kings; located on the river Ulai or Choaspes.” *Bible Dictionary*.

At Shushan in the Palace.—

“Shushan was the capital of Elam, which was formerly a subject province of the kingdom of Babylon, but as that empire began to weaken, and the strength of Cyrus, the Persian general, was recognized, Elam, under Abradates, the viceroy or prince, [would revolt] from Babylon, and [join] the forces of the Persians. Years before this, the prophet Isaiah had said that Elam and Media would join forces in the conquest of Babylon. As Daniel lived in the palace of Shushan, he saw the way opening for the fulfillment of this prophecy.” *Haskell, SDP, 104, 105.*

In the Province of Elam.—

“Elam was a province east of Babylonia at the head of the Persian Gulf. Shushan, also called Susa, was the capital city of the province, and was destined to become the royal seat of the Medo-Persian empire.” *Bunch, BOD, 110.*

I Was By the River Ulai.—

“The light that Daniel received direct from God was given especially for these last days. **The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass** (Letter 57, 1896). *4BC 1166.*

DANIEL 8:3,4

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

A Ram With Two Horns—Media and Persia.—

“In his previous vision the second kingdom had been represented by a bear which raised itself on one side and had three ribs in its mouth. **Both symbols apply to the double nature of the kingdom of the Medes and Persians, but the uneven horns of the**

ram give a more specific description; for while the Median kingdom was the older of the two, the Persian excelled it in strength, and its position in history must be attributed to the line of Persian kings which began with Cyrus the Great. The definiteness with which this symbol is interpreted is an illustration of the fact that the Scriptures are their own best commentaries. Said the angel, ‘**The ram which thou sawest having two horns are the kings of Media and Persia.’** [vs.20.]” *Haskell, SDP, 105.*

“**Since Babylon was so soon to fall, it is naturally left out of this symbolic prophecy.** The symbols of this vision begin with Medo-Persia.” *Bunch, BOD, 110.*

The Higher Came Up Last.—

“**Media was an independent kingdom long before Persia was anything but a subject province.** After Cyrus, Persia became the dominant power and attained the greater eminence.” *Bunch, BOD, 111.*

DANIEL 8:4

I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

Westward, and Northward, and Southward.—

“These three directions of symbolic movement fit well geographically and historically with the three major westward conquests of Persia—Babylon **to the west**, 539 BC; Lydia **to the north**, 546 BC; and Egypt [and Ethiopia] **to the south**, 525 BC. [Darius Hystaspes went north against the Scythians in 513.] **These three major conquests to the west correspond well with the three ribs in the mouth of the Medo-Persian bear (chap. 7).** However, the bear is not described as going off in these three directions to make its conquests. The ribs are already present in the bear’s mouth when it is described. **In chapter 8 the ram has to travel off in these directions to make its conquests.**” *BRI, 2SOD, 503.*

“**Notice the parallels between the Media-Persian bear of Daniel 7 and the Media-Persian ram of chapter 8.** Both beast were asymmetrical: the bear was raised up on one side (7:5); correspondingly, the ram’s horns were not equal in size, one being higher than the other (8:3). Also, the bear had three ribs in its mouth, believed to be Babylon, Egypt, and Lydia—three nations crushed by Media-Persia. The ram in Daniel 8 conquers in three directions: westward (Babylon), southward (Egypt), and northward (Lydia).” *Goldstein, 1844MS. 33.*

No Beasts Could Stand Before Him.—

“As the ram pushed westward, northward, and southward, and no beast could stand before it, so the Medo-Persian empire extended its dominion in these directions. At the fall of Babylon one hundred and twenty provinces recognized the authority of Cyrus and Darius. These were held in subjection, and others added, so that in the time of Ahasuerus of Esther, the kingdom controlled one hundred and twenty-seven provinces, and extended from India on the east to the Mediterranean on the west, and from the Caspian Sea to Ethiopia. It was then called a glorious kingdom, and the monarch was spoken of as ‘his excellent majesty.’”
Haskell, SDP, 105, 106.

“Cyrus in his conquests swept everything before him with seemingly irresistible force.” *Thiele, OSID, 82.*

“Goodspeed’s Ancient World, p.57, states: ‘Croesus (that fabulously rich king in Asia Minor in the north-west) joined with Egypt, and even the leading Greek state, Sparta, **in the endeavor to put a stop to the victorious career of Cyrus. It was in vain.** Cyrus defeated Croesus, King of Lydia, and captured him and his capital Sardis (546 BC). Babylon was then attacked and yielded to him.

“...Xenophon, the Greek writer of the later Persian times, said of Cyrus: ‘He was able to extend the fear of himself over so great a part of the world that he astonished all, **and no one attempted anything against him.**’ Cyropaedia. Bk. 1.” *Burnside, DPUF, 137.*

None Could Deliver Out of His Hand.—

“So successful were their conquests that in the days of Ahasuerus (Esther 1:1) the Medo-Persian kingdom, consisting of one hundred twenty-seven provinces, extended from India to Ethiopia, the boundaries of the then-known world.” *Smith, DR, 151.*

Became Great.—

“The Medo-Persian Empire covered **much more territory** than its predecessor, Babylon.” *4SDABC, 840.*

DANIEL 8:5-7

And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

And he came to the ram that had two horns, which I had seen standing before the

river, and ran unto him in the fury of his power.

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

As I Was Considering.—

“‘As I was considering,’ said the prophet. Here is an example for every lover of truth and all who have any regard for spiritual things. When Moses saw the burning bush, he said, ‘I will now turn aside, and see this great sight.’

How few are willing at the present time to turn aside from their pursuit of business or pleasure to consider the important themes which God seeks to bring to their attention.”
Smith, DR, 151.



The Kingdom of Grecia—the Goat People.—

“The symbol here introduced is explained to Daniel by the angel. ‘**The rough goat is the king [or kingdom] of Grecia.**’ Verse 21. Concerning the fitness of this symbol to represent the Grecian, or Macedonian, people, Thomas Newton observes that the Macedonians, ‘About two hundred years before Daniel, were denominated *AEgeadae, or the goat’s people.*’ He explains the origin of the name as recounted by heathen authors: ‘Caranus, their first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire: and afterwards seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensigns or standards and called the city *AEgeae, or the goat’s town,* and the people *AEgeadae, or the goat’s people....* The city of AEgeae, or AEgeae, was the usual burying place of the Macedonian kings. [The ocean next to Greece is called the *Aegean Sea.*]’

“‘It is also very remarkable that Alexander’s son by Roxana was named *Alexander AEgus, or, the son of the goat;* and some of Alexander’s successors are represented in their coins with goat’s horns.’ [Thomas

Newton, Dissertations on the Prophecies, Vol. I, pp. 303,304.]” *Smith, DR, 151,152.*

The Goat Came From the West.—

“The ‘goat came from the west on the face of the whole earth.’ That is, Greece lay west of Persia and attacked from that direction. The Greek army swept everything on the face of the earth before it.

“The goat ‘touched not the ground.’ Such was the marvelous celerity of his movements that he seemed to fly from point to point with the swiftness of the wind. **The same characteristic of speed is indicated by the four wings of the leopard in the vision of Daniel 7, representing the same nation.**” *Smith, DR, 152.*

“While the Persian ram came **from the east and charged west**, the Greek goat came **from the west and charged east.**” *BRI, 2SOD, 504.*

Ram and He-Goat—Two Sanctuary Animals.—

“And he shall take of the congregation of the children of Israel two kids of the **goats** for a sin offering, and one **ram** for a burnt offering.” Lev 16:5.

“Note: **The ram and the he-goat were sanctuary animals used in the Day of Atonement.** Thus, In Daniel 8 these two animals are used not only to represent two world empires, **but to point the child of God by association to the Day of Atonement.**

“However, another lesson is learned. The ram and the goat originally symbolized Jesus Christ, but now in Daniel 8, they symbolize earthly powers. This change indicates that the activity of the world powers controlled by Satan **would try to usurp the knowledge of Christ from the minds of God’s people.** This attempt, we shall see, was most successful during the time of the ‘little horn’ when it took away the ‘daily.’” *PJ.*

Moved With Choler Against Him.—

“**Choler** is Old English for ‘anger.’ The language of this verse depicts the completeness of the subjection of Persia to Alexander. The power of the empire was completely broken. The country was ravished, its armies cut in pieces and scattered, its cities plundered. The royal city of Persepolis, whose ruins still stand as a monument to its ancient splendor, was destroyed by fire.” *4SDABC, 840*

Smote the Ram, No Power in the Ram.—

“That kingdom which had been a rod in the hand of God to overthrow Babylon in its wickedness, repeated her sins, and in turn met the same fate. Although the Persians restored the Jews to Jerusalem, that could not save them. It is only as nations or individuals continue in a love of the truth, only as they partake constantly of the leaves of the tree of life, that their existence is prolonged. The ram and the goat met on a river. **The first successful battle** fought by the

Grecians against the Medes was on the banks of the Granicus, a stream of Asia Minor. This was in the year 334 BC. Already the victory of Greece was recorded in the books of heaven. **The battle at Granicus was soon followed by the defeat of the Medo-Persian force at the pass of Issus, and the third and overwhelming defeat was on the plains of Arbela.** None could deliver the sinking cause of the Medo-Persian empire from the hands of the victorious Alexander.” *Haskell, SDP, 107.*

“Persia was subdued, the country ravaged, its armies cut to pieces and scattered, and its cities plundered. The royal city of Persepolis, the capital of the Persian Empire—even its ruins one of the wonders of the world to the present day—was sacked and burned. Thus the ram had no power to stand before the goat, and there was none that could deliver him out of his hand.” *Smith, DR, 153.*

Alexander the Notable Horn.—

“The notable horn between his eyes is explained in verse 21 to be **the first king of the Macedonian Empire. This king was Alexander the Great.**

“A concise account of the overthrow of the Persian Empire by Alexander is given in verses 6 and 7. The battles between the Greeks and the Persians are said to have been exceedingly fierce. Some of the scenes recorded in history vividly bring to mind the figure used in the prophecy—a ram standing before the river, and the goat running toward him ‘the fury of his power.’ Alexander first vanquished the generals of Darius at the River Granicus in Phrygia. He next attacked and routed Darius at the passes of Issus in Cilicia, and afterward defeated him on the plains of Arbela in Syria. **This latter battle occurred in 331 BC, and marked the fall of the Persian Empire.** By this event Alexander became master of the whole country. Concerning verse 6—‘He [the goat] came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power’—Thomas Newton says: ‘One can hardly read these words without having some image of Darius’s army standing and guarding the River Granicus, and of Alexander on the other side with his forces plunging in, swimming across the stream, and rushing on the enemy with all the fire and fury that can be imagined.’ [*Ibid.*, p. 306.]

“Ptolemy begins the reign of Alexander in 332 BC but it was not until the battle of Arbela the year following that Alexander became ‘absolute lord of that empire in the utmost extent in which it was ever possessed by any of the Persian kings.’ [Humphrey Prideaux, *The Old and New Testament Connected in the History of the Jews*, Vol. I, p.378.]

“On the eve of this battle, Darius sent ten of his chief relatives to sue for peace. When they had presented their conditions to Alexander, he is said to have replied, ‘Heaven cannot support two suns, nor the earth

two masters.' [Walter Fogg, *One Thousand Sayings of History*, p. 210.]" *Smith, DR, 152,153.*

"We cannot escape the conviction that things might have turned out very differently if King Darius had not been such a notable coward. Darius's Persians vastly outnumbered the Greeks. At Arbela the Persians are said to have pitted a million men against Alexander's 47,000. **But at Granicus, Issus, and Arbela, King Darius lost his nerve at the first sign of a reverse, turned his chariot around, and fled for his life—a signal in those days for the entire Persian army to flee also.**

"In an unusually intriguing passage the Bible says that '**the king's heart is a stream of water in the hand of the Lord; he turns it wherever he will.'** **Proverbs 21:1.** Historical accounts indicate that a single hour of courage on Darius's part in any one of his three great battles might well have saved his army and enabled it to annihilate Alexander's forces. Had God seen fit, He could easily have supplied Darius with this needed courage. He gave Daniel courage to face lions. He gave Daniel's friends courage to face a fiery furnace. But the Persian Empire had chosen to find its way without faith in the God of Israel, and in Persia's hour of crisis God allowed human weakness to run its course. **Daniel 7:6 says that dominion was 'given' to the Greeks."** *Maxwell, IGC, 150,151.*

"Alexander stands without a rival for the rapidity of his conquests. He was but a young man of twenty when, by the death of his father, Philip of Macedon, he fell heir to a small dominion. He united the Greek states, placed himself at the head of affairs, and led her armies in a series of wonderful victories. In the space of a few short years he was the recognized master of the world. He who rose to the highest position the world could offer, fell equally as suddenly. He had conquered kingdoms, but was not master of his own passions. **His love of praise led him to have himself proclaimed Son of Jupiter Ammon in Egypt, and his love of drink caused his death at the age of thirty-two years, after a universal reign of only two years.** Such was the fate of one who feared neither God nor man. 'The Most High ruleth in the kingdoms of men.'" *Haskell, SDP, 108*

DANIEL 8:8

Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Great Horn Broken.—

"**The conqueror is greater than the conquered. The ram, Medo-Persia, became 'great;' the goat, Greece, became 'very great.'** 'When he was strong, the great horn was broken.' Human foresight and speculation would have said, When he becomes weak, his kingdom torn by rebellion, or weakened by luxury, then the horn will be broken, and the kingdom shattered. But Daniel saw it broken in the prime of its strength, at the height of its power, when every beholder would have exclaimed, Surely, the kingdom is established, and nothing can overthrow it. Thus it is often with the wicked. The horn of their strength is broken when they think they stand most firm. **The Scripture says, 'Let him that thinketh he standeth take heed lest he fall.'** *1 Corinthians 10:12.*" *Smith, DR, 153,155.*

"'He that is slow to anger,' says the wise man, 'is better than the mighty; and he that ruleth his spirit, than he that taketh a city.' The man or woman who preserves the balance of the mind when tempted to indulge passion stands higher in the sight of God and heavenly angels than the most renowned general that ever led an army to battle and to victory. Said a celebrated emperor when on his dying bed, 'Among all my conquests there is but one which affords me any consolation now, and that is the conquest I have gained over **my own turbulent temper.**' **Alexander and Caesar found it easier to subdue a world than to subdue themselves. After conquering nation after nation, they fell—one of them 'the victim of intemperance, the other of mad ambition.'**" *Child Guidance, 95,96.*

Four Notable Horns Come Up.—



"After Alexander's death there arose much contention among his followers respecting the succession. After a seven days' contest it was agreed that his natural brother, Philip Aridaeus, should be declared king. By him, and by Alexander's infant sons, Alexander AEgus and Hercules, the name and show of the Mace-

donian Empire were for a time sustained. But the boys were soon murdered, and the family of Alexander became extinct. Then the chief commanders of the army, who had gone into different parts of the empire as governors of the provinces, assumed the title of king. They at once began warring against one another to such a degree that within a few years after Alexander's death, the number was reduced to *four*—the exact number specified in prophecy.

"Four notable horns were to come up toward the four winds of heaven in place of the great horn that was broken. These were **Cassander**, who had Greece and the neighboring countries; **Lysimachus**, who had Asia Minor; **Seleucus**, who had Syria and Babylon, and from whom came the line of kings known as the 'Seleucidae,' so famous in history; and **Ptolemy**, son of Lagus, who had Egypt, and from whom sprang the 'Lagidae.' These held dominion toward the four winds of heaven. **Cassander had the western parts, Lysimachus the northern regions, Seleucus the eastern countries, and Ptolemy the southern portion of the empire.** These **four horns** may therefore be named Macedonia, Thrace (which then included Asia Minor, and those parts lying on the Hellespont and the Bosphorus), Syria, and Egypt." *Smith, DR, 155.*

Four Winds of Heaven.—

"The Hebrew way of saying, from one of the four cardinal points of the compass without specifying from which direction." *Mansell, OSOA, 52.*

DANIEL 8:9

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Out of One of Them.—

"In Daniel 8:8,9, the Hebrew noun 'horn(s)' is feminine, but the pronoun 'them' is masculine. Consequently, 'them' cannot refer back to 'horns' as its antecedent. On the other hand, the word 'wind(s)' can be either masculine or feminine and, therefore, 'them' can refer back to 'winds.' Accordingly, the little horn came from *one of the four winds*, the Hebrew way of saying, from one of the four cardinal points of the compass without specifying from which direction. **However, the direction becomes clear from the context. In order to have move toward the south, and toward the east, and toward the pleasant land—Palestine—(Dan. 8:9), it must have come from the west!**" *Mansell, OSOA, 52.*

Came Forth.—

"The verb in the opening phrase of verse 9 is *yasa*, the basic meaning of which is '**to go out**' or '**to come, move forth.**' It is not the typical word for the

growth of a horn in chapter 8. The idea of horn growth is emphasized two times in the chapter. The first reference is in verse 3 where a participle of the verb *alah* ('to come up') is used. This word states that the higher horn (of the ram) 'came up last,' that is, it grew up last. In verse 8 the verb *alah* appears again with reference to the four horns coming or growing up in place of the great horn which was broken.

"In contrast with the growth idea of *alah* is the *yasa* motion of the 'little horn'—going, moving, or coming forth in the sense of a movement from one compass direction to another. A horizontal expansion, not a vertical growth, is described. This is consistent with the usage of the verb *yasa* in the OT and in Daniel. In the latter term consistently expresses movement from one direction of the compass, from one fixed position, to another (see 9:23-23; 10:20; 11:11, 44). **To this must be added the fact that *yasa* in the OT is used in a number of instances for military movements of various kinds** (Deut. 20:1; 1 Chr. 5:18; 20:1; Prov. 30:27; Amos 5:3) or for a king moving out with his army (1 Sam 8:20; 2 Chr. 1:10).

"In short, the idea of 8:9a is not that the 'little horn' grows out of one of the winds of heaven, but that it moves forth from one of the compass directions on a horizontal plane and expands to other such directions. The idea of military expansion seems to be present too." *BRI, 2SOD, 392,393.*

Little—as in Daniel 7 Little Horn.—

"The Hebrew word translated 'little' in Daniel 8 is not the usual Hebrew word for 'little.' Daniel had a much more common word readily available to him, but he chose this **relatively rare word in order to match it with the Aramaic word for 'little' used in chapter 7 to describe the horn depicted there.** The distinct linguistic connection between these two prophetic symbols shows that they are the same entity." *Shea, DARG, 209.*

A Little Horn Came Forth.—

"By way of introduction to the little horn, it should be noted that its activities are described in a series of three separate scenes. **The first phase** of its activities is described in verse 9 where it is seen as extending out in three directions to the south, to the east, and to the glorious land or Palestine.

"The second phase of its activities is described in verse 10. In this scene it is described as reaching up to the stars, the host of heaven, and casting some of them down to the earth and trampling upon them.

"In the third scene the little horn is seen to reach up to heaven again. This time, however, it encounters the Prince of the host. While there is no description of personal harm or injury being done to the Prince, His *tamid* or 'continual, daily' ministration is taken away from Him, and the place of foundation of His sanctuary

is cast down to the earth, evidently by the little horn.”
BRI, 2SOD, 507.

“A third power is here introduced into the prophecy. In the explanation given to Daniel by the angel this symbol is not described as definitely as are Medo-Persia and Greece.

“There are two common interpretations of the symbol which need be noticed in these brief comments. The first is that the ‘little horn’ denotes the Syrian king, Antiochus Epiphanes. The second is that it denotes the Roman power. It is an easy matter to test these two positions.” *Smith, DR, 156.*

Does the Little Horn Denote Antiochus?—

“If Antiochus Epiphanes does not fulfill the specifications of the prophecy, the application cannot be made to him. The little horn came out of one of the four horns of the goat. **It was therefore a power existing distinct from any of the other horns of the goat.** Was Antiochus such a power?

“Who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander’s empire, **thus constituting the Syrian horn of the goat**, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these was Antiochus Epiphanes. **Antiochus, then, was simply one of the twenty-six kings who constituted the Syrian horn of the goat.** He was, therefore, for the time being, that horn. Hence **he could not** at the same time be a separate and independent power, or another and remarkable horn, as was the little horn.

“If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all; but Antiochus Epiphanes was not by any means the most powerful king of the Syrian line. Although he took the name Epiphanes, that is, ‘The Illustrious,’ he was illustrious only in name. Nothing, says Prideaux, on the authority of Polybius, Livy, and Diodorus Siculus, could be more alien to his true character; because of his vile and extravagant folly, some thought him a fool and changed his name from Epiphanes, ‘The Illustrious,’ to Epimanes, ‘The Madman.’ [See Humphrey Prideaux, *The Old and New Testament Connected in the History of the Jews*, Vol.II, pp.106,107.]

“**Antiochus the Great, the father of Epiphanes, being defeated in a war with the Romans, was able to procure peace only by the payment of a prodigious sum of money and the surrender of a part of his territory.** As a pledge that he would faithfully adhere to the terms of the treaty, **he was obliged to give hostages, among whom was Epiphanes, his son, who was carried to Rome.** The Romans ever afterward maintained this ascendancy.

“The little horn of the goat was to wax exceeding great; but Antiochus Epiphanes did not become exceeding great. On the contrary, he did not enlarge his

dominion, except by some temporary conquests in Egypt. These he immediately relinquished when the Romans took the part of Ptolemy and *commanded* him to desist from his designs on that territory. The rage of his disappointed ambition he vented upon the unoffending Jews.

“The little horn, in comparison with the powers that preceded it, was **exceeding great**. Persia is simply called **great**, though it consisted of a hundred twenty-seven provinces. (*Esther 1: 1.*) Grecia, being more extensive still, is called **very great**. **Now the little horn, which waxed exceeding great, must surpass them both.** How absurd, then, to apply this **Antiochus, who was obliged to abandon Egypt at the dictation of the Romans.** It cannot take long for anyone to decide the question which was the greater power—the one which evacuated Egypt, **or the one which commanded that evacuation.**

“The little horn was to stand up against the Prince of princes, which expression refers, beyond controversy, to Jesus Christ. (*Daniel 9:25; Acts 3:15; Revelation 1:5.*) But Antiochus died one hundred sixty-four years before our Lord was born. The prophecy cannot therefore apply to him, for he does not fulfill the specifications in a single particular. The question may then be asked, Why has anyone ever tried to apply it to him? We answer, **Roman Catholics take that view to avoid the application of the prophecy to themselves;** and many Protestants follow them, apparently in order to oppose the doctrine that the second advent of Christ is now at hand.” *Smith, DR, 156-158.*

“14. ...Antiochus was merely one of a line of kings and not a separate kingdom. Hence he was merely a part of one of the horns. Antiochus reigned over one of the four horns and ‘the little horn’ was a fifth power. Therefore, Antiochus was not the ‘little horn.’ Rome was ‘the little horn.’

“15. Antiochus certainly did not ‘wax’ exceeding great.’ He was not even the strongest of the Seleucid section of Alexander’s kingdom. Antiochus was weak and was tributary to the Romans.

“16. Antiochus certainly did not wax ‘exceeding great towards the south.’ Dan. 8:9. His march to ‘the south’ to Egypt was stopped by the mere word of an unarmed Roman officer. When Antiochus said he would think about the Roman’s demand **the Roman drew a circle in the sand around Antiochus and told him he would do his thinking within that circle.** Antiochus turned and retreated. He was frightened out of Egypt by an unarmed representative of Rome. He was later routed by the Jews. To apply this prophecy of a world power, a super-power, which waxed ‘exceeding great towards the south’ to this cruel but weak creature appears to be the height of folly; and is advanced merely to avoid or explain away this divine prophecy.

"17. His push to the east resulted in his death. **He certainly did not wax 'exceeding great' in that direction.**

"18. He shall stand up against the Prince of princes,' Christ. Daniel 8:25. **This Rome did, but Antiochus died 164 years before Christ.** Antiochus just does not meet the specifications of prophecy." *Burnside, DPUF, 183,184.*

The Little Horn Denotes Rome.—

"It has been an easy matter to show that the little horn does not denote Antiochus Epiphanes. It will be as easy to show that it does denote Rome.

"The field of vision here is substantially the same as that covered by Nebuchadnezzar's image of Daniel 2, and the vision of Daniel 7. In both these prophetic delineations we have found that the power which succeeded Grecia as the fourth great power was Rome. **The only natural inference would be that the little horn, the power which in this vision succeeds Grecia as an 'exceeding great' kingdom, is also Rome.**" *Smith, DR, 158.*

"**Jesus Himself (Matt 24:15) demonstrates that the book of Daniel and its predictions go beyond the time of Greece.** Therefore, the fourth empire must be Roman." *BRI, 2SOD, 157.*

Little Horn of Daniel 8—Both Pagan & Papal.—

"In chapter 8 the little horn was to appear on the scene of action after the four horns had arisen from the head of the Greek goat. These represented the divisions Alexander's generals carved from the empire after his death. Put in specific chronological terms, this means that the little horn was to appear on the scene of action sometime after 323 BC. In Chapter 7 the little horn was to appear on the scene of action sometime after the divisions of the Roman empire had arisen (represented by the ten horns). In chronological terms this would date its appearance to some point after AD 476.

"This chronological contrast in the two horns represents the difference in time between (1) the intrusion of Imperial Rome into the Near East and (2) the appearance of the papacy among the powers that arose from the fragmented Roman empire. **In chapter 7 the symbol of the little horn includes only the religious phase of Rome inasmuch as the imperial phase was represented by the body of the fourth beast. On the other hand, in chapter 8 both phases of Rome's work are represented under this one little horn symbol.** The Imperial phase is referred to in its political and military extension into the Near East—the east, south, and glorious land (vs. 9). **Its religious phase is evidenced by the specifically religious nature of the works that follow thereafter (vss.10-12).**

"...It can be seen that what was represented by both beast and horn in chapter 7 is represented in chapter 8 by the horn alone. Thus the little horn of chapter 8

has two phases in its historical fulfillment. Even though it symbolizes these two phases, they really belong to one power—Rome (pagan/papal)." *BRI, 2SOD, 189,190.*

"Is the 'little horn' represented by heaven as denoting both pagan and papal Rome? **Indeed, pagan and papal Rome are counted as one entity in Daniel and Revelation,** as others have so recognized. In Daniel 7:8, 20, 24, the little horn (the papacy) is represented as coming out of the fourth beast (pagan Rome). It is a continuation or part of pagan Rome. In Daniel 8 the little horn power finds its fulfillment only in pagan and papal Rome combined. Heaven counts them as one. **In Daniel 11, the king of the north represents both pagan and papal Rome. Both are termed "the king of the north."** In Revelation 12:3–4 the dragon power that endeavors to destroy the Christ child was pagan Rome. However, verses 13–16 reveal that during the 1260 years, the dragon cast a flood of water out of its mouth to sweep away the woman. This was during the reign of papal Rome. Thus, the dragon power of Revelation 12 is also both pagan and papal Rome.... All generally recognize that the 'little horn' in Daniel 8:9 has two phases, yet is counted as one in the eyes of heaven." *Heiks, AD508,*

"Through paganism, and then through the Papacy, Satan exerted his power for many centuries in an effort to blot from the earth God's faithful witnesses. Pagans and papists were actuated by the same dragon spirit. They differed only in that the Papacy, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon's ire. And when the Papacy, robbed of its strength, was forced to desist from persecution," Signs, 11/1/1899.

The "Little Horn" of Daniel 7 & 8 Compared.—

"In Daniel 7, different beasts are used to represent the kingdoms, including the fourth beast—symbol of pagan Rome. Yet the little horn power—symbol of papal Rome—was still part of the fourth beast. It was not a separate power. **So the fourth beast, like the iron in Daniel 2, arises after Greece and extends until the time of the end, though in another phase.**

"The same principle exists with the little horn power of Daniel 8. It comes up after Greece (see verse 23), yet it extends down until the end, when it shall be 'broken without hand,' just as the stone representing God's kingdom was cut out 'without hands'—a symbol of divine intervention. **Like the powers in the previous prophecies, this little horn comes up after Greece and extends until the end of time.**

“The little horn, then, symbolizes both pagan and papal Rome because the pagan phase began after Greece, while the papal phase will extend to the end.

“...The important point here is that the little horn power, which comes after the ram and the he-goat, symbolizes Rome in its pagan and papal phases, **though the emphasis here, as in Daniel 7, is on the papal phase.**

“Indeed, notice some parallels between the little horn of Daniel 7 and the little horn of Daniel 8, parallels that prove we are dealing with the same power.

COMPARISON OF THE LITTLE HORN OF DANIEL 7 AND DANIEL 8
Both horns are little at the beginning.
Both become great later on.
Both are persecuting powers.
Both are self-exalting and blasphemous.
Both target God’s people.
Both “take away” the law and the gospel.
Both have aspects of their activity delineated by prophetic times.
Both extend until the time of the end.
Both face supernatural destruction.

“Clearly, the little horn of Daniel 8 is Rome.”

Goldstein, 1844MS, 35,36; (Pfandl, DTSOB, 77).

“We have seen that in the seventh chapter of Daniel the little horn, though as such representing only the latter phase of Rome, **yet does really represent Rome in both its phases—Rome from beginning to end;** because when the time comes that the ‘little horn’ is to be broken and destroyed, it is indeed ‘the beast’ that is ‘slain, and his body destroyed, and given to the burning flame.’” Jones, CWCP, 95.

Which Waxed Exceeding Great.—

“The idea conveyed is of this horn growing **extremely, abundantly, preeminently, or stupendously great.**” Thiele, OSID, 86.

Symbol	Strength (KJV)	Earthly Power
Ram	‘great’	Persia
He-Goat	‘very great’	Grecia
Little-horn	‘exceeding great’	Rome

“The vision presents a progression in terms of the power utilized by the kingdoms involved. The Persian ram **‘magnified himself’** (vs. 4, RSV). The Greek goat **‘magnified himself exceedingly’** (vs. 8, RSV). The little horn then **‘magnified itself, even to the host of heaven..., even up to the prince of the host’** (vss. 10,11, RSV). This progression from the comparative to the superlative would be true in terms of the Roman Empire, but it would not be true in terms of an individual ruler such as Antiochus Epiphanes.

“The small horn in the vision of Daniel 8 represents Rome. The territorial conquests to the east,

south, and the beautiful land in Daniel 8:9 represent territorial conquests by *Imperial* Rome. With verse 10, however, a transition takes place. The small horn of Rome has a new target, but it is not on earth. **It is in heaven.** The next three verses identify the targets of the small horn as the ‘starry host’ of heaven (vs. 10), the ‘Prince’ who leads that host (vs. 11), and the sanctuary in heaven along with the service carried on there (vss. 11,12). **This transition from horizontal earthly conquests to a vertical assault on heaven** is referred to as the vertical dimension of apocalyptic.” Shea, DARG, 177-179.

Toward the South, the East, and the Pleasant Land.—

“Rome reached the height of its greatness under Octavian, known as Augustus Caesar. The date from which it may most probably be considered a universal empire, was the time when it had made itself master of all the divisions of the preceding or goat kingdom. And when it made Egypt a province, it had then absorbed into itself all the kingdom of Alexander. This was BC 30. But it was introduced into prophecy earlier than this, that is, when the league was made between it and the Jews in BC 161. **After that the prophet saw it extending itself toward the east, the south, and the pleasant land. This was fulfilled when it made Syria and Palestine Roman provinces in BC 65 and 63, and Egypt, as already stated, BC 30.**” Biblical Institute, 46.

“**The horn’s horizontal-geographical movement** noted in the first part of the verse 9 is elaborated on in the second part of the verse. Here the *directions* of the expansion are indicated by the phrase, ‘toward the south, and toward the east, and toward the glory.’” BRI, 2SOD, 392,393.

“The little horn comes out of one of the four winds. **It came out of the west wind, having arisen in the Italian peninsula,** and expanded toward the south (Carthage and Egypt), and the east (the Grecian Empire).” Ferrell, BD, 96.

DANIEL 8:10

And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Fulfilled by Both Pagan and Papal Rome.—

“Verses 9-10 find their fulfillment in Pagan Rome, while vss.10-12 are primarily fulfilled by Papal Rome.

“The Papacy [Papal Rome] is the child [son] of Pagan Rome. Thus, spiritually, **Pagan** Rome is Satan’s counterfeit of the heavenly Father, while **Papal** Rome is Satan’s counterfeit of the Son, Jesus Christ. Like the

Son, Papal Rome receives its seat, power, and authority from its father, the Dragon, or Satan, so that when you worship the beast, you worship Satan. Like the Son, the Papacy comes out of the water and begins a 1260 day ministry. **Like the Son, Papal Rome learns what to do from what its father, Pagan Rome, did.** Like the Son, it suffers a deadly wound, but comes back to life.

"Therefore in vs. 10 in particular we find that both Pagan and Papal Rome, '**cast down**' some of the host [God's people] and of the stars to the ground and stamped on them'—**the Papacy following the example of Pagan Rome, but doing it in a greater scale and for a longer period of time, 1260 years.**

"The Papacy relates to Pagan Rome in the same way that Jesus related to the Father: "Then answered Jesus and said unto them, Verily, verily, I say unto you, The **Son** can do nothing of himself, **but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**" John 5:19." PJ

Even To.—

"In verse 9, the preposition used with all three of the directions described is '*el* (a preposition denoting motion to or direction *toward*). In this case the preposition '*el*' was used to describe motion on the horizontal plane while the preposition '*ad*' was used to describe motion in the vertical dimension. This use of '*ad*' becomes more clear in the succeeding verses." BRI, 2SOD, 508.

Host of Heaven.—

"**The 'host [#6635] of heaven' is the people of God:** Exodus 12:41: 'And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that **all the hosts [#6635] of the LORD** went out from the land of Egypt.'

"...Those being persecuted are God's people, described by **Philippians 3:20 as having their citizenship in heaven.**" Heiks, AD508, 26.

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) **And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.**" Eph. 2:5.

"The 'host' and the 'stars' that were cast down to the earth and destroyed by the Papacy are clearly identified as **the saints of God and their leaders.** ...The 'host of heaven' are all who assist Christ in the work of redemption including the saints who belong to the family of heaven and whose names are enrolled in the New Jerusalem. See Heb. 12:22,23. Angels are called 'the Lord's host,' and Christ 'the Captain of the Lord's host.' Gen. 32:1,2; Josh. 5:14. The rulers of Israel were said to be 'over the host of the Lord,' and were called 'the officers of the host.' 1 Chron. 9:19; Num. 31:14,48. **In scores of places God's people are called the 'host'** and that 'the Lord of hosts mustereth the

host of the battle.' **If we use the Bible as its own interpreter we must believe that the 'host' of Dan. 8 represents God's people.**" Bunch, BOD, 117.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, **To the general assembly and church of the firstborn, which are written in heaven,** and to God the Judge of all, and to the spirits of just men made perfect." Heb. 12:22.

"In the OT 'host' refers, among other things, to '**my [Lord's] hosts, my people the sons of Israel** (Ex. 7:4 RSV). In this case it may also be understood to have an explicative force, **referring to God's people on earth over whom the 'little horn' extends its power.**

"The casting down to the ground and the trampling of 'some of the host and some of the stars' **is interpreted literally in verse 24 as the destruction of 'mighty ones and people of the saints.'** In 7:27 'the people of the saints of the most High' are the faithful followers of the Lord; the same seems to apply to 8:10,24. **The attack upon the 'mighty ones and people of the saints' points to the persecution of God's people.**" BRI, 2SOD, 398.

And of the stars.—

"**And 'the stars' represent the leaders of the host:** Revelation 1:20: 'The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.'" Heiks, AD508, 26.

"That the 'stars' who were cast down and destroyed by the Papacy represent **the officers and leaders of the saints or host there can be no question.** 'Stars' are often used in the Scriptures to represent leaders. In Isa. 14:12,13, Lucifer is called the 'day star,' and in Rev. 22:16 Christ is called 'the bright and morning star.' Of Him prophecy said: 'There shall come a Star out of Jacob.' Numb. 24:17. The crown of twelve stars on the woman of Rev. 12:1, who was symbolic of Christ's bride or church, represents the leadership or rulership of the twelve apostles. **The elders or ministers of the seven churches of Rev. 2 and 3, are represented as 'seven stars' in the right hand of Christ.** ...Those who are prominent or outstanding in any calling are called 'stars.'" Bunch, BOD, 117.

It Cast Down to the Ground. Where is the Papacy?—

"The action is set in the stellar heavens. ...**The little horn exalts itself against the starry host of heaven.** In this third scene it is seen as coming in conflict with the Prince or leader of that same host. This Prince, therefore, has a relationship to the heavenly

sphere. The horn's action of **casting the truth down to the earth** is described in this section too. **Thus the location from which it is cast down should be, by way of contrast, heaven.** These factors contribute to the conclusion that **the action of this final scene is set in heaven**, just as the action is in the preceding scene." *BRI, 2SOD, 513.*

Casts Down to Ground and Stamps Upon Them.—

"The little horn reaches *up* to heaven, which is the vertical dimension, and then he throws *down* the stars to the earth in the other direction. **But he is not content with merely throwing the stars down to the earth; he goes on to trample upon them, crushing them.**" *Shea, DARG, 179.*

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 the sanctuary was cast down.

Yea, he.—

"Note the change in gender. From 'it' to 'he', 'himself', 'him.' Why? Because there was a vast change in Rome. It changed from pagan to papal." *Burnside, DPUC, 140.*

"The focus of verses 11-12 continues to be on the upward, vertical movements of the 'little horn' as it intrudes into the affairs of the heavenly realities. The horn magnifies itself against the Prince of the host (Christ). **This is done by arrogating to itself divine prerogatives and by attempting to nullify Christ's heavenly, priestly ministry of forgiveness and salvation.** It casts God's revealed truth to the ground and for a time is seen to practice and to prosper in its endeavors.

"Some historicist interpreters attempt to find a parallel fulfillment for each specification in 8:9-12 for the two phases of political-pagan and ecclesiastical-papal Rome. We suggest that there is no simultaneous or dual fulfillment here, but rather sequential. Sequential fulfillment means that verses 9-10 are fulfilled by the pagan (pre-medieval) phase of Rome, whereas verses 11-12 are fulfilled by papal (ecclesiastical) Rome. **Accordingly, 8:9-12 finds its fulfillment sequentially in Rome with verses 9-10 in its political-pagan phase and verses 11-12 in its ecclesiastical-papal phase.**" *BRI, 2SOD, 399, 401.*

He Magnified Himself.—

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." *2 Thessalonians 2:4.*

"In Daniel 8:25 we have the interpretation of verse 11 of the vision by the angel and it will clearly settle which phase of Rome that does the 'magnifying':"

"Daniel 8:25: 'And through his policy also he shall cause craft to prosper in his hand; and he shall **magnify himself in his heart**, and by peace shall destroy many: **he shall also stand up against the Prince of princes; but he shall be broken without hand.**'"

"Who is this power that magnifies himself and thinks to stand up against the Prince of princes? The angel declares it will be the power that shall be broken without hand. **'Broken without hand'** is a clear reference from Daniel to the Second Coming of Christ...."

"II Thessalonians 2:8 makes the inescapable connection between Jesus' return and the end of papal Rome: 'And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.'

"Ellen White agrees with Paul but is at odds with William Miller. By quoting 2 Thessalonians 2:7-8, she proclaims **that which is to be taken out of the way is the papacy at our Lord's second coming, not paganism:**

"'The mystery of iniquity doth already work; only he who now letteth [hindereth] will let [hinder], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' The prophet Daniel, describing the same power, says, 'He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.' **How strikingly have these prophecies been fulfilled by the Romish Church!... The mystery of iniquity, which had already begun to work in Paul's day, will continue its work until it be taken out of the way at our Lord's second coming.**" [Ellen White, *Signs of the Times*, June 12, 1893.]

"Therefore, the presumptuous power brought to view in verse 11 that is to be 'broken without hand' in the interpreting of verse 25 cannot be pagan Rome, for it had ceased to exist many centuries before. **The only logical answer to our question of who that power is, is none other than papal Rome.**" *Heiks, AD508, 27,28.*

How the Papacy Magnified Himself.—

"Around the time of the barbarian conquest of Rome, **the Bishop of Rome cast himself in the role of 'Vicar of Christ'**—i.e., 'vice-Christ'—authorized to act on earth in His physical absence. Historian A.J. Wylie exposes the motive: 'With Rome would have fallen her bishop, had he not, as if by anticipation of the crisis, reserved till this hour the master-stroke of his policy. He now boldly cast himself upon an element of much greater strength than that of which the political convulsions of the time had deprived him: namely, **that the bishop of Rome is the successor of Peter, the**

prince of the apostles, and, in virtue of being so, is Christ's vicar on earth. In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of gods: Rome became once more the mistress of the world, and her popes the rulers of the earth.' A.J. Wylie, *The Papacy*, 34. [Found in *Bible Readings for the Home Circle, 1915 ed.*, 229.] Kings and commoners would come under the sway of the arrogant claim.

"Additional groundwork had been laid more than a decade earlier. **In AD 494**, Pope Gelasius I had presented to the Roman emperor the papal view of world governance. That view involved **two 'swords,'** or two powers, ruling the lives of men: **the civil and the ecclesiastical**, the 'royal' and the 'sacred.' One will note the ambitious symbolism for the church: not a shepherd's staff, but a conqueror's sword. Apostolic servanthood was set aside for equivalency with a king—no, more than equivalency:

"Of the two 'swords,' the pope wrote, the 'responsibility of the bishops is more weighty [than the king's] insofar as they will answer also for the kings of men themselves at divine judgment.' In other words, as author J. Michael Miller wrote, **'the two swords theory maintained that secular leaders were subject to the pope's spiritual authority.'**

"The 'two swords' view and the presumptuous title '**Vicar of Christ**' were a proclamation of the papal intention to be 'king of kings'—ruler over all other earthly crowned heads. Indeed, the triple crown worn by the popes exemplified the papal claim to superior status. It would be only a matter of time and patient insinuation in matters of state until the way would be opened for the church to exercise her assumed responsibility in the affairs of state." Handwerk, Jean, *The Significance of Clovis: Christ's Mediæval Replaced*, Cornerstone Newsletter,

"This is movement vertically into the religious world—**into the place of God.**" P.J.

"The papal authorities' claim that the Roman pontiff 'is of so great dignity and power **that he forms one and the same tribunal with Christ**' exalts the pope to a position as high as the 'Prince of the host,' Jesus Christ." Mansell, *OSOA*, 58.

Prince of the Host.—

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?* 14 And he said, Nay; **but as captain** [same Hebrew word as "Prince"] **of the host of the LORD am I now come.** And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? 15 **And the captain** [Prince] **of the LORD's host** said unto Joshua, Loose thy shoe from

off thy foot; for the place whereon thou standest is holy. And Joshua did so.' **Joshua 5:13-15.**

"This was none other than Michael, the Captain or Prince of the host, also known later as Jesus Christ. This was the same One who talked with Moses at the burning bush, asking him also to take off his shoes. 'Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.' John 8:58." P.J.

"The inquiry of many a proud heart is, 'Why need I go in penitence and humiliation before I can have the assurance of my acceptance with God?' I point you to Christ. He was sinless, and, more than this, **He was the Prince of heaven;** but in man's behalf He became sin for the race." *Steps to Christ*, 45,46.

"It has been said on occasion that the book of Revelation could well be called the book of the Lamb, because of the frequency with which that designation occurs in it. As a parallel to this book, **the book of Daniel could be titled the book of the Prince.** First we meet Him in divine-like being in the earthly context of 3:25. Then, by way of contrast, we meet Him as a human-like being in the heavenly context of 7:13-14.

"Next He is the Prince of the host engaged in a struggle over the heavenly sanctuary and its ministration in chapter 8. In chapter 9 He appears upon the heights of the literary structure of the second half of the book as the Prince of the covenant, the Prince of sufferers. In chapter 10 He is Michael who wrestles with the ancient Persian kings over the fate of His people. Once again and for a final time He will engage in such a struggle, when He stands up to take the dominion and rulership over the eternal kingdom of God according to chapters 12 and 7." *BRI, 2SOD*, 251.

"It is generally held that 'the Prince of princes,' against whom the horn rises or stands up (compare the interpretation of the vision-audition in 8:25), is identical with 'the Prince of the host.' **According to 12:1-3 the name of the 'Prince' is Michael, 'the great Prince'**(vs. 1). Michael is a judgment figure in 12:1-3 who has close associations with the judgment figure of the Son of man in chapter 7. The judgment motif appears also in 8:25 where the uprising of the 'little horn' against 'the Prince of princes' ultimately leads to the horn's destruction 'by no human hand' (vs.25d). **In this connection one cannot fail to be reminded that in the NT the Michael figure is identified with Christ. (Jude 9; cf. 1 Thess. 4:16.)**" *BRI, 2SOD*, 403.

The Prince of the Host = Jesus, our High Priest.—

"The ordinary word sequence is reversed at the beginning of verse 11 in order to place emphasis on **the important position that the Prince of the host occupies.** His connection with the starry host (vs. 10) emphasizes His political role as Leader of the host of the saints. **But in this third scene (introduced by verse 11) it is His priestly role which is being emphasized**

by virtue of His connection with the heavenly sanctuary and its ministry.” BRI, 2SOD, 513.

“The prophecy of the 2300 evenings and mornings implies the involvement of the High Priest as it relates to the Day of Atonement. Indeed, the reference to the High Priest is repetitively connoted in the word Prince (*sar*). The word (*sar*) points to the High Priest in many texts of the Old Testament (1 Chron. 15:22; 24:5; Ezra 8:24). **Within the book of Daniel, sar refers to Michael (10:5,13, 21; 12:1), whose garments of linen are reminiscent of the Day of Atonement, the only day the priest was thus dressed (Lev. 16:4).**” *Doukhan, DVE, 37,38.*

Yea, He magnified Himself Even Unto the Prince of the Host.—

“Let us read verses 11 and 12 of Daniel 8, and it will be plainly seen that **here is exactly the place where Paul found the scripture from which he taught the Thessalonians concerning the ‘man of sin’ and the ‘mystery of iniquity.’** ‘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.** And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered.’

“This plainly points out that which took away the priesthood, the ministry, and the sanctuary of God, and of Christianity.

“Let us read it again. ‘Yea, he [the little horn—the man of sin] magnified himself even to the Prince of the host [‘against the Prince of princes’—Christ], and by him [the man of sin] the daily sacrifice [the continual service, the ministry and the priesthood of Christ] was taken away, and the place of His sanctuary [the sanctuary of the prince of the host, of the Prince of princes—Christ] was cast down. And an host was given him [the man of sin] against the daily sacrifice [against the continual service, of the ministry of Christ, the Prince of the host] by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered.” *Jones, CWCP, 98.*

“The arrogance of men knows no limits and even aspires to equal the ‘Prince of the host’ (8:11).... Daniel 11:36 states that this same tyrant would **‘exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods.’** ... While these passages describe religious and political struggles, **the little horn of chapter 8 and the king of chapter 11 rise up against heaven itself.** In these verses the ‘place of His sanctuary’ can hardly be restricted to the earthly temple, **but must extend beyond to the heavenly sanctuary.” BRI, 2SOD, 59, 68.**

“It is noteworthy that the root of the word ‘exalted’ (*gdl*) is the same as the one used in Gen. 11:4 to

designate the ‘tower’ (*migdal*) of Babel. The description of the little horn’s behavior reminds us, through the etymological play on words, of the ‘escalation’ of Babel.

“Moreover, the power with the same characteristics as the little horn in Daniel 11 (see vs. 36) happens to come from **the North (see v. 29), which is another way of referring to Babylon by the prophets** (cf. Jer. 1:14; 46:13,20; 50:1,3; Eze. 26:7; etc.).

“The two figures are identical even in their motivation. In Daniel 8, the ambition of the little horn is to exalt himself to the position of the Prince of the heavenly host, who is the High Priest officiating on the Day of Atonement. In Revelation 14, the ambition of Babel is to take the place of the God-Judge. **Since the Judgment and the Day of Atonement are the same event, it follows that the places coveted by the little horn and Babel are the same.** Note in this connection the phrase ‘Who is like the beast’ (Rev. 13:4) which is an echo of ‘Who is like God’ (*Mikael*). It thereby indicates the nature of the usurpation of the beast, namely, the pretense of taking the place of the High Priest Michael.

“The ambition of Babel is identical to that of the little horn. **It is of a religious nature and is aimed at the position of the High Priest in connection with Kippur and the Judgment. Thus it is the power to forgive sins and ultimately to decide about salvation** (see Lev. 16:39,32) that both are striving for.

“...The taking away of the continual by the little horn betrays his intention to represent God on earth; this is his crime.” *Doukhan, DVE, 65,66,67.*

“**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.**

“...It is one of the leading doctrines of Romanism that **the pope is the visible head of the universal church of Christ,** invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has been given the very titles of Deity. He has been styled ‘Lord God the Pope’ and has been declared infallible. **He demands the homage of all men.**

“...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. 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.”
Great Controversy, 50, 55.

And By Him

“Literally, the second clause in verse 11 reads, ‘**And from him was taken away the continuance.**’ Every part of this clause poses difficulties. The Hebrew expression *mimmennu* is not to be translated ‘by him’ but ‘from him.’ Who is the antecedent of ‘him’? Grammatically, the nearest and most natural antecedent is ‘the Prince of the host.’ This is supported in the ancient versions.

“...We have noted that 8:11a refers to the self-exaltation of the ‘little horn’ power even to the heavenly ‘Prince of the host.’ In verses 11b the statement is made that ‘from him’ (*mimmennu*), that is, from the heavenly ‘Prince of the host,’ the *tamid* was taken away. **This indicates that the *tamid* (the continuance; that goes on without interruption) is something which belongs to the heavenly Prince.**” BRI, 2SOD, 404,408

“The Hebrew literally reads that ‘from him,’ that is, from the prince of the host, the ‘daily’ or the ‘continual’ was taken away.” Goldstein, 1844MS, 61.

The Daily.—

“The following are the ways in which ‘*tamiyd*’ is translated in the King James Bible:

“ <i>Tamyd</i> ” translated as:	Number of times
Alway	4 times
Always	6 times
Continual	25 times
Continually	53 times
Daily	7 out of 101 times.
Ever	3 times
Evermore	1 time
Perpetual	3 times

From: Thiele, OSID, 89.

“Examples of the way ‘*tamiyd*’ is used are as follows:

- “perpetually **burning incense**, Ex. 30:8.
- “perpetually **burning lamps**, Ex. 27:20.
- “ever present **shewbread**, Lev. 24:8, [Ex.25:30].
- “daily **morning and evening offerings**, Ex.29:38.
- “**perpetual fire** on the altar, Lev. 6:13.
- “**daily morning and evening meal offerings**, Leviticus 6:20.
- “memorial of Aaron’s **breastplate**, Ex. 28:29.
- “**the mitre** continually worn, Ex. 28:38.
- “continual **ministry of the priests**, 1 Chr. 16:37.
- “constant **presence of God** in the pillar of cloud and fire, Numbers 9:16.
- “constant **care of God** of His people, Dt. 11:12.
- “God’s continual **guidance**, Isa. 58:11.” Thiele, OSID, 89.

“In the Hebrew of the Old Testament, ‘daily’ is

tamiyd (#8548 in Strong’s or Old Testament lexicons). The context of its usage gives certain light as to its meaning. **The theme and context in which the ‘daily’ finds its home in the book of Daniel is none other than that of the sanctuary.** As we look at the following texts, it will become abundantly clear to the reader that the prophets had one thought in mind and one only: the ‘daily’ was always used in connection with the ministerial work of the priest in the first apartment. **Never was the ‘daily’ attributed to the work of the priest in the second apartment**, or to anything else, as will be shown in the following biblical verses. In every case, the underlined word, each one written in the context of the sanctuary, has the very same reference number ‘8548’ as does the ‘daily’ in Daniel 8:11 in the Old Testament. Without question, then, the meaning of the ‘daily’ is synonymous with the meaning of these words.

“Ex. 25:30: ‘And thou shalt set upon the table shewbread before me alway.’

“Ex. 27:20-21: ‘And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, **to cause the lamp to burn always.** In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.’

“Ex. 29:38: ‘Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.’

“Ex. 29:42: ‘This shall be a **continual burnt offering** throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.’

“Ex. 30:8: ‘And when Aaron lighteth the lamps at even, he shall burn incense upon it, a **perpetual incense** before the Lord throughout your generations.

“Turning now to the book of Hebrews, we find total consistency from the Old Testament prophets to the New:

“Heb. 7:3: ‘Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; **abideth a priest continually.**’

“[Heb. 7:24,25: ‘But this man, because he **continueth ever**, hath **an unchangeable priesthood**. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing **he ever liveth to make intercession** for them.]

“Heb. 7:27: ‘Who needeth not **daily**, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.’

“Heb. 9:6: ‘Now when these things were thus ordained, **the priests went always** into the first tabernacle, accomplishing the service of God.’

“Heb. 10:1: ‘For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they of-

fered year by year **continually** make the comers thereunto perfect.'

"Heb. 10:11: 'And every priest standeth **daily** ministering and offering oftentimes the same sacrifices, which can never take away sins.'

"Here we see perfect harmony between Old and New Testaments. Let us now inquire if Ellen White is in harmony with the rule of faith:

"After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, 'Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.' Hebrews 9:24. **As Christ's ministration was to consist of two great divisions**, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration **consisted of two divisions, the daily and the yearly service**, and to each a department of the tabernacle was devoted.

"As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf." *Patriarchs & Prophets*, 357.

"The ministration of the earthly sanctuary consisted of two divisions; **the priests ministered daily in the holy place**, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. **Day by day** the repentant sinner brought his offering to the door of the tabernacle and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice.... Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal." *Great Controversy*, 418.

"Once again we see perfect harmony." *Heiks, TDSB, 9-12.*

"The various daily and continual services of the earthly sanctuary were types of the constant service of Christ in the heavenly sanctuary. Of Christ's priestly ministry we read: 'The Lord sware and will not repent. Thou art a priest **for ever** after the order of Melchisedec.' 'This man, because he **continueth ever**, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he **ever liveth** to make intercession for them.' Heb. 7:21,24,25.

"**The perpetually burning incense, the ever-present shewbread, the continual ministrations of the priests** were all types of the continual ministry of Christ in the heavenly sanctuary in behalf of man. Thus in Daniel 8:11, the 'daily' no doubt was employed to denote the constant, unceasing ministry of Christ in the heavenly sanctuary, and not merely the daily offering of sacrifice in the earthly sanctuary." *Thiele, OSID, 90.*

"In the OT *tamid* is commonly used (30 times) in connection with **several different types of activity of the priests of the sanctuary** (cf. Ex. 25:30; 27:20; 29:38; 30:8, etc.). The connection of *tamid* with the sanctuary is especially emphasized by its recurrence in verse 12. In this manner the word *tamid*, used in both verses 11 and 12, flanks the word for sanctuary at the end of verse 11. Thus the order of these relationships is: *tamid-sanctuary-tamid*. The close and intimate relationship between these concepts underscores the fact that **this *tamid* ministry of the Prince is connected with this heavenly sanctuary.**" *BRI, 2SOD, 514.*

"The **tamid** of Daniel 8:13,14 is symbolic. It would be difficult to overemphasize the importance of understanding the term '*tamid*' and its far-reaching implications. ... **Tamid** means 'continual' and is used in this passage to signify a continual something—without expressing what the something is. Translators have sometime added the term 'burnt offering' in an attempt to make the passage fit Antiochus Epiphanes. [We need to] look instead at the symbolic *tamid* of Daniel 8 as representing the *continual*—that is, **the all-of-the-time—high-priestly ministry of Jesus Christ on our behalf, in the heavenly sanctuary.**

"...That Jesus ministers on our behalf *continually* is emphasized in Hebrews 7:21-25, where His ministry is contrasted with the noncontinuous ministry of the Old Testament 'Levitical' priests:

"Those who formerly became [Levitical] priests took their office without an oath, but his one [Jesus Christ] was addressed with an oath, 'The Lord has sworn and will not change his mind, **"Thou are a priest for ever."**' This makes Jesus the surety of a better covenant.

"The former priests were many in number, because they were prevented by death from continuing in office; but he [Jesus] holds his priesthood permanently, because he continues for ever. Consequently he is able for all time to save those who draw near to God through him, since **he always lives to make intercession for them.** Hebrews 7:21-25.

"...Quite often ...*tamid* is used in a technical sense to describe various basic aspects of the ritual associated with the Old Testament sanctuary. A dozen times (as in Numbers 28:3 and 1 Chronicles 16:40) it refers to the offering of a lamb regularly, morning and evening, as a '**continual burnt offering.**' It also refers (as in Leviticus 24:2) to **the lamps that were kept continually burning** and (as in 2 Chronicles 2:4) to the '**continual offering of the showbread**' which was kept on display perpetually and was changed weekly. In Exodus 28:29,30 *tamid* refers to the symbolically adorned breastpiece that the **high priest wore continually**, whenever his duties required him to enter the sanctuary. In 2 Chronicles 24:14 it refers to all the burnt offering offered to God during a particular king's lifetime. And in 1 Chronicles 23:31 it refers to the

special sacrifices offered regularly on Sabbaths, new moons, and feast days.

"With this survey in mind, it becomes apparent that *tamid* took into account **the entire continuing ministry of the Old Testament sanctuary** and was by no means limited to the daily burnt offerings.

"...The sanctuary rituals which God required were impressive and varied. ...The basic ritual was the offering of a lamb each morning and evening. According to Leviticus 9:24 God Himself miraculously kindled the altar fire when the tabernacle was originally dedicated, and the priests were under strict instructions never to let it go out. 'This is the law of the burnt offering. The burnt offering shall be on the hearth upon the altar all night until the morning, and the fire of the altar shall be kept burning on it.... **It shall not go out.**' Leviticus 6:8-13.

"Tradition later claimed **that the original fire continued to burn from the time of Moses until Nebuchadnezzar destroyed the temple in 586 BC, a total of over eight hundred years** according to biblical chronology.

"This continually burning sacrifice said a lot to the Israelites camped in the wilderness. At any moment when anyone felt remorse for his sinfulness, a glance at the tabernacle or at night a sniff of the air could bring reassurance that the sacrifice was in progress on his behalf. And the continuance of the sacrifice would remind him that the other basic functions of the priesthood were being maintained on his behalf also. **The lamps were burning day and night,** their steady glow reflecting from the gold-plated walls of the tabernacle. **The bread was in its place on the golden table.** And the high priest, as often at least as he was on duty, was carrying on his breastpiece the name of every tribe in the nation, thus symbolically carrying near his heart and in the presence of God the name of every individual in the encampment.

"...Like the metals, beasts, and horns of Daniel's prophecies, which are symbols of empires and kingdoms, so the *tamid* of Daniel 8:13,14 is a symbol. **It is a symbol of the continual ministry of Jesus Christ in the heavenly sanctuary, forgiving our sins and providing power for us to live changed lives in fulfillment of the new covenant promises.**" Maxwell, IGC, 160,161,166.

"It has been noted—and is worth emphasizing—that the *tamid* ('continual ministry') is that which takes place in the *holy place* of the sanctuary. The 'little horn' power is only able to confuse human beings with regard to the ministration in that place. (In the earthly sanctuary the term *tamid* is used only in connection with items and rituals connected with the first apartment.) But the 'little horn' is never capable of interfering with the activity in the *most holy place* at the end of time." BRI, 2SOD, 418.

Tamyd—an Adjective/Adverb Used as a Noun.—

"What 'was taken away' from the divine figure in heaven? The text states directly that it was the *tamid*. The expression *tamid* appears in 8:11 with the definite article, *hattamid* (the *tamid*), and is thus to be understood as a substantive. More precisely, it is used in this text (as also in 11:31; 12:11) as an **adjectival noun**.

"...Its biblical use as an adjectival substantive demonstrates rich associations with all phases of the Hebrew cultus. Thus, although *tamid* is used in association with the 'burnt offering,' it is not restricted to this context. It is also used with the 'grain offering,' 'showbread,' 'incense,' 'light,' 'allowance,' etc.

"...A study of the usages of *tamid* in the book of Leviticus discloses that **the term was intimately linked with the ministry of the priests in the first apartment of the sanctuary.** It is never used in connection with the second apartment ministry. The expression *hattamid* ('the *tamid*') in Daniel, therefore, would be more correctly translated 'the continual intercession' rather than 'the daily sacrifice' as in our common version." BRI, 2SOD, 404,406,528.

Daniel Uses Another Adjective as a Noun.—

"The word *tamid* is an adjective or adverb, but Daniel uses it as a noun. Daniel does the same thing in **chapter 9:24 where he uses another adjective as a noun.** Both times referring to the sanctuary service.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint **the most Holy. Daniel 9:24.**

"Here 'the most Holy' is an adjective, but is used like a noun, and refers to the entire Heavenly Sanctuary that Jesus anointed upon his ascension into Heaven.

Thus, Daniel uses two adjectives like nouns to describe aspects of Christ's work in the heavenly sanctuary." P.J.

The Importance of the Priest in the Daily Ministration.—

"It is of utmost importance to emphasize that forgiveness or 'atonement' was not effected without both the *shedding* and the *application* of the blood. ...Many Christians overlook this fact. They speak gratefully about the act of salvation on the cross and about the blood which Jesus shed there, **but they stop short and do not mention that in some sense Jesus had to 'take blood' with Him into the heavenly sanctuary (Hebrews 9:12) in order to care adequately for our sins.**

"Many Christians think that Jesus only *died* in order to provide justification by faith. Romans 4:25, however, says that He was 'put to death for our trespasses **and raised for our justification.**' Romans 5:10 says that 'if while we were enemies we were reconciled to God by the death of his son, much more, now that we are reconciled, shall we be saved by his life.'

"Hebrews 9:12 says that 'he entered once for all into the Holy Place, taking ...his own blood, *thus* securing an eternal redemption.'

"So the high-priestly ministry of Jesus Christ in the heavenly sanctuary is as vital to our salvation as was His death on the cross. ...Fully as essential as the cross is Christ's continual ministry, His *tamid*, in heaven."

"*The superiority of Christ's tamid.* ...Because Christ does not die again, either sacrificially or from old age, **His priesthood is marked by an immeasurable superiority in its *continual-ness*.** As we read, 'The former priests were many in number, because they were prevented by death from continuing in office; but he holds his priesthood permanently, because **he continues for ever.**' Hebrews 7:24. Thus Jesus 'is also able to save absolutely those who approach God through him; **he is always living** to plead on their behalf.' Hebrews 7:24, N.E.B." *Maxwell, IGC, 163,164.*

"Christ's daily or continual mediation before God makes possible a daily or continual Christian experience." *Bunch, BOD, 118.*

"Was Taken Away."—

"A number of the characteristics of the prophecy in chapter 8 emphasize the centrality of the sanctuary in that prophecy. Since Leviticus deals with the same subject, the sanctuary and its services, there is a natural and logical conceptual link between these two literary sources. Beyond those natural links already mentioned, there is further connection.

"This is found in the terminology describing what the little horn was to do to the *tamid* ministration. In the first reference it is said that after exalting itself up to the Prince of the host, the *tamid* was 'taken away' from him (8:11b). **While this action is stated in the passive, it is evident from the context that the little horn is the agent responsible for this removal of the *tamid* from the Prince.**

"At first glance the Hebrew verb used here for 'taking away' (the *tamid*) seems somewhat unusual. It comes from the root *rum* meaning to 'lift up, exalt.' Elsewhere in Daniel this verb is used with this customary meaning. For example, in the Aramaic portions of Daniel it is used of Nebuchadnezzar's lifting up those whom he had conquered (5:19), of his lifting up his own spirit of pride (5:20), and of Belshazzar's lifting himself up against the God of heaven (5:23).

"In the Hebrew section of Daniel it is used in a similar manner. It is used to prophesy about one of the Seleucid kings who would lift up his heart in pride (11:12; cf. the Aramaic usage, 5:20). It refers to the king of the north lifting himself up above every god (11:36; cf. the Aramaic usage, 5:23), and it refers to the angel lifting his right hand up to swear an oath (12:7). Thus the use of this root follows a similar pattern in both the Hebrew and Aramaic sections of Daniel. **Compared with these other occurrences in Daniel,**

the use proposed for it in 8:11 ('take away') appears to be exceptional.

"But this use in Daniel does not appear exceptional once it is compared with the use of the same root in the description of the sacrificial services in Leviticus. There the root *rum* is used (including the same *hophal* conjugation in which it occurs in 8:11) for the action of **removing or taking away the parts of the animal victim** that would be used in the sacrificial ritual. Since the first seven chapters of Leviticus present the major descriptions of these rites, the use of this verb in this manner is limited to that section of the book.

"These references to *rum* should be considered along with those of the directly related and overlapping uses of the root *sur*. The occurrences of these two roots used in this way in these chapters of Leviticus can be tabulated. It is evident that these two words convey the same meaning when used to describe the manipulation of the parts of the sacrificial offerings. While *rum* and *sur* are not synonyms, there is this area of overlap between them. These actions center around the altar upon which the parts of those sacrificial animals were burned.

"*Sur* can be used in this way; it can be used to describe the simple physical act of taking away ordinary objects. It can also be used (in 17 OT occurrences at least) to describe the specialized act of taking away illegitimate cultic objects such as idolatrous altars and high places. It occurs most commonly in this latter connection to describe the reforms carried out by the good kings of Judah.

"These include reforms carried out by Asa (2 Chr. 14:3, 5), Jehoshaphat (2 Chr. 17:6), Hezekiah (2 Chr. 30:14, 22; 32:12, Is. 36:7), Manasseh (2 Chr. 33:15), and Josiah (2 Ki. 23:19; 2 Chr. 34:33). Sometimes it refers to the fact that these cultic installations were not removed when they should have been (1 Ki. 22:43; 2 Ki. 14:4; 2 Chr. 15:17; 20:33). Only one instance is attested when it refers to such an action in the northern kingdom (Hos. 2:17). The contrast here may have been especially with the true temple in Jerusalem.

"In these instances the verb *sur* appears to have had an extended meaning which was not used for *rum*. The latter is never used to convey the idea of taking away or removing cultic objects of apostasy. When used to describe functions approved by God in the Levitical sacrificial system, however, their meanings appear to be virtually identical.

"It is also of interest to note the locations of these verbs in the sacrificial descriptions. They commonly come in the last section of the descriptions. For example, in the description of the sin offerings, immediately following the final instruction to "take away" (*rum*) the fat, it is said that the priest shall make atonement and the sinner shall be forgiven. **Thus the use of these verbs signaled the conclusion to the final act in the sacrifice that brought forgiveness to the sinner.**

"There was a close relationship between the use

of these verbs and the forgiveness that came to the sinner through the plan of salvation offered ancient Israel in the sacrificial system. This relationship should be borne in mind when one examines the use of *rum* in the description of the struggle between the Prince of the host and the little horn. **The passage depicts a conflict over the plan of salvation ministered to mankind through the heavenly sanctuary and its services (chap. 8).**

"It should also be noted that these two verbs relate to a broad spectrum of sacrificial offerings in Leviticus. Some translators have rendered the *tamid* in chapter 8 strictly in terms of the burnt offering (cf. the RSV, for example). The use of these two verbs in Leviticus, however, points to a relationship that is much broader than that, as the following summary indicates:

- "1. The burnt offering—1:16 (*sur*), 6:10 (*rum*)
- "2. The cereal offering—2:9; 6:15 (*rum*)
- "3. The peace offering—4:10 (*rum*), 3:4, 9, 10, 15 (*sur*)

- "4. The priestly sin offering—4:8 (*rum*), 4:9 (*sur*)
- "5. The congregational sin offering—4:19 (*rum*)
- "6. The commoner's sin offering—4:31, 35 (*sur*)
- "7. The guilt offering—7:4 (*sur*)

"Thus the *whole sacrificial system* is involved in the actions these verbs describe. They are not just limited to the burnt offering. All the major types of sacrifices listed in Leviticus 1-7 a part of the 'daily' system and thus are included within their scope. All of this (the reality or antitype of the symbols) the little horn attempts to take away from the heavenly Prince in chapter 8.

"We may now compare the use of the verbs *rum* and *sur* in Leviticus with their occurrences in cultic contexts in Daniel. There are three such references: one in chapter 8, one in chapter 11, and one in chapter 12. The verb *rum* is used with the first of these three cases and the verb *sur* occurs in the other two instances. The latter two occurrences appear in passages which are parallel to and explanatory of the first. **The use of these directly related verbs ties those connections together all the more tightly.** These occurrences can be listed with their comparisons in Leviticus as follows:

DANIEL:

Passage	Object	Subject	Verb	Action
8:11	<i>Tamid</i>	Little horn	Rum	'taken away'
11:31	<i>Tamid</i>	King of north	sur	'taken away'
12:11	<i>Tamid</i>	Two above	sur	'taken away'

LEVITICUS:

6 passages	Portions of 5 types of sacrifices	Priest	Rum	'take away'
9 passages	Portions of types of sacrifices	Priest	sur	'taken away'

"For practical purposes I have put the passive verb into the active in 8:11 in the list given above for

Daniel. From these cultic comparisons it appears evident where this kind of terminology has been derived for its use in Daniel. These comparisons also indicate the kind of connections with the sanctuary services that the use of these verbs connote.

"The comparisons also explain why the meaning of *rum* in 8:11 is not so unusual as it seems at first (when compared with its root meaning). This is a specialized use of an extended meaning of that verb. It served in this way as a technical term for the cultic functions brought into view in this prophecy. **It is altogether appropriate, therefore, to use this verb (in the sense of 'take away') in chapter 8 where the sanctuary and its functions are at issue. These connections emphasize again how central the sanctuary is to the prophecy of Daniel 8.**" *BRI, 2SOD, 203-208.*

The Daily Was Taken Away.—

"Since this passage as a whole is concerned with the actions of the little horn, **it is evident that it is the power responsible for taking away the Prince's *tamid* ministry.**" *BRI, 2SOD, 514.*

"We understand that when the prophecy speaks of the "daily" being taken away, ...it refers to the fact that the time would come when **efforts would be made** to separate people from God and to **divert their minds from the one sacrifice of His Son, Jesus Christ.** There would be an attempt to **take away** from men the constant and daily intercession of Jesus, who ever intercedes for us in the heavenly sanctuary, not made with hands; and for it **substitute another intercession, not divine.** There would be an effort to **take away** the bread of life from men, and **offer in its place** another bread, which could not nourish the soul. There would be an attempt to **draw the eyes of men away from 'the Lamb of God, which taketh away the sin of the world,'** (John 1:29) and fasten them upon a human means of atonement." Dalrymple, *The Mystery of Iniquity, Signs of the Times*, Oct. 11, 1932.

"The medieval church assumed many of Christ's prerogatives as Prince of the host and obscured His high-priestly ministry in the heavenly sanctuary. It did so:

"1. *By insisting on the pope's absolute kingship as the visible head of the church,* and persecuting people who said that the only head of the church is Jesus Christ. Ephesians 4:15; 5:23.

"2. *By presenting the Lord's Supper in a manner that encouraged superstition,* and persecuting people (like the followers of John Wycliffe) who refused to teach that the bread turns into the actual body of Jesus.

"3. *By withholding the wine at communion,* and persecuting people (like the Hussites) who requested the wine as a symbol of the new covenant in Christ's blood. Matthew 26:27,28.

"4. *By failing to preach the Word of God,* and burning at the stake people (like William Tyndale) who

labored to make the Bible accessible to common people.

“5. By authorizing the purchase of pardons, and excommunicating people (like Martin Luther) who said that justification is by grace alone through faith in Jesus Christ. Romans 3:24; Ephesians 2:5.

“6. By requiring confession to a priest and the performance of penance, and persecuting people (like the Lutherans) who said that every Christian is a priest who can go directly to God through one Mediator, Jesus Christ. 1 Peter 2:9; 1 Timothy 2:5.

“7. By requiring that the first day of the week be observed in place of the seventh day, even though God in the new covenant promised to write His law on people’s hearts. Exodus 20:8-11; Hebrews 8:10-12.

“...To put the matter bluntly, ‘*Rome*’ has misrepresented Christ’s ministry with a false sacrifice (the mass), a false priesthood, a false head of the church, and a false method of salvation.” Maxwell, IGC, 172, 180.

“AD 492: Gelasius I became the new pope on March 3, 492, and died on November 21, 496, thus ending his pontificate of only four years, eight months and eighteen days. During this short time, however, he established the **two swords theory**, which set forth the church’s foundational understanding of church and state relationship.

“**AD 494:** Pope Gelasius I wrote to Emperor Anastasius, declaring the theory of the **two swords, or two powers, governing the world**. ‘There are two... by which the world is chiefly ruled: **the sacred authority (auctoritas) of bishops and the royal power (potestas)**. Of those the responsibility of bishops is more weighty insofar as they will answer also for the kings of men themselves at divine judgment.’ The popes did not claim to wield the temporal sword but to direct its proper use.... Gelasius conceived church governance as analogous to that exercised by temporal rulers. This juridical understanding of the papacy guided papal theory and practice in subsequent centuries. **The two swords theory maintained that secular leaders were subject to the pope’s spiritual authority.**’ J.M. Miller, *The Shepherd & the Rock*, 94-95.”

“**AD 495:** Pope Gelasius I was the first pope at a Roman synod to be saluted as ‘Vicar of Christ.’

“**AD 501:** (Pope Symmachus, AD 498-514) The church council in Rome pronounced sentence on October 23, 501, that **no human court could judge the pope; God alone could do that**. Thus the pope was officially exalted above every other man.

“‘Thus it was that men acknowledged that they had no power to judge the Pope. St. Avitus, Bishop of Vienne, had declared before the opening of the council: To question the authority of the Pope of Rome is to overthrow not one bishop alone, but the whole Episcopate.’ F. Hayward, *A History of the Popes*, 76.

“...**AD 507:** Clovis defeated Alaric at Vougle, the event that historians describe thus: ‘In a letter writ-

ten after Vouille [Vougle], Clovis announced to his bishops that en route for the battle **he had promulgated an edict** protecting widows, clerics and those whom the church wished to defend.’ I. N. Wood, *Revue Belge de Philologie Et D’Histoire*, 63:264.

“‘It is evident, from the language of Gregory of Tours, that this conflict between the Franks and Visigoths was regarded by the orthodox party of his own preceding ages as a religious war, on which, humanly speaking, the prevalence of the Catholic or the Arian creed in Western Europe depended.’ W.C. Perry, *The Franks*, 85.

“Some have erroneously concluded that the Visigoths were pagans and that, therefore, the conflict in the West was one over paganism. In fact, though, **the Visigoths were Arian Christians**. Similarly, a few decades later, the issue in the East between the Vandals and Ostrogoths (also Arian Christians) and Justinian was not about paganism, nor was it solely a political conflict. **It was a religious war, as well, that would ultimately decide the dominance of the Catholic or Arian faith in Eastern Europe.**

“...**AD 508:** “In 508 Clovis was recognized and honored both by civil and ecclesiastical authorities as the sole ruler in the West.

“...Thus there is indisputable historical confirmation and legislative documentation that only the one and true Catholic faith was indeed being set up, as prophesied. Clovis had become the first Catholic king of the ten divisions of the Western Roman Empire dating from AD 476. His ascension to the throne in 508 brought in its train the first instituted ‘National’ religion. **All other faiths were outlawed.** Then began the long chain reaction in prophetic history until every European nation accepted the one and true Catholic faith and was led to follow the example of the Franks in using the civil power to enforce the church’s dogmas.” Heiks, Source, 3-5,18.

“In Daniel 7, the little horn attacks the law of God. In Daniel 8, the little horn attacks the gospel, the work of the high priestly ministry of Jesus Christ. **The work of the priest in the process by which fallen humanity is reconciled to their Creator. That is none other than the gospel work, the gospel of Christ.** When church and state amalgamated in 508, the gospel message of Christ’s high priestly ministry in the first apartment, i.e., the ‘daily,’ was immediately usurped or taken away, to be replaced by a hellish, presumptuous counterfeit that could not offer salvation.” Heiks, Source, 25.

Papal Mass Takes Away the Daily.—

“The effect of the papal system of ceremonies is to take away from men a true conception of the intercessory work of Christ in behalf of fallen humanity, and to substitute in its place a system of its own priestly ritual. **By taking away the true means of salvation through Christ alone and depriving sinners of the**

benefits of His continual intercessory work in their behalf in the heavenly sanctuary, causing them to look to priests for the forgiveness of sin, it can well be said that by this means ‘the daily was taken away.’” *Thiele, OSID, 92*

“The Catholic church teaches that the Mass is a ‘daily,’ ‘continual,’ and ‘perpetual’ sacrifice.... ‘Long before Christ was born the sacrifices of the Old Law shadowed forth the Sacrifice of the Cross. After His ascension into Heaven, that identical Sacrifice is continued in the Mass.... Our Divine Redeemer willed that the Sacrifice once consummated on the Cross should be prolonged forever. This is done, through the Mass.’—Pope Leo XIII, Encyclical Caritatis Studium, July 26, 1898.

“Was all Sacrifice to cease with the death of Christ? No; there was to be in the New Law of Grace a perpetual Sacrifice, in order to represent **continually** that which was once accomplished on the Cross, and to apply the fruit of it to our souls....

“What then, is the Mass?

“The Mass is the **perpetual** Sacrifice of the New Law, in which Christ our Lord offers Himself, by the hands of the Priest, in an unbloody manner, under the appearances of bread and wine, to His Heavenly Father, as He once offered Himself on the Cross in a bloody manner....

“What effects has the Mass as a Sacrifice of Propitiation?

“By it we obtain from the Divine Mercy, 1. Graces of contrition and repentance for the forgiveness of sins; and 2. Remission of temporal punishment deserved for sins.” Joseph Heharbe, A Full Catechism of the Catholic Religion, pp.262,263,265.” *Thiele, OSID, 93.*

“Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people. Jesus is our Advocate, our High Priest, our Intercessor. ...The great High Priest has made the only sacrifice that will be of any value.

“The incense that is offered now by men, the masses that are said for the deliverance of souls from purgatory, are not of the least avail with God. All the altars and sacrifices, the traditions and inventions whereby men hope to earn salvation are fallacies. No sacrifices are to be offered without; for the great High Priest is performing His work in the holy place.

“In His intercession as our Advocate Christ needs no man’s virtue, no man’s intercession. Christ is the only sin bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the holy place. Christ has declared, ‘If any man sin, we have an advocate with the Father, Jesus Christ the righteous.’ He will save to the uttermost all who come to Him in faith. He ever liveth to make intercession for us. **This makes of no avail the offer-**

ing of mass, one of the falsehoods of Romanism.

“The so-called intercession of the saints is the greatest falsehood that can be invented. **Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour’s attributes, and able to pardon transgression and sin.** They themselves are sinners. They are only human. One day they will see that their deceptive doctrines have led to crimes of every stripe and type, to adultery, robbery, falsehood. They are responsible for many terrible wrongs which men have perpetrated upon their fellow men.

“For all this the Judge of the whole earth will call them to account at His bar. ...Men have only one Advocate, one Intercessor, who is able to pardon transgression. ...**No middle man comes between the sinner and Christ.** No dead prophet, no buried saint is seen. Christ Himself is our Advocate.” (MS 128, 1897). *7BC, 913,914.*

Spirit of Prophecy Evidence.—

“The Spirit of Prophecy well portrays the daily, ever-continuing ministrations of the earthly sanctuary as typifying the never ceasing ministry of Christ in the sanctuary above. Not for one moment is there any interruption of the Saviour’s work in behalf of sinners. But that work is the supreme object of the attacks of Satan. If he can turn men away from their Saviour in heaven and have them look to erring human beings as their means of grace, his object will have been attained. **That is the purpose behind the ceremonial system of Roman Catholicism.** And any organization giving itself over toward that end is taking away the ‘daily.’ This was understood in the very early days of the advent movement.” *Thiele, OSID, 91.*

“The Lord’s direction was, ‘Aaron shall bear the names of the children of Israel in the **breastplate of judgment upon his heart**, when he goeth in unto the holy place, for a memorial before the Lord **continually.**’ Exodus 28:29. So Christ, the great High Priest, pleading His blood before the Father in the sinner’s behalf, bears upon His heart the name of every repentant, believing soul.

“...Not only the sanctuary itself, but the ministration of the priests, was to ‘serve unto the example and shadow of heavenly things.’ Hebrews 8:5. Thus it was of great importance; and the Lord, through Moses, gave the most definite and explicit instruction concerning every point of this typical service. The ministration of the sanctuary consisted of two divisions, **a daily** and a yearly service. **The daily service was performed at the altar of burnt offering in the court of the tabernacle and in the holy place;** while the yearly service was in the most holy.

“...The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for

individual sins. ...**Every morning and evening** a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing **the daily** consecration of the nation to Jehovah, and their **constant** dependence upon the atoning blood of Christ.

“...The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was **an altar of perpetual intercession**, before the holy, **an altar of continual atonement**. By blood and by incense God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul. As the priests **morning and evening** entered the holy place at the time of incense, **the daily** sacrifice was ready to be offered upon the altar in the court without.

“...**The showbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice.** It was called showbread, or ‘bread of the presence,’ because **it was ever** before the face of the Lord. It was an acknowledgment of man’s dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. ...The showbread pointed to Christ, the living Bread, **who is ever** in the presence of God for us.”

Patriarchs & Prophets, 351-354.

“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. 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.** Sin was disguised in a garb of sanctity.”

For many centuries God’s people suffered a restriction of their liberties. **The preaching of the gospel in its purity was prohibited**, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. **The**

darkness of error and superstition threatened to blot out a knowledge of true religion.” *Prophets & Kings, 714.*

Spirit of Prophecy: Crosier Has the True Light.—

“I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. **The Lord shew[ed] me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c;** and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. **I feel fully authorized by the Lord, to recommend that Extra, to every saint.**” *Word To the Little Flock, 12.*

“**The Sanctuary of the new covenant is connected with the New Jerusalem** like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, and these only, the N.T. applies the name ‘Sanctuary,’ and it does appear that this should forever set the question at rest.... The priesthood of the worldly Sanctuary of the first covenant belonged to the sons of Levi; but that of the heavenly, of the better covenant, to the Son of God.... Being himself perfect, and his priesthood unending, he is able to ‘perfect forever’ and ‘save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.’ ...’Now when these things (the worldly Sanctuary with its two apartments and the furniture in each) were thus ordained, **the priests went always (daily Heb. 7:27; 10:11) into the first tabernacle, accomplishing the service of God.**’ ...**The daily service described was a sort of continual intercession....** Christ had entered his Father’s house, the Sanctuary, as High Priest, and began his intercession for his people by ‘praying the Father’ for ‘another Comforter.’ ...’Jesus the Mediator of the New Covenant in the heavens’ is our interceding High Priest, making atonement with his own blood.’

O.R.L. Crosier, Day Star Extra, 1846, reprinted in the Advent Review, Sept. 1850.

“This article was reprinted in the Advent Review of September, 1850. His comments on Dan. 8:11,12, are as follows: ‘And the place of his Sanctuary was cast down; Dan. 8:11. This casting down was **in the days and by the means of the Roman power;** therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency. **The Sanctuary cast down is His against whom Rome magnified himself, which was the prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven.** Again, Dan. 11:30,31 (Quoted). What was

this that Rome and the apostles of Christianity should jointly pollute? **This combination was formed against the ‘holy covenant,’ and it was the Sanctuary of that covenant they polluted;** which they could do as well as to pollute the name of God; Jer. 34:16; Eze. 20; Mal. 1:7. This was the same as profaning or blaspheming His name. In this sense this ‘politico-religious’ beast polluted the Sanctuary, (Rev. 13:6) and cast it down from Rome the holy city, (Ps. 102:19; Jer. 17:12; Heb. 8:1,2) **when they called Rome the holy city, (Rev. 21:2) and installed the Pope there with the titles ‘Lord god the Pope,’ ‘Holy Father,’ ‘Head of the Church,’ etc.;** and there, in the counterfeit ‘temple of God,’ he professed to do what Jesus actually does in His Sanctuary; 2 Thess. 2:1-8. **The Sanctuary has been trodden under foot (Dan. 8:13), the same as the Son of God has. Heb. 10:39.**—O.R.L. Crosier.” *Bunch, BOD, 120.*

“**The very heart of the gospel was removed when the little horn took away the daily—or continual mediation of Jesus Christ, and cast down the place of his gospel sanctuary and made it a den of thieves—he cast down the sacraments and gospel truth to the ground and ‘practiced’ the mystery of iniquity and prospered in his sacrilegious perversions.** The little horn and his part of the host had indignation against the covenant, by trampling virtually upon the Son of God, and counting the blood of the covenant an unholy thing. **They cast down the true doctrine of the cross of Christ, the crucified One.**” Author unknown, *Midnight Cry*, Oct. 4, 1843, O.R.L. Crosier.

Rev. 3:8 Suggests Attack on Holy Place Before 1844.—

“I know thy works: **behold, I have set before thee an open door, and no man can shut it:** for thou hast a little strength, and hast kept my word, and hast not denied my name. Revelation 3:8.

“This door that is opened is the door to the Most Holy Place. Men would try to shut it. **This implies that there may have been a successful attempt earlier,** as indeed there was, to shut the door to the Holy Place when the Papacy took away the *tamyd*—the knowledge of Christ’s high priestly ministry in the Holy Place of the heavenly sanctuary.” *PJ.*

2 Thess. 2:3-8 Proves Papal Attack on Holy Place.—

“There can be no question but this is a description of the papacy and was doubtless based on the prophecies of Daniel regarding the little horn. **This shows that ‘the holy place’ where the papal abomination ‘ought not’ to stand was the [Holy Place in the] ‘temple of God.’** Daniel used the word ‘sanctuary’ and Paul ‘temple,’ but they mean the same and are used interchangeably. Daniel calls ‘the transgression of desolation,’ Paul terms ‘the man of lawlessness’ and ‘the mystery of lawlessness.’ (RV). The chief pontiff

of the papal abomination not only claims to be ‘God on earth,’ but **through a human priesthood, a false sacrifice, and a counterfeit mediatorial system, the papacy took possession of the church-temple for more than a millennium and thus set aside the true Priest, His atonement, and His mediatorial ministration in behalf of sinners.** The daily or continual service of Christ was interfered with and virtually displaced by a false system for 1260 years during which time the laws of God and the saints of God were ‘given into’ the hands of the papal power. (Dan. 7:25).” *Bunch, BOD, 124.*

God is With Us When the Tamyd is Present.—

“But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business: 11 **And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.** 12 And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.” **2 Chronicles 13:10-12.**

“What is described above is the sacred charge to OT Israel—the faithful performance of the duties of the courtyard and holy place—also known as the ‘daily’ (*tamyd*) priestly ministry. **In NT times, God’s true people are also those who keep the sacred charge of God—the knowledge of Christ’s continual high priestly ministry in the heavenly sanctuary.** Today we can know that God is with us if we participate with Christ in His continual ministry by being daily converted to Him.” *PJ*

Daily and the 1290 Days of Daniel 12:11.—

“We are informed in Daniel 12:11 that ‘from the time that **the daily** [mediatorial service of Jesus in the heavenly sanctuary] shall be taken away [as it was by the Papacy in AD 508] to set up the abomination that makes desolate, there shall be one thousand two hundred and ninety days,’ margin. Commencing with AD 508, 1290 years brings us to (1798) the termination of Papal power to persecute God’s people. Now, in Revelation 11:1-3 the persecution of God’s people during the Dark Ages is explicitly declared to be an attack upon God’s ‘temple’ and ‘the holy city.’ That is, the Lord in Revelation 11:1-3 applies spiritually in connection with the church that which literal Rome did in connection with the literal city of Jerusalem.” *Were, KONAJ, 45.*

Why Was Just the Daily Taken Away.—

“Now we come to a crucial point. Why was just

the ‘daily’—the *tamid*—taken away? See verse 11. **Tamid** refers to the first-apartment ministry of the sanctuary only. Why was the first-apartment aspect alone taken away by the papacy? Why just the ‘daily?’ Why not the second-apartment work?

“Because the second-apartment ministry, the yearly, which occurred when the sanctuary was cleansed, wasn’t in operation then! Not until the end of the 2300 days, in 1844, did the second apartment ministry even begin! It could not be taken away during the little horn’s reign because it was *not* operating during that time. ‘Unto two thousand and three hundred days: then shall the sanctuary be cleansed!’ **Or, unto 2300 days; then shall the yearly begin!**

“In Daniel 8, we have **both** phases of Christ’s high priestly ministry in heaven: **the daily, which comes under attack by the papacy; and the yearly, the second-apartment ministry, which commences at the end of the 2300 ‘evenings and mornings,’ when the sanctuary is cleansed!”** *Goldstein, 1844MS, 62.*

***Don’t Argue About The Daily.*—**

“I have words to speak to my brethren east and west, north and south. **I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy.** I entreat of Elders H, I, J, and others of our leading brethren, that they make no reference to my writings to sustain their views of ‘the daily.’”

“It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. **I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of ‘the daily’ is not to be made a test question.**

“I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question [‘the daily’]; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence.

“The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our brethren from the great questions that should be the burden of our message. As this is not a test question, I entreat of my brethren that they shall not allow the enemy to triumph by having it treated as such.

“The work that the Lord has given us at this time is to present to the people the true light in regard to the testing questions of obedience and salvation—the commandments of God and the testimony of Jesus Christ.

“In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correc-

tion. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be.

“In the night seasons I seem to be repeating to my brethren in responsible positions, words from the First Epistle of John. [Chapter 1 is quoted.]

“Our brethren should understand that self needs to be humbled and brought under the control of the Holy Spirit. **The Lord calls upon those of us who have had great light to be converted daily.** This is the message I have to bear to our editors and to the presidents of all our conferences. We must walk in the light while we have the light, lest darkness come upon us.” *1 Selected Messages, 164, 165.*

***The “Daily” Not Paganism.*—**

“When Constantine became sole emperor by AD 323-324, he would begin the process of destroying paganism by enacting a series of measures that would highly favor the growing Christian Church. These measures included the exemption of all clergy from state taxation and the subsidizing of church buildings that would later become prominent worship centers of the empire. He also lodged the bishop of Rome in the Lateran Palace, empowering this office with political jurisdiction, so that both church and state could operate together in the overall governance of the empire.

“Thus, Constantine’s political favoritism of Catholic Christianity specifically became a crucial step in both destroying paganism and elevating Catholicism to the state religion of the Roman Empire. He envisioned a theocratic state with one emperor and one empire, with its citizenry welded together by one common, universal (‘Catholic’) state religion, thus achieving both political and spiritual unity. As it turned out, Constantine’s elevation of Christianity would create such spiritual momentum for the rising Christian Church that **paganism would barely survive for even a century after his death in AD 337.”** *Swearingen, TOOTN, 149.*

“As Christianity spread ‘to all the world’ from apostolic times, it gradually replaced the widespread practice of paganism. **On November 8, AD 392, came Emperor Theodosius’ edict banning pagan practices under penalty of death. This law was paganism’s death knell; paganism was legislated out of existence with Theodosius’ decree.”** *Heiks, Source, 1.*

“Paganism was all but eliminated under the reign

of Theodosius I (reign, AD 378-395), who would galvanize the emperor's office into the imperial defender of the Christian faith. Having ordered the complete destruction of all pagan centers and sacrificial ceremonies, he would later crush a pagan usurper named Arbogast and his puppet emperor Eugenius (a professed Christian) in the Battle of the River Frigidus near the Alps in AD 394, thus assuring the eventual annihilation of paganism." *Swearingen, TOOTN, 150.*

William Millers Mistaken Conclusion on the Daily.—

[William Miller tells how, through studying 2 Thess. 2:7, that he saw it was paganism that was taken away. He thought that pagan Rome would be taken out of the way, and thus, that the "daily" was paganism. Here are his words:

" 'I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take way;' 'he shall take away, 'the daily; 'from the time the daily shall be taken away', etc. I read on, and thought I should find no light on the text; finally, I came to 2 Thess. 2:7, 8. 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,' etc. And when I had come to that text, oh! how clear and glorious the truth appeared! There it is! That is 'the daily!' Well now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and the 'wicked,' popery is meant. Well, what is it which hinders popery from being revealed? Why, it is paganism; well, then, 'the daily' must mean paganism." - Second Advent Manual, page 66.

"Was this a correct conclusion? **The Spirit of Prophecy** says that this scripture is not talking about paganism taken out of the way, but rather, it is the man of sin—the papacy—that is taken out of the way.]

"Paul, in his second epistle to the Thessalonians, points out the power that has attempted to break down the law of God. He warns the believers concerning the great apostasy and the blasphemous antichristian power that would be developed and perform its work before Christ should come the second time. He says: 'That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.'

" '...The mystery of iniquity doth already work; only he who now letteth [hindereth] will let [hinder], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' **The prophet Daniel, describing the same power, says, 'He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times**

and laws.'

"How strikingly have these prophecies been fulfilled by the Romish Church! Not only has this power attempted to change the times and laws of God, but she openly avows that she has made such changes, and she declares that by the observance of Sunday, which rests solely upon her authority, the Protestant world is acknowledging the supremacy of Rome. It is the breach which has thus been made in the law of God that the people described by Isaiah are seeking to build up.

"....The mystery of iniquity, which had already begun to work in Paul's day, will continue its work until it be taken out of the way at our Lord's second coming. The climax of the working of iniquity will soon be reached." *Signs, 6/12/1893.*

The Place of His Sanctuary.—

"So what is the 'place' in Daniel 8:11 that was 'cast down'? For purest light and understanding on the true meaning of the 'place (*makon*) of his sanctuary,' we turn to the scriptures to see what the Bible says.

"2 Chron. 6:30: '**Then hear thou from heaven thy dwelling place, and forgive,** and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men.)'

"2 Chron. 6:33: '**Then hear thou from the heavens, even from thy dwelling place,** and do according to all that the stranger calleth to thee for.'

"2 Chron. 6:39: '**Then hear thou from the heavens, even from thy dwelling place,** their prayer and their supplication, and maintain their cause, and forgive thy people which have sinned against thee.'

"We know that 'by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.' We see from these verses that the 'place' referred to is where prayers are heard and sins are forgiven, i.e., the heavenly sanctuary. That heavenly 'place' has been cast down—removed from men's remembrance by the same entity that 'took away' the 'daily' from Christ by interposing an earthly counterfeit of His 'daily' ministration in the sanctuary. Without question, these scriptures reveal that the little horn has taken on a priestly attire and presumes to perform priestly functions. The horn's plain intention continues to be to deflect men's interest in heaven and God's interaction with humanity by inserting himself between man and his interceding Saviour and in the place of Christ. It was not *pagan* Rome but *papal* Rome who dared and dares to attempt to usurp the prerogatives of God, who alone can answer prayers and forgive sins.

"...Never, though, is the *makon* said to represent a pagan sanctuary or ever even allude to anything of a pagan or of a sinful nature." *Heiks, TDSB, 80,81,82.*

"Although *miqdas* ('sanctuary' in 8:11) is a dif-

ferent Hebrew word than *qodes* ('sanctuary' in 8:14), 65 out of 67 times it is used in the Old Testament either in reference to God's Sanctuary or God as our sanctuary. The two exceptions refer to corrupt sanctuaries by His former people. **Not once does *migdas* refer to a non-Israelite pagan sanctuary.**" Ferrell, BD, 62

"It is in God's heavenly dwelling place—His sanctuary in heaven—that He hears the prayers of His faithful, both Israelites and non-Israelites, and from which comes His forgiveness and from which He renders 'judgment' or 'justice.' Again it is from His heavenly dwelling place—His sanctuary in heaven—that the Lord looks upon the inhabitants of the earth (Ps 33:13-14). This is where His throne is located, the 'foundation' (*makon*) of which is established on principles of 'righteousness and justice' (Ps 89:14; 97:2).

"...It is indeed correct to hold that **an attack on the 'foundation of the sanctuary' is tantamount to an attack on God himself.**" BRI, 2SOD, 413,414,416.

"What is God's dwelling place [4349] (*makon*)?" The answer comes:

Psalm 89:14: 'Justice and judgment are the habitation [4349] (*makon*) of thy throne: mercy and truth shall go before thy face.'

Psalm 97:2: 'Clouds and darkness are round about him: righteousness and judgment are the habitation [4349] (*makon*) of his throne.'

"Righteousness, judgment and justice are said to be the *makon*, the 'place of his sanctuary.' They constitute the 'basis' or 'foundation' of His throne." Heiks, AD508, 36.

"Holiness is the foundation of God's throne; sin is the opposite of holiness; sin crucified the Son of God." Testimonies to Ministers, 145.

"They have cast fire into thy sanctuary, they have defiled by casting down the dwelling **place** of thy name to the ground." Psalms 74:7.

"My face will I turn also from them, and **they shall pollute my secret place: for the robbers shall enter into it, and defile it.**" Ezekiel 7:22.

The Place of His Sanctuary Was Cast Down.—

"In the vision now under consideration the Papacy also directs its attacks against the sanctuary of God and its services. That this is the sanctuary of God is evident from **Gabriel's further explanation to Daniel as recorded in Daniel 11:31, and his vision to John in Rev. 13:6.** The Papacy was to 'pollute the sanctuary of strength' and 'blaspheme God's name, and His tabernacle, and them that dwell in heaven.' The word *sanctuary* is from the Latin 'sanctus,' meaning 'sacred,' or *sanctuarium*, 'a sacred place.' In this sense it is used all through the Scriptures where it is never applied to a common or secular place. 'Thy way, O God, is in the *sanctuary*,' said the Psalmist, and he

assures us that the Lord will 'send thee help from the **sanctuary, and strengthen thee out of Zion,**' because '**strength and beauty are in thy sanctuary.**' Ps. 77:13; 20:2; 96:6. Therefore, the *sanctuary* in heaven where Christ ministers is '**the sanctuary of strength.**' [Dan. 11:31]. This is the *sanctuary* that was 'polluted,' 'defiled,' 'cast down' and 'trodden under foot' by the papal power. **It cannot possibly apply to Pagan Rome or any other profane or corrupt place or power.**" Bunch, BOD, 116.

"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. 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." Great Controversy, 55.

"In Rev. 11:1-3 the persecution of God's people during the Dark Ages is explicitly declared to be an attack upon God's 'temple' and 'the holy city.' That is, the Lord in Revelation 11:1-3 applies spiritually in connection with the church that which literal Rome did in connection with the literal city of Jerusalem.

"...Paul applies Daniel 11: 36, 37 to the Papacy as if it had succeeded in invading the land of Israel, broken down the walls of 'the holy city' and '**sits in the temple of God, showing himself that he is God**' (2 Thessalonians 2: 3, 4)." Were, KONAJ, 45,46.

Satan's Previous on Place of Earthly Sanctuary.—

"**Satan was seeking to shut out from men a knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom.** His strife for supremacy had seemed to be almost wholly successful. It is true that in every generation God had His agencies. Even among the heathen there were men through whom Christ was working to uplift the people from their sin and degradation. But these men were despised and hated. Many of them suffered a violent death. **The dark shadow that Satan had cast over the world grew deeper and deeper.**

"Through heathenism, Satan had for ages turned men away from God; **but he won his great triumph in perverting the faith of Israel.** By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. **The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion.** Satan had implanted this principle. Wherever it is held, men have no barrier against sin." Desire of Ages, 35,36.

[Note: The quotation above, speaking of the time of Christ's first Advent in the courtyard, is certainly applicable to the time of the rise of the Papacy and its attack on Christ's ministry in the Holy Place of the heavenly sanctuary.]

The Sanctuary was the Heavenly Sanctuary.—

"The Scriptures speak of but two sanctuaries, one on earth and the other in heaven, the first being a type of the latter. 'After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which though a permanent structure and upon a larger scale, observed the same proportions, and was similarly furnished. In this form the sanctuary existed—except while it lay in ruins in Daniel's time—until its destruction by the Romans, in AD 70. **This is the only sanctuary that ever existed on the earth, of which the Bible gives any information.**' The Great Controversy, p. 412. Since this is true and the earthly sanctuary did not exist during the career of the Papacy, **the references in Daniel must be to the heavenly sanctuary.** There was no other sanctuary at that time except the one in heaven where Christ ministered." *Bunch, BOD, 116.*

"There can be little doubt but that the little horn is the agent responsible for this effect upon the sanctuary. The foundation place of this sanctuary would be '**cast down,' meaning from heaven to earth.**'"

"...God's activities described there are specifically that of answering prayer and the administering of justice and righteousness through the giving of judgment. In some places, such as Psalms 89:14 and 97:2, this foundation place for God's throne is not thought of so much as a physical position, but as a spiritual reality expressed from that throne. It is in this sense that the foundation of His throne can be said to be 'righteousness and justice.'

"...Whatever the special aspect of the work of God that is stressed by the use of *makon* here, **the casting down of it to the ground can surely be taken as the usurpation of it, or attempted usurpation, by the little horn power.**" *BRI, 2SOD, 514,515.*

How The Place of His Sanctuary Was Cast Down.—

"What does it mean to bring a heavenly sanctuary down to earth? It means that what was correctly represented as being located in heaven has now, in the eyes of human beings, been brought down here where we are by the activities of the little horn. The small horn now represents the heavenly ministry of Jesus Christ as requiring human or priestly activities on earth to mediate its grace to humanity. Human intermediaries have been interjected between God and the people. One of the central issues of the Reformation was a rejection of this very point. Martin Luther claimed that every Christian has immediate access to Christ's ministry in heaven. Each individual may have personal access to Jesus Christ and God; human, priestly intermediaries

are not necessary for such access. 'For there is one God and one mediator between God and men, the man Christ Jesus.' (1 Timothy 2:5). This leaves no room for the mediation of priests, saints, angels, or Mary—as in the Roman system." *Shea, DARG, 181.*

"The little horn power, in verse 9, starts out as pagan Rome, 'which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.' **Here we see a horizontal expansion** across the earth, which **pagan Rome** did, thus fitting perfectly the prophecy.

"In verses 10 to 12, the little horn's actions move upward and take on a religious thrust. It magnifies itself to the 'prince of the host,' takes away the 'daily,' casts down 'truth,' even casts down 'the place of his sanctuary.' **Here is the papal phase of the little horn and its attack on the gospel.**

"But how, for instance, could the papacy 'cast down' the place, or foundation, of the heavenly sanctuary? The papacy didn't get into heaven and physically attack the sanctuary. Instead, through its system of the mass, the priesthood, confession, mediation, etc.—which is a counterfeit of the life, death, and high priestly ministry of Jesus ('the prince of the host')—the foundation of Christ's work in heaven was lost or, in a sense, 'cast down.'

"Imagine Radio Free Europe beaming 'It is Written' into the Eastern European bloc. The radio waves pulse through the air, but before they reach the receivers, the governments send up jamming signals that block out the beams. **The people on the ground receive nothing, hear nothing, and know nothing of the truths that the program had for them.** In a sense, the foundation—the essence—of the message is lost, taken away, or 'cast down.' This same principle hold regarding papal interference with Christ's high priestly ministry.

"We are obviously dealing with symbolic actions because 'truth' itself cannot literally be cast down. The papacy could no more *physically* 'cast down' God's sanctuary, than it could *physically* 'cast down the truth to the ground.' Verse 12. **But through its counterfeit intercession and mediation, the papacy was able to destroy the truth of Christ's work in the sanctuary, thus it 'cast down the truth.'**" *Goldstein, 1844MS, 59,60.*

"This casting down was in the days and by the means of the Roman power. ...The Sanctuary cast down is His against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his Sanctuary is in heaven.... This 'politico-religious' beast polluted the Sanctuary, (Rev. 13:6) and cast it down from its place in heaven, (Ps. 102:19; Jer. 17:12; Heb. 7:1,2), when they called Rome the holy city, (Rev. 21:2) and installed the Pope there with the titles, 'Lord God the Pope,' 'Holy Father,' 'Head of the Church,' etc., and there

in the counterfeit ‘temple of God,’ he professes to do what Jesus actually does in his Sanctuary, 2 Thess. 2:1-8.’ O.R.L. Crosier, Day Star Extra, 1846; reprinted in the Advent Review, Sept. 1850.” Thiele, OSID, 87.

“In the claims they make concerning such rites as the mass, penance, confession and others, Roman Catholic writers reveal **how by such rituals the place of Christ’s sanctuary is cast down**. Following are some of their claims:

“ ‘Q. 920. Is the Mass the same sacrifice as that of the Cross?’

“ ‘A. The Mass is the same sacrifice as that of the Cross.

“ ‘Q. 921. How is the Mass the same sacrifice as that of the Cross?’

“ ‘A. The Mass is the same sacrifice as that of the Cross because the offering and the priest are the same—Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross.’ Thomas L. Kinkead, A Catechism of Christian Doctrine, 196,197.

“ …‘2. What is the Sacrament of Penance?

“ ‘It is a Sacrament in which **the Priest, in the place of God, forgives sins....**

“ ‘3. Does the Priest truly remit the sins, or does he only declare that they are remitted?’

“ ‘The Priest does really and truly remit the sins in virtue of the power given to him by Christ.

“ ‘5. Who has the power to forgive sins in the Sacrament of Penance?’

“ ‘The Bishops of the Catholic Church and the Priests commissioned by them.’ Joseph Deharbe, A Full Catechism of the Catholic Religion, pp. 275,150.” Thiele, OSID, 87.

“During the Dark Ages, the papacy substituted earthly churches and human priests as the focus of worship and confession. **And it blotted from men’s minds the great truth that Christ is our Mediator!** The pope substituted Christ’s mediation through the substitution of the ‘idolatrous sacrifice of the mass’ (GC 59) and the confessional (GC 567-568) which, for over a thousand years, the papacy removed from the minds of millions of human beings the grace of Christ and His intercession in the Sanctuary above. Frankly, it was the crowning evil of the papacy. The people were not even permitted to pray outside of a Catholic church! ‘To pray to God in secret, to refrain from bowing to an image... was also punishable with death’ (GC 240).

“It has been said that the papacy only cast down the Sanctuary once, at the beginning of the 1260 years. Yet even a casual reading of *Great Controversy* reveals that **the papacy was blotting out Christ’s heavenly mediation from men’s minds for centuries.**

“...The primary activity of the papacy, which in AD 508 it immediately began in earnest, was **the re-**

moval of Christ’s mediation from the people, to be replaced by a remarkable collection of shallow foolishness—including worshiping idols, praying to beads, confessing sins to a man, and falling down in worship before the sacrifice of the mass. **Everything was designed to keep people from the heavenly priestly ministry of Christ.**” Ferrell, BD, 80,81.

The Place of God’s Sanctuary Restored in 1844.—

“...When this passage is compared with chapter 7, a further suggestion can be made about the possible meaning intended in chapter 8. If it was the specific foundation for God’s throne that was cast down in 8:12, **the casting down of God’s throne in the heavenly court scene in 7:9-10 requires something of a restoration there.** The throne of an earthly monarch usually is placed upon a raised platform of dais in the throne room of the palace.

“Daniel 7:9-10 conveys a similar picture. The throne of God which was ‘cast down’ or set up in this judgment scene would naturally be set up on some such dais. The heavenly host assembled for the judgment gathers before that throne upon its dais. The platform of dais implied here (in 7:9-10) would naturally have been identified as the *makon* for that throne.

“The parallel, then, is that in chapter 8 the prophet saw the *makon* symbolically ‘cast down’ to the earth. On the other hand **in chapter 7 the prophet saw the literal makon ‘restored,’ as it were, to its natural position in the heavenly sanctuary.** Then God’s throne was ‘cast down’ upon that *makon*. In one case it was the *makon* of the sanctuary or God’s throne that was ‘cast down’ while in the other instance it was God’s throne ‘cast down’ upon its *makon* in order to begin the judgment described in this scene.” BRI, 2SOD, 214-215.

Does ‘Sanctuary’ in 8:11 Apply to Pagan Temple?—

“**This theory, if true, removes the heavenly Sanctuary from Daniel 8:11.** ‘And the place of His Sanctuary was cast down.’ It is claimed by some that this does not refer to replacing Christ’s Sanctuary in heaven by the pope’s churches and human mediation on earth—but instead means that the papacy removed ‘pagan temples.’ It is said that the evidence for this is the fact that the Hebrew word for ‘sanctuary’ in 8:11 (*miqdas*) frequently means ‘pagan temple’ in the Old Testament. That would be powerful evidence, if it were true.

“But it is not. **First, the papacy destroyed no pagan temples; it consecrated them to saints!** (One of the only exceptions was the pantheon, which kept its original name.) **Second, in the Bible, *miqdas* never means a pagan temple.**

“*Miqdas* (“sanctuary” in 8:11) is a different Hebrew word than *qodes* (“sanctuary” in 8:14). That is true. Here are the facts about both words:

“*Miqdas* is translated “sanctuary” 67 times in the KJV. In every case but two, it refers to God’s sanctuary

or that He will be a sanctuary to His people. What are the two exceptions? The first is Ezekiel 28:18, in which Satan in heaven at the time of his Fall, tried to defile the ‘sanctuaries.’ That would be the holiest places in heaven. The second is Amos 7:9, in which the Israelites, by their sins, defiled their earthly ‘sanctuaries.’ These structures were in the northern kingdom of Israel, in the time of Jeroboam, and would be the pagan sanctuaries he established in Bethel and Dan (1 Ki. 12:28-31).

“So in every instance except one, *miqdas* refers to God’s sanctuary. The one exception is to corrupt sanctuaries by His former people. Not once does *miqdas* refer to a non-Israelite pagan sanctuary, much less most of the time as claimed.

“The Hebrew word, sometimes used for ‘pagan temple,’ is *bayith* (“house,” “temple”), as in Judges 9:46 and 2 Ki. 10:21. *Hekal* is another word for a heathen temple in the Old Testament. For example, Ezra 5:15 uses it both for God’s temple and a pagan temple.

“*Qodes* is used 64 times for “sanctuary” in the KJV. In every instance, it refers to God’s sanctuary. This is the “Sanctuary” in Daniel 8:14 (more on *qodes* later).

“Therefore, both *miqdas* in 8:11 and *qodes* in 8:14 refer to God’s Sanctuary in heaven.

“In view of the fact that, as we will see in the next two sections, nearly every Hebrew word in Daniel 8:10-14 is, elsewhere in the Old Testament, generally applied to God’s earthly sanctuary—it is a tragedy that any of our people would want to apply the word “sanctuary,” itself, to pagan temples!” Ferrell, BD, 78-80.

Counterfeit Temple Substituted for Heavenly.—

“In the false [little horn] system **every Catholic church is a sanctuary.** ‘The real presence of our divine Lord in the blessed Eucharist makes **every Catholic church a tabernacle of the most High.**’ The True Voice (R.C.).

“The reason why so little is known regarding the work of Jesus today is because the man of sin cast down the place of Christ’s sanctuary. By him the ‘dai-ly’ ministration of our Lord Jesus was taken away by the substitution of the counterfeit system.” Burnside, DPUF, 147,148.

DANIEL 8:12

And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

And An Host Was Given Him Against the Daily.—

“The construction of the sentence indicates that the horn was given a host. But there was a purpose in this. The horn through its host was also given some

measure of control ‘over’ (*al*) the *tamid*. Thus, as the Prince of the host had his host which the horn persecuted, so the little horn itself has its own host here. While this word is commonly used in the OT to refer to a corporate group of military personnel, **the conflict here is spiritual rather than literal;** hence a literal army need not be expected.

“It is through its host that the little horn comes to exercise control over the *tamid*. Since the *tamid* deals with the priestly ministry of the Prince, **the host would most naturally be a spiritual army, a priesthood, through which the little horn would operate.** In contrast to the righteous activity of the Prince and his host, this activity on the part of the little horn and its host is unrighteous or rebellious toward God (*be pesa*).

“So the priestly activity of the Prince, previously referred to as being removed from him, has now been substituted by the little horn and the activities of its host. No particular direction is mention in connection with this activity. It does not say explicitly that the *tamid* was cast down to the earth like the place of the sanctuary. However, it can probably be thought of as accompanying it inasmuch as the *tamid* ministration functions in the sanctuary and involves the very essence of Heaven’s saving activities.” BRI, 2SOD, 516,517.

“Who is the ‘host’ of verse 12? We have already shown in verse 11 how the little horn (papal Rome) has taken on priestly attire. ...It should not be a hard matter for one to recognize that **the ‘host’ in verse 12 that is to be set over or given over the ‘daily’ is the one and same ‘host’ in verse 11 that has taken away the ‘daily’ and cast down the ‘place’ of ‘his’ (Christ’s) sanctuary.** Therefore, the causing of or the conception of transgression has its origin in verse 11, by the heinous illegal acts perpetuated by papal Rome.

“At this point all we need to do is verify if heaven uses the term ‘host’ to identify a priesthood of believers or a group of people in religious garb, thus representing themselves to be priestly intercessors.

“Num. 4:2-3: ‘Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, From thirty years old and upward even until fifty years old, all that enter into the **host**, to do the work in the tabernacle of the congregation.’

“Clearly, these sanctuary priests were the ‘host,’ so we find heaven indeed uses ‘host’ in a context of religious ministry. Thus the host of verse 12 finds its fulfillment only in papal Rome.” Heiks, TDSB, 114,115.

“Who is this ‘host’ given to the little horn—a host that works ‘against the daily sacrifice by reason of transgression’? Dr. Hasel writes that it ‘could possibly refer to the clergy.’ **Indeed, the work of the papal priesthood—through its transgression of God’s**

truth—usurped the ongoing ‘mediatorial ministry of the heavenly prince of the host. Intercession, mediation, and other benefits associated with the *tamid* are **fully in control** of the little horn’s ‘host.’”—Daniel and Revelation Committee, vol. 2, pp. 416,417.

“The sacrifice of the mass, confession to priests, mediation of the priests, praying to saints, indeed the whole papal system usurped the truth of the sanctuary until it was lost, cast down, and ‘taken away.’” *Goldstein, 1844MS, 61,62.*

“It is of interest to mention that Pope Symmachus (Ad 498-514), the bishop of Rome who reigned through the time period of 508, has been recognized by Catholic historians for one of his great feats. During his pontificate, through ordination, he created ‘one hundred and seventeen bishops, ninety-two priests, and sixteen deacons.’ *Live and Times of the Popes*, 1:150.

“It was a number that no previous pope had matched up to the reign of Pope Symmachus. **Indeed, a host was given him.**” *Heiks, Source, 35.*

By reason of transgression.—

Gen. 31:36: ‘And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, **What is my trespass? What is my sin,** that thou hast so hotly pursued after me?’

“Gen. 50:17: ‘So shall ye say unto Joseph, Forgive, I pray thee now, the **trespass of thy brethren, and their sin;** for they did unto thee evil: and now, we pray thee, forgive the **trespass** of the servants of the God of thy father.’”

“Seventy weeks are determined upon thy people and upon thy holy city, **to finish the transgression, and to make an end of sins,** and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” Daniel 9:24.

By reason of transgression, and it cast down truth.—

“It was ‘by reason of transgression,’ that is, **by reason of sin, that this power gained ‘the host’** that was used to cast down the truth to the ground, to shut away from the church and the world Christ’s priesthood, His ministry, and His sanctuary; and to cast it **all** down to the ground and tread it underfoot. It was by reason of transgression that this is the consideration and the revelation upon which the apostle in 2 Thessalonians defines this power as the ‘**man of sin**’ and the ‘**mystery of iniquity.**’” Jones, CWCP, 98,99.

“In the order of God, it was Christ and His ministry and sanctuary in heaven, and this alone that in truth was the object of the Levitical system, and that is truly the Christian succession to that system. Therefore when in and by the apostasy the system of bishops as high priests, presbyters as priests, deacons as Levites, and the Supper as a sacrifice, was insinuated as the Christian succession to the Levitical system, this of

itself was nothing else than to put this false system of the apostasy in the place of the true, completely to shut out the true, and finally, to cast it down to the ground and stamp upon it.

“And this is how it is that this great Christian truth of the true priesthood, ministry, and sanctuary of Christ is not known to the Christian world today. The ‘man of sin’ has taken it away, and cast it down to the ground, and stamped upon it. The ‘mystery of iniquity’ has hid this great truth from the church and the world during all these ages, in which the man of sin has held place in the world, and has passed itself off as God, and its iniquitous host as the church of God.” Jones, CWCP, 100,101.

“Here comes a power under the control of Satan that puts up the first day to be observed. God calls him **the man of sin** because he has **perpetuated transgression** [Daniel 8:12].” 5MR, 45.

“And **many shall follow** their pernicious ways; by reason of whom the way of **truth** shall be evil spoken of.” 2 Peter 2:2.

It Cast Down the Truth To the Ground.—

“What is the “truth” that the papacy cast down? Certainly it was the truth in the preceding verse concerning the “daily” ministry of Christ and the “place” of his sanctuary where Christ hears prayers and forgives sin that papal Rome cast down or obscured. But the Bible has a much wider and all-encompassing application in mind, for it says:

“Psalm 119:142: “Thy righteousness is an everlasting righteousness, **and thy law is the truth.**”

“The first clue is that the Bible says the “law is the truth.” So why and by whose authority is the law of God introduced in Daniel 8:12? Before we confirm this, we must disclose the second clue that will then define the chronology of verse 12.

“After the papacy “cast down the truth to the ground,”—cast down *the law of God*—(Daniel 8:12, thus proceeding in transgression in the fullest sense) the Bible says it ‘practised, and prospered.’ That is, for a time and times and the dividing of time or 1260 years. Daniel 7:25 confirms this when the little horn thinks to have changed the law of God:

“And he shall speak great words against the most High, and shall wear out the saints of **the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”**

“Let us remember that ‘speaking’ in prophecy is an action in progress that represents:

“...The “speaking” of the nation is the action of its legislative and judicial authorities.” [Ellen White, *The Great Controversy*, (Nampa, ID: Pacific Press, 1911), 442.]

“It was after the man of sin had thought to change times and laws (the law of God) that the Bible says he

was to begin his reign and practice and prosper for ‘a time and times and the dividing of time.’ As we have seen, this was for 1260 long years. Now the government of Satan was to be displayed before the entire universe. Satan was represented by his earthly ambassador, the Bishop of Rome, who was led on to “destroy the mighty and the holy people” of God (Daniel 8:24).

“Turning to an exposition on Daniel 8:12 by Ellen White, we will see how she perfectly mirrors the scriptural account. The underlining is a direct quote from Daniel 8:12. Her exposition of the text under discussion shows that **the law of God was to be cast down and trampled in the dust** unimpeded throughout all of Christendom at a specific time in earth’s history.

“‘Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward **the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust**, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. **It was only by fleeing from the power of Rome that any could obey God’s law in peace.**’ [Ellen White, *The Great Controversy*, (Nampa, ID: Pacific Press, 1911), 65.]

“Here is the unparalleled statement by Ellen White that fully mirrors our Biblical application and interpretation of Daniel 8:12 as the last prophetic specification to be fulfilled that heaven declared would mark the beginning of the 1260-day/year prophetic period.” *Heiks, AD538, 264-266.*

“In four of the six occurrences in the book of Daniel, the Hebrew word refers to the revelation that has come from God which is truth (8:26; 10:1,21; 11:2). These examples refer to the reliability of the revealed truth in terms of the certainty of its fulfillment in the future. The fifth usage reveals that the calamity which befell Israel was a fulfillment of what ‘[had been] written in the law of Moses’ (9:13a, KJV), yet no repentance had come and no attention was being given to God’s ‘truth’ (vs. 13b).

“On the basis of these usages, ‘truth’ in verse 12 may be understood to refer to God’s revelation in its comprehensive sense, including both ‘the law of Moses’ and the prophetic-apocalyptic revelation contained in the book of Daniel itself. This Danielic context supports the suggestion that ‘truth’ here in verse 12 is a term referring to the divine truth of revelation which the horn will throw down to the earth. **This revelatory truth contains the instructions about**

worship, salvation, and related matters, also including God’s plan to set up His kingdoms of grace and glory.” *BRI, 2SOD, 419.*

“The next phrase in verse 12 states that the ‘truth’ was to be cast down to the earth. The third scene dealing with the little horn began with a view of its **reaching up to heaven** to do battle with the Prince. So it ends now with **the truth fallen upon the earth** as a result of the horn’s activity. The action on the vertical dimension travels in both directions in this scene, just as it did in the previous one in verse 10. The verb (‘to cast down’) is the same as that used for the casting down of the place of the sanctuary in verse 11 (*salak*).

“This linguistic correlation, the position of this statement as a summary to the final scene in the vision, and the position of this statement in the literary structure of its description, combine to indicate that **the ‘truth’ affected here is not just truth in general, but the truth about the Prince’s *tamid* ministration in his sanctuary.** It is a specific truth that is attacked here, not just truth in general.” *BRI, 2SOD, 517.*

“In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. ...**Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth.**” *Great Controversy, 54,55.*

“It was the papacy which cast down the truth to the ground, by changing the law of God, declaring that men burn forever in hellfire, and commanding the worship of men and women.

“Only the antitypical day of atonement, the investigative judgment, could prepare the way for Christ to rid the world of this ongoing horror.” *Ferrell, BD, 97.*

“Since the Bible alone is the true standard of faith and morals, **it is very evident that when any power sets itself above the Bible, corruption must follow.** The history of the Roman Catholic Church shows that this is absolutely true. The power that sets itself above God necessarily sets itself against God.” *Waggoner, PL, 94.*

“The Second Vatican Council (1962-1965) declared that ‘she [the church] has always regarded and continues to regard the Scriptures, **taken together with sacred Tradition**, as the supreme rule of her faith,’ and ‘sacred theology relies on the written Word of God, **taken together with sacred Tradition**, as on a permanent foundation.’ [Flannery, *Documents of Vatican II*, pp. 762,763.] Thus while the leadership encourages Bible reading, **Roman Catholics accept tradition as being on an equal level with Scripture.**” *Pfandl, DTSOB, 82.*

It Practiced and Prospered.—

“Of this ecclesiastical power it is declared that it has ‘**practiced**’—practiced its deceptions on the people, practiced in schemes of cunning to carry out its own ends and aggrandize its own power.

“Likewise it has ‘**prospered**.’ It has made war upon the saints, and prevailed against them. It has well-nigh run its allotted career, and is soon to be broken without hand, to be given to the burning flame, and to perish in the consuming glories of the second appearing of our Lord.” *Smith, DR, 160-162.*

“It would practice and prosper for 1260 days.” *PJ*

“Popery had become the world’s despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. **For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed.** Its clergy were honored and liberally sustained. **Never since has the Roman Church attained to greater dignity, magnificence, or power.**” *Great Controversy, 60.*

“The ongoing nature of these two overhanging verbs (‘acted’/‘prospered’) indicates that the little horn was to be allotted a period of time to exercise its powers. Its deserved judgment (described later) was not to come immediately.” *BRI, 2SOD, 518.*

“The attack of the ‘little horn’ is always against (1) the ‘host of heaven’ and ‘the stars’ (vs. 10), (2) the ‘Prince of the host’ (vs. 11a), (3) His *tamid* ministry (vss. 11b-12a), (4) the foundation of the heavenly sanctuary (vs. 11c), and (5) the ‘truth’ (vs. 12b). One may summarize this attack of the ‘little horn’ by saying that **it is engaged in a struggle with the ‘Prince of the host,’ usurping His functions and thus interfering with the benefits He provides for His people of the Saviour-Prince.** This consistent picture in 8:9-12 is fully supported by the angelic interpretation in 8:23-25.

“...The real issue is a struggle of the ‘little horn’ power and the agency standing behind it to wrest from the prince of the host the control over the divine plan of salvation. This struggle has cosmic dimensions involving heaven and earth and the ultimate triumph of God’s love in saving fallen humanity.” *BRI, 2SOD, 456,457.*

“Correctness of belief was thus the sole essential; virtue was a wholly subordinate consideration. How completely under such a system religion and morals came to be dissociated is seen in the remarks of Pius II, that the Franciscans were excellent theologians, but cared nothing about virtue.

“This, in fact, was the direct result of the system of persecution embodied in the Inquisition. **Here-**

ties who were admitted to be patterns of virtue were ruthlessly exterminated in the name of Christ, while in the same holy name the orthodox could purchase absolution for the vilest of crimes for a few coins. When the only unpardonable offense was persistence in some trifling error of belief, such as the poverty of Christ: when men had before them the example of their spiritual guides as leaders in vice and debauchery and contempt of sacred things, all the sanctions of morality were destroyed, and the confusion between right and wrong became hopeless. **The world has probably never seen a society more vile than that of Europe in the fourteenth and fifteenth centuries.**’ Wylie, *History of Protestantism*, Vol. 3, pp.641,642.

“...The principles of the papacy are the same today that they were five hundred years ago. Give it the same power that it once had, for an equal length of time, and the same state of things would exist. For the low state of morals in the Middle Ages was not due to the ignorance of those times, but the ignorance that existed was due to the depravity, and both were the direct result of the papal policy. The papal system is as corrupt today as it ever was, and it cannot be reformed.” *Waggoner, PL, 97,98.*

Papal Rome’s Attack on the Heavenly Sanctuary.—

“It is of interest to note just what the little horn did to this sanctuary. A number of works can be cited:

“1. It acted toward the sanctuary somewhat in the manner of **a foreign invader**. The main symbols of the beasts and horns in chapter 8 represent political powers. Thus, when the little horn intrudes into the realm of the sanctuary, it does so somewhat in the same vein as those powers would have done.

“2. **It stood up or exalted itself against the Prince to whom the sanctuary and its ministry belong.** Though he carries a political title here, the Prince exercises a priestly function as well. In diverting that function **the little horn takes on a priestly character too.**

“3. **It disrupts, or attempts to disrupt, the services of the sanctuary.** According to the description of the vision the little horn was to take away the *tamid* (the continual ministration in the sanctuary) from the Prince who governs the sanctuary. In so doing it also endeavored to place these functions under the control of its host. In one way or another, therefore, the true services of the sanctuary were to be deflected out of their course.

“4. It was to cast the ‘foundation place’ of the sanctuary down to the earth. Since we are dealing with a symbolic rather than literal movement from heaven to earth, one might think of **the transfer of some of the functions of that sanctuary from the sacred realm of heaven to the secular realm of earth, from the holy to the unholy.**

“5. **It was to introduce transgression into the services or function of the sanctuary.** In the statement which refers to the little horn being given a

host over the *tamid* (8:12), the idea is added that it would do so “by, in, through, with” transgression (*b^epasa*). (The precise sense of the preposition used here is difficult to capture.) In one way or another, therefore, transgression has been introduced into services or functions that were intended to treat transgression. Their purpose has been subverted.

“6. The little horn was also to **cast the ‘truth’ to the ground and trample upon it.** In context this does not refer to truth in general, as found in the Torah for example. It refers more specifically to **the truth about the sanctuary and about the Prince and His ministry in it.**

“Thus the climax of this prophecy depicts, in essence, a struggle over the sanctuary between the little horn and the Prince of the host. Given the extent of this attack upon the Prince’s sanctuary, the question naturally arises as to why the sanctuary assumes such importance in this prophecy. Clearly this is not a dispute over real estate or a building, whatever its actual physical makeup may be. What is of utmost importance here is what goes on in that sanctuary. Whether the tabernacle in the wilderness, Solomon’s temple, the second temple, or the heavenly sanctuary, these sanctuaries have been **the center for activities connected with God’s plan for the salvation of mankind.**

“To obtain salvation in OT times the believer went to the temple and participated in its services. The same procedure applies in the Christian era. The exception is that the temple to which the NT believer applies is in heaven, and he/she must ‘go’ there by **faith**, not by physical act. In that sanctuary we have a heavenly High Priest ministering for us. The book of Hebrews identifies Him as Jesus.

“Chapter 8 refers to that same heavenly High Priest as the Prince of the host. This Prince is not only ruler over His host or people, He is also a heavenly Priest ministering in His sanctuary for them. It is this particular aspect of His work that is attacked by the little horn. The focus of the prophecy underscores the seriousness of the attack. **The evident reason for this is that the Prince’s ministration in His sanctuary deals with the salvation of mankind. Thus a struggle over the plan of salvation is depicted as going on here.** The spatial dimension employed with the symbolism—the earth-to-heaven axis—heightens the description of this conflict.” *BRI, 2SOD, 198,199.*

“In connection with its destruction of the temple in Jerusalem Imperial Rome did not substitute a new ministry. The attack by the horn on the Prince and His sanctuary looks beyond the function of an earthly temple (8:11-12). **The symbolism began to meet its fulfillment when the sacerdotal system of salvation developed by the medieval church obscured from the view of mankind the true heavenly ministry of Jesus our great High Priest.** This is the type of action, not the destruction of the temple in Jerusalem, that

fulfills the control of the *tamid* and the symbolic casting down of the foundation of the heavenly sanctuary.

“From chapter 9 to chapter 8 the emphasis has shifted from an attack upon the earthly temple to an attack upon the heavenly temple. The ministry conducted in that heavenly temple is that which was inaugurated there according to chapter 9—‘to anoint a most holy place’ (9:24, RSV). **The particular ministry which began there as a result of that service now meets its counterfeit in the work of the little horn in chapter 8.** ...Chapter 9 is the short-range prophecy. It takes salvation history only to the point where the heavenly ministry begins. Chapter 8 carries the reader forward into the history of the fate of that heavenly ministry. For this reason there is a shift in these two prophecies from the earthly temple to a concentration on the heavenly temple.” *BRI, 2SOD, 236.*

“The vision in chapter 8 places more stress upon His work as a priest that it does upon His role as a ruler. It is the Prince’s *tamid* ministration that the little horn attempts to take away and counterfeit. **It is the foundation of His sanctuary that the little horn symbolically casts down to the earth. It is the truth about Him and His ministration and His sanctuary that the little horn casts down to the earth and tramples upon.**

“While part of the struggle between the little horn and the Prince in chapter 8 involves the host of His stars—the saints—more of it focuses upon the work of the Prince in the sanctuary for His people. **Why is the sanctuary so important?** The evident reason for its importance has to do with what goes on in it. **It is in the sanctuary (through its ministration) that the Prince is working out the salvation of the people.** This is what the little horn attempts to take away and control, in this way diverting the attention of the people from the true plan of salvation. But the true plan of salvation, as executed by the Prince, will eventually prevail. The salvation of the people will be accomplished.” *BRI, 2SOD, 219.*

DANIEL 8:13

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Then I heard.—

“**He that is of God heareth God’s words:** ye therefore hear them not, because ye are not of God.” John 8:47:

One Saint Speaking.—

“This ‘saint’ was the same as ‘**that certain saint which spake**’, who was asked a question by ‘another saint,’ and who gives the answer direct to Daniel.” P.J.

Another Saint Said Unto That Certain Saint.—

“From the text of Daniel 8:13, it appears that there were three persons connected with that vision. As to who these three persons were, the margin of the verse makes it a little more clear. We can receive still further clearness from a more literal translation of the text. Here is a literal translation of the first part of the thirteenth verse: “And I heard a holy one speaking, and a holy one said to **Palmoni**, who was the speaker, How long shall be the vision,” etc.

“In the margin of the text where the words, “that certain saint which spake” are found, these words are written: “**The numberer of secrets, or the wonderful numberer**” (**Hebrew: Palmoni**).

“We find then in verse 13: the speaker, called the Wonderful Numberer; the holy one, and Daniel. These were the three persons in the vision. Now the more literal translation of the text makes plain that the speaker was the one called *Palmoni*; for the Hebrew reads as follows: *La-pal-mon-i, Ham-da-bar* unto *Palmoni*, the speaker.

“The Hebrew word, *Palmoni* , is a contracted word. It contains the elements of two Hebrew words. One is, *Pele* , and the other is *Ma-na*. The Hebrew word, *Pele*, means wonderful. See Isaiah 9:6. The word, *Mana* , means numbered. See Daniel 5:25-26. So this contracted Hebrew word, *Palmoni* , literally means wonderful numberer. **This Wonderful Numberer is none other than the Lord Jesus Christ.**

“**So one person in the vision, recorded in Daniel 8:13, was the Lord Jesus; the second person, represented by the holy one, was the angel Gabriel. See Daniel 8:16, and compare with Luke 1:19. The third person was Daniel, the prophet.** There was something about this vision which Daniel could not understand. So the angel Gabriel asked the Lord Jesus a question for the benefit of Daniel, that the desire of Daniel might be made clear. Instead of the Lord Jesus turning to the angel Gabriel and giving him the answer, the prophet Daniel says that the speaker turned to him, to Daniel, and gave the answer direct to him. Here is what the prophet says: “And He [that is, *Palmoni* , the Wonderful Numberer, Christ] said to me,” etc. Daniel 8:14. **So Christ turned His attention directly to the prophet, and gave the answer to him personally.**”—F.C. Gilbert, *Practical Lessons for the Church of Today*, pp.606-608.

“...Christ is here called by the unique name, ‘The Wonderful Numberer.’ Why this strange name? Obviously, to call attention to the fact that the 2300-day prophecy was of the highest importance. **Only Christ Himself could present it. He alone, the Master of all numbers, able to count the stars, was able to provide Daniel with a time span** that was greater than a

third of the total time that mankind has been in this world of sin!” Ferrell, BD, 90-92.

An Extremely Important Question.—

“How long is this to last, this that we see, the daily sacrifice stopped, the appalling sacrilege, the trampling down of the **sanctuary and the starry host?**”—Moffatt.” Bunch, BOD, 121.

“These two verses of Daniel 8 [verses 13,14] close the vision proper. They introduce the one remaining point which of all others would naturally be of most absorbing interest to the prophet and to the church.... If time had been given, Daniel might have asked this question himself, but God ever anticipates our desires, and sometimes answers them before we ask.

“Two celestial beings converse upon this subject. This is an important matter which the church should understand well. Daniel heard one saint speaking. What this saint said, we are not informed. But another saint asked an important question: ‘How long shall be the vision?’ **Both the question and the answer are placed upon the record**, which is prima facie evidence that this is a matter the church should understand. This view is further confirmed by the fact that **the answer was addressed to Daniel**, as the one whom it chiefly concerned, and for whose information it was given.” Smith, DR, 162.

How Long?—

“The question of 8:13 opens with the Hebrew words, ‘ad-matay. They are usually translated ‘how long?’ But closer examination reveals that the meaning is rather different. The thrust of the question is expressed in the two words, ‘ad-matay; so what do they really mean?

“The first word, ‘ad, is a temporal preposition which should be rendered ‘until.’ It is connected to the temporal interrogative adverb, *matay* , which means ‘when.’ Therefore the question in 8:13 opens with an inquiry about time (‘until when . .?’), which is answered in 8:14 (‘until [‘ad] 2300 evenings-mornings, then [we; at that time] shall the Sanctuary be *nisdau* ’).

“To paraphrase the question more accurately, in accordance with the Hebrew: “Until what point in time shall be the vision about the daily, and the desolating transgression, to give both the Sanctuary and God’s people to be trodden underfoot?”

“**The question asks for the termination point**—A number of Hebrew scholars explain that this compound expression (‘ad-matay) actually means “until when?” The main point of the question is thus changed from ‘how long will the time span be?’ to ‘*when will the time span end?*’ The emphasis is not on its beginning nor on its duration, but on its termination. The stress of the question is about the end point: *and what happens from then on.*

“**The answers speak about the termination**

point. The above explanation is supported by the fact that, in the answer of 8:14, the ‘until’ (‘ad’) is then followed by ‘then’ (a *wow* after temporal information) in the last part of 8:14. The focus is on the end time.

“This point about the *termination* of the time span is repeated to Daniel three more times in chapter 8: ‘**For at the time of the end shall be the vision**’ (8:17) and again, ‘the vision of the evenings and the mornings... is true’; for ‘it shall be for many days’ (8:26). ‘At the time appointed the end shall be’ (8:19). It is the *end time* which is emphasized by Gabriel, in his question and several replies.

“...The question is not asking for the length of time that the papacy will have supremacy (‘how long?’); **that was given in 7:25 (1260 years).** We have earlier learned that the question is asking when an end will begin to be worked out to forever stop this ongoing deception and destruction of the people. **The question asks what will happen at the termination of the terrible time of desolating transgression. The answer tells what begins to happen at that terminal point.**

“To paraphrase the question more accurately, in accordance with the Hebrew: ‘Until what point in time shall be the vision about the continual first apartment ministry, and the desolating transgression, to give both the Sanctuary and God’s people to be trodden under foot?’” Ferrell, BD, 93-95, 102.

“It is common but mistaken notion that the emphasis is on the entire time span of 2,300 evening-mornings. However, the stress in the question of verse 13 actually falls upon the end point of the 2,300 evenings-mornings and what is to take place from that point of time onward. The emphasis is not *duration* (how long) but *termination* (until when) and what follows.” BRI, 2SOD, 429.

The Question Asked a Second Time in Daniel.—

“In a second conversation held for his benefit, Daniel heard the question, Daniel 12:6: ‘How long (‘ad-matay) shall it be to the end of these wonders?’

“Regarding *matay*, Baker and Carpenter’s *Complete Word Study Dictionary: Old Testament* (AMG: 2003), page 691, states, ‘With ‘ad- on the front, it has the sense of how long, until when.’ Note, too, the answer for the question in Daniel 12:6 is also in the context of the time of the end. The end point (termination) is again give, which was the focus of the question as well as Daniel’s concern:

‘Dan. 12:7: ‘When he shall have accomplished to scatter the power of the holy people, all these things shall be finished.’” Heiks, TDSB, 128,129.

The Blood of the Martyrs asks the Same Question.—

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

“And they cried with a loud voice, saying, **How**

long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” Revelation 6:9,10.

HOW LONG?

Question	How Long Host Trodden Under Foot?	How Long Sanctuary Trodden Under Foot?
Answer	Daniel 12:6 1260 days	Daniel 8:14 2300 days
Date	1798	1844

How Long? Such an Important Question.—

“We see not our signs: **there is no more any prophet: neither is there among us any that knoweth how long. O God, how long** shall the adversary reproach? shall the enemy blaspheme thy name for ever?” Psalm 74:9,10.

Shall Be the Vision.—

“It is important to note that the question is about the length of *the vision*, not about the length of the activities of the little horn. The activities of the little horn are included within the vision, indeed they mark its climax, but they are not all that there is to the vision. The vision also includes the Persian ram, the Greek goat, and the four horns that precede the little horn of Rome’s two phases. So when the angel asks, ‘How long is the vision?’ the word, ‘vision’ [*chazon*], **includes the whole of what Daniel saw in chapter 8—from the Persian ram to the little horn.** This fact gives us an approximate starting point for the 2,300-day time-period mentioned in verse 14.” Shea, DARG, 183, 184.

Concerning the Daily.—

“Daniel’s prophecy indicates that the Prince of the host is not only a royal, but also a priestly figure. Thus it draws attention to the Prince’s intercession in behalf of his people in the holy place of the heavenly sanctuary. ... The *tamid* was used with reference to the priestly activities performed in the court and in the holy place of the sanctuary. (We should not overlook the significant fact that *tamid* is never used with reference to an activity performed in the most holy place.) ... It is this [*tamid*] ministry that the horn attempts to, and succeeds in, interrupting. Since ‘**the *tamid*** refers only to the Prince’s first apartment ministry, the question naturally arises: What about the priestly work of the most holy place? Does the little horn affect the annual purification of the sanctuary as well? Daniel 8:14 answers the question.

“The expression, *the tamid*, used in the prophecy points to the priestly activity of the Prince in the holy place of the heavenly sanctuary. Since the sanctuary is the conceptual framework of the prophecy, it would be logical to have a reference also to his priestly activity in the most holy place. *Nisdaq* provides that reference (vs. 14). The Day of Atonement activity was the only

day ...when the sanctuary was purified/ vindicated." *BRI, 2SOD, 528,529,533.*

Transgression of Desolation.—

"The second noun phrase in the question to be understood in the question of Daniel 8:13 is 'transgression of desolation.' Rightly translated from the Hebrew, 'the transgression of desolation' is 'the transgression causing horror.' (S.R. Driver, *The Book of Daniel*, pgs. 118, 150-1, 205-6.)

"Transgression' is *pesa*. What is the 'transgression that causes horror'? Turning again to the scriptures for our answer, we will see that the 'transgression' (*pesa*) is connected with God's people:

"Dan. 9:24: 'Seventy weeks are determined upon thy people and upon thy holy city **to finish the transgression (pesa)**, and to make an end of sins...'

"The connection between transgression and God's faithful will be confirmed again in Leviticus 16. This side of the Second Coming, the only thing that needs to be cleansed in the heavenly sanctuary on the Day of Atonement is the confessed sins and transgression of God's people that have gone beforehand to the judgment (1 Timothy 5:24):

"Lev. 16:16,21: 'And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions (*pesa*) in all their sins...'

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions (*pesa*) in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.'

"**Thus the *pesa* ('transgressions' or 'sin'), as we have seen, is connected with God's people, and it's also inextricably linked to the heavenly sanctuary.** 'This word primarily expresses a rebellion against God and His laws. In addition to the act of transgression itself, this term can also be used to convey the guilt that comes from the transgression (Dan. 8:12,13; 9:24).' Baker and Carpenter, *Complete Word Study Dictionary*, 927.

"Since the sins of God's people have been transferred to the sanctuary, the sanctuary must be 'cleansed' of its accumulated *pesa* before the atonement can be considered complete.

"It should be clear to all that the so-called papal desolating power was not 'restored' in 1844, nor was it 'cleansed' in 1844; nor was it 'vindicated' in 1844." *Heiks, TDSB, 136,137.*

"The true understanding of the 'transgression of desolation' as the sin that causes desolation, **supports the understanding and doctrine of the Investigative Judgment.** It is transgression and sin that Jesus paid the penalty for at the cross, and it is transgression and sin that we confess and bring to Jesus Christ beforehand to judgment. And it is the work of Christ now to

finally cleanse and blot out those confessed sins of His people from the heavenly sanctuary, and to put them on the anti-typical scapegoat—Satan—at the end of His priestly ministry in the Most Holy Place of the heavenly sanctuary, the end of the Investigative Judgment." *PJ (from Heiks, TDSB, 138).*

"The word, "transgression" (*pesa*), is the most terrible word for sin in the Old Testament. It basically means a rebellion or revolt. It consists of acts in which one breaks with God by taking away what is His, by robbing and seizing what belongs to Him. This is the sin of the little horn power and all who have followed in its path.

"It is highly significant that the word, *pesa* ('transgression'), which is the heart of the above phrase, is also used in regard to the day of atonement cleansing which took place in the earthly sanctuary (Lev 16:16, 21). In both Daniel 9:24 and Leviticus 16:16, 21, the word is used in connection with God's people." *Ferrell, BD, 87,88.*

"And an host was given *him* against the daily *sacrifice by reason of transgression*, and it cast down the truth to the ground; and it practiced, and prospered." **Daniel 8:12.**

"In the place of Christ, the true and divine High Priest of God's own appointment in heaven, she has substituted a human, **sinful, and sinning priesthood** on earth. In the place of the *continual* heavenly ministry of Christ in His true priesthood upon His true sacrifice, she has substituted only an *interval* ministry of a human, earthly, **sinful, and sinning priesthood** in the once-a-day 'daily sacrifice of the mass.; And in the place of the sanctuary and the true tabernacle, which the Lord pitched, and not man, she has substituted her own meeting-places of wood and stone, to which she applies the term 'sanctuary.' Thus, instead of the one continual High Priest, the one continual ministry, and the one continual sanctuary in heaven, which God has ordained, and which is the only true, she has devised out of her own heart and substituted for the only true, many high priests, many ministries, many sacrifices, and many sanctuaries, on *earth*, which in every possible relation are only human and utterly false.

"And it can never take away sin. No earthly priesthood, no earthly ministry, no earthly sacrifice, or service, in any earthly sanctuary, can ever take away sin. In the book of Hebrews, we have seen that even the priesthood, the ministry, the sacrifice, and the service in the earthly sanctuary—**the very service which the Lord Himself ordained on earth—never took away sin.** The inspired record is that they never *did* take away sin, and that they never *could* take away sin.

"It is only the priesthood and the ministry of Christ that can ever take away sin. And this is a priesthood and a ministry *in heaven*, and of a sanctuary that is *in heaven*. For when Christ was on earth He was not

a priest, and if He had remained on earth until this hour, He would not yet be a priest; as it stands written, ‘If He were on earth, He should not be a priest.’ Heb. 8:4. Thus, by plain word and abundant illustration, God has demonstrated that **no earthly priesthood, sacrifice, or ministry can ever take away sin.**

“If any such could take away sin, then why could not that which God Himself ordained on earth take away sin? **If any such could take away sin, then why change the priesthood and the ministry from earth to heaven?** Therefore, by the plain word of the Lord, it is plain that the priesthood, the ministry, the sacrifice, and the sanctuary which the Papacy has set up and operates on earth can never take away sin; but, instead, only perpetuates sin, is a fraud, an imposture, and the very ‘**transgression**’ and ‘abomination of desolation.’...” Jones, CWCP, 101-103.

“Various usages of words which derive from the root (*smm*) express three ideas: (1) a psychological condition of a shocking horror within a person; (2) devastation/desolation as it relates to the sanctuary/temple; and (3) judgment that is divinely decreed.

“On the basis of this background, the phrase ‘the transgression causing horror’ seems to express **an appalling horror caused by religio-cultic transgression to which the ‘little horn’ has given rise through a counterfeit system of ministry and meditation. Such a system rivals the one functioning in the heavenly sanctuary and leads individuals to transgress the truth of God’s redemptive activities.**” BRI, 2SOD, 443.

Sanctuary.—

“It is also significant that, instead of using the word, *miqdas* (‘sanctuary’), which is found in Daniel 8:11, a different word, *qodes* (also translated ‘sanctuary’), is used in 8:13-14. This was purposely done to direct our attention to Leviticus 16—the day of atonement—which is the magnificent heart of the 8:14 message. ***Qodes* is the only word used for ‘sanctuary’ in the day of atonement service (Lev 16:2-4, 16-17, 20, 23-24, 27, 32-33).**

“The emphasis in Daniel 8:14 is on the second apartment cleansing.” Ferrell, BD, 88.

“**The *qodes* (‘Sanctuary’) in the question (8:13) helps connect the question to the reply (8:14)—** The question is asked, ‘How long shall... the Sanctuary and the host... be trodden under foot?’ Throughout the Dark Ages, the papacy had systematically used every possible device and threat to blot Christ’s mediation from the minds of men. The place of the Sanctuary was cast down (8:11). The pope’s throne, and the confessional and masses of his priests, were substituted for the Sanctuary in heaven. The Sanctuary was trodden underfoot (8:13). The intercession of Christ for mankind was despised and made a thing of nought. Daniel well-understood the sanctuary service. The question was

not how long will the first apartment ministry continue, but ‘*ad-matay* —what happens when that ministry ends? The answer was that the antitypical *nisdag*, translated ‘cleansing’ in the KJV, would begin.” Ferrell, BD, 103.

“In regard to the word ‘sanctuary’ in Daniel 8, the shift from *miqdas* in verses 11-12 to *qodes* in verses 13-14 of Daniel 8 comes about because *qodes* is the key term used in Leviticus 16:16,19, and 30 relative to the ‘cleansing’ of the sanctuary on the Day of Atonement. **In other words, when the context regarding the sanctuary deals with ‘cleansing,’ *qodes* is always used.** The reader will also find that *qodes* is another terminological link between itself and Leviticus 16, as *qodes* is used no less than **seven times** in Leviticus 16 to designate the Most Holy Place.” Heiks, TDSB, 139.

Sanctuary Trodden Under Foot.—

“The earthly sanctuary was cast down and destroyed by Pagan Rome in AD 70, at which time it was no longer holy nor did it retain any real significance. During the middle ages the heavenly sanctuary with its divine priesthood and services were polluted and cast down by the papal apostasy. In 1854 Elder Uriah Smith wrote a tract entitled, ‘The 2300 Days and the Sanctuary,’ in which he answered the question as to how the place of Christ’s sanctuary in heaven could be cast down by an earthly power:

“We read in Daniel 8:13 about treading the sanctuary underfoot and it may be asked how a sanctuary in heaven can be trodden underfoot. These expressions are figurative, as will be seen from Heb. 10:29, which speaks of treading underfoot the Son of God. In the same sense that the Son of God is trodden underfoot, **...the pope has trodden underfoot the (heavenly) sanctuary, by calling his own sanctuary (or temple) the temple of God, and (by) turning away the worship of man from the temple of God in heaven to his own sanctuary, by elevating himself above all that is called God, and (by) assuming to be the head of the church instead of Christ.**”—Bible Doctrines for Seventh-day Adventist Colleges, p.285. If it is possible to tread ‘underfoot the Son of God’ by counting ‘the blood of the covenant ...an unholy thing’ and by doing ‘despite unto the Spirit of grace,’ then it is just as possible to trample underfoot the sanctuary in which Christ ministers by the institution of a counterfeit ministration. In the same way we can ‘crucify the Son of God afresh and put Him to an open shame.’” Bunch, BOD, 122.

Host.—

“**The word *host* is applied to the people who worship in the outer court, and fitly represents the Christian church,** who are said to be strangers and pilgrims on the earth, having no continuing places, but looking for a city whose builder and maker is God. Jeremiah, speaking of the gospel church, says, 3:19,

'But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the **host of nations?**' evidently meaning the church from the Gentiles." *Miller, Evidence, 41.*

"Host" (*saba*) is a military term to denote an army. It is also used to denote the work of the Levites in the sanctuary (Num. 4:3, 23, 30; 8:24-25)....

"The word, 'host' (*saba*), is associated with 'sanctuary' (*godes*) as being trampled underfoot. Dan. 8:10 speaks of the **persecution of the host (*saba*) and 8:24 defines it as being the saints—"the mighty and holy people."**" *Ferrell, BD, 86,88,89.*

"'Host' is the second noun in the third noun phrase of Daniel 8:13. ...In the context of Daniel 8:13, the host is clearly the people of God, and the trampling underfoot of the host refers to none other than the persecution of the saints.

"In Daniel 8:10, 12, 24, as well as Daniel 7:25, we witnessed a very specific time period during which the saints were to be trodden underfoot: **when the papacy was permitted to 'practice and prosper' for 1260 long years.**

"As shown, this prophesied trampling of the host would occur prior to 1844. It is in Daniel 12:7 that the portion of Daniel's question regarding the treading underfoot of the host is answered, showing that the trampling and scattering of the saints would be until 1798:

"Dan. 12:7: 'And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.'

"During the Dark Ages of papal rule, when over fifty million of God's people were condemned to death for their faith and loyalty to Christ, they were judged and presented in the most dark and malicious light before the world. The events culminating in October 22, 1844, and the renewed understanding of heaven's sanctuary, prove that depiction false beyond doubt. In that understanding, God again demonstrates His faithfulness to His moral obligations. When the investigative judgment concludes, God's Word reveals the saints in their true light, picturing them in garments of purest white, with a righteous judgment given in favor of the saints. God is vindicated, as well as the faithful of all ages. Rev. 19:8; Dan. 7:22. The 'restoration,' 'cleansing,' and 'vindication' (*sadaq* meanings) foretold in the sanctuary's cleansing (*nitsdaq*, with all of the nuances of *sadaq* implied for Daniel 8:13), is finally and forever accomplished." *Heiks, TDSB, 156.*

The Host Trodden Under Foot.—

"All difficulties regarding the ability of the Papacy to occupy the temple or sanctuary of God and pollute it with a false system, are removed when we realize that **one part of the heavenly sanctuary, the court, is on earth.** Rev. 11:1-3. 'Rise and measure God's Sanctuary.'—Wey. **Here we are told that the court of God's sanctuary 'is given unto the Gentiles, and for forty-two months they will trample the holy city under foot.'**—Wey. ...No person can read this in connection with Dan. 7:25 and Dan. 8:10-14, without knowing that they represent the same experience. The 'court' of God's sanctuary and the 'holy city' are identified as one and the same thing. **The 'holy city' is the church or 'the saints of the Most High' or 'the host of heaven.'**

"The earth cannot be the court of the heavenly sanctuary because it is not a holy place. Also it has been under the heel and dominion of the Gentiles for 6,000 years. But the Revelator declares that the court or holy city would be under the dominion of the Gentiles for only 42 months or 1260 years, and this is the exact time that the Papacy was to trample underfoot the sanctuary of God and saints of God. **The church of God is the only sacred place on earth and is therefore the court of the Sanctuary.** Sinners come out of the wicked world into the sacred enclosure of the church or court of God to find salvation at the altar of Calvary. **There the Priest of the heavenly Sanctuary meets the repentant sinner and then ministers His own blood in his behalf.**

"In many texts of Scripture **the church is called 'the courts of the Lord' and 'the courts of our God.'** See Ps. 65:4; 84:1,2; 92:13; 96:8, 100:4; 116:19; 135:2; Isa. 1:12; Zech. 3:7. The plural is used in all of these texts doubtless because Solomon's temple had several courts which represented the church as a whole. Commenting on Rev. 2:1 one writer said: 'Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches... He is the High Priest and mediator of the sanctuary above, yet He is represented as walking up and down in the midst of His churches on earth.... **He is the true watchman of the Lord's house, the true warden of the temple courts.**'—*Acts of the Apostles, p.586.*" *Bunch, BOD, 125.*

"How long, O Lord, how long?" No wonder the Lord, in order that hope might not wholly die out of the hearts of His downtrodden, waiting people, has shown them the future events of the world's history. All these persecuting powers shall meet an utter and everlasting destruction. For the redeemed there are unfading glories beyond the suffering and sorrow of this present life.

"The Lord's eye is upon His people. The furnace will be heated no hotter than is necessary to consume the dross. **It is through much tribulation that we are to enter the kingdom.** The word 'tribulation' is from *tribulum*, a threshing sledge. Blow after blow must be

laid upon us, until all the wheat is beaten free from the chaff, and we are made fit for the heavenly garner. But not a kernel of wheat will be lost.

“Says the Lord to His people, ‘Ye are the light of the world,’ ‘the salt of the earth.’ In His eyes there is nothing else on the earth of consequence or importance. Hence the peculiar question here asked, ‘How long... Concerning what?—the glory of earthly kingdoms? the skill of renowned warriors? the fame of mighty conquerors? the greatness of human empire?—**No, but concerning the sanctuary and the host, the people and the worship of the Most High.** How long shall they be trodden underfoot? Here is where all heaven’s interest and sympathy are enlisted.

“He who touches the people of God, touches not mere mortals, weak and helpless, but Omnipotence. He opens an account which must be settled in the judgment of heaven. Soon all these accounts will be adjusted and the iron heel of oppression will be crushed. A people will be brought out of the furnace of affliction prepared to shine as the stars forever and ever. **Every child of God is an object of interest to heavenly beings**, one whom God loves and for whom He is preparing a crown with immortality hereafter. Reader, are you one of the number?” *Smith, DR, 165,166.*

Both Sanctuary and the Host Trodden Under Foot.—

“God’s people **cannot** be separated from the Sanctuary. **What affects the Sanctuary affects them.**

“**Since the treading down of the Sanctuary in verses 11, 12, brought about a treading down of the host (the people of God), it must be evident that the restoration and cleansing of the Sanctuary, would include the restoration and cleansing of the host—God’s people who worship in that Sanctuary.” John Skeete, Sanctuary Syllabus.**

“[Daniel 8: 9-14] ignores the political concerns of the little horn. It is the horn’s attitude toward the cultus [church] and the cultic community (God’s people) which is really emphasized. The little horn is essentially an anti-cultic power. But it is not simply opposed to any cultic practice. This horn acts against the Yahwistic cult. It becomes great in a direction in which none of the other beasts became great, namely, upward.

“The little horn attacks the ‘host of heaven.’ This host (*saba*) probably designates a cultic guard, a kind of Levitical guard. **Among the duties of the Levites was the responsibility of protecting the sanctuary from the intrusion of non-cultic personnel (Num. 3:5-10; 18:1-10, 1 Chr. 9:23-27). This was one of their most important responsibilities. The sanctuary was not to be profaned at any cost.**

“When the little horn attacks the sanctuary it first has to fight the *saba*, the cultic guard. In the fight some of the cultic army (*min-hassaba*) are ‘cast down to indicate defeat. The horn is able to overcome the guard.

“Now it goes after the Prince of the army/host (*sar-hassaba*) and the sanctuary—its real concern. It is powerful enough to *take away* (*rum*, Hophal form) from the Prince His continual ministry in the sanctuary, the *tamid*. By taking away from the Prince what belongs exclusively to Him, the little horn indicates that it desires to act as a priest itself. In an effort to attain further exaltation the horn throws down the ‘place’ of the Prince’s sanctuary. This suggests a literal or metaphorical destruction of the base of the sanctuary. The little horn is successful in its anti-Yahwistic activity.

“According to 8:12, the horn did something else. ...‘And a host was given over the *tamid*.’ What this means is that once the horn takes away the *tamid* from the Prince, it sets its own army in control of the *tamid*.

“The little horn has complete control over the *tamid*. It also has a cultic guard ‘to protect’ the *tamid*. **This anti-Yawistic power is able to do this ‘through transgression’ (*bepesa*).** The horn revolted against God. The rebellion (*pesa*), which could be expiated in the sanctuary (Lev. 16:16), cannot be atoned for in this case because the little horn attacks the very instruments of expiation. This is rebellion to the utmost.

“The horn’s control over the *tamid* implies that it also controls the *torah* (‘instruction’). This enemy of God’s sanctuary is able to cast down to earth the truth (*emet*), the divine instruction which was under the control of the priesthood. Daniel 7:25 refers to this same activity as an attempt to ‘change the times and the law.’

“...What we have here [in Daniel 8:9-14] is an attack on the sanctuary. The angel interpreter defines that activity as a profanation (*halal*). We read in 11:31: ‘Forces from him shall appear and profane [*halal*] the temple and fortress, and shall take away the [*tamid*]. ...The horn is not, therefore, a contaminating agent, but a rebellious, profane one.’

“...The activity of the Prince is of significant importance. The little horn wants to control his activity. Particular attention should be given to the fact that the *tamid* belongs to the Prince. We have already pointed out that the *tamid* activity was performed by the Israelite priests. It is logical to suggest that the Prince is a priestly figure. **As a matter of fact, the term prince (*sar*) is used in the OT to designate the high priest (1 Chr. 24:5). The horn assumes the authority of the Prince’s priestly ministry.**

“However, we should not overlook the fact that the Prince mentioned here is more than a human priest. He is the Prince of the heavenly hosts. According to Joshua 5:13-15, This Prince is a heavenly Being. In the book of Daniel, He is also called ‘the Prince of princes’ (8:25), ‘Messiah the Prince’ (9:25, KJV), and ‘Michael, the great prince’ (12:1). This Prince is probably the same Being called the “Son of man” in chapter 7. These titles tend to suggest that the Prince is also a royal figure. In him we have a combination of the royal and priestly functions.

“...The *tamid* is used only in connection with the holy place and has to do with the work of the priest in

that place. It is proper, therefore, to infer that the Prince would be doing a work equivalent to that performed by the priest in the holy place. If we are right, we may conclude that the little horn will somehow affect the work of the Priest in the holy place. Says Daniel, it will take away from the Prince the *tamid*, that is, the continual ministry in the holy place.

“Anyone acquainted with the Hebrew cultus immediately will raise the question, **What about the priestly work in the most holy place? Does the little horn affect the annual purification of the sanctuary?** Here 8:13,14 becomes very important.” *BRI, 2SOD, 534-537.*

“Both the sanctuary and host are ‘trampled’ (*mirmas*). In the Old Testament, this word is only used of being trampled to the ground by animals (Isa 5:5; 7:25; Eze 34:19) or God’s people being trampled by an enemy (Isa 10:6; 28:18; Micah 7:10).” *Ferrell, BD, 89.*

“Daniel had declared the ‘daily’ was to be taken away, **and history confirms it was largely removed from the mindfulness of God’s people.** By the 1840’s nearly all believed that the sanctuary was the earth. Thus as previously shown, it was their faulty interpretation that produced the bitter experience so vividly portrayed in the book of Revelation 10. **And Revelation 11:1 has revealed to us that the restoration of knowledge of the sanctuary and its services would not come until the passing of October 22, 1844.** [Ed. note: This is what exactly happened in history, thus **proving** 1844 is the correct interpretation of the 2300 days, and that the *tamid* is the knowledge of Christ’s ministry in the Holy Place of the heavenly sanctuary.]” *Heiks, TDSB, 143.*

Links to the Sanctuary in Chapter 8.—

“There are many sanctuary-related words in Daniel 8:10-14 that direct our **attention to the heavenly Sanctuary.**” *P.J.*

“[Let us examine] ...the sanctuary language employed in this prophecy. There are a number of elements which contribute to its orientation around the sanctuary. These may be reviewed here in brief.

“1. The use of **sacrificial animals, the ram and the goat**, to symbolize the nations immediately gives a sanctuary flavor to the vision immediately in chapter 8. This usage contrasts with that of the wild beast present in the preceding vision of chapter 7.

“2. The reference to the four horns pointing out to the four winds to symbolize the breakup of the second world empire mentioned alludes to altar imagery. This reference to four horns would naturally have recalled to the mind of an ancient Israelite imagery drawn from the **four horns of the sanctuary altars** (Ex. 27:2; 30:2).

“3. The sanctuary is explicitly referred to three

times in this prophecy, in 8:11, 13, and 14.

“4. References to the *tamid* and its use in the context of the sanctuary is another pointer. **Tamid or ‘daily/continual’ is a word commonly used in connection with the sanctuary (approximately 30 times).** In addition to that common connection the first two references here (vss. 11-12) **immediately precede and follow the word for sanctuary.** That juxtaposition emphasizes even more strongly its function here as a sanctuary word.

“5. The evening-morning as ‘sanctuary days.’ The phrase ‘evening-morning’ was not the common way of expressing time in the OT era. Yet the prophetic time period mentioned here was measured off in evening-mornings—2300 of them. Since such a time unit is exceptional, it must have been chosen for a special reason.

“Aside from the specifically chronological use of the evening and morning to demarcate the days of the Creation week in Genesis, the evening and the morning had a special connection with the sanctuary. One might think first of all of the sacrifices of the burnt offering on the alter in the court. However, the connection of these rites with Daniel’s evening-mornings is not so direct. The biblical references to that practice always refer to it as taking place in the morning and the evening, never the evening and the morning.

“**A more direct connection of the evening and the morning with the sanctuary comes from God’s instructions given in the wilderness for the lighting of the lamps in the holy place at the evening and the trimming of the lamps in the morning.** These functions were to take place ‘continually’ (*tamid*), ‘from evening to morning’ (Ex. 27:20-21; Lev 24:2-3). At the same time the priest was to burn incense on the golden alter in the holy place. This was also to be a ‘continual’ or ‘perpetual’ (*tamid*) practice (Ex. 30:6-7).

“During the wilderness wanderings the time to carry out these activities in the sanctuary were marked off precisely by God Himself. At evening the pillar of cloud turned into a pillar of fire. In the morning the pillar of fire turned into a pillar of cloud (Num. 9:15-16, 21). This kind of language in the Pentateuch sounds very much like the background for these ‘sanctuary days’ in Daniel 8:14.

“6. The characterization of the two conversing angels in 8:13 as ‘holy ones.’ This is an uncommon way to refer to angels in the OT. The rarity of such occurrences emphasizes the probability that the terminology has been selected for special reasons. These ‘holy ones’ appear to discuss the end of a prophecy that deals with the ‘holy place,’ the sanctuary. In fact, the same Hebrew root has been used here to refer to both the sanctuary and these angels. The direct connection between the two is thus quite logical.

“When one thinks about angels in relation to the sanctuary, there are two in particular who stand out—the **two cherubim who were modeled as standing on**

the ark of the covenant and looking down upon its mercy seat. This is the kind of imagery that is brought to mind by the reference to the two ‘holy ones’ in Daniel 8:13.

“In summary. The use of sacrificial animals for symbols here, the reference to four horns, the mention of *tamid* and sanctuary, the use of evening-mornings as a time unit, and the references to the two angels as ‘holy ones,’ all stress the connection of this prophecy with the heavenly sanctuary. **Chapter 8 is above all a prophecy about the sanctuary and the relationship to it of two powers—the Prince and the little horn.**”
BRI, 2SOD, 196-198.

“1. Daniel 7 refers to a lion, a bear, a leopard, as well as a fourth beast—all unclean animals. What kind of animals are in Daniel 8? **A ram and goat.** Not only are they clean animals, they are sanctuary animals. **And not only are they sanctuary animals, they are animals used in the Day of Atonement service.** See Leviticus 16.

“Though these sanctuary animals don’t prove Daniel 8 refers to Leviticus, it hints at a connection.

“The crucial links between Daniel 8 and Leviticus are found in the language of Daniel 8, which contains words that relate to the sanctuary service.

“Daniel 8:11, for example, has sanctuary imagery. ‘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.’ The Hebrew word for *place*, *makon* (also translated *foundation*) is used in the Old Testament seventeen times, fourteen of which directly relate to the sanctuary. In two of the other three, it is related to the throne of God, suggesting a link to the sanctuary. See Exodus 15:17; 1 Kings 8:13; 2 Chronicles 6:2; Isaiah 18:4.

“Then there’s the word *sanctuary* itself! That term alone links this chapter to Leviticus. In verse 11, the word is translated from *miqdash*, a common term for the earthly sanctuary throughout the Old Testament. In some passages, it refers to God’s heavenly abode as well. See Psalms 68:35; 96:6.

“In Daniel 8:14—‘Unto two thousand three hundred days; then shall the sanctuary be cleansed’—**the word for sanctuary, *qodesh*, also links the chapter to the Levitical service.** That word can refer to the whole sanctuary, the holy place, or the most holy place. *Qodesh* is used throughout Leviticus 16, where the *qodesh*, the sanctuary, is to be cleansed.

“*Host*, found in verse 11 and 12, comes from *saba*, which means ‘an army,’ though in the context of the sanctuary, **the word has been used in relation to the work of the Levites**, those who ministered in the earthly sanctuary (sometimes translated ‘service’). See Numbers 4:3,23,30; 8:24.

“The word for *daily* in verse 11, *tamid*, has strong links to the sanctuary. Most translations call it ‘the daily sacrifice’ because the word *tamid*, in reference to the sanctuary service, is used with the daily sacrifice

(though the word *sacrifice* is not in the original text) offered each morning and evening. See Exodus 29:38, 42. **Sometimes it is translated continual or always.** One section of the Talmud is called *Tamid*, and it deals with ‘all the regulations for the offering of the regular daily sacrifices.’

“The word *tamid* is used also in reference to the **daily shewbread** (see Exodus 25:30) in the first apartment of the sanctuary. It is used in reference to the **lamps** in the first apartment, which burned (*tamid*) always before the Lord. See Exodus 27:20. **Tamid refers to the use of the incense in the first apartment.** See Exodus 30:8. In Lev. 6:13, **tamid refers to the fire on the altar of burnt offering**—a fire that was to **continually** burn upon the altar and never go out.

“Clearly, the word *tamid* has links to the sanctuary. Yet notice that **the word is used only in regard to the first apartment ministry.** It is never used in regard to the second apartment, where the judgment takes place. **Tamid is talking about the first apartment only.**

“The word for ‘taken away’ in verse 11, from the root *rum*, is used in connection to the sanctuary. Though *rum* itself (as a root) means to ‘lift up,’ in the context of the sanctuary, especially when it is used in the causative verb form (as it is in Daniel 8:11), it means to ‘take away.’ In a few places in Leviticus, *rum*, often in the causative form, is translated, ‘taken away,’ as translated in Daniel 8:11. See Leviticus 2:9; 4:8,10,19. It is used in reference to the ‘taking away’ of the carcasses of the animals in the sacrificial service.

“...Linguistically Daniel 8 can be linked to the sanctuary service. But by looking at exactly what is happening in some of these verses, we can establish even greater links.” *Goldstein, 1844MS, 57-59.*

“We have earlier found that several key words in 8:10-13 are Hebrew words, repeatedly used elsewhere in connection with the earthly sanctuary: ‘Place’ (*mekon*), ‘sanctuary’ (*miqdas*, (*qodes*)), “host” (*saba*), ‘taken away’ (*huraym*), and ‘daily’ (*tamid*). All five verses (8:10-14) are not only about the little horn, but also the Sanctuary.” *Ferrell, BD, 101.*

The Question and the Answer.—

“We will address an enigma that has perplexed many a mind. In Daniel 8:13 we have **three noun phrases: ‘the daily,’ ‘the transgression of desolation,’ and ‘both the sanctuary and the host.’** Notice that the last two topics are **linked together as one:** ‘to give both the sanctuary and the host to be trodden under foot.’ We have, then, **three elements that are to be understood at the end of the vision, which we know to be from Oct. 22, 1844.** However, Daniel 8:14, being the response to the question in verse 13 involving those three elements to be understood when the vision ends, **supplies only one answer** which is not specific to those three terms, but more comprehensive. Notice that the answer is in context of the

sanctuary:

“Dan. 8:14: ‘And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be *cleansed*’ (*nitsdaq*). ”

“How, then, does this answer in verse 14 help us understand those three terms? Indeed, the three terms or elements are to be comprehended in and through an understanding of the sanctuary. Here is where the beauty of the Hebrew language comes into play. We’ll start with the action promised in the answer of verse 14: ‘then shall the sanctuary be *cleansed*. ’ ”

“...The Hebrew word for ‘cleansed’ (*nitsdaq*) contains three basic English meanings, all related to the root word *sadaq*. ...The various stem and verb forms of *sadaq* have the three basic meanings of (1) ‘to put right’ or to ‘restore;’ (2) ‘to cleanse;’ or (3) ‘to vindicate.’ ”

“**The daily**,” the first of those noun phrases included in the question of Daniel 8:12, has to be either (1) ‘restored’ or ‘set right’ since 1844; (2) ‘cleansed’ since 1844; or (3) ‘vindicated’ since 1844. Was the sanctuary and the work of Christ’s priestly ministry ‘restored’ or ‘set right’ before the inhabitants of the earth after the passing of Oct. 22, 1844? **Yes.** **Knowledge and understanding of Christ’s ‘continual’ heavenly mediation was reestablished or ‘restored’ to believers after that time.**

“The second noun phrase in the question to be understood in the question of Daniel 8:13 is ‘transgression of desolation.’ ‘Transgression’ is [from the Hebrew word] *pesa*. ...The ‘transgression’ (*pesa*) is connected with God’s people:

Daniel 9:24: “Seventy weeks are determined upon thy people and upon thy holy city, **to finish the transgression** (*pesa*), and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”

“The connection between transgression and God’s faithful will be confirmed again in Leviticus 16. This side of the Second Coming, the only thing that needs to be cleansed in the heavenly sanctuary on the Day of Atonement is the confessed sins and transgression of God’s people that have gone beforehand to the judgment (1 Timothy 5:24):

“...Let us now apply the same three verbs to the ‘sin’ interpretation of ‘transgression of desolation,’ to see if it will stand the test of investigation. Was the ‘transgression of desolation’ to be ‘restored,’ ‘cleansed,’ or ‘vindicated?’ **Indeed, ‘transgression’ or sin will be cleansed forever from the heavenly sanctuary and from heaven’s books of record of God’s people.**

[Editor note: Finally, let us look at the third noun phrase—‘both the sanctuary and the host.’ **Were God’s people and the heavenly sanctuary to be ‘restored,’ ‘cleansed,’ or ‘vindicated’ since 1844? Absolutely.]**” Heiks, TDSB, 129-138.

DANIEL 8:14

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Having Seen the Horror, Daniel Hears the Solution.—

“Not only did Daniel see the rise of this little horn and see it magnify itself ‘even to the Prince of the host,’ and ‘stand up against the Prince of princes,’ and cast down to the ground His truth and His sanctuary and stamp upon them, **but he also, and in the same vision, saw the truth and the sanctuary of Christ delivered from this little horn power, rescued from its blasphemous stamping, lifted up from the earth and exalted to the heaven where it belongs.** And it was in this part of the transactions in the vision that the heavenly ones seemed to be **most interested**; for, says Daniel: ‘Then I heard one saint speaking, and another saint said unto that certain saint [**the Wonderful Numberer**] which spake, How long shall be the vision concerning the daily sacrifice [the continual service], and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And He [**the Wonderful Numberer**] said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Dan. 8:13, 14.” Jones, CWCP, 106,107.

And He Said Unto Me.—

“The hearer will, at the first view of our text, perceive that there is something very important communicated in the question and answer given.... And that it concerned Daniel, and us for whom the prophet wrote his prophecy, to understand, is evident **from the answer being given to Daniel—‘and he said unto me’—instead of being given to the ‘saint,’ who made the inquiry.** Then we are not treading on forbidden ground, my dear hearer, to search to understand the meaning and truth of our subject.” Miller, Evidence, 39.

The Answer in 8:14 is About the Key Points Mentioned in the Question of 8:13.—

“The answer must be considered in the light of the question asked, and the question had to do with the work of the little horn as revealed in verses 10-12. **The sanctuary to be cleansed is the same sanctuary that was ‘cast down’ and ‘trodden under foot’ and ‘polluted’ by Papal Rome.** This is self-evident to anyone who carefully reads these verses; in fact, no other conclusion seems possible. Since the destruction of the earthly sanctuary in AD 70, the Scriptures recognize no other sanctuary except the one in heaven, and this is the one polluted by the papal abomination, and this is the one to be cleansed or purified at the close of the 2300 years.” Bunch, BOD, 121.

The 2300 Days.—

“The 2300 days are mentioned in the midst of a prophecy which the angel Gabriel was commanded to make Daniel understand. **Gabriel carried out this instruction, as will be found in the study of the next chapter.**” Smith, DR, 166,167.

2300 Evenings and Mornings.—

“The actual Hebrew says it this way: ‘And he said to me, Until evening (*'ereb*) morning (*boqer*) two thousand and three hundred, then shall the sanctuary be *nisdaq*.’

“...But the facts show that 8:14 should be read as a full 2300 days, not as 2300 sanctuary offerings or 1150 days. **The morning and evening applies to both offerings as a unit.**—In Leviticus and elsewhere, there are passages in which the ‘continual’ refers to the morning and evening sacrifice—but it always does so as a single unit. It is a continual burnt offering (singular ‘offering,’ not plural ‘offerings’). ‘Continual’ is a technical term which, in the Hebrew, applies to both sacrifices as a unit. The legislation of Exodus 29:38-42 is precise. The double sacrifice is spoken of as a singular unit (*cf.* Num. 28:3-6).

“To explain this in more detail, the “continual burnt offering” consisted of two offerings, one in the morning and the other in the late afternoon. Because these symbolized a “continual” offering, they—the two of them—were spoken of as being a single offering each day. If the 8:14 time span really did refer to the continual burnt offering (as the liberals say it does), the time span would therefore have to be 2300, not 1150. But, as we will learn below, 8:14 is not referring to any offerings.

‘Sacrifices’ are not in the text—It is an unproved assumption that the 2300 evening-morning expression refers to the *tamid* sacrifices. The word, ‘sacrifices,’ is not in 8:14; nor is it anywhere else in the Hebrew of the book of Daniel! ‘Sacrifices’ is found 79 times in the Old Testament, but not once in Daniel (nor is the word, ‘sacrificed,’ found in Daniel).

“The five *tamid* (‘daily’) instances in the KJV where translators have added ‘sacrifices’ (‘daily sacrifice’) in Daniel are not in the Hebrew. Because *tamid* (used here as an adjective) requires a noun to go with it, the translators include ‘sacrifice.’ The words, ‘sacrificed,’ ‘sacrificeth,’ and ‘sacrificing’ are not in Daniel either. The book has nothing to say about sacrifices.

“How we can know ‘sacrifices’ is not the noun that should be added to *tamid*—From what we have learned, it is clear that most of the little horn activities in 8:10-12, paralleling the description in chapter 7, were done during the Dark Ages. But at that time, there were no earthly sacrifices being offered in the Temple, and none were being made in heaven. The one sacrifice on Calvary was sufficient for all time; no more were to be made thereafter (Heb. 9:12, 25-26).

“Evening-morning” is not “morning-

evening”—*This is a major point!* ‘Evening-morning’ cannot refer to the continual burnt offering, for that offering is always called the ‘morning-evening’ continual burnt offering. In the Hebrew, it is literally ‘burnt offerings morning and evening’ (Ex 29:39; Lev 6:12-13; Num. 28:4; 2 Ki. 16:15; 1 Chron. 16:40; 23:30; 2 Chron. 2:4; 13:11; 31:3; Ezra 3:3). The continual burnt offering is never spoken of as the ‘evening-morning’ offering. With one exception, all other sanctuary procedures were spoken of as ‘morning-evening.’ **That sole exception was the lighting of the lampstands, which were lit on a sunset to sunrise (‘evening-morning’) basis.** Doing so would ensure that the oil would last throughout the dark hours.

“Evening-morning” is singular—The term, ‘evening-morning’ is written in the singular number, even though in the English, it is written ‘2300 days.’ This fact favors the view that the Hebrew expression represents a unit of time, namely, a 24-hour day. In the book of Daniel, the other Hebrew word for ‘days’ (*yamim*), is plural in 1:12, 14; 12:11; and 12:12.

“Evening-morning” means one complete day—Now we come to the heart of the matter: What is the real meaning of ‘evening-morning’? If I told you, ‘It’s a fine day,’ you would know I did not mean the entire 24 hours, but only the sunny daylight hours. Christ, the ‘Wonderful Numberer,’ chose His words carefully, and **He used the only phrase that would definitely, absolutely mean a full 24-hour day: ‘evening-morning.’** He also chose the only phrase that means an exact 24 hours.

“...The truth about ‘evening-morning’—In the first chapter of Genesis, we find the grand display of the power of God in creating our world in six days. In order to make it very clear that each day was a literal 24-hour day, the phrase chosen to represent each 24-hour day was ‘evening-morning’ (*'ereb boqer*)—the very same phrasing used in Daniel 8:14. Indeed, Daniel 8:14 (plus one other passage) is the only place outside of Genesis 1 where ‘*'ereb boqer*’ is used. This fact only adds to the weighty importance of the Daniel 8:14 time prophecy! In Genesis 1:5,8,13,19,23,31, with His own mouth, God spoke ‘*'ereb boqer*’ at the end of each day of Creation Week. In Daniel 8:14, the same Creator spoke ‘*'ereb boqer*’ again!...

“*'ereb boqer* as the meaning of a 24-hour day—not two half days—is as solid as is the days of Creation Week! To deny the one is to deny the other!...

“Why is ‘evening-morning’ used to signify a 24-hour day?”—That is a good question. In the Bible, the day starts at sunset. That pattern was given us during Creation Week (Gen 1:5, 8, 13, 19, 23, 31). It is confirmed by the statement in Leviticus 23:32, ‘From even unto even, shall ye celebrate your Sabbath.’ ” Ferrell, BD, 107-112.

“The expression ‘evening-morning’ is a *time* phrase which has its most natural roots in Genesis 1 where the time unit on one day is expressed in the same

terms and sequence as evening and morning (Gen. 1:5,8,13,17,23,31). **Thus the 2300 evening-morning phraseology is more naturally comprehended as 2300 full days.** (In symbolic prophecy, this time element would be understood as 2300 symbolic days). The expression ‘evening-morning’ is written in the singular number. This fact favors the view that the expression represents a unit of time, namely, one full day.” *BRI, 2SOD, 463.*

“The 2300 evenings-mornings can be viewed as ‘sanctuary days,’ since the sequence for the lighting of the lamps was from ‘evening to morning’ (Ex. 27:20-21). In addition, the cloud that enveloped the Deity became a pillar of fire in the evening and returned to a pillar of cloud in the morning (Num. 9:15-16).” *BRI, 2SOD, 184.*

“The Jewish scholars who prepared both of the principal ancient Greek versions of the Old Testament did in fact understand the 2300 evenings and mornings to be 2300 days. Their translations both provide (in Greek, of course) ‘days of evening and morning, twenty-three hundred.’

“Carl F. Keil, who edited the widely used Keil and Delitzsch commentary more than a hundred years ago, was on firm ground when he wrote: **‘When the Hebrews wish to express separately day and night, the component parts of a day of a week, then the number of both is expressed.** They say, e.g., forty days and forty nights (Gen. vii:4,12; Ex. xxiv:18; 1 Kings xix:8), and three days and three nights (Jonah i:17; Matt. xii:40), **but not eighty (or six) days-and-nights, when they wish to speak of forty (or three) full days.** A Hebrew reader could not possibly understand the period of time 2300 evening-mornings of 2300 half days or 1150 whole days, because **evening and morning at the creation constituted not the half but the whole day....** We must therefore take the words as they are, *i.e.*, understand them of 2300 whole days.”” *Maxwell, IGC, 174.*

“The cleansing of the sanctuary is marked by the passing of 2300 ‘evenings and mornings.’ The cleansing of the sanctuary involves a work of judgment on the Day of Atonement (Lev. 23:27-30). The evenings and mornings’ is a phrase found only in the Creation story (Genesis 1:5,8,13,19,23,31). Thus, the judgment of the world is associated with the creation of the world. **This association of the judgment with Creation is also plainly seen in Rev. 14:7—the first Angel’s message:** ‘Fear God, and give glory to Him for the hour of His judgment is come. And worship Him that made heaven, and earth, and the sea, and the fountains of waters.’ Indeed, in Jewish tradition the Day of Atonement marks the birthday of the world—the time when the first evening-morning ever was.” *PJ from Doukhian, DVE, 61,62.*

Clues in Daniel 8 About the Starting and Ending of the 2300 Days.—

“Since the vision begins with the ram, or Media-Persia (Dan. 8:20), which held sway from 539 to 331 BC, the ‘evening-morning two thousand three hundred’ vision **must begin during the time of the Medo-Persian Empire;** in other words, **sometime between 539-331.** But the 2,300 evening-mornings do not end during the Medo-Persian period, they continue until ‘the time of the end’ (v. 17); in other words, through the Grecian and little-horn periods. So, again, the vision ‘is not limited [to Antiochus Epiphanes or] to the ‘little horn’ period alone.’ **It continues ‘until the time of the end.’**

“Since the 2,300 evening-mornings begin during the Medo-Persian period, continue through Greece and Rome in its two phases, and only end in ‘the time of the end’ (vs. 17), Hasel is correct in asserting that is **‘clear beyond the shadow of a doubt that the year-day principle is functioning in Daniel 8.’** After all, the rise and fall of just one of the empires depicted in this prophecy covered centuries, not merely 2,300 literal days, much less 1,150 literal days as some contend.” *Mansell, OSOA, 61.*

Day-For-A-Year Principle.—

“It is obvious that Daniel 8:14 is speaking about 2300 years, not 2300 days. But why did Christ, the Wonderful Numberer, phrase it as ‘days?’ ...Why were special codes used? Keep in mind that very evil governmental and church organizations would arise which would try to destroy the Scriptures, if they knew that such facts were in it. When Jehoiakim learned what Jeremiah’s scroll contained, he quickly cut it to pieces and burned it (Jer. 36). When Christ was on earth, He had to speak many of His public teachings in parables because of the ‘hardness’ of hearts (Matt 13:13-15; cf. *Christ’s Object Lessons*, 22).

“The day-year principle was one part which helps us unlock part of the puzzle. ...The year-for-a-day pattern is given to us in several passages; the first two occur in legislative codes:

“Leviticus 25:1-7—This is the earliest Biblical text in which the principle is implied. It is found in Levitical legislation and is the ordinance of the sabbatical year. A single Sabbath is to be read as a year; a seven-day week is to be interpreted as seven years.

The farmer was to plant and harvest crops for six years and then rest on the seventh, or sabbatical, year. ‘When ye come into the land which I give you, the land shall keep a sabbath unto the Lord’ (Lev 25:2). The ‘sabbath’ is not a weekly Sabbath, but the ‘sabbath’ of every seventh year. In Hebrew, we are told: ‘The land shall sabbatize a sabbath to the Lord.’ **Leviticus 25, verse 4, calls it ‘a sabbath of rest unto the land’ while verse 5 calls it ‘a year of rest unto the land.’**

“Leviticus 25:8—Here we have another legislative year-for-a-day pattern. A literal translation reads: ‘You shall count seven sabbaths of years, seven years

seven times, and to you the days of the seven sabbaths of years shall be forty-nine years.' **The explanation given us is that a 'sabbath of years' is to be understood as a period of seven years. Here we have a day into a year arrangement.**

The seventh day has been taken to stand for a seventh year. As the seventh and concluding day of the week, the Sabbath is understood here to stand for the seventh year of a period of seven years. **Thus each day of the 'weeks' that end with these 'sabbaths' in the jubilee cycle stands for one year.**

Next, we discover two other patterns, or models, for year-for-a-day applications. Both are prophetic time spans. After providing the pattern, God immediately applied it. The first is given in a narrative and provides a clear application of the year-day pattern to a predicted lengthy period of time, based on a few days:

"Numbers 14:34"—The Israelites were told that, because of their rebellion, for every day the spies were in the promised land, the nation would be forbidden to enter it. Numbers 14:34: 'After the number of the days in which ye searched the land, even forty days, **each day for a year**, shall ye bear your iniquities, even forty years.'

"The 'days' used to measure off 'years' were based on events of the immediate past. This was a prophetic judgment and used the year-day principle. **In this narrative instance, a past day stood for a future year. However, in an apocalyptic prophecy such as we find in Daniel, a future day stands for a future year.**

"Ezekiel 4:6"—This parable pointedly illustrates the use of the year-day principle. Although it is a parable, it has a prophetic application. Ezekiel 4:5-6: '**For I have laid upon thee the years of their iniquity, according to the number of the days**, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: **I have appointed thee each day for a year.**'

"The 40 years in the wilderness, marked by a year-day principle, was a major event in Israelite history, known to all the people. But it had occurred centuries earlier. **So it is significant that this additional reminder of the year-day principle was given to Ezekiel, not too many years before Daniel began receiving his visions which involved year-day applications (chapters 7-12).**

"The time prophecy, indicated here (390 + 40), appears to apply to the progressively sinful state of the Israelite nation under the divided monarchy. Careful Bible students recognize that Ezekiel 4:4-6 is directly linked to Numbers 14:34. Both the act of 'bearing' and the 'evil' borne are expressed in the same way. Both are introduced with the same phrase, referring to 'the number of the days,' and both express the idea of 'each day for a year' with the same twice-said phrase: 'day for the year... day for the year.' The year-day principle

in both are linguistically the same.

"How the Lord got our attention"—In order to nudge us the right direction, in the Bible, the Lord gave us **year-for-year time prophecies for small, relatively unimportant events**, which the surrounding narrative showed had to be interpreted as literal 'years.' The 14 years of plenty and famine in Egypt would be an example.

"God then gave us **symbolic time prophecies** in dreams and visions which, obviously, **are about extremely important matters spanning centuries—and He placed the time factors in year-for-a-day patterns.** In case we might still be sleeping, He then gave us the 1260-year prophecy **seven times** in several different phrases, each time warning us of terrible effects it would bring." *Ferrell, BD, 114-120.*

"The Old Testament has long recognized a relationship between days and years, and, in some cases, though the word *year* is meant in the text, the literal Hebrew word has been *days*. The Passover feast, for example, was kept once a year. See Exodus 13:10. The text in the KJV is translated: 'thou shalt therefore keep this ordinance in his season from year for year.' **Yet the original Hebrew reads literally 'from days to days,' even though it meant from year to year!"** Goldstein, 1844MS, 75.

Jesus Confirms Year-Day Principle.—

"Recently two apostates taunted, 'You cannot prove the year-day theory from the Bible.' May I say in reply, that we don't need to prove it, for that has already been done for us. It has been done by no less than the Lord Jesus Christ Himself.

"When Jesus started out in His work as the messiah His first recorded words are: '**THE TIME IS FULL-FILLED.**' Mark 1:15. What time was fulfilled? The only time prophecy that could be fulfilled is found in Daniel 9:25: **Sixty-nine weeks would reach 'unto Messiah the Prince.'** If it was literal time then to what did Jesus refer? If that prophecy meant sixty-nine weeks of literal time, then it was wrong. But prophecy does not fail. 'The Scriptures cannot be broken.'

"Jesus makes no mistakes. Jesus knew that these sixty-nine weeks were prophetic time or 483 years. **Jesus was baptized and began His work in AD 27, exactly 483 years after the going forth of the commandment to restore and rebuild Jerusalem. Our Lord's statement, 'The time is fulfilled,' confirms the year-day principle.** His statement settles the question forever. We need no other evidence. Our Lord's statement, 'The time is fulfilled' is final. **He confirms the year-day principle.** The year-day of prophecy is correct. So no other time scale is possible." *Burnside, DPUS, 153.*

Year-Day Principle Seen in Nature.—

“The day is composed of ‘the evening and the morning,’ **the dark part and the light; The ‘cool’ and the ‘heat’ of the day**, as the earth turns on its axis.

“So the year is composed of the winter and summer, the ‘cold’ [and dark] of the winter, and the ‘heat’ [and light] of the summer. This significant characteristic is common to both. During the year the earth turns on its orbit. Our God has linked together the two great revolutions of the earth together in a prophetic setting—‘a day for a year.’” *Burnside, DP&UF, 155.*

2300 Days, the Longest Time Prophecy in Bible.—

“Miller and his associates proclaimed that **the longest and last prophetic period brought to view in the Bible was about to expire**, that the judgment was at hand, and the everlasting kingdom was to be ushered in. ... **The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14...**” *Great Controversy, 351.*

Sanctuary.—

“It is also significant that, instead of using the word, *miqdas* (‘sanctuary’), which is found in Daniel 8:11, a different word, *qodes* (also translated ‘sanctuary’), is used in 8:13-14. This was purposely done to direct our attention to Leviticus 16—the day of atonement—which is the magnificent heart of the 8:14 message. ***Qodes is the only word used for ‘sanctuary’ in the day of atonement service (Lev 16:2-4, 16-17, 20, 23-24, 27, 32-33). The emphasis in Daniel 8:14 is on the second apartment cleansing.***

“...*Qodes* is used in the singular in Daniel 8:13-14 (where the focus is on the first apartment ministry of Christ during the Dark Ages). In the Old Testament, it has been applied to both the earthly tabernacle (Ex 36:1, 3-4, 6) and to the heavenly Sanctuary (Ps 60:6; 68:5; 102:19; 150:1).” *Ferrell, BD, 88.*

If Dan. 8:14 is Connected with 8:10-13, Why are Two Different Words Used for ‘Sanctuary’?—

“This is the best place for this question. Daniel 8:11-13 describes events during the Dark Ages, when Christ was mediating on behalf of His people in the first apartment of the heavenly Sanctuary. ***Miqdas, used in 8:11 and 13, refers to the first apartment ministry of Christ, conducted throughout the Dark Ages.***

“*Miqdas* is never used in connection with the day of atonement services. In contrast, *Qodes* is used in 8:14, because the time prophecy is talking about the yearly service, and ***qodes is the only word for ‘sanctuary’ in Leviticus 16.***” *Ferrell, BD, 101,102.*

What is the Sanctuary? Four Possibilities.—

“Several views have been held as to what the sanctuary is, such as 1) the earth, 2) the land of Canaan, 3) the church, and 4) the sanctuary in heaven, the ‘true tabernacle, which the Lord pitched, and not man,’

which is ‘in the heavens,’ and of which the Jewish tabernacle was a type, pattern, or figure. (Hebrews 8: 1, 2; 9: 23, 24.) Which of these conflicting views is correct, must be decided by the Scriptures. Fortunately the testimony is neither meager nor ambiguous.” *Smith, DR, 167.*

(A fifth possibility is added by Mansell—the Jewish tabernacle at the time of Antiochus Epiphanes.)

It Cannot Be the Earth.—

“The word ‘sanctuary’ occurs in the Old and New Testament one hundred forty-four times. From the definitions of lexicographers, and its use in the Bible, we learn that it is used to signify a holy or sacred place, a dwelling place for the Most High. If the earth is the sanctuary, it must answer to this definition. But what single characteristic pertaining to this earth will satisfy the meaning of the term? ***The earth is neither a holy nor a sacred place, nor is it a dwelling place for the Most High. It has no mark of distinction from other worlds, except as being a revolted planet, marred by sin, scarred and withered by the curse of transgression.*** Moreover, it is nowhere in all the Scriptures called the sanctuary.

“Only one text can be produced in favor of this view, and that by an unreasonable application: ‘The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.’ *Isaiah 60: 13.* This language undoubtedly refers to the new earth; but even that is not called the sanctuary, but only the ‘place’ of the sanctuary, even as it is called ‘the place’ of the Lord’s feet. This is an expression which probably denotes the continual presence of God with His people, as it was revealed to John when it was said, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.’ *Revelation 21: 3.* ***All that can be said of the earth, therefore, is that when renewed it will be the place where the sanctuary of God will be located.*** It cannot present any claim to being the sanctuary at the present time, or the sanctuary of Daniel’s prophecy.” *Smith, DR, 167,168.*

It Cannot Be the Land of Canaan.—

“So far as we may be governed by the definition of the word ‘Canaan,’ it can present no better claim than the earth to that distinction. If we inquire where in the Bible it is called the sanctuary, a few texts are brought forward which are supposed by some to furnish the requisite testimony.

“The first of these is Exodus 15: 17. Moses, in his song of triumph and praise to God after the passage of the Red Sea, exclaimed: ‘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.' Moses here speaks in anticipation. His language is a prediction of what God would do for His people. Let us see how it was accomplished.

"We turn to David, who records as a matter of history what Moses uttered as a matter of prophecy. (Psalm 78: 53, 54.) The subject of the psalmist is the deliverance of Israel from Egyptian servitude, and their establishment in the Promised Land. He says: 'He [God] led them on safely, so that they feared not: but the sea overwhelmed their enemies. And He brought them to **the border** of His sanctuary, even to this mountain, which His right hand had purchased.' The 'mountain' here mentioned by David is the same as the 'mountain of Thine inheritance' spoken of by Moses, in which the people were to be planted. This mountain David calls, not the sanctuary, but only the *border* of the sanctuary. What, then, was the sanctuary? Verse 69 of the same psalm informs us: 'He built His sanctuary like high palaces, like the earth which He hath established forever.' The same distinction between the sanctuary and the land is pointed out in the prayer of the good king Jehoshaphat: 'Art not Thou our God, who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend forever? **And they dwelt therein, and have built Thee a sanctuary therein for Thy name.**' 2 Chronicles 20: 7, 8.

"Taken alone, Exodus 15: 17 is used by some as an inference that the mountain was the sanctuary; but when we take in connection with it the language of David, which is a record of the fulfillment of Moses' prediction, and an inspired commentary upon his language, such an idea cannot be entertained. David plainly says that the mountain was simply the 'border' of the sanctuary, and that in that border, or land, the sanctuary was 'built' like high palaces, reference being made to the beautiful temple of the Jews, the center and symbol of all their worship. But whoever will read carefully Exodus 15:17 will see that not even an inference is necessary that Moses by the word 'sanctuary' means the mountain of inheritance, much less the whole land of Palestine. In the freedom of poetic license, he employs elliptical expressions, and passes rapidly from one idea or object to another. First, the inheritance engages his attention, and he speaks of it; then the fact that the Lord was to dwell there, then the place He was to provide for His dwelling there, namely, the sanctuary which He would cause to be built. David thus associates Mount Zion and Judah together in Psalm 78: 68, because Zion was in Judah.

"The three texts, Exodus 15:17; Psalm 78:54, 69, are the ones chiefly relied on to prove that the land of Canaan is the sanctuary. But, singularly enough, the two latter, in plain language, clear away the ambiguity of the first, and thereby disprove the claim that is based on it.

"Respecting the earth or the land of Canaan as being the sanctuary, we offer one thought more. If either constitutes the sanctuary, it should not only be some-

where described as such, but the same idea should be carried through to the end, and the purification of the earth or of Palestine should be called the cleansing of the sanctuary. The earth is indeed defiled, and it is to be purified by fire; **but fire, as we shall see, is not the agent which is used in the cleansing of the sanctuary.** This purification of the earth, or any part of it, is nowhere in the Bible called the cleansing of the sanctuary." Smith, DR, 168-171.

It Cannot Be the Church.—

"The solitary text adduced to support the idea that the church is the sanctuary is Psalm 114:1,2: 'When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was His sanctuary, and Israel His dominion.' If we take this text in its most literal sense, it would prove that the sanctuary was confined to one of the twelve tribes. This would mean that a part of the church only, not the whole, constitutes the sanctuary. Why Judah is called the sanctuary in the text quoted, need not be a matter of perplexity when we remember that God chose Judah, as the place of His sanctuary. 'But chose,' says David, 'the tribe of Judah, the mount Zion which He loved. And He built His sanctuary like high palaces, like the earth which He hath established forever.' Psalm 78: 68, 69. This clearly shows the connection which existed between Judah and the sanctuary. That tribe itself was not the sanctuary, but it is once spoken of as such when Israel came forth from Egypt, **because God purposed that in the midst of the territory of that tribe His sanctuary should be located.**

"If it could be shown that the church is anywhere called the sanctuary, it would be of no consequence to our present purpose, which is to determine what constitutes the sanctuary of Daniel 8: 13, 14; **for the church is there spoken of as something distinct:** 'To give **both the sanctuary and the host** to be trodden underfoot.' That by the term 'host' the people of God is here meant, none will dispute; **the sanctuary is therefore something different from the church.**" Smith, DR, 171, 172.

It Cannot Be the Jewish Temple and Antiochus.—

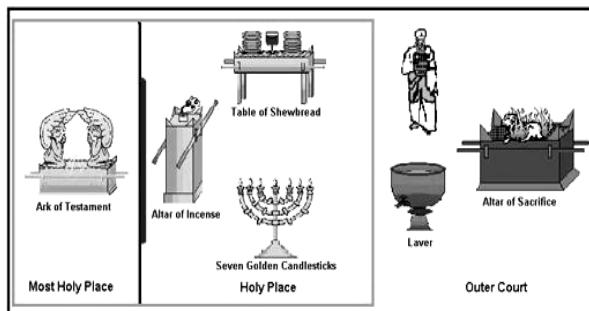
"1 Maccabees—the primary source of information for this period of Jewish history—gives precise dates for the suspension and resumption of the temple sacrifices in the time of Antiochus Epiphanes. ...First Maccabees 1:54 says that Antiochus interrupted the temple services beginning on the 15th of Kislev in the 145 of the Seleucid era, or 168 BC, and 1 Maccabees 4:52 states that the services were resumed on the 25th of Kislev in the 148th year of the Seleucid era, or 165 BC. **This is a period of three years and ten days, which is at least 60 days short of the 1,150 days** posited by those who interpret the prophecy in that way. Conversely, if the evening-mornings equal 2,300 days, **it is 1,210 days too long** to fit Antiochus's incursion." Mansell, OSOA, 50, 51.

"As long ago as 1733, Sir Isaac Newton, the celebrated scientist who first explained the operation of gravity, wrote the following notice about Daniel 9 and Antiochus Epiphanes:

"This last horn is by some taken for ANTIOCHUS EPIPHANES, but not very judiciously. **A horn of a beast is never taken for a single person: it always signifies a new kingdom, and the kingdom of Antiochus was an old one.** Antiochus reigned over one of the four horns, and the little horn was a fifth under its proper kings. **This horn was at first a little one, and waxed exceeding great, but so did not Antiochus.** It is described great above all the former horns, and so was not Antiochus. **His kingdom on the contrary was weak, and tributary to the Romans, and he did not enlarge it.** The horn was a king of fierce countenance, and destroyed wonderfully, and prospered and practiced; that is, he prospered in his practices against the holy people: but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. **The horn was mighty by another's power, Antiochus acted by his own.** The horn stood up against the Prince of the Host of heaven, the Prince of Princes; and this is the character not of Antiochus, but of Anti-Christ. **The horn cast down the Sanctuary to the ground, and so did not Antiochus; he left it standing.** The Sanctuary and Host were trampled under foot 2300 days; and in Daniel's prophecies days are put for years: but the profanation of the Temple in the reign of Antiochus did not last for so many natural days. **These were to last till the time of the end, till the last end of the indignation against the Jews; and this indignation is not yet at an end.** They were to last till the Sanctuary which had been cast down should be cleansed, and the Sanctuary is not yet cleansed.' *Sir Isaac Newton's Daniel and the Apocalypse*, ed., Sir William Whitla (London: John Murray, 1922), p.222.

"Sir Isaac Newton's observations contrast sharply with the note to Daniel 8:1 in the 1967 edition of the Scofield Reference Bible, which refers to the '*remarkably precise* prediction in chapters 8 and 11 about the reign, character, and antecedents of Antiochus Epiphanes.'" *Maxwell, IGC, 185, 186.*

Earthly Sanctuary, a Pattern of Temple in Heaven.—



Last Possibility—the Sanctuary is in Heaven.—

"There now remains but one claim to be examined, namely, that the sanctuary mentioned in the text is identical with the one in Hebrews 8: 1, 2, which is called 'the true tabernacle, which the Lord pitched, and not man,' to which is expressly given the name of 'the sanctuary,' and which is located in the heavens.' Of this sanctuary there existed in ancient times a pattern, type, or figure, first in the tabernacle built by Moses, and afterward in the temple at Jerusalem.

"Let us put ourselves in the place of Daniel, and view the subject from his standpoint. What would he understand by the term 'sanctuary'? At the mention of that word, his mind would inevitably turn to the sanctuary of his people; and certainly he knew well where that was. His mind did turn to Jerusalem, the city of his fathers, which was then in ruins, and to their 'beautiful house,' which, as Isaiah laments, was burned with fire. (Isaiah 64: 11.) Accordingly, with his face turned toward the place of their once-venerated temple, as was his custom, Daniel prayed God to cause His face to shine upon His sanctuary, which was at that time desolate. By the word 'sanctuary' he evidently understood the temple at Jerusalem.

"On this point, the Scripture bears testimony which is most explicit: 'Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.' Hebrews 9: 1. What was the sanctuary of the first covenant? The answer follows: 'For there was a tabernacle made; the first [or first apartment], wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary ['holy place,' A. R. V.]. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.' Hebrews 9: 2-5.

"There is no mistaking what is described here. It is the tabernacle erected by Moses according to the direction of the Lord (which was afterward merged into the temple at Jerusalem), **with a holy and a most holy place**, and various articles of service. A full description of this building, as well as the sacred articles of furniture and their uses, will be found in Exodus 25 and onward. If the reader is not familiar with this subject, he is urged to turn and read the description of this building. Plainly, this was the sanctuary of the first covenant, and we wish the reader carefully to mark the logical value of this declaration. By telling us what constituted the sanctuary, the book of Hebrews sets us on the right track of inquiry. It gives us a basis on which to work. We have before us a distinct and plainly defined object, minutely described by Moses, and declared in Hebrews to be **the sanctuary during the time of the first covenant, which reached to the days of Christ.**

"But the language in Hebrews has greater significance even than this. It annihilates the claims put forth that the earth, the land of Canaan, or the church, is the sanctuary. The arguments which would prove any of these to be the sanctuary at any time, would prove it to be such under ancient Israel. If Canaan was at any time the sanctuary, it was such when Israel was planted in it. If the church was ever the sanctuary, it was such when Israel was led forth from Egypt. If the earth was ever the sanctuary, it was such during the same period. But was any of these the sanctuary during that time? The answer must be negative, for the writers of the books of Exodus and Hebrews tell us in detail that not the earth, not Canaan, not the church, but **the tabernacle built by Moses, replaced by the temple later, constituted the sanctuary of Old Testament times.**

"This building answers in every respect to the definition of the term, and to the use for which the sanctuary was designed. It was the earthly dwelling place of God. 'Let them make Me a sanctuary,' said He to Moses, 'that I may dwell among them.' Exodus 25: 8. **In this tabernacle, which they erected according to His instructions, He manifested His presence.** It was a holy, or sacred, place—'the holy sanctuary.' Leviticus 16: 33. In the word of God it is repeatedly called the sanctuary. Of the more than one hundred thirty instances in which the word is used in the Old Testament, it refers in almost every case to this building.

"The tabernacle was at first constructed in such a manner as to be adapted to the conditions under which the children of Israel lived at that time. They were entering upon their forty years' wandering in the wilderness when this building was set up in their midst as the habitation of God and the center of their religious worship. Journeying was a necessity, and the tabernacle had to be moved from place to place. This was made possible because the sides were composed of upright boards, and the covering consisted of curtains of linen and dyed skins. Therefore, it could be readily taken down, conveniently transported, and easily erected at each successive stage of their journey. After Israel entered the Promised Land, this temporary structure gave place in time to the magnificent temple of Solomon. In this more permanent form the sanctuary existed, except during the time it lay in ruins in Daniel's day, **until its final destruction by the Romans, AD 70.**

"This is the only sanctuary connected with the earth concerning which the Bible gives us any instruction or history any record. But is there nowhere any other? **This one was the sanctuary of the first covenant, and with that covenant it came to an end. Is there no sanctuary which pertains to the second, or new, covenant?** There must be; otherwise the analogy would be lacking between these covenants. In such a case the first covenant would have a system of worship, which, though minutely described, would be unintelligible, and the second covenant would have a sys-

tem of worship which would be indefinite and obscure. The writer of Hebrews virtually asserts that the new covenant, in force since the death of Christ, the testator, has a sanctuary; for when, in contrasting the two covenants, as he does in Hebrews 9: 1, he says that the first covenant 'had also ordinances of divine service, and a worldly sanctuary.' This is the same as saying that the new covenant has likewise its services and its sanctuary. Furthermore, verse 8 of this chapter speaks of the worldly sanctuary as **the first tabernacle.** If that was the first, there must be a second; and as the first tabernacle existed as long as the first covenant was in force, when that covenant came to an end, **the second tabernacle must have taken the place of the first, and must be the sanctuary of the new covenant.** There can be no evading this conclusion." Smith, DR, 173-175.

"[Daniel 8:13,14 quoted.] Can this mean the earthly sanctuary? **It cannot mean the earthly sanctuary as how often was that cleansed? Every 360 days. But here it says 2300 days, so it cannot mean the earthly sanctuary.** What does it mean? Hebrews 9:23 says the heavenly things need cleansing."
<http://sabbathsermons.com/2010/10/22/8-reflecting-the-work-of-salvation-in-the-most-holy-place/>

The Original Heavenly Sanctuary.—

"The question, What is the sanctuary? is clearly answered in the Scriptures. The term 'sanctuary,' as used in the Bible, refers, first, to the tabernacle built by Moses, as a **pattern** of heavenly things; and, secondly, to the 'true tabernacle' in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. **The 'true tabernacle' in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant.** At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' **unquestionably points to the sanctuary in heaven.**" Great Controversy, 417.

"Where, then, shall we look for the sanctuary of the new covenant? The use of the word 'also' in Hebrews 9: 1 intimates that this sanctuary had been spoken of before. We turn back to the beginning of the previous chapter, and find a summing up of the foregoing arguments as follows: '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; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.**' Can there be any doubt that we have in this text the sanctuary of the new covenant? A plain allusion is here made to the sanctuary of the first covenant. That was pitched by man, erected by

Moses; but this was pitched by the Lord, not by man. That was the place where the earthly priests performed their ministry; but this is the place where Christ, the High Priest of the new covenant, performs His ministry. **That was on earth; this is in heaven. That was therefore very properly called a ‘worldly sanctuary;’ this is a ‘heavenly’ one.**

“This view is further sustained by the fact that **the sanctuary built by Moses was not an original structure, but was built after a pattern.** The great original existed somewhere else, and what Moses constructed was but a type, or model.

“Note the directions the Lord gave him on this point: ‘According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.’ Exodus 25: 9. ‘Look that thou make them after their pattern which was showed thee in the mount.’ Verse 40. (For further clarification of this point, see Exodus 26: 30; 27: 8; Acts 7: 44.)

“Now of what was the earthly sanctuary a type, or figure?—Of the sanctuary of the new covenant, the ‘true tabernacle, which the Lord pitched and not man.’ **The relation which the first covenant sustains to the second is that of type to antitype.** Its sacrifices were types of the greater sacrifice of the new covenant. Its priests were types of our Lord in His more perfect priesthood. Their ministry was performed unto the example and shadow of the ministry of our High Priest above. The sanctuary where they ministered was a type, or figure, of the true sanctuary in heaven, where our Lord performs His ministry.

“All these facts are plainly stated in Hebrews. ‘If He [Christ] were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount.’ Hebrews 8: 4, 5. This testimony shows that the ministry of the earthly priests was a shadow of Christ’s priesthood. The evidence is the direction which God gave to Moses to make the tabernacle according to the pattern showed him in the mount. This clearly identifies the pattern showed to Moses with the sanctuary, or true tabernacle, in heaven, where our Lord ministers, as mentioned in Hebrews 8: 2.

“The Scripture further says: ‘The Holy Ghost this signifying, that the way into the **holiest of all** was not yet made manifest, while as the first was yet standing; which was a *figure* for the time then present.’ Hebrews 9: 8, 9. [The Greek original of what is here translated ‘holiest of all’ is the same as that rendered ‘sanctuary’ in Hebrews 8:2; 9:1. It should therefore be translated ‘sanctuary’ in Hebrews 9:8 also. The same original phrase is used, too, in verses 12, 24, 25, **and is more fittingly translated ‘sanctuary’ than ‘holy place,’** so as to convey its true meaning more clearly. In He-

brews 10:19 the original of ‘holiest’ is the same as that in all the verses cited above, **and should therefore be also translated ‘sanctuary.’** This gives a simple, accurate, uniform, and easily understood rendering of the same original phrase in all these passages. Moreover, the reference of the phrase is obviously and uniformly to the heavenly sanctuary in all these citations, with the exception of Hebrews 9:1, 25, which refer to the earthly. The original phrases cited above have of course the usual variations for number and case common to all languages. The nominative form is, *ta hagia*, plural in all instances here cited except in 9:1, where it is, *to hagion*, singular. In Hebrews 9:2 the word ‘sanctuary’ plainly applies to the first apartment only, and would be better translated ‘holy place’ as suggested in the margin of the Authorized Version, while the phrase ‘holiest of all’ in verse 3, naming the second apartment, is a true translation of a different original regularly used to designate that apartment in distinction from the first and from the entire sanctuary. ‘Holiest of all’ or ‘holiest’ is not therefore a true translation in either Hebrews 9:8 or 10:19.—*Editors.*]

“While the first tabernacle stood, and the first covenant was in force, the ministration of the more perfect tabernacle was not, of course, carried forward. But when Christ came, a high priest of good things to come, when the first tabernacle had served its purpose and the first covenant had ceased, **then Christ, raised to the throne of the Majesty in the heavens as a minister of the true sanctuary, entered by His own blood (verse 12) ‘into the holy place,’ that is, the heavenly sanctuary.**

“Therefore, the first tabernacle was a figure for the time then present. If any further testimony is needed, the writer of Hebrews speaks in verse 23 of the earthly tabernacle, with its apartments and instruments, as ‘patterns’ of things in the heavens; and in verse 24, he calls the holy places made with hands, that is, the earthly tabernacles and temples of ancient Israel, ‘figures’ of the true, that is, of the tabernacle in heaven.

“This view is still further corroborated by the testimony of John. **Among the things which he was permitted to behold in heaven were seven lamps of fire burning before the throne (Revelation 4:5), an altar of incense, and a golden censer (Revelation 8:3), and the ark of God’s testament (Revelation 11:19).** All of this was seen in connection with a ‘temple’ in heaven. (Revelation 1:19; 15:8.) These objects every Bible reader must at once recognize as the furniture of the sanctuary. They owed their existence to the sanctuary, and were confined to it, to be employed in the ministration connected therewith. Even as they would not have existed without the sanctuary, so wherever we find them, we may know that there is the sanctuary. Hence the fact that John saw these things in heaven after the ascension of Christ, is proof that there is a sanctuary in heaven, and that he was permitted to behold it.

"However reluctant a person may have been to acknowledge that there is a sanctuary in heaven, the testimony that has been presented is certainly sufficient to prove this fact. The Bible says that the tabernacle of Moses was the sanctuary of the first covenant. Moses says that God showed him in the mount a pattern, according to which he as to make this tabernacle. The book of Hebrews testifies again that Moses did make it according to the pattern, and that the pattern was the true tabernacle in heaven, which the Lord pitched, and not man; and that of this heavenly sanctuary the tabernacle erected with hands was a true figure, or representation. Finally, to corroborate the statement of the Scriptures that this sanctuary is in heaven, John bears testimony as an eyewitness that he beheld it there. What further testimony could be required?

"As far as the question of what constitutes the sanctuary is concerned, we now have the sanctuary before us in one harmonious whole. The sanctuary of the Bible—mark it well—consists, first, of the typical tabernacle established by the Hebrews in the exodus from Egypt, which was the sanctuary of the first covenant. **Secondly, it consists of the true tabernacle in heaven, of which the former was a type, or figure, which is the sanctuary of the new covenant.** These are inseparably related as type and antitype. From the antitype we go back to the type, and from the type we are carried forward naturally and inevitably to the antitype. Thus we see how a sanctuary service has been provided from the Exodus to the end of probation.

"We have said that Daniel would at once understand by the word 'sanctuary' the sanctuary of his people at Jerusalem; so would anyone at the time of its existence. **But does the declaration of Daniel 8: 14 have reference to that sanctuary?** That depends upon the time to which it applies. All the declarations respecting the sanctuary which apply during the time of ancient Israel, have respect of course to the sanctuary of that time. All those declarations which apply under the Christian Era must have reference to the sanctuary of that era. If the 2300 days, at the termination of which the sanctuary to be cleansed, ended before Christ, the sanctuary to be cleansed was the sanctuary of that time. **If they reach over into the Christian Era, the sanctuary to which reference is made is the sanctuary of this era—the new-covenant sanctuary in heaven.** This is a point which can be determined only by a further argument on the 2300 days. This will be found in remarks on Daniel 9: 24, where the subject of time is resumed and explained." *Smith, DR, 175-179.*

"The change of terminology from *miqdas* ('sanctuary') in 8:11-12 to *qodes* ('sanctuary') in verses 13-14 seems to reflect a design that follows the structure from *vision* (verse 3-12) to *audition* (vss. 13-14). **The recapitulation of aspects of the vision in verse 13 appears to indicate that in this text *qodes* refers to the celestial [heavenly] sanctuary, which is attacked**

by the 'little horn' power. In this sense verse 13 is a transition from the past to what is to take place at the end-time when the 2,300 evenings-mornings (as described in verse 14) come to an end. **In verse 14 the term *qodes* does not include the earthly sanctuary because the latter had been physically destroyed in AD 70.** Accordingly, the only sanctuary in existence at the end-time is the celestial [heavenly], the new covenant sanctuary (Heb. 8).

"...It may come as a surprise to the casual reader of the Bible that the key term for the cleansing of the 'sanctuary' on the Day of Atonement in Leviticus 16 is the term *qodes*. It would seem that when a Hebrew (steeped as he was in the sacrificial ritual which yearly climaxed with the cleansing of the sanctuary on the day of Atonement) would hear *nitsdaq qodes* ('the sanctuary shall be cleansed'), he would associate this function with his concept of **the Day of Atonement.**" *BRI, 2SOD, 454,455.*

Shall Be Cleansed.—

"Gabriel spoke to Daniel in Hebrew, not English; and he said in Hebrew, 'Then shall the sanctuary be *nitsdaq*,' employing a word which occurs **only this one time** in the entire Hebrew part of the Bible.

"Scholars know that *nitsdaq* is related to another Hebrew word, *tsadaq*, which is a rather common term. *Tsadaq* occurs in its various forms more than 250 times in the Bible and is normally translated into the English word, 'righteousness.' It is also translated into 'to be righteous,' 'to be just' (in the Latin sense of 'being righteous'), and 'to justify' (meaning 'to make something right' or 'to make it appear to be right').

"A literal translation of Daniel 8:14 quite possible ought to be 'Then shall the sanctuary be made righteous.'

"But the sanctuary is a building, and neither in English nor in Hebrew are buildings ordinarily made righteous! So some translators have struggled with the alternate words, 'justified' and 'just'; and when these haven't seemed to help much, they have tried synonyms and come up with 'vindicate' and even 'emerge victorious.'

"...Gabriel knew that Daniel could understand the passage without specific interpretation; so now we want to know *how other Jews who lived long ago* understood it. We are fascinated to discover that in both of the translations that were made into Greek in ancient times by Jewish scholars, **the word *nitsdaq* is translated by an ordinary word meaning 'cleansed,' the same meaning as in the KJV...** Further, when the celebrated Christian scholar, Jerome, translated the passage into Latin around the year AD 400, after holding extensive conversations with a Jewish rabbi in regard to Old Testament idioms, he chose the Latin word that also means 'cleansed.'

"*The cleansing of the sanctuary.* With this information from Jewish authorities before us, we begin to climb onto solid ground; for the annual highlight of the

Old Testament ritual was a solemn ceremony in which the sanctuary was symbolically *cleansed!*

"The day on which the sanctuary was cleansed is called in the ...KJV the 'day of atonement.' It is well known even to nonreaders of the Bible by its Hebrew name, Yom Kippur. Yom Kippur was and still is observed on the tenth day of the seventh month of the traditional Jewish year, a date that coincides roughly with the month of October. In Bible times the 'day of atonement' was the most portentous day in the religious calendar. **It was the only day when the high priest was permitted to enter the most holy place, the innermost compartment of the sanctuary.**" Maxwell, IGC, 175,176.

"The words with the *tsdq*-root are used in parallel constructions with words that clearly mean 'cleansed,' including *taher* [the Hebrew word for 'cleanse' in Leviticus 16].

"Imagine a poem that says: 'I have a cat/the cat is fat.' *Fat* and *cat* are related to each other, not by meaning, but by sound. They rhyme. They parallel each other phonetically (sound), not semantically (meaning). If a poem reads: 'I have a house/the house is my home' *house* and *home* are related, not by sound (they don't rhyme), but by meaning. They parallel each other semantically because their meanings are similar.

"Hebrew poetry uses this type of semantic relationship, a relationship of meanings, and in numerous places words with the *tsdq*-root parallel words that clearly mean 'clean' or 'pure.' Various scholars, even non-Adventists, have noted these connections. In Job 4:17, for example, we see *taher* and *tsadaq* in parallel constructions:

"Shall mortal man be more ***just*** [*tsadaq*] than God? Shall a man be more ***pure*** [*taher*] than his maker?

"Just as *house* and *home* are related, we can see how *just* and *pure* parallel each other in these lines of poetry—not by sound, but by meaning.

"Many ancient translations of the Bible rendered Dan. 8:14 'cleansed/purified.' The Septuagint renders it 'cleansed.' The Theodotion renders it 'cleansed.' The Latin Vulgate translates it 'purified/cleansed.' The Syriac Peshitta renders it 'purified/cleansed.' The Coptic renders it 'purified/cleansed.'

"Also, in the Septuagint—the first Greek translation of the Hebrew Bible—the same root word used for 'cleansed' (*katharizo*) in Daniel 8:14 was used for 'cleanse' in its translation of Leviticus 16! Clearly, the translators of the Septuagint saw a link between the *taher* and *tsadaq*!

"...Dr. Hasel explains that ...Daniel chose the term *nisdaq* [passive form of *tsadaq*]—a word from a root with rich and broad connotations, widely employed in judgment settings and legal procedures—in order to communicate effectively the interrelated aspects of the 'cleansing' of the heavenly sanctuary in the

cosmic setting of the end-time judgment.'—Daniel and Revelation Committee, vol. 2, pp.453, 454. In other words, **he specifically used that word to express the idea of judgment, as well as the cleansing of the sanctuary.**" Goldstein, 1844MS, 65-67.

"In summary, a full understanding of *nisdaq* includes a rather broad collection of meanings—including '*cleansing, vindicating, justifying, setting right, restoring.*' According to the words of the Wonderful Numberer, the actual work done in the heavenly Sanctuary, beginning in 1844, would include all those concepts ...**not only cleansing, but also the investigative judgment.**" Ferrell, BD, 122.



The High Priest Entered the Most Holy Place at the end of the year to cleanse the temple of sins that had been confessed there through the year.

"All ancient translations (Septuagint, Theodotion, Vulgate, Syriac, and Coptic) translated the Hebrew *nisdaq* in 8:14 with 'cleansed/purified.' This single, direct evidence is significant.

"*Nisdaq* in 8:14 [has] such meanings as 'cleansing, vindicating, justifying, setting right, restoring.' In whatever way one renders the Hebrew term in a modern language, the 'cleansing' of the sanctuary includes actual **cleansing as well as activities of vindicating, justifying, and restoring.**" BRI, 2SOS, 450,453.

The Sanctuary Restored.—

"In Revelation 11:1, referring to post-1844, Christ's command was given to spread the great gospel of Christ's present intercession for us in heaven:

"Rev. 11:1: 'And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar.'

"Why was the church then told to take a reed and measure the temple and the altar? 'Reed,' in the Greek is *kanne*, from which we get our word 'cannon.' *Cannon* means 'rule' or 'law,' or, as Webster defines it, 'a standard used in judging something; criterion.' *Criterion* means 'a standard, rule, or test by which a judgment of something can be formed.' The Greek word for *measure*, applied to a building or object, means to

'preserve' or 'restore' it. **In other words, we are to use the Bible, the canon or rule of Scripture, in our work of examining and restoring the temple and the altar.** Revelation 11:1 tells us the temple and altar were to be restored to the knowledge of God's people; Daniel 8:11 had prophesied that aspect of the gospel would be 'taken away.'

"...Since 1844 these grand truths have been restored to the world through the remnant church. (See Daniel 8:13 and Rev. 11:1-2.) No wonder Ellen White said:

"The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith." Letter 208, *Manuscript Releases*, 8:245." Heiks, TDSB, 132,133.

"In 1844 also was the very time of the 'days of the voice of the seventh angel, when he shall begin to sound' and when 'the mystery of God should be finished, as He hath declared to His servants the prophets.'

"At that time there would be broken up the horror of great darkness by which the mystery of iniquity had hid from ages and generations the mystery of God. At that time the sanctuary and the true tabernacle and the truth of it would be lifted up from the ground where the man of sin had cast them down and stamped upon them and would be exalted to the heaven where they belong and whence they will shine forth in such light as that the earth shall be lightened with the glory... and would once more and forever stand in its true and heavenly place in the faith of the church, accomplishing in every true believer that perfection which is the eternal purpose of God which He purposed in Christ Jesus our Lord." Jones, *CWCP*, 112.

Then Shall the Heavenly Sanctuary Be Cleansed.—

"[Daniel 8:13,14 quoted.] Here is an event to transpire in the conclusion of this vision; in other words, it occurs in the end of the gospel dispensation. The sanctuary to be cleansed at the conclusion of the new-covenant dispensation, must be the sanctuary of the new covenant. **A sanctuary implies of necessity a priesthood. The cleansing of the sanctuary is that event which completes the work of the priest who ministers therein.** When, therefore, we read of the cleansing of the sanctuary at the end of the twenty-three hundred days, we understand that **this is the closing event of the priesthood of the Son of God.** It is of necessity a work which brings **human probation to a close**, and marks the **transition from the priesthood to the kingly office of the Saviour.**" Andrews, *JEO*, 83,84.

"There is such a service connected with the institution which we have shown to be the sanctuary, and which, in reference to both the earthly building and the heavenly temple, is called its cleansing.

"Does the reader object to the idea of there being anything in heaven which needs to be cleansed? **The book of Hebrews plainly affirms the cleansing of both the earthly and the heavenly sanctuary:** 'Almost all things are by the law purged with blood; and without shedding of blood is no remission. **It was therefore necessary that the patterns of things in the heavens should be purified [katharizesthai, cleansed] with these; but the heavenly things themselves [cleansed] with better sacrifices than these.'** Hebrews 9: 22, 23. In the light of foregoing arguments, this may be paraphrased thus: 'It was therefore necessary that the tabernacle erected by Moses, with its sacred vessels, which were patterns of the true sanctuary in heaven, should be cleansed with the blood of calves and goats; but the heavenly things themselves, the sanctuary of the Christian Era, the true tabernacle, which the Lord pitched, and not man, must be cleansed with better sacrifices, even with the blood of Christ.'

"We now inquire, what is the nature of this cleansing, and how is it to be done? **According to the language just quoted, it is accomplished by means of blood.** The cleansing is not, therefore, a cleansing from physical uncleanness or impurity, for blood is not the agent used in such a work. This consideration should satisfy the objector's mind in regard to the cleansing of the heavenly things. The fact that heavenly things are to be cleansed, does not prove that there is any physical impurity in heaven, for that is not the kind of cleansing referred to in the Scriptures. **The reason assigned why this cleansing is performed with blood, is that without the shedding of blood there is no remission, no forgiveness of sin.**" Smith, *DR*, 179,180.

"In this and the previous section the author discusses the significance of several Hebrew terms such as *tamid* ('daily/continuance'), *pesa* ('transgression'), *qodes* ('sanctuary'), and *nisdaq* ('cleanse/ justify'). Such phraseology (as well as the symbolic use of sacrificial animals in the vision: the ram and goat) indicates a sanctuary setting with particular **allusion to the Day of Atonement. A Hebrew steeped in sacrificial ritual would read this prophecy—"then shall the sanctuary be cleansed"—quite naturally in terms of the Day of Atonement ritual.**" BRI, *2SOD*, 427.

The Cleansing Is From Sin.—

"Remission of sin, then, and the putting away of sin, is the work to be done. **The cleansing, therefore, is not physical cleansing, but a cleansing from sin.** But how did sin come to be connected with the sanctuary, either the earthly or the heavenly, that it should need to be cleansed? This question is answered by the ministration connected with the type, to which we now turn.

"The closing chapters of Exodus give us an account of the construction of the earthly sanctuary, and the arrangement of the service connected therewith.

Leviticus opens with an account of the ministration which was there to be performed. All that it is our purpose to notice here is one particular branch of the service. The person who had committed sin brought his offering, a live animal, to the door of the tabernacle. **Upon the head of this victim he placed his hand for a moment, and, as we may reasonably infer, confessed over it his sin.** By this expressive act he signified that he had sinned, and was worthy of death, but that in his stead he consecrated his victim, and transferred his guilt to it. **With his own hand (and what must have been his emotions!) he then took the life of the animal.** The law demanded the life of the transgressor for his disobedience. The life is in the blood. (Leviticus 17: 11, 14.) Hence without the shedding of blood, there is no remission; but with the shedding of blood remission is possible, for the demand of life by the law is thus satisfied. The blood of the victim, representative of a forfeited life, and the vehicle of its guilt, was then taken by the priest and ministered before the Lord.

"By his confession, by the slaying of the victim, and by the ministry of the priest, the sin of the individual was transferred from himself to the sanctuary. Victim after victim was thus offered by the people. **Day by day the work went forward, and thus the sanctuary became the receptacle of the sins of the congregation.** But this was not the final disposition of these sins. **The accumulated guilt was removed by a special service for the cleansing of the sanctuary.** This service, in the type, occupied one day in the year, the tenth day of the seventh month, which was called the Day of Atonement. On this day, while all Israel refrained from work and afflicted their souls, the priest brought two goats, and presented them before the Lord at the door of the tabernacle. On these goats he cast lots, one lot of the Lord, and the other lot for the scapegoat. The one upon which the Lord's lot fell was then slain, and his blood carried by the priest into the most holy place of the sanctuary, and sprinkled upon the mercy seat. This was the only day on which he was permitted to enter that apartment. Coming forth, he was then to 'lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' Leviticus 16: 21. He was then to send the goat away by the hand of a fit man into a land not inhabited, a **land of separation, or forgetfulness**, the goat never again to appear in the camp of Israel, and the sins of the people to be remembered against them no more.

"This service was for the purpose of cleansing the people from their sins, and also for cleansing the sanctuary, its furniture, and its sacred vessels from the sins of the people. (Leviticus 16: 16, 30, 33.) **By this process, sin was entirely removed.** Of course this was only in figure, for all that work was typical.

"The reader to whom these views are new will perhaps be ready here to inquire with some astonish-

ment, What could this strange work possibly be designed to typify, and what was it designed to prefigure in our day? We answer, A similar work in the ministration of Christ, as the Scriptures clearly teach. After the statement in Hebrews 8: 2 that Christ is the minister of the true tabernacle, the sanctuary in heaven, it is declared in verse 5 that the priests on earth served '**unto the example and shadow of heavenly things.**' In other words, the work of the earthly priests was a shadow, a type of the ministration of Christ above." *Smith, DR, 180-183.*

"Why would the Sanctuary be 'cleansed' at the end of the 2300 years? What in it could need cleaning? We are speaking about a building that is in heaven. The earthly type explains this. The tabernacle needed 'cleansing' at the end of each year, even though no physical 'dirt' ever entered it. The day of atonement procedure is carefully explained in Leviticus 16. *The following points will help explain this:*

"The transfer of sin— The key concern here is 'the transfer of sin.' In the daily service, the sin of the person was continually transferred, either to the sacrificial animal or to the priest. The blood of the animals was taken into the first apartment and sprinkled. **That act ceremonially transferred the sin to the tabernacle.**

"...In the yearly service, the sprinkling cleanses the transferred sins out of the sanctuary. We are repeatedly told this in Leviticus 16:18, 20-21, 24-28, 30-34. Let no one tell you that the concept, 'cleansing the sanctuary,' is not Biblical.

"Leviticus 17:11 says the life is in the blood. Physiology establishes that this is true. It is the flowing blood within your body, continually nourishing your cells, that keeps you alive. 'For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.'—*Leviticus 17:11 (cf. Deut. 12:16).*

"Sin is transferred to the animal and, through the blood sprinkling, transferred to the sanctuary. **On the day of atonement, blood is taken into the sanctuary to cleanse it.**

"It is the shedding of blood that cleanses from sin—Here are a number of passages which you may want to study: Heb. 9:22; 1 John 1:7; Rev. 1:5; John 6:53; Matt. 26:28 (Mark 14:24); Rom 3:25; 5:9; Eph. 1:7; Col. 1:14, 20." *Ferrell, BD, 122-125.*

Sanctuary Cleansed—Church Cleansed, too.—

"'Then shall the sanctuary be cleansed or justified,' means **the true sanctuary which God has built of lively stones** to his own acceptance, through Christ, of which the temple at Jerusalem was but a type...." *Miller, Evidence, 41.*

"A great deal is involved in the cleansing of the heavenly sanctuary. **It must include the cleansing of**

the individual soul-temple of all sin by which means the church-temple is cleansed and sanctified. Not until this is accomplished on earth in the court can the Lord blot out the sins of His people on record in the sanctuary in heaven. What takes place in the sanctuary above depends on what takes place in the hearts of God's people in the church—court on earth.” *Bunch, BOD, 126.*

“An important part of the cleansing of the heavenly sanctuary is **the cleansing of the court, which, according to Rev. 11 is ‘the holy city’ or church** which was trodden underfoot by the papacy for 42 prophetic months or 1260 years. The court of the heavenly temple, which is the temple of God on earth, is cleansed first of all by a world message exposing the false mediatorial system of the papacy by restoring the knowledge of the true sanctuary and its services and priesthood to God's people. This message goes to the world at the same time the Investigative Judgment is in session in heaven. The court is to be cleansed also by a great revival and reformation in the church that cleanses the earthly habitation of God from all sin so that it is **‘a glorious church not having spot or wrinkle, or any such thing; but that it is holy and without blemish.’** The church wholly sanctified will be **‘preserved blameless unto the coming of our Lord Jesus Christ.’** See Eph. 5:26,27; 1 Thess. 5:23.” *Bunch, BOD, 152.*

“The Hebrew word for ‘cleansed’ in vs. 14 is the same word translated ‘righteousness’ in Daniel 12:3.” *PJ*

The Sanctuary—Vital for Environmental Health.—

“The sanctuary system (earthly and heavenly) is God's means for planet Earth to be healthy in a world of sin. The planet in a fallen condition, is a closed system—like an aquarium. It needs an exhaust pipe, a way to eliminate waste. The sanctuary system is the way for planet earth to eliminate its poisonous waste products—sin. Sin is toxic to the environment of earth. Sin affects nature so profoundly.

“Isaiah saw this clearly: ‘The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish. **The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.** Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.’ Isa 24:4-6.

“When organs of waste elimination are clogged up or removed, the body quickly becomes toxic with poisons, and gets sick. Death will result quickly if there is no means of cleansing the body of the waste. The sins of earth have a way of escape, Through the blood of ‘the Lamb of God, that taketh away the sins of the world,’ they are brought to the heavenly sanctuary,

which becomes the temporary nuclear waste dump for planet earth's sins. This was done to keep planet earth alive temporarily. Without the heavenly sanctuary sin would have crushed the planet into non-existence. It would have self-destructed.

“Thank God for Jesus, our Sin-Bearer, to save us from our sins. Thank God for Jesus, our great High Priest in the heavenly sanctuary interceding continually in our behalf. Thank God for Jesus our Way of escape from this sin polluted earth.” *PJ*

Day of Atonement = Day of Judgment of Daniel 7.—

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

“**For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.**” *Leviticus 23: 27,29.*

“The requirement that persons who refused to take the day seriously should be ‘cut off’ implies that the Day of Atonement was *also a day of judgment.* Any Israelite who refused to enter seriously into the religious promise of the day was to be investigated by the elders, tried, sentenced, and punished.

“Jewish rabbis have long described the day as one of judgment. ...With the Day of Atonement seen to be a day of judgment, we sense immediately that the cleansing of the sanctuary in Daniel 8:14 is closely **parallel to the judgment scene of Daniel 7....** We are on firm ground. Unfolding parallelism is one of the principal keys to understanding the book of Daniel.

“The judgment in Daniel 7 compares readily with the entry of Christ as High Priest into heaven's most holy place at the commencement of the celestial Day of Atonement/Day of Judgment:

“**Thrones were placed** [symbolized by the ark in the most holy place] **and one that was ancient of days** [God the Father] **took his seat** [on heaven's ‘mercy seat’];... **ten thousand times ten thousand stood before him** [the angels, represented in the tabernacle by the cherubim above the ark] **the court sat in judgment** [heaven's Day of Atonement], **and the books were opened.**

“**I saw in the night visions, and behold, with the clouds of heaven there came** [passing into heaven's ‘most holy place’ like the earthly high priest on the Day of Atonement] **one like a son of man** [Jesus, our heavenly High Priest], **and he came to the Ancient of Days.... And to him was given dominion and glory and kingdom.** [At the close of this heavenly judgment, Christ will receive a kingdom that is peopled entirely with ‘saints’ who have been fully cleansed from sin and who have chosen at-one-ment with God and with one another.] *Daniel 7:9-14.*

“...The sanctuary is God's court of justice. **The day of Judgment is His ‘Day of Atonement,’** when He vindicates and cleanses everyone who sincerely

desires to be at-one with Him and when He removes everyone who separates himself from Him. When God has finished doing this, a shout of victory will ring from galaxy across the starry sky.

"God provided for another source of joy in addition to renewed innocence. In the afternoon of the Day of Atonement every fiftieth year, at the conclusion of seven cycles of seven years, the 'shofar' trumpets announced the beginning of a **Year of Jubilee**. Leviticus 25. Heralds were to 'proclaim liberty throughout all the land unto all the inhabitants thereof.' Leviticus 25:10, KJV. Hebrew slaves were to be released. All land that had been bought or sold since the previous jubilee was to be returned to the descendants of the original owners. It was a plan for curing social inequity. It taught that God, not man, is the real owner of the earth.

"What an illustration for the book of Daniel! At the close of heaven's Day of Atonement/Day of Judgment, the trumpet of the Lord will sound, God will declare His Son King of kings and Lord of lords, the supernatural stone will smite the image, and the earth will be taken from those who destroy it (Revelation 11:18) and given to the saints of the Most High. The meek will inherit the earth. Matthew 5:5.

"**The court shall sit in judgment** [on heaven's Day of Atonement] **and his** [the little horn's] **dominion** [his self-assumed authority to trample on Christ's tamid and on His truth and people] **shall be taken away to be consumed and destroyed to the end.... And the greatness of the kingdoms ...shall be given to the people of the saints of the Most High** [at the commencement of heaven's year of Jubilee]." Maxwell, IGC, 178-179, 180-181.

"The event of the cleansing of the sanctuary in chapter 8 as well as the event of the judgment in chapter 7 are seen in the same heavenly realm. Both ...belong to the same time of the end, the very time that precedes the coming of the heavenly kingdom (7:26; 8:17,26).

"The parallelism between the two chapters shows how related the judgment and the cleansing of the sanctuary are. This particular connection is indeed suggestive to the Jewish mind, pointing to **the Day of Atonement, the only day when the judgment is evoked and the sanctuary is cleansed.**

"Already, from the beginning of chapter 8, the imagery of the ram and the goat have paved the way for this reference to the Day of Atonement; the association of these two animals occurs precisely on that day (Lev. 16:5,6.). Besides their function of representation in Daniel 8, **the ram and the goat were then also designed to point to the day of Atonement.**" Doukhan, DVE, 26.

Cleansing of Sanctuary Cannot Be Repeated.—

"In a former article we have seen that the cleansing of the earthly sanctuary marked the conclu-

sion of the yearly round of service. Leviticus 16. The services of the heavenly sanctuary are performed once for all. **The cleansing of the sanctuary must therefore have its antitype only once, and that at the close of the priesthood of Christ.** The 2,300 days mark the time of that event. When this work is entered upon by our Lord, it is the concluding work of his priesthood, and the period for the finishing of human probation." Andrews, JEO, 86,87.

Ministration in Figure and in Fact.—

"These typical priests ministered in both apartments of the earthly tabernacle, and Christ ministers in both apartments of the heavenly temple. That temple in heaven has two apartments, or it was not correctly represented by the earthly sanctuary. Our Lord officiates in both apartments, or the service of the priest on earth was not a correct shadow of His work. It is stated plainly in Hebrews 9: 21-24 that both the tabernacle and all the vessels in the ministry were 'patterns of things in the heavens.' Therefore the service performed by Christ in the heavenly temple corresponds to that performed by the priests in both apartments of the earthly building. **But the work in the second apartment, or most holy place, was a special work to close the yearly round of service and cleanse the sanctuary.** Hence Christ's ministration in the second apartment of the heavenly sanctuary **must be a work of like nature, and constitutes the close of His work as our great High Priest, and the cleansing of that sanctuary.**

"As through the typical sacrifices of old the sins of the people were transferred in figure by the priests to the earthly sanctuary, where those priests ministered; so ever since Christ ascended to be our intercessor in the presence of His Father, the sins of all those who sincerely seek pardon through Him are transferred in fact to the heavenly sanctuary, where He ministers. Whether Christ ministers for us in the heavenly holy places with His blood literally, or only by virtue of its merits, we need not stop to inquire. Suffice it to say that His blood has been shed, and through that blood remission of sins is obtained in fact, which was obtained only in figure through the blood of the calves and goats of the former ministration. But those typical sacrifices had pointed to the real sacrifice to come. Thus those who employed them have an equal interest in the work of Christ with those who in our era come to Him by faith through the ordinances of the gospel.

"The continual transfer of sins to the heavenly sanctuary makes its cleansing necessary on the same ground that a like work was required in the earthly sanctuary. An important distinction between the two ministrations must here be noticed. In the earthly tabernacle, a complete round of service was accomplished every year. On every day of the year except one, the ministration went forward in the first apartment. One day's work in the most holy completed the yearly round. The work then began again in the holy place,

and went forward until another Day of Atonement completed the year's work. And so on, year by year. A succession of priests performed this round of service in the earthly sanctuary. **But our divine Lord 'ever liveth to make intercession' for us. Hebrews 7: 25. Hence the work of the heavenly sanctuary, instead of being a yearly work, is performed once for all. Instead of being repeated year by year, one grand cycle is allotted to it, in which it is carried forward and finished forever.**

"One year's round of service in the earthly sanctuary represented the entire work of the sanctuary above. **In the type**, the cleansing of the sanctuary was the brief closing work of the year's service. **In the antitype, the cleansing of the sanctuary must be the closing work of Christ, our great High Priest, in the tabernacle in heaven.** **In the type**, to cleanse the sanctuary, the high priest entered into the most holy place to minister in the presence of God before the ark of His testament. **In the antitype**, when the time comes for the cleansing of the true sanctuary, our High Priest, in like manner, enters into the most holy place once for all to make a final end of His intercessory work in behalf of mankind.

"Reader, do you now see the importance of this subject? Do you begin to perceive what an object of interest for all the world is the sanctuary of God? Do you see that the whole plan of salvation centers here, and that when it is done, **probation is ended**, and the cases of the saved and lost are eternally decided? Do you see that the cleansing of the sanctuary is a brief and special work by which the great plan of salvation is forever finished? Do you see that if it can be ascertained when the work of cleansing begins we shall know when salvation's last mighty hour has come, when that most solemn announcement of the prophetic word is due to the world—'Fear God, and give glory to Him; for the hour of His judgment is come'? Revelation 14: 7. This is exactly what the prophecy is designed to show; it is known the commencement of this momentous work. 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' The heavenly sanctuary is the one in which the decision of all cases is to be rendered. **The progress of the work there, should be the special concern of mankind.** If people understood the bearing of these subjects on their eternal interests, they would give them their most careful and prayerful study." *Smith, DR, 183-187.*

Daily Services Continued on Day of Atonement.—

"It is important to remember that on the Day of Atonement **the morning and evening sacrifices continued (Num. 28:3,4)**, just as Christ continues His intercessory ministry since 1844 (Heb. 7:25); otherwise, nobody's sins could today be forgiven. However, since 1844 Christ in addition to the ministry of intercession is performing a ministry of cleansing—the pre-Advent judgment." *Pfandl, DTSOB, 89*

2300 Day Prophecy Opens Up for Study After 1798.—

"Following the captivity of Pope Pius VI, in 1798, there was wide recognition on both sides of the Atlantic of the fulfillment of the close of the fateful 1,260 years. That left only the closing events of Daniel 7 yet to be accomplished—with the awesome judgment scenes at the end of the world.

"And now came the remarkable shift of immediate interest and study from Daniel 7 over to Daniel 8 and the 2,300-day prophecy. Among varying interpretations there arose—not only in Britain and Europe, but extending down into Africa and even over into India, and especially here in America—some threescore of earnest students of prophecy, in various denominations and language areas, sounding this new note, *that the 2,300 year-days would end around 1843, 1844, or 1847*, though they differed as to just what would then take place. And a thousand pulpits in Britain alone, we are told, echoed this contention, with scores in North America declaring the same. Never had there been such a chorus since prophetic interpretation began." *Froom, 4PF00F, 208.*

History of the Study & Preaching of this Prophecy in America.—

WILLIAM MILLER—"The prophecy which seemed most clearly to reveal the time of the second advent was that of Daniel 8:14: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Following his rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year (Numbers 14:34; Ezekiel 4:6); he saw that the period of 2300 prophetic days, or literal years, would extend far beyond the close of the Jewish dispensation, hence it could not refer to the sanctuary of that dispensation. Miller accepted the generally received view that in the Christian age the earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, the time when the present state, with 'all its pride and power, pomp and vanity, wickedness and oppression, would come to an end;' when the curse would be 'removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear His name, and those be destroyed that destroy the earth.'—Bliss, p. 76.

"With a new and deeper earnestness, Miller continued the examination of the prophecies, whole nights as well as days being devoted to the study of what now appeared of such stupendous importance and all-absorbing interest.

"In the eighth chapter of Daniel he could find no clue to the starting point of the 2300 days; the angel

Gabriel, though commanded to make Daniel understand the vision, gave him only a partial explanation. As the terrible persecution to befall the church was unfolded to the prophet's vision, physical strength gave way. He could endure no more, and the angel left him for a time. Daniel 'fainted, and was sick certain days.' 'And I was astonished at the vision,' he says, 'but none understood it.'

"Yet God had bidden His messenger: 'Make this man to understand the vision.' That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying: 'I am now come forth to give thee skill and understanding,' **'therefore understand the matter, and consider the vision.'** Daniel 8:27,16; 9:22,23,25-27. There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time—the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time:

"Seventy weeks are determined upon thy people and upon thy Holy City.... Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself.... 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."

"The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time—'unto two thousand and three hundred days; then shall the sanctuary be cleansed.' After bidding Daniel 'understand the matter, and consider the vision,' the very first words of the angel are: 'Seventy weeks are determined upon thy people and upon thy Holy City.' **The word here translated 'determined' literally signifies 'cut off.'** Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together. The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained.

"In the seventh chapter of Ezra the decree is found. Verses 12-26. **In its completest form it was issued by Artaxerxes, king of Persia, 457 BC.** But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment [de-

cree,' margin] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. **Taking 457 BC, the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.**

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks"—namely, sixty-nine weeks, or 483 years. **The decree of Artaxerxes went into effect in the autumn of 457 BC. From this date, 483 years extend to the autumn of AD 27. At that time this prophecy was fulfilled. The word 'Messiah' signifies 'the Anointed One.'** In the autumn of AD 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that '**God anointed Jesus of Nazareth with the Holy Ghost and with power.**' Acts 10:38. And the Saviour Himself declared: 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.' Luke 4:18. After His baptism He went into Galilee, 'preaching the gospel of the kingdom of God, and saying, The time is fulfilled.' Mark 1:14,15.

"And He shall confirm the covenant with many for one week.' The 'week' here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. **During this time, extending from AD 27 to AD 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews.** As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.' Matthew 10:5,6.

"**In the midst of the week He shall cause the sacrifice and the oblation to cease.** In AD 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.

"**The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in AD 34.** At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the **martyrdom of Stephen and the persecution of the followers of Christ.** Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, 'went everywhere preaching the word.' 'Philip went down to the city of Samaria, and preached Christ unto them.' Peter, divinely guided, opened the gospel to the centurion of Caesarea, the

God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings ‘far hence unto the Gentiles.’ Acts 8:4, 5; 22:21.

“Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 BC, and their expiration in AD 34. From this data there is no difficulty in finding the termination of the 2300 days. **The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining.** After the end of 490 days, the 1810 days were still to be fulfilled. **From AD 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844.** At the expiration of this great prophetic period, upon the testimony of the angel of God, ‘the sanctuary shall be cleansed.’ Thus the time of the cleansing of the sanctuary—which was almost universally believed to take place at the second advent—was definitely pointed out.

“Miller and his associates at first believed that the 2300 days would terminate in the spring of 1844, whereas the prophecy points to the autumn of that year. The misapprehension of this point brought disappointment and perplexity to those who had fixed upon the earlier date as the time of the Lord’s coming. But this did not in the least affect the strength of the argument showing that the 2300 days terminated in the year 1844, and that the great event represented by the cleansing of the sanctuary must then take place.

“Entering upon the study of the Scriptures as he had done, in order to prove that they were a revelation from God, Miller had not, at the outset, the slightest expectation of reaching the conclusion at which he had now arrived. He himself could hardly credit the results of his investigation. But the Scripture evidence was too clear and forcible to be set aside.

“He had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of His people. ‘I need not speak,’ says Miller, ‘of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical, or obscure to me in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; **and, oh, how bright and glorious the truth appeared!** All the contradictions and inconsistencies I had before found in the word were gone; and although there were many portions of which I was not satisfied I had a full understanding, **yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scripture which I had not before supposed could be derived from its teachings.**”—Bliss, pages 76,77.

“With the solemn conviction that such momen-

tous events were predicted in the Scriptures to be fulfilled in so short a space of time, the question came home to me with mighty power regarding **my duty** to the world, in view of the evidence that had affected my own mind.”—Ibid., page 81. **He could not but feel that it was his duty to impart to others the light which he had received.** He expected to encounter opposition from the ungodly, but was confident that all Christians would rejoice in the hope of meeting the Saviour whom they professed to love. His only fear was that in their great joy at the prospect of glorious deliverance, so soon to be consummated, many would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. He therefore hesitated to present it, lest he should be in error and be the means of misleading others. He was thus led to review the evidences in support of the conclusions at which he had arrived, and to consider carefully every difficulty which presented itself to his mind. He found that objections vanished before the light of God’s word, as mist before the rays of the sun. Five years spent thus left him fully convinced of the correctness of his position.

“And now the duty of making known to others what he believed to be so clearly taught in the Scriptures, urged itself with new force upon him. ‘When I was about my business,’ he said, ‘it was continually ringing in my ears, “Go and tell the world of their danger.”’ This text was constantly occurring to me: “When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.” Ezekiel 33:8, 9. **I felt that if the wicked could be effectually warned, multitudes of them would repent; and that if they were not warned, their blood might be required at my hand.**”—Bliss, page 92.

“He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote himself to their promulgation. But he could not banish the conviction that he had a personal duty to perform in giving the warning. The words were ever recurring to his mind: ‘Go and tell it to the world; their blood will I require at thy hand.’ **For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith.**

“As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was William Miller called to leave his plow and open to the people the mysteries of the kingdom of God. With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. **With every effort he gained strength and courage as he saw the widespread interest excited by his words.**

"It was only at the solicitation of his brethren, in whose words he heard the call of God, that Miller consented to present his views in public. He was now fifty years of age, unaccustomed to public speaking, and burdened with a sense of unfitness for the work before him. **But from the first his labors were blessed in a remarkable manner to the salvation of souls.** His first lecture was followed by a religious awakening in which thirteen entire families, with the exception of two persons, were converted. He was immediately urged to speak in other places, and in nearly every place his labor resulted in a revival of the work of God. Sinners were converted, Christians were roused to greater consecration, and deists and infidels were led to acknowledge the truth of the Bible and the Christian religion. The testimony of those among whom he labored was: 'A class of minds are reached by him not within the influence of other men.'—Ibid., page 138. **His preaching was calculated to arouse the public mind to the great things of religion and to check the growing worldliness and sensuality of the age.**

"In nearly every town there were **scores, in some, hundreds, converted as a result of his preaching.** In many places Protestant churches of nearly all denominations were thrown open to him, and the invitations to labor usually came from the ministers of the several congregations. **It was his invariable rule not to labor in any place to which he had not been invited,** yet he soon found himself unable to comply with half the requests that poured in upon him. Many who did not accept his views as to the exact time of the second advent were convinced of the certainty and nearness of Christ's coming and their need of preparation. In some of the large cities his work produced a marked impression. Liquor dealers abandoned the traffic and turned their shops into meeting rooms; gambling dens were broken up; infidels, deists, Universalists, and even the most abandoned profligates were reformed, some of whom had not entered a house of worship for years. Prayer meetings were established by the various denominations, in different quarters, at almost every hour, businessmen assembling at midday for prayer and praise. There was no extravagant excitement, but an almost universal solemnity on the minds of the people. His work, like that of the early Reformers, tended rather to convince the understanding and arouse the conscience than merely to excite the emotions.

"In 1833 Miller received a license to preach, from the Baptist Church, of which he was a member. A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors. He traveled and preached unceasingly, though his personal labors were confined principally to the New England and Middle States. **For several years his expenses were met wholly from his own private purse, and he never afterward received enough to meet the expense of travel to the places where he was invited."** *Great Controversy*, 324-328.

The First Disappointment.—

"With unspeakable desire those who had received the message watched for the coming of their Saviour. The time when they expected to meet Him was at hand. They approached this hour with a calm solemnity. They rested in sweet communion with God, and earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can forget those precious hours of waiting. For some weeks preceding the time, worldly business was for the most part laid aside. The sincere believers carefully examined every thought and emotion of their hearts as if upon their deathbeds and in a few hours to close their eyes upon earthly scenes. There was no making of 'ascension robes'; **but all felt the need of internal evidence that they were prepared to meet the Saviour; their white robes were purity of soul—characters cleansed from sin by the atoning blood of Christ.** Would that there were still with the professed people of God the same spirit of heart searching, the same earnest, determined faith. Had they continued thus to humble themselves before the Lord and press their petitions at the mercy seat they would be in possession of a far richer experience than they now have. There is too little prayer, too little real conviction of sin, and the lack of living faith leaves many destitute of the grace so richly provided by our Redeemer.

"God designed to prove His people. His hand covered a mistake in the reckoning of the prophetic periods. Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said: 'Your reckoning of the prophetic periods is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ.'

"The time of expectation passed, and Christ did not appear for the deliverance of His people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the purposes of God were being accomplished; He was testing the hearts of those who professed to be waiting for His appearing. There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers.

"But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the veil separating the visible world have been swept back, angels would have been seen drawing near to these steadfast souls and shielding them from the shafts of Satan." *Great Controversy*, 373,374.

"Those who sincerely love Jesus can appreciate

the feelings of those who watched with the most intense longing for the coming of their Saviour. The point of expectation was nearing. The time when we hoped to meet Him was close at hand. **We approached this hour with a calm solemnity. The true believers rested in a sweet communion with God—an earnest of the peace that was to be theirs in the bright hereafter.** None who experienced this hope and trust can ever forget those precious hours of waiting.

"Worldly business was for the most part laid aside for a few weeks. **We carefully examined every thought and emotion of our hearts, as if upon our deathbeds and in a few hours to close our eyes forever upon earthly scenes.** There was no making of 'ascension robes' for the great event; we felt the need of internal evidence that we were prepared to meet Christ, and our white robes were purity of soul, character cleansed from sin by the atoning blood of our Saviour.

"But the time of expectation passed. This was the first close test brought to bear upon those who believed and hoped that Jesus would come in the clouds of heaven. The disappointment of God's waiting people was great. The scoffers were triumphant and won the weak and cowardly to their ranks. Some who had appeared to possess true faith seemed to have been influenced only by fear; and now their courage returned with the passing of the time, and they boldly united with the scoffers, declaring they had never been duped to really believe the doctrine of Miller, who was a mad fanatic. **Others, naturally yielding or vacillating, quietly deserted the cause.** I thought, If Christ had surely come, what would have become of those weak and changing ones? **They professed to love and long for the coming of Jesus; but when He failed to appear, they seemed greatly relieved, and went back to a state of carelessness and disregard of true religion.**

"We were perplexed and disappointed, yet did not renounce our faith. Many still clung to the hope that Jesus would not long delay His coming; the word of the Lord was sure, it could not fail. We felt that we had done our duty, we had lived up to our precious faith; we were disappointed, but not discouraged. The signs of the times denoted that the end of all things was at hand; we must watch and hold ourselves in readiness for the coming of the Master at any time. We must wait with hope and trust, not neglecting the assembling of ourselves together for instruction, encouragement, and comfort, that our light might shine forth into the darkness of the world.

"Calculation of the time was so simple and plain that even children could understand it. From the date of the decree of the king of Persia, found in Ezra 7, which was given in 457 before Christ, the 2300 years of Daniel 8:14 must terminate with 1843. Accordingly we looked to the end of this year for the coming of the Lord. We were sadly disappointed when

the year entirely passed away and the Saviour had not come." *I Testimonies, 51,52.*

The Tarrying Time.—

"When the time passed at which the Lord's coming was first expected—in the spring of 1844—those who had looked in faith for His appearing were for a season involved in doubt and uncertainty. **While the world regarded them as having been utterly defeated and proved to have been cherishing a delusion, their source of consolation was still the word of God.** Many continued to search the Scriptures, examining anew the evidences of their faith and carefully studying the prophecies to obtain further light. The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. **The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven.** And though the believers could not explain their disappointment, they felt assured that God had led them in their past experience.

"Interwoven with prophecies which they had regarded as applying to the time of the second advent was **instruction specially adapted to their state of uncertainty and suspense, and encouraging them to wait patiently in the faith** that what was now dark to their understanding would in due time be made plain.

"Among these prophecies was that of Habakkuk 2:1-4: 'I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.'

"As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. **No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy.** After the disappointment, this scripture appeared very significant: 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.... **The just shall live by his faith.**'

"A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: 'The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying,

The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God.... The days are at hand, and the effect of every vision.... I will speak, **and the word that I shall speak shall come to pass; it shall be no more prolonged.** 'They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; **There shall none of My words be prolonged any more, but the word which I have spoken shall be done.**' Ezekiel 12:21-25,27,28.

"The waiting ones rejoiced, believing that He who knows the end from the beginning had looked down through the ages and, foreseeing their disappointment, had given them words of courage and hope. **Had it not been for such portions of Scripture, admonishing them to wait with patience and to hold fast their confidence in God's word, their faith would have failed in that trying hour.**

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. ... **The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom.** The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while 'they that were foolish took their lamps, and took no oil with them,' 'the wise took oil in their vessels with their lamps.' The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. These had a personal experience, a faith in God and in His word, which could not be overthrown by disappointment and delay. Others 'took their lamps, and took no oil with them.' They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; **but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.**

"**'While the bridegroom tarried, they all slumbered and slept.'** By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and halfhearted soon began to waver, and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment

could not wash away. 'They all slumbered and slept; one class in unconcern and abandonment of their faith, **the other class patiently waiting till clearer light should be given.** Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself." *Great Controversy*, 391-395.



The 1843 Prophecy Chart

More Light Comes—The Midnight Cry.—

"While the bridegroom tarried, they all slumbered and slept. **And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.** Then all those virgins arose, and trimmed their lamps." Matthew 25:5-7. In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: 'Behold, the Bridegroom cometh!'

"That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 BC, and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.

"Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the 'cleansing of the sanctuary' must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled.

"The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: 'Christ our Passover is sacrificed for us.' 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: 'Christ the first fruits; afterward they that are Christ's at His coming.' 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, **the very day and month** on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, 'the first fruits of them that slept,' a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body.' Verse 20; Philippians 3:21.

"In like manner the types which relate to the second advent **must be fulfilled** at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. **The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming.** This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.

"In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the 'midnight cry' was heralded by thousands of believers.

"Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. **There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unre-served consecration to God.**

"Said Miller in describing that work: 'There is no great expression of joy: that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting: that, too, is reserved for the shout from heaven. The singers are silent: they are waiting to join the angelic hosts, the choir from heaven.... There is no clashing of sentiments: all are of one heart and of one mind.'—Bliss, pages 270,271.

"Another who participated in the movement testified: 'It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, ...and those who were looking for the Lord afflicted their souls before Him.'—Bliss, in Advent Shield and Review, vol. I, p.271 (January, 1845).

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God." *Great Controversy*, 399-401.

The Great Disappointment.--

"The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Daniel 8:14. These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844.

"**But the appointed time had passed, and the Lord had not appeared.** The believers knew that God's word could not fail; **their interpretation of the prophecy must be at fault; but where was the mistake?** Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this except that Christ had not come at the time they expected Him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to cleanse the sanctuary by the purification of the earth by fire; and that since He had not come, the days could not have ended.

"To accept this conclusion was to renounce the former reckoning of the prophetic periods. The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 BC. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, AD 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of AD 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, AD 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From AD 34, 1810 years extend to 1844. 'Then,' said the angel, 'shall the sanctuary be cleansed.' **All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed.**

"With this reckoning, all was clear and harmonious, except that it was not seen that any event answering to the cleansing of the sanctuary had taken place in

1844. To deny that the days ended at that time was to involve the whole question in confusion, and to renounce positions which had been established by unmistakable fulfillments of prophecy.

"But God had led His people in the great advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fanatical excitement. He would not leave His word involved in doubt and uncertainty." *Great Controversy, 409-410.*

"I was shown **the grievous disappointment of the people of God** that they did not see Jesus at the expected time. They knew not why their Saviour did not come; for they could see no evidence that prophetic time had not ended. Said the angel, 'Has God's word failed? Has God failed to fulfill His promises? **No; He has fulfilled all that He promised.** Jesus has risen up and shut the door of the holy place of the heavenly sanctuary and **has opened a door into the most holy place and entered in to cleanse the sanctuary.** All who wait patiently shall understand the mystery. Man has erred; but there has been no failure on the part of God. **All was accomplished that God promised; but man erroneously believed the earth to be the sanctuary to be cleansed at the end of the prophetic periods. It is man's expectation, not the promise of God, that has failed.**" *Early Writings, 250,251.*

Experience Parallel to Disciples' Disappointment.—

"I was shown the disappointment of the disciples as they came to the sepulcher and found not the body of Jesus. Mary said, 'They have taken away my Lord, and I know not where they have laid Him.' Angels told the sorrowing disciples that their Lord had risen, and would go before them into Galilee.

"In like manner I saw that Jesus regarded with the deepest compassion the disappointed ones who had waited for His coming; and He sent His angels to direct their minds that they might follow Him where He was. He showed them that this earth is not the sanctuary, but that He must enter the most holy place of the heavenly sanctuary to make an atonement for His people and to receive the kingdom from His Father, and that He would then return to the earth and take them to dwell with Him forever. **The disappointment of the first disciples well represents the disappointment of those who expected their Lord in 1844.**

"I was carried back to the time when Christ rode triumphantly into Jerusalem. The joyful disciples believed that He was then to take the kingdom and reign a temporal prince. They followed their King with high hopes. They cut down the beautiful palm branches, and took off their outer garments, and with enthusiastic zeal spread them in the way; and some went before, and others followed, crying, 'Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.' The excitement disturbed the Pharisees, and they wished Jesus to rebuke

His disciples. But He said unto them, ‘If these should hold their peace, the stones would immediately cry out.’ The prophecy of Zechariah 9:9 must be fulfilled; **yet the disciples were doomed to a bitter disappointment.** In a few days they followed Jesus to Calvary, and beheld Him bleeding and mangled upon the cruel cross. They witnessed His agonizing death and laid Him in the tomb. **Their hearts sank with grief; their expectations were not realized in a single particular, and their hopes died with Jesus.** But as He arose from the dead and appeared to His sorrowing disciples, their hopes revived. They had found Him again.

“I saw that the disappointment of those who believed in the coming of the Lord in 1844 was not equal to the disappointment of the first disciples. Prophecy was fulfilled in the first and second angels’ messages. They were given at the right time and accomplished the work which God designed to accomplish by them.” *Early Writings*, 244,245.

“The experience of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand,’ so Miller and his associates proclaimed that **the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in.** The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. **The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.**

“Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment.

“...Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, ‘The time is fulfilled, and the kingdom of God is at hand,’ based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy

weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. **In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth.** Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.” *Great Controversy*, 352,353.

Aftermath of the Great Disappointment.—

“Christ did not return as confidently expected. Many abandoned the Advent movement altogether, and many of those who left it derided those who still believed that God had been in the movement. Some of those who stayed with the movement speculated that the mistake that had been made lay in the calculations and that the end of the 2,300 days was still in the future. These latter Advent believers constituted the major portion of the Millerites. They repeatedly set dates for the Lord’s return, only to be repeatedly disappointed.

“A smaller group could find no fault with Snow’s calculations and believed that something indeed had happened on October 22, 1844. The larger portion of this minority held that Christ had come ‘spiritually’ on that day; these believers became known as ‘Spiritualizers.’ **A small fragment of those who accepted Snow’s Calculations, consisting of perhaps as few as fifty individuals, came to understand that the sanctuary Christ was to cleanse at the end of the 2,300 days/years was located not on earth, but in heaven.** They believed that on October 22, 1844, He did indeed begin the work of cleansing the heavenly sanctuary and that when this work has been completed, He would come the second time.

“In time these Adventists saw that Christ’s work of cleansing the sanctuary involved a work of judgment (Dan. 7:11) and the blotting out of the record of sins confessed and forgiven (see Acts 3:19-21). They believed prophecy predicted the restoration of biblical ‘truth’ concerning Christ’s ‘continual [mediation]’ in the heavenly sanctuary, which the little horn had ‘cast down ...to the ground’ (Dan. 8:11,12; cp. 12:11) and replaced with the sacrifice of the Mass and a false sacerdotal system.” *Mansell, OSOA*, 76.

Disappointment Explained: Sanctuary Restored.—

“Though many abandoned their former reckoning of the prophetic periods and denied the correctness of the movement based thereon, others were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God. They believed that they had adopted sound principles of interpretation in their study of the prophecies, and that it was their duty to hold fast the truths already gained, and to continue the same course of Biblical research. With earnest prayer they reviewed their position and studied the Scriptures to discover their

mistake. As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary.

In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question. The apostle Paul, in the Epistle to the Hebrews, says: 'Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat.' Hebrews 9:1-5.

"The sanctuary to which Paul here refers was the tabernacle built by Moses at the command of God as the earthly dwelling place of the Most High. 'Let them make Me a sanctuary; that I may dwell among them' (Exodus 25:8), was the direction given to Moses while in the mount with God....

"Turning again to the book of Hebrews, the seekers for truth found that the existence of a second, or new-covenant sanctuary, was implied in the words of Paul already quoted: 'Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.' And the use of the word 'also' intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter, they read: '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; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.' Hebrews 8:1, 2.



"Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven.

"Further, the tabernacle built by Moses was made after a pattern. The Lord directed him: 'According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.' And again the charge was given, 'Look that thou make them after their pattern, which was showed thee in the mount.' Exodus 25:9, 40. And Paul says that the first tabernacle 'was a figure for the time then present, in which were offered both gifts and sacrifices;' that its holy places were 'patterns of things in the heavens;' that the priests who offered gifts according to the law served 'unto the example and shadow of heavenly things,' and that 'Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.' Hebrews 9:9,23; 8:5; 9:24.

"The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed His Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of shewbread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy Shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live.

"The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Daniel 7:10); that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were taught by the earthly sanctuary and its services.

"The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there 'seven lamps of fire burning before the throne.' Revelation 4:5. He saw an angel 'having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.' Revelation 8:3. **Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the 'seven lamps of fire' and 'the golden altar,' represented by the golden candlestick and the altar of incense in the sanctuary on earth.** Again, 'the temple of God was opened' (Revelation 11:19), **and he looked within the inner veil, upon the holy of holies.** Here he beheld 'the ark of His testament,' represented by the sacred chest constructed by Moses to contain the law of God.

"Thus those who were studying the subject found indisputable proof of the existence of a sanctuary in heaven. **Moses** made the earthly sanctuary after a pattern which was shown him. **Paul** teaches that that pattern was the true sanctuary which is in heaven. And **John** testifies that he saw it in heaven.

"...As the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. **Thus the prophecy, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' unquestionably points to the sanctuary in heaven.**" *Great Controversy*, 411-415.

"All who cherished the light shed upon them were gazing upward with intense interest, and Jesus looked upon them with sweet approbation. **They expected Him to come and longed for His appearing. They did not cast one lingering look to earth. But again a cloud settled upon the waiting ones, and I saw them turn their weary eyes downward.** I inquired the cause of this change. Said my accompanying angel, '**They are again disappointed in their expectations.**

Jesus cannot yet come to earth. They must endure greater trials for His sake. They must give up errors and traditions received from men and turn wholly to God and His Word. They must be purified, made white, and tried. Those who endure that bitter trial will obtain an eternal victory.'

"Jesus did not come to the earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, **and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.** As I looked again at the waiting, disappointed company, they appeared sad. They carefully examined the evidences of their faith and followed down through the reckoning of the prophetic periods, but could discover no mistake. The time had been fulfilled, but where was their Saviour? They had lost Him.

"I was shown the disappointment of the disciples as they came to the sepulcher and found not the body of Jesus. Mary said, 'They have taken away my Lord, and I know not where they have laid Him.' Angels told the sorrowing disciples that their Lord had risen, and would go before them into Galilee.

"In like manner I saw that Jesus regarded with the deepest compassion the disappointed ones who had waited for His coming; **and He sent His angels to direct their minds that they might follow Him where He was. He showed them that this earth is not the sanctuary, but that He must enter the most holy place of the heavenly sanctuary to make an atonement for His people and to receive the kingdom from His Father, and that He would then return to the earth and take them to dwell with Him forever.** The disappointment of the first disciples well represents the disappointment of those who expected their Lord in 1844." *Early Writings*, 243,244.

The Sanctuary Cleansed.—

"But the most important question remains to be answered: **What is the cleansing of the sanctuary?** That there was such a service in connection with the earthly sanctuary is stated in the Old Testament Scriptures. **But can there be anything in heaven to be cleansed?** In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. 'Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these' (Hebrews 9:22, 23), even the precious blood of Christ.

"The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; **in the latter, with the blood of Christ.** Paul states, as the reason why this

cleansing must be performed with blood, that without shedding of blood is no remission. Remission, or putting away of sin, is the work to be accomplished. But how could there be sin connected with the sanctuary, either in heaven or upon the earth? This may be learned by reference to the symbolic service; **for the priests who officiated on earth, served ‘unto the example and shadow of heavenly things.’** Heb. 8:5.

“The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. **Day by day the repentant sinner brought his offering to the door of the tabernacle and, placing his hand upon the victim’s head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice.** The animal was then slain. ‘Without shedding of blood,’ says the apostle, there is no remission of sin. ‘The life of the flesh is in the blood.’ Leviticus 17:11. The broken law of God demanded the life of the transgressor. **The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed.** By this ceremony **the sin was, through the blood, transferred in figure to the sanctuary.** In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying: ‘God hath given it you to bear the iniquity of the congregation.’ Leviticus 10:17. Both ceremonies alike **symbolized the transfer of the sin from the penitent to the sanctuary.**

“Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that an atonement be made for each of the sacred apartments. ‘He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.’ An atonement was also to be made for the altar, to ‘cleanse it, and hallow it from the uncleanness of the children of Israel.’ Leviticus 16:16, 19.

“**Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary.** The work there performed completed the yearly round of ministration. On the Day of Atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, ‘one lot for the Lord, and the other lot for the scapegoat.’ Verse 8. The goat upon which fell the lot for the Lord was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil and sprinkle it upon the mercy seat and before the mercy seat. The blood was also to be sprinkled upon the

altar of incense that was before the veil.

“**And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:** and the goat shall bear upon him all their iniquities unto a land not inhabited.” Verses 21, 22. The scapegoat came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp.

“The whole ceremony was designed to impress the Israelites with the holiness of God and His abhorrence of sin; and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

“Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner’s stead; but the sin was not canceled by the blood of the victim. **A means was thus provided by which it was transferred to the sanctuary.** By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, **went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims.** Then, in his character of mediator, **he took the sins upon himself** and bore them from the sanctuary. **Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat.** The goat then bore them away, and they were regarded as **forever separated** from the people.

“Such was the service performed ‘unto the example and shadow of heavenly things.’ And what was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary. After His ascension our Saviour began His work as our high priest. Says Paul: ‘Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.’ Hebrews 9:24.

“The ministration of the priest throughout the year in the first apartment of the sanctuary, ‘within the veil’ which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to

present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. **Such was the work of ministration in the first apartment of the sanctuary in heaven.**

"Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, 'which hope we have,' said Paul, 'as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever.' 'Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.' Hebrews 6:19, 20; 9:12.

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary. **This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary.**

"As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, **so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary.** And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. **But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment.** This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Rev. 22:12.

"Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming.

"It was seen, also, that while the sin offering

pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, **the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed.** When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners.

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people.

"Both the prophecy of Daniel 8:14, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' and the first angel's message, 'Fear God, and give glory to Him; for the hour of His judgment is come,' **pointed to Christ's ministration in the most holy place, to the investigative judgment,** and not to the coming of Christ for the redemption of His people and the destruction of the wicked. **The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days.** Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants.

"Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, **to the most holy place of the temple of God in heaven.** He is represented by the prophet Daniel as coming at this time to the Ancient of Days: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came'—**not to the earth, but—to the Ancient of Days**, and they brought Him near before Him.' Daniel 7:13.

"This coming is foretold also by the prophet Malachi: '**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.' Malachi 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there. They expected Him to come to earth, 'in flaming fire taking vengeance on them that know not God, and that obey not the

gospel.' 2 Thessalonians 1:8." *Great Controversy*, 417-424.

The Books Were Opened in the Judgment.—

"At the time appointed for the judgment—the close of the 2300 days, in 1844—**began the work of investigation and blotting out of sins.** All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged 'out of those things which were written in the books, according to their works.'

"Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. **Angels of God witnessed each sin and registered it in the unerring records.** Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. **God has an exact record of every unjust account and every unfair dealing.** He is not deceived by appearances of piety. He makes no mistakes in His estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life.

"How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. **Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe.** Though they may be forgotten by us, they will bear their testimony to justify or condemn.

"As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken, how many deeds would remain undone.

"In the judgment the use made of every talent will be scrutinized. How have we employed the capital lent us of Heaven? Will the Lord at His coming receive His own with usury? **Have we improved the powers entrusted us, in hand and heart and brain, to the glory of God and the blessing of the world?** How have we

used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depositaries of His holy word; what have we done with the light and truth given us to make men wise unto salvation? No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. **Yet it is love alone which in the sight of Heaven makes any act of value.** Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God.

"The hidden selfishness of men stands revealed in the books of heaven. There is the record of unfulfilled duties to their fellow men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; **but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin.**

"Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The archdeceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful mediator. **He knows that with him everything depends on his diverting minds from Jesus and His truth.**" *Great Controversy*, 486-488.

A Period of Great Events.—

"**The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.'** One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law." *Counsels to Writers & Editors*, 30.

Our Duty At This Solemn Time.—

"Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with **their duty to perfect holiness in the fear of God.** The precious hours, instead of being given to pleasure, to display, or to gain seeking, should be devoted to an earnest, prayerful study of the word of truth. **The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God.**

All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. **How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.**

"All who have received the light upon these subjects **are to bear testimony of the great truths which God has committed to them.** The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them.

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. **Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome.** But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: 'My grace is sufficient for thee.' 2 Corinthians 12:9. 'Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.' Matthew 11:29, 30. **Let none, then, regard their defects as incurable. God will give faith and grace to overcome**

them.

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, **afflict their souls before God by sorrow for sin and true repentance.** **There must be deep, faithful searching of heart.** The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. **Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review.** At this time above all others it behooves every soul to heed the Saviour's admonition: 'Watch and pray: for ye know not when the time is.' Mark 13:33. 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Revelation 3:3.

"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. **Probation is ended a short time before the appearing of the Lord in the clouds of heaven.** Christ in the Revelation, looking forward to that time, declares: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still. And, **behold, I come quickly;** and **My reward is with Me,** to give every man according as his work shall be.' Revelation 22:11,12.

"The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. 'So,' says the Saviour, 'shall also the coming of the Son of man be.' Mt. 24:39. Silently, unnoticed as the midnight thief, will come the

decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"Watch ye therefore:... lest coming suddenly He find you sleeping." Mark 13:35, 36. Perilous is the condition of those who, growing weary of their watch, **turn to the attractions of the world.** While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments—it may be in that hour the Judge of all the earth will pronounce the sentence: '**Thou art weighed in the balances, and art found wanting.**' Daniel 5:27." *Great Controversy*, 488-491.

"The work which Christ is doing in the sanctuary above will engage the thoughts, and be the burden of the conversation, because by faith he has entered into the sanctuary. He is on earth, but his sympathies are in harmony with the work that Christ is doing in heaven. Christ is cleansing the heavenly sanctuary from the sins of the people, **and it is the work of all who are laborers together with God to be cleansing the sanctuary of the soul from everything that is offensive to him.** Everything like evil surmising, envy, jealousy, enmity, and hatred, will be put away; for such things grieve the Holy Spirit of God, and put Christ to an open shame. Love of self will not exist, nor will any engage in this work be puffed up. The example of Christ's life, the consistency of His character, will make his influence far-reaching. He will be a living epistle, known and read of all men." *Paulson Collection*, 53.

DANIEL 8:15,16

And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

When I Had Seen the Vision.—

"The Hebrew word for 'vision' is **chazon**, which refers to the entire vision of ch. 8:1-14. See comments on vs. 26a and ch. 9:23 for more information." *PJ*

Daniel Sought For the Meaning.—

"We now enter upon the interpretation of the vision. We have already mentioned Daniel's longing to understand these things. He sought for the meaning. Immediately there stood before the prophet one who had the appearance of a man. Daniel heard a man's voice, that is, the voice of an angel as of a man speaking. The commandment was given to make this man

Daniel understand the vision. It was addressed to Gabriel, a name that signifies 'the strength of God,' or 'man of God.' He continues his instruction to Daniel in chapter 9. Centuries later this same angel was commissioned to announce the birth of John the Baptist to his father Zacharias, and that of the Messiah to the virgin Mary. (Luke 1: 26.) To Zacharias, he introduced himself with these words: 'I am Gabriel, that stand in the presence of God.' Luke 1: 19. **From this it appears that Gabriel was here addressed by one still higher in rank, who had power to command and control his work. This one was probably none other than the Archangel, Michael, or Christ.**" *Smith, DR*, 187.

"Daniel's second vision greatly puzzled him, especially that part which related to the career of the little horn. **..Four different times Daniel asks for a further explanation of the vision concerning the little horn.**" *Bunch, BOD*, 127.

Between the Banks of the Ulai.—

"Ulai represents the river of time, which has its source in eternity. Time with which we have to deal is but an infinitely small fraction of eternity, as a drop in the bucket; as the stream to the ocean. But on the banks of this river all nations are located; there they rise and there they fall. **Christ presides over the waters, and his voice was heard from between the banks of the river calling to Gabriel, 'Make this man to understand the vision.'** Nation may contend with nation on its banks, but the 'Holy Watcher' is ever near. This river contains the water of life for all who will drink, but all nations have built river walls exceeding the height of those of Babylon, to keep men away from the waters and to break the influence of Him who calls from between the banks." *Haskell, SDP*, 117.

Gabriel.—

"Gabriel is the angel of prophecy, the messenger who bears the light of truth to men. To the father of John the Baptist he said, 'I am Gabriel, that stand in the presence of God.' **To Daniel he said, 'There is none that holdeth with me in these things but Michael, your prince,' Christ himself.** Gabriel is then the personal attendant of the Son of God, holding the position as light bearer which Satan occupied before his fall. It was Gabriel who announced the birth of the Saviour to Mary in Nazareth. It was he who led the angel choir on the plains of Bethlehem; he with others, as the star, guided the wise men to the Babe of Bethlehem." *Haskell, SDP*, 115,116.

Make This Man to Understand the Vision.—

"The angel Gabriel, though commanded to make Daniel understand the vision, gave him only a partial explanation. As the terrible persecution to befall the church was unfolded to the prophet's vision, physical strength gave way. He could endure no more,

and the angel left him for a time. Daniel ‘fainted, and was sick certain days.’ ‘And I was astonished at the vision,’ he says, ‘but none understood it.’

“Yet God had bidden His messenger: ‘Make this man to understand the vision.’ That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying: ‘I am now come forth to give thee skill and understanding;’ ‘therefore understand the matter, and consider the vision.’ Daniel 8:27,16; 9:22, 23, 25-27. There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time—the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time.” *Great Controversy*, 325.

The Vision.—

“The Hebrew word here for ‘vision’ is not *chazon* as in the previous verse, but *mareh*, which refers to the part of the vision that Jesus and Gabriel particularly wanted Daniel (and us) to understand—**the time prophecy of the 2300 days of vs.13,14.** See comments on vs. 26a and ch. 9:23 for more info.” PJ.

DANIEL 8:17,18

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

At the Time of the End Shall Be the Vision.—

“A close study of Daniel 12:4-9 reveals when the ‘time of the end’ would be. Daniel is told to shut up the words and seal the book until the time of the end. Vs. 4. The angel asks how long that would be? Vs. 6. The answer is given that it would be for 1260 prophetic days, or 1260 literal years. Vs. 7. Daniel asks again, when the time of the end would be? Vs. 8. He is told that the words are closed up and sealed till the time of end.

“The 1260 day prophecy began in 538 AD when the last of the three heretical horns were plucked up by the Eastern Roman Empire to allow the papacy full civil and religious power in Western Europe. **The end of the 1260 days came in 1798 when the pope lost his civil powers and was taken captive.** This would mark the beginning of the ‘time of the end,’ which continues to the second Coming of Jesus Christ.” PJ

“On Feb. 13, 1798, Napoleon’s general Berthier entered Rome, proclaimed a republic, and took Pope Pius VI a prisoner to France where he died in exile the next year. It had been Napoleon’s purpose to bring an end to the political power of the pope in Italy, and this was accomplished in 1798. To signalize the termination of papal rule a statue of the Goddess of Liberty trampling on the papal tiara was set up at the Castle of St. Angelo. **It is of interest to note that 1798 was also the year when ‘at the time of the end’ Napoleon made himself master of Egypt and thus became the king of the South who pushed against the papal power as described in Daniel 11:40,41.” Thiele, OSID, 81.**

“The attention of the people should be called to the momentous event which is so near at hand. The signs of the times should be kept fresh before their minds. **The prophetic visions of Daniel and John foretell a period of moral darkness and declension; but at the time of the end, the time in which we are now living, the vision was to speak and not lie.** When the signs predicted begin to come to pass, the waiting, watching ones are bidden to look up and lift up their heads and rejoice because their redemption draweth nigh.” *5 Testimonies*, 9,10.

The Vision.—

“The Hebrew word for ‘vision’ is *chazon*, which refers to the entire vision of ch. 8:1-14. See comments on vs. 26a (and ch. 9:23) for more information.” PJ.

“The 2,300 evening-mornings were to reach to ‘the time of the end’ Dan. 8:17, 26), so the 2,300 evening-mornings must stand for 2,300 years. Therefore the 70 weeks *must* be weeks of years, not literal weeks.” Mansell, OSOA, 65.

Set Me Upright.—

“It was not for the purpose of worship that Daniel fell before the angel, for it is forbidden to worship angels. (See Revelation 19: 10, 22: 8, 9.) **Daniel seems to have been completely overcome by the majesty of the heavenly messenger.**

“He prostrated himself with his face to the ground. The angel laid his hand upon him to give him assurance (how many times have mortals been told by heavenly beings to ‘fear not’!), and from this helpless and prostrate condition set him upright.” Smith, DR, 187,188.

“I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; **and I have broken the bands of your yoke, and made you go upright.**” Leviticus 26:13.

DANIEL 8:19

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

The Last End.—

“Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my **last end** be like his!” Numbers 23:10.

“How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our **last end**.” Jeremiah 12:4.

The Last End of the Indignation.—

“With a general statement that at the time appointed the end shall be, and that he will make him to know ‘what shall be in the last end of the indignation,’ the angel enters upon an interpretation of the vision. **‘The indignation’ must be understood to cover a period of time.** What period of time? God told His people Israel that He would pour upon them His indignation for their wickedness; and thus He gave directions concerning the ‘profane wicked prince of Israel:’ **‘Remove the diadem, and take off the crown.... I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him.’ Ezekiel 21: 25-27, 31.**

“Here is the period of God’s indignation against His covenant people, the period during which the sanctuary and host are to trodden underfoot. The diadem was removed, and the crown taken off, when Israel was subjected to the kingdom of Babylon. It was overturned by the Medes and Persians, again by the Greeks, again by the Romans, corresponding to the three times the word is repeated by the prophet. The Jews, having rejected Christ, were soon scattered abroad over the face of the earth. Spiritual Israel has taken the place of the literal seed; but they are in subjection to earthly powers, and will be until the throne of David is again set up—**until He who is its rightful heir, the Messiah, the Prince of peace, shall come. Then the indignation will have ceased.** The events that shall take place in the end of the period are now to be made known to Daniel by the angel.” *Smith, DR, 188.*

“The Lord will not suddenly cast off all transgressors or destroy entire nations; but He will punish cities and places where men have given themselves up to the possession of Satanic agencies. **Strictly will the cities of the nations be dealt with, and yet they will not be visited in the extreme of God’s indignation,** because some souls will yet break away from the delusions of the enemy, and will repent and be converted, while the mass will be treasuring up wrath against the day of wrath.” *Manuscript 35, 1906.*

“They come from a far country, from the end of heaven, even the LORD, and the weapons of his **indignation**, to destroy the whole land.” Isaiah 13:5.

“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the **indignation** be overpast.” Isaiah 26:20.

“Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of **indignation**, and his tongue as a devouring fire.” Isaiah 30:27.

“But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his **indignation.**” Jeremiah 10:10.

“Who can stand before his **indignation?** and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.” Nahum 1:6.

“Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine **indignation**, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” Zephaniah 3:8.

Satan’s Indignation.—

“Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. Not having a ‘Thus saith the Scriptures’ to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for a Sunday law.... On this battlefield comes **the last great conflict of the controversy between truth and error.**” *5 Testimonies, 450, 451.*

“The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding, circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose

influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending. **These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them. This day is just before us.** The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges.” *5 Testimonies, 463.*

“The miracle-working power manifested through spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. **Great will be the indignation excited against all who refuse to accept their testimony.**” *Great Controversy, 590, 591.*

DANIEL 8:20-22

The ram which thou sawest having two horns are the kings of Media and Persia.

And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

The Vision Interpreted.—

“As the disciples said to the Lord, so may we here say of the angel who spoke to Daniel, ‘Lo, now speakest thou plainly, and speakest no proverb.’ This explanation of the vision is in language plain to be understood. **The distinguishing feature of the Persian Empire, the union of the two nationalities which composed it, is represented by the two horns of the ram.** Grecia attained its greatest glory as a unit under the leadership of Alexander the Great, a general as famous as the world has ever seen. This part of her history is represented by the first phase of the goat, during which time **the one notable horn symbolized Alexander the Great.** Upon his death, the kingdom fell into fragments, but soon consolidated into four grand

divisions. **These were represented by the second phase of the goat, when it had four horns which came up in the place of the first, which had been broken.** These divisions did not stand in his power. None of them possessed the strength of the original kingdom. These great waymarks of history on which the historian has written volumes, the inspired penman here gives us in sharp outline, with a few strokes of the pen.” *Smith, DR, 189.*

The Great Horn is the First King of Grecia.—

“There is no other fact of history so well known as that Alexander the Great conquered the world. ‘But,’ says one, ‘Alexander was king of Macedon, and it was Greece, according to the prophecy, that overthrew Medo-Persia.’ Very true; but it was a king of Greece, and not as king of Macedon, that Alexander started out on his career of conquest. If he had not had united Greece at his back, even he could not have become master of the world. Grote says:—

“After displaying his force in various portions of Peloponnesus, Alexander returned to Corinth, where he convened deputies from the Grecian cities generally.... Alexander asked from the assembled deputies the same appointment which the victorious Philip had required and obtained two years before—the **hegemony or headship of the Greeks collectively for the purpose of prosecuting war against Persia.** To the request of a prince at the head of an irresistible army, one answer only was admissible. He was nominated imperator with full powers, by land and sea. Overawed by the presence and sentiment of Macedonian force, all acquiesced in this vote except the Lacedaemonians.

“The convention sanctioned by Alexander was probably the same as that settled by and with his father Philip. Its grand and significant feature was, that it recognized Hellas [Greece] as a confederacy under the Macedonian prince as imperator, or executive head and arm. *It crowned him with a legal sanction as keeper of the peace with Greece, and conqueror abroad in the name of Greece.*”—*History of Greece, chap. 91.* Waggone, PL, 76, 77.

DANIEL 8:23,24

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

When Transgressors Are Come to the Full.—

“When do the transgressors ‘come to the full?’ All along, the connection between God’s people and their oppressors is kept in view. **It was on account of the transgressions of His people that they were sold into captivity.** Their continuance in sin brought more and more severe punishment. **At no time were the Jews as a nation more corrupt morally than at the time they came under the jurisdiction of the Romans.**” Smith, DR, 190.

A King of Fierce Countenance.—

“This power succeeds to the four divisions of the goat kingdom in the latter time of their kingdom, that is, toward the termination of their career. It is of course the same as the little horn of verse 9 and onward. Apply it to Rome, as set forth in remarks on verse 9, and all is harmonious and clear.

“In predicting punishment to come upon the Jews from this same power, Moses calls it **‘a nation of fierce countenance, [which shall not regard the person of the old, nor shew favour to the young.]’ Deuteronomy 28:50.** No people made a more formidable appearance in warlike array than Romans.” Smith, DR, 189.

“This prophecy was exactly fulfilled by the Romans. The enemies of Rome testified that they were terrified by ‘the looks of their opponents.’ **They said that the eyes of the Romans looked like fire, and their faces and expressions like those of madmen.**’ Livy’s History of Rome, Bk.7, Ch.33.” Burnside, DPUF, 178.

“By the Spirit of Inspiration, looking far down the ages, Moses pictured the terrible scenes of Israel’s final overthrow as a nation, **and the destruction of Jerusalem by the armies of Rome:** ‘The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young.’” Patriarchs & Prophets, 467.

Understanding Dark Sentences.—

“As to ‘understanding dark sentences,’ Moses says in the scripture before mentioned, ‘Whose tongue thou [the Jews] shalt not understand.’ This could not be said of the Babylonians, Persians, or Greeks, in reference to the Jews; for the Chaldean and Greek languages were used to some extent in Palestine. **This was not the case, however, with the Latin.**” Smith, DR, 190.

“The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; **a nation whose tongue thou shalt not understand;** A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young.” Deuteronomy 28:49,50.

Papal Rome—Mighty, but Not by His Own Power.—

“**The success of the Romans was owing largely to the aid of their allies, and divisions among their enemies, of which they were ever ready to take advantage. Papal Rome also was mighty by means of the secular powers over which she exercised spiritual control.**” Smith, DR, 190.

“No merely human power could do what this kingdom would do. As light and love and power come from above to those whose eyes are directed heavenward, so **a power from beneath takes possession of individuals and nations which resist the love of God.**” Haskell, SDP, 110.

“This power is more than human. It has mysterious power. **It is certainly not divine power.** It is the opposite to divine. It is ‘opposed to all that is called God.’” Burnside, DPUF, 149.

“**The dragon gave him his power,** and his seat, and great authority.” Rev. 13:2.

“While the Papacy becomes ‘exceeding great’ and exhibits ‘mighty power,’ **it is a delegated power, for it is ‘not by his own power.’** Whose agent is the Papacy and by whose power and authority does it operate in the world? Surely not divine power for its operations are against God and his people. The answer is given in Rev. 13:2, 5-7. **In Rev. 12:9 the dragon is identified as ‘the Devil and Satan.’** In the wilderness temptation of Christ, Satan ‘showed unto Him the kingdoms of the world’ and then said to Him, ‘**All this power will I give thee,** and the glory of them: for that is delivered unto me; and to whosoever I will, I will give it. If thou therefore wilt worship me, all shall be thine.’ Luke 4:5-7. Because they worshiped him and did his bidding, the prince of this world gave the throne and dominion of this world to Egypt, Assyria, Babylon, Medo-Persia and pagan Rome. When Pagan Rome fell the prince of this world delegated this power and authority ‘over all kindreds, and tongues, and nation’ to Papal Rome. ‘And it was to the dragon that he owed his power, and his throne, and his wide dominion.’—Rev. 13:2. Wey. ‘To him the dragon gave his own power and his own seat and great authority.’ Moffatt. **The offer that Christ refused, was accepted by him who claims to be the successor and vicegerent of Christ.**” Bunch, BOD, 115.

He Shall Destroy Wonderfully.—

“The Lord told the Jews by the prophet Ezekiel that He would deliver them to men who were ‘skilful to destroy’ (Ezekiel 21: 31); **and the slaughter of eleven hundred thousand Jews at the destruction of Jerusalem by the Roman army,** was a terrible confirmation of the prophet’s words. **Rome in its second, or**

papal, phase was responsible for the death of millions of martyrs.” Smith, DR, 190.

“Rome extended her territory around the Mediterranean; there was no place where her arms were not victorious. Some of the greatest battles which history records were fought by the Roman armies. The pen of inspiration says, ‘He [the little horn] shall destroy wonderfully.’ Cities which dared resist the power of Rome were blotted out of existence.” Haskell, SDP, 110.

“The word “wonderful” is a word to describe the mighty works of God: ‘Oh that *men* would praise the LORD for his goodness, and for his **wonderful** works to the children of men!’ Psalm 107:8. In fact, Jesus himself is called ‘**Wonderful.**’ Isaiah 9:6. Here, Daniel is pointing us to the fact that this power would destroy God’s people, but it would be done ‘wonderfully,’ that is, as a religious entity, as if he were representing God, but really, as a wolf in sheep’s clothing. **Such was the work of papal Rome during the years it practiced and prospered.**” PJ

And Shall Prosper, and Practice.—

“This describes the work of Papal Rome and refers back to Daniel 8:12: ‘And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; **and it practised, and prospered.**’ The papacy practiced and prospered for 1260 years in the Dark Ages, and will practice and prosper for a short time at the end.” PJ.

He Shall Destroy the Mighty and the Holy People.—

“He shall ...wear out the saints of the Most High.” Daniel 7:25.

“**And it was given unto him to make war with the saints, and to overcome them:** and power was given him over all kindreds, and tongues, and nations.” Revelation 13:7.

“In this vision the persecuted people of God are designated as ‘**the host of heaven**’ which Gabriel interpreted to be ‘**the holy people.**’ ...The destruction of the ‘mighty and holy people’ must mean the same as ‘the saints of the Most High’ in Daniel 7:25.” Bunch, BOD, 115.

DANIEL 8:25

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

He Shall Cause Craft to Prosper in His Hand.—

“While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. ...**The pomp and ceremony of the Catholic worship has a seductive, bewitching power, by which many are deceived;** and they come to look upon the Roman Church as the very gate of heaven. ...**The worship of images and reliques, the invocation of saints, and the exaltation of the pope are devices of Satan to attract the minds of the people from God and from His Son. To accomplish their ruin, he endeavors to turn their attention from Him through whom alone they can find salvation.** He will direct them to any object that can be substituted for the One who has said: ‘Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.’ Matthew 11:28. ...It is Satan’s constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy. His sophistry lessens the obligation of the divine law and gives men license to sin. ...Through this mammoth system of deception the prince of evil achieves his purpose of bringing dishonor to God and wretchedness to man.” Great Controversy, 566-570.

“Through his policy also he shall cause craft to prosper in his hand.” **Rome** has been distinguished above all other powers for a **policy of craft**, by means of which it brought the nations under its control. This is true of both pagan and papal Rome. Thus by peace it destroyed many.” Smith, DR, 190.

“The resemblance of the eyes of the little horn to those of a man (7:8) has been interpreted above as a reference to the perverse type of intelligence exercised in this context. ...it is being elaborated upon more specifically in 8:24-25.” BRI, 2SOD, 188.

He Shall Magnify Himself in His 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; **I will ascend above the heights of the clouds; I will be like the most High.**” Isaiah 14:13,14.

“**This spirit is seen permeating the entire papal system with its bejeweled ecclesiastical potentates and exalted princes of the church.** When a mere man assumes to be the Supreme Pontiff, the Holy Father, or the Vicar of Christ it can hardly be said that he is walking in the footsteps of the meek and lowly Master.” Thiele, OSID, 89.

The Daniel—Paul Connection.—

“They came to Thessalonica.” “Paul ...three sabbath days reasoned with them out of the Scriptures.” Acts 17:1,2.

“Some of them believed... not a few.” Acts 17:4. To these Thessalonian saints Paul wrote two epistles. Evidently they had forgotten some things and concluded from the first letter that Christ would return in their day. To correct this mistake Paul wrote,

“Remember ye not, that when I was yet with you, I told you these things.” 2 Thess. 2:5.

"Paul had explained these things when He had reasoned with them out of the Scriptures.' That was out of the **Old Testament**, as they were the only Scriptures then written. From the Scriptures Paul had warned of the 'falling away' and the 'man of sin.' Where did Paul find this? In the same place as Jesus—in 'Daniel the prophet.' We follow in good footsteps when we gather to study 'Daniel the Prophet.'

"Note the parallel between Daniel and 2 Th. 2:1-4:

Daniel

Paul

- | | |
|---|--|
| *By reason of transgression. | Man of sin. |
| The transgression of
desolation. | (For sin is the trans-
gression of the law.) |
| *He shall think to change
the law. | That Wicked—the
lawless one. |
| *He magnified himself | He exalted himself |
| *He magnified himself even
to the Prince of the host. | He exalted himself above
all that is called God. |
| *Through his policy he shall
cause craft to prosper in his hand. | The mystery of iniquity. |
| *He shall be broken without
hand. | Whom the Lord shall
destroy with the bright-
ness of His coming. |
| Given to the burning flame. | |

"It is clear that Paul when writing 2 Thess. 2:3-8 was dealing with the seventh and eighth chapters of 'Daniel the Prophet' and it was from these chapters that he 'told you these things' when he was in Thessalonica. It is also clear that these prophecies are fulfilled in Rome, and in its latter phase more than the former."

By Peace Shall Destroy Many.—

"The great adversary now endeavored to gain by artifice what he had failed to secure by force. **Persecution ceased**, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God and to believe in His death and resurrection, but they had no conviction of sin and felt no need of repentance or of a change of heart. With some concessions on their part they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

"Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth.

“Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism.” *Great Controversy*, 42,43.

"By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he [Satan] tempts to the violation of the seventh commandment." *Patriarchs and Prophets*, 457

He Shall Stand Up Against the Prince of Princes.—

"Rome crucified him whom Heaven sent. **The dragon was wroth, and made war with the seed of the woman—Christ**—who had been promised when sin entered the world. This was paganism in its greatest strength. It was in its dying throes, and with the agony of death it smote the truth. What Satan could not accomplish through open opposition, he sought to accomplish by policy and strategy. Silently, stealthily, the principles of evil crept into the church of Christ, which had grown up in spite of the pagan opposition. ... Wrangling, disputes, theological controversies drove out the spirit of life. Self-exaltation put men in power; the equal rights of all fell before the rising power of a hierarchy. ... Rome became nominally a Christian empire. Her emperor professed the name of Christ, and carried before his army the banner of the cross. Decrees were issued causing men to worship according to the dictates of Rome. Then it was that man—the emperor—and the empire attempted to exalt themselves above the God of heaven. The principles of Lucifer himself had crowded out the truth of Christ, and, as was shown to Daniel, the truth was cast down to the ground. ... The eleventh and twelfth verses of Daniel eight are parallel with the twenty-first and twenty-fifth

verses of the seventh chapter, where the little horn makes war with the saints, and speaks great words against the Most High, attempting even to change his times and laws. Twice Daniel had been shown the twofold history of Rome: first as a pagan power, when it was more cruel than any pagan government before it; and later as a professedly Christian power, when its cruelty far surpassed all the workings of paganism.”

He Shall Be Broken Without Hand.—

"This parallels the prophecy of Daniel 2: 34, where **the stone ‘cut out without hands’** destroys all earthly powers." *Smith, DR, 191.*

"The description concludes with the assurance that this alien power represented by the horn will come to this end—"by no human hand, he shall be broken" (8:25).

"Although this account does not indicate the victory of the saints as in 7:22,27, the reader may infer this conclusion. The saints have been severely victimized by the horn kingdom for an extended period. Since the passage makes it clear that the horn meets its just fate, one may naturally conclude that the saints receive their rewards. It is significant that the prophecy of both chapter 2 and chapter 8 indicate that **the deliverance comes without human action (2:45—"by no human hand"; and 8:25—"by no human hand")**."

BRI, 2SOD, 359.

DANIEL 8:26

And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

The Vision.—

"The use of two Hebrew words in Daniel 8 and 9 provide a link between these two chapters—specifically, between the 70 weeks of years prophecy in chapter 9 and the 2,300 days/years prophecy of chapter 8:14. This link is important, because without it we would have no starting point for the 2,300 years.

"The two Hebrew words are *chazon* and *mareh*. While both terms can—and are—translated 'vision,' they are not exactly synonymous. ***Chazon* means 'a vision** in the ecstatic [i.e., prophetic] state.' [The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon, p. 909b.] **This word is used to refer to the whole vision of chapter 8** (see, eg., vs. 1, 2, 13, 15, 17, 26b). ***Mareh*, on the other hand, means a 'sight, phenomenon, spectacle, appearance.'** [Ibid., p. 302b.] This word is used of the 'appearance' within the vision of the two beings, one of whom raises the question 'Until when ...?' that the other answers with 'till evening-morning two thousand three hundred' (see vs. 16, 26a, 27).

"It was the *mareh* that, in verse 16, Gabriel was commissioned to help Daniel understand. But at the close of chapter 8, Daniel says he 'was astonished by the *mareh*' and did not understand it. **Then, in Daniel 9:23, Gabriel appears to the prophet again and tells him to 'consider the word and understand the *mareh*'**. So, Gabriel's explanation in chapter 9 was given specifically to explain the 2,300 evening-mornings of chapter 8." *Mansell, OSOA, 62,63.*

"The Hebrew word here for 'vision' is ***mareh***, which refers to the part of the vision that Jesus and Gabriel particularly wanted Daniel (and us) to understand—the time prophecy of the 2300 days of vs.13,14. Gabriel's words, 'The vision of the evening and the morning' obviously refers to the 2300 days (evenings and mornings) of Daniel 8:14. See ch. 9:23 for more information." *PJ.*

The Evening And The Morning.—

"In Daniel 8:14, we are told 'evening-morning'; and, in 8:26, it is rendered 'the evening-the morning.' ...We have already noted that 'evening-morning' is the single, most solid phrase defining a 24-hour day in the Hebrew Old Testament—because it is the definition used in Genesis 1. *God spoke much of what is in the first chapter of Genesis, and God spoke the answer in Daniel 8:14.* We can rely on both passages.

"Why then does Daniel 8:26 use the expression, 'the evening-the morning'? (In English, we would say, 'the evening-morning.') ...Why is 8:26 different than 8:14? In 8:14, the phrase, 'evening-morning,' is given as a prediction. It is the normal way, found six times in Genesis 1, to describe a 24-hour day. **But in 8:26, the angel is not giving the prediction but referring back to it, and he names that prediction as one would name an object:** 'the evening-morning [prophecy].' In 8:26, Gabriel was not giving a prediction, but mentioning the time prophecy of 8:14, by the abbreviated name, 'the evening-morning.'

"'Evening-morning' (8:13) and 'the evening-the morning' (8:26) both mean the same; one 24-hour day. God planned that the phrase be written both ways in order to render the meaning more certain—for both phrases (with and without the articles) refer to the prophecy of 8:14 and both are speaking of 24-hour units of time." *Ferrell, BD, 113,114.*

In 8:26, Gabriel repeats the message of 8:14, that the end is far in the future. This is also the message of 8:17 and 8:19, where the fact is stated that the 2300-day prophecy would reach its conclusion 'at the time of the end.'

'The vision of the evening and the morning' refers to the period of 2300 days. In view of the long period of oppression, and the calamities which were to come upon his people, Daniel fainted and was sick certain days. **He was astonished at the vision, but did not understand it.** Why did not Gabriel at this time fully carry out his instructions, and cause Daniel to understand the vision? Undoubtedly because Daniel had received all that he could then bear. Further instruction is therefore deferred to a future time." *Smith, DR, 191.*

"Through another vision further light was thrown upon the events of the future; and it was at the close of this vision that Daniel heard 'one saint speaking, and

another saint said unto that certain saint which spake, How long shall be the vision?" Daniel 8:13. The answer that was given, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed' (verse 14), filled him with perplexity. Earnestly he sought for the meaning of the vision. He could not understand the relation sustained by the seventy years' captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary. The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words, '**The vision ...shall be for many days,**' he fainted away. 'I Daniel fainted,' he records of his experience, 'and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.' Verses 26, 27." *Prophets & Kings*, 554.

Shut Thou Up the Vision.—

"The Hebrew word for 'vision' is **chazon**, which refers to the entire vision of ch. 8:1-14. See the previous word for vision in this verse, and ch. 9:23 for more information." PJ

"And he said, Go thy way, Daniel: **for the words are closed up and sealed till the time of the end.**" Daniel 12:9.

"The book of Daniel and especially, this vision of chapter 8 was 'shut up', and not 'opened' till 'the time of the end.' See Daniel 12:6-9. The vision of John in Rev. 10:2 depicts the time when the little book of Daniel would be 'opened' at the 'the time of the end' when the prophetic 'time, times, and half a time' would be fulfilled. At the end of this prophetic time period, the dominion of the little horn (the papal phase of the Roman empire) would end. This was fulfilled in 1798, when the pope was taken captive and his civil power taken away. God's people, seeing this wonderful fulfillment of the 1260 day prophecy, began to open the book of Daniel and study the vision of Daniel 8 that contains the **longest time prophecy in the Bible—the 2300 days in verse 14.**" PJ.

DANIEL 8:27

And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

And I Daniel Fainted, and Was Sick.—

"Daniel fainted, for the crucifixion of the Saviour had just been revealed to him, and the view was more than he could endure. Further explanation was delayed until a later vision." Haskell, SDP, 114.

I was Astonished at the Vision.—

"The evidence, therefore, appears conclusive that, having been told that at the end of the 2,300 years the sanctuary would be *nisdaq* (variously translated 'cleansed,' 'purified,' 'emerge victorious,' 'put in a right condition,' 'restored to its rightful place,' 'declared right,' etc.), Daniel concluded that the Jewish temple and its services would remain in a desolate condition far beyond the 70 years prophesied by Jeremiah. Hence, the 2,300 days/years would *not* reach their termination until 'the time of the end'—many centuries in the future.

"The hope of all pious Jews in Daniel's day was that at the end of Jeremiah's 70 years, they would be free to return to their homeland, rebuild Jerusalem, and restore the temple's services. **So, it is little wonder that Daniel 'was astonished by the vision' and that he 'fainted and was sick for days'** (v. 27, NKJV)." Mansell, OSOA, 62.

At the Vision.—

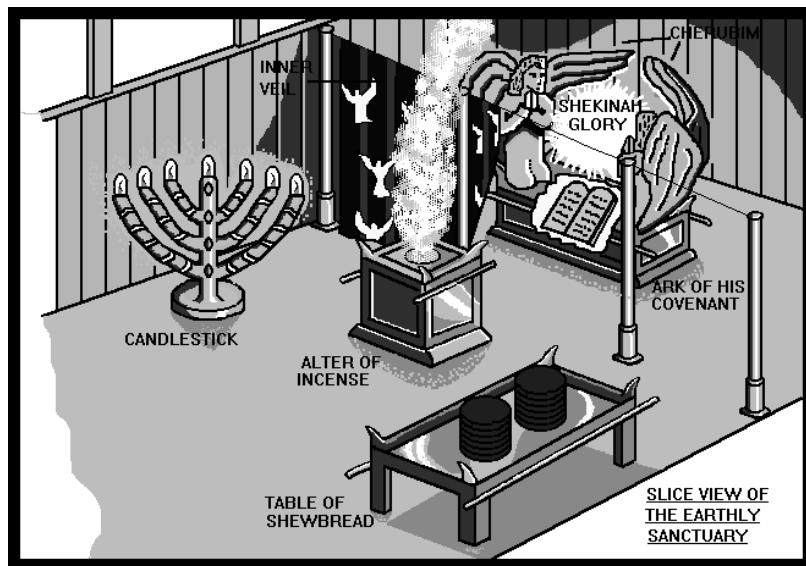
"The Hebrew word here for 'vision' is **mareh**, which refers to the part of the vision that Jesus and Gabriel particularly wanted Daniel (and us) to understand—**the time prophecy of the 2300 days of vs.13,14.** See vs. 26a and ch. 9:23 for more information." PJ.

But None Understood It.—

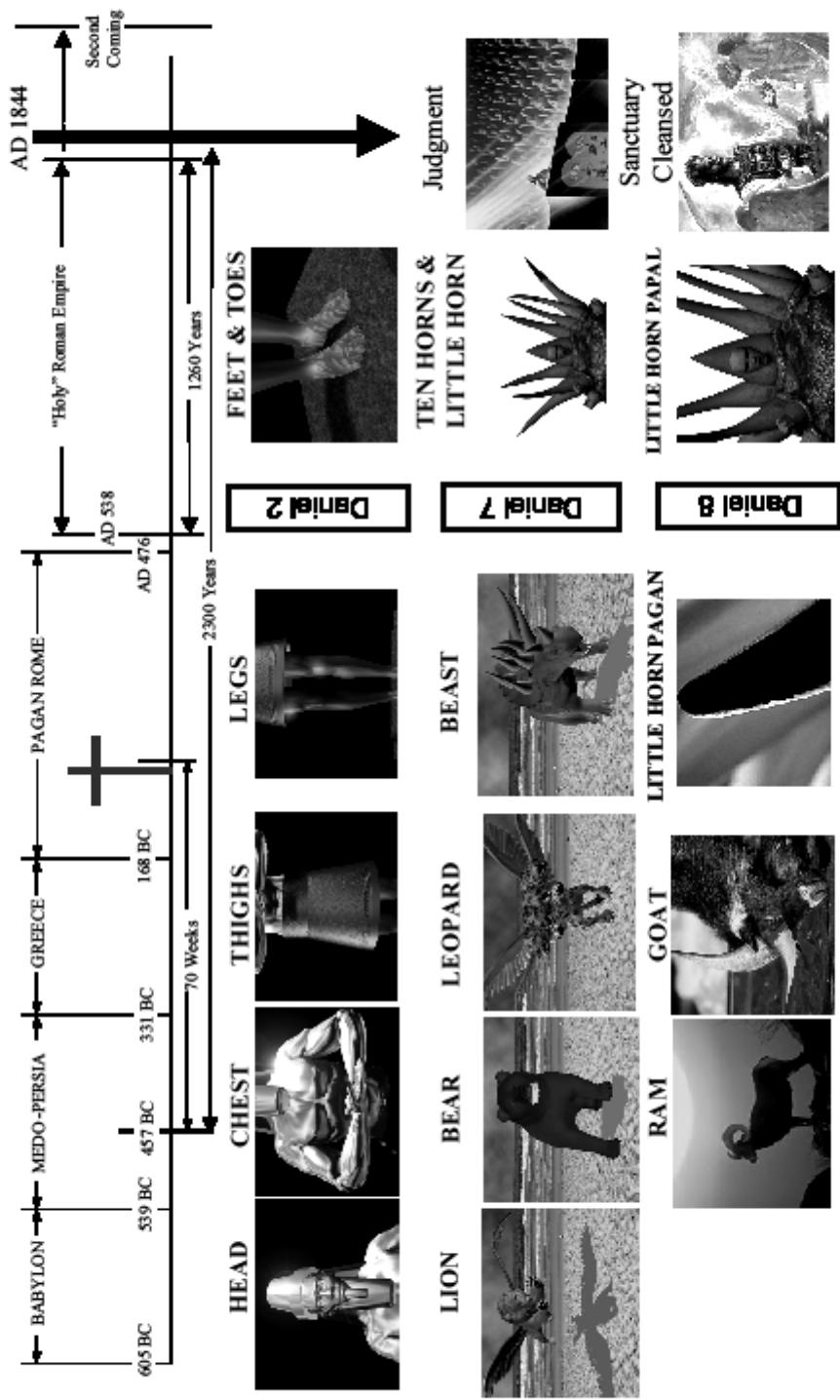
"Shortly before the fall of Babylon, when Daniel was meditating on these prophecies and seeking God for an understanding of the times, a series of visions was given him concerning the rise and fall of kingdoms. With the first vision, as recorded in the seventh chapter of the book of Daniel, an interpretation was given; yet not all was made clear to the prophet. 'My cogitations much troubled me,' he wrote of his experience at the time, 'and my countenance changed in me: but I kept the matter in my heart.' Daniel 7:28.

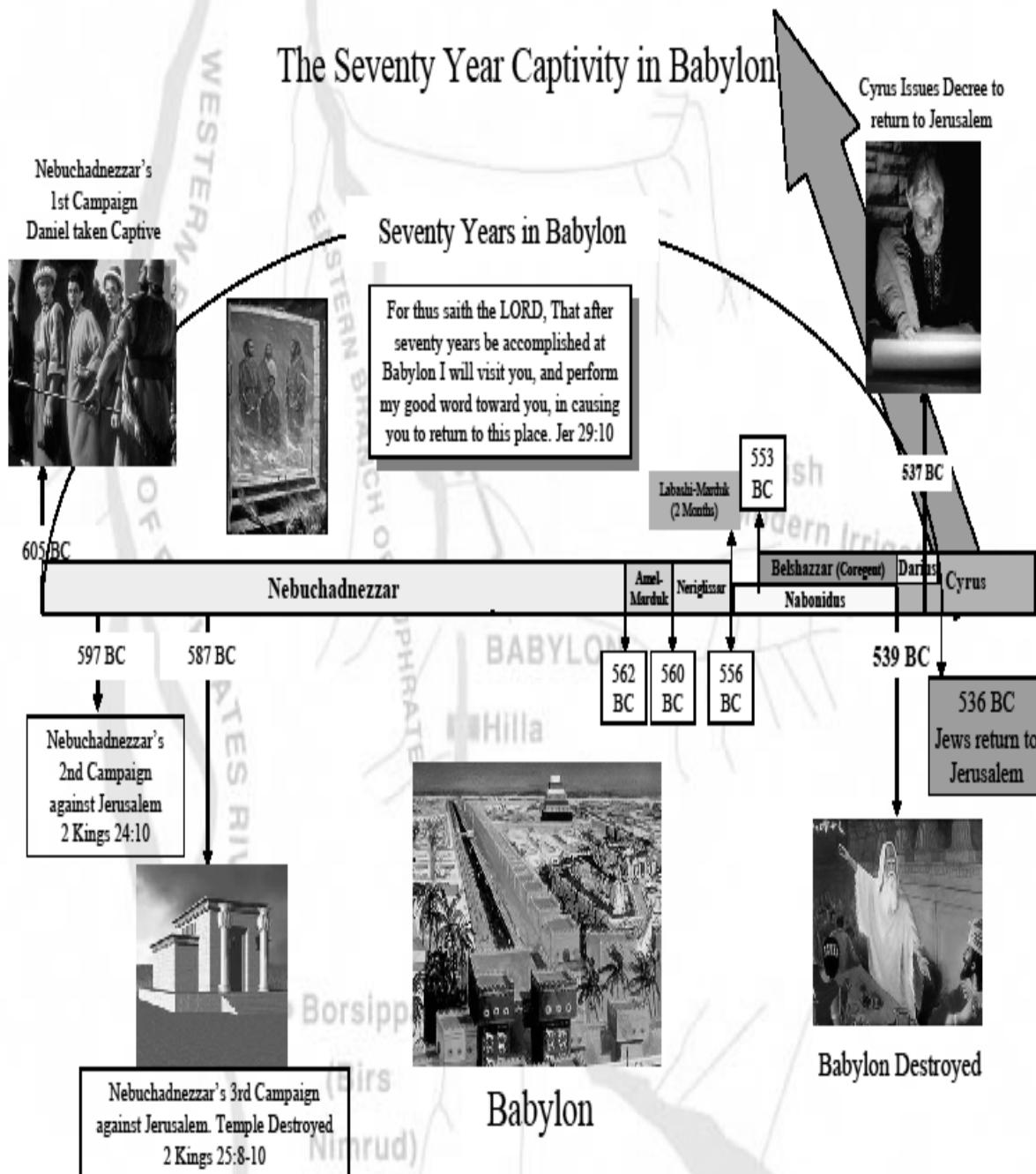
"Through another vision further light was thrown upon the events of the future; and it was at the close of this vision that Daniel heard 'one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision?' Daniel 8:13. The answer that was given, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed' (verse 14), filled him with perplexity. Earnestly he sought for the meaning of the vision. **He could not understand the relation sustained by the seventy years' captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary.** The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words, 'The vision... shall be for many days,' he fainted away. 'I Daniel fainted,' he records of his experience, 'and was sick certain days; afterward I rose up, and did the king's business; and I

was astonished at the vision, but none understood it.' Verses 26, 27." *Prophets & Kings*, 553,554.



The Cleansing of the Heavenly Sanctuary





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DANIEL: CHAPTER NINE

1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O LORD, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast got-

ten thee renown, as at this day; we have sinned, we have done wickedly.

16 O LORD, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

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.

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.

DANIEL 9:1,2

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of

Jerusalem.

In the First Year of King Darius.—

“Actually thirteen active years (551-538 BC) elapsed between chapter 8 and 9.” Maxwell, IGC, 189.

“Daniel’s prayer had been offered ‘in the first year of Darius’ (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule. The reign of Darius was honored of God. To him was sent the angel Gabriel, ‘to confirm and to strengthen him.’ Daniel 11:1. Upon his death,

within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon.” *Prophets & Kings, 556.*

“Inasmuch as the events of Daniel 9 occurred during Darius’s one-year reign, we can calculate that Daniel’s experience with the angel who protected him from the lions occurred either shortly before or shortly after his visit from the angel Gabriel.” *Maxwell, IGC, 189.*

I Understood by Books.—

“Daniel’s second effort to obtain light on his vision was through the study of prophecy. Here is an instance where one prophet searched the writings of others for light. **If it is necessary for a prophet to search the Scriptures, it is even more essential that we should do so.”** *Bunch, BOD, 128.*

The Number of Years in Jeremiah.—

“While Daniel’s hands were filled with court duties and business cares pressed him, he still had time for prayer and study.

“Daniel’s knowledge and use of the writings of Jeremiah, show that Jeremiah was early regarded as a divinely inspired prophet; otherwise his writings would not have been so soon collected, and so extensively copied. Though for a time contemporary with him, Daniel had a copy of his works which he carried with him in his captivity. Though he was so great a prophet himself, he was not above studying carefully what God might reveal to others of His servants.

“The prophecies of Jeremiah were the only ones which told plainly the length of the captivity.

“Twice in the book of Jeremiah the length of the captivity is stated. **‘These nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished that I will punish the king of Babylon.’** Again the prophet had said, **‘After seventy years be accomplished at Babylon I will visit you, and perform my good work toward you, in causing you to return to this place.’** [Jeremiah 25:11,12; 29:10.] Babylon had fallen, and Jerusalem had been desolate nearly seventy years.

“Dating the period of the seventy years of captivity from 606 BC, Daniel understood that they were now drawing to their close, and that God had even begun the fulfillment of the prophecy by overthrowing the kingdom of Babylon by Cyrus, the Persian general.

“Isaiah had foretold that Cyrus would restore to the Jews their freedom and would make a decree to rebuild Jerusalem and the temple: “That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” Isaiah 44:28. The time of their deliverance drew near. The

end of the 70 years was at hand.

“Daniel naturally concluded that the sanctuary that was polluted, defiled and trodden underfoot was the temple at Jerusalem which was then in ruins, and that the cleansing of the sanctuary [Dan. 8:14] would come with its restoration at the end of the 70 years. But he had been told by the angel Gabriel that the 2300-day time-prophecy would not be fulfilled ‘for many days’ and would reach ‘the time of the end.’

“He felt that the two time prophecies must be related, but he could not harmonize them.

“A crisis was near for God’s people, and Daniel sought by prayer and fasting to understand the matter.” *Taken from Haskell, SDP, 118,119; Bunch, BOD, 128; Smith, DR, 193,194.*

“Through another vision further light was thrown upon the events of the future; and it was at the close of this vision that Daniel heard ‘one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision?’ Daniel 8:13. The answer that was given, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed’ (verse 14), filled him with perplexity. Earnestly he sought for the meaning of the vision. **He could not understand the relation sustained by the seventy years’ captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God’s sanctuary.** The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words, ‘The vision... shall be for many days,’ he fainted away. ‘I Daniel fainted,’ he records of his experience, ‘and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.’ Verses 26, 27.

“Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain—so plain that he understood by these testimonies recorded in books ‘the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.’ Daniel 9:2.

“With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved. **In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own.”** *Prophets & Kings, 554,555.*

“Jeremiah declared that they were to wear the yoke of servitude for seventy years, and the captives that were already in the hands of the king of Babylon, and the vessels of the Lord’s house which had been taken, were also to remain in Babylon till that time had elapsed. **But at the end of the seventy years God would deliver them from their captivity, and would**

punish their oppressors, and bring into subjection the proud king of Babylon.” *Signs, 2/12/1880.*

“While those who had remained loyal to God in the midst of Babylon were seeking the Lord and studying the prophecies foretelling their deliverance, **God was preparing the hearts of kings to show favor to his repentant people.”** *R&H, 3/21/1907.*

What Chapters in Jeremiah Did Daniel Study?—

“A copy of the letters sent by Jeremiah to the Hebrew captives in Babylon, and of the letters sent by the false prophets to these captives and to the authorities of Jerusalem, together with a story of the controversy between the true and the false, **is found in the twenty-seventh to the twenty-ninth chapters of Jeremiah.**

“It was immediately after this interchange of letters between Jeremiah and the elders of the Israelites in captivity, that the prophet was instructed to write in a book all that had been revealed to him regarding the restoration of Israel. **This is recorded in the thirtieth and the thirty-first chapters of Jeremiah.**

“**These, with the prophecies of the twenty-fifth chapter, are the letters and the records that Daniel the prophet, during ‘the first year of the reign of Darius the Mede,’ prayerfully studied, three-score years and more after they were written.”** *Review & Herald, 3/21/1907.*

Two Sets of 70 Years.—

“In the first year of Cyrus a decree was issued permitting the Jews to return to their homeland from their exile in Babylon and to rebuild their temple (2 Chr. 36:21-23; Ezra 1-11). This decree of Cyrus was issued in 538 BC. Although that was the year when a number of the Jews returned to Jerusalem under Zerubbabel as governor and Jeshua as the high priest (Ezra 2:1,2), they did not begin their work of rebuilding the temple until the second year of their return (Ezra 3:6-8), in the year 536/535 BC. Since Daniel was taken to Babylon in the third year of Jehoiakim (Daniel 1:1), 605, and since that was the year when the work of desolating the temple began, it was a period of seventy years from the time when the spoiling of the temple commenced under Nebuchadnezzar of Babylon to the time when its rebuilding was begun under Cyrus of Persia.

“For a number of years, however, the temple continued to exist and its services were carried on until finally, because of repeated rebellions on the part of the Jews, Nebuchadnezzar in his 19th year completely destroyed the temple (2 King 25:8,9). That was in 586 BC. The work of rebuilding the temple was completed and its dedication took place in the sixth year of Darius (Ezra 6:15), 516. **Thus it was also a period of seventy years from the utter desolation of the temple under Nebuchadnezzar to the completion of its rebuilding under Darius.** This seventy year period is

also recognized in the Bible (Zech. 1:12), where in the second year of Darius (Zech. 1:1), 520 BC, the question was asked as to how long the Lord would not have mercy on Jerusalem against which he had had ‘indignation these threescore and ten years’ (Zech. 1:12). Because of serious opposition from their enemies, the Jews had ceased their work of rebuilding the temple and did not begin it again until the second year of Darius (Ezra 4:24), under the admonitions of Haggai (Hag. 1:1-15) and Zechariah (Zech. 1:1,7,16).” *Thiele, OSID, 111.*

DANIEL 9:3

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

I Set My Face Unto the Lord God.—

“**Daniel was praying over an open Bible (vs. 2), as he thought about these things.** This is an example we would do well to follow. We find precious promises in God’s Word; it’s fitting, then, for us to take these to Him in prayer, pleading for their fulfillment in our lives and in the church.” *Shea, DARG, 143.*

“As the prophet read these scriptures in Jeremiah, **he decided** that he would follow the counsel of God. Knowing that light came to those who sought the Lord and who studied God’s word, the prophet determined to follow to the letter the instruction given through the weeping prophet. It is written: ‘**Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you.** And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.’ *Jer. 29:12, 13.* Daniel therefore sought the Lord by prayer and supplications, with fasting and sackcloth and ashes.” *Gilbert, MIHS, 128.*

By Prayer and Supplications.—

“**Daniel’s example of prayer and confession is given for our instruction and encouragement.** For nearly seventy years, Israel had been in captivity. The land which God had chosen for his own possession was given into the hands of the heathen. The beloved city, the recipient of heaven’s light, once the joy of the whole earth, was now despised and degraded. The temple that had contained the ark of God’s covenant and the cherubim of glory overshadowing the mercy seat, was in ruins. Its very site was desecrated by un-holy feet. Faithful men who knew of the former glory were filled with anguish at the desolation of the holy house that had distinguished Israel as God’s chosen people. These men had been witnesses to the denunciations of God because of the sins of his people. They had been witnesses to the fulfillment of this word. They had been witnesses also to the promises of his favor if Israel would return to God, and walk circum-

spectly before him. Aged, gray-headed pilgrims went up to Jerusalem to pray amid its ruins. They kissed its stones, and wet them with their tears, as they entreated the Lord to have mercy on Zion, and cover her with the glory of his righteousness. **Daniel knew that the appointed time for Israel's captivity was nearly ended; but he did not feel that because God had promised to deliver them, they themselves had no part to act. With fasting and contrition he sought the Lord, confessing his own sins and the sins of the people.**"

R&H, 2/09/1897

"O, how solemn and important is the work entrusted to us! How far reaching this work is in its results! **How are we to obtain strength and wisdom necessary for its successful accomplishment?** As **Daniel sought the Lord, so we are to seek him.** Daniel declares, 'I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sack-cloth, and ashes.' We are to seek the Lord in humility and contrition, confessing our own sins, and coming into close unity with one another. Brethren and sisters, pray, pray, for your own sakes, and for the sake of others." *R&H, 4/29/1909.*

[Verses 3, 4 first part, quoted.] Though Daniel had long been in the service of God, and had been spoken of by heaven as 'greatly beloved,' **yet he now appeared before God as a sinner,** urging the great need of the people he loved. His prayer was eloquent in its simplicity, and intensely earnest. Hear him pleading: [Verses 4-9, 16-19 quoted.]" *Prophets & Kings, 555.*

"Because God has promised, we are not released from the responsibility of beseeching Him for the fulfillment of His word. Daniel might have reasoned in this manner: God has promised to release His people at the end of seventy years, and He will accomplish this promise; I need not therefore concern myself at all in the matter. Daniel did not thus reason; but as the time drew near for the accomplishment of the word of the Lord, he set himself to seek the Lord with all his heart.

"How earnestly he engaged in the work, even with fasting, and sackcloth, and ashes! **This was probably the year when Daniel was cast into the lions' den. The reader will recall that the decree approved by the king had forbidden all his subjects to ask any petition of any god except the king, on pain of death.** But regardless of the decree, Daniel prayed this prayer three times a day with his windows open toward Jerusalem." *Smith, DR, 194.*

By Prayer and Supplications, With Fastings.--

"He who strives for the mastery must be temperate in all things. **Daniel's clearness of mind and firmness of purpose, his power in acquiring knowledge and in resisting temptation, were due in a great degree to the plainness of his diet, in connec-**

tion with his life of prayer." *Youth Instructor, 7/9/1903.*

"In this present prayer Daniel did at least six things that deserve our attention.

"1. He prayed very much in earnest. 2. He depended on God's righteousness, not his own. 3. He used the Bible. 4. He confessed his own sins *and* the sins of his group. 5. He sought the glory of God and of His sanctuary. 6. He claimed God's promises." *Maxwell, 1GC, 194.*

DANIEL 9:4

And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

I Prayed and Made My Confession.—

"In his prayer, Daniel counts himself as an sinner with Israel seventeen times." *Unknown Source.*

Daniel's Remarkable Prayer.—

"As the time approached for the close of the seventy years' captivity, Daniel's mind became greatly exercised upon the prophecies of Jeremiah. **He saw that the time was at hand when God would give His chosen people another trial;** and with fasting, humiliation, and prayer, he importuned the God of heaven in behalf of Israel, in these words: [Daniel 9:4-6 quoted]." *Sanctified Life, 46.*

"We here have opening of Daniel's wonderful prayer, a prayer expressing such humiliation and contrition of heart that one must be without feeling who can read it unmoved. He begins by acknowledging the faithfulness of God, who never fails in any of His engagements with His followers. It was not from any lack on God's part in defending and upholding them, that the Jews were then in captivity, **but only on account of their sins.**" *Smith, DR, 194.*

"From Jeremiah's prophecy of the seventy years Daniel knew that this was the end of the period that his people were to be under the heel of the oppressor. But the vision of Dan. 8, according to which it would be 2300 prophetic days or literal years before the sanctuary would be restored and God's people would come out from under the power of the oppressor, left him in utter perplexity and distress.

"Daniel knew that the reason for the Babylonian captivity was the iniquity of his nation. **And now he was fearful that because of these iniquities God would not now permit the return to Jerusalem, but would permit the enemy to prevail and the sanctuary to lie desolate for over two millenniums,** to the

very ‘time of the end.’ So in ch. 9 Daniel offers a most earnest prayer, confessing the transgression of his people which had brought a just retribution upon them, praying God that He would now lead His people to repent and turn from their iniquities, begging Him to forgive their transgressions and not to defer the looked-for restoration (Dan. 9:4-19).” *Thiele, OSID, 110.*

“Daniel then uttered one of the most deeply spiritual prayers in the Bible. He first confessed his sin and that of his people (verses 4-11a). Next he described the results of his sin and that of his people (verses 11b-14), and finally he interceded before God, asking Him to restore Israel to its land (verses 15-19).” *Bohr, ND9, 1.*

“Daniel no doubt feared that Israel had not yet sufficiently repented of its sins to permit God to carry out the prophecy of the seventy years.

“We have sinned and done wickedly and have rebelled—vs. 5.

“To us belongeth confusion of face.—vs. 8.

“To the Lord belong mercies though we have rebelled.—vs. 9.

“All Israel have transgressed thy law, therefore the curse is upon us.—vs. 12.

“We have sinned, we have done wickedly.—vs. 15.

“Let thy fury be turned from Jerusalem, thy holy mountain.—vs. 16.

“Cause thy face to shine upon thy sanctuary which is desolate.—vs. 17.

“Behold our desolations and the city which is called by thy name.—vs. 18.

“Defer not, for thine own sake.—vs. 19.” *Thiele, OSID, 111,112.*

DANIEL 9:5,6

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

We Have Sinned.—

“[Dan 9:4-6 quoted.] Daniel does not proclaim his own fidelity before the Lord. Instead of claiming to be pure and holy, this honored prophet humbly identifies himself with the really sinful of Israel. The wisdom which God had imparted to him was as far superior to the wisdom of the great men of the world as the light of the sun shining in the heavens at noonday is brighter than the feeblest star. Yet ponder the prayer from the lips of this man so highly favored of Heaven.

With deep humiliation, with tears and rending of heart, he pleads for himself and for his people. He lays his soul open before God, confessing his own unworthiness and acknowledging the Lord’s greatness and majesty.” *Sanctified Life, 46,47.*

“We read that Daniel, the prophet of God, was a man ‘greatly beloved’ of heaven. He held a high position in the courts of Babylon and served and honored God alike in prosperity and trial, and yet he humbled himself and confessed his sin and the sin of his people. With deep sorrow of heart he acknowledged: ‘[Verse 5-7 quoted.]’

“Daniel did not seek to excuse himself or his people before God; but in humility and contrition of soul he confessed the full extent and demerit of their transgressions, and vindicated God’s dealings as just toward a nation that had set at nought His requirements and would not profit by His entreaties.

“There is great need today of just such sincere, heartfelt repentance and confession. Those who have not humbled their souls before God in acknowledging their guilt have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not confessed our sin with true humiliation of soul and brokenness of spirit, abhorring our iniquity, we have never sought truly for the forgiveness of sin; **and if we have never sought we have never found the peace of God.** The only reason why we may not have remission of sins that are past is that we are not willing to humble our proud hearts and comply with the conditions of the word of truth. There is explicit instruction given concerning this matter. Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is mingled with tears and sorrow, that is the outpouring of the inmost soul, finds its way to the God of infinite pity. **Says the psalmist: ‘The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.’”** *5 Testimonies, 635-637.*

“This man, whom heaven called ‘greatly beloved,’ in whom no fault could be found, even by his bitterest enemies, placed himself beneath the load of sin which was oppressing Israel. Bowed before God, he met the Father with the words, ‘**We have sinned** and committed iniquity, and have done wickedly, and have rebelled;’ ‘neither have **we** hearkened unto thy servants the prophets.’ ‘O Lord, righteousness belongeth unto thee, but unto **us** confusion of face, to **our** kings, to **our** princes, and to **our** fathers, because **we** have sinned;...we have rebelled against him; neither have **we** obeyed;...the curse is poured upon **us**;’ ‘all this evil is come upon **us**, yet made **we** not **our** prayer before the Lord **our** God, that **we** might turn from **our**

iniquities; we obeyed not his voice; ‘we have sinned, we have done wickedly;’ ‘because for our sins and for the iniquities of our fathers,’ ‘**behold our** desolations;’ ‘we do not present our supplications before thee for our righteousnesses.’

“Before the Father we have one, even Christ, who ‘hath borne our griefs and carried our sorrows,’ ‘who his own self bare our sins in his own body.’ Daniel was a representative of Christ, and he had lived so close to God, and knew him so intimately, that the spirit which distinguished Christ from all others was manifest in Daniel also.” Haskell, SDP, 120,121.

Neither Have We Hearkened Unto Thy Prophets.—

“Foremost among those who were rapidly leading the nation to ruin was Zedekiah their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name of the Lord God of Israel, Judah’s king rebelled against the prophets, against his benefactor, and against his God.” Prophets & Kings, 450,451.

“In his study of the books of Isaiah and Jeremiah, and especially the latter, Daniel found that **the captivity of his people and the destruction of Jerusalem and the temple were the results of their individual and national sins;** a punishment for their rebellions against the Lord in refusing to hearken to His messages of warning through the prophets. Jeremiah declared that he had faithfully warned them for 23 years, but they refused to hearken. Jer. 25:3,4,11. The captivity and desolation came as the result.” Bunch, BOD, 128.

DANIEL 9:7,8

O LORD, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

Through All the Countries Whither Thou Hast Driven Them.—

“But they did not keep their covenant with God. They followed after the idolatrous practices of other nations, and instead of making their Creator’s name a praise in the earth their course held it up to the con-

tempt of the heathen. **Yet the purpose of God must be accomplished. The knowledge of His will must be spread abroad in the earth.** God brought the hand of the oppressor upon His people and scattered them as captives among the nations. In affliction many of them repented of their transgressions and sought the Lord. **Scattered throughout the countries of the heathen, they spread abroad the knowledge of the true God. The principles of the divine law came in conflict with the customs and practices of the nations.** Idolaters endeavored to crush out the true faith. The Lord in His providence brought His servants, Daniel, Nehemiah, Ezra, face to face with kings and rulers, that these idolaters might have an opportunity to receive the light. **Thus the work which God had given His people to do in prosperity, in their own borders, but which had been neglected through their unfaithfulness, was done by them in captivity, under great trial and embarrassment.**” 5 Testimonies, 455.

Unto Us Confusion of Face.—

“As the thief is **ashamed** when he is found, so is the house of Israel **ashamed;** they, their kings, their princes, and their priests, and their prophets. Saying to a stock, Thou *art* my father; and to a stone, Thou hast brought me forth: **for they have turned their back unto me, and not their face:** but in the time of their trouble they will say, Arise, and save us.” Jeremiah 2:26,27.

“Return, ye backsliding children, and I will heal your backslidings.

“Behold, we come unto thee; for thou art the LORD our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

For **shame** hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. **We lie down in our shame, and our confusion covereth us:** for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.” Jeremiah 3:22-25.

“The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the LORD: **do they not provoke themselves to the confusion of their own faces?**” Jeremiah 7:18,19.

DANIEL 9:9

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

To God Belong Mercies and Forgivenesses.—

“The most striking feature of this covenant of peace is the exceeding richness of the pardoning mercy expressed to the sinner if he repents and turns from his sin. The Holy Spirit describes the gospel as salvation through the tender mercies of our God. ‘I will be merciful to their unrighteousness,’ the Lord declares of those who repent, ‘and their sins and their iniquities will I remember no more’ (Hebrews 8:12). Does God turn from justice in showing mercy to the sinner? No; God cannot dishonor His law by suffering it to be transgressed with impunity. Under the new covenant, perfect obedience is the condition of life. If the sinner repents and confesses his sins, he will find pardon. By Christ’s sacrifice in his behalf, forgiveness is secured for him. Christ has satisfied the demands of the law for every repentant, believing sinner....” *God’s Amazing Grace*, 138.

DANIEL 9:10-13

Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

Therefore the Curse is Poured Upon Us.—

“The Jews had so far fallen from the ancient teachings of Jehovah that they held that they would be righteous in the sight of God, and receive the fulfillment of his promises, if they strictly kept the letter of the law given them by Moses.

“The zeal with which they followed the teachings of the elders gave them an air of great piety. Not content with performing those services which God had specified to them through Moses, **they were continually reaching for more rigid and difficult duties.**

They measured their holiness by the multitude of their ceremonies, while their hearts were filled with hypocrisy, pride, and avarice. **The curse of God was upon them for their iniquities, while they professed to be the only righteous nation upon earth.”** *Spirit of Prophecy*, Vol. 2, 108.

He Hath Confirmed His Words.—

“The LORD hath done that which he had devised; **he hath fulfilled his word that he had commanded in the days of old.** He hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee.” *Lamentations 2:17*.

As It is Written in the Law of Moses.—

“Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If ye transgress, I will scatter you abroad among the nations.* **Nehemiah 1:8.**

“Daniel had studied the curses for disobedience which the Lord pronounced through Moses and which are recorded in Lev. 26, and Deut. 27,28. He declared that these curses were being visited upon the nation because of their sins. **He declared that in all human history there never had been such a severe punishment as was visited upon Jerusalem which indicated the enormity of their sins.”** *Bunch, BOD*, 129.

“And if ye will not for all this hearken unto me, but walk contrary unto me; 28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

“29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. 30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. 31 **And I will make your cities waste, and bring your sanctuaries unto desolation**, and I will not smell the savour of your sweet odours. 32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. 33 **And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.** 34 Then shall the land enjoy her sabbaths, **as long as it lieth desolate, and ye be in your enemies’ land;** even then shall the land rest, and enjoy her sabbaths. 35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

“...40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; 41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: 42 Then will I remember my covenant

with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

“43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: **because, even because they despised my judgments, and because their soul abhorred my statutes.** 44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.” Lev 26:27-35, 40-44.

Yet Made We Not our Prayer Before the Lord.—

“[Daniel 9:11-13 quoted]. There had been a kind of prayer offered—commonplace, self-justifying prayer—but not the prayer that comes from a broken heart and contrite spirit.” R&H, 2/09/1897.

DANIEL 9:14

Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

For We Obeyed Not His Voice.—

“To this point Daniel’s prayer is employed in making a full and heartbroken confession of sin. **He vindicates fully the course of the Lord, acknowledging the sins of his people to be the cause of all their calamities,** as God had threatened them by the prophet Moses. He does not discriminate in favor of himself. No self-righteousness appears in his petition. Although he had suffered long for others’ sins, enduring seventy years of captivity for the wrongs of his people, he lived a godly life, and received signal honors and blessings from the Lord. He brings no accusations against anyone, pleads no sympathy for himself as a victim of others’ wrongs, but classes himself with the rest, saying *We have sinned, and unto us belongs confusion of face.* **He acknowledges that they had not heeded the lessons God designed to teach them by their afflictions.**” Smith, DR, 195.

DANIEL 9:15,16

And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

O LORD, according to all thy righteousness, I beseech thee, let thine anger

and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

Our God, That Brought Thy People Out of Egypt.—

“I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” Exodus 20:2

“And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.” Deuteronomy 5:15.

Our Sins, and for the Iniquities of our Fathers.—

“Daniel confesses the sins of his people both public and private, national and individual. Every form of sin that he could enumerate of which the Jews were guilty, Daniel confessed with genuine sorrow of heart. His was a godly sorrow. Laying the ax at the root of pride, he completely emptied himself and regarded as his own the sins of kings, judges, priests and people.” Bunch, BOD, 129.

We Have Sinned, We Have Done Wickedly.—

“The man of God was praying for the blessing of Heaven upon his people and for a clearer knowledge of the divine will. The burden of his heart was for Israel, who were not, in the strictest sense, keeping the law of God. He acknowledges that all their misfortunes have come upon them in consequence of their transgressions of that holy law. He says, [vs.15,16 quoted.] The Jews had lost their peculiar, holy character as God’s chosen people.” Sanctified Life, 47,48.

DANIEL 9:17

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.

Cause Thy Face to Shine.—

“3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

“7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

“19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.” Psalm 80: 3,7,19.

“For God, who commanded the light to shine

out of darkness, **hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.**" 2 Corinthians 4:6.

"God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. 2 That thy way may be known upon earth, thy saving health among all nations. 3 **Let the people praise thee, O God; let all the people praise thee.**" Psalm 67:1-3.

Upon Thy Sanctuary That is Desolate.—

"[Verse 17 quoted]. Daniel's heart turns with **intense longing to the desolate sanctuary** of God. He knows that its prosperity can be restored only as Israel shall repent of their transgressions of God's law, and become humble, faithful, and obedient." *Sanctified Life*, 48.

"From a study of the prayer of Daniel, found in the ninth chapter of his book, it is evident that the prophet carried upon his soul **the burden for the restoration of the sanctuary** with its services." *Gilbert, MIHS*, 129.

DANIEL 9:18,19

O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Oh My God, Incline Thine Ear.—

"What earnestness and fervor characterize his supplications! The hand of faith is reached upward to grasp the never-failing promises of **the Most High**. His soul is wrestling in agony. And he has the evidence that his prayer is heard. He knows that victory is his. **If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realize as marked answers to our petitions as were granted to Daniel.** Hear how he presses his case at the court of heaven: [vs.18,19 quoted.]" *Sanctified Life*, 47.

Not For Our Righteousness, But For Thy Mercies.—

"Daniel makes no plea on the ground of his own goodness; but he says: 'O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies.' **His intensity of de-**

sire makes him earnest and fervent. He continues: 'O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name.' *R&H*, 2/09/1897.

"Spurious sanctification carries with it a boastful, self-righteous spirit which is foreign to the religion of the Bible. Meekness and humility are the fruits of the Spirit. The prophet Daniel was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man 'greatly beloved' [Daniel 10:11.] of Heaven, and was granted such honors as have rarely been vouchsafed to mortals. **Yet his purity of character and unwavering fidelity were equaled only by his humility and contrition.** Instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel, as he pleaded before God in behalf of his people: 'We do not present our supplications before thee for our righteousness, but for thy great mercies.' 'We have sinned, we have done wickedly.' And 'for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach.' He declares, 'I was speaking, and praying, and confessing my sin and the sin of my people.' [Daniel 9:18,15,16,20.] And when at a later time the Son of God appeared in answer to his prayers to give him instruction, he declares, '**My comeliness was turned in me into corruption**, and I retained no strength.' [Daniel 10:8.]" *Spirit of Prophecy*, Vol. 4, 301,302.

"The prophet now pleads the honor of the Lord's name as a reason why he desires his petition to be granted. He refers to the fact of the deliverance of Israel from Egypt, and the great renown that had accrued to the Lord's name for all His wonderful works manifested among them. **All this would be lost, should He now abandon them to perish.** Moses used the same argument in pleading for Israel. (Numbers 14.) Not that God is moved with motives of ambition and vain-glory; **but when His people are jealous for the honor of His name, when they evince their love for Him by pleading with Him to work, not for their own personal benefit, but for His own glory, that His name may not be reproached and blasphemed among the heathen, this is acceptable with Him.** Daniel then intercedes for the city of Jerusalem, called by God's name, and His holy mountain, for which He has had such love, and beseeches Him, for His mercies' sake, to let His anger be turned away. Finally, his mind centers upon the holy sanctuary, God's own dwelling place upon this earth, and he pleads that its desolations may be repaired.

"Daniel understood the seventy years of captivity to be near their termination. From his allusion to the sanctuary, it is evident that he so far misunderstood the important vision given him in Daniel 8 as to suppose that the 2300 days expired at the same time. **This mis-**

apprehension was at once corrected when the angel came to give him further instruction in answer to his prayer.” Smith, DR, 196.

O Lord, Hear. O Lord, Forgive. O Lord, Harken.—

“There is need of prayer—most earnest, fervent, agonizing prayer—such prayer as David offered when he exclaimed: ‘As the hart panteth after the water brooks, so panteth my soul after Thee, O God.’ ‘I have longed after Thy precepts;’ ‘I have longed for Thy salvation.’ ‘My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.’ ‘My soul breaketh for the longing that it hath unto Thy judgments.’ This is the spirit of wrestling prayer, such as was possessed by the royal psalmist.”

“Daniel prayed to God, not exalting himself or claiming any goodness: ‘O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God.’ **This is what James calls the effectual, fervent prayer.** Of Christ it is said: ‘And being in an agony He prayed more earnestly.’ In what contrast to this intercession by the Majesty of heaven are the feeble, heartless prayers that are offered to God. Many are content with lip service, and but few have a sincere, earnest, affectionate longing after God.

“Communion with God imparts to the soul an intimate knowledge of His will. But many who profess the faith know not what true conversion is. They have no experience in communion with the Father through Jesus Christ, and have never felt the power of divine grace to sanctify the heart. Praying and sinning, sinning and praying, their lives are full of malice, deceit, envy, jealousy, and self-love. The prayers of this class are an abomination to God. True prayer engages the energies of the soul and affects the life. He who thus pours out his wants before God feels the emptiness of everything else under heaven. ‘All my desire is before Thee,’ said David, ‘and my groaning is not hid from Thee.’ ‘My soul thirsteth for God, for the living God: when shall I come and appear before God?’ ‘When I remember these things, I pour out my soul in me.’” 4 *Testimonies*, 534,535.

Defer Not, for Thy Own Sake.—

“When the events of Daniel 9 transpired in 538 BC, Babylon had just fallen and Medo-Persia had taken over the kingdom (see, Daniel 5). Daniel knew that the fall of Babylon was the harbinger that Israel would soon be released from bondage. And yet nothing could be seen on the horizon to indicate that such a release was imminent. Daniel knew that Jeremiah’s seventy years had begun in 605 BC, when he and his three friends had been taken to Babylon. Therefore he also understood that the release of Israel must take place around the year 536 BC.

“...Daniel’s prayer, which immediately follows his study of Jeremiah’s prophecy, includes a confession of Israel’s sin and an appeal to God’s mercy. The word

“defer” at the climax of his prayer has profound significance (verse 19). The Hebrew *achar* is variously translated in the Old Testament. It can mean ‘to loiter, to delay, to procrastinate, to hinder, to tarry, to slacken.’ In Exodus 22:29 it is translated ‘delay.’ In Genesis 24:56 it is rendered ‘hinder.’ In Deuteronomy 23:21 uses ‘slack.’ Judges 5:28 translates ‘tarry’ as does Habakkuk 2:3 and Proverbs 23:30. Daniel feared that God would delay the release of Israel beyond the seventy years and so he poured out his heart in prayer appealing to God’s covenant loyalty and faithfulness.” Bohr, ND9, 2.

Nehemiah’s Prayer Much Like Daniel’s.—

“And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire. 4 And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

“5 And said, “I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: 6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, **and confess the sins of the children of Israel, which we have sinned against thee: both I and my father’s house have sinned.** 7 **We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.** 8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If ye transgress, I will scatter you abroad among the nations:*

“9 But *if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.*

“10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

“11 **O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king’s cupbearer.” Nehemiah 1:3-11.**

DANIEL 9:20,21

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the

holy mountain of my God;

**Yea, whiles I was speaking in prayer,
even the man Gabriel, whom I had seen in
the vision at the beginning, being caused to
fly swiftly, touched me about the time of
the evening oblation.**

Whiles I Was Speaking and Praying.—

“Heaven was bending low to hear the earnest supplication of the prophet. Even before he had finished his plea for pardon and restoration, the mighty Gabriel again appeared to him, and called his attention to the vision he had seen prior to the fall of Babylon and the death of Belshazzar. And then the angel outlined before him in detail the period of the seventy weeks, which was to begin at the time of ‘the going forth of the commandment to restore and to build Jerusalem.’ Verse 25.” *Prophets & Kings*, 556.

“As Daniel's prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts to tell him that his petitions are heard and answered. This mighty angel has been commissioned to give him skill and understanding—to open before him the mysteries of future ages. Thus, while earnestly seeking to know and understand the truth, Daniel was brought into communion with **Heaven's delegated messenger.**

“In answer to his petition, Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer. Those who claim to be sanctified, while they have no desire to search the Scriptures or to wrestle with God in prayer for a clearer understanding of Bible truth, know not what true sanctification is.

“Daniel talked with God. Heaven was opened before him. But the high honors granted him were the result of humiliation and earnest seeking. All who believe with the heart the word of God will hunger and thirst for a knowledge of His will. God is the author of truth. **He enlightens the darkened understanding and gives to the human mind power to grasp and comprehend the truths which He has revealed.**

“Upon the occasion just described, the angel Gabriel imparted to Daniel all the instruction which he was then able to receive.” *Sanctified Life*, 48,49.

“This prayer was the work of the Holy Spirit. It was heard in heaven. [Verse 20-23 quoted.]” *R&H*, 2/9/1897.

“The spirit of intercession was upon Daniel, and he laid hold of the throne of infinite power, praying earnestly for the restoration of Jerusalem. **All heaven was interested in his supplication and before his prayer was finished, a messenger from the heavenly**

courts was sent to him. He says, [Dan. 9:21,22,... 23,25]. Daniel pleaded for the honor of God to be preserved. His prayer was heard and once more the Lord had mercy upon His rebellious people.” *Manuscript 138,139*, 9/27/1899.

“What a prayer was that which came forth from the lips of Daniel! What humbling of soul it reveals! The warmth of heavenly fire was recognized in the words that were going upward to God. Heaven responded to that prayer by sending its messenger to Daniel. In this our day, prayers offered in like manner will prevail with God. ‘The effectual fervent prayer of a righteous man availeth much.’ As in ancient times, when prayer was offered, fire descended from heaven, and consumed the sacrifice upon the altar, **so in answer to our prayers, the heavenly fire will come into our souls. The light and power of the Holy Spirit will be ours.**” *R&H*, 2/9/1897.

“Daniel's heart was burdened for the people of God, for the city and temple that were laid waste. His deepest interest was for the honor of God and the prosperity of Israel. It was this that moved him to seek God with prayer and fasting and deep humiliation. Brethren in responsible positions in the Lord's work for this time, have not we as great need to call upon God as had Daniel? I address those who believe that we are living in the very last period of this earth's history. I entreat you to take upon your own souls a burden for our churches, our schools, and our institutions. That God who heard Daniel's prayer will hear ours when we come to him in contrition. Our necessities are as urgent, our difficulties are as great, and we need to have the same intensity of purpose, and in faith roll our burden upon the great Burden-bearer. **There is need for hearts to be as deeply moved in our time as in the time when Daniel prayed.**” *R&H*, 2/9/1897.

“Daniel's prayer had an almost immediate answer, **and the Lord must even then have been working on the heart of Cyrus** to cause him to issue the decree for the rebuilding of the sanctuary at Jerusalem, because it was only a short time after this that the decree of 2 Chron. 36:21-23 and Ezra 1:1-4 was issued.” *Thiele, OSID*, 112.

Whom I Had Seen In the Vision at the Beginning.—

“We here have the result of Daniel's supplication. He is suddenly interrupted by a heavenly messenger. The angel Gabriel, appearing again as he had before in the form of a man, whom Daniel had seen in the vision at the beginning, touched him. An important question is at this point to be determined, namely, Has the vision of Daniel 8 ever been explained, and can it ever be understood? To what vision does Daniel refer by the expression, ‘the vision at the beginning’? It will be conceded by all that it is a vision of which we have some previous record, and that in that vision we shall

find some mention of Gabriel. We must go back beyond this ninth chapter, for all that we have in this chapter previous to this appearance of Gabriel, is simply a record of Daniel's prayer. Looking back, then, through previous chapters, we find mention of only three visions given to Daniel. The interpretation of the dream of Nebuchadnezzar was given in a night vision. (Daniel 2: 19.) But there is no record of any angelic agency in the matter. The vision of Daniel 7 was explained to Daniel by 'one of them that stood by,' probably an angel, nor is there anything in that vision which needed further explanation. **The vision of Daniel 8 gives some particulars which show this to be the vision referred to. Gabriel is there introduced by name.** Daniel had said that he did not understand it, showing that Gabriel, at the conclusion of Daniel 8, had not completed his mission. There is no place in all the Bible where this instruction is continued, if it is not in Daniel 9. **If therefore the vision of Daniel 8 is not the one referred to, we have no record that Gabriel ever complied fully with the instructions given him, or that the vision has ever been explained.** The instruction which the angel now gives to Daniel, as we shall see from the following verses, does exactly complete what was lacking in Daniel 8. These considerations prove beyond a doubt the connection between Daniel 8 and 9, and this conclusion will be still further strengthened by a consideration of the angel's instructions." *Smith, DR, 197,198.*

"The Hebrew word for 'vision' is **chazon**, which refers to the entire vision of ch. 8:1-14. See ch. 8:26a and ch. 9:23 for more information." *PJ*

Gabriel, Whom I Had Seen at the Beginning.—

"Had Christ come in his former glory, humanity could not have endured the sight. When the angel Gabriel came to Daniel to give him skill and understanding, Daniel could not look upon him. **The angel had to reveal himself as a man before he could speak with the prophet.** Thus we see the wisdom of God in planning that Christ should come as a man." *Youth Instructor, 2/22/1900.*

About the Time of the Evening Oblation.—

"Gabriel arrived about the time of the evening sacrifice."—Moffatt. **Because Jerusalem was in ruins and the sanctuary service discontinued**, the morning and evening sacrifices were not then being offered, but **Daniel kept the time in memory as the season of prayer.** Three times a day he opened his lattice windows toward Jerusalem and it was during his evening devotion that his prayer reached its eloquent climax that brought Gabriel to his side." *Bunch, BOD, 131.*

DANIEL 9:22,23

And he informed me, and talked with

me, and said, O Daniel, I am now come forth to give thee skill and understanding.

At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

I am Come to Give Thee Skill & Understanding.—

"The very thing for which Daniel had asked, was first mentioned as Gabriel laid his hands upon the prophet. 'O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the word (margin) came forth, and I am come to show thee.' Heaven was more interested than man could be in the very thing for which Daniel prayed, and as soon as the channel was open, the Spirit flowed in. In the spiritual as in the natural world a vacuum is abhorred. **As the air rushes into a vessel when a liquid is poured out, so the Holy Spirit fills the heart when it is emptied of self.** If there were but more room made for Christ in hearts, the Pentecostal experience would often be repeated." *Haskell, SDP, 122.*

Gabriel's Mission.—

"The manner in which Gabriel introduces himself on this occasion shows that he has come to complete some unfinished mission. This can be nothing less than to carry out the instruction to make this man 'understand the vision,' as recorded in Daniel 8. He says, 'I am now come forth to give thee skill and understanding.' As the charge still rested upon him to make Daniel understand, and as he had explained to Daniel in chapter 8 all that he could then bear, and yet he did not understand the vision, he now comes to resume his work and complete his mission. As soon as Daniel began his fervent supplication, the commandment came forth; for Gabriel received instruction to visit Daniel, and impart to him the requisite information.

"From the time it takes to read Daniel's prayer down to the point at which Gabriel made his appearance upon the scene, the reader can judge of **the speed with which this messenger was dispatched from the court of heaven to this servant of God.** No wonder that Daniel says he was caused to fly swiftly, or that Ezekiel compares the movements of these celestial beings to a flash of lightning. (Ezekiel 1:14.)

"'Understand the matter,' he says to Daniel. What matter? Evidently that which he did not before understand, as stated in the last verse of Daniel 8. 'Consider the vision.' What vision? Not the interpretation of Nebuchadnezzar's image, nor the vision of Daniel 7, for there was no difficulty with either of these; but the vision of Daniel 8, in reference to which his mind was filled with astonishment and lack of understanding. 'I am come to show thee,' also said the angel.

"Daniel had no difficulty in understanding what the angel told him about the ram, the he-goat, and the little horn, symbolizing the kingdoms of Medo-Persia, Greece, and Rome. Nor was he mistaken in regard to the ending of the seventy years' captivity. But the burden of his petition was in respect to the repairing of the desolations of the sanctuary, which lay in ruins. He had undoubtedly drawn the conclusion that the time when the end of the seventy years' captivity came was the time for the fulfillment of what the angel had said in regard to the cleansing of the sanctuary at the end of the 2300 days. Now he must be set right. This explains why at this particular time, so soon after the previous vision, instruction was sent to him.

"The seventy years of captivity were drawing to their close. Daniel was acting upon a misunderstanding. He must not be suffered longer to remain ignorant of the true import of the former vision. 'I am now come forth to give thee skill and understanding,' said the angel. How could the connection between the former visit of the angel and this one be more distinctly shown than by such words at such a time from such a person?" *Smith, DR, 198,199.*

Daniel Greatly Beloved.—

"One expression seems worthy of notice before we leave verse 23. It is the declaration of the angel to Daniel, 'For thou art greatly beloved.' The angel brought this declaration direct from the courts of heaven. It expressed the state of feeling that existed there in regard to Daniel.

"Think of celestial beings, the highest in the universe, ...having such esteem for a mortal man here upon earth as to authorize an angel to bear the message to him that he is greatly beloved! This is one of the highest pinnacles of glory to which mortals can attain. Abraham reached another, when it could be said of him that he was the 'friend of God;' and Enoch another, when it could be said of him that he 'walked with God.' Can we arrive at any such attainments? God is no respecter of persons; but He is a respecter of character. If in virtue and godliness we could equal these eminent men, we could move the divine love to equal depths. We, too, could be greatly beloved—could be friends of God, and could walk with Him. We must be in our generation what they were in theirs.

"There is a figure used in reference to the last church which denotes the closest union with God: 'If any man hear My voice, and open the door, I will come into him, and will sup with him, and he with Me.' Revelation 3: 20. To sup with the Lord denotes an intimacy equal to being greatly beloved by Him, walking with Him, or being His friend. How desirable a position! Alas for the evils of our nature, which cut us from this communion! O for grace to overcome these, that we may enjoy this spiritual union here, and finally enter the glories of His presence at the marriage supper of the Lamb!" *Smith, DR, 199,201.*

"God has many favorites among the sons of men. Indeed, every man is a special favorite, and highly honored by the King of heaven, but there are very few to whom angels have spoken the word, 'Thou are greatly beloved.' The marginal reading of the twenty-third verse gives the Hebrew rendering as 'a man of desires.' That man whose desire is heavenward, who longs for spiritual food as the heart panteth after the water brook, is greatly beloved of God, for God is in search of such to fulfill his will on earth. To such Gabriel can speak." *Haskell, SDP, 122.*

Therefore Understand.—

"In this sentence, the angel Gabriel helps Daniel 'understand' the prophecy of the seventy weeks. It echoes the words spoken by the same angel in Daniel 8:16 to offer 'understanding' regarding the prophecy of the 2300 evenings and mornings.

"Make understand (*haben*) ...the vision (8:16)

"Understand (*haben*) ...the vision (9:23)

"Actually, Daniel 8:16 contains the first occurrence of the form *haben* (to understand) and Daniel 9:23 has the last one, as if the thought of the key word *haben*, started in Daniel 8:16, had finally reached its goal in Daniel 9:23. It is evident here that the prophecy of the 70 weeks was intended to be part of the preceding prophecy of 2300 evenings and mornings which had been left incomplete. Underlying this connection between the 70 weeks and the 2300 evenings and mornings is the word which introduces the prophecy of the 70 weeks, 'cut off' (*htk*). The fact that the 70 weeks of Daniel 9 are said to be 'cut off' implies that they must belong to a longer and already known period of time, i.e. the 2300 evenings and mornings of Daniel 8.

"The first revelation provides the information about the duration of the period, 2300 evenings and mornings, which leads to the 'time of the end' (8:17). The second revelation provides the complementary data, the starting point of this period." *Doukhana, DVE, 32.*

Consider the Vision.—

"At this point a quick look at the Hebrew is immensely helpful. In the Hebrew of Daniel 8 and 9, two different words are used for the word translated as *vision*.

"'In the third year of the reign of king Belshazzar a vision [*chazon*] appeared unto me.' Daniel 8:1. The next verse says, 'I saw in a vision [*chazon*].' The word *chazon* refers to the entire vision of Daniel 8.

"Yet when Daniel referred specifically to the part dealing with the 2300 days and the cleansing of the sanctuary, another word for *vision* is used.

"'And the vision [*mareh*] of the evening and the morning which was told is true.And I was astonished at the vision [*mareh*], but none understood it.' Verses 26,27. The word *mareh* comes from the Hebrew root, *ra'ah*, which means 'to see.' Sometimes it

has been translated as *appearance*.

"Anyway, two different words for 'vision' are used in Daniel 8—*chazon*, referring to the entire vision of the chapter; and **mareh**, referring specifically to the 2300 days. These two words appear also in Daniel 9.

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision [*chazon*] at the beginning ...informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.' Verses 21,22.

"Here, Daniel refers back to Gabriel, the angel he had seen in the *chazon*, or the whole vision, of the previous chapter. Remember, too, that nowhere in Daniel's prayer did he seek for 'skill and understanding.' The last time he needed understanding was regarding the 2300 days of Daniel 8, and in Daniel 9 now Gabriel promises to give him 'skill and understanding.'

"Now, notice the specific part of the vision of Daniel 8 that Gabriel points him to in this verse. "At the beginning of thy supplications, the commandment came forth, and I am come to shew thee, for thou art greatly beloved: therefore understand the matter, and consider the vision [*mareh*].' Verse 23.

"What *mareh*? Obviously, the *mareh* of the 2300 days that he didn't understand in the previous chapter. It could be nothing else but a reference to the *mareh* of the 2300 days!"

"We have the same angel interpreter as in the vision of Daniel 8, which Daniel himself refers back to when Gabriel appears. Gabriel then promises to give Daniel understanding and the only point on which Daniel didn't have understanding concerned the *mareh* of the 2300 days. **And then the angel specifically points him back to the *mareh* and tells Daniel to 'understand ...and consider' it.**

"Clearly, Gabriel has come to give the explanation of the 2300 days not given in the previous chapter." Goldstein, 1844MS, 44,45.

"God had bidden His messenger: 'Make this man to understand the vision.' That commission must be fulfilled. In obedience to it, the angel, sometime afterward, returned to Daniel, saying: 'I am now come forth to give thee skill and understanding;' 'therefore understand the matter, and consider the vision.' Daniel 8:27,16; 9:22,23,25-27. **There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time—the period of the 2300 days;** therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time: [Verses 24-27 quoted.]

"The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time—'unto two thousand and three hundred days; then shall the sanctuary be cleansed.' After bidding Daniel 'understand the matter, and consider the vision,' the very first

words of the angel are: 'Seventy weeks are determined upon thy people and upon thy Holy City.'" *Great Controversy*, 325

"The angel-interpreter Gabriel is first introduced in 8:16 and charged to interpret the vision to Daniel (vss. 17, 19). In 9:21-23 the same angel returns to complete his commission. 'Gabriel, whom I had seen in vision at the first, came to me... and he said to me... understand the vision [*mareh*] (RSV).

"It should not be overlooked that the time element of the auditory revelation in chapter 8 remained unclear to Daniel—'and [I] did not understand it' (vs. 27, RSV). Daniel 9:24-27 contains no vision, but there is an auditory revelation in which the time element figures most prominently. Both 8:13-14 and 9:24-27 are auditory revelations, and both deal with a time element. **The latter provides the beginning point for the time span announced in the former revelation."** *BRI, 2SOD*, 438.

DANIEL 9:24

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Outline of Gabriel's Explanation.—

"The prophecy of the 70 weeks appears to be, in a literary sense, a disorganized mumbo jumbo. Yet a careful study of the literary structure reveals a beautiful symmetry. Notice in the following chart that the description alternates between the city and people on the one hand and Messiah the Prince on the other:

Introduction: "Going Forth of the Word"	
City and People	Messiah the Prince
* 'Restore and build Jerusalem'	'Messiah the Prince'
* 'Seven weeks'	'Threescore and two Weeks'
* "The street shall be built again, and the wall, even in troublous times'	'After threescore and two weeks shall Messiah be cut off'
* 'The people of the Prince that shall come shall destroy the city and the sanctuary and the end thereof shall be with a flood'	'He [the Prince] 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'

Conclusion: 'And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured out upon the desolate.' Bohr, ND9, 6.

Week.—

“18 And Jacob loved Rachel; and said, I will serve thee **seven years** for Rachel thy younger daughter. 20 And Jacob served seven years for Rachel; and **they seemed unto him but a few days**, for the love he had to her. 21 And Jacob said unto Laban, Give *me* my wife, for **my days are fulfilled**, that I may go in unto her. [Laban tricked Jacob and gave Leah the eldest to him.] 26 And Laban said, It must not be so done in our country, to give the younger before the firstborn. 27 **Fulfill her week**, and we will give thee this [Rachel] also for the service which thou shalt serve with me yet **seven other years.**” Gen 29:18-27.

“Immediately following chapter 9, in the initial verses of chapter 10, Daniel suggest the meaning of ‘weeks.’ Referring to his three weeks of fasting, Daniel specifies in Hebrew ‘weeks of days’ (vs. 2). This is the only passage in the whole Bible to use such an expression in order to distinguish the two kinds of weeks. As an author puts it, ‘The expression “three full weeks” means literally “three weeks of days” and is probably used to differentiate from the phrase “weeks of years” that is clearly implied in Daniel 9.’ **The three weeks of fasting are made up of days, whereas the 70 weeks are made up of years.**” Doukhan, DVE, 34.

Seventy Weeks.—

“These are the first words the angel uttered to Daniel in imparting to him that instruction which he came to give. **Why did he thus abruptly introduce a period of time?** We must again refer to the vision of Daniel 8. We have seen that Daniel, at the close of that chapter, says that he did not understand the vision. Some parts of that vision were at the time clearly explained. It could not have been these parts which he did not understand. We therefore inquire what it was that Daniel did not understand, or what part of the vision was left unexplained.

“In that vision four prominent things are brought to view: the ram, the he-goat, the little horn, and the period of 2300 days. The symbols of the ram, the he-goat, and the little horn were explained, **but nothing was said respecting the period of time. This must therefore have been the point that he did not understand.** The other parts of the vision were of no avail while the application of this period of 2300 days was left in obscurity.

“Says the learned Dr. Hales, in commenting upon the seventy weeks, ‘This chronological prophecy... was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days.’ [A New Analysis of Chronology, Vol. II, p.517.]

“...We should naturally expect the angel to begin with the point which had been omitted, namely, **the time.** This we find to be true in fact. After citing Daniel’s attention to the former vision in the most direct and emphatic manner, and assuring him that he had now come forth to give him understanding, he begins with the very point there omitted: ‘Seventy weeks

are determined upon thy people and upon thy holy city.’ Smith, DR, 201,202.

“The vital point in connection with this time prophecy is to have a particular starting point from which to count these years. The prophecy would be of little value if the time to begin reckoning the periods were not given prominence by the angel. But Gabriel, who was commissioned to ‘make this man to understand the vision,’ does not leave the prophet in uncertainty. He clearly defines when to begin the reckoning. The angel says, ‘Know therefore and understand.’ The language is simple and definite. A close relationship exists between the seventy times seven and the 2300; for the 490 are cut off from the 2300. **The time to begin counting the two periods, the 490 and the 2300, must be the same. The shorter is cut off from the longer one.** Both of these periods begin at the same time.” Gilbert, MIHS, 133.

Day for a Year in Prophecy.—

“As we enter upon the study of the seventy weeks, or 490 days, it will be well to remind ourselves of the fact that in Scripture prophecy a day represents a year.

“...The year-day principle numbers among its supporters such names as Augustine, Tichonius, Primasius, Andreas, the Venerable Bede, Ambrosius, Ansbertus, Berengaud, and Bruno Astensis, besides the leading modern expositors. [See Edward B. Elliott, *Horae Apocalypticæ*, Vol. III, p.234, notes 2-6.] But what is more conclusive than all else is **the fact that the prophecies have been fulfilled on this principle—a demonstration of its correctness from which there is no appeal.** This will be found in the prophecy of the seventy weeks throughout, and all the prophetic periods of Daniel 7 and 12, and Revelation 9, 12, and 13.

“Thus the events of the seventy weeks, calculated in this rational way, furnish a key to the whole vision.” Smith, DR, 204,205.

“Weeks” Were Sabbatical Weeks of Years.—

“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.” Leviticus 25:8.

“[Ben Zion] Wacholder demonstrates how the Hebrew word for ‘week’ in Daniel 9 is used in Jewish writings to refer to sabbatical cycles. He also provides references to ancient Jewish commentators who felt that **the 70 weeks of Daniel 9 were 70 sabbatical cycles** (‘Chronomessianism, The Timing of Messianic Movements and the Calendar of Sabbatical Cycles,’ *Hebrew Union College Annual* 46 (1975), pp. 202-204).

“Since Daniel 9 begins with a reference to the 70 years of Babylonian captivity, this conclusion seems

certain. The reason the Jews were sentenced to a captivity of 70 years is because they had not kept that many sabbatical years and had to catch up (Lev. 26:34-35, 43; 2 Chr. 36:21-23). So Daniel 9 begins with a reference to the missed sabbatical years of 70 sabbatical cycles, and ends with a discussion of another 70 sabbatical cycles.” Pickle, WWSY, 2.

“In the exegetical study of chapter 9 it is shown that several different lines of linguistic evidence converge to indicate that the word *sabua* (used for the time units in this prophecy) should be translated ‘weeks’ instead of ‘sevens.’ Working from that conclusion one can still ask the question, What kind of weeks are intended here? The word “week” can be used two different ways. (1) It can measure off a unit of seven successive days regardless of the day upon which they begin (for example, from Tuesday to Monday). Or (2) the word can be used to refer specifically to Sabbatical weeks which begin on Sunday and end on Saturday as the Sabbath. These may be referred to as non-Sabbatical and Sabbatical weeks respectively.

“The question is, Should Daniel’s 70 symbolic weeks of prophetic time be interpreted along the lines of the model of Sabbatical or non-Sabbatical weeks? If non-Sabbatical weeks are intended, these time units simply refer collectively to an overall period of 490 years. **On the other hand, if Sabbatical weeks are intended, this period of 490 successive years should be divisible by Sabbatical year periods or cycles of seven years each** (see Lev 25:1-7).

“The text itself gives no explicit indication on which type of week was intended. In this instance the best way to answer our question is to apply a pragmatic test and examine the prophecy’s dates to see if their fulfillments fit with known Sabbatical years.

“In recent years extra-biblical sources have supplied us with the information that now makes it possible to date the Sabbatical years of the post-Exilic period—the seventh year in a unit of seven (Lev 25:1-7). **It can now be demonstrated that the dates 457 BC, AD 27, and AD 34 (dates for basic events in the chapter 9 prophecy) were Sabbatical years. Thus the answer to our initial question is that the ‘weeks’ in the prophecy of chapter 9 refer to Sabbatical weeks which in turn involves Sabbatical years.**

“The theology behind Sabbatical years may, therefore, add some significance to the events prophesied in chapter 9. In Sabbatical years the slaves were to be released and land was to revert to original owners. **Such a connection can be seen with the events of 457 BC at the beginning of the 70 weeks.** At that time more of the exiles returned from their Babylonian captivity, and they returned to the land to which they and their families originally belonged.

“Another example of this may be found in connection with the occasion on which Jesus read Isaiah 61 in the synagogue in Nazareth (Luke 4:16, 21). This event acquires all the more significance when one real-

izes that Jesus read this Sabbatical-year type text in a Sabbatical year—AD 27—and applied it to Himself at the beginning of His ministry. **In so doing he announced Himself as the Great Liberator of the Jews and all mankind.** It was no accident that He made such an announcement at this time. Given its connections with Leviticus, Isaiah, and Daniel this appears to have been done at this time by divine design.” BRI, 2SOD, 225-227, (252,253).

“The seventy-weeks prophecy contains another important—though less direct—connection to the Day of Atonement. Daniel’s seventy weeks following the Babylonian captivity are obviously related to Jeremiah’s earlier prophecy of seventy years of exile. **Jeremiah’s seventy years, in turn, are related to sabbatical years**, when agricultural land was supposed to rest (Leviticus 25:1-7). Leviticus 26 cites covenant disobedience by the Israelites as a reason that ‘the land shall be abandoned by them, and shall make up for its sabbaths while it is made desolate without them.’ (verse 43). Describing the catastrophe of conquest, destruction, and exile by the Babylonians, 2 Chronicles 36:21 links Leviticus 25 and 26 with Jeremiah when it observes that these events were ‘to fulfill the word of the Lord by the mouth of Jeremiah, **until the land had enjoyed its sabbaths**. All the days of its desolation it kept sabbath until seventy years were complete.’ So the seventy years of national exile included punishment for the failure of Israelite farmers to keep a sabbatical year every seven years.

“Having found a clear link between Daniel’s seventy weeks and the sabbatical years of Leviticus 25, we can recognize a connection between the seventy weeks and the jubilee year, which begins on the Day of Atonement after seven sabbatical year periods. The jubilee is prescribed in Leviticus 25:8-10: ‘And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.’

“In this law, time is counted in multiples of seven, based on the concept of the seventh-day Sabbath (*Sabbath* means ‘rest’/cessation’), when there was to be rest from work (Exodus 20:8-11). But in Leviticus 25:8-10, ‘sabbaths’ are explicitly ‘of years’ rather than days. Compare the sabbatical year in Exodus 23:10,11, paralleling the Sabbath day in verse 12. So these ‘**sabbaths of years**’ divide time into weeks of years, that is, sabbatical year cycles. After seven times seven years—in other words, forty-nine years—there would be a proclamation of freedom, when each impoverished

Israelite who had lost his ability to support himself and his family on his own agricultural land would regain his ancestral property and be released from debt servitude. This freedom would be proclaimed by the jubilee trumpet on the Day of Atonement!

“Daniel 9:24 speaks of a period of seventy weeks—that is, seventy times seven, or 490 ‘days.’ If that were literal days, it would total less than a year and a half—not nearly long enough for the restoration of Jerusalem (verse 25). So the ‘weeks’ must be weeks of years, adding up to 490 years. At the end of this time, was to be a release, not simply from loss of farmland and freedom by individual Israelites ('each of you,' Leviticus 25:10) who needed this help, but freedom from sin for the entire nation, which would provide for eternal freedom and security. This, then, would be a greater kind of jubilee. **The idea is reinforced by the fact that 490 years can be divided into ten ordinary jubilee periods of forty-nine years each, as confirmed by the inclusion of seven weeks (forty-nine years) at the beginning of the 490 years (Daniel 9:25).**

“We have found that numbers are associated with themes. Comparing Daniel 9 With Leviticus 25, we find that **the greater number of years until the release corresponds to the greater scope of the release:**

Reference	Scope of Release	Years
Leviticus 25	Each individual	49
Daniel 9	Entire nation	490

“The allusions to the Day of Atonement in Daniel 8 and 9 contribute to the integral connection between these chapters. In Daniel 8:14, justifying/vindicating God’s sanctuary in heaven makes sense in the context of an end-time Day of Atonement judgment. It does so because the Day of Atonement of the ancient Israelites was the time when the purity of the sanctuary, which represented God’s character and reputation, was restored and His people were judged according to their loyalty or lack thereof (Leviticus 16; 23:26-32). And what is the function of the connections to the Day of Atonement that we find in Daniel 9:24? This verse contains nothing about justifying or cleansing the sanctuary/temple. Further, we find the words ‘to anoint a holy of holies,’ which have to do with an initial consecration of a sanctuary and its priesthood (see, for example, Exodus 29; Leviticus 8).

“This consecration and the Day of Atonement are closely related because the Day of Atonement restores the sanctuary to the state of purity established at its initial consecration. In fact, Leviticus 16:19 says that when the sanctuary is cleansed on the Day of Atonement, its altar is (re)consecrated. So it appears that Daniel 9:24 speaks of the anointing/consecration of the sanctuary that later needs to be ‘justified’ through an

end-time Day of Atonement (8:14).” *Gane, WAJ, 52-55.*

“Similarly, the ‘seventy weeks’ of Daniel 9 are a large-scale jubilee period. **Freedom could come after seventy weeks of years (forty-nine years) at the beginning of the seventy weeks, reinforces this interpretation that the seventy weeks represent a period leading up to a kind of jubilee.**” *Gane, WAJ, 64*

The Seventy Years, Then Seventy Weeks of Years.—

“The ten sevens or seventy years of God’s judgments in the Babylonian captivity and the desolation of Jerusalem were to be followed by seventy sevens or 490 years in which **the Jews were to be given a new probation.**” *Bunch, BOD, 138.*

“This was the second probationary period for the Jews to fulfill the will of God in the following six points.” *Robin Jones, 70 Week Timeline.*

Time Periods in Daniel 8 and 9 Connected.—

“A. The customary *location* for time elements in Daniel’s prophecies is near the end. Thus, the 2300 days in 8:14 occur at the end of that vision. The 3 ½ times of 7:25 occur toward the end of the interpretation given there. The three fold statements on time in 12:7, 11-12 occur at the end of that prophecy.

“The prophecy in chapter 9 is unique in this regard. In this instance the prophecy begins with a time period, and time elements are distributed all the way through it. In terms of literary structure, this arrangement juxtaposes the 70 weeks (at the beginning of the prophecy in chapter 9) against the 2300 days (at the end of the prophecy in the vision of chapter 8). This literary juxtaposition suggests that these time elements should be viewed as directly related to each other.

“B. The 70 weeks began in the Persian period. It was a Persian king who gave the decree to rebuild Jerusalem, the starting point of this time prophecy. ...**The time period in chapter 8 began at an undefined point in the Persian period, whereas the time period in chapter 9 began at a specific point in the same Persian era.** Given these relationships, the specific date of that latter can readily be seen as supplying the specificity required by the more general date of the former.

“C. When Gabriel came to Daniel he instructed him to ‘understand the word [which I bring you now] and **understand the vision [which you saw previously]**’ (9:23, my tr.). Here Gabriel referred Daniel back to the previous prophecy (chap. 8), but he did it in a very specific way. The Hebrew word translated ‘vision’ in this instance is *mareh*. This term contrasts with the Hebrew *chazon*, the more commonly used word in Daniel for symbolic visions....

“The distinction between these two words is maintained back in 8:26 where Gabriel assured Daniel that the *mareh* of the evenings and the mornings which

has been told is true, but he was instructed to ‘seal up the vision (*chazon*).’ The first reference is to the appearance of the two angelic personages who discussed the time period of the evening-mornings in verses 13-14. The second reference is to that which Daniel had seen up to that point—the symbolic vision of verses 2-12.

“Gabriel, therefore, did not refer Daniel back to the vision in general. **Rather, he referred him back specifically to the march of the two angelic beings and their conversation on cleansing/restoration of the sanctuary at the end of the 2300 days (8:13-14).** Since the next statement that Gabriel makes is about the 70 weeks, it is evident that these weeks have been connected directly to those previously mentioned 2300 days in this way.

D. The verb used by Gabriel in his first statement about the 70 weeks is a passive form (Hebrew, *Niphil*) from the root *hatak*. This root clearly means ‘cut off’ or ‘determine, decree.’ Because this is the only passage where the term occurs in biblical Hebrew, the precise shade of meaning intended for it in this passage has been disputed. The meanings of ‘decree,’ or ‘determine’ have been derived from Mishnaic Hebrew that dates to a millennium after Daniel’s time (sixth century BC). However, even in Mishnaic Hebrew the word was more commonly used with the meaning of ‘cut off.’

“In summary. The time periods of these two prophecies can be related directly (1) in terms of their loci in the literary structure of Daniel, (2) from the historical period in which they both start, (3) by way of prophetic terminology which connects them, and (4) through the meaning of the opening verb of the second prophecy. From these lines of evidence it is safe to conclude that the 70 weeks were directly connected to and then cut off from the 2300 days. Furthermore, the specific starting date for the former should be employed also to refine the starting date for the latter.” *BRI, 2SOD, 227-230.*

Determined = “Cut Off” From the 2300 Days.—

“The underlying Hebrew term is *chathak* (kah-thak). It is another once-in-the-Bible word, like *nitsdaq*. But even though *chathak* is used only this once in the Bible, it is well known to scholars from its usage outside the Bible. The well-known Hebrew-English dictionary by Gesenius says that properly it means to ‘cut’ or to ‘divide.’ Ancient rabbis used it as meaning to ‘amputate.’

“...It is best to let the word be itself. Gabriel had come to explain the 2300 days. He began his explanation by announcing that 490 years were to be ‘cut’ or ‘amputated’ from the longer period. The matter is as simple as that.

“Here is the answer to Daniel’s lingering question about the length of the 2300 days. Inasmuch as 490 years cannot be ‘cut’ away from the 2300 literal days, which add up to less than 7 years, the solution is clear.

The 2300 days are indeed symbolic and stand for 2300 actual years.

“Daniel of course still wanted to know when the 2300 years were to begin, in order to calculate when they would end. Certainly we want to have this information too. Gabriel would provide it in a moment.” *Maxwell, IGC, 199,200.*

“Unfortunately, the word *chatak* is not used anywhere else in the Bible, so we can’t compare usage. However, other more common words for *decree* or *determined* exist, yet for some reason Daniel used none of them, instead picking this more obscure word.

“Though *chatak* doesn’t appear elsewhere in the Bible. The word appears numerous time in the Mishnah, a Jewish Bible commentary compiled in the first few centuries AD. Though not identical to biblical Hebrew, Mishnaic Hebrew is similar, and of the twelve times the verb *chatak* is used—ten times it refers to the *cutting off* of parts of the animals according to dietary laws. Of the nineteen times it is used in the noun form, only once is it used with the idea of a decree. The other eighteen times it means ‘that which is cut off.’

“Strong’s Concordance gives its primary root as ‘to cut off.’ Whiting’s translation has it as ‘cut off.’ Gesenius, the standard Hebrew lexicographer, defines it as ‘to cut off.’ The Chaldean-Rabbinic dictionary of Stocius defines it as ‘to cut, to cut away, to cut in pieces, to cut or engrave, to cut off.’ The earliest version of the Vulgate and the Septuagint define the very as ‘cutting off.’ Theodotian’s Greek version of Daniel renders it ‘cut off.’ Even more versions use ‘cut off,’ but you should get the point: ‘cut off’ is the accurate translation.

“The time prophecy of the seventy weeks, then, is cut off. **Now it must be cut off from something, and the only thing possible must be the larger time prophecy of the 2300 days of the previous vision,** which Gabriel pointed Daniel back to.” *Goldstein, 1844MS, 46,47.*

“The word here rendered ‘determined’ signifies ‘cut off,’ and no other period is given in the vision here referred to from which the seventy weeks could be cut off, except the 2300 days. How direct and natural, then, is the connection. ‘Seventy weeks are cut off.’ Cut off from what?—The 2300 days, most assuredly.

“...Why, then, it may be asked, did our translators render the word ‘determined,’ when it so obviously means ‘cut off?’ The answer is, **They doubtless overlooked the connection between the eighth and ninth chapters,** and considering it improper to render it ‘cut off,’ when nothing was given from which the seventy weeks could be cut off, they gave the word its figurative instead of its literal meaning. But, as we have seen, the definition and context require the literal meaning, and render any other inadmissible.” *Smith, DR, 202.*

"The word here translated 'determined' literally signifies 'cut off.' Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, **and the two periods must begin together.** The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. **If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained.**" *Great Controversy*, 326.

"If the first auditory revelation (8:13-14) points to the end of the long time period of 2,300 evenings-mornings, it would seem that the second auditory revelation of the 70 weeks in 9:24-27 would give its starting point. Its termination point could then be determined on the basis of such information." *BRI, 2SOD*, 438.

"When Gabriel told Daniel, 'seventy weeks are determined,' as rendered in our version, the prophet understood that the Hebrew words shabuim shibim nechta mean 'seventy times seven years were cut off.' **Two points were at once established** in the mind of the prophet. **One was that the 2300 days were symbolic or prophetic, the other was that the seventy times seven were cut off from the 2300.**" *Gilbert, MIHS*, 132.

Upon Thy People.—

"This text [Daniel 9:24] furnished Simeon, Anna, Nathaniel, and others that they should see the consolation of Israel. By this text the high priest convinced the council of the necessity of putting to death Jesus. [John 11:47-53 quoted]. He prophesied from Daniel's seventy weeks; for there is not another prophecy in the Old Testament which show what year Christ should suffer.

"...Where was the exact time of Christ's sufferings prophesied of but in Daniel's seventy weeks? **Again, to this Christ alludes when he says, 'My time is not yet fully come;** and, 'Then they sought to take him but no man laid hands on him, because his hour was not yet come' **that is, the seventy weeks were not yet fulfilled,** John 7:8, 30. Mark tells us, 14:41, 'The hour is come; behold, the Son of Man is betrayed into the hands of sinners.' " *Miller, Evidence*, 59,60.

To Finish the Transgression.—

"The word 'transgression' here is **the strongest word for sin in the Old Testament.** It literally means 'rebellion' or 'revolt.' This was not rebellion in general terms. The use of the definite article indicates that this was a specific rebellion. In other words, the Sev-

enty Weeks would bring an end to **the revolt of the Jewish nation.** As we shall see in our detailed study of the Seventy Weeks which follows, their rebellion against God could come to an end in one of two ways: 1) They could receive the Messiah and thus bring their constant rebellion to an end, or, 2) they could irrevocably revolt against the Messiah and thus bring the theocracy to an end. **This prophecy clearly indicates that they would choose the second option.**" *Bohr, DN9*, 6.

"‘When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.’ John 19:30.

"‘And sin, when it is finished, bringeth forth death.’ James 1:15.

"The great transgression is the corporate sin of the Jews in the rejection of Christ as Messiah.

"‘But they cried out, Away with [him], away with [him], crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, **We have no king but Caesar.**’ John 19:15." *Unknown Source*.

"When was transgression finished? I answer, At the death of Christ. See Heb. 9:15, ‘And for this cause he is the Mediator of the new testament, that by means of *death*, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.’ Isaiah 53:8, ‘For he was cut off out of the land of the living; **for the transgression of My people was he stricken.**’" *Miller, Evidence*, 61.

"Not till the last week ended would their [the Jew's] cup of iniquity be filled. Then they would finish and climax their guilt and transgression in the sin of all sins. Christ warned the Jews of the result of their rejection of their Messiah and His message. Matt. 23: 32-38. They would commit a still greater transgression which would result in a still more terrible desolation." *Bunch, BOD*, 145.

"Israel had been sent into captivity and Jerusalem destroyed because of 'transgression.' Daniel 9:11,12. Now another period of probation—a special seventy weeks of years is granted them. In the final week, they would fill up their cup of transgression. **This the Jews did in their rejection of the Messiah.** Matt. 23:32-38. **This final great transgression resulted in a greater desolation of Jerusalem.** 1 Thess. 2:15,16." *Burnside, DPUC*, 193.

To Make an End of Sins.—

"This was also performed at his death. See Heb. 9:26: 'But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.' And 1 John 3:5: 'Ye know that he (Christ) was manifested to take away our sins.'" *Miller, Evidence*, 61.

"Notice that we are not told that the seventy weeks would bring sinning to an end but rather sins to an end! **Jesus made an end of sins by bearing them on the cross. Jesus, legally, took away the sin of the world** (John 1:29). Hebrews 1:3 tells us that when Jesus 'had by Himself purged our sins, sat down on the right hand of the Majesty on high.' In Hebrews 9:28 we are told that 'Christ was once offered to bear the sins of many....' In Hebrews 9:26 we are unequivocally told that Jesus, 'once in the end of the world hath 'appeared to put away sin by the sacrifice of Himself.' And in Hebrews 10:12 we are told that 'this man, [Jesus] after he had offered one sacrifice for sins forever, sat down on the right hand of God.'" *Bohr, ND9, 6,7.*

" 'Make an end of sins.' This would be accomplished by **Christ's death on the cross as an offering for sin and His ministry in the sanctuary to make an atonement or a blotting out of sin**, thus 'making reconciliation for iniquity' and bringing in 'everlasting righteousness.' *Teach, D&R, 65.*

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

"Calvary's victory would result in **the end of the reign of sin in the Messiah's people and in the Universe**. Col. 1:20. On man's part Calvary was man's greatest crime. On God's part Calvary was the greatest victory. The greatest sin of man, was overruled by God to provide a complete remedy for the sins of man.

"Christ's death was also the end of sin offerings. Daniel 9:27." *Burnside, DPUF, 194.*

To Make Reconciliation For Iniquity.—

"Was this also performed at this death? Yes. See **Col. 1:20, 'And having made peace through the blood of his cross, by him to reconcile all things to himself.'** Heb. 1:17, 'Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.'" *Miller, Evidence, 62.*

"Jesus reconciled man to God by His sacrifice. In the Messianic prophecy of Isaiah 53 we are told that the Messiah would bring peace through His work: 'He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed.' *Bohr, DN9, 7.*

"For if, when we were enemies, **we were reconciled to God by the death of his Son**, much more, being reconciled, we shall be saved by his life." *Romans 5:10.*

"To wit, that **God was in Christ, reconciling the world unto himself**, not imputing their trespasses unto them.... For he [the Father] hath made him [Jesus] to

be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Corinthians 5:18-21.

"Men will learn of the reconciliation from iniquity which the Messiah has brought in through his sacrifice. The last message of warning and salvation will be given with mighty power. The earth will be lightened with the glory of God, and it will be ours to witness the soon coming, in power and glory, of our Lord and Saviour." *R&H, 4/28/1903.*

"Fifty times in Leviticus the offerings are referred to as an atonement for sin. Iniquity makes man an enemy of God. It brings a separation. Man must be reconciled.

" 'Atonement' = 'Reconciliation' (Margin, Romans 5:11). As a sinner man needs to be justified. As an enemy he needs to be reconciled. Both were accomplished at Calvary. Reconciled at Calvary. Saved by the risen life of Jesus. Saved by the merit of atoning-reconciling-death of Jesus. Rom. 5:10,11. 'Saved by his life.'

" 'Jesus began' on earth what he completes in Heaven. Acts 1:1. Jesus can save to the uttermost. From the uttermost to the uttermost because He 'ever liveth' to intercede. This was the 'daily' the little horn took away." *Burnside, DPUF, 194,195.*

To Bring In Everlasting Righteousness.—

"Of Him are ye in Christ Jesus, who of God is made unto us wisdom, **and righteousness**, and sanctification, and redemption." *I Corinthians 1:30.*

"By reason of the sacrifice made by Christ for fallen men, God can justly pardon the transgressor who accepts the merits of Christ. **Christ was the channel through which the mercy, love, and righteousness might flow from the heart of God to the heart of the sinner.** 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (1 Jn. 1:9).

"In the prophecy of Daniel it was recorded of Christ that He shall '**make reconciliation for iniquity, and... bring in everlasting righteousness**' (Daniel 9:24). **Every soul may say:** 'By His perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my substitute and surety, who obeyed the law perfectly for me. By faith in His merits I am free from the condemnation of the law. He clothes me with His righteousness, which answers all the demands of the law. **I am complete in Him who brings in everlasting righteousness.** He presents me to God in the spotless garment of which no thread was woven by any human agent. All is of Christ, and all the glory, honor, and majesty are to be given to the Lamb of God, which taketh away the sins of the world.'

"Many think that they must wait for a special impulse in order that they may come to Christ; but it is necessary only to come in sincerity of purpose, decid-

ing to accept the offers of mercy and grace that have been extended to us. We are to say: ‘Christ died to save me. The Lord’s desire is that I should be saved, and I will come to Jesus just as I am without delay. I will venture upon the promise. As Christ draws me, I will respond.’ The apostle says, ‘With the heart man believeth unto righteousness’ (Romans 10:10). **No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the Word of God forbids, or while neglecting any known duty.**” *I Selected Messages*, 396, 397.

“By living a sinless life, Jesus wove a perfect robe of His righteousness which He is willing to impute to all who believe. This righteousness is available right now in Jesus. When we **receive** Jesus we have His life now (I John 5:11-12), we are citizens of heaven (Philippians 3:20), we are accepted in the beloved **and seated in heaven with Him** (Ephesians 1:6; 2:6). Of course, there is an already and a not yet. We can have his imputed and imparted righteousness even now but to live in a world where only righteousness dwells empirically is still future: ‘Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.’ (II Peter 3:13).” *Bohr, DN9*, 7.

“**‘By the obedience of one shall many be made righteous.’** Again, see Philippians 2:8, ‘And being found in fashion as a man, he humbled himself and became **obedient unto death**, even the death of the cross.’ Paul says, ‘I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain,’ evidently showing, that by Christ’s obedience unto death, he brought in everlasting righteousness.” *Miller, Evidence*, 62,

“Christ’s righteousness must be both imputed and imparted by faith in order for it to be permanent in its results. ...**Righteousness is everlasting only when the law that defines righteousness is written in the heart so that its principles are established in the life as the rule of conduct.** See Isa. 51:6-8. This will be fully experienced by God’s remnant people under the latter rain when they are clothed in the ‘armour of righteousness’ which protects them from ‘all the fiery darts of the wicked.’ The robe of Christ’s righteousness constitutes the wedding garment that prepares the church to meet the Bridegroom.” *Bunch, BOD*, 146

“All who accept the provisions provided at Calvary and [benefit] by His intercession in the Heavenly Sanctuary can receive ‘everlasting righteousness.’ Restoration of righteousness is the whole purpose of Christ’s salvation.

“Gospel = power = Righteousness. Romans 1:16,17. It is the ‘everlasting righteousness,’ for like the Bible and its Author, it ‘endures forever.’

“‘My salvation shall be forever.’ ‘my righteousness shall not be abolished.’ ‘Ye that know righteousness ...in whose heart is my law.’ Is. 51:6-8.

“Thy righteousness is like the great mountains.” Ps. 36:6.” *Burnside, DPUC*, 195.

“Through His chosen agencies God will graciously make known His purposes. Then the grand work of redemption will go forward. **Men will learn of the reconciliation for iniquity and of the everlasting righteousness which the Messiah has brought in through His sacrifice.** The cross of Calvary is the great center. This truth acted upon will make Christ’s sacrifice effectual. This is that which Gabriel revealed to Daniel in answer to fervent prayer. It was of this that Moses and Elijah and Christ talked at His transfiguration. By the humiliation of the cross He was to bring **everlasting deliverance** to all who would walk after Him, giving positive evidence that they are separated from the world (Letter 201, 1899). 4BC, 1172,1173.

To Seal Up the Vision and the Prophecy.—

“**The prophecy of the seventy weeks and the 2300 days was sealed up and certified when the Saviour died at the ninth hour, ‘between the two evenings,’ the true Paschal Lamb.** Ex. 12:6, margin; Matt. 26:1, 2; 27:46, 50; 1 Cor. 5:7. At His death the veil of the temple was rent in twain, indicating that sacrifices and offerings were of no more value.” *Gilbert, MIHS*, 141.

“To guarantee fulfillment of the 2300 day prophecy (a) **by fulfilling time elements so accurately** that we can depend also on the date 1844 and (b) **by providing at the cross the essential basis for Christ’s heavenly ministry**, which culminates in the pre-advent (pre-second-coming) Day of Atonement/Day of Judgment.” *Maxwell, IGC*, 239.

“In delaying to come to Lazarus, Christ had a purpose of mercy toward those who had not received Him. He tarried, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed “the resurrection, and the life.” ...In His mercy He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. This was the reason of His delay in going to Bethany. **This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity.**” *Desire of Ages*, 529.

“Anytime Jesus fulfilled OT prophecy, He was sealing up the vision and the prophecy.” *Robin Jones*.

To Anoint the Most Holy.—

“And thou shalt **anoint the tabernacle** of the

congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be **most holy**: whatsoever toucheth them shall be holy.

“And thou shalt **anoint Aaron and his sons**, and consecrate them, that *they* may minister unto me in the priest's office.” **Exodus 30:26-30.**

“When the Old Testament tabernacle services were inaugurated, **the high priest as well as the sanctuary in its totality (including the most holy place) were anointed**. In harmony with the type, when Jesus ascended to heaven to begin His heavenly ministry, the whole heavenly sanctuary was to be anointed as well (including the most holy place).

But not only was the sanctuary anointed. Jesus was also anointed as priest/king to begin His work in the holy place (See Acts 2:32-36 in the light of the background given in Leviticus 8:1-1.)

We must conclude, therefore, that the anointing of the most Holy must refer to **Jesus as a person as well as to the most holy place of the sanctuary.**” *Bohr, ND9, 7,8*

“Christ’s ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. **When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished.** According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.” *Acts of the Apostles, 38.*

“In the Bible many things associated with the sanctuary are called ‘**most holy**,’ including the altar of burnt offering (Exodus 29:37), the golden altar (Exodus 30:10), sin offerings (Leviticus 6:29), and incense (Exodus 30:36).” *Maxwell, IGC, 208.*

“In the case of *anointing* for service, **the term is applied to the tabernacle itself, as well as to all its vessels. (Exodus 30: 26-29.)** In Daniel 9:24, a case of *anointing* is specified in the prophecy. Consistent with the uses of ‘most holy’ pointed out above, there is every reason to believe that in this verse **the anointing of the heavenly tabernacle is predicted. The tabernacle was anointed for the typical service; and true to pattern, it is most appropriate that the heavenly tabernacle should be anointed for the antitypical, or**

real, service as our High Priest enters upon His gracious work of ministering in behalf of sinners.

“In the examination of the sanctuary in comments on Daniel 8:14, we saw that a time came when the earthly sanctuary gave place to the heavenly, and the priestly ministration was transferred from the one to the other. **Before the ministration in the earthly sanctuary began, the tabernacle and all the holy vessels were to be anointed. (Exodus 40: 9,10.)** The last event of the seventy weeks here brought to view, therefore, is **the anointing of the heavenly tabernacle for the opening of the ministration there.**” *Smith, DR, 205,207.*

“**What sanctuary** was to be anointed within the time frame of the seventy-week prophecy, 457 BC to AD 34? Not the sanctuary in the wilderness, which was anointed over one thousand years earlier. The ‘most Holy’ can’t be Solomon’s temple, which was anointed in the tenth century BC. The second temple was anointed in 516 BC, almost sixty years before the beginning of the seventy-week period. **The only other ‘most Holy’ of significance, then, is the ‘most Holy’ in heaven, the ‘true tabernacle’ where Jesus is now ministering.** In Daniel 9, Jesus sheds His blood, and the blood is then used **to anoint the ‘most Holy’—the sanctuary in heaven.**” *Goldstein, 1844MS, 63.*

“What does this anointing of the heavenly sanctuary mean? **In the OT temples were anointed to inaugurate the services that were taken up within them.** See the extensive description of the anointing of the tabernacle in the wilderness in Ex. 40:9-15. By analogy the anointing of the heavenly sanctuary should refer to a time and service when it was put into operation in a special way like this.

“Daniel 9:24 lists this act as one of the major events to be accomplished by the end of the 70 weeks. Those 70 weeks terminated in AD 34. **Thus the heavenly sanctuary was to be anointed for service in a special way by that time.** A new and special work was taken up there when Jesus became our great High Priest in the heavenly sanctuary upon His return from earth. Having offered Himself as the great and final atoning sacrifice, He ascended to heaven to minister its benefits in our behalf. **The Pentecostal descent of the Holy Spirit signaled the beginning of His ministry (Acts 2:16, 33; 5:31-32).** Since this is the only anointing of the heavenly sanctuary known to have happened, and since it fulfills the requirements specified, the opening of Christ’s priestly ministry may be taken as the event which fulfilled verses 24-25.” *BRI, 2SOD, 233,234.*

“In the Old Testament, the dedicatory service of **the priests** is described in Leviticus 8:1-36 and Exodus 30:30. The dedication (anointing) of **the sanctuary** is described in Leviticus 8:10-11 and Exodus 30:25-30. When it is completed, the building and all its parts are

declared 'Most Holy' (Ex 30:29).

"In the book of Hebrews, the dedication of the earthly sanctuary is mentioned in Hebrews 9:21, and the dedication of the heavenly Sanctuary in Hebrews 10:20. The dedication of Christ as our High Priest is mentioned in Hebrews 1:3-9, climaxing in verse 9. The dedication of the people to the work is found in Hebrews 9:19-20 (in the typical) and Hebrews 10:10-22 (in the antitypical).

"The book, *Acts of the Apostles*, pp. 38,39, speaks about the dedication of the heavenly Sanctuary as something that was actually done before Christ began mediating in it. The earthly types reveal that both the first and second apartments are dedicated before the ministry in either begins. The dedication of the priests took seven days (Lev 8:33). In the earthly, it was followed by fire coming down from heaven. **In the dedication of the heavenly, it was followed by the Holy Spirit descending, in the form of 'tongues of fire,' on the waiting, praying Apostles."** Ferrell, BD, 151-153.

"Daniel 9 climaxes in the *anointing* of the sanctuary (*qodes qodasim*, vs. 24), and Daniel 8 in the *cleansing* of the sanctuary (*qodes*)."¹ BRI, 2SOD, 438.

"The statement 'to anoint the Most Holy' must refer to the same anointing mentioned in the next verse, 'to the Anointed, the Prince.' In all ages persons rather than places have been anointed and that for a specific mission or work, such as kings to reign, and priests to minister. **The high priest was called 'the Lord's anointed'** and he was a type of Christ, the High Priest of the heavenly ministration. ...Of course, **the disciples of Christ who constituted His spiritual temple were anointed** by the out-pouring of the Holy Spirit on the day of Pentecost. Acts 2:1-4."² Bunch, BOD, 147.

"It is remarkable that the very verse which tells us how much of the vision pertained to the earthly sanctuary does present to our view the sanctuary of the new covenant in close connection with the introduction of the new covenant. Dan.9:24,27. For one of the last events in the period of 70 weeks is the anointing of the Most Holy. This is not the anointing of the Saviour, for the term is literally, in Hebrew, the Holy of Holies, a plain reference to the sanctuary itself. **This anointing was performed in the earthly sanctuary when the ministration therein began.** Lev.8:10,11. The anointing of the Holy of Holies at the end of the 70 weeks cannot relate to the earthly sanctuary, which was no longer the sanctuary of prophecy, **but must relate to the heavenly tabernacle**, which then became the sanctuary of prophecy. **Its anointing was an event preparatory to Christ's ministering therein**, just as the earthly sanctuary was anointed in both its holy places before the Levitical ministration commenced in it. We cannot, therefore, doubt that the last 1,810 years of Daniel's 2,300 relate to the sanctuary of the new

covenant."³ Andrews, JEO, 85,86.

Two Temples.—

"Daniel 9:24 outlines permanent, overall goals that God will accomplish by the end of the seventy weeks of years along with bringing in 'eternal righteousness.' This seems to contradict Daniel 9:26: The people of the coming leader will destroy the city and the temple' (my translation). If the temple were to be rebuilt during the seventy weeks and subsequently destroyed, how could its consecration have a lasting effect associated with abolishing sin and establishing eternal righteousness?

"The answer must be that Daniel 9 speaks of two different temples. One is a temple that takes the place of Solomon's temple, which the Babylonians had destroyed. This second temple would be built in a restored Jerusalem following the exile (verse 25), but later it too would be destroyed (verse 26). Therefore, it wouldn't make a lasting contribution to the eradication of sin and the bringing in of eternal righteousness. These benefits would be accomplished through anointing another temple and priesthood (verse 24) and through confirmation of a divine covenant 'with the many' by the Anointed One—that is, the Messiah (verse 27)!" Gane, WAJ, 55.

"The vision which Gabriel asked Daniel to understand was that of the previous chapter. There he thought that the sanctuary of v. 14 was that of Jerusalem, which had been destroyed; **now he was to see that it was the sanctuary in heaven.** There he thought that the oppressor of God's people was Babylon. **Now he was to see that another desolating power was to arise which again would 'destroy the city and the sanctuary.'**" Thiele, OSID, 112.

Christ Could Not Be a Priest Until After He Died.—

"No person can carefully read the 8th and 9th chapters of Hebrews without knowing that **Christ's ministration in the heavenly sanctuary could not begin until He had shed His own blood which He ministers in behalf of repentant sinners.** To teach that Christ was a priest in the holy place before He came to earth and therefore entered the most holy place on His ascension is not only contrary to the typical order, but is wholly unscriptural and impossible.

"The order of the typical services in the three apartments was a divine arrangement, and the same order must obtain in the antitypical. **Jesus must begin His service in the court with His death, for He cannot minister without His blood, because 'without shedding of blood is there no remission' of sin.** It is a false theory that makes Christ a priest in the holy place before He came to earth to die as the Lamb of God. **It was impossible for Him to begin His priestly ministration till after His death in the court.**

"The beginning of the three services in the three apartments of the earthly sanctuary came on definite

dates known to all Israel. **Three great feasts marked the beginning of the three phases of the typical ministry; namely, the Passover, Pentecost, and the Day of Atonement.**" *Bunch, BOD, 125, 151, 152.*

DANIEL 9:25

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The 70 Weeks Divided in Time.—

"The period of seventy weeks of Jewish history is thus divided by the angel: Seven weeks for building the walls and streets of Jerusalem; threescore and two (62) weeks till the work of Messiah; and one week, which would cover the period of his ministry, and the time following, until the gospel should go forth to the Gentiles. This last week is devoted to the confirmation of the covenant." *Haskell, SDP, 123.*

"The angel now relates to Daniel the event which is to mark the beginning of the seventy weeks. **They were to date from the going forth of the commandment to restore and build Jerusalem.** Not only is the event given which determines the time of the commencement of this period, but also those events which take place at its close. Thus a **double test** is provided by which to try the application of this prophecy. But more than this, the period of seventy weeks is divided into three grand divisions. One of these is again divided, and the intermediate events are given which were to mark the termination of each one of these divisions. If we can find a date which will harmonize with all these events, we have beyond a doubt the true application, for none but that which is correct could meet and fulfill so many conditions.

"Let the reader now take in at one view the points of harmony to be made, that he may be the better prepared to guard against a false application. **We are to find at the beginning** of the period a commandment going forth to restore and build Jerusalem. To this work of restoration seven weeks are allotted. **As we reach the end of this first division, seven weeks from the beginning**, we are to find Jerusalem restored in its material aspect, the work of building the street and the wall fully accomplished. **From this point sixty-two weeks are measured off.** As we reach the termination of this division, **sixty-nine weeks from the beginning**, we are to see the manifestation of Messiah the Prince before the world. One week more is given us, completing the seventy. **In the midst of this week** the Messiah is to be cut off, and to cause the sacrifice and

oblation to cease. **At the expiration of that period which was allotted to the Jews** as the time during which they were to be the special people of God, we naturally look for the going forth of the blessing and work of God to other people." *Smith, DR, 207, 208.*

The Going Forth of the Commandment.—

"Who would give the command? ...I answer, It must be a king who had power over the Jews to release and restore them. **It must of necessity be a king over the Medes and Persians, or it would not be in agreement with the vision in the 8th chapter of Daniel;** for he is expressly told by Gabriel that the ram he saw, and which was the first thing he did see in the vision, were the kings of Media and Persia. And now this same angel Gabriel has come the second time, and tells Daniel, plainly and distinctly, that he has come to make him 'understand the vision.' What vision? The one Daniel had in the beginning, in the 8th chapter. See Daniel 9:21-23." *Miller, Evidence, 65, 66.*

"Somewhere in the Scriptures we must find a commandment 'to restore and to build Jerusalem.' When this commandment is discovered, we must in that connection be told the particular date to begin to reckon the three periods mentioned. Sixty-nine times seven, or 483 years, from the going forth of that commandment, must reach to Messiah the Prince. **There are six books in the Old Testament which were written after the book of Daniel.** These books are Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi. In one or more of these six books we must find a decree 'to restore and to build Jerusalem.' In the book of Ezra we find such a decree, but the decree is thrice repeated. It is written: 'They builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia' Ezra 6:14." *Gilbert, MIHS, 133.*

"It is, then, **a decree**, the order to rebuild Jerusalem, which is used as a springboard for the prophecy. We learn from the book of Ezra that the city of Jerusalem and its temple were indeed rebuilt upon publication of three successive decrees by Cyrus, Darius, and Artaxerxes respectively (Ezra 6:14). **'They builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.'** Ezra 6:14.

"Several clues point to the decree of Artaxerxes: This is the last one and consequently the only one to be effective. This is also the only complete one; it concerns the building of the temple as well as restoring the administrative and political role of the city of Jerusalem. It is, moreover, the only one which is followed by a blessing and praise to God, and indeed the only one which refers to God's intervention.

"Blessed be the Lord God of our fathers, who has put such a thing as this in the king's heart to beautify the house of the Lord which is in Jerusalem. (Ezra 7: 27) It is also significant that from this blessing and praise—Ezra's reaction to the action of God—the text passes from the Aramaic language to the Hebrew language. The decree of Artaxerxes generated this shift, suggesting that the national restoration commenced here.

"Artaxerxes issued this decree in the seventh year of his reign, that is **in the autumn of 457 BC. The year 457 BC is, then, the starting point of the 2300 evenings and morning as well as of the 70 weeks.**" Doukhan, DVE, 33.

Not the Decree of Cyrus, Darius, or to Nehemiah.—

"We now inquire for the initial date which will harmonize with all these particulars. The command respecting Jerusalem was to include more than mere building. There was to be restoration. By this we must understand all the forms and regulations of civil, political, and judicial society. When did such a command go forth? At the time these words were spoken to Daniel, Jerusalem lay in utter desolation, and had thus been lying for many years. The restoration pointed to in the future must be its restoration from this desolation. We then inquire, When and how was Jerusalem restored after the seventy years' captivity?

"There are four events which can be taken as answering to the commandment to restore and build Jerusalem. These are:

"1. The decree of Cyrus for the rebuilding of the house of God, 536 BC (Ezra 1: 1-4.)

"2. The decree of Darius for the prosecution of that work which had been hindered, **519 BC** (Ezra 6: 1-12.)

"3. The decree of Artaxerxes to Ezra, 457 BC. [The years of Artaxerxes' reign are among the most easily established dates of history. The Canon of Ptolemy, with its list of kings and astronomical observations, the Greek Olympiads, and allusions in Greek history to Persian affairs all combine to place the seventh year of Artaxerxes at 457 BC beyond successful controversy. See Sir Isaac Newton, *Observations Upon the Prophecies of Daniel*, pp. 154-157.—Editors.] (Ezra 7.)

"4. The commission to Nehemiah from the same king in his twentieth year, 444 BC (Nehemiah 2.)

"Dating from the first two of these decrees, the seventy weeks, or 490 literal years, would fall many years short of reaching even to the Christian Era. Besides this, these decrees had reference principally to the restoration of the temple and the temple worship of the Jews, not to the restoration of their civil state and polity, all of which must be included in the expression, 'To restore and to build Jerusalem.'

"These two decrees made a beginning of the work. They were preliminary to what was afterward accomplished. But of themselves they were altogether insufficient to meet the requirements of the prophecy, both in their dates and in their nature. Thus falling short, they cannot be brought into the discussion as marking the point from which the seventy weeks are to begin. The only question now lies between the decrees which were granted to Ezra and to Nehemiah respectively.

"The facts between which we are to decide here are briefly these: In 457 BC, a decree was granted to Ezra by the Persian emperor Artaxerxes Longimanus to go up to Jerusalem with as many of his people as were minded to go with him. **The commission granted him an unlimited amount of treasure, to beautify the house of God, to procure offerings for its service, and to whatever else might seem good to him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil, and ecclesiastical, according to the law of God and the ancient customs of that people.** Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in Ezra 7. **This decree is recorded not in Hebrew, like the rest of the book of Ezra, but in the official Chaldaic, or Eastern Aramaic. Thus we are referred to the original document by virtue of which Ezra was authorized to restore and build Jerusalem.**

"Thirteen years after this, in the twentieth year of the same king, 444 BC, Nehemiah sought and obtained permission to go up to Jerusalem. (Nehemiah 2.) Permission was granted him, but we have no evidence that it was anything more than oral. It pertained to him individually, since nothing was said about others going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the governors beyond the river to help him on his way to Judea, and an order to the keeper of the king's forest for timber.

"When he arrived at Jerusalem, he found rulers and priests, nobles, and people, already engaged in the work of building Jerusalem. (Nehemiah 2:16.) They were, of course, acting under the decree given to Ezra thirteen years before. Finally, after arriving at Jerusalem, Nehemiah finished in fifty-two days the work he came to accomplish. (Nehemiah 6:15.)

"Now which of these commissions, Ezra's or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? It hardly seems that there can be any question on this point.

"Reckoning from the commission to Nehemiah, 444 BC, the dates throughout are entirely disarranged; for from that point the troublesome times which were to attend the building of the street and wall did not last seven weeks, or forty-nine years. If we reckon from that date, the sixty-nine weeks, or 483 years, which

were to extend to the Messiah the Prince would bring us to AD 40; but Jesus was baptized of John in Jordan, and the voice of the Father was heard from heaven declaring Him His Son, AD 27, thirteen years before. [See S. Bliss, *Analysis of Sacred Chronology*, pp. 180, 182; Karl Wieseler, *A Chronological Synopsis of the Four Gospels*, pp. 164-247.] According to this calculation, the midst of the last or seventieth week, which is marked by the crucifixion, is placed in AD 44, but the crucifixion took place in AD 31, thirteen years previous. And lastly, the seventy weeks, or 490 years dating from the twentieth year of Artaxerxes, would extend to AD 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. As it is, it only proves that the theory to be a failure which dates the seventy weeks from Nehemiah's commission in the twentieth year of Artaxerxes." *Smith, DR*, 208-210.

It is The Decree of Artaxerxes to Ezra, 457 BC.—

"In the first year of Cyrus king of Persia ...the Lord stirred up the spirit of Cyrus, the king of Persia, that he made a proclamation throughout all his kingdom, and put it in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven...hath charged me to build him a house at Jerusalem.'

"Then it was that every Jew in Babylon was at liberty to return to Palestine. If necessary, the expense of going would be borne by the government of Cyrus. There was ample provision for all the poor and the sick. Such a decree had never before been issued. Israel should have arisen en masse, taking with them all those of other nationalities, who, having heard the gospel, were willing to cast their lot with the people of God. The land should have rung with shouts of praise and with the songs of the ransomed. The exodus from Babylon should have been a mighty witness to the nations of the earth of the power of the God of the Jews.

"...What was the result of the decree? ...At the end of the first year **scarcely fifty thousand had journeyed from Babylon to Jerusalem.** Cyrus was discouraged and disgusted because of the feeble response, and relapsed into indifference. Later the angel of God with Michael's help pleaded with him for three weeks in order to touch his heart again.

"The vessels taken from the temple to Babylon by Nebuchadnezzar were returned to the leaders of the Jews, who carried them back to Jerusalem. In the second year of their coming into Palestine, the work of restoring the temple was begun. The site of Solomon's temple, which had been burned by Nebuchadnezzar, was hidden by rubbish, the accumulation of nearly seventy years. The work of restoration was soon stopped by Samaritans living in the country, and further progress was impossible until the issuing of a second decree by Darius, king of Persia, in 520 BC. Work on the house of God stopped for fifteen years. Then the prophets Haggai and Zechariah rebuked the people for

their inactivity.

"...But God wanted them to go forward, exercising faith, and when, in response to the word of the Lord by the prophet Haggai, they did go to work, the Lord stirred up the heart of the Persian king to help them. Men of the world, enemies of the Jews, openly complained to the king, but this, instead of hindering the work, occasioned a searching of the royal records, which revealed the decree of Cyrus. Then Darius, instead of rebuking the Jews, issued a decree that the work should go forward, and further commanded that the work of building be helped forward by money from the royal treasury.

"Jerusalem was subject to the Persian government until the days of Ezra in the reign of Artaxerxes. **In the seventh year of the reign of that king, 457 BC, was issued the third decree concerning the rebuilding of Jerusalem.** This decree (1) permitted all Jews who so desired to return to Jerusalem; (2) it allowed the taking of a free-will offering from all Babylon for the cause at Jerusalem; (3) it proclaimed perfect freedom to follow the commands of God in all the territory west of the Jordan; (4) it relieved all Levites and ministers from paying toll or tribute; (5) the walls of Jerusalem were to be rebuilt; (6) it arranged for the appointment of magistrates and judges in Palestine from among the Jews themselves, thus organizing a government of the people, a thing wholly foreign to the policy of an Oriental monarchy.

"This was in the year 457 BC, and is the time from which the period of seventy weeks should be reckoned, according to the words of Gabriel to Daniel. That it required the **three decrees** to constitute the commandment of Dan. 9:25, is evident from the words of inspiration in Ezra 6:14: 'They builded and furnished it, **according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia.**' The three decrees are thus connected." *Haskell, SDP, 124-127.*

"There can be no question as to the accuracy of the date 457 BC as the beginning of the seventy weeks, for it is established by four events: The decree of Artaxerxes; the baptism of Christ; the crucifixion; and the spread of the gospel among the Gentiles. History established the date 457 BC as the seventh of Artaxerxes by more than twenty eclipses. The four hundred and ninety years can be reckoned backward from the New Testament history, or forward from the decree to restore and build Jerusalem." *Haskell, SDP, 131.*

"The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained.

"In the seventh chapter of Ezra the decree is found. Verses 12-26. **In its completest form it was issued by Artaxerxes, king of Persia, 457 BC.** But in

Ezra 6:14 the house of the Lord at Jerusalem is said to have been built ‘according to the commandment [‘decree,’ margin] of Cyrus, and Darius, and Artaxerxes king of Persia.’ **These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 BC, the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.”** *Great Controversy*, 326,327.

To Restore and Build Jerusalem.—

“Many have overlooked the fact that in order for Daniel 9:25 to be fulfilled, a decree must be given to both restore and build Jerusalem, in that order. Some commentators have simply assumed that both of these words mean basically the same thing. But is this the case?

“In order to understand what it means to restore and build Jerusalem we must first comprehend what ‘Jerusalem’ means. Frequently, when the Bible speaks of ‘Jerusalem’ it is not merely referring to the physical city but rather to the city as a polis, that is, as a **living social, religious and political entity composed of people, commerce, rulers, magistrates, judges and civil and religious laws**. In order for the city to function as a polis it must have self-governance as well as legal sovereignty over the land.

The captivity of Jerusalem involved far more than the destruction of the physical city. In fact, Jerusalem lost its governance before the city was destroyed. In Daniel 1:1-3 we are told that Nebuchadnezzar came to Jerusalem in 605 and besieged it. He took king Jehoiakim captive as well as the royal seed and the princes. Thus Jerusalem lost her political autonomy or right to self-governance. She became subservient to Babylon. Even though the physical city of Jerusalem was not destroyed at this time, the seventy year captivity of Jerusalem did begin. It cannot be emphasized too strongly that **the captivity of Jerusalem began 19 years before the physical city was actually destroyed!** Of course we know that in 586, the city itself was finally destroyed (II Chronicles 36:17-20). At that time the land was laid waste, the religious cultus came to an end, and the remaining political and military leaders were removed. Now Jerusalem had a double whammy: She had lost her political/religious autonomy and the physical city was in ruins. This two-fold idea is expressed clearly in Jeremiah 25:11 where we are told that the whole land was to be a desolation and astonishment and the nations [including Israel] would serve the king of Babylon for 70 years. II Kings 24 describes the actual destruction of the city and the temple. We are told in II Kings 24:14-15:

“And he [Nebuchadnezzar] carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort

of the people of the land. And he carried away Jehoiachin to Babylon....”

“Obviously, Nebuchadnezzar did not carry away the physical city of Jerusalem. ‘Jerusalem’ here refers to a socio/political entity composed of king, officers, military men and craftsmen (in actual fact, Daniel himself attributes the loss of self-governance and the destruction of the city to the apostasy of the kings, princes, fathers and judges [Daniel 9:6, 8, 12]).

“Now, in order for Jerusalem to be reestablished in her previous position after the captivity, two things must happen: Her political/religious self-determination must be restored and the physical city must be built. These two tasks, though related, are not identical. The word ‘**build**’ refers to the reconstruction of the physical city. But what does the word ‘**restore**’ mean? The word ‘**restore**’ means ‘to give back to’ or ‘to return to a condition which existed before.’

“In Judges 11:13 the king of the children of Ammon complains to Jephthah: ‘Israel took away my land, when they came out of Egypt.’ He then makes the appeal: ‘now therefore **restore** those lands again peaceably.’ In II Samuel 9:7, David promised Mephibosheth: ‘I will **restore** thee all the land of Saul thy father.’ In both of these texts the emphasis falls on legally giving back land to an original owner.

“In II Kings 14:22 we have **the same two words** which appear in Daniel 9:25. There we are told that Azariah ‘built Elath and restored it to Judah.’ This text makes it clear that ‘**build**’ and ‘**restore**,’ though related, are not identical. **What the text means is that the physical city of Elath was built and then governance over it was given to Judah.**

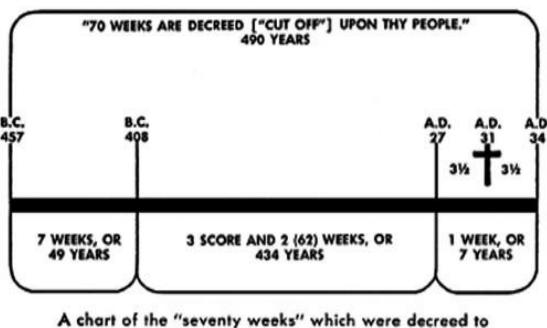
“In I Kings 12:21 we are told that Rehoboam came to Jerusalem and laid plans to ‘fight against the house of Israel, to bring the kingdom again [literally, to restore the kingdom] to Rehoboam the son of Solomon.’ In II Samuel 8:3 we are informed that David went on a military campaign to ‘recover [restore] his border at the river Euphrates.’

“None of the examples presented above have to do with the physical rebuilding of a city. The central idea is to legally restore land, to legally restore political governance or to restore the legitimate borders of the kingdom. We therefore must conclude that **‘restore’ in Daniel 9:25 does not have to do so much with the physical rebuilding of the city of Jerusalem as such, but rather with the legal restoration of the land to its original owner and a giving back of the right to political self-governance according to the laws of God.** The actual building of the city then follows. As we have previously seen, only the decree of Artaxerxes meets the criteria necessary to fulfill Daniel 9:25. **Only the decree of Artaxerxes** officially authorized the restoration of the Hebrew civil order and the right of Israel to govern herself according to the law of God (see, Ezra 7:25-26; also Nehemiah 8-13). **And only the decree of Artaxerxes** authorized the physical rebuilding of the city.” *Bohr, ND9, 13,14.*

Seven Weeks.—

“For an understanding of the first division, the seven weeks or forty-nine years, we have the history as recorded in Ezra, Nehemiah, Haggai, and Zechariah.” Haskell, SDP, 124.

“[Seven weeks, or] forty-nine years are allotted to the building of the city and the wall. On this point, Prideaux says: ‘In the fifteenth year of Darius Nothus ended the first seven weeks of the seventy weeks of Daniel’s prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation, which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been first begun by Ezra in the seventh year of Artaxerxes Longimanus.’ [Humphrey Prideaux, *The Old and New Testament Connect in the History of the Jews*, Vol. I, p. 322] This was 408 BC. So far we find harmony.” Smith, DR, 212.

**Seven Weeks and Threescore and Two Weeks.—**

“From the going forth of the commandment to restore and to build Jerusalem unto Messiah the prince shall be seven weeks and threescore and two weeks’ ($7 + 62 = 69$ weeks, or 483 prophetic days, or literal years). **Messiah, in the Hebrew, and Christ, in the Greek, are the same as ‘anointed’ in English. God anointed Jesus of Nazareth with the Holy Ghost. This anointing took place at the time of his baptism.** The sixty-nine weeks, or four hundred and eighty-three years, reached to the baptism of Christ by John in the River Jordan.

“From the decree of Artaxerxes, four hundred and fifty-seven years reach into the year 1 AD, in the present dispensation. But twenty-six years remained of the sixty nine weeks ($483 - 457 = 26$), which terminated with the baptism of Christ. Twenty-six years added to the year 1 AD bring us to **27 AD, in the fall of which year Christ was baptized.** See Mark 1:10, margin; Luke 3:21, margin.

“For years the Jewish nation had had the promise of a deliverer. The close of sixty-nine weeks found the Jews under the control of the fourth kingdom, the

dreadful and terrible beast which Daniel has before described. The desire of every Jewish woman who was true to her God was to be the mother of the Saviour. At the family gatherings this was often talked; whenever a babe was presented to the Lord, it was with the hope that he might be the accepted One. The place of the birth of the Messiah had been foretold. Malachi had prophesied concerning John, the forerunner of the Saviour, and for six months the voice of this witness had been heard throughout the land of Israel. The time of the preaching of John is established by six historical facts. Israel and Judah flocked to the banks of Jordan, and among them came Jesus of Nazareth. John recognized him by a sign from heaven, and as he came out of the water the heavens opened; and he saw the heavenly dove resting on his head, and heard the voice proclaiming him the Son of God.” Haskell, SDP, 128,129.

“Let us apply the measuring rod of the prophecy still further. **Sixty-nine weeks, [seven weeks and threescore and two weeks] or 483 years, were to extend to Messiah the Prince. Dating from 457 BC, they end in AD 27.** What event then occurred? [There is abundance of authority for **AD 27 as the date of Christ’s baptism.** See S. Bliss, *Analysis of Sacred Chronology*, p. 180; *New International Encyclopedia*, art. ‘Jesus Christ;’ Karl Wieseler, *A Chronological Synopsis of the Four Gospels*, pp. 164-247.] Luke thus informs us: ‘Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and **the Holy Ghost descended in a bodily shape like a dove upon Him**, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased.’ Luke 3:21,22. After this, Jesus came ‘preaching the gospel of the kingdom of God, and saying, **The time is fulfilled.**’ Mark 1:14,15. The time here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found terminating then except the sixty-nine weeks of the prophecy of Daniel, which were to extend to Messiah the Prince. The Messiah had now come, and with His own lips He announced the termination of that period which was to be marked by His manifestation.

“**Luke declared that Jesus ‘began to be about thirty years of age’ at the time of His baptism (Luke 3: 23); and almost immediately after this He entered upon His ministry. How, then, could His ministry begin in AD 27,** and He still be the same age named by Luke? The answer to this question is found in the fact that Christ was born between three and four years before the beginning of the Christian Era, that is, before the year called AD 1. The mistake of dating the Christian Era somewhat over three years this side of the birth of Christ, instead of dating it from the year of His birth, as it was designed to be, arose on this wise. One of the most important of ancient eras was reckoned from the building of the city of Rome—*ab urbe condita*—expressed by the abbreviation A.U.C., or more

briefly, U.C. In the year which is now numbered AD 532, Dionysius Exiguus, a Scythian by birth, and a Roman abbot, who flourished in the reign of Justinian, invented the Christian Era. According to the best evidence at his command, he placed the birth of Christ U.C. 753. But Christ was born before the death of Herod; and it was afterward ascertained on the clearest evidence that the death of Herod occurred in April, U.C. 750. Allowing a few months for the events recorded in Christ's life before the time of Herod's death, his birth is carried back to the latter part of U.C. 749, a little more than three years before AD 1. **Christ was therefore thirty years of age in AD 27.—Editors.** Here, again, is indisputable harmony.” *Smith, DR*, 213,

“This period of 62 sevens [434 years] represents the long and silent stretch of years between Malachi and John the Baptist, the last prophet of the old and the first of the new dispensation; between ‘the word of the Lord to Israel by Malachi’ and the day when ‘the word of God came to John the son of Zacharias in the wilderness.’ See Malachi 1:1; Luke 3:2. During this period there was no prophetic voice from God to His people and no understanding events in which the hand of the Lord could be especially recognized.” *Bunch, BOD*, 138.

Messiah the Prince.—

“Notice that the Messiah is also called the Prince. No serious Bible scholar questions the fact that the Prince of verse 25 is the same person as the Messiah. This same person is called ‘the Prince of the Host’ in Daniel 8:11 (see Joshua 5:13-15 for the only other occurrence of this title in the Old Testament), the ‘Prince of the Covenant’ in Daniel 11:22, and ‘Michael that Great Prince’ in Daniel 12:1. There can be no doubt that this title belongs to Jesus. In the great messianic prophecy of Isaiah 9:6 Jesus is called “the Prince of Peace.” And Peter calls Jesus “Prince” twice in the book of Acts (Acts 3:15; 5:31).” *Bohr, ND9*, 16.

Unto Messiah the Prince Shall Be 69 Weeks.—

“The burden of Christ's preaching was, ‘The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.’ Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. **The ‘time’ which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel.** ‘Seventy weeks,’ said the angel, ‘are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.’ Daniel 9:24. A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. **The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years.** A starting point for this period is given: ‘Know

therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,’ sixty-nine weeks, or four hundred and eighty-three years. Daniel 9:25. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of BC 457. **From this time four hundred and eighty-three years extend to the autumn of AD 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One.** In AD 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. ‘**The time is fulfilled.**’ *Desire of Ages*, 233.

“The word ‘Messiah’ signifies ‘**the Anointed One.**’ In the autumn of AD 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that ‘**God anointed Jesus of Nazareth with the Holy Ghost and with power.**’ *Acts 10:38.* And the Saviour Himself declared: ‘**The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.**’ *Luke 4:18.* After His baptism He went into Galilee, ‘preaching the gospel of the kingdom of God, and saying, **The time is fulfilled.**’ *Mark 1:14, 15.*” *Great Controversy*, 327.

“Theologically the prophecy relates to Jesus of Nazareth in several ways. One of these lies in connection with certain of its year dates. **It can be determined now from primary sources that 457 BC, AD 27, and AD 34 were Sabbatical years (see Lev. 25:1-7).** The Sabbatical year (the last year in a span of seven) not only permitted the land to have ‘rest’ by lying fallow, but it also provided release from slavery for the Hebrew slave (Ex. 21:2). **Consequently AD 27 takes on increased significance as it marked the appearance of the Messiah, the Great Liberator, who came to proclaim liberty to sin-enslaved humanity.**” *BRI, 2SOD*, 220.

“The 69 weeks were to reach to ‘the Messiah the Prince,’ and not ‘the King.’ The prophecies of Daniel 2 and 7 picture the setting up on the kingdom of Christ at the end of the reign of sin when He will be the King of kings and Lord of lords. His first advent made Him ‘the Prince of this world’ in the place of Satan. He left the earth ‘to receive a kingdom and return.’ He becomes King at His second advent. Matt. 25:31-34.” *Bunch, BOD*, 139.

The Street & Wall.—

“There are several issues we must address under this heading, among them, What is the meaning of ‘street’ and ‘wall’?

“...Let's examine the meaning of the word

'street'. The question suggests itself, What would be so significant about the rebuilding of one street (in singular) in Jerusalem after the captivity? No doubt there were many streets in Jerusalem after the rebuilding was finished. Why does Gabriel refer to just one street being rebuilt in troublous times?

The simple fact is that the Hebrew word *rachab* literally means 'broaden, make room, broad expanse, broad roomy place.' The word simply means 'a broad, open space in a town or village.' The evidence from the Old Testament seems to indicate that it could just as well have been translated '**town square**' or 'plaza.'

The first time this word is used in the Bible is Genesis 19:2. In this text, Lot invited two angels to lodge in his house for the night but one of the angels replied: 'Nay, but we will abide in the **street** all night.' In Deuteronomy 13:16 Moses told the Israelites that when they conquered a city, they were to 'gather all the spoil of it into the midst of the **street** thereof' and to 'burn with fire the city, and all the spoil thereof every whit....' Here the **town plaza** would seem to fit far better than a particular street.

"In Esther 4:6 we are informed that the street of the city was in front of the king's gate and in Esther 6:9, 11 we are told that Mordeccai was paraded through the street of the city on the king's horse and in royal apparel. Once again, **the town square** seems to be a more likely place for this to occur than on a singular street.

"There are two references in II Chronicles which bear a direct relationship to our study. In II Chronicles 29:4 we are told that Hezekiah gathered the priests and Levites in the east street to give them special instructions. II Chronicles 32:6 explains that Hezekiah 'set captains of war over the people, and gathered them together to him in the street of the gate of the city.' We see here military leaders gathering in the town square for a pep talk. Once again, in both of these texts from Chronicles, the town square is a more likely meeting place than the street. But the two references which are of signal interest are found in Ezra and Nehemiah, the very books which describe the restoring and building of Jerusalem after the captivity. Ezra 10:9-10 describes a general assembly of the people of Jerusalem at the street to receive instructions on the danger of mixed marriages. It is inconceivable that everyone in the city was able to gather in one particular street. It is more likely that they gathered at the town square. In Nehemiah 8:1-3 we are told that as soon as the wall of the city was finished, the whole city gathered "as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel." Here in the street, the covenant between God and Israel was renewed. The theocracy was officially restored by the reading of the Book of the Covenant.

"Having lived in Latin America, I can understand the critical importance of the town square or plaza. Even though modernization has diluted many tradi-

tions, small towns can still be found where official proclamations are made at the plaza or town square. It is there that city hall is found. The town cathedral is there. It is there that parades begin and end. It is there that people gather for social events and to hear civic announcements. In the past, even judicial decisions were reached there. In short, the city square is the center of public civil, social and religious life.

"What Daniel 9:25 is telling us, then, is that the town square was rebuilt in order to facilitate the establishment of social, political and religious life. This is precisely what is contemplated in the command to 'restore' Jerusalem. By rebuilding the town square, God's people were able to use it once again for civil and religious governance.

What about the word 'wall'? The Hebrew word *harus* literally means 'to cut,' 'to sharpen,' or 'to decide.' Except for Daniel 9:25 it is never translated 'wall.' Why, then, is the word translated 'wall' in this solitary instance? It seems there are two reasons. First of all, the building of the wall by Nehemiah after the captivity seems to have influenced the translators. Secondly, the LXX translates the Hebrew *harus* with *teichos* which clearly means 'wall' in Greek. And Jerome's Latin Vulgate picked up on the Greek translation by rendering the word *muri* ('walls'). Notice that Jerome changed the Hebrew singular to a plural to better fit the work of Nehemiah.

Let's take a closer look at the meaning of the word in the Old Testament. In I Kings 20:40 king Ahab tells a certain prophet: 'So shall thy judgment be; thyself hast **decided** (*harus*) it.' Here the word *harus* is properly translated 'decided'. Significant is the fact that the concept of decision is coupled with the idea of judgment. In Job 14:5, the patriarch tells us how man's existence is under God's control: 'his days are determined (*harus*), the number of his months are with thee, thou hast appointed his bounds that he cannot pass.' The idea here is that God **decides** how long man shall live. In Isaiah 10:22, 23 God promises that a remnant of Israel would return after the captivity. This had been '**decreed**' (*harus*) or 'determined' (*harus*) beforehand. In Isaiah 28:22 we are told that God had '**determined**' (*harus*) a consumption upon the whole earth. Again, God makes a **decision** before it is implemented. In Joel 3:14 we are told that the nations are gathered in the Valley of Jehoshaphat and there God will make His **decision** regarding them. The decision is clearly linked with the idea of judgment (Joel 3:9-13).

"Significantly, the word *harus* is used in two other places in Daniel 9, and in both the basic idea is that of an execution of a judgment which had previously been decreed or decided by God. In verse 26 we are told that the desolations of Jerusalem had previously been determined, a thought which is repeated in verse 27. The key question is, Why is *harus* translated 'wall' in verse 25 while it is translated 'determined' in verses 26 and 27? Would it not be more consistent to translate it

'decision' in all three instances? In short, Why is the word *harus* translated 'wall' only in this one instance?

The simple answer to this question is that the word 'decision' does not seem to fit in verse 25. What sense can be made out of a translation which reads: 'the decision shall be built again?' How can a decision be built again? In order to answer this question, we must ask another: What does the town square have to do with the making of decisions? That is to say, if the expression 'the street shall be built again, and the wall' should be translated 'the square shall be built again and the decision,' How does the building of the square relate to the ability to make decisions? The answer to this question is found in the fact that the city gate which led to the square was the place where judicial, military, civic and religious decisions were made. In order for decisions to be made at the gate of the square, the square had to be rebuilt. Let's notice several texts on the importance of the gate of the square.

"The book of Lamentations describes the aftermath of Jerusalem's destruction by Nebuchadnezzar. One of the results was that the elders had 'ceased from the gate,' where they were accustomed to meet to counsel the people and to render judicial decisions (Lamentations 5:14). We know that in antiquity every city had a council of elders whose task was to hear cases which were brought before them at the gate of the town square. We find an example of this in Jeremiah 26:8-24 where we are told that the trial of Jeremiah took place 'in the entry of the new gate of the Lord's house' **where the princes of Judah had gathered to render their decision** (verse 10).

In II Samuel 15:1-3 we are told the fascinating story of how Absalom, David's son, 'rose up early, and stood beside the way of the gate; and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said: "Of what city art thou," and he said: "Thy servant is of one of the tribes of Israel." And Absalom said unto him: "See, thy matters are good and right; but there is no man deputed of the king to hear thee.' (Verses 2-3). Significant here is the fact that Absalom usurped the **king's position at the gate** to render judicial decisions.

In the days of Amos, we are told that the judges had become so corrupt that they had turned 'judgment to wormwood' and left 'off righteousness in the earth.' (Amos 5:7). This total lack of justice was reflected in the fact that the judges afflicted the just and took bribes and turned 'aside the poor in the gate from their right' (Amos 5:12). Once again we find that justice was to be dispensed at the gate.

As we have already noted, immediately after the wall was finished in the days of Nehemiah, the people 'gathered themselves together as one man into the **street [city square?]** that was before the water gate' (Nehemiah 8:13). There Nehemiah renewed the Covenant and the theocracy was restored. Among other things, the Book of the Law was read, the benevolent acts of God were recited, the Feast of Tabernacles was

kept, the Levitical priesthood was reorganized, and the laws of marriage, tithing and Sabbath observance were renewed. Even a cursory reading of Nehemiah 8-13 reveals that Israel was reestablishing self-governance according to the laws of God at the water gate in the street [city square].

Let us summarize, then, the meaning of Daniel 9:25:

1. The decree in this verse must meet two specifications: It must be a decree to restore and build Jerusalem. While the restoration refers primarily to the **reestablishment of self-governance** in harmony with the laws of the theocracy, the building has to do with the actual reconstruction of the physical city: Its walls, its gates, its city square, etc.

2. The physical rebuilding of the **city square** (*rachab*) is of prime importance because there judicial, religious, civic and military decisions will be made in the reestablished theocracy.

This is the reason why **the square (rachab) and decision making (harus)** are paired together in Daniel 9:25.

3. Because the KJV translators mistranslated the word *rachab* (as "street"), they also mistranslated the word *harus* (as "wall"). **Once we realize that rachab means the 'city square' and harus means 'the ability to make decisions,' the sense of Daniel 9:25 becomes crystal clear!**

4. Especially significant is the fact that Artaxerxes' decree of 457 B. C. gave Israel **the right to appoint judges and magistrates and to decide cases which were brought to them in harmony with the laws of God** (see, Ezra 7:25-26).

5. The 'troublous times' were due to the fact that the Samaritans and other people of the land did not want Israel to rebuild the city and reestablish self-governance. They did all in their power to prevent the rebuilding and restoration, even to the point of accusing Israel of sedition against the Persian government. The period between 457 and 408 BC can certainly be described as 'troublous times.'" *Bohr, ND9, 17-21.*

The Street & Wall Built in Troublous Times.—

"When Ezra returned, he started rebuilding the city, but the western Persian governors soon intervened and got the work stopped (see Ezra 4:7-12). When Nehemiah took up the project anew, his opponents wanted to assassinate him. He resisted their efforts and refused to interrupt his work on the city (see Nehemiah 4). Thus the rebuilding of Jerusalem certainly took place in a troubled time." *Shea, DARG, 162,*

"From the time of the decree of Artaxerxes in his seventh year, 457 BC, the work of restoring Jerusalem moved slowly forward. Because of the completeness of the destruction by the Babylonians, there was much work to do on the temple, the homes of the people, the restoration of streets, conduits, moats, ramparts, and walls. In the 20th year of Artaxerxes, 444 BC, Nehemi-

ah found the walls and gates still very largely in ruins, but under his energetic leadership the work was pressed rapidly forward, but against much opposition (Neh. 1:2—12:27). Twelve years later, in the 32nd year of Artaxerxes, he returned to the king's court for a short period (Neh. 13:6), 432 BC. **The completion of the work of restoration in 408 marked the end of the first section of seven weeks or 49 years of the seventy-week period.**" Thiele, OSID, 115.

"It is evident that Gabriel has divided the seventy weeks into three parts, and I think clearly explains the use of this division. 'Shall be seven weeks, and threescore and two weeks.' **Then, as if you should inquire, What is seven weeks for?** He explains, 'The street shall be built again, and the wall, even in troublous times.' Ezra and Nehemiah were 49 years, or seven weeks or years, performing these very things, which ended before Christ 408." Miller, Evidence, 68.

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.

After Three Score and Two Weeks.—

"That is, at some point after His baptism in AD 27." Maxwell, IGC, 240.

Shall Messiah Be Cut Off.—

"But **He was wounded for our transgressions**, He was bruised for **our iniquities**: the chastisement of **our peace** was upon Him; and with His stripes **we are healed**."

"**He was cut off** out of the land of the living; **for the transgression of My people** was He stricken." Isaiah 53:5,8.

"Notice that in Daniel and Isaiah the verb is passive. This means that someone else cut him off 'out of the land of the living: for the transgression of my people was he stricken.' **It is clear here that the expression 'cut off' means killed.** And the prophecy makes it clear that **he did this for his people and not for himself.** This second fact is underlined in several other verses of Isaiah 53 as well: 'he hath borne our griefs and carried our sorrows,' 'he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed,' 'the LORD hath laid on him the iniquity of us all,' 'he shall bear their iniquities,' 'he was numbered with transgressors and he bare the sin of

many" (verses 3, 4, 5, 6, 11, 12). **Isaiah 53 makes it crystal clear that the Messiah would be killed and that his death would be vicarious.**" Bohr, ND9, 21.

But Not For Himself.—

"The next phrase is best translated literally: 'there shall not be to/for Him.' An additional subject has to be understood with the verb. That additional subject can be either 'things, possessions,' or 'people.'

"...Since the word for "people" occurs in the next phrase of the prophecy, it makes a better-understood subject here. In that case the phrase can be translated as '**no one shall be for Him.**' Inasmuch as this statement occurs in connection with His death, **it would mean that He was to be rejected in a special sense when He died. That certainly was the experience of Jesus on the cross.**" BRI, 2SOD, 231.

"That the Messiah would be innocent of all guilt and therefore condemned unjustly is indicated by the statement: '**but not for Himself.**' ...Three times Pilate, the Roman judge, declared Him to be innocent of the charges against Him. He said, 'I find no fault in Him.'" Bunch, BOD, 139,140.

Identity of Jerusalem Changes When the Messiah Was Cut Off.—

"Prophecy applies references to Jerusalem or Zion to Israel, God's chosen people as long as they remain in the Theocracy. But when her leaders and the mob at the trial of Christ declared, 'We have no king but Caesar,' John 19:17, **the nation formally withdrew from the Theocracy.** [Isaiah 53:8 and Daniel 9:24 show that at the crucifixion of Christ the Jews finished the 'transgression'—the national sin of the rejection of the Messiah. 'For the transgression of My people was He stricken.' Isaiah 53:8.] **Then the Christian Church became Jerusalem, Zion, His people,** 1 Peter 2:5,9,10 and Heb. 12:22,23, **and prophecies from that time on relating to Jerusalem or Zion are applied to the true church.**" Teach, D&R, 63.

The Prince That Shall Come.—

"Who is this "prince who is to come" and who are his people? There seem to be three main views: 1) The people are the Romans and the prince is Titus; 2) The prince is the future Antichrist and the people will be his wicked followers; 3) The people are the Jews and the prince is Jesus Christ. Which of these views is correct?

"We will concern ourselves here only with options one and three because, as we shall see, when we understand these, the second option takes care of itself. Historicists ...have traditionally taught that the prince was Titus and the people of the prince were the Romans who attacked and destroyed Jerusalem in the year 70 AD. Though this view is tempting, it does not really fit the literary structure of Daniel 9:24-27. **Notice the following structural consideration:**

Messiah (verse 25) Prince

+ +

Messiah (verse 26) Prince

“There is no reason to believe that the Messiah the Prince of verse 25 is not the same Messiah and Prince of verse 26. In fact, the reference to Messiah and Prince in verse 26 provides a literary balance with the reference to Messiah the Prince in verse 25.

“Another problem with the view that the prince is Titus and the people are the Romans is the fact that it is incongruous with the three personal pronouns in verse 27. In verse 27 we are told: “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....” The context clearly indicates that the three “he’s” of verse 27 are the same as the “he” of verse 26. In other words the prince of the people of verse 26 is the same person who confirms the covenant for one week, causes the sacrifice and oblation to cease and makes the city and sanctuary desolate.

“It is true that Titus literally caused the sacrificial system to come to an end when he and his armies destroyed the Jerusalem temple. But it is not true that Titus made a strong covenant with Israel for one week. .It was Jesus who brought the sacrificial system to an end when he died on the cross (as we shall see later, this view is corroborated by Matthew 27:51 as well as the book of Hebrews). ...Jesus confirmed the covenant with Israel for one week, that is, during the last of the seventy weeks. It is clear that the antecedent to all three ‘he’s’ in verse 27 is the prince of verse 26. Let us put it this way: ‘the people of the prince that shall come shall destroy the city and the sanctuary. . . and he [the prince] shall confirm the covenant with many for one week; and in the midst of the week he [the prince] shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he [the prince] shall make desolate....” *Bohr, ND9, 21-22.*

The People of the Prince

“Of course, if the prince of verse 26 is Jesus, then **the people of the prince must be the Jews** (remember that the word ‘people’ throughout Daniel 9 always denotes Israel—see verses 15, 16, 19, 20, 24). The million dollar question then becomes: **Did the Jews destroy their own city and sanctuary?** At first sight this possibility would seem absurd. The Jews did not destroy their own city and sanctuary (Titus and the Romans did!!), or did they? In order to answer this question we must take a look at the reason for the first destruction of Jerusalem by Nebuchadnezzar.

“Who destroyed Jerusalem the first time? **Was it God or Nebuchadnezzar or Israel?** Daniel 9:14 explicitly states that God destroyed Jerusalem. II Chronicles 36:17-20 states that Nebuchadnezzar (whom God calls ‘my servant’—Jeremiah 27:6) destroyed the city and the temple. But Daniel 9:11, 14, 15 explains that

Israel’s sins brought about the destruction of the city and the temple. In fact, the prophet Jeremiah told Israel: If you do not submit to the king of Babylon ‘**thou shalt cause this city to be burned with fire.**’ (Jeremiah 38:23; notice also verses 17-18). We can put it this way: **Because of Israel’s sins, God employed His servant Nebuchadnezzar to destroy the city and the temple.** But God would not have used Nebuchadnezzar to destroy had it not been for the sins of the people. In other words, **Israel, because of her own sinful choices, brought destruction upon herself.** Now let’s take a look at the second destruction of Jerusalem.

“One thing becomes absolutely clear in Daniel 9 and it is this: The destiny of Jerusalem is inseparably linked with what happened to Messiah the Prince. Twice in the literary structure what happened to the Messiah is followed by the destruction of Jerusalem. **In verse 26, after Messiah was cut off, Jerusalem was destroyed. And in verse 27, Jerusalem was destroyed after the Prince caused the sacrifice and oblation to cease!** The critical question at this juncture is, does the New Testament shed any light on how the destiny of the Messiah is linked to the fate of the second city and temple? The answer is a resounding yes!

“On the Sunday before the crucifixion, Jesus entered Jerusalem triumphantly on a donkey. At the conclusion of this majestic event, Jesus entered the temple and cast out the money changers. At this point the temple was referred to by Matthew as the ‘temple of God’ and Jesus called it ‘My house’ (Matthew 21:12-13). Jesus then told a series of parables in which He underlined that the Jewish nation was about to make the terrible mistake of rejecting him (see, for example, Matthew 21:33-45; 22:1-14; 23:29-39).

“Of particular significance is the parable of Matthew 21:33-44 where Jesus reviewed the history of Israel in five stages:

“**Stage # 1:** God sent servants to Israel to gather fruit in harvest season but Israel rejected God’s messengers (verses 34-35).

“**Stage # 2:** God then sent more servants and Israel did the same with them (verse 36).

“**Stage # 3:** God then sent them His own Son and they killed Him (verses 37-39).

“**Stage # 4:** The wicked men who killed the Son were destroyed (verse 41)

“**Stage # 5:** The kingdom was taken from Israel and given to the Gentiles (verse 43; Acts 13:46-47).

“These five stages of Israel’s history as described in Matthew 21:33-44 parallel very closely the same stages of Israel’s history as described in Daniel 9: 24

“**Stage # 1:** After God released Israel from Egypt, he sent them messengers but they mocked and rejected them (Daniel 9:6; II Chronicles 36:15, 16).

“**Stage # 2:** After the Babylonian captivity God gave Israel another chance. The city and temple were rebuilt and God gave Israel another opportunity to bear fruit (Daniel 9:24). In order to help, God sent Israel many messengers: Haggai, Zechariah, Zerubbabel,

Joshua, Ezra, Nehemiah, Malachi, John the Baptist, etc. But they rejected these messengers as well.

“Stage # 3: At the very end of the seventy weeks, God even sent Messiah the Prince; but instead of receiving Him, they cut Him off (Daniel 9:26).

“Stage # 4: As a result Jerusalem was destroyed by the Roman armies (Daniel 9:26-27).

“Stage # 5: The Gentiles now became God’s new nation (this is implicit in the fact that probation was to last only 70 weeks for the Jewish nation. We shall also find that when Stephen was stoned, the theocracy came to an end and the gospel went to the Gentiles).

“The striking parallel between Daniel 9:26-27 and Matthew 21:33-44 clearly reveals that the rejection of the Son by Israel resulted in the destruction of Jerusalem and the ingrafting of the Gentiles as God’s chosen nation. When Jesus left the temple He pronounced the ominous words: ‘Behold, your house is left unto you **desolate**’ (Matthew 23:38). Two words immediately arrest our attention. First of all, the temple was no longer the ‘temple of God.’ Jesus now referred to it as ‘your house.’ Secondly, notice the key word, ‘**desolate**.’

“This is the very word which is used in Daniel 9 to describe the fate of Jerusalem. Three times we are told there that Jerusalem would be left **desolate** (verses 26, 27). Significantly, as soon as Jesus pronounced these chilling words, He left the temple and spoke about the destruction of the city and the temple (Matthew 24:1-3). **Certainly no one can miss the connection between the rejection of the Messiah and the destruction of Jerusalem!** Only a willful and unexplainable blindness could fail to see how the rejection of Messiah the Prince led to the destruction of the city and temple!!

“This link can also be discerned in Luke 19:41-44: ‘And when he was come near, he beheld the city and wept over it, saying: If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation.’ Can there be any doubt in this passage that the fate of Jerusalem is linked with the rejection of the Messiah? (For further information on the role the Jews played in the death of the Messiah, see, Acts 3:14, 15; 7:52; Acts 2:22, 23).

“To end this section, I would like to make a few remarks about the parable of Matthew 22 because it explains why Jerusalem was destroyed the second time. Like in the parable of Matthew 21:33-46 God sent servants to Israel in order to prepare them for the marriage of his son (verses 2-3). This stage represents the Old Testament period when God sent prophets to prepare Israel for the coming of the Messiah. These mes-

sages were rejected.

“Then, after Christ was sacrificed (verse 4), further servants (Peter, Stephen, Paul, etc.) were sent to the same people (Israel) but these messages were also rejected (verses 5-6).

“In verse 7 we are told the king’s reaction: ‘But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.’

“Notice how three ideas coalesce in this verse. God used the Roman armies (spoken of as his armies) to destroy those murderers and to burn their city. **Once again we clearly see that the people, by rejecting the Messiah, brought destruction upon their own city** (see also, Hosea 13:9). **Though the destruction was carried out by God through the instrumentality of Titus and the Roman armies, it was the choice of the Jewish nation which really determined its fate.** Bohr, ND9, 22-25.

“The Jews had forged their own fetters; they had filled **for themselves** the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, **they were but reaping** the harvest which **their own hands** had sown. Says the prophet: ‘O Israel, **thou hast destroyed thyself;**’ ‘for thou hast fallen by thine iniquity.’ Hosea 13:9; 14:1. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, **the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will.** Great Controversy, 35-36.



The Destruction of Jerusalem and Temple, 70 AD. (Depiction From Arch of Titus in Rome.)

“The cause of Jerusalem’s destruction was the **Jewish rebellion;** the event which resulted from that rebellion was the destruction of the city and its temple. In that sense, it can be said that the people of the Jewish Messiah Prince caused or brought about the destruction of Jerusalem in AD 70.” Shea, DARG, 167.

The Prince that Shall Come—When?—

“**When, in the chronology of the 70 weeks, was**

this prince to come? The context clearly indicates that he was to come at the conclusion of the first 69 weeks. Both futurists and historicists agree on this point. But while historicists believe, as we have seen, that the prince that shall come was fulfilled in Jesus or Titus, futurists teach that the prince will be a future world dictator. Which view is correct?

“Once again, as in the case of the vicarious death of the Messiah, the key which unlocks the true meaning of this phrase is found in a messianic prophecy, Psalm 118. Psalm 118:26 reads: “**Blessed is he that cometh** in the name of the Lord: we have blessed you out of the house of the Lord.”

“In Luke 13:35 Jesus applied to Himself (at His second coming) the phrase, ‘**Blessed is he that cometh** in the name of the Lord.’ **But this messianic prophecy was also fulfilled at triumphal entry into Jerusalem.** Notice how Luke 19:37-44 presents three events in chronological sequence:

“1) Jesus entered Jerusalem on a colt, and the multitudes sang: “**Blessed be the King that cometh** in the name of the Lord. . . .” (Verses 37-38).

“2) Jesus then spoke about his rejection by the Jewish nation (verses 39-42; see also Matthew 23:29-39).

“3) Finally Jesus spoke about the destruction of Jerusalem (verses 43-44; see also Matthew 24:1-3)

“One cannot help but notice how this same three-fold sequence is found in Daniel 9:26:

“1) The prince comes.

“2) He is cut off.

“3) The city and temple are destroyed.

“Psalm 118:22 makes it abundantly clear that the one who comes in the name of the Lord is also ‘the stone which the builders refused [and] is become the head of the corner.’ Jesus identified Himself as this Stone (see Matthew 21:42 and the context in which it appears).

“Thus, after announcing that **not one stone would be left upon another** in the literal Jerusalem temple, Jesus affirmed that He was about to become **the head cornerstone of a new spiritual temple, the church** (see also, Ephesians 2:19-22). It is worthy of note that the word ‘head’ in the Old Testament is used interchangeably with the word ‘prince’. (Isaiah 19:13; Judges 20:2; I Samuel 14:38 where the word pinnah (head) is used in the sense of ‘chief, ruler or leader.’) *Bohr, ND9, 25,26.*

Because of the Sins of His People, God uses Little Horn (Pagan & Papal) for Judgment.—

“The ‘little horn’ of Daniel’s vision included both Pagan and Papal Rome, and both must be included in the interpretation. Pagan Rome under Titus destroyed and made desolate the city of Jerusalem and its temple or sanctuary. Papal Rome was to destroy the ‘holy people’ and trample underfoot ‘the holy city’ and the heavenly sanctuary and its Priest and services. **Both Pagan and Papal Rome constituted**

the ‘abomination of desolation’ or the ‘abomination that maketh desolate.’ Dan. 9:27 is surely a description of the Papal abomination with its false mediatorial system that supplants and destroys the services of Christ in the heavenly sanctuary. See Daniel 7:25; 8:13; 11:31; 12:11. This is a fuller explanation of Daniel 8:10-13.” *Bunch, BOD, 142.*

Shall Destroy the City and the Sanctuary.—

“The temple, which had been rebuilt as a result of the decrees of Cyrus the Great and Darius the Persian, and the city, which had been restored and rebuilt as a result of the decrees of Artaxerxes, were to be destroyed **once again due to the unfaithfulness of the people in rejecting the Messiah.”** *Bohr, ND9, 26.*

“The prophecy which He uttered was twofold in its meaning; while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.

“Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned His followers: ‘**When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains.**’ Matt. 24:15, 16; Luke 21:20, 21. When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed.” *Great Controversy, 25,26.*

“Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; **Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.”** Jer. 26:18.

“In less than forty years **the city was captured by the army of Titus**, the temple was burned, and the Jews were scattered to the ends of the earth, there to remain until the consummation of all things at the time determined.” *Haskell, SDP, 131*

“These exploits included the obliteration of the Jewish temple. The candlestick was [taken and] later deposited in Vespasian’s Temple of Peace in Rome. **To show their anger ‘against the Holy Covenant’ (NEB) the Romans erected a temple to Jupiter, ‘the**

father of the gods,’ on the site of the Jewish temple, sacred since Solomon’s great dedication a thousand years before.” *Anderson, UDP, 145.*

“The NT has a direct reference to the book of Daniel from the mouth of Jesus. In Matthew 24:15 Jesus speaks, ‘Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing IN THE HOLY PLACE...’” (NASB; cf. Mark 13:14; Luke 21:20). This word refers to the prophecy of the ‘abomination of desolation’ as an event to take place [almost 40 years] in the future. **It had not yet taken place. Is there not a contradiction between the consensus of historical-critical scholarship which claims that this event took place in the second century BC, and the words of Jesus that placed the event still future to His time?”** *BRI, 2SOD, 91.*

End Thereof Shall Be With a Flood.—

“The word ‘thereof’ has the city and the sanctuary as antecedents. That is, the end of the city and the sanctuary would be with a flood. **In the Bible, a military invasion is occasionally compared to an overwhelming flood (see Isaiah 8:7-8; Jeremiah 46:6-7; Revelation 12:15-16; Daniel 11:22, 40; Revelation 16:12 compared with Revelation 17:1-5, 15).** We have here a vivid description of the destruction of Jerusalem and its temple by Titus and the Roman armies. Anyone who has read Josephus’ description of the destruction of Jerusalem in Wars of the Jews (notice that this event is called ‘the war’ in Daniel 9:26) will concur that **the invasion of Jerusalem by the Roman armies was as an overwhelming and devastating flood.** A vivid description of the destruction of Jerusalem is given by Ellen G. White in the first chapter of The Great Controversy.” *Bohr, ND9, 26,27.*

“In the Jewish War, 66-73, half a million Jews are said to have died, almost depopulating Palestine.” *Maxwell, IGC, 240.*

Desolations Determined.—

“It is of the utmost importance to realize that even though the destruction of Jerusalem falls outside the chronological time period of the seventy weeks (because the seventy weeks ended in the year 34 AD, but Jerusalem was not destroyed until the year 70 AD) yet it is inseparably linked with events which occurred within that time period. This is reflected in the last phrase of Daniel 9:26 (as well as in the last phrase of Daniel 9:27): ‘desolations are determined.’ **As we have previously noted, the word ‘determined’ refers to an event which has been decreed or decided before it actually occurs....** That is to say, the destruction of Jerusalem and its temple had already been determined by events which took place during the time frame of the seventy weeks—particularly the last week!” *Bohr, ND9, 27.*

“When Gabriel gave the prophecy of chapter 9 to Daniel, he focused the prophet’s attention upon ‘your people and your holy city,’ that is, the Jews in Judah and the city of Jerusalem. **As far as these two elements are concerned, the prophecy ends with the city in ruins and the Messiah rejected by the Jews.”** *BRI, 2SOD, 236.*

Not Antiochus Epiphanes.—

“In summary we must say that the Antiochus interpretation of chapter 9 falls short of adequate exegetical and historical explanations in order to make that interpretation plausible. **The time periods extend beyond times of Antiochus. He did not destroy Jerusalem and its temple. And finally, the personal titles given in the prophecy do not fit him either.”** *BRI, 2SOD, 225.*

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.

He.—

“The entire meaning of verse 27 revolves around the identity of the person who confirms the covenant for one week. The all important question therefore becomes, **Who is this person?** Futurists believe this person is a future Roman Antichrist who will make a seven year pact of peace with the literal Jews only to break it in the middle of the week. According to this view, this vile person will halt the sacrificial system in a rebuilt Jerusalem temple and impose a reign of terror for three and a half literal years.

“**There are ample reasons, however, to believe that this person is the same as the Messiah who was cut off in verse 26.** There is no contextual or syntactical reason to insert the Antichrist into this verse. As we have seen in our discussion above, **Jesus Christ fits this prophecy perfectly.** This will become even clearer....” *Bohr, ND9, 27.*

The Covenant.—

“What does the expression ‘he shall confirm the covenant with many for one week’ mean? It is a matter of record that every single time the word ‘covenant’ is used in the book of Daniel, **it refers to God’s covenant with His people.** In other words, the word ‘covenant’ in Daniel is never employed to describe a secular political covenant. For instance, Daniel 9:4 speaks

of God who keeps ‘the covenant and mercy to them that love him’; Daniel 11:22 refers to **Jesus as ‘the prince of the covenant’** [notice how prince and covenant are linked in this verse just like in Daniel 9:27]; Daniel 11:28, 30 speaks of **the ‘holy covenant;** and Daniel 11:32 describes those who ‘do wickedly against the covenant.’ It should be noted that the word covenant in Daniel 9:27 has the definite article. In other words, it is not a covenant but **the covenant** which is confirmed. Significant also is the fact that Daniel 9 is the only chapter where the covenant name “Yahweh” appears. This name is God’s covenant name throughout the Old Testament.” *Bohr, ND9, 27,28.*

“What covenant is this to be confirmed? I answer, it cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. There being but two covenants, it must of necessity be **the new covenant of which Christ is the Mediator;** Moses having been the mediator of the old, **and Christ afterwards of the new.”** *Miller, Evidence, 64.*

“The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent’s head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God’s law. Thus the patriarchs received the hope of salvation.

“This same covenant was renewed to Abraham in the promise, ‘In thy seed shall all the nations of the earth be blessed.’ Gen. 22:18. This promise pointed to Christ. So Abraham understood it (see Gal. 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God’s law. The Lord appeared unto Abraham, and said, ‘I am the Almighty God; walk before Me, and be thou perfect.’ Gen. 17:1. The testimony of God concerning His faithful servant was, ‘Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.’ Gen. 26:5. And the Lord declared to him, ‘**I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant,** to be a God unto thee and to thy seed after thee.’ Gen. 17:7.

“Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called **a new covenant. The law of God was the basis of this covenant,** which was simply **an arrangement for bringing men again into harmony with the divine will, placing them where**

they could obey God’s law.” *Patriarchs & Prophets, 370,371.*

“Behold, the days come, saith the LORD, **that I will make a new covenant** with the house of Israel, and with the house of Judah:

“Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”** Jeremiah 31:31-33.

“**The covenant here mentioned is the ‘new’ or ‘everlasting covenant’ mentioned in Jer. 31:31-34 and Heb. 8:6-13.** It is the only covenant that brings salvation from sin. **This covenant was confirmed and ratified by the death of Christ. Heb. 9:15-17.** The new covenant is applied to the individual heart through the Holy Spirit and is claimed by Him as recorded in Heb. 10:15-17. He speaks here as the personal Representative and Vicegerent of the Son of God.” *Bunch, BOD, 147.*

“And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. **And he declared unto you his covenant, which he commanded you to perform, even ten commandments;** and he wrote them upon two tables of stone.” Deut. 4:12,13.

He Shall Confirm the Covenant.—

“The expression ‘he shall confirm the covenant’ is better translated ‘he shall make strong the covenant.’ The Hebrew word gabar is used some 328 times in the Old Testament and the basic meaning is ‘strong,’ ‘mighty’ (for example, in Isaiah 9:6 gabar is translated ‘mighty’) The sense here seems to be the act of putting the covenant on a firm footing or ratifying it. The question is, Why did the covenant need to be made strong? Was it weak in the first place?

“The answer to these queries lies in the fact that the old covenant was ratified with the blood of animals which could not take away sin. **On the other hand, the new covenant is better and stronger because it is based on better blood, a better priesthood, a better covenant, better promises and a better sanctuary.** The old covenant could not truly remove sin but the new covenant does. (see, John 1:29; Hebrews 7:22; 8:6, 13; 9:12-27; 10:1-4). That is to say, the old covenant was weak because it could not save; it could only reveal the Savior who was to come.” *Bohr, ND9, 28.*

“This is My blood of the new testament (covenant), which is shed for many for the remission of

sins. Matt. 26:28.

With Many.—

“And who are the ‘many’ with whom this covenant is made strong? In our analysis of verse 26 we saw that the ‘cutting off’ of the Messiah was a vicarious sacrifice. This fact is underlined also in the meaning of the word ‘many.’ In the parallel messianic passage of Isaiah 53 we find the following declaration: ‘by his knowledge shall **my righteous servant justify many**; for he shall bear their iniquities.’ This prophecy is picked up in the New Testament as well.

In Mark 10:45 we are told that Jesus came ‘not to be ministered unto, but to minister, and **to give his life a ransom for many.**’ Once again the word ‘many’ is linked with the idea of a vicarious sacrifice. In Hebrews 9:28 we find the same idea: ‘**So Christ was once offered to bear the sins of many...**’ But by far the most important verse for our understanding of the word “many” is found in Matthew 26:28 (see also, I Corinthians 11:25). When Jesus instituted the Lord’s Supper in the Upper Room to commemorate His death until He comes, He stated: ‘this is the blood of the new testament [the word ‘testament’ here is the Greek word which is also translated ‘covenant’ in the New Testament—diatheke], **which is shed for many** for the remission of sins.’

“All of the above texts are linked by a common idea: A vicarious sacrifice for ‘many.’ **It can hardly be coincidental that the statement in Daniel 9:26 to the effect that the Messiah was cut off but not for himself was picked up by three New Testament writers and applied to Jesus!** And the fact that Jesus Himself, in Matt. 26:28 not only connected His vicarious sacrifice with the word ‘many’ but also with the word ‘covenant’ is compelling evidence that the New Testament holds the key which unlocks the meaning of the prophecy of the seventy weeks.” *Bohr, ND9, 28.*

“The prophet Simeon said to Mary regarding her child: ‘Behold, this child is set for the fall and rising again of **many in Israel.**’ Luke 2:24, Jesus said: ‘For the Son of man came not to be ministered unto, but to minister, and to give His life a ransom **for many.**’ Matt. 20:28. **That many Jews did accept the gospel during the seventieth week** of years allotted to them is evident from the book of Acts. See Acts 2:41; 4:4,32; 5:14-16; 6:7. Surely the prophecies were fulfilled which centuries before had declared that the covenant would be confirmed with ‘**many**’ during the one week when ‘My righteous servant shall justify **many.**’ Isa. 53:11. Of the forerunner of the Messiah, the angel Gabriel said: ‘And **many** of the children of Israel shall he turn to the Lord their God.’ Luke 1:16.” *Bunch, BOD, 148.*

Confirm the Covenant For What Week?—

“We must now move on to one final consideration in this section: To which ‘week’ is Gabriel refer-

ring when he states: ‘And he shall confirm the covenant with many for **one week?**’ The context makes it very clear that **this is the last week of the seventy.** No scholar I know of has questioned this. Yet an important fact has escaped many commentators and that is that the chronological progression of Messiah’s career is **repeated** in chiastic fashion twice in Daniel 9:25-27 ending each time with the destruction of Jerusalem. Notice the progression in verses 25-26:

- A. Anointing of the Messiah begins **70th week.**
- B. Messiah “cut off” (at some unspecified point during the **70th week).**

C. Messiah’s death leads to **Jerusalem’s destruction** in 70 AD.

“A similar sequence of events is repeated in verse 27:

- A. Messiah makes the covenant strong for **70th week.**
- B. Messiah causes the sacrifice to cease in the middle of the **70th week.**

C. **Jerusalem destroyed** because Messiah was killed in the middle of the week.

“A comparison of the structure of verses 25-26 with verse 27 reveals that verses 25-27 cannot be read in a linear fashion as if one event followed the other in a neat chronological sequence. The fact is that the same material is repeated twice in chiastic fashion. The ‘A’ in verse 25 pinpoints the date for the initiation of Messiah’s ministry during **the 70th week** while the ‘A’ in verse 27 emphasizes that Messiah made strong the covenant during the **70th week.** The ‘B’ in verse 26 describes the death of the Messiah at some point during the **70th week** but does not specify the exact time. The corresponding ‘B’ in verse 27 pinpoints the precise time of Messiah’s death—it was in the middle of the **70th week.** The ‘C’ of verse 26 describes the destruction of Jerusalem as does the ‘C’ of verse 27. This beautiful literary symmetry is further evidence that the **Messiah the Prince of verse 25 is the same person as the Messiah and the Prince of verse 26.**” *Bohr, ND9, 29.*

Confirm the Covenant For One Week.—

“How shall we escape, if we neglect so great salvation; **which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.**” Hebrews 2:3.

“Jesus would **confirm** the covenant for the first half of the week. Then He **confirmed** it through His disciples for the remaining 3 ½ years.” *P.J.*

“The burden of Christ’s preaching was, **‘The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.’** Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. The ‘time’ which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. ‘Seventy weeks,’ said the angel, ‘are determined upon thy people and upon thy holy city, to finish the transgression, **and to make an end of sins,**

and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.' Dan. 9:24. ...The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of BC 457. From this time four hundred and eighty-three years extend to the autumn of AD 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. **In AD 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. 'The time is fulfilled.'**

"Then, said the angel, '**He shall confirm the covenant with many for one week [seven years].**' **For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles.**'" *Desire of Ages*, 233.

"'And He shall confirm the covenant with many for one week.' **The 'week' here brought to view is the last one of the seventy;** it is the last seven years of the period allotted especially to the Jews. **During this time, extending from AD 27 to AD 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews.** As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.' Matthew 10:5,6." *Great Controversy*, 327.

"After the disciples had received the baptism of the Holy Spirit, the priests and rulers marveled at the words which they spake, for they knew them as unlearned and ignorant men. But they took knowledge of them that they had been with Jesus

"Their teaching was a **second edition** of the teachings of Christ, the utterance of simple, grand truths that flashed light into darkened minds, and converted thousands in a day. The disciples began to understand that Christ was their Advocate in the heavenly courts, and that He was glorified. They could speak because the Holy Spirit gave them utterance." *6BC, 1056.*

He Shall Cause the Sacrifice & Oblation to Cease.

"First of all, what is the sacrifice and the oblation? The word '**sacrifice**' (zebach) is a common one in the Old Testament and is used to describe the **animal sacrifices** performed in the sanctuary (Leviticus 7:11-20, etc.). The word '**oblation**' (minchah) is used to describe the **drink and meal offerings** which accompanied these sacrifices (Numbers 28:5, 7, etc.).

"Notice that it was **the prince** (who is the subject of the sentence) who caused the sacrifice and the oblation to cease. The literary structure of Daniel 9:25-27

clearly indicates that the cutting off of **the Messiah** would lead to the cessation of the sacrifice and the oblation. Synonyms for 'cease' are, 'bring to an end,' 'stop,' and 'discontinue.' Thus Daniel 9 not only explains that the prince would cause the sacrifice and the oblation to cease but it also tells us how this would happen: The Messiah would be cut off from the land of the living! The Gospels strikingly reveal how Daniel 9:25-27 was fulfilled in Jesus. Let's see.

"In John 19:31 we are told that the last words of Jesus on the cross were: 'It is finished.' As soon as these words were pronounced, Matthew explains that 'the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks were rent.' (Matthew 27:51). Not only was the veil torn from top to bottom, but something else happened which has profound significance. Ellen White vividly describes what happened at the very moment the priest was about to offer the sacrifice and the oblation:

"When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt....

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met anti-type in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest.

"Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens." (The Desire of Ages, pp. 756-757).

"Notice that there was no sacrifice or oblation the day Jesus died. Christ literally made these ceremonies cease on the day of His crucifixion!! If the Jews had understood what this meant, they would have shut down the sacrifices and the oblations on that very day once and for all! So, in three ways God indicated that the sacrifice and the oblation had come to an end: 1) By Jesus crying out: 'It is finished,' 2) By the rending of the veil, 3) By the lamb's escape from the hands of the priest.

"Yes, someone might object, but the sacrifices and oblations were resumed shortly thereafter and continued until the destruction of Jerusalem in AD 70. True enough. But these ceremonies no longer had any significance. The shadows had given way to the sub-

stance (see, Colossians 2:14-17; Hebrews 10:1-9, 11-12, 18)." *Bohr, ND9, 29-31.*

"In the midst of the week He shall cause the sacrifice and the oblation to cease." In AD 31, three and a half years after His baptism, our Lord was crucified. **With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.**" *Great Controversy, 327,328.*

"In the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9:27. In the spring of AD 31, Christ, the true Sacrifice, was offered on Calvary. **Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.**" *Prophets & Kings, 699.*



The Inner Veil of the Temple Was Rent in Twain.

"Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Saviour's death to redeem the world. **There would be no efficacy in these offerings when the great event toward which they had pointed for ages was consummated.**

"Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. When

the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed. It was doomed to destruction. From that day sacrificial offerings and the service connected with them were meaningless. Like the offering of Cain, they did not express faith in the Saviour. **In putting Christ to death, the Jews virtually destroyed their temple.** When Christ was crucified, the inner veil of the temple was rent in twain from top to bottom, signifying that the great final sacrifice had been made, and that the system of sacrificial offerings was forever at an end." *Desire of Ages, 165.*

"Various non-Christian religions have continued to offer animal sacrifices until the present day. By His death Jesus did not make offering of animal sacrifices impossible. God does not compel anyone to stop the religious burning of animals. **But in the sight of heaven Christ's cross was the Sacrifice to end all sacrifices. With the death of Jesus no ritual sacrifice, Jewish or otherwise, has significance anymore for salvation.**

"A startling miracle should have taught this lesson to the Jewish priests even though the teachings of the prophets failed to do so. At the moment when Jesus had 'breathed his last,' 'the curtain of the temple was torn in two, from top to bottom.' Mark 15:38. Until that precise instant, entrance into the most holy place had been restricted to the high priest once a year. Now, theoretically, it was open to everyone at any time.

"With such dramatic symbolism as this, Heaven said to all the world, 'You do not need the Jewish priesthood anymore. Helpful in countless ways as rabbis and Christian priests and ministers may be, you do not need them either, in order to enter the presence of God. **There is only one Mediator between God and men, the Man Christ Jesus**' (see Hebrews 9:15 and 1 Timothy 2:5).

"During the seventieth week of Daniel 9 Jesus Christ amply fulfilled the prophecy, '**He shall cause sacrifice and offering to cease.**'" *Maxwell, IGC, 214.*

"When Jesus offered on the Cross 'one sacrifice for sins forever,' He forever caused to cease the typical offerings and sacrifices in which He said He had no delight. Heb. 10:1-9. **The very purpose of His advent was to take away 'the first' or typical, that He might 'establish the second': the heavenly sanctuary and its services.**" *Bunch, BOD, 141.*

A New Temple in Old Jerusalem—Meaningless.—

"Many people are wondering whether it is likely that during a short period just prior to Christ's second coming, God will ask the Jews, in memory of the cross, to restore their animal sacrifices. The answer from our study of Daniel 9:24-27 is that He most certainly will not. Jesus has done away with animal sacrifices. He

has annulled them. He has abolished them. He has ‘**caused sacrifice and offering to cease.**’ *Maxwell, 1GC, 215.*

The Date of the Crucifixion—Messiah Cut Off.—

“It now becomes an important point to determine in what year the crucifixion took place. It is not to be questioned that our Saviour attended every Passover that occurred during His public ministry, and we have mention of only **four such occasions previous to His crucifixion.** These are found in the passages: John 2:13; 5:1; 6:4; 13:1. At the last-mentioned Passover He was crucified. From facts already established, let us then see where this would locate the crucifixion. As He began His ministry in the autumn of AD 27, His first Passover would occur the following spring, AD 28; His second, AD 29; His third, AD 30; and His fourth and last, AD 31. **This gives us three years and a half for His public ministry, and corresponds exactly to the prophecy that He would be cut off in the midst, or middle of the seventieth week.** As that week of years began in the autumn of AD 27, the middle of the week would occur three and one half years later, in the spring of 31, when the crucifixion took place. Dr. Hales quotes Eusebius, AD 300, as saying: ‘It is recorded in history that the whole time of our Saviour’s teaching and working miracles was three years and a half, which is the half of a week [of years]. This, John the evangelist will represent to those who critically attend to his Gospel.’ [William Hales, *A New Analysis of Chronology*, Vol. I, p. 94.]

“Of the unnatural darkness which occurred at the crucifixion, Hales thus speaks: ‘Hence it appears that the darkness which “overspread the whole land of Judea” at the time of our Lord’s crucifixion was preternatural, “from the sixth until the ninth hour,” or from noon till three in the afternoon, in its *duration*, and also in its *time*, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself are recorded in a curious and valuable passage of a respected Roman Consul, Aurelius Cassiodorus Senator, about AD 514. “In the consulate of Tiberius Caesar Aug. V and AElius Sejanus (U.C. 784, AD 31), our Lord Jesus Christ suffered, on the 8th of the Calends of April (25th of March), when there happened such an eclipse of the sun as was never before nor since.”

“In this year, and in this day, agree also the Council of Caesarea, AD 196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the 10th of the Calends of April, others the 13th.’ (See comments on Daniel 11:22.) [*Ibid.*, pp. 69, 70.]

“Here, then, are thirteen creditable authorities who locate the crucifixion of Christ in **the spring of AD 31.** We may therefore set this down as a fixed date.

This being in the middle of the last week, we have simply to reckon backward three and a half years to find where sixty-nine of the weeks ended, and forward from that point three and a half years to find the termination of the whole seventy weeks. Thus going back three and a half years from the crucifixion in the spring of AD 31, we come to the **autumn of AD 27**, when, as we have seen, the sixty-nine weeks ended, and Christ began His public ministry. Going forward from the crucifixion three and a half years, we are brought to the **autumn of AD 34**, as the grand terminating point of the whole period of the seventy weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrin in the persecution of His disciples, and the turning of the apostles to the Gentiles. These are the events which one would expect to take place when that specified period cut off for the Jews and allotted to them as a peculiar people, should fully expire.

“From the facts above set forth, we see that, reckoning the seventy weeks from the decree given to Ezra in the seventh year of Artaxerxes, 457 BC, there is perfect harmony throughout. The important and definite events of the manifestation of the Messiah at His baptism, the commencement of His public ministry, the crucifixion, and the rejection of the Jews and the preaching of the gospel to the Gentiles, with the proclamation of the new covenant—all come in their exact place, sealing the prophecy and making it sure.” *Smith, DR, 214-217.*

“Jesus was baptized by John the Baptist; and, according to Luke 3:1, John the Baptist commenced his brilliant but very brief ministry in **‘the fifteenth year of the reign of Tiberius Caesar.’**

“Tiberius Caesar succeeded the famous Roman emperor Augustus, who died on **August 19, AD 14.** ...People who specialize in historical chronology tell us that there is good reason to conclude that **the fifteenth year of Tiberius began in AD 27.** ...The reigns of kings were usually counted differently in ancient times from the way they are in our own, and that different countries used different seasons (either spring or fall) for beginning each of the years of a reign. As for the Jews, even though they began their *religious* year from the first day of the month Nisan in the spring (sometime in March or April), in the era we are talking about they began the reigns of non-Jewish kings on the Jewish *civil* New Year’s Day (Tishri 1, Rosh Hashanah) in the autumn, following the new moon of either September or October. They had also adopted the custom of considering a king’s ‘first year’ as the interval between the day he began to reign and the arrival of the following autumn New Year’s Day. Jewish clerks, like the clerks in several other eastern Mediterranean lands, began to date documents by a new emperor’s ‘first year’ as soon as they heard the news that he had begun to rule.

"Tiberius began to rule upon the death of Augustus, which occurred on August 19, AD 14. The next Jewish New Year's Day came somewhere between mid-September and mid-October. There was plenty of time for news about the installation of the new emperor to reach Palestine and for the 'first year' of his rule to commence there before Jewish New Year's. So it was, according to a custom recorded in the Jewish Mishnah, that the '**second year**' of Tiberius must have begun in Palestine on New Year's Day in September or October, AD 14 even though by then Tiberius had been in power for no more than about two months!

"Fantastic as such a phenomenon may appear to be to Western minds, it is a custom in some Oriental countries even today for children to be considered a year old in the year of their birth and to be *two* years old on the subsequent New Year's Day. This custom is followed, even if New Year's comes only a day or two after a child is born....

"On this basis, the '*fifteenth* year ...of Tiberius' (Luke 3:1) did not begin in August AD 28 as we might suppose on the basis of modern Western calculations. Reckoned 'Jewish fashion,' as the *Interpreter's Dictionary of the Bible* describes the process we have followed here, Tiberius's fifteenth year began in September or October AD 27.

"Inasmuch as Jesus was baptized shortly after John began to preach and inasmuch as between His baptism and His first Passover (in the following spring) He spent six weeks in the wilderness of temptation, gathered disciples here and there, and attended the Cana wedding feast, it is perfectly safe to conclude that He was baptized within the year 17. Gabriel's prediction about 69 weeks to the anointing of the Messiah at His baptism in AD 27 was fulfilled with astonishing precision.

"...We return now to the date of Christ's crucifixion. Is there any evidence that Jesus' death occurred in the year that we calculated it would, that is, in AD 31?

...The Bible itself provides valuable evidence that we certainly do not want to overlook, and AD 31 fits this evidence. For instance, Daniel 9 indicates that the interval between the Messiah's anointing (at His baptism) and the time of His death would be '**half of the week,**' or three and a half years. The Gospel of John, by recording the annual Passovers that Jesus attended, provides evidence that three and a half years did indeed elapse between Christ's baptism and His death.

"John 2 and 3 tell about a Passover during which Jesus talked at night with Nicodemus and told him that he must be born again.

"John 5:1 tells of a feast, most probably a Passover, in connection with which Jesus healed a man who had suffered thirty-eight years from paralysis.

"John 6:4 tells of a Passover season during which Jesus fed a very large crowd with a boy's small lunch.

"John 12:1 introduces the Passover season during which Jesus died.

"We have seen that Christ's baptism occurred near the end of AD 27. So His first (or 'Nicodemus') Passover occurred in the spring of AD 28. Then His second (or 'paralytic') Passover fell in the spring of AD 29. His third (or 'large-meal') Passover came in the spring of AD 30—and His final (or 'crucifixion') Passover occurred three and a half years after His baptism, that is to say, *in the spring of AD 31*, just as Gabriel had indicated." Maxwell, 1GC, 216-219.



Jesus Christ Crucified, Spring 31 AD.

Dating the Death of Christ to AD 31.—

"**We don't need confirmation of Christ's death in AD 30 or 31 because we have confirmation of His baptism in AD 27**, at the beginning of the last of Daniel's seventy weeks of years (seven plus sixty-two 'weeks'—in other words, 483 years after 457 BC; see Daniel 9:25,26). **Jesus was baptized and began His public ministry 'in the fifteenth year of the reign of Tiberius Caesar'** (Luke 3:1). It is well known from secular historical sources that Tiberius became sole emperor of Rome (after having been co-ruler in the Roman provinces) when Augustus died on August 19, AD 14. Luke probably followed the usual Jewish method of dating at that time, which reckoned the first year of a king's reign as the portion of the year that came before the first New Year's Day (in autumn, about mid-October) of his reign. So the time between August 19 and October of AD 14 would have been counted as Tiberius's first year. The emperor's second year would have been the Jewish civil year covering October of AD 14 to October of AD 15. Continuing in this way, **Tiberius's fifteenth year would have reached from the autumn of AD 27 to the autumn of AD 28**. The end of Daniel's 483 years was AD 27, falling within the range of Tiberius's fifteenth year. **Jesus kept His appointment with Daniel's prophecy!**" Gane, WAJ, 76.

Jesus Understood the Time.—

"That Jesus understood the prophecy of the seventy weeks and therefore knew the time of His anointing, and ministry, and also of His death, is evi-

dent. Mark 1:10,11,14,15. To His mother at the marriage of Cana, Jesus said: '**Mine hour is not yet come.**' John 2:4. Later Jesus said, '**My time is not yet come,' and 'My time is not yet full come.**' John 7:6,8. About a year before His death the enemies of Jesus 'sought to take Him: but no man laid hands on Him, because **His hour was not yet come.**' John 7:30. But just before His death Jesus said: '**The hour is come, that the Son of man should be glorified.**' John 12:23. ...Jesus began His memorable prayer with the words: '**Father, the hour is come.**'” Bunch, BOD, 140.

The Remaining 3½ years of the 70th Week.—

"Then, said the angel, '**He shall confirm the covenant with many for one week [seven years].**' For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; **for three and a half years by Christ Himself; and afterward by the apostles.**" Desire of Ages, 233.

"Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. **The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity."** The Great Controversy, p. 28.

"Mercy still lingered over the Jewish people; there was yet a little time in which to repent. **What was not accomplished in the person of Christ, God, sending his Holy Spirit, sought to accomplish through his disciples.** Humble fishermen imbued with the power of God taught the people concerning a crucified and risen Saviour. In one day three thousand accepted the message. But as many believed, the enmity of Satan was again aroused. **In 34 AD, Stephen was stoned,** and as the result of the severe persecution which followed, the believers were driven from Jerusalem and 'went everywhere preaching the word.' **Israel had withdrawn from God,** and his Spirit could no longer protect them." Haskell, SDP, 130,131.

Termination of the Seventy Weeks—34 AD.—

"Why do we choose 34 AD as the ending point of the seventy week prophecy? Didn't Jesus say that probation closed when He left the temple for the last time in the middle of the last week? (Matthew 23:38). It would seem so. However, several things must be taken into consideration:

"1. In the prophecy of Daniel 9 God promised Israel seventy full weeks of probation. If their probation ended in the year 31 AD, then they did not get the full 70 weeks as God had promised.

"2. More than once during His ministry, Jesus stated that He was only sent to the lost sheep of the house of Israel. That is to say, His mission was limited to the Jewish nation. At first sight this appears to be a rather calloused statement but upon closer scrutiny we can understand what Jesus meant. **His mission involved only the Jews at this point because the probationary period of the Jewish nation had not yet come to an end.** Though the Jews cried out at His trial: 'We have no king but Cesar,' 'His blood be upon us and our children' and 'release unto us Barabbas,' probation did not close for the Jewish nation at that time. After the ascension, Peter explained that Jesus sat down at the right hand of God in order 'to give repentance unto Israel.' (Acts 5:31). Furthermore, in the first seven chapters of the book of Acts the gospel was preached only to the Jews. It was not till chapter 10 that the gospel was preached to the Gentiles. **This indicates that the door of mercy was still open to the Jewish nation even after the ascension of Jesus.**

"3. In Matthew 23:32-38 we find further evidence that probation did not close for the Jewish nation when Jesus was crucified. In these verses Jesus reached the climax of his indictment against the Jewish leaders. In verses 34-36 Jesus stated:

"Therefore, indeed, I send you prophets, wise men, and scribes: some of them you **will** kill and crucify, and some of them you **will** scourge in your synagogues and persecute from city to city, **that on you may come all the righteous blood shed on the earth,** from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon this generation."

"Don't miss the point of this passage. Even though these words were spoken by Jesus three days before his crucifixion, He still promised to send (the verbs are in the future tense) Israel **prophets, wise men, and scribes.** And who were these prophets, wise men and scribes? We can glean some clues from what Jesus said would be done to them. According to Jesus, some would be killed, others scourged in the synagogues and still others persecuted from city to city. Acts 5:40-41 tells us that **Peter and John were scourged in the synagogue.** Saul of Tarsus was guilty of **killing** many, the most notable of which was Stephen (Acts 26:10-11; 7:58). Noteworthy also is the fact that Saul of Tarsus later recounted that he persecuted many from city to city (Acts 8:3; 26:11). Acts 6:3 explains that the seven deacons were **wise men.** Peter's sermon on the Day of Pentecost was a prophetic sermon and his ability to read the hearts of Ananias and Saphira also reveals that he possessed the prophetic gift. And we shall see shortly that Stephen was the last prophet who ever spoke to literal Israel.

"Jesus also made it crystal clear in this passage that the cup of Israel's iniquity did not fill up until they rejected the messengers which were sent by Jesus to them **after His crucifixion.** Only then was the blood

of all the martyrs demanded of that generation (verse 35).

Matthew 22:1-10 also provides evidence that probation did not close for the Jewish nation when Jesus was crucified. In this parable, **after the oxen and fat-ted cattle had been killed (symbolizing the death of Jesus), God sent out messengers to invite the Jews to His Son's wedding supper** (verse 4). But the messengers were ignored, seized, treated spitefully and killed (verse 6). As a result, God sent out His armies to destroy those murderers and their city (verse 7). The gospel then went to those in the highways and byways, that is to say, to the Gentiles (verses 8-10). Particularly important here is the fact that **the Father sent out messengers to the Jewish nation even after the death of Jesus.** It was only after the Jews rejected the calls of these messengers, that the Father decided to destroy them and their city.

"4. In Ezekiel 11:22-23 we find a picture of God's lingering mercy for Old Testament Jerusalem. Even though at this point, Jerusalem had been judged and Nebuchadnezzar was on his way to destroy the city, we are told that the Shekinah left the temple and lingered on the Mount of Olives, as if loath to leave! In the same way, when Jesus left the temple, and pronounced the awesome words: 'Behold, your house is left unto you desolate,' he was loath to leave. We can almost hear Him say: 'How can I give you up, oh Israel?' **Mercy lingered on for three and a half years.**

5. Ellen White concurs with our assessment of the Biblical evidence:

"Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. **The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity."** The Great Controversy, p. 28.

"Many have been perplexed by the apparent absence of a clearly defined ending event for the prophecy of the seventy weeks. But, is an ending event really missing in Daniel 9? ...The stoning of Stephen marked the conclusion of the seventy weeks.

"In our study of Daniel 9:24 we saw that six things would be accomplished during the time period of the seventy weeks. One of these was 'to seal up vision and prophecy.' What does this expression mean? The same expression, "to seal up" (hatam), is used earlier in this verse and is translated, '**to make an end of sins.**' In other words, one of the accomplishments of the seventy weeks was to bring prophecy and vision to an end for the Jewish nation. How and when did this happen?

"A careful examination of Acts 6 and 7 reveals that Stephen was the last prophet who was given a vision for Israel. Let's take a look at the evidence.

"1. In order to comprehend the significance of the events in Acts 6-7 we must first understand the covenant pattern in the Old Testament. Due principally to the studies of George Mendenhall and Meredith Kline scholars now know that God's covenant with Israel in the Old Testament follows the same basic pattern as the secular suzerainty treaties of the Late Bronze Age (1550-1200 BC). We will use Joshua 24 (which was the covenant renewal before Israel entered the promised land) to exemplify the basic elements of the Old Testament covenant between God and Israel:

"Preamble (24:a)

"Historical Prologue (24:2b-13)

"Covenant Stipulations (24:15b)

"Covenant Blessings and Curses (24:16-20)

"Oath of Obedience (24:21)

"Witnesses (24:22)

"Covenant Ratification (24:23-25)

"Arrangements for Covenant Perpetuation (24:26)

"Covenant Notarized (24:27)

"When Israel broke the covenant, **God sent them prophets to bring legal proceedings against them.** It is important to keep in mind that the **prophets were God's lawyers bringing a lawsuit against Israel.** The proceeding has come to be known as a covenant lawsuit (rib). Though there are several examples of this in the Old Testament, we will take Micah 6 as our example (the word rib is there translated 'contend' and 'controversy').

"Call to the Witnesses to Give Ear to the Proceedings (6:1-2a)

"Introductory Statement of the Case at Issue (6:2b)

"Recital of God's Benevolent Acts (6:3-5)

"The Indictment (6:6-7)

"The Sentence (6:8)

"As will be noticed above, **the recital of God's benevolent acts toward Israel was fundamental both to the establishment of the covenant and to the covenant lawsuit.** Something which has perplexed scholars is the inordinately long historical discourse which Stephen gave before the Sanhedrin. The members of the Sanhedrin were the intelligentsia of Israel. Why would Stephen presumably waste his time and theirs with a history they knew all too well? The answer lies in the fact that Stephen was God's prophet bringing God's covenant lawsuit against Israel. And as we shall see below, this would be God's final lawsuit.

"2. There is an amazing parallel between the trial of Christ and the trial of Stephen. Let's notice a few similarities:

"Both were taken before the Sanhedrin (Matthew 26:59; Mark 14:55ff; Acts 6:12, 15).

"Both were accused by false witnesses (Mark 14:55ff; Acts 6:11, 13-14).

"Both reviewed the history of the Jewish nation. Both spoke about God sending the prophets and final-

ly sending His own son (Matthew 23:32ff; 21:33-44; Acts 7).

“In both, money was paid as a bribe to the false witnesses (Matthew 26:60; Acts 6:11).

“Both were accused of speaking against Moses and the temple (Matthew 27:40; John 11:50-52; Acts 6:13-14).

“Both accused the Jewish leaders of shutting their ears to the truth about the Messiah (Matthew 23:29- 36;Acts 7:51-54).

“Both prayed for God to forgive the sin of their enemies (Luke 23:34; Acts 7:60)

“Both were killed outside the city (Hebrews 13:12; Acts 7:58).

“The innocence of both could be seen on their face (John 19:4, 6; Acts 6:15).

“In both there was a ‘mob mentality’ (Matthew 27:24ff; Acts 7:57-58).

“These parallels suggest that Stephen was repeating the experience of Jesus. That is to say, what the Jewish leaders had done with Jesus they were now doing to Stephen.

“3. Now we must examine more closely the trial and condemnation of Stephen. As we have already seen, God undertook many covenant lawsuits against Israel in the Old Testament. A close examination of these lawsuits reveals that they were not final and irrevocable. In fact, the prophets usually called Israel to repentance so that God, in mercy, could “drop” his lawsuit against them. But the case of Stephen is different.

“There is a sense of finality in the experience of Stephen which is lacking in the previous lawsuits. Stephen was taken before the Sanhedrin, the highest earthly authority of the Jewish nation. It was the final court of appeal, the Supreme Court, if you please. There, in fine **prophetic fashion**, and in harmony with the covenant lawsuit pattern, Stephen presented his defense by appealing to the history of Israel from the time of Abraham till the coming of the Just One (Acts 7:2-53). But at the end of his discourse, the accused became the accuser. The Sanhedrin presumed to indict Stephen but he ended up indicting them!! Notice the denunciation:

“ ‘Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as **your fathers** did, so do **ye**. Which of the prophets have not **your fathers** persecuted? And they have slain them which shewed before of the coming of the Just One; of whom **ye** have been now become the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it.’ (Acts 7:51-53).

“Significantly, up to this point in his discourse, Stephen has spoken of the fathers in terms of ‘**our fathers**’ (Acts 7:11, 19, 38, 44, 45). In good **prophetic fashion**, he includes himself as part of the historical patrimony of Israel (as did Daniel when he repeatedly said in Daniel 9, ‘we have sinned’). But at the conclusion of his speech he dissociates himself from them by saying, ‘**your fathers**’ (notice that Jesus also made ref-

erence to ‘**your** fathers’ in His indictment of the Jewish leaders; Matthew 23:32). He could no longer in good conscience be in solidarity with literal Israel. In other words, he was distancing himself from the patrimony of literal Israel because he knew that after they killed him, they would no longer be God’s people—the theocracy would have come to an ignominious end!

“Also of great importance is the fact that Stephen, unlike the prophets before him, did not make a call to repentance. This would seem to indicate that the Jewish leaders were beyond the point of repentance, they had made their final and irrevocable decision to reject the Messiah. This is indicated by the expressions Stephen used in his indictment as well as by the reaction of the Sanhedrin to his words. Notice that he called them stiff-necked and uncircumcised in hearts and ears and accused them of resisting the Holy Spirit. He also accused them of betraying and murdering Jesus and breaking the covenant. There is no mention of future messengers or opportunities.

“The reaction of the leaders of the Sanhedrin is important because it reveals their incurable rejection of the Messiah. Instead of receiving the message of Stephen who spoke with the fullness of the power of the Holy Spirit (Acts 7:55), with untempered hatred they ‘gnashed on him with their teeth.... and cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city and stoned him....’ (Acts 7:54, 57-58). Notice that the verdict was unanimous—they were all of one accord. The apostles were of one accord on the side of Christ and the Sanhedrin was of one accord against Christ. Thus the Jewish Sanhedrin made its choice. **By stoning Stephen, they silenced the last prophet who would ever be sent to them. Truly, prophecy came to an end for literal Israel at this time!!**

“4. But the prophecy of the seventy weeks indicated that vision (chazon) would also come to an end at the conclusion of the last week. Did this happen as predicted?

“The answer is a resounding yes!! Acts chapter seven not only indicates that Stephen was the last prophet sent to Israel but it also leaves no doubt that he received the last vision as well.

“It seems that what particularly incensed the members of the Sanhedrin was the vision Stephen had of Jesus in heaven standing on the right hand of God. This was a vision for there is no evidence that anyone other than Stephen saw it! The critical question is, Did Stephen see Jesus as He was and where He was at that very moment or was he transported in vision to the future to see Jesus as He will appear when He comes again? The evidence seems to indicate that this was a prophetic vision where Stephen was carried to the future to see Jesus coming as the Son of Man.

“5. As we have previously studied, Jesus taught in His parables (Matthew 21:33-45; Matthew 22:1-10; Matthew 23:32-39) that when the kingdom should be taken from the Jews, it would be given to the Gentiles.

This being the case, we should find an event to mark the end of the seventy weeks which not only closes the door of probation for the Jewish theocracy but also opens the door for the gospel to go to the Gentiles. Does the stoning of Stephen fulfill this specification? Once again, the answer is a resounding yes!

It can hardly be a coincidence that the ringleader in the stoning of Stephen was a champion of orthodox Judaism, Saul of Tarsus (see Philippians 3:3-9). At the precise moment probation was closing for the Jewish theocracy, God—irony of ironies—had already chosen His champion to the Gentiles and he was present at the stoning of Stephen! Paul later reminisced about this experience with the following words:

“And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart; for I will send thee far hence unto the Gentiles.” (Acts 22:20-21).

“The sequence of events in Acts 1-11 clearly reveals that the stoning of Stephen was a watershed event. In Acts 1:8 Jesus had said to His disciples:

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in **Jerusalem**, and in all **Judaea**, and in **Samaria**, and unto the **uttermost part of the earth**.’

“Notice the ever broadening concentric circles in this verse:

“Jerusalem and Judaea-----	Acts 1-6
“Stoning of Stephen-----	Acts 7
“Samaria-----	Acts 8 (verse 25)
“Saul’s Conversion-----	Acts 9
“Gospel to Gentiles	

(Uttermost Part of the Earth)-----Acts 10:28

“It will be noticed that the gospel went to the uttermost part of the earth only after the conversion of Saul of Tarsus. In fact, it was Paul who took the gospel to every region of the Roman Empire through his missionary journeys. Thus in Acts 7 probation closes for the Jewish theocracy and in chapter 9 the champion to the Gentiles is converted. That is to say, one door closed and shortly thereafter the other opened.

6. The official beginning of Paul’s ministry is described in Acts 13:1-2. There Paul and Barnabas were ordained to the gospel ministry. Paul and Barnabas then traveled to Antioch of Pisidia where Paul preached a long gospel sermon to the Jews in the synagogue (13:16-41). The Gentiles then begged Paul to preach to them (13:42-43). The next Sabbath almost the whole city came out to hear the word of God (13:44).

“This provoked the jealousy of the Jews and they contradicted and blasphemed (13:45). This led Paul to say some very significant words:

“It was necessary that the word of God should **first** have been spoken to you; but seeing ye put it from you, and **judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles**. For so hath the **Lord commanded us**, saying, I have set thee to be

a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.’ (13:46-47).

“Notice that the gospel was to be preached to the Jews first. And why was this? Because seventy weeks had been apportioned to the Jewish nation. But when the Jewish nation rejected the Messiah, by divine command, Paul and Barnabas turned to the Gentiles. Notice that the door of mercy did not close for individual Jews after 34 AD. This can be seen in the fact that Saul of Tarsus was converted after the year 34 AD.” Bohr, ND9, 33-40.



**The Stoning of Stephen
with Saul Looking On, Holding the Coats.**

“For the termination of the seventy weeks, Gabriel in Daniel 9:24-27 prescribed no specific event. Gabriel did not say what particular act or transaction, if any, marked the close of the prophetic period which, for 490 years, had counted out the privileges of the Jewish nation. We do know, however, that a few years after the cross—and various commentators have placed the event around AD34—the **Jewish leadership confirmed its rebellion against God by creating the first Christian martyr. The Sanhedrin, the highest governing body in the Jewish commonwealth, officially stoned Stephen**.

“In killing Christ the Jewish leaders had persuaded the Roman to commit the murder for them. In killing Stephen they threw the rocks with their own hands, employing the traditional Jewish procedure for execution. The symbolism was devastating.” Maxwell, IGC, 227.

“The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in **AD 34**. **At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ.** Then the message of salva-

tion, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, ‘went everywhere preaching the word.’ ‘Philip went down to the city of Samaria, and preached Christ unto them.’ Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings ‘far hence unto the Gentiles.’ Acts 8:4,5; 22:21.” *Great Controversy*, 328.

“Although the period allotted by the Lord to the Jews as His chosen nation ended in 34 AD when the nation **sealed its rejection** of the gospel of Christ by the persecution of His followers, a period of grace was granted it before the destruction of Jerusalem and the temple by Rome in 70 AD.” *Thiele, OSID*, 117.

After the 70th Week, the Time of the Gentiles.—

“**After 34 AD, the Jews were saved as individuals on the same basis as those of other races and nations.** Since then they have **not** been God’s chosen people, and never will be again. **Their rejection ushered in ‘the times of the Gentiles.’**”

“The disciples were commissioned to go to all the world, and when the Jews had judged themselves ‘unworthy of everlasting life’ by rejecting the message of salvation through Christ, the apostles said, ‘**Lo, we turn to the Gentiles.**’ Acts. 13:46.” *Bunch, BOD*, 141.

“The 2300 years would not only embrace the times of the Jews, but also the times of the Gentiles, reaching down to Christ’s final ministry in their behalf before their probation closes. **Just as Christ’s final appeal to the Jews was made under the early rain of Pentecostal power, so His final appeal to the Gentiles will be made under the latter rain of the power of the Holy Spirit.** The two time periods reach two ends, one of the probationary time of the Jews, to be soon followed by the destruction of their city, sanctuary and nation; and the other of ‘the times of the Gentiles’ to be soon followed by the destruction of their cities and nations and the desolation of the world. **One would culminate in the first advent of Christ, and the other in His second advent.**”

“The Scriptures bring to view **two sanctuaries, one earthly and the other antitypical [heavenly].** At the time of the vision the earthly sanctuary was in ruins and its services temporarily discontinued. The restoration of the sanctuary and its services was the burden of Daniel’s prayer. The previous vision had to do with the sanctuary. Dan. 8:10-12. That the sanctuary would be destroyed and made desolate by the abomination of desolation puzzled Daniel for at that very time the typical sanctuary was already in ruins. According to verses 13,14, the 2300 years would reach to the cleansing of the sanctuary. The apparently conflicting statements confused the prophet and he prayed for enlightenment. In the vision and interpretation the two sanctuaries and

the two ends that would follow the periods of their ministrations are so commingled that it is rather difficult to separate them. This is also true of Christ’s great sermon recorded in Matt. 24, Mark 13, and Luke 21. The disciples added a double question regarding two different events, and Christ does not separate the two in His answer. **This is doubtless because one is typical of the other. The time allotted to the Jews and the destruction that followed was typical of the time allotted to the Gentiles and the destruction that will follow their period of probation.**” *Bunch, BOD*, 150.

Overspreading.—

“We are now told what would happen as a result of the death of the Messiah: Jerusalem was to be destroyed. **The word ‘overspreading’ is often translated “wings” in the Old Testament.** It is used, for example, to describe the invasion of Assyria into Israel (Isaiah 8:7-8). The picture is of a river which is at flood stage. **When the river goes over its banks, it spreads out its wings** (see also, Nahum 1:8).” *Bohr, ND9*, 31.

Abominations.—

“The word ‘abominations’ here merits special attention because of its connection with Matthew 24:15 and Luke 21:20. In Matthew 24:15-16 Jesus warned His disciples: ‘When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand), then let them which be in Judaea flee to the mountains....’ Extremely important here is the appeal Jesus made to the prophecy of Daniel 9:26-27. He explicitly tells us that the abomination of desolation was spoken of by Daniel the prophet. And what was this abomination of desolation?

“First let’s talk about the abomination. When the Roman armies surrounded Jerusalem, they put their **standards into the ground and worshiped them.** The Roman standards had an eagle surrounded by a golden wreath. **Under the eagle and the wreath was a solar disk, which represented the sun-god Mithra.** Says Josephus about the order in which the Roman armies marched:

“‘Then came the ensigns encompassing the eagle, which is at the head of every Roman legion, the king and the strongest of birds, which seems to them a signal of domination, and an omen that they shall conquer all against whom they march.’ (Wars of the Jews, 3:6:2)

“Ellen White concurs with the view of Josephus:

“‘When the **idolatrous** standards of the Romans should be set up in the **holy ground, which extended some furlongs outside the city walls,** then the followers of Christ were to find safety in flight.’ (The Great Controversy, p. 26).

“Both Josephus (Wars of the Jews 2:19:7: ‘.... without having received any disgrace, he [Cestius] retired from the city, without any reason in the world.’) and Ellen White (The Great Controversy, p. 30: ‘After

the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack.’) explain that when Cestius unexpectedly withdrew the Roman armies, the Christians within the city saw this as a sign to flee, and as a result, ‘not one Christian perished in the destruction of the Jerusalem.’ (The Great Controversy, p. 30). Luke 21:20, in unequivocal language, offers an explanation of what the abomination was: ‘And when ye shall see Jerusalem compassed by armies....’ A comparison of Matthew 24:15 and Luke 21:20 clearly indicates that **the abomination consisted in the incursion of the Roman armies onto the holy ground which surrounded Jerusalem.**” *Bohr, ND9, 31,32.*

He.—

“It must be noted that the prince is still the subject. It is the prince who makes Jerusalem desolate. But didn’t we say above that the Jews destroyed their own city and temple? Yes, but as we saw in Jeremiah, God destroyed Jerusalem by the people’s choice.” *Bohr, ND9, 31.*

He Shall Make it Desolate.—

“But what about the desolation? It is noteworthy that Daniel 9:27 employs the word ‘desolate’ two times. Jesus picked up on this when he said to the Jewish leaders as He left the temple: ‘Behold, your house is left unto you desolate.’ (Matthew 23:38). Luke 21:20 explains that the abomination was an omen that **the desolation of Jerusalem was near.** In other words, the best translation of Matthew 24:15 is: ‘When ye therefore shall see the abomination which maketh desolate.’ That is to say, **the abominable standards of the Romans were a sign that the desolation of Jerusalem was at the doors.**” *Bohr, ND9, 32.*

For the Overspreading of Abominations He Shall Make it Desolate.—

“Margin reads: ‘**With the abominable armies he shall make it desolate,**’ referring to the Roman armies. Not only did Pagan Rome make the earthly temple in Jerusalem desolate in 70 AD, but also Papal Rome would pollute and cast the place of the heavenly sanctuary to the ground in 508-538 AD.” *Unknown Source.*

“As we compare Daniel 9:25-27 with the Gospels we can reach the following conclusions:

“1. **The abomination of desolation of Daniel 9:25-27 represents the destruction of Jerusalem by the Roman armies in the year 70 AD.** This can be seen by the similarity in terminology between the Gospels and Daniel 9:26-27 (Matthew 23:28; Luke 21:20 compared with Matthew 24:15).

“2. **The reason for the destruction of Jerusalem was the rejection of the Messiah by the Jewish nation.** This is true in Daniel 9:26-27 where twice the

destruction of Jerusalem is spoken of as coming after the death of the Messiah. It is also true in Luke 19:41-44 (as well as other passages) where the destruction of Jerusalem is linked with the rejection of Jesus.” *Bohr, ND9, 32.*

“The desolation was caused by the Roman army after its conquest of Jerusalem. The abominations were those things going on in Jerusalem preceding its destruction and desolation. As the Roman troops broke through the northern defenses of the city, one contingent of Judean troops retreated into the very temple building itself. It was a strong, substantial structure and therefore made a good final fortress. This required the Roman soldiers to attack the temple building even though their general wished to spare it. In the ensuing fight, the temple caught fire and burned. **It was never God’s purpose that His temple would be turned into a fortress for fighting in war, and to do so introduced the ultimate in secular abominations** into that holy space. After that abominable course of action came the destruction and desolation, exactly as the prophecy described.” *Shea, DARG, 171.*

“Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned His followers: ‘When ye therefore shall see the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains.’ Matthew 24:15, 16; Luke 21:20, 21. When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight.” *Great Controversy, 25,26.*

“**The Jews had forged their own fetters; they had filled for themselves the cup of vengeance.** In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, **they were but reaping the harvest which their own hands had sown.** Says the prophet: ‘O Israel, thou hast destroyed thyself;’ ‘for thou hast fallen by thine iniquity.’ Hosea 13:9; 14:1. **Their sufferings are often represented as a punishment visited upon them by the direct decree of God.** It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan’s vindictive power over those who yield to his control.” *Great Controversy, 35,36.*

"This destruction and desolation through the coming of the prince and his army would not be among the events to take place within the 70 weeks or the 70th week, **but as a consequence of the events of that last tragic and momentous prophetic and historic week of years.**

"‘And there shall be in the temple the abomination of desolation; and the desolation shall continue even to the consummation, and the end.’—Douay. ‘And in the temple shall be the abomination of desolation.’—Vulgate. ‘And upon the temple there shall be the abomination of desolation.’—Sept. ‘And upon the sanctuary there shall be the abomination of ruin.’—Arabic. ‘And in the temple (of the Lord) there shall be abomination.’ Ancient Hebrew MS of the 13th century. ‘Upon the pinnacle of abominations shall come one that maketh desolate.’—RV. **How fully the Papacy has fulfilled these predictions.** Any false religion is an abomination. See. Jer. 32:34. The Pope and his priests have entered the temple or sanctuary of God with a false system of religion and have dishonored God and dethroned Christ and the Holy Spirit. This desolating of the temple of God by grieving away the Holy Spirit, and the entrance of ‘the man of sin’ and ‘the son of perdition’ or destruction, **is pictured by Paul in 2 Thess. 2:3-7.**” *Bunch, BOD, 142,143.*

Desolate Even to the Consummation.—

"We also learn that, after the crucifixion of Christ, the Romans would come and destroy the city and sanctuary, and that wars will not cease **until the consummation or end of the world.**" *Miller, Evidence, 53.*

"The expression ‘until the consummation’ means ‘until the full end’. We have already found this word once before in verse 26. The root meaning of the Hebrew word *kala* (‘consummation’) means ‘to bring a process to completion’ or ‘to finish a process.’ This means that when Jerusalem was destroyed, God was finished with the Jewish theocracy.” *Bohr, ND9, 33.*

"The Hebrew word ‘*kalah*’ here translated ‘consummation’ means ‘a completion,’ ‘a full end.’ A total end is to be brought about to everything evil. In Isa. 28:22 this word is translated ‘a consumption.’ God’s message to the wicked is, ‘Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.... For the Lord shall rise up ...that he may do His work, His strange work; and bring to pass His act, His strange act, **...a consumption, even determined upon the whole earth.**’ *Isaiah 28:18,21,22.* Here God declares that those who have made a covenant with death and with hell will reap the rewards of their decisions. In the destruction to overwhelm the world, the final result of sin will be made altogether clear. All this comes from

Satan the author of sin. **In the seven last plagues complete destruction will overwhelm the earth, and in this desolation Satan will see what he has done.**

“...The chapter ‘Desolation of the Earth,’ in The Great Controversy, 653-661, gives many striking details revealed by God concerning the terrible situation that will overtake this world in the not far distant future.” *Thiele, OSID, 118.*

"From the fall of Jerusalem the thoughts of Jesus passed to a wider judgment. **In the destruction of the impenitent city He saw a symbol of the final destruction to come upon the world.**” *Desire of Ages, 743.*

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, **and shall prosper till the indignation be accomplished: for that that is determined shall be done.**” Dan. 11:36.

"The appointed and determined doom of the Papacy is described in Dan. 7:11; 8:25; 11:45; Rev. 16-20. This destruction and consumption will include the whole wicked world [that is loyal to the Papacy.] See Isa. 10:22,23; 28:21,22; Rev. 18.” *Bunch, BOD, 143.*

"My attention was again directed to the earth. **The wicked had been destroyed, and their dead bodies were lying upon its surface.** The wrath of God in the seven last plagues had been visited upon the inhabitants of the earth.... After the saints had been delivered by the voice of God, **the wicked multitude turned their rage upon one another. The earth seemed to be deluged with blood, and dead bodies were from one end of it to the other.**

"The earth looked like a desolate wilderness. Cities and villages, shaken down by the earthquake, lay in heaps. Mountains had been moved out of their places, leaving large caverns. Ragged rocks, thrown out by the sea, or torn out of the earth itself, were scattered all over its surface. ...Here is to be the home of Satan with his evil angels for a thousand years. ...He is then to be deprived of his power, and left to reflect upon the part which he has acted since his fall, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done and be punished for all the sins that he has caused to be committed.” *Early Writings, 289,290.*

Poured Out.—

"Coupled with this idea of consummation is the expression ‘poured out.’ The question is, **What was poured out upon the desolate until the end?**

“The answer is, the wrath of God.

"One cannot help but think of the analogous events of the book of Revelation. There, we are told that because of the iniquity in the world in the last

days, God will pour out seven last plagues for in them the wrath of God is filled up. The expression ‘filled up’ could very well be translated ‘consummated’ or ‘complete.’ In fact the Reina-Valera Spanish version uses the word ‘consumada.’ Significantly, as soon as all the cups have been poured out, the words are heard from the heavenly temple, ‘It is done.’ (Revelation 15:1; 17:17). Putting all these concepts together we have: The cup of the iniquity of the wicked will be filled to the brim (see Genesis 15:16) and then God will pour out upon them the plagues and these will bring to an end the wrath of God.

Noteworthy is the fact that in his indictment of the Jewish leaders, Jesus employed the symbolism of the cup: ‘Fill ye up then the measure of your fathers.’ (Matthew 23:32). In other words, there was no longer any room for mercy. When God poured out His wrath upon them He was finished with them. They drank the dregs of the wrath of God. For this reason the apostle Paul says that **the wrath of God had fallen upon the Jews ‘to the uttermost.’** (I Thessalonians 2:16.)” *Bohr, ND9, 33.*

That Determined—Poured Upon the Desolate.—

“At the end of verse 27 we find once again that this outpouring of **the unmitigated wrath of God had already been determined beforehand.** This is clearly indicated by the expression: ‘that determined shall be poured out upon the desolate.’ This is clear evidence that even though the city and temple were destroyed in the year 70 AD, the sentence had already been determined previously, in the year 34 AD. It is common in the Bible for the door of mercy to close sometime before destruction falls. Two monumental examples are: The flood where the door of mercy closed seven days before the destruction of the world and the end of the world when the door of probation will close before the Second coming (Rev. 22:11-12).” *Bohr, ND9, 33.*

“After stating the great events connected with our Lord’s mission here upon the earth, the prophet in the last part of Daniel 9:27 speaks of the soon-following destruction of Jerusalem by the Roman power; **and finally of the destruction of that power itself, called in the margin ‘the desolator.’**” *Smith, DR, 223.*

“Rome would have its day upon the stage of history, but like the other powers that preceded it, Rome would also fall (see Daniel 2:40-44; 7:7,8,23,24; 8:25). Thus the title of Gibbon’s famous work of history, *The Decline and Fall of the Roman Empire*, actually illustrates the fulfillment of the final prophetic statement of Daniel 9.” *Shea, DARG, 172.*

“The Marginal reading for ‘the desolate’ is ‘**the desolator**,’ or Satan. But Satan uses earthly kingdoms to do his work of desolating.

“Babylon was a desolator to Israel because of Israel’s sins. But Isaiah and Jeremiah show that what

happened to Israel, would happen to Babylon. That is, Babylon would itself become desolate.

“At the end the ‘desolator’ would include the beast system—‘Babylon the Great,’ Rev. 17:5. Papal Rome is ‘the abomination of desolation’ because when we worship the beast, we are worshipping Satan (Rev. 13:4).

“**‘And the beast was taken**, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.**” Rev. 19:20.” *PJ.*

“He carries us to the consummation, **destruction of the little horn**, called here the desolator. See marginal reading.” *Miller, Evidence, 70.*

“Here it is made clear that the vision of Daniel 9 is closely related to the vision of Daniel 8, and that the sanctuary of chapters 8 and 9 is not the Jerusalem sanctuary then lying desolate, but is the sanctuary of Heaven in which the Messiah Himself is the great high priest, of which the Jerusalem sanctuary was only a type. Although the current desolation of Jerusalem and its sanctuary [in Daniel’s day] was almost over and the city and temple were soon to be rebuilt, another period of repression for the people of God was ahead, another prince would come who would ‘destroy the city and the sanctuary’ (ch. 9:26), **and that desolations would not cease until the desolator himself had been brought to his end (ch. 9:27).**” *Thiele, OSID, 110.*

“The doom that came upon Jerusalem is a forecast of the doom that is to come upon all the world, and that will finally involve **the terrible desolator** himself. The abominable power that is responsible for all the desolations of earth will not escape. The great conquering nations of earth were themselves ultimately conquered. The great devastators became the devastated. **In the ruin that Satan has brought upon others he may read the ruin that he is bringing upon himself.**” *Thiele, OSID, 117.*

Satan Discourages Study of This Prophecy.—

“It suits the policy of Satan that men should retain the forms of religion if but the spirit of vital godliness is lacking. After their rejection of the gospel, the Jews continued zealously to maintain their ancient rites, they rigorously preserved their national exclusiveness, while they themselves could not but admit that the presence of God was no longer manifest among them. **The prophecy of Daniel pointed so unmistakably to the time of Messiah’s coming, and so directly foretold His death, that they discouraged its study, and finally the rabbis pronounced a curse on all who should attempt a computation of the time. In blindness and impenitence the people of Israel during succeeding centuries have stood, indifferent to the gra-**

cious offers of salvation, unmindful of the blessings of the gospel, a solemn and fearful warning of the danger of rejecting light from heaven.

"Wherever the cause exists, the same results will follow. He who deliberately stifles his convictions of duty because it interferes with his inclinations will finally lose the power to distinguish between truth and error. The understanding becomes darkened, the conscience callous, the heart hardened, and the soul is separated from God. Where the message of divine truth is spurned or slighted, there the church will be enshrouded in darkness; faith and love grow cold, and estrangement and dissension enter. Church members center their interests and energies in worldly pursuits, and sinners become hardened in their impenitence."

Great Controversy, 378,379.

"In our day as in Christ's day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. **They were so blinded they knew not what they were doing.**" *Evangelism*, 612,613.

Why 70 Weeks Aren't Cut Off From End of 2300 Days?—

"The seventy weeks, which begins in 457 BC, is cut off from the larger 2300 days. Someone once said to me, 'I see how the 70 weeks are cut off from the 2300 days, but why don't we cut it off from the *end* of the 2300 days, not the beginning?'

"...Two major problems arise with this interpretation: the 2300 days would end in 34 AD, placing the start of the time period in the year 2267 BC, a date far out of the picture from anything else we have studied so far. We saw that Babylon is the beginning nation in our prophetic studies. If we cut off the seventy weeks from the end, the beginning of the 2300 days would begin **1600 years before Babylon**—clearly out of the time frame of anything we are dealing with in these prophecies.

"But more important, cutting it off from the end **would place the cleansing of the sanctuary in AD 34.** And we saw from our previous studies, the cleansing of the sanctuary **must come after the 1260-year period of the little horn, which ended in 1798.** The date AD 34 for the cleansing of the sanctuary does not fit. Plus, three times Daniel says that the vision in **Daniel 8 is**

for the time of the end, and AD 34 is not near the time of the end.

"The only other alternative, then, is to cut it off from the logical place: the beginning of the 2300 days. ...If you start with the first 490 years of the 2300 years (again using day-year principle) and come to AD 34, and then add the remaining 1810 years left from the 2300, *you get 1844!* Or if you add 2300 years directly to 457 BC (remember to delete the zero calendar year), you get 1844, too!" *Goldstein, 1844MS*, 51-53

To the End of the 2300 Days.—

"On the ancient Israelites' Day of Atonement, God expected all of His faithful people to demonstrate their loyalty in a special way by humbling themselves through self-denial and by abstaining from work while His sanctuary was being cleansed (*Leviticus 16:29-31; 23:26-32*). So, if the end-time judgment is a greater equivalent of the Israelite Day of Atonement, shouldn't Christians know when it begins? If you invite people to an event but your announcement doesn't specify the time, how many people could you expect to show up?

"...Now let's look at the ten steps necessary for finding when the pre-Advent, Day of Atonement judgment begins....

"Step 1: Identify the little horn (*Daniel 8*).

"Step 2: Recognize that the 2,300 days cannot be literal days.

"Step 3: Recognize that *Daniel 8* explains the vision of *Daniel 9*.

"Step 4: Identify the date when the seventy weeks (490 days) began.

"Step 5: Recognize that the seventy weeks are weeks of years and thus 490 years.

"Step 6: Find the end of the 490 years.

"Step 7: Recognize that the end of *Daniel 9* refers to events that would happen after the 490 years, but still during the 2,300 days.

"Step 8: Recognize that the 2,300 days, like the 490 days, must represent years.

"Step 9: See how the 490 years overlap the first part of the 2,300 years.

"Step 10: Find the end of the 2,300 years." *Gane, WAJ*, 59,62.

"With the seventy weeks we are now through; but there remains a longer period, and other important events are to be considered. The seventy weeks are but the first 490 years of the 2300-year period. Take 490 from 2300, and there remains 1810. The 490, as we have seen, ended in the autumn of AD 34. If to this date we now add the remaining 1810 years, we shall have the termination of the whole period. So to AD 34, autumn, add 1810, and we have **the autumn of AD 1844.** Thus speedily and surely do we find the termination of the 2300 days, when once the seventy weeks have been located." *Smith, DR*, 217,219.

"Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 BC, and their expiration in AD 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, 'the sanctuary shall be cleansed.'" *Great Controversy*, 328.

"Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844. Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the 'cleansing of the sanctuary' must take place. ...Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the **tenth day of the seventh Jewish month (Leviticus 16:29-34)**, when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. ...**The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, ...in the year 1844 fell upon the twenty-second of October.**" *Great Controversy*, 399,400.

"The query may here arise how the days can be extended to the autumn of 1844 if they began in 457 BC, as it requires only 1843 years, in addition to the 457, to make the whole number 2300. Attention to one fact will clear this point of all difficulty: It takes 457 full years before Christ, and 1843 full years after, to make 2300; so that if the period began with the very *first* day of 457, it would not terminate till the very *last* day of 1843. Now it will be evident to all that if any part of the year 457 passed away before the 2300 days began, just so much of the year 1844 must pass away before they would end. We therefore inquire, From what point in the year 457 are we to begin to reckon? From the fact that the first forty-nine years were allotted to the *building* of the street and wall, we learn that the period is to be dated not from the starting of Ezra from Babylon, but the actual beginning of the work at Jerusalem. This beginning could hardly be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem until the fifth month of that year. (Ezra 7:9.) **The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844.**" *Smith, DR*, 219.

The Solemn Judgment Hour.—

"We have seen that the cleansing of the sanctuary consists in the removing of the sins from it, and is the closing act of the ministration performed in it; that the work of salvation now centers in the heavenly sanctu-

ary; and that when the sanctuary is cleansed, the work is done. Then the great plan of salvation devised at the fall of man is brought to its final termination. Mercy no longer pleads, and the great voice is heard from the throne in the temple in heaven, saying, 'It is done.' Revelation 16:17. What then? All the righteous have the gift of everlasting life; all the wicked are doomed to everlasting death. Beyond that point, no decision can be changed, no reward can be lost, and no destiny of despair can be averted.

"We have seen (and this is what brings the solemnities of the judgment to our own door) that that long prophetic period which was to mark the beginning of the final work in the heavenly sanctuary, has met its termination. In 1844 the days ended. Since that time the final work for man's salvation has been going forward. This work involves an examination of every man's character, for it consists in the remission of the sins of those who shall be found worthy to have them remitted, and determines who among the dead shall be raised. It also decides who among the living shall be changed at the coming of the Lord, and who of both dead and living shall be left to have their part in the fearful scenes of the second death. All can see that such a decision as this must be rendered before the Lord appears.

Every man's destiny is to be determined by deeds done in the body, and each one is to be rewarded according to his works. (2 Corinthians 5:10; Revelation 22:12.) In the books of record kept by the heavenly scribes above, every man's deeds will be found recorded. (Revelation 20:12.) In the closing sanctuary work these records are examined, and decisions are rendered in accordance with the findings. (Daniel 7:9, 10.) It would be natural to suppose that the work would begin with the first members of the human race, that their cases would be first examined, and decision rendered, and so on with all the dead, generation by generation, in chronological succession, until we reach the last generation—the generation of the living, with whose cases the work would close.

"...The plan of salvation is about finished. The last precious years of probation are almost finished. The Lord is about to come to save those who are ready and waiting, and to cut asunder the careless and unbelieving.

"To the careful attention of every student of prophecy we commend the subject of the sanctuary and its service. In the sanctuary is seen the ark of God's testament, containing His holy law. This suggests a reform in our obedience to that great standard of morality. The opening of this heavenly temple, or the beginning of the service in its second apartment, marks the commencement of the sounding of the seventh angel. (Revelation 11:15,19.) The work performed therein is the foundation of the third angel's message of Revelation 14—the last message of mercy to a perishing world. ...It gives a definite idea of the position and work of our great High Priest, and brings out the plan

of salvation in its distinctive and beautiful features. It reins us up, as no other subject does, to the realities of the judgment, and shows the preparation we need to be able to stand in the coming day. It shows us that we are in the waiting time, and puts us upon our watch, for we do not know how soon the work will be finished, and our Lord appear. Watch, lest coming suddenly He find you sleeping." *Smith, DR, 219-223.*

The Order of Time in Daniel 7,8, and 9.—

"It should also be noted that their sequence (in terms of events) are reversed (a common Hebrew thought pattern that reasons from effect to cause). **Chapter 9** spotlights the Messiah's death; **chapter 8** reveals His priestly ministry in the heavenly sanctuary and the attack of the little horn in an attempt to disrupt it; **chapter 7** looks beyond that point to the Messiah's reception of His eternal kingdom. Thus, in **chapter 9** He is depicted as *sacrifice* under the title 'Messiah the Prince.' **In chapter 8** He is depicted as *priest* under the title 'Prince of the Host.' **In chapter 7** He is depicted as *king* under the title 'Son of Man.'

"In our western way of thinking—and in the actual historical fulfillments—the events of chapter 9 should and did come first, then those of chapter 8, followed in turn by the final judgment and reception of the kingdom in chapter 7." *BRI, 2SOD, 221,222.*

"Ancient Semitic people commonly reasoned from effect back to cause. ...A good biblical example of this kind of thought order can be found in Micah 1:10-15 where the cities that mourn for the exiles are listed first, followed by a list of the cities from which the exiles came. We would put the matter the other way around." *Shea, DARG, 225.*

The Role of Jesus Christ in Chapters 7,8, and 9.—

"The priestly work that **the Prince** carries on in chapter 8 explains how the saints came to be received in the kingdom ruled over by **the Son of man** in chapter 7. Thus there are definite textual grounds for identifying these two figures as representing **the same individual**.

"The description of the work of **the Messiah** in chapter 9 can now be added into this equation.

In order for the Prince (chap. 8) to serve as a priest in His heavenly sanctuary, it had to be anointed to commence such service. This is the anointing of the holy of holies referred to in 9:24. Thus the service that is described as being carried on in chapter 8 had its commencement referred to in chapter 9.

"For the Prince of chapter 8 to serve as a priest, however, He had to offer a sacrifice (cf. Heb. 7:27; 8:3). This sacrifice was a prerequisite to His ministry

described in chapter 8. That sacrifice is the one that is foretold in chapter 9, the final and ultimate atonement for iniquity which brought in everlasting righteousness.

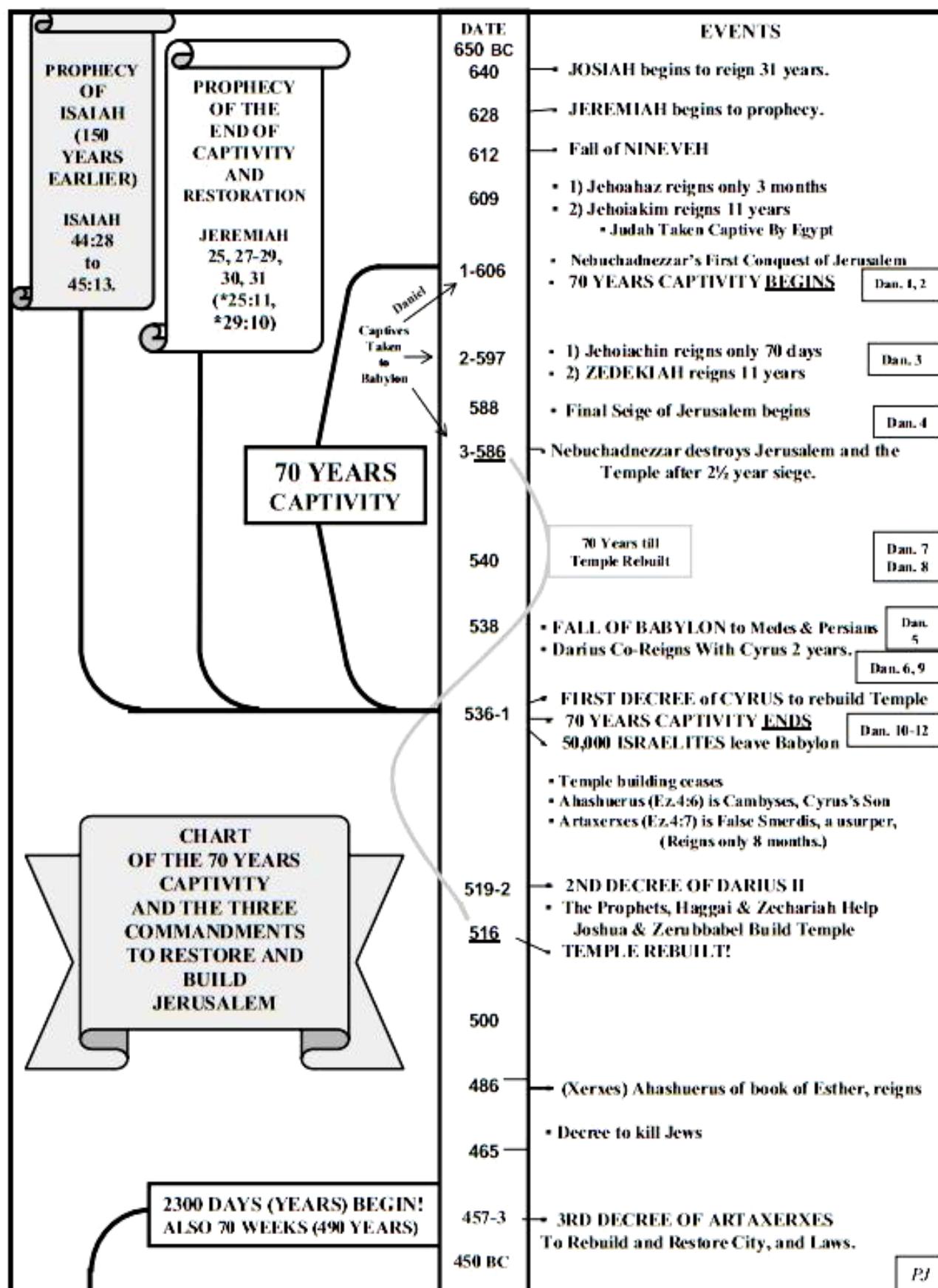
"This everlasting righteousness has been ministered to the people by the priestly Prince in the heavenly sanctuary according to chapter 8. The provision for it was made, however, by the death of the Messiah that is prophesied in chapter 9. Thus there is a thematic link both between the Son of man in chapter 7 and the Prince in chapter 8, and between the Prince in chapter 8 and the Messiah in chapter 9. These titles refer to the same person—Jesus Christ.

"There is also a stepwise explanation in these prophecies for the nature of the work of Christ in each of the preceding prophecies. In chapter 7 the Son of man appears in the final scene of the judgment. At that event He receives title to rulership over God's eternal kingdom. But no explanation is given in chapter 7 as to why He is worthy to receive the kingdom. The explanation for this is given in chapter 8. He has served as the great High Priest in the heavenly sanctuary and has saved the saints who enter that kingdom. But there is no explanation given in chapter 8 as to how the Prince came to occupy His priestly position. That explanation is given in chapter 9 where the Messiah is seen to offer Himself up as the great and final atonement for iniquity. That accomplished atonement brought in the everlasting righteousness which the Prince subsequently ministers from the heavenly sanctuary to the people.

"**Thus these three prophecies in Daniel form an interlocking chain of explanations about the work of this one figure who is common to them all.** In ch. 9 He is the sacrifice. In ch. 8 He is the priest. In ch. 7 He is the king. As these different phases of His work are linked together by a common thread, the figure involved in all of them should be identified as the same. The first two phases of this work have been fulfilled in Jesus Christ and we await the conclusion of the third when the saints will be ushered into God's eternal kingdom." *BRI (Shea), 2SOD, 238,239.*

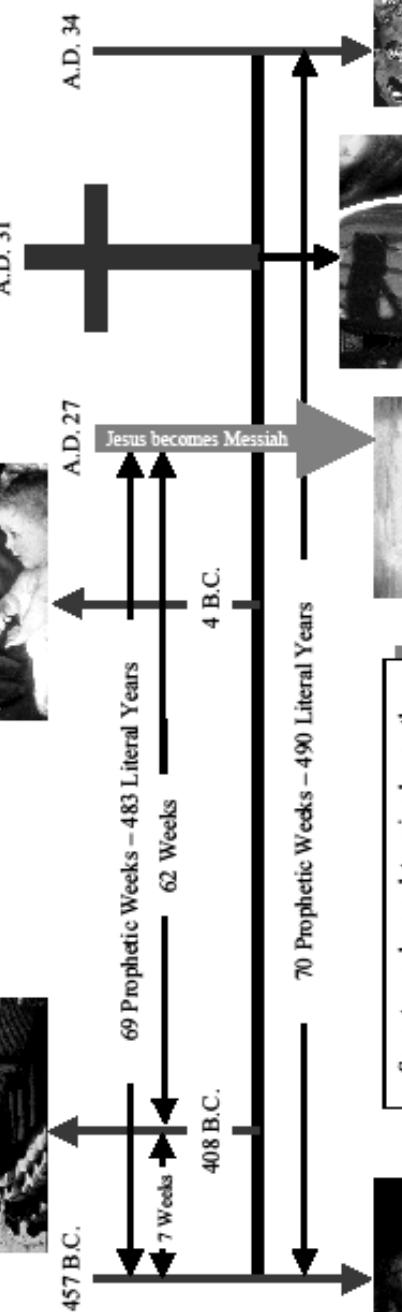
Prophecy	Daniel 9	Daniel 8	Daniel 7
Length	Short	Medium	Long
Picture of Christ	Sacrifice	Priest	King
Spiritual Point of View	Past	Present	Future
Spiritual Experience	Justification	Sanctification	Glorification

Shea, DARG, 229.



The Predicted Coming of the Messiah

The Death of Christ



Jerusalem Rebuilt



The Birth of Jesus



Seventy weeks are determined upon thy people ... Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall* be seven weeks, and threescore and two weeks: Daniel 9:24,25



Command to Rebuild
Jerusalem.
Ezra 6:14; 7:1

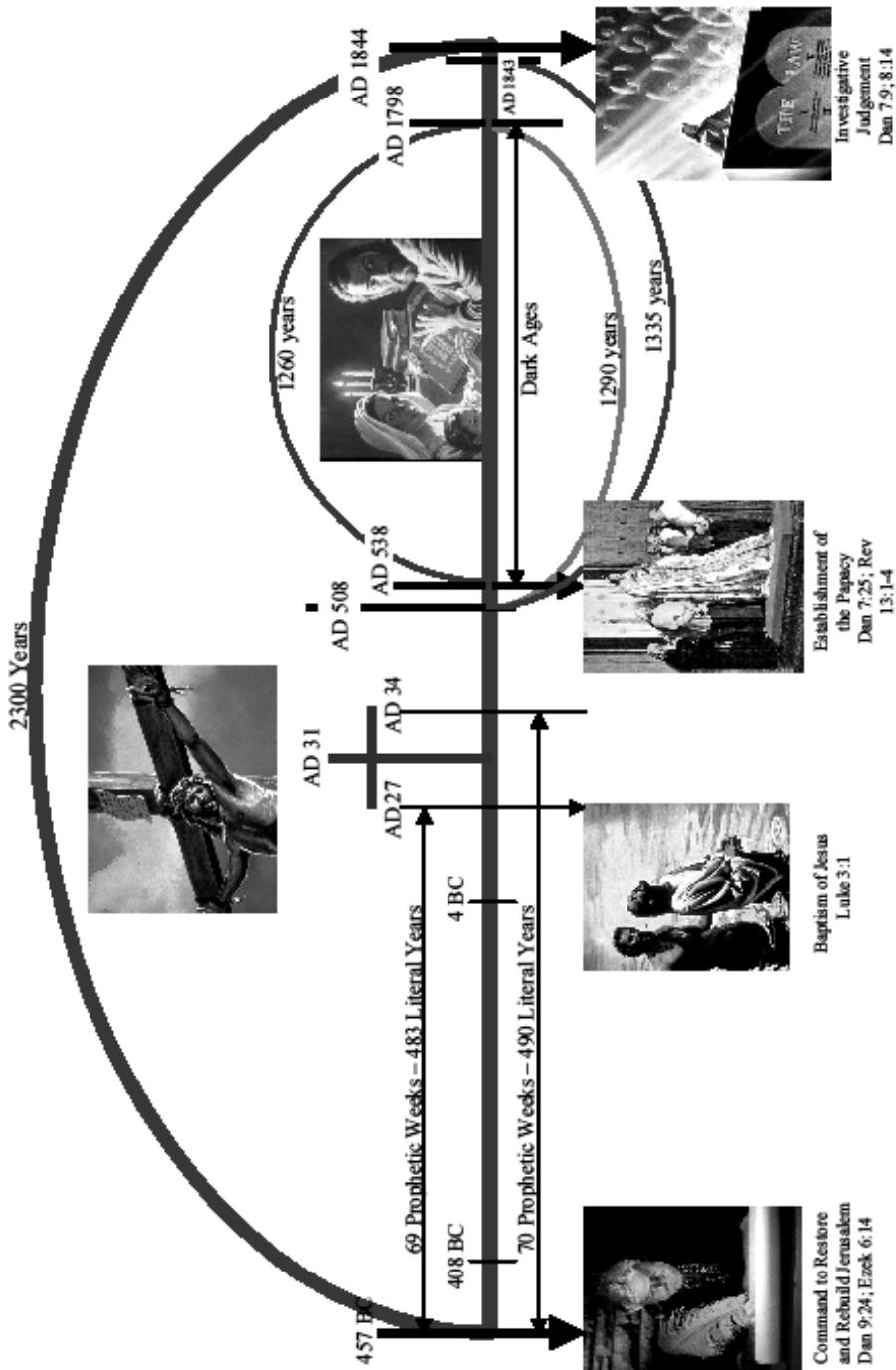
Christ's Baptism. Matt 3:16,17

Gospel to Gentiles
Acts 13:46,47

Christ is the Greek form of the Hebrew word Messiah.
Messiah means "anointed one". Christ officially became the Messiah when He was baptised and the dove descended upon Him from Heaven.

The Date of the Judgment

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DANIEL: CHAPTER TEN

1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto

me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withheld me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

INTRODUCTION TO DANIEL 10

“Daniel ten is introductory to Daniel eleven and twelve. All three of these chapters constituting a single unit in which Gabriel makes a number of detailed revelations concerning events that will take place to the very end.” Thiele, OSID, 119.

“Daniel’s final prophecy covers three chapters in the book—chapters 10, 11, and 12. Chapter 10 is the introduction or prologue, chapter 11 is the body of the prophecy, and chapter 12 is the conclusion or epilogue. All three belong together as shown by the fact that elements in chapter 10 reappear in chapter 12.

“...Remember that the chapter divisions of the English Bible were not present in the scroll of this book as originally written by Daniel. They were added during the twelfth century AD. This means that chapter 10 should read consecutively into Daniel 11, and Daniel 11 should read progressively into Daniel 12 unseparated by any major breaks.” Shea, DARG, 230.

“The four great empires shown to Nebuchadnezzar, under the symbol of a great image, were again more particularly represented to Daniel under the forms

of four great wild beasts. In like manner, the memorable events that were revealed to Daniel in the ram and he-goat, are here more clearly revealed in this last vision by an angel.

“The last vision of Daniel covers the three closing chapters of his book. While it is spoken of as a vision, it was not really a vision in the same sense as those recorded in chapters seven and eight, but rather a further interpretation of the latter. Daniel had but two prophetic visions and both were interpreted by Gabriel. The two visions were closely related, the second being a further explanation of the first in which ‘not all was made clear to the prophet.’ (PK 554). ‘Through another vision further light was thrown upon the events of the future.’ (Ibid. 554.) It required three visits of the angel of prophecy to complete the interpretation of the second vision [of Daniel 8:1-14]. This vision and its three fold interpretation is the subject of the last five chapters of the book. Chapter ten is the prologue and chapter twelve the epilogue of the angel’s last interpretation which is embraced in chapter eleven.” Bunch, BOD, 154.

“The detailed prophecy of chapter 11 covers the whole period of the 2300 years and reaches on to the end itself when probation would close and the

world would be made desolate at the coming of Christ, just as the prophecy of the 70 weeks reached to the close of Jewish probation and on to the desolation of the city and temple and the destruction of the nation.” *Bunch, BOD, 155.*

DANIEL 10:1

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

Cyrus.—

“As Cyrus, who is mentioned at the commencement of this prophecy (Daniel 10: 1), **dried up the waters of the Euphrates** as part of his strategy in the overthrow of Babylon, **so Jesus will also dry up the waters of the great- river Euphrates** as part of His plan for the overthrow of spiritual Babylon.” *Were, KONAJ, 105*

In the Third Year of Cyrus King of Persia.—

“The time was spring in the ‘third year of King Cyrus,’ probably 535 BC.” *God Cares, Vol. 1, 258.*

What Happened in the First Year of Cyrus.—

“Within about two years of the fall of Babylon, Cyrus succeeded to the throne, and **the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon.**

“**The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great.** The sterling qualities of the man of God as a statesman of farsighted ability led the Persian ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, **He moved upon Cyrus as His agent** to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish people their liberty.

“As the king saw the words foretelling, more than a hundred years before his birth, the manner in which Babylon should be taken; as he read the message addressed to him by the Ruler of the universe, ‘I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me,’ as he saw before his eyes the declaration of the eternal God, ‘For Jacob My servant’s sake, and Israel Mine elect, **I have even called thee by thy name: I have surnamed thee, though thou hast not known Me;**’ as he traced the inspired record, ‘I have raised him up in righteousness, and I will direct

all his ways: he shall build My city, and he shall let go My captives, not for price nor reward,’ **his heart was profoundly moved, and he determined to fulfill his divinely appointed mission.** Isaiah 45:5,6,4,13. He would let the Judean captives go free; he would help them restore the temple of Jehovah.

“In a written proclamation published ‘throughout all his kingdom,’ Cyrus made known his desire to provide for the return of the Hebrews and for the rebuilding of their temple:

“Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia,] The Lord God of heaven hath given me all the kingdoms of the earth,’ the king gratefully acknowledged in this public proclamation; ‘and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem,... and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering.’ **Ezra 1:1-4.**

“‘Let the house be builded,’ he further directed regarding the temple structure, ‘the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king’s house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem.’ Ezra 6:3-5.

“Tidings of this decree reached the farthest provinces of the king’s realm, and everywhere among the children of the dispersion there was great rejoicing. **Many, like Daniel, had been studying the prophecies, and had been seeking God for His promised intervention in behalf of Zion. And now their prayers were being answered;** and with heartfelt joy they could unite in singing:

“‘When the Lord turned again the captivity of Zion, We were like them that dream.

“Then was our mouth filled with laughter, And our tongue with singing:

“Then said they among the heathen, The Lord hath done great things for them.

“The Lord hath done great things for us; Whereof we are glad.’ **Psalm 126:1-3.**” *Prophets and Kings, 557-559.*

“Cyrus began to reign in 536 BC, the year the 70 years of captivity were to end. **In that very year, Cy-**

rus issued his decree in fulfillment of the prophecy of Isaiah. The decree ended the time period of the 70 years, and, when confirmed and enforced by the two subsequent decrees of Darius and Artaxerxes, marked the beginning of the time periods of the 70 weeks and the 2300 days.” *Bunch, BOD, 156.*

A Thing Was Revealed Unto Daniel.—

“This verse introduces the last recorded vision of the prophet Daniel... The death of Daniel is supposed to have occurred soon after this, he being at this time, according to Prideaux, not less than ninety years of age.” *Smith, DR, 225.*

“Upon the occasion just described, the angel Gabriel imparted to Daniel all the instruction he was then able to receive. A few years afterward, however, the prophet desired to learn more of subjects not yet fully explained, and again set himself to seek light and wisdom from God... No less a personage than the Son of God appeared to Daniel. Our Lord comes with another heavenly messenger to teach Daniel what would take place in the latter days.” *Bible Sanctification, 42.*

“The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the **Ulai and the Hiddekel**, the great rivers of Shinar, **are now in process of fulfillment**, and all the events foretold will soon have come to pass.” (Letter 57, 1896). *4BC 1166.*

And the Thing Was True.—

Daniel 8	Daniel 10
The vision is true—v26.	The vision is true—v1.
Shut up the vision—v26.	Shut up the Words—12:4, 9.
Vision for many days—v26.	Vision for many day—v14, 1.
None understood it—v27.	Daniel then understood it—v1.

Thiele, OSID, 109.

The Time Appointed Was Long.—

“A thing was revealed unto Daniel, and the thing was true, but the time appointed (2300 days) was long.’ **This shows that Daniel understood the time; for he says it was long.** For no man would have called 2300 common days (not quite seven years) a long time for so many great and important events, as are noticed in the vision, to transpire in. ‘And he understood the thing, (that is, the time,) and had understanding of the vision.’ Daniel 10:1.” *Miller, Evidence, 74.*

The Conflict Was Long.—

“The words translated ‘time appointed’ are from the Hebrew word *saba*, which means ‘warfare’ or ‘conflict.’ The Revised Standard Version translates the passage, **‘It was a great conflict.’** Prophets & Kings, p.571, says that Daniel was given a view of a ‘mighty

struggle.’ Daniel 11 is a presentation of a long conflict—not many conflicts, but a conflict. There are many battles, but *one war*.

“The river beside which Daniel saw this long warfare was the Hiddekel, or Tigris. This was a swift and turbulent stream of considerable length. Thus it provides a fit setting for the vision. The great warfare may involve nations, but it is not between nations. In chapter 10 the curtain of the invisible is lifted, and it can be seen that behind the affairs and actions of nations, the powers of heaven and the powers of darkness are in deadly conflict. Commenting on Daniel 10, Ellen G. White wrote:

‘Through the prophet we are given a glimpse of this mighty struggle between the forces of good and the forces of evil.’—*Prophets & Kings, 571.*

“The antagonistic forces of good and evil are not really contending for the control of countries and cities. **The battle is for the minds of men.** God has a people upon the earth through whom He plans to demonstrate the principles of His kingdom and bring about the overthrow of the forces of evil. Satan’s supreme object has been to destroy their faith or their persons. He seeks to control the minds of rulers so that the powers of earth will make war on God’s people. At the same time, God overrules in the affairs of nations and influences the minds of rulers to do His will. ‘The king’s heart is in the hand of the Lord, as the rivers of water: He turneth it withersoever He will.’—*Proverbs 21:1.*

“Where necessary He brings about the overthrow of kingdoms. God’s people are the focal point of concern in the long conflict. The angel said to Daniel, ‘Now I am come to make thee understand what shall befall thy people in the latter days.’—Daniel 10:4.” *Hiddekel, 14,15.*

“But the greatest troubles would come to God’s true people, not from so-called ‘heathen’ sources, but from a power which, **while making the high claim of being ‘the true church,’ would actually be led of Satan** to inflict the most fearful sorrows upon God’s people. This power, after the Dark Ages, through God’s overruling Providence, would be held back for a time while the work of God would be completed, just as God’s providence enabled Israel to complete the rebuilding of Jerusalem ‘even in troubled times’ (Daniel 9: 25; see also Ezra and Nehemiah). As the work of God progressed, the opposition to it became more and more bitter and determined. See Nehemiah 4: 6-8; etc. **Thus will it be in the closing up of the work of God.** More and more the power of God will be poured out to meet Satan’s opposition. Finally, Satan will stir up the powers of evil—the king of the north and all of his forces—to subdue or destroy the people of God. **But Christ will deliver His people in this final attempt to destroy them.**” *Were, KONAJ, 99.*

“The return of Christ to our world will not be long delayed. **Let this be the keynote of every mes-**

sage. The blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people. Looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothingness.

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings, and Lord of lords, is soon to lead forth the armies of heaven.

"It cannot now be said by the Lord's servants, as it was by the prophet Daniel: 'The time appointed was long.' Daniel 10:1. It is now but a short time till the witnesses for God will have done their work in preparing the way of the Lord." 6 Testimonies, 406.

"The great controversy between good and evil will increase in intensity to the very close of time." Great Controversy, ix.

The Great Conflict, Heaven and Earth Involved.—

"In chapter 10, the figure of a heavenly prince appears again, named for the first time—this is Michael—and for the first time involved in the war (10:13,21). The end of the times is now in the offing (10:14), and the last step of human history is described as a gigantic war, *saba gadol* (Daniel 10:1). In this connection, the parallel between Daniel praying and fasting on earth during three weeks (10:4) and the heavenly battle involving supernatural powers during the same period of time (10:13) suggests the nature of the impending war. **The battle will take place on both fronts, heaven and earth, implying again a special connection between the two.**" Doukhane, DVE, 75.

Daniel Had Understanding.—

"Daniel talked with God. Heaven was opened before him. But the high honors granted him were the result of humiliation and earnest seeking. All who believe with the heart the word of God will hunger and thirst for a knowledge of His will. God is the author of truth. **He enlightens** the darkened understanding and gives to the human mind power to grasp and comprehend the truths which He has revealed." Sanctified Life, 49.

Daniel Had Understanding of the Vision.—

"The revelations of the first vision 'troubled' and 'alarmed' Daniel. As the result of the second vision and Gabriel's first interpretation the prophet 'fainted, and was sick certain day.' His sickness was followed by a period of fasting and earnest prayer for further light which came with the second visit of the angel and his further interpretation of the unexplained part of the vision relating to time. But this second explanation again filled Daniel with grief and he enters into a period of prayer and fasting and mourning which continued for three full weeks. Gabriel's second interpretation

foretold the coming of the Messiah, but He would be 'cut off' and the restored city and temple would be destroyed and made a perpetual desolation. That this second period of prayer and fasting was for still further light on the same vision is evident. In verse 12 we are told that in Daniel's prayer, he 'set his face to understand' something that puzzled him. ...**As the result of this third interpretation, Daniel declared that he 'understood the thing, and had understanding of the vision.'** The thing about the vision that still troubled him was made plain. (verse 1). **That the last three chapters of the book contain a further explanation of Daniel's second vision is the opinion of the best Bible commentators.**" Bunch, BOD, 154.

"Daniel uses two Hebrew words for 'vision.' In this instance it is the Hebrew word *mar'eh*, which is used in Daniel 8 and 9 in reference to the 2300 days and the cleansing of the sanctuary. Thus, right at the outset, the vision by the Hiddekel is shown to be linked to his earlier vision by the Ulai. (See Daniel 8.) As the two rivers, Ulai and Hiddekel (Euphrates and Tigris), by which Daniel saw his visions of chapters 8 and 11, merge into one river, so the two visions must be seen as merging into one.

"In his vision in chapter 8, Daniel beheld the Roman 'horn' making war on the sanctuary and God's people. The question was asked, 'How long shall be the vision ... to give both the sanctuary and the host to be trodden underfoot? The answer was given, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'—Daniel 8:13,14. The angel did not answer both questions specifically. He merely said when the sanctuary would be restored. **The last vision specifically answers the question concerning the restoration of God's people.**

"Daniel 8 uses two words which the Authorized Version translates as 'vision.' The first word is *chazon*. It is used in verses 2,13,15,17, and 26 (last part). The second word is *mar'eh*, and is used in verses 16,26 (first part), and 27. [Bible expositors write:] 'The Hebrew words for "vision" may be significant. It is possible that when the word *chazon* is used, the reference is to the vision as a whole. On the other hand, where the word *mar'eh* is employed, the reference could be to the particular things seen and heard in the *chazon*. One feature seen in the over-all *chazon* was the "two thousand and three hundred days" of Daniel 8:14.'

"Referring to the cleansing of the sanctuary, the angel said, 'Make this man to understand the vision [*mar'eh*].' The angel then said to Daniel, 'The vision [*mar'eh*] of the evening and the morning [i.e., the 2300 evenings and morning] which was told is true.' But the spectacle of the sanctuary and the saints being trodden down over such a long period caused the prophet to faint, and he records, '**I was astonished at the vision [*mar'eh*], but none understood it.**'—Daniel 8:27. **Daniel did not say that he did not understand the *chazon*. He said that he did not understand the**

mar'eh—that is, the part about the cleansing of the sanctuary. This point provides the certain link to chapter 9. As Daniel sought God in prayer for further light, the angel came to the prophet, saying, ‘I am now come forth to give thee skill and understanding ...therefore understand the matter, and consider the vision [mar'eh].’—**Daniel 9:22,23.** Adventist expositors are agreed that the **mar'eh** refers to the cleansing of the sanctuary and the 2300 days of Daniel 8.

“Chapter 9 does not fully explain the **mar'eh**. It merely gives the starting point of the 2300 days (457 BC) and concludes with the destruction of the sanctuary again in AD 70. That is no place to end the glorious account of the triumph of the sanctuary and God’s people. So one more vision (*chazon*) was necessary in order to clear up the vital point about the **mar'eh** which Daniel said he did not understand. In Daniel 10:1 the prophet records, “[I] had understanding of the vision [mar'eh].” **One must therefore expect this last vision to throw more light on the great work of restoring the sanctuary and the saints in the last days.”** *Hiddetekel, 15-17.*

DANIEL 10:2,3

In those days I Daniel was mourning three full weeks.

I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

I Was Mourning Three Full Weeks.—

“Daniel had not been able to return to Palestine, but with deepest interest he followed the progress of God’s work in the homeland. Great hindrances to the work of restoring the sanctuary had arisen. **The Samaritans were trying to bring the work to a halt by stirring up suspicion in the mind of Cyrus.** Apparently Daniel, being a high statesman in the Persian realm, was close enough to the affairs of the palace to detect a change in the current of sympathy for the Jews. The mind of the king was being agitated against God’s people. With a heart burdened for the restoration of the temple, Daniel engaged in fasting, mourning and intercession with God. The angel showed Daniel what was transpiring behind the scenes. It was a great conflict for the mind of Cyrus:

“While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God’s people, angels worked in behalf of the exiles. **The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil.**

“For three weeks Gabriel wrestled with the

powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel’s aid. ‘The prince of the kingdom of Persia withheld me one and twenty days,’ Gabriel declares; ‘but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.’ Daniel 10:13. **All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.’** *Prophets & Kings, 571,572.*

“Daniel’s attitude of affliction of soul serves as a type of the attitude that will characterize God’s people in the last days. As Daniel prayed for the restoration of the temple at the end of the seventy years, so the saints are called to a similar response at the end of the 2300 years. (See *Prophets & Kings, 714.*)

“The experience of the prophets often serve as a representation of the experience of the church in the last days. Isaiah’s vision of the Lord, high and lifted up in the temple (Isaiah 6:1-7), ‘represents the condition of God’s people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary.’—Ellen G. White in *The SDA Bible Commentary*, vol.4, p.1139. John’s experience of eating the sweet and bitter book represents the experience of God’s people in the early Advent Movement. (See Rev. 10.) Zechariah’s vision of Joshua and his filthy garments ‘applies with peculiar force to the experience of God’s people in the closing up of the great day of atonement.’—*Testimonies*, vol.5, p.472. So also does Daniel’s experience recorded in chapter 10 portray the experience of God’s people in the last days. With fasting, mourning and humiliation of soul (Joel 2:15,17), they will pray for the cleansing and restoration of the heavenly sanctuary.” *Hiddetekel, 17,18.*

“Upon the occasion just described [Daniel 9:20,21], the angel Gabriel imparted to Daniel all the instruction which he was then able to receive. **A few years afterward, however, the prophet desired to learn more of subjects not yet fully explained [in Daniel 8,9], and again set himself to seek light and wisdom from God.** [Daniel 10:2-6 quoted.]

“...The great truths revealed by the world’s Redeemer are for those who search for truth as for hid treasures. Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire. Yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of the Most High. And in response to his supplications, light from the heavenly courts was communicated for those who should live in the latter days. **With what earnestness, then, should we seek God, that He may open our**

understanding to comprehend the truths brought to us from heaven.” *Sanctified Life, 49,50.*

Ate No Pleasant Bread.—

“For what purpose did this aged servant of God thus humble himself and afflict his soul?—Evidently to understand more fully the divine purpose concerning events that were to befall the church of God. The divine messenger sent to instruct him says, ‘From the first day that thou didst set thine heart to *understand.*’ Verse 12. There was still something, then, which Daniel did not understand. What was it? **Undoubtedly it was some part of the vision of Daniel 8, of which Daniel 9 was but a further explanation.** As the result of his supplication, he now receives more minute information respecting the events included in the great outlines of his former visions.

“This mourning of the prophet is supposed to have been accompanied with fasting, not an absolute abstinence from food, **but a use of only the plainest and most simple articles of diet.** He ate no pleasant bread, no delicacies or dainties; he used no flesh or wine; and he did not anoint his head, which was to the Jews an outward sign of fasting. How long he would have continued this fast had he not received the answer to his prayer, we do not know, but his course in continuing it for three weeks shows that he was not a person to cease his supplications till his petition was granted.” *Smith, DR, 225,226.*

Neither Came Flesh Nor Wine in My Mouth.—

“As Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. **They decided that as flesh-meat had not composed their diet in the past, it should not come into their diet in the future, and as wine had been prohibited to all who should engage in the service of God, they determined that they would not partake of it.** The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment. These particulars were placed on record in the history of the children of Israel as a warning to every youth to avoid all customs and practices and indulgences that would in any way dishonor God.” *Youth Instructor, 8/18/1898.*

Vision on the Sabbath--Three Whole Weeks (Full) Were Fulfilled.—

“The marginal reading for ‘three full weeks’ is ‘weeks of days,’ here used to distinguish the time spoken of from the *weeks of years* brought to view in the preceding chapter.” *Smith, DR, 225*

“He says that he had been mourning and fasting for three ‘full’ weeks and that then God appeared to him on the twenty-fourth day of the first month Nisan

(vs. 4). Given the close proximity of these statements, the implication is that the twenty-fourth day of the first month **took place immediately at the end of the three weeks of fasting.** The original language uses an idiom here to indicate that the weeks were ‘full.’ **Full weeks come to an end after seven days; they end on Sabbath, the seventh day.** Since this vision appeared to Daniel at the end of three full weeks, **it must also have come to him on a Sabbath day.** That means that this final prophecy of the book of Daniel was most likely given on a Sabbath. This is the only vision in the book that we can date with such precision.

“In this regard, there is a rather direct parallel between Daniel and John who was the recipient of the visions of the book of Revelation. **John says he received his vision on the ‘Lord’s day’ (Revelation 1:10).** As we know from both the Old Testament and the New Testament, the day that the Lord has claimed as His special possession is the Sabbath (Isa. 58:13; Mark 2:28). **Thus Daniel received his final prophecy on the Sabbath, and John received the visions of his book on that day too.** Both of these men were elderly at the time. ...Both were exiles at the time they received their visions. Daniel was in Babylon, and John was imprisoned on the island of Patmos ‘because of the word of God and the testimony of Jesus’ (Revelation 1:9). ...A comparison can also be made between the form God [the Son’s] appearance took in both Daniel 10 and in Revelation 1.” *Shea, DARG, 234.*

DANIEL 10:4

And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

The Great River, Hiddekel.—

“The word Hiddekel in the Syriac is applied to the Euphrates River; in the Vulgate, Greek, and Arabic, to the Tigris; therefore some conclude that the prophet had this vision where these rivers unite, near the Persian Gulf.” *Smith, DR, 226.*

“The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the **Hiddekel, the great rivers of Shinar,** are now in process of fulfillment, and all the events foretold will soon have come to pass (Letter 57, 1896).” *4BC, 1166.*

DANIEL 10:5,6

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

His body also was like the beryl, and

his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

Jesus, A Certain Man Clothed in Linen.—

“The Bible contains two descriptions of Michael or Emmanuel in his glorious state, one before, and the other after His incarnation. This picture is almost identical with the one revealed to the Revelator as recorded in Rev. 1:13-16. Daniel sees the Son of God before His humiliation into human flesh, and John after He was again glorified in answer to His prayer. See John 17:5. In both visions Michael was clothed ‘in fine linen.’” *Bunch, BOD, 157*

“And in the midst of the seven candlesticks **one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.** His head and *his* hairs were white like wool, as white as snow; and **his eyes were as a flame of fire.** And **his feet like unto fine brass,** as if they burned in a furnace; and **his voice as the sound of many waters.** And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and **his countenance was as the sun shineth in his strength.**” Rev 1:13-16.

“[Dan. 10:2, 5,6 quoted.] **No less a personage than the Son of God appeared to Daniel.** This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. **Our Lord now comes with another heavenly messenger to teach Daniel what would take place in the latter days.** This knowledge was given to Daniel and recorded by Inspiration for us upon whom the ends of the world are come.” *R&H, 2/8/1881.*

“**As the high priest laid aside his pontifical dress, and officiated in the white linen dress of a common priest,** so Christ emptied Himself, and took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his service in the holy of holies, came forth to the waiting congregation in his pontifical robes, so Christ will come the second time clothed in glorious garments of the whitest white, ‘such as no fuller on earth can whiten them.’ He will come in His own glory, and in the glory of His Father, as King of kings and Lord of lords, and all the angelic host will escort Him on His way (MS 113, 1899).” *IBC, 1111,1112.*

“He shall put on the **holy linen coat**, and he shall have the **linen breeches** upon his flesh, and shall be girded **with a linen girdle**, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.”

Leviticus 16:4. [Day of Atonement dress for priest.]

“**The linen garments** worn by our Lord, when seen by Daniel at the time he was given his last prophecy (Daniel 10: 5, 6), **would indicate His priestly work—particularly His High Priestly ministration on the day of Atonement** (see Leviticus 16: 4). In this connection, notice that a part of the description given of our Lord in Revelation 1 comes from the description given of Him in Daniel 7 in connection with the Judgment: the Judgment would sit and the Papacy would be destroyed (see Daniel 7:11, 26). As the commencement of Daniel’s last prophecy the priestly work of Christ is indicated, **so the end of that prophecy brings us to the time when He ceases His mediation in the heavenly temple (Daniel 12:1).** The king of the north gathers his forces (Daniel 11: 44, 45) against the people of God just as the Lord is about to close His heavenly ministry: ‘At that time shall **Michael stand up**, the great Prince [mentioned in the commencement of the prophecy, see Daniel 10: 13] which stands for the children of thy people’ (Daniel 12:1).” *Were, KONAJ, 101,102.*

Same One as Described in Revelation 10.—

“This man is the same as Michael standing up for the children of thy people. The reason I assign is, **he is clothed in linen, which shows he is the high priest** for the people of God. It is the same angel that John describes, Rev. 10:1-6.” *Miller, Evidence, 111.*

“The importance of Daniel’s last prophecy and its relationship to the book of Revelation will be recognized by noting that **both commence with a ‘revelation of Jesus Christ’** (compare Daniel 10: 5, 6 and Revelation 1: 14-17). In **both, the glory of His person fills Daniel and John with awe and fear. In both, Jesus comforts His faithful servants with the knowledge that while He possesses Almighty power,** His power is used to show Himself strong on behalf of those whose hearts are perfect towards Him. How fitting that both Daniel’s last prophecy and the Revelation, which is the enlargement of that prophecy, should commence with a description of Jesus in His purity and power, and also in His capacity of the High Priest interceding on behalf of His people. If the display of His power filled His loyal subjects with fear, how will His adversaries fare when that Almighty power is used on behalf of His persecuted people!” *Were, KONAJ, 99,100.*

Eyes As Lamps of Fire.—

“And was transfigured before them: and **his face did shine as the sun, and his raiment was white as the light.**” Matthew 17:2. “And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.” Mark 9:3.

Daniel's View (Dan.10)	John's View (Rev. 1)
A certain man 10:5 Clothed in linen, v.5 Girded with fine gold, v.5 His body like beryl, v.6	One like Son of man, 1:13 Clothed with garment, v.13 A golden girdle, v.13
His face as lightning, v.6 Eyes as lamps of fire, v.6 Arms and feet as polished brass, v.6	His head and hairs were white like wool, v.14 Countenance as sun, v.16 Eyes as a flame of fire, v.14 Feet like fine brass, v.15
Words like the voice of a multitude, v.6	Voice as the sound of many waters, v.15

Thiele, OSID, 120.

The Voice of His Words Like a Multitude.—

“His speech was ‘like the voice of a multitude,’ or ‘as the sound of many waters.’—John. The voice of a great multitude in perfect unison, like the roar of a great cataract, has the sense of vastness that is impressive and awe-inspiring. **Michael is the Word of God and the Spokesman of the Godhead. When He speaks He speaks for the whole universe of unfallen beings.**” Bunch, BOD, 158.

“To the ears of Daniel, accustomed by long experience to heavenly sounds, the voice of the ‘One Man’ was as **the voice of the multitude, or as the sound of many waters, clear and beautiful.** To human ears, dull of hearing, it is like thunder. The Jews at the time that the Greeks came to Christ had a similar experience to that of the companions of Daniel. Sitting in the temple court, the lightning played about the head of Christ, and a voice which to him was the voice of God, to them sounded like the crash of a thunder bolt.” Haskell, SDP, 156.

DANIEL 10:7

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

I Daniel Alone Saw the Vision.—

“The word for ‘vision’ is *mar'eh*, and is used again in verses 8 and 16. **The mar'eh was a confrontation with the unveiled glory of Jesus Christ.** After seeing Him, Daniel could testify that he ‘had understanding of the *mar'eh*’ (verse 1), for Christ is the reality of the sanctuary and its cleansing. When the saints finally see Him as Daniel saw Him, they too will be overwhelmed with a sense of their weakness and imperfection.

“Daniel stood alone to see the *mar'eh*. His companions, being aware of something of dreadful import,

fled to hide themselves. The godly prophet himself was unable to endure the revelation of divine love. Although he was faultless before men and beloved by God, the weakness and sinfulness of human nature appeared in painful contrast to the infinite purity of Christ. His moral as well as his physical ‘comeliness’ (brightness, beauty) turned in him to corruption as the painful awareness of the sinful state of human nature rolled upon him like the waves of the sea. (See verses 8, 16.) Like John the Revelator, who also saw the glorified Christ, Daniel was left without breath, and doubtless would not have recovered had he not been revived and strengthened by the angel of God.

“As Daniel sought to hasten the restoration of the temple by fasting and affliction of soul, so also God’s people in the last days will seek to hasten the cleansing of the heavenly sanctuary by fulfilling the conditions of the great anti-typical day of atonement.

“Not for themselves alone will they intercede with God, but for the honor and glory of Christ. **They will realize that Jesus will feel the pain and agony of sin until His sanctuary is cleansed.** (See Education, p. 263.)

“**It is submitted that Daniel’s humiliating experience recorded in chapter 10 is an illustration of the experience that God’s people will pass through at the time of the judgment and the latter rain.**” [See comments on verse 2; Zech. 10:12.] Hiddekel, 18,19.

Others Fled.—

“The countenance of Christ was like lightning, and as he gazed upon the prostrate form of Daniel, the other men fled for their lives. But what would have been death to those who harbored sin, was life to the one whose character was pure. The dross had been consumed before, and the light shone upon the prophet as sunlight on a mirror.

“So full of life is the Son of God that his eyes appeared as lamps of fire, flashing light. He it is who says, ‘I will guide thee with mine eye.’ Daniel could bear the gaze, but his companions felt that those eyes burned into their very souls, and they hid from his gaze.” Haskell, SDP, 156.

DANIEL 10:8

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

Isaiah’s Experience.—

“Thus when the servant of God is permitted to behold the glory of the God of heaven, as he is unveiled to humanity, and realizes to a slight degree the purity of the Holy One of Israel, **he will make star-**

tling confessions of the pollution of his soul, rather than proud boasts of his holiness. In deep humiliation Isaiah exclaimed, ‘Woe is me! for I am undone; because I am a man of unclean lips:... for mine eyes have seen the king, the Lord of hosts.’...

“As humanity, with its weakness and deformity, was brought out in contrast with the perfection of divine holiness and light and glory, he felt altogether inefficient and unworthy. How could he go and speak to the people the holy requirements of Jehovah, who was high and lifted up, and whose train filled the temple? While Isaiah was trembling and conscience-smitten, because of his impurity in the presence of this unsurpassed glory, he says, ‘Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.’

“We may always be startled and indignant when we hear a poor, fallen mortal exclaiming, ‘I am holy; I am sinless!’ Not one soul to whom God has granted the wonderful view of his greatness and majesty, has every uttered one word like this. **On the contrary, they have felt like sinking down in the deepest humiliation of soul, as they have viewed the purity of God, and contrasted with it their own imperfections of life and character.** One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. How can anyone who is brought before the holy standard of God’s law, which makes apparent the evil motives, the unhallowed desires, the infidelity of the heart, the impurity of the lips, and that lays bare the life—make any boast of holiness? His acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influences of the Spirit of God. He loathes himself, as he views the greatness, the majesty, the pure and spotless character of Jesus Christ.

“When the Spirit of Christ stirs the heart with its marvelous awakening power, there is a sense of deficiency in the soul, that leads to contrition of mind, and humiliation of self, rather than to proud boasting of what has been acquired. When Daniel beheld the glory and majesty surrounding the heavenly messenger that was sent unto him, he exclaimed, as he described the wonderful scene, ‘Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength.’ The soul that is thus touched will never wrap itself about with self-righteousness, or a pretentious garb of holiness; but will hate its selfishness, abhor its self-love, and will seek, through Christ’s righteousness, for that purity of heart which is in harmony with the law of God and the

character of Christ. He will then reflect the character of Christ, the hope of glory. **It will be the greatest mystery to him that Jesus should have made so great a sacrifice to redeem him.** He will exclaim, with humble mien and quivering lip, ‘He loved me. He gave himself for me. He became poor that I, through his poverty, might be made rich. **The man of sorrows did not spurn me, but poured out his inexhaustible, redeeming love** that my heart might be made clean; and he has brought me back into loyalty and obedience to all his commandments. **His condescension, his humiliation, his crucifixion, are the crowning miracles in the marvelous exhibition of the plan of salvation.** That the just should die for the unjust, the pure for the impure, is beyond all manifestations of human love; and all this he has done to make it possible to impart to me his own righteousness, that I may keep the law I have transgressed. **For this I adore him. I will proclaim him to all sinners.** I will cry, ‘Behold the Lamb of God, which taketh away the sin of the world!’” *R&H, 10/16/1888.*

John’s Experience.—

“And when I saw him, I fell at his feet as dead.”
Revelation 1:17.

Peter’s Similar Experience.—

“Simon and his brother together let down the net. As they attempted to draw it in, so great was the quantity of fish enclosed that it began to break. They were obliged to summon James and John to their aid. When the catch was secured, both the boats were so heavily laden that they were in danger of sinking.

“But Peter was unmindful now of boats or lading. This miracle, above any other he had ever witnessed, was to him a manifestation of divine power. In Jesus he saw One who held all nature under His control. **The presence of divinity revealed his own unholiness. Love for his Master, shame for his own unbelief, gratitude for the condescension of Christ, above all, the sense of his uncleanness in the presence of infinite purity, overwhelmed him.** While his companions were securing the contents of the net, Peter fell at the Saviour’s feet, exclaiming, ‘Depart from me; for I am a sinful man, O Lord.’

“It was the same presence of divine holiness that had caused the prophet Daniel to fall as one dead before the angel of God. He said, ‘My comeliness was turned in me into corruption, and I retained no strength.’ So when Isaiah beheld the glory of the Lord, he exclaimed, ‘Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.’ Daniel 10:8; Isaiah 6:5. **Humanity, with its weakness and sin, was brought in contrast with the perfection of divinity, and he felt altogether deficient and unholy. Thus it has been with all who have been granted a view of God’s greatness and majesty.**

"Peter exclaimed, 'Depart from me; for I am a sinful man,' yet he clung to the feet of Jesus, feeling that he could not be parted from Him. The Saviour answered, 'Fear not; from henceforth thou shalt catch men.' It was after Isaiah had beheld the holiness of God and his own unworthiness that he was entrusted with the divine message. It was after Peter had been led to self-renunciation and dependence upon divine power that he received the call to his work for Christ." *Desire of Ages*, 246.

Comparison of Daniel and Paul in Vision.—

Daniel in vision (ch. 10)	Paul in vision (Acts 9)
Daniel alone saw the vision, (eyes open) v.7,8.	
Men with him saw not the vision, v.7.	Men with him saw no man, ch.9:7
Men fled to hide themselves, v.7	Men with him are speechless, v.7
No strength, v.8,17.	Falls to earth, v.4.
No breath, v. 17.	
Strengthened, v.18,19.	Heard voice speaking, v.4
Heard voice speaking, v.9	
In deep sleep, face to ground, v.9	Falls to the earth, v.4

Thiele, OSID, 120.

Our Experience Will Be Like Daniel's.—

"[Daniel 10:7,8 quoted.] All who are truly sanctified will have a similar experience. The clearer their views of the greatness, glory, and perfection of Christ, the more vividly will they see their own weakness and imperfection. They will have no disposition to claim a sinless character; that which has appeared right and comely in themselves will, in contrast with Christ's purity and glory, appear only as unworthy and corruptible. It is when men are separated from God, when they have very indistinct views of Christ, that they say, 'I am sinless; I am sanctified.'" *Sanctified Life*, 50.

"Those who experience the sanctification of the Bible will manifest a spirit of humility. Like Moses, they have had a view of the awful majesty of holiness, and they see their own unworthiness in contrast with the purity and exalted perfection of the Infinite One.

The prophet Daniel was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man 'greatly beloved' (Daniel 10:11) of Heaven. Yet instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel as he pleaded before God in behalf of his people: 'We do not present our supplications before Thee for our righteousness, but for Thy great mercies.' 'We have sinned, we have done wickedly.' He declares: 'I was speaking, and praying, and confessing my sin and the sin of my people.' And when at a later time the Son of God appeared, to give

him instruction, Daniel says: 'My comeliness was turned in me into corruption, and I retained no strength.' Daniel 9:18, 15, 20; 10:8.

"When **Job** heard the voice of the Lord out of the whirlwind, he exclaimed: 'I abhor myself, and repent in dust and ashes.' Job 42:6. It was when **Isaiah** saw the glory of the Lord, and heard the cherubim crying, 'Holy, holy, holy, is the Lord of hosts,' that he cried out, 'Woe is me! for I am undone.' Isaiah 6:3, 5. Paul, after he was caught up into the third heaven and heard things which it was not possible for a man to utter, speaks of himself as 'less than the least of all saints.' 2 Corinthians 12:2-4, margin; Ephesians 3:8. It was the beloved John, who leaned on Jesus' breast and beheld His glory, that fell as one dead before the feet of the angel. Revelation 1:17.

"There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary's cross. **They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement.** Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour." *Great Controversy*, 470,471.

"One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of filement painfully distinct, and lays bare the deformity and defects of the human character. It makes apparent the unhallowed desires, the infidelity of the heart, the impurity of the lips. The sinner's acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influence of the Spirit of God. He loathes himself as he views the pure, spotless character of Christ.

"When the prophet **Daniel** beheld the glory surrounding the heavenly messenger that was sent unto him, he was overwhelmed with a sense of his own weakness and imperfection. Describing the effect of the wonderful scene, he says, 'There remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.' Daniel 10:8. The soul thus touched will hate its selfishness, abhor its self-love, and will seek, through Christ's righteousness, for the **purity of heart** that is in harmony with the law of God and the character of Christ.

"**Paul** says that as 'touching the righteousness which is in the law'—as far as outward acts were concerned—he was 'blameless' (Philippians 3:6); but when the spiritual character of the law was discerned, he saw himself a sinner. Judged by the letter of the law as men apply it to the outward life, he had abstained from sin; but when he looked into the depths of its holy precepts, and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He says, 'I was alive without the law once: but when the command-

ment came, sin revived, and I died.' Romans 7:9. **When he saw the spiritual nature of the law, sin appeared in its true hideousness, and his self-esteem was gone.**" *Steps to Christ, 29,30.*

"He who beholds Christ in His self-denial, His lowliness of heart, will be constrained to say, as did Daniel, when he beheld One like the sons of men, 'My comeliness was turned in me into corruption.' Daniel 10:8. The independence and self-supremacy in which we glory are seen in their true vileness as tokens of servitude to Satan. Human nature is ever struggling for expression, ready for contest; but he who learns of Christ is emptied of self, of pride, of love of supremacy, and there is silence in the soul. Self is yielded to the disposal of the Holy Spirit. Then we are not anxious to have the highest place. **We have no ambition to crowd and elbow ourselves into notice; but we feel that our highest place is at the feet of our Saviour.** We look to Jesus, waiting for His hand to lead, listening for His voice to guide. The apostle Paul had this experience, and he said, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.' Gal. 2:20." *Mount of Blessing, 15.*

"Not one boastful word of self-esteem will be presented by those who have a knowledge of the true God, and of Jesus Christ whom He has sent. **No one who has a clear conception of God will be uplifted in himself.** This was the impression made upon the man who is thrice called "greatly beloved," because he was **contrite in spirit, and faithful, and true."**" *18MR, 18.*

DANIEL 10:9

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

"A most majestic being visited Daniel on this occasion. The description here given of him is almost parallel to the description of Christ in Rev. 1:14-16. Also since the effect on Daniel was experienced was similar to that experienced by Paul and his companions when the Lord appeared to them on the road to Damascus (Acts 9: 1-7), **we conclude that Christ Himself appeared to Daniel.** We learn in verse 13 that Michael had come to assist Gabriel in influencing the Persian king. How natural then that He should show Himself to Daniel on this occasion." *Smith, DR, 226.*

"And as he journeyed, he came near Damascus: and suddenly **there shined round about him a light from heaven:** And he fell to the earth, and heard a

voice saying unto him, Saul, Saul, why persecutest thou me?" Acts 9:3,4.

DANIEL 10:10,11

And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

An Hand Touched Me.—

"Here is introduced another being from the one Daniel had just seen and heard. **This messenger had been 'sent' and could not therefore be Michael.** This was Gabriel, the chief messenger of Michael, and the angel of prophecy, whom Michael had before commanded to make Daniel understand the vision, and who had already made two partial interpretations. See Dan. 8:16; 9:21-23. He now returns to complete his task. **It was the hand of Gabriel** that raised the prostrate prophet from a lying posture and set him on his hands and knees 'all shaking.'—Moffatt. ...As a token of respect and reverence men and women fell before Oriental rulers and remained in a bowed position till commanded to arise. Standing is an attitude of attention and respect. Daniel stands to hear the message of Gabriel." *Bunch, BOD, 160.*

"There was power in the touch of the angel's hand. There was power in the touch of the Saviour's hand. When on earth, virtue, life, the healing power of God, constantly radiated from him. He could touch the leper, and a life-current flowed from him to the diseased one. So it was with Gabriel's touch. He who stood in the presence of God was so filled with life that as he laid his hand on man, a thrill of life was felt in every nerve. It may be so with beings today. **The follower of Christ should have the life-current so strong within him that sin is rebuked, and disease driven from him.** 'A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee,' is the promise. Christ came that we might have an abundance of life; **the cup full to overflowing.** We do not half realize our privilege." *Haskell, SDP, 157.*

O Daniel, A Man Greatly Beloved.—

"Gabriel now appeared to the prophet, and thus addressed him: [Daniel 10:11, 12 quoted].

"What great honor is shown to Daniel by the Majesty of heaven! He comforts His trembling servant and assures him that his prayer has been heard in heav-

en." *Sanctified Life*, 51.

"We must put to the stretch every spiritual nerve and muscle if we would stand as Daniel stood. **God spoke of Daniel as a man greatly beloved. Would we not rejoice if this could be said of us?** Strive, then, to be like Daniel, affable, kind, and forbearing. Show your love for those who are striving to help you form right characters. Do all you can to help yourselves, that your intelligence may reach the highest point of excellence. God does not desire you to remain novices. He needs in his work everything that you can gain here in the lines of mental culture and clear discernment. He desires to have you reach the very highest round of the ladder, and then step off it into the kingdom of God." *Youth Instructor*, 5/10/1900.

And Stand Upright.—

"Although Gabriel was an exalted angel he was a created being and was not to be worshiped as a God. When John fell down to worship him, he said, 'See thou do it not: I am thy fellowservant, and of thy brethren.' (Rev. 19:10; 22:8,9)." *Thiele, OSID*, 121.

DANIEL 10:12

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

Then Said He Unto Me, Fear Not, Daniel.—

"And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and **be not afraid.**" Matthew 17:6

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, **Fear not;** I am the first and the last." **Revelation 1:17.**

Gabriel Encourages Daniel.—

"After Daniel had fallen at the majestic appearance of Christ, the angel Gabriel, obviously the speaker in verse 11-13, laid his hand upon him to give him assurance and confidence. He told Daniel that he was a man greatly beloved. Wonderful declaration! A member of the human family, one of the same race with us, loved, not merely in the general sense in which God loved the whole world when He gave His Son to die for mankind, but loved as an individual, and that greatly! Well might the prophet receive confidence from such a declaration as that! He tells him, moreover, that he is come for the purpose of an interview with him, and he wishes him to bring his mind into a proper state to un-

derstand the words. Being thus assured, the holy and beloved prophet stood trembling, before the angel.

"'Fear not, Daniel,' continued Gabriel. He had no occasion to fear before one, even though a heavenly being, who had been sent to him because he was greatly beloved, and in answer to his earnest prayer. Nor ought the people of God of any age to entertain a servile fear of any of those agents who are sent forth to minister to their salvation. There is, however, a disposition manifested among far too many to conceive of Jesus and His angels as only stern ministers of justice, rather than as beings who are earnestly working for their salvation. The presence of an angel, should he appear bodily before them, would strike them with terror, and the thought that Christ is soon to appear distresses and alarms them. **We recommend to such more of that perfect love which casts out all fear.**" *Smith, DR*, 227.

From the First Day Thy Words Were Heard.—

"And said, I cried by reason of mine affliction unto the LORD, **and he heard me;** out of the belly of hell cried I, and **thou heardest my voice.**" Jonah 2:2.

"**If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realize as marked answers to our petitions as were granted to Daniel.**" *Sanctified Life*, 47.

"This earth was the field of battle; here the Son of God had to contend with the wily foe in our behalf. Behold him on Jordan's bank just before he entered the desert of temptation. He offered up a prayer such as heaven never heard before, and the heavens opened and the Spirit of God, like a dove of burnished gold, encircled the Son of God, and there was heard a voice, saying, 'This is my beloved Son, in whom I am well pleased.' Do you comprehend all that this scene signifies? **It tells you that heaven is opened before you, and that your petitions will find access to the Father.** After the transgression of Adam, God no longer communicated directly with man; earth was separated, as it were, from the continent of heaven; but Jesus was made our substitute, our surety, that he might bring us back to the Father, and his human arm encircles the race, while his infinite arm reaches to the highest heavens, and thus he unites finite man to the infinite God, and connects earth with heaven. **The voice that came from heaven to our Surety, tells us that heaven's portals are open and God hears our prayers,** and that the light that enshrouded the Son of God will be over us if we follow in his way." *R&H*, 6/10/1890.

"To Daniel doubtless it seemed that his prayer was unheard, but God was working out the answer in a way unknown to the prophet. Had he ceased to make intercession at the end of one week, or at the end of two weeks, the history of an entire people would have

been changed. **The promise is, ‘Before they call I will answer, and while they are yet speaking I will hear.’** God is often testing the strength of our desires when he withholds an immediate answer to our prayer.” *Haskell, SDP, 158.*

“The chief purpose of the introductory part of this vision is to give us a knowledge of the interest of heaven in the affairs of men and nations. **It shows that the relation between the rulers of heaven and the children of God on earth is close and decided;** that angel messengers keep open the lines of communication. All during the 21 days of Daniel’s prayer it was being answered by a mighty conflict in the unseen world between Gabriel and Satanic agencies. **God has such respect for the sincere prayer of an honest heart that if necessary the mightest angel of His kingdom will be sent to answer it, and if he fails, Michael the first Prince, the Son of God, comes to assist.”** *Bunch, BOD, 162.*

DANIEL 10:13

But the prince of the kingdom of Persia withheld me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Prince.—

“The word comes from the Hebrew word ‘sar’ and means—a **head person** (of any rank or class): - captain (that had rule), **chief** (captain), general, governor, keeper, **lord**, ([task-]) master, prince (-ipal), **ruler**, steward.” *E-sword.*

The Prince of the Kingdom of Persia Withstood Me.—

“Cyrus had issued his decree permitting the Jews to return to Jerusalem to rebuild the temple, but now Satan was putting forth desperate efforts to have that work stopped. **He had succeeded to a large degree in bringing Cyrus under his influence** and the work in Jerusalem was in jeopardy.” *Thiele, OSID, 121.*

“The prince of Persia was evidently an angel-prince who identified him with the Persian Empire. Because he opposed an angel of God for three weeks, **we conclude that he was an evil angel.** ...Our real enemies are not ordinary people made of ‘flesh and blood’ but are the ‘principalities’ and ‘powers,’ the ‘spiritual hosts of wickedness.’ Ephesians 6:12. **Jesus three times identified Satan as the ‘prince’ (KJV) or ‘ruler’ (RSV) of this present world.** John 12:31; 14:30; 16:11.” *Maxwell, IGC, 260.*

“Then the people of the land [the Samaritans] weakened the hands of the people of Judah, and troubled them in building, and **hired counselors against**

them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius.” Ezra 4:4, 5.

“By false reports they aroused suspicion in minds easily led to suspect. **But for many years the powers of evil were held in check, and the people in Judea had liberty to continue their work.**

“While Satan was striving to influence the **highest powers in the kingdom of Medo-Persia** to show disfavor to God’s people, angels worked in behalf of the exiles. **The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil.**

“**For three weeks Gabriel wrestled with the powers of darkness**, seeking to counteract the influences at work on the **mind of Cyrus**; and before the contest closed, **Christ Himself came to Gabriel’s aid.** ‘The prince of the kingdom of Persia withheld me one and twenty days,’ Gabriel declares; ‘but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.’ Daniel 10:13. **All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.**

“This was a time of wonderful opportunity for the Jews. The highest agencies of heaven were working on the hearts of kings, **and it was for the people of God to labor with the utmost activity to carry out the decree of Cyrus.** They should have spared no effort to restore the temple and its services, and to re-establish themselves in their Judean homes. But in the day of God’s power many proved unwilling. The opposition of their enemies was strong and determined, and gradually the builders lost heart. Some could not forget the scene at the laying of the cornerstone, when many had given expression to their lack of confidence in the enterprise. And as the Samaritans grew more bold, many of the Jews questioned whether, after all, the time had come to rebuild. **The feeling soon became widespread. Many of the workmen, discouraged and disheartened, returned to their homes to take up the ordinary pursuits of life.**” *Prophet & Kings, 571,572.*

“[Daniel 10:12, 13 quoted.] By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. **The king of Persia was controlled by the highest of all evil angels.** He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withheld me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the **kings of Persia**, holding the powers in check, giving right counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God’s purpose to carry

forward His work in correct lines, in ways that will advance His glory. **But Satan is ever trying to counterwork God's purpose.** Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success.

"We have before us in the Word of God instances of heavenly agencies working on the minds of kings and rulers, while at the same time satanic agencies were also at work on their minds. **No human eloquence, in strongly set forth human opinions, can change the working of satanic agencies. Satan seeks continually to block the way**, so that the truth shall be bound about by **human devising**; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self, and realizing the peril of the times.

"Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. **Each angel has his particular post of duty, which he is not permitted to leave for any other place.** If he should leave, **the powers of darkness** would gain an advantage....

"Day by day the conflict between good and evil is going on. Why is it that those who have had many opportunities and advantages do not realize the intensity of this work? They should be intelligent in regard to this. God is the Ruler. **By His supreme power He holds in check and controls earthly potentates.** Through His agencies He does the work which was ordained before the foundation of the world.

"As a people we do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. **Evil angels are constantly at work, planning their line of attack, controlling as commanders, kings, and rulers, the disloyal human forces....** I call upon the ministers of Christ to press home upon the understanding of all who come within the reach of their voice, the truth of the ministration of angels. Do not indulge in fanciful speculations. The written Word is our only safety. **We must pray as did Daniel, that we may be guarded by heavenly intelligences.** As ministering spirits angels are sent forth to minister to those who shall be heirs of salvation. Pray, my brethren, pray as you have never prayed before. We are not prepared for the Lord's coming. We need to make thorough work for eternity." *4BC, 1173.*

"Although Satan and Christ sought to influence the mind of the king, neither could force him. **God displayed great condescension on His part to allow Himself to be 'withstood.'**! *Pfandl, DTSOB, 108.*

Gabriel Delayed by Prince of Kingdom of Persia.—

"In answer to that fervent petition the angel Ga-

briel was sent to affect the heart of the Persian king. **The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying**, but heaven's Prince, the Archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel." *Sanctified Life, 51.*

"How often the prayers of God's people are heard while as yet there is no apparent answer! It was even so in this case with Daniel. **The angel told him that from the first day he set his heart to understand, his words were heard.** Yet Daniel continued to afflict his soul with fasting, and to wrestle with God for three full weeks, **unaware** that any respect had been paid to his petition. But why was the delay? The king of Persia withheld the angel. The answer to Daniel's prayer involved some action on the part of that king. This action he must be influenced to perform. It doubtless pertained to the work which he was to do, and had already begun to do, in behalf of the temple at Jerusalem and the Jews, his decree for the building of that temple being the first of the series which finally constituted that notable commandment to restore and build Jerusalem, at the going forth of which the great prophetic period of 2300 days was to begin. The angel was dispatched to influence him to go forward in accordance with the divine will.

"How little do we realize what is going on in the unseen world in relation to human affairs!" Here the curtain is for a moment lifted, and we catch a glimpse of the movements within. Daniel prays. The Creator of the universe hears. The command is issued to Gabriel to go to his relief. **But the king of Persia must act** before Daniel's prayer is answered, and the angel hastens to the Persian king. Satan no doubt musters his forces to oppose. They meet in the royal palace of Persia. All the motives of selfish interest and worldly policy which Satan can play upon, he doubtless uses to the best advantage to influence the king against compliance with God's will, while Gabriel brings to bear his influence in the other direction. The king struggles between conflicting emotions. He hesitates; he delays. Day after day passes away, yet Daniel prays on. The king still refuses to yield to the influence of the angel. Three weeks expire, and lo, a mightier than Gabriel joins him in the palace of the king, and then they come to Daniel to acquaint him with progress of events. From the first, said Gabriel, your prayer was heard; but during these three weeks which you have devoted to prayer and fasting, the king of Persia has resisted my influence and prevented my coming.

"Such was the effect of prayer. God has erected no barriers between Himself and His people since Daniel's time. It is still their privilege to offer up prayer as fervent and effectual as his, and, like Jacob, to have **power with God**, and to prevail." *Smith, DR, 228,229.*

Michael.—

"Who was Michael, who here came to Gabriel's assistance? The term signifies, 'He who is like God,' and the Scriptures clearly show that Christ is the one who bears this name. **Jude (verse 9) declares that Michael is the Archangel.** This word signifies 'head, or chief, angel,' and in our text Gabriel calls Him 'one [or, as the margin reads, '**the first**]' of the chief **princes.**' There can be but one archangel, and hence it is manifestly improper to use the word in the plural as some do. The Scriptures never so use it. In 1 Thessalonians 4:16, Paul states that **when the Lord appears the second time to raise the dead, the voice of the archangel is heard.** Whose voice is heard when the dead are raised?—**The voice of the Son of God. (John 5: 28.)** Taken together, these scriptures prove that the dead are called from their graves by the voice of the Son of God, that the voice which is then heard is the voice of the Archangel, proving that the Archangel is the Son of God, and that the Archangel is called Michael, from which it follows that Michael is the Son of God. In the last verse of Daniel 10, He is called 'your Prince,' and in the first of Daniel 12, 'the great Prince which standeth for the children of thy people,' expressions which can **appropriately be applied to Christ, but to no other being.**" *Smith, DR,229.*

"Michael means 'like unto God' and He is therefore Christ, the Son of God who alone is in 'the image of the invisible God' and is 'the express image of His person.' Gabriel calls Him 'one of the chief princes,' or 'the first prince.' (Margin). 'Michael your prince' (verse 21), and kingdom of heaven but Michael is the first and greatest. He is called 'the archangel' in Jude 9, which indicates that **He is the Commander and Captain of the angelic host**, which position is occupied by Christ, the Son of God." *Bunch, BOD, 160,161.*

"The vision begins with a revelation of Jesus in His glory. It ends with a revelation about Jesus at the second coming. The history (of the world) here presented begins and ends with the Lord of history. Once more we are reminded that God cares, that He is in control.

"...When the angel in Daniel 10:21 calls Michael '**your prince**', he means that Jesus is **our Prince**. And when in Daniel 12:1 he call Michael '**the great prince who has charge of your people**', he is reminding us that **the Son of God Himself has the affairs of His church in hand.**

"Even this isn't all. If Jesus is the **chief Angel, the General of heaven's armies, He is in command of heaven's countless angels**, some millions of whom Daniel observed assembling in the heavenly sanctuary at the beginning of the pre-advent judgment. Daniel 7:9,10. Hebrews 1:4 tells us that the good angels are 'ministering spirits *sent forth to serve*, for the sake of those who are to obtain salvation.' This is good news. To think that powerful, friendly angels are sent to an-

swer our prayers, just as they were sent to answer Daniel's prayers long ago." *Maxwell, IGC, 264,265.*

"Wherever found, all the Michael passages in the Bible have this characteristic: **they involve conflict**, and Michael is portrayed as the leader in the battle on the side of God. Thus the pictures of Michael in Daniel 10 and 12 make a kind of envelope around the prophecy of Daniel 11." *Shea, DARG, 238.*

Michael Came to Help.—

"Gabriel was sent to affect the heart of the Persian king. The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but **heaven's Prince, the Archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel.**" *Sanctified Life, 51.*

"Finally our Lord Jesus, referred to here as 'Michael,' the first of the princes (Daniel 10, 13, margin), the Head of the angelic hosts, 'the Archangel' (Jude 9)—the angels are said to be 'His angels,' Rev. 12:7 '**came to help.**' Thus this prophecy commences with the difficulties the people of God encountered from Satanic sources, difficulties so great that **our Lord Himself came to the rescue** and took personal charge of the situation. The prophecy also closes with the greater distresses God's people will surely encounter in the closing scenes, distresses so great that **again the Lord will come to the rescue** and take personal charge of the situation—He will deliver His people from imminent peril (Daniel 12: 1)." *Were, KONAJ, 98.*

Heaven Affects Human History on Earth.—

"That saith of Cyrus, *He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*" *Isaiah 44:28.*

"Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; **and he hath charged me to build him an house at Jerusalem, which is in Judah.** 3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem." *Ezra 1:1-3.*

"In Ezra 1:2,3 we have the amazing statement of Cyrus, a pagan king. This is amazing to have come from a Persian king, because the Persians were Fire and Sun worshippers and were opposed to the use of buildings in worship. Yet here is a Persian king giving a decree to restore the temple, for the worship of 'the

Lord God of heaven.' How could this be? Prophecy is the answer!

"Cyrus was shown his own name in the prophecy of Isaiah and the work he would accomplish in the overthrow of Babylon, and that he would lay the 'foundation of the temple.'" *Burnside, DPUF*, 65.

"Daniel possesses the ability—so characteristic of the ancients but rare in modern man—to perceive history not merely as conditioned by material and economic forces. Rather, he detects in and through the processes of cause and effect a **counterplay of celestial and human forces**.

"Thus, in chapter 10 the controversy of Michael and Gabriel with princes of Persia and Greece are a counterpart of the experiences of God's people with dominant contemporary powers on earth. **The archetypal contest in heaven assures Daniel and his contemporaries that God and celestial beings are vitally interested in their present vicissitudes.** The intervention of heavenly powers is not merely limited to the end of the age!"

"Behind the struggles on earth Daniel perceives a conflict transpiring on a cosmic level in heaven. We agree with Gammie that the book of Daniel "teaches not only that there are dual planes, heaven and earth, but that **the events on one plane may affect significantly what takes place on the other.**" *BRI, 2SOD*, 67.

DANIEL 10:14

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

I am Come to Make Thee Understand.—

"The great truths revealed by the world's Redeemer are for those who search for truth as for hid treasures. Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire. Yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of the Most High. **And in response to his supplications, light from the heavenly courts was communicated for those who should live in the latter days.** With what earnestness, then, should we seek God, that He may open our understanding to comprehend the truths brought to us from heaven." *Sanctified Life*, 50.

Thy People in the Latter Days.—

"The following verses show that Daniel's people in the latter days are **Spiritual Israel, commandment-keeping Christians.** 'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' **Galatians 3:29.** 'James, a servant of God and of

the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren....' **James 1:1,2.** 'Here is the patience of the saints: **Here are they that keep the commandments of God, and the faith of Jesus.**' **Revelation 14:12.**" *PJ.*

The Vision is For Many Days.—

"The expression, 'yet the vision is for many days,' reaching far into the future, and embracing what should befall **the people of God even in the latter days,** shows conclusively that the 2300 days given in that vision cannot mean literal days, **but must be days of years.** (See comments on Daniel 9: 25-27.)" *Smith, DR*, 229,230.

DANIEL 10:15-17

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

Daniel Becomes Dumb, Has No Strength.—

"Daniel fell to the ground, and the breath went from his body. This was his condition when in vision, He was unable to speak until Christ touched his lips. Then he spoke to Gabriel, who stood by his side to strengthen him, and to explain to him the history of the latter days. God has had many prophets. The effect of the Spirit upon a human being when in vision is unexplainable. **There is an overpowering presence which so overcomes the physical being that it has no strength to act of itself. The breath leaves the body, and the voice of God speaks through the human instrument.** The eyes remain open, as Balaam described his condition, but the person sees things outside the world. He is often taken far beyond the bounds of earth as was the case of Ezekiel, John, and Paul. Earth's attraction is broken, and with an angel guide the prophet visits other places, or beholds the future, reading there the history of men and nations." *Haskell, SDP*, 158,159.

One Like the Similitude of the Sons of Men.—

"[Verses 15,16,19 quoted.] So great was the divine glory revealed to Daniel that he could not endure the sight. **Then the messenger of heaven veiled the**

brightness of his presence and appeared to the prophet as ‘one like the similitude of the sons of men’ (verse 16). By his divine power he strengthened this man of integrity and of faith, to hear the message sent to him from God.

“Daniel was a devoted servant of the Most High. His long life was filled up with noble deeds of service for his Master. His purity of character and unwavering fidelity are equaled only by his humility of heart and his contrition before God. We repeat, **The life of Daniel is an inspired illustration of true sanctification.**” *Sanctified Life*, 52.

Touched My Lips.—

“The live coal is symbolical of purification, and it also represents the potency of the efforts of God’s true servants. **To those who make so full a consecration that the Lord can place His touch upon their lips,** the word is spoken, Go forth into the harvest-field. I will co-operate with you.” *Gospel Workers*, 23.

By the Vision My Sorrows Are Turned Upon Me.—

“One of the most marked characteristics manifested by Daniel was the tender solicitude he felt for his people. **Having come now clearly to comprehend that the vision portended long ages of oppression and suffering for the church, he was so affected by the view that his strength departed from him, his breath ceased, and the power of speech was gone.** The vision of verse 16 doubtless refers to the former **vision of Daniel 8.**” *Smith, DR*, 230.

There Remained No Strength in Me.—

“Therefore I was left alone, and saw this great vision, and **there remained no strength in me:** for my comeliness was turned in me into corruption, **and I retained no strength.**” *Daniel 10:8*.

“And he said unto me, My grace is sufficient for thee: **for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.” *2 Cor. 12:9*.

DANIEL 10:18,19

Then there came again and touched me one like the appearance of a man, and he strengthened me,

And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

One Like the Appearance of a Man.—

“The words of the angel, ‘I am Gabriel, that stand

in the presence of God,’ show that he holds a position of high honor in the heavenly courts. **When he came with a message to Daniel, he said, ‘There is none that holdeth with me in these things, but Michael [Christ] your Prince.’** *Daniel 10:21*. Of Gabriel the Saviour speaks in the Revelation, saying that ‘He sent and signified it by His angel unto His servant John.’ *Revelation 1:1*. And to John the angel declared, ‘I am a fellow servant with thee and with thy brethren the prophets.’ *Rev. 22:9*, R. V. **Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men.**” *Desire of Ages*, 99

Be Strong, Yea, Be Strong.—

“The Lord wants to impart to us increased light. He desires that we shall have distinct revealings of his glory; that ministers and people shall become strong in his strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, ‘**Be strong, yea, be strong.**’ **We are to receive the very same glory that was revealed to Daniel**, because it is for God’s people in these last days, that they may give the trumpet a certain sound. **God help us to work unitedly and as we never have worked before**, is my prayer.” *R&H*, 12/24/1889.

“Men of God are men of strength and courage. When earthly prospects would overwhelm them they look up to Heaven, and in God’s strength they go forward in peace and courage.” *Thiele, OSID*, 124.

DANIEL 10:20

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

Divine Intervention in International Politics.—

“For three weeks the king of Persia had been influenced by demonic powers. It was not until Michael, the pre-existent Son of God, came to his aid that Gabriel was able to visit Daniel. Now, Gabriel said that as soon as he had delivered his full message he would return to the king, thus helping to carry out God’s purpose in the rebuilding of Jerusalem.” *Anderson, UDP*, 129.

“The prophet is at length strengthened to hear in full the communication which the angel has to make. Gabriel says, ‘Knowest thou wherefore I come unto thee?’ Do you understand my purpose so that you will no more fear? He then announced his intention to return, as soon as his communication was complete, to fight with the king of Persia. The word, *im*, signifying

'with,' is, in the Septuagint, *meta*, and **signifies, not 'against,' but 'in common with, alongside of;'** that is, **the angel of God would stand on the side of the Persian kingdom as long as it was in the providence of God that that kingdom should continue.** 'And when I am gone forth,' continued Gabriel, 'lo, the prince of Grecia shall come.' That is, when he withdraws his support from that kingdom, and the providence of God operates in behalf of another kingdom, the prince of Grecia shall come, and the Persian monarchy shall be overthrown." *Smith, DR, 230,231.*

"Persia is an earthly kingdom, apparently under the charge of human beings. On the human level, Persia has its own king and various rulers of rank and authority. But Daniel's insight brings to view a behind-the-scenes 'prince of the kingdom of Persia.' This is obviously not a human prince, since the angel Gabriel is himself engaged in personal warfare with this being. Verse twenty informs us that not only is there a demonic prince over Persia, but also the angel mentions 'the prince of Grecia.' We can only conclude that Satan is running a very highly organized operation. It seems that he has divided up the world with all its various human kingdoms, appointing demons to focus their deceptive and destructive energies on territories he has delegated to them. One demon-prince obviously is responsible for the kingdom of Persia. Another is responsible for Grecia." *Light Bearers, UOD-12.*

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.

"The Bible reveals the true philosophy of history. In those words of matchless beauty and tenderness spoken by the apostle Paul to the sages of Athens is set forth **God's purpose in the creation and distribution of races and nations:** He 'hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him.' *Acts 17:26, 27.* **God declares that whosoever will may come 'into the bond of the covenant.'** *Ezekiel 20:37.* In the creation it was His purpose that the earth be inhabited by beings whose existence should be a blessing to themselves and to one another, and an honor to their Creator. **All who will may identify themselves with this purpose.** Of them it is spoken, 'This people have I formed for Myself; they shall show forth My praise.' *Isaiah 43:21.*

"God has revealed in His law **the principles that underlie all true prosperity both of nations and of individuals.** 'This is your wisdom and your understanding,' Moses declared to the Israelites of the law of God. 'It is not a vain thing for you; because it is your life.' *Deut. 4:6; 32:47.* The blessings thus assured to Israel are, on the same conditions and in the same degree, **assured to every nation and every individual under the broad heavens.**

"The power exercised by every ruler on the earth is Heaven-imparted; and upon his use of the power thus bestowed, his success depends. To each the word of the divine Watcher is, 'I girded thee, though thou hast not known Me.' *Isaiah 45:5.* And to each the words spoken to Nebuchadnezzar of old are the lesson of life: '**Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility.**' *Dan. 4:27.*

"To understand these things—to understand that 'righteousness exalteth a nation;' that 'the throne is established by righteousness' and 'upholden by mercy' (*Prov. 14:34; 16:12; 20:28*); to recognize the outworking of these principles in the manifestation of His power who 'removeth kings, and setteth up kings' (*Dan. 2:21*)—this is to understand the philosophy of history.

"In the word of God only is this clearly set forth. Here it is shown that the strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfill God's purpose....

"Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of 'the Watcher and the Holy One.' Prophecy has traced the rise and fall of the world's great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another.

"While the nations rejected God's principles, and in this rejection wrought their own ruin, it was still manifest that the divine, overruling purpose was working through all their movements." *Education, 173-177.*

DANIEL 10:21

But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

I Will Shew Thee That In the Scripture of Truth.—

"Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer. Those who claim to be sanctified,

while they have no desire to search the Scriptures or to wrestle with God in prayer for a clearer understanding of Bible truth, know not what true sanctification is.

“Daniel talked with God. Heaven was opened before him. **But the high honors granted him were the result of humiliation and earnest seeking.** All who believe with the heart the word of God will hunger and thirst for a knowledge of His will. God is the author of truth. **He enlightens the darkened understanding and gives to the human mind power to grasp and comprehend the truths which He has revealed.**”

Sanctified Life, 48,49.

Michael your Prince.—

“Satan exulted that he had succeeded in causing Moses to sin against God. For this transgression, Moses came under the dominion of death. If he had continued faithful, and his life had not been marred with that one transgression, in failing to give to God the glory of bringing water from the rock, he would have entered the promised land, and would have been translated to Heaven without seeing death. **Michael, or Christ, with the angels that buried Moses, came down from Heaven, after he had remained in the grave a short time, and resurrected him, and took**

him to Heaven.

“As Christ and the angels approached the grave, Satan and his angels appeared at the grave, and were guarding the body of Moses, lest it should be removed. As Christ and his angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and his angels, to fall back. Satan claimed the body of Moses, because of his one transgression; but Christ meekly referred him to his Father, saying, ‘The Lord rebuke thee.’ **Christ told Satan that he knew Moses had humbly repented of this one wrong, that no stain rested upon his character, and that his name in the heavenly book of records stood untarnished.** Then Christ resurrected the body of Moses, which Satan had claimed.” *Spirit of Prophecy, Vol. 1, 342.*

“Gabriel then announced that none had an understanding with him in the matters he was about to communicate except Michael the Prince. **After he had made them known to Daniel, there were four beings in the universe who possessed a knowledge of these important truths—Daniel, Gabriel, Christ, and God.** Four links appear in this chain of witnesses—the first, Daniel, a member of the human family; the last, Jehovah, the God of all!” *Smith, DR, 231.*

DANIEL: CHAPTER ELEVEN

1 Also I in the first year of Darius the Mede, *even I*, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they all*: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these times*.

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and with* their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even to* his fortress.

11 And the king of the south shall be moved with cholera, 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.

12 *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*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes *in the glory of the kingdom*: but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they

shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both of these kings' hearts *shall* be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the *end shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

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

30 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.

31 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.

32 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*.

33 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.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 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.

36 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.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and increase* with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even Edom*, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be at his steps.*

44 But tidings out of the east and out of the north shall trouble

him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

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.

INTRODUCTION

“The language of Daniel 11 is considered to be ‘literal’ in that it isn’t symbolic in the same way that the language of chapters 2, 7, and 8 is. There are no multi-element images, no beasts or horns. Just the same, its language is far from easy. It is cryptic, almost like a code. Each sentence condenses quantities of information. Many metaphors are employed. Many pronouns do not seem, at first, to have clear antecedents.

“...We have learned that the great prophetic panoramas of Daniel 2, 7, 8, and 9 not only parallel but also augment each other. **We will expect Daniel 11 also to introduce new material while at the same time running parallel to the other visions.**” *Maxwell, 1GC, 269,271.*

“Chapter 11 consists of further prophetic information given to Daniel by the angel Gabriel, based on the earlier vision given in chapter 8. **Daniel 8 provides the symbols, and Daniel 11 provides their literal interpretation.** ... Daniel 11 is the closest and most direct explanation of the symbolic prophecy of Daniel 8.” *Shea, DARG, 140, 149..*

DANIEL 11:1

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

Also I in the First Year of Darius the Mede, Stood.—

“The first year of Darius the Mede, 538 BC, is not the year when Gabriel came to Daniel with the revelations of this chapter, for that was in the third year of Cyrus (Daniel 10:1), 536, **but Gabriel is here saying that in the first year of Darius he was with him, to confirm and strengthen him.**” *Thiele, OSID, 126.*

Darius the Mede.—

“The Medo-Persian history is briefly spanned in two verses. Upon the overthrow of Babylon in 538 BC, Darius the Mede ascended the throne of universal rule.” *Hiddekel, 21.*

“**The reign of Darius was honored of God.** To him was sent the angel Gabriel, ‘to confirm and to strengthen him.’ Daniel 11:1.” *Prophets & Kings, 556.*

“Medo-Persia was raised up to punish wicked Babylon and to fulfill God’s purpose in the return of His people from captivity and in the restoration of Jerusalem, the temple, and its services. Gabriel, as the ambassador of the heavenly kingdom, entered the Persian court **to strengthen and confirm the kings of Persia that they might fulfill the divine purpose.** Prophecy had predicted and God had purposed that the decree should be issued and the restoration accomplished through the kings of Persia. But Satan or one of his mighty princes was also in the Persian court to thwart the efforts of Gabriel. ‘I likewise, from the first year of Darius the Mede, was standing that he might be confirmed and strengthened.’—Vulgate. This, therefore, includes Cyrus and the other kings of Persia who had a part in fulfilling God’s purpose, and is in agreement with Dan. 10:13. Gabriel ‘remained there with the Kings of Persia.’” *Bunch, BOD, 162.*

DANIEL 11:2

And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Now.—

“Darius was dead, and **Cyrus was now reigning.**” *DR, Smith, 133.*

And Now Will I Shew Thee.—

“We now enter upon a prophecy of future events, clothed not in figures and symbols, as in the visions of Daniel 2, 7, and 8, but given mostly in plain language. Many of the signal events of the world’s history from the days of Daniel to the end of the world, are here brought to view. **This prophecy, as Thomas Newton says, may not improperly be said to be a comment on and explanation of Daniel 8,** a statement showing how clearly he perceived the connection between that vision and rest of the book of Daniel. [Thomas Newton, *Dissertations on the Prophecies*, Vol. I, p.335.]” *Smith, DR, 233.*

There Shall Stand Up Yet Three Kings.

“The angel Gabriel, after stating that he had stood in the first year of Darius to confirm and strengthen him, turns his attention to the future. Darius was dead,

and Cyrus was now reigning. **Three kings would yet stand up, or reign, in Persia, doubtless the immediate successors of Cyrus. These were Cambyses [530-522], son of Cyrus; Smerdis [522 BC], an impostor; and Darius Hystaspes [522-486 BC].**" Smith, DR, 233.

MEDO-PERSIA	
Daniel 8	Daniel 11
Ram with two horns	3 kings yet to stand up
Higher horn came up last	4 th king richer than a
Pushed west, north, south.	Stirs up all against Grecia.
Ram is Medo-Persia	Kings stand up in Persia

Thiele, OSID, 137.

Persian King #1-Cambyses—

"Cambyses, his [Cyrus's] son, reigned nearly eight years, but most of his time was spent in useless and expensive warfare in Egypt and Ethiopia. Cambyses is the Ahasuerus of Ezra 4:5. To him the Samaritans wrote letters of complaint against the Jews at Jerusalem. But Cambyses was too busy with his foreign wars to give heed to this matter, and hence no action was taken either for or against the work at Jerusalem. The Jews were still at liberty to leave Babylon, but such a time of national quiet was not conducive to great activity on their part, and they remained where they were. **The time came when they wished with all their hearts that they had gone out during those peaceful years.**" Haskell, SDP, 165.

"The Jews did not take full advantage of the favorable period. Selfishness and lack of faith hindered the speedy restoration of the temple." Hiddekel, 22.

—King #2—The False Smerdis.—

"Cambyses was slain while in Egypt; and before the report was circulated throughout the Medo-Persian empire, an impostor took the throne which belonged to Smerdis, the son of Cambyses. The impostor, known in history as **Pseudo-Smerdis (the false Smerdis), is the Artaxerxes of Ezra 4:7. He reigned but seven months**, but that gave him time to consider complaints from the Samaritans, and the tribes about Jerusalem, and to issue a commandment for the building of Jerusalem to cease until further word should come from the throne. This letter of the false Smerdis is found in Ezra 4:18-22. This is the only act which the divine historian mentions in the life of this Persian monarch.

"Although very little is said about him, God knew every move he made. This is seen as we follow the history of the decrees. As soon as the Jews at Jerusalem heard the reading of the letter from the false Smerdis, all work ceased. 'For,' reasoned they, 'how can we go on?' After they ceased to build, God raised up two prophets, Haggai and Zechariah, and from these we gain a knowledge of how matters then went in Jerusalem." Haskell, SDP, 165,166.

"During the reign of Cambyses the work on the temple progressed slowly. And during the reign of the **false Smerdis** (called Artaxerxes in Ezra 4:7) the Samaritans induced the **unscrupulous impostor** to issue a decree forbidding the Jews to rebuild their temple and city." Prophets & Kings, 572, 573.

"Interestingly enough, Adventist theologian Jacques Doukhan presents an alternative view on the chronology of the four remaining Persian kings. **He suggests that the chronology of these four kings should omit the second king,** False Smerdis the Usurper, and include the successor of Xerxes, i.e., Artaxerxes, for the following reasons: (1) Smerdis reigned less than one year; (2) he was Median, not Persian, and the prophecy explicitly states that these kings would be from 'Persia,' not Media; (3) his existence may have been a rumor concocted by Darius to justify taking the throne; (4) Herodotus, an authoritative ancient Greek historian, never mentioned False Smerdis in any of his commentaries; and (5) other 'numerous commentators' beside Herodotus 'overlook Smerdis.' [Doukhan, Daniel, pp. 167,180.] Edwin Thiele, in his famous work, *The Mysterious Numbers of the Hebrew Kings*, also excluded False Smerdis the Usurper from his chronology of the Persian kings. [pp. 227-228].

"Doukhan therefore re-adjusts the chronology of these four Persian kings to exclude Smerdis and substitute Artaxerxes, the successor of Esther's Xerxes. He also offers further justification for this inclusion of Artaxerxes because he actually completed the decree to rebuild and restore Jerusalem, providing a starting point to begin both the 70-weeks' and 2,300-day prophecies of Daniel 8:14 and Daniel 9:20-27. Although Xerxes did in fact wage extensive warfare against Greece, Artaxerxes was also a very wealthy and powerful king who meddled in Greek affairs, and was seen by many as the harshest of all the Persian kings." Swearingen, TOOTN, 96,97.

NEXT FIVE KINGS OF PERSIA		
1	Cambyses	530-522 BC
2	False Smerdis	522 BC
3	Darius II (issues 2 nd decree)	522-486 BC
4	Xerxes (of Esther)	486-465 BC
5	Artaxerxes (issues 3 rd decree)	465-423 BC

Persian King #3-Darius II, or Darius Hystaspes.—

"In the city of Babylon, six of the chief men of the empire suspected that the reigning king was not the rightful heir, and they banded themselves together to find out. Forcing their way into the presence of Smerdis, they recognized the impostor, and slew him, and **Darius**, the chief of the band, was made king. This is the man in history known as **Darius Hystaspes, and is Darius the Persian spoken of in Ezra 4:24.**

"Gabriel still guarded the throne of the Persians, and while the weak-hearted Jews left off building the

temple because of a little opposition, God was bringing a man to the throne who would carry forward the work of Cyrus. Haggai and Zechariah gathered the people together and urged them to resume the work of building, giving the word of the Lord that **their poverty was the direct result of their own refusal to build in the face of difficulties.** The Jews took up the burden, but presently Tatnai and others, governors of tribes in Palestine, came to Jerusalem and warned the Jews to cease. Haggai, Zechariah, Zerubbabel, and Jeshua quoted the decree of Cyrus. Tatnai then wrote to Darius, expecting, of course, that he would put an end to the work. Darius, however, caused a search to be made, and found the decree of Cyrus, with all its particulars concerning the building, the sacrifices, and the order for money for the same from the king's treasury.

"Here is a manifestation of God's goodness and mercy. That which in the eyes of men looked like defeat was turned into a glorious victory. **Darius issued a decree which covered all that was contained in the decree of Cyrus, and more also.** Tatnai and the men who had entered complaint were commanded to help forward the work at Jerusalem by giving their own money to bear the expense." *Haskell, SDP, 166, 167.*

"For thirty-six years—think of it, over a quarter of a century—Darius reigned, and Gabriel stood at his right hand to keep his heart tender toward the chosen people. The angels of heaven watched intently to see Israel return and build Jerusalem. To the prophet Zechariah, in the days of Darius, was given a wonderful view of the future history of the people of God. Jerusalem was given an opportunity in those days to build so as to become an everlasting city. Said one angel to another in the hearing of Zechariah, 'Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein.' Instead of walls of stone, such as Jerusalem and the cities of the world had hitherto been accustomed to build, God promised to be a wall of fire round about. 'Ho, ho, come forth, and flee from the land of the north... Deliver thyself, O Zion, that dwellest with the daughter of Babylon....'

"Throughout all the world the glory of the Lord should be seen upon Zion, daughter of the living God. 'I am returned unto Zion, and will dwell in the midst of Jerusalem: and **JERUSALEM SHALL BE CALLED A CITY OF TRUTH!**' 'Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee.'" *Haskell, SDP, 168, 169.*

"Zechariah saw these things in the days of Darius, king of Persia; and had the Jews come out of Babylon, and followed where God would have led, such would have been the history of the world. They heeded not his voice, and after a lapse of nearly twenty-five hundred years, the people of today find themselves heirs to exactly the same promises under precisely the same conditions. **If the church of God today follows the**

instruction of the prophets, every promise of Zechariah shall be theirs. If not, the history of the Jews during the reign of the king who followed Darius, will be repeated." *Haskell, SDP, 170.*

Persian King #4, Xerxes—Richer Than All.—

"The fourth king of Persia after Cyrus the Great was noted for his wealth, and the great army he raised against the Greeks. This king was Xerxes, who came to the throne on the death of Darius, in the year 486 BC. Our interest lies in the record of his dealings with the Jews, and to that history one entire book of the Bible is devoted. **Xerxes is the Ahasuerus of Esther**, and the book of Esther is the record of the acts of this king with reference to the people of God who were still living in the kingdom of Babylon, over which Xerxes was sole monarch.

"The Medo-Persian kingdom was at its height during the reign of this king. He held in subjection one hundred and twenty-seven provinces, extending from India to Ethiopia. His capital was at Shushan, in the province of Elam. Some estimate of the wealth at the disposal of this ruler may be gained from the fact that for six months the princes, rulers, and governors of all the provinces, representing the power of the Persian king in all parts of the realm, were entertained at the royal palace; and that when this gathering was over, the palace of Shushan was thrown open for a full week, during which time all the people were feasted in the gardens. There was drinking of wine and reveling. It was similar to the time when Belshazzar feasted with a thousand of his lords. The furnishings of the palace, with its marble walls and floors, its rich curtains and draperies of many colors, hanging by silver rings to the lofty pillars, told of the gratification of pride. The beds and couches were of gold and silver, and they drank from wine cups of gold. Truly Medo-Persia was the daughter of Babylon." *Haskell, SDP, 170, 171*

He Shall Stir Up All Against the Realm of Grecia.—

"Xerxes "was determined to conquer the Greeks; therefore he set about organizing a mighty army, which Herodotus says numbered 5,283,220 men. **Xerxes was not content to stir up the East alone. He also enlisted the support of Carthage in the West.** The Persian king fought Greece successfully at the famous battle of Thermopylae; but the mighty army was able to overrun the country only when the three hundred brave Spartans who held the pass were betrayed by traitors. Xerxes finally suffered disastrous defeat at the battle of Salamis in the year 480 BC, and the Persian army made its way back again to its own country." *Smith, DR, 233, 234.*

"He truly stirred up 'all.' His army teemed with contingents from forty nations—Persians sporting turbans, Assyrians wearing brass helmets, Colchians with wooden hats, Thracians with fox-skin caps, Ethiopians draped in leopard skins, and so on and on. Together

they marched, perhaps 300,000 of them, mostly on foot, all the way from their homelands to the battles of Salamis (480) and Plataea (479) in Greece—and to complete defeat.” *Maxwell, IGC, 274.*

“Xerxes invaded Greece in 480 BC. Greece did not retaliate for more than a century, but the Greeks never forgot the humiliation that the Persians had visited upon their country. When finally they did come to redress those wrongs, it was in direct response to what the Persians had done to them so many years before. The Greek retaliation took place under Alexander the Great.” *Shea, DARG, 240.*

Xerxes and Esther.—

“The story of Vashti is a familiar one. Ahasuerus commanded her to appear before his half-drunken company, and she refused. Then she was set aside, and a Jewish maiden, her nationality being unknown, became queen of the Persian kingdom. This was Hadassah, known as Esther. ... She had lived always with a cousin by the name of Mordecai, who treated her as his own daughter.

“Mordecai sat at the king’s gate, and in time of a conspiracy he reported the matter to the king; but there were few occasions when he could mingle with those in authority. Wickedness and injustice abounded, and Mordecai refused to countenance such principles, and would not bow before the haughty Haman, one of the king’s counselors. This was pretense enough for the enemies of the Jews to work upon, for they were now a hated race throughout the empire. **They had failed to take advantage of the time of national favor, and Persia had turned against them.**

“For about forty years mercy had been extended to Israel, and that people had turned a deaf ear to all entreaty. Forty years has often been called the allotted time for a generation to settle its destiny either for or against the truth. Moses was forty years in the wilderness, unlearning the things of Egypt, and being taught in the things of God; Israel wandered forty years in the wilderness, when only eleven days were necessary to make the journey from the Red Sea to the border of Canaan; forty days Christ endured severe temptation as a figure of the time before the destruction of Jerusalem; forty years sealed the fate of the Reformation in Germany; and it was forty years from the preaching of the sealing message until the time of the loud cry. **So Israel was given forty years in Babylon while angels held the winds of strife. At the end of that time Xerxes yielded to the suggestion of Haman, and issued a decree against that ‘certain people scattered abroad and dispersed among the people in all the provinces.’** If entreaty would no longer attract the attention of the Jews, God would in his mercy let persecution come, that they might be compelled to flee to his side for protection. But when persecution and hardship are approaching, the love of God is so great that he prepares the deliverer beforehand.

“The angel of God had guarded Hadassah, and directed in her education. He had brought her to the kingdom ‘for such a time as this.’ When there was no man to represent his cause, Jehovah used a woman, and she, a young woman. Her very beauty was consecrated to the Lord, and he made use of that. God loves the young people, as the history of the Jews certifies.

“Messengers were sent by post to carry the king’s decree to every province in the vast empire. It was sealed with the king’s signet, and the laws of the Medes and Persians were unchangeable. On a set day every Jew in the kingdom was to be put to death by the sword; old, young, men, women, and little children, none were excluded. Satan triumphed in the thought that at last Israel was in his hand, and the cause of God should fall. ‘The king and Haman,’ two of Satan’s servants, ‘sat down to drink.’

“The city of Shushan first heard the decree, and consternation filled the hearts of the Jews. There was distress in every home. ‘The city of Shushan was perplexed.’ Scarcely one year from the date of the decree and death would be their lot. There was seemingly no way of escape. **Years before they might have gone up to Jerusalem, but now it was forever too late.** A bitter wail of agony reached heaven, and as those messengers of the king sped on, the cry grew louder. The voices of the Jews at Shushan were strengthened by sounds of mourning from thousands of Jews in all the provinces.

“Esther, in the king’s palace was ignorant of the decree, but Mordecai made known to her the universal distress, and sent her a copy of the king’s command. The crucial moment had come to her. Should she, could she, be true to her God? The Hebrews of Shushan put on sackcloth, and for three days fasted for the queen. Then she came forth in the strength of her God. Queenly, beautiful, trusting, she stood in the inner court over against the king’s house, awaiting the recognition of the monarch of earth, to cross whose will meant death. On one hand she saw death at the hand of Xerxes; on the other, the approval of her God. ‘If I perish, I perish,’ she said, and God accepted her sacrifice.

“God had prepared from afar for her deliverance. The very act of kindness done years before by Mordecai wrought in the deliverance of his people. Who says there is no record kept of man’s acts, or that man performs any deed of kindness unprompted by heavenly beings? God used Esther to save his people; he also used Mordecai.

“Haman, the one who proposed the decree, was hung on a gallows built for Mordecai; Mordecai was promoted to the position of chief counselor of Xerxes; and a decree issued that on the day appointed for the slaughter of the Jews, every Jew should bear arms and defend himself against the Persians. And the fear of the Jews fell upon all the people. Again God had defeated the schemes, not of men only, but of the archenemy. Truth triumphed in spite of the waywardness of

his people. This decree of Ahasuerus, or Xerxes, is the counterpart of the decree which will soon be issued by the beast of Revelation thirteen against the followers of God. It will find a people situated as were the Jews in Babylon; it will find others who have withdrawn from Babylon, and as the enemy rushes upon this latter class to slay them, the swords will fall like broken straws, for the angels of God will fight for his people.

"This record, given in the book of Esther, is preserved in Bible history that men may know the future. God's dealings with the Jews reveal the principles of his government, and in this history is a graphic description of the sins and deliverance of spiritual Israel."

Haskell, SDP, 171-176.

"Xerxes was the last Persian king to invade Greece; and now the prophecy passes over six minor rulers to introduce the 'mighty king.' Alexander the Great." *Smith, DR, 234.*

The Fifth King of Persia, Artaxerxes Longimanus.—

"The Spirit of God was not yet withdrawn from the Medo-Persian court, and although Xerxes is the last king mentioned in the vision which Daniel saw, yet God was still holding out mercy to the Israelites; and it was during the reign of **Artaxerxes Longimanus**, the successor of Xerxes that the final decree for the return of the Jews was issued. **In like manner the grand jubilee will immediately follow Satan's last effort to destroy the people of God.**

"In the seventh year of the reign of Artaxerxes, the heart of Ezra was stirred by the Spirit of God, and he appealed to the king for assistance. In response to the appeal Artaxerxes issued the commandment recorded in Ezra seven. This is the decree of the year 457 BC, and is the date from which to reckon the beginning of the two thousand three hundred days of Daniel 8:14, and the seventy weeks of Daniel 9:24. The decree of Artaxerxes included all that was contained in the decrees of Cyrus and Darius, and gave further commandment to build the wall and establish a government.

"Eighty years had passed since the decree of Cyrus—eighty years of forbearance; but even after the experience of the days of Esther and Xerxes there was little interest manifested in the rebuilding of Zion, and the company who went with Ezra was small compared with what it should have been. The condition in Jerusalem was discouraging, for there the Jews had intermarried with the Canaanites, bringing in iniquity and confusion. The Sabbath was desecrated, and the services of the Lord's house were neglected. It was not until the twentieth year of Artaxerxes, after Ezra had labored for Israel thirteen years, that Nehemiah came from Babylon and stirred the people into activity. Then, and not till then, were the walls rebuilt. Even then it was fighting with one hand and building with the other, because of a multitude of enemies. It was

only then that they began to pay tithe, and to cease from ordinary traffic on the Sabbath; it was then that they put away their heathen wives; but they did it only because threatened by God's wrath.

"Truly Israel was stiffnecked and rebellious. A remnant was saved from Babylon, but it was only a remnant; and that remnant, after years of struggling and much halting, was as a brand snatched from the burning. Jerusalem, which might have been the glory of the earth, fell a prey to each succeeding kingdom. Daniel's mind turned to the rising power of the kingdom of Grecia, and Gabriel next spoke of the mighty one who should rule with great dominion." *Haskell, SDP, 176,177.*

DANIEL 11:3,4

And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

A Mighty King Shall Stand Up.—

"We have the plain history of Alexander, the conqueror of the world, his death, and division of the kingdom into four great empires. **Hear what Gabriel says of him more than 200 years before the event happened**, and learn, ye skeptics, the evidence that this prophecy is of divine origin." *Miller, Evidence, 87.*

THE THIRD KINGDOM OF GRECIA

Daniel 8	Daniel 11
Notable horn is first king.	A mighty king shall arise.
Smote the ram and stamped on him.	Does according to his will
Waxed very great	Ruled with great dominion.
Great horn is broken	His kingdom is broken.

Thiele, OSID, 137.

"It is in this language that Alexander is introduced in the divine records. ...Alexander, in Greek history, corresponds in some ways to Cyrus, the Persian.

"Alexander, as a boy, showed an indomitable will, and as he grew to manhood the trait strengthened. **He was educated by Aristotle, the illustrious pupil of Plato, in the wisdom of the Greeks. When twenty years of age, Philip, king of Macedon, died, leaving the government to Alexander. This was the year**

336 BC. Alexander united the independent states of Greece, and placed himself at the head of their amphictyonic council. The Greeks were ambitious, and the new general organized an army for foreign conquest.

“The third kingdom was represented by a leopard with four wings on its back. This symbol covered the time not only when Alexander was king, but during its divided state, as well. The swiftness of conquest is well represented by the wings of a fowl; the cunning, insinuating nature by the lithe form of the leopard, and the mingling together of truth and error in its doctrines and practices by the spots. ‘Can the leopard change his spots?’ No more could Greece give truth without a portion of the false; no more can truth and error be separated in that system of education founded upon the wisdom of the Greeks—her philosophy, her myths, and her nature teaching.

“Again Daniel saw the progress of this third nation, as a rough goat coming from the west without touching the earth. This marks the rapidity of the conquests carried on by Alexander. It was Granicus, Asia Minor, Issus, Tyre, Gaza, with the surrender of all Egypt; Arbela, Babylon, Susa, Bactria, and India—all in the space of eight short years. Having conquered those who opposed him, he planned to unite the extensive territory over which he bore sway. He was an organizer and diplomat as well as a general. By marrying a princess of Babylon, and giving several members of the royal family of Persia in marriage to his generals, he sought to win the favor of the conquered races. It was while in Babylon, directing affairs in that ancient Eastern capital, that Alexander died, probably as a result of intemperance and excess. He was still a young man, but the nations of the world bowed at his feet.

“...As God brought Nebuchadnezzar and Cyrus in direct contact with his people, that they might know the God of heaven, so he permitted Alexander to learn of him. While that conqueror was passing from Tyre, after its surrender, toward Gaza, which guards the entrance into Egypt, he stopped at Jerusalem. **Josephus states that great consternation filled the city when it was known that the Greek warrior was coming.** But the high priest, Juddas, had a dream in which he was bidden to go out to meet Alexander, arrayed in his priestly garments, and accompanied by the temple officers clad in white.

“When Alexander met this company, much to the surprise of his army and generals, he bowed to the ground to worship the God whose name was on the miter worn by the high priest. He then accompanied the priest to the temple at Jerusalem, where the sacrifices were explained. Moreover, the prophecies of Daniel concerning the rise and fall of Babylon, the conquests of Medo-Persia, and its subsequent fall and the rise of a third empire were explained. **Daniel, who had witnessed before Nebuchadnezzar and Cyrus, was then quoted to Alexander. The mighty conqueror was in the presence of the Spirit of God, and**

was given the message that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Would he bow in submission, and let God conquer for him? This was the opportune moment in his life.

“Alexander acknowledged God, but left Jerusalem and pushed forward in battle. Gaza fell. Egypt was entered, and **there, in order to gratify a selfish pride, he had himself proclaimed son of Jupiter Ammon. He who might have become a son of God chose rather to be called the son of Jupiter.** The result of Greek education and learning is fully exemplified in this one act. The outcome of such a choice—a fit consummation of all Greek teaching—was met at Babylon when the king, at his very prime, laid down and died with no hope for the future.” Haskell, SDP, 184-187.

“The prophecies of Daniel (chapters 7 and 8) so impressed Alexander ...that he became the protector of the Jews throughout his whole realm. And this occurred a century and a half before the date (165 BC) which Porphyry [born 233 AD] and the critics of our day assign to the writing of the book of Daniel.” Anderson, UDP, 30.

He Shall Do According To His Will.—

“This clause suggests that **the ruler considers himself worthy of worship as a god.** When Alexander founded the city of Alexandria in Egypt, he declared himself the successor to the Pharaohs, **and his troops hailed him as a god.** The clause also denotes universal dominion.” Teach, D&R, 73.

“After a mere five years of military conquest, Alexander became undisputed ruler of the world. He spent another five years extending and consolidating his kingdom.

“**Undoubtedly his vision of himself had grown as his power grew, until he saw himself as more than human.... Many a great Greek had come to be recognized as a god,** and there was in Greek belief no sharp line dividing gods from men ...the east would accept the deification of Alexander as a matter of course, because it had for ages been customary to regard the king as divine in Egypt, where he was held to be the son of the Sun-god....

“‘As an outward observance vividly suggesting his character as a god he adopted the Oriental requirement that all who approached him on official occasions should bow down to the earth and kiss his feet. He also sent formal notification to all the Greek cities that the league of which he had been head was dissolved, that he was henceforth to be officially numbered among the gods of each city, and that as such he was to receive the state offerings which each city presented.’—James Henry Breasted, *Ancient Times, History of the Early World*, pp. 505-507.

“**Alexander’s self-deification was bound to bring him into serious conflict with God’s people,**

who, being within his dominion, would refuse to worship the deified king. Perhaps Satan was engineering matters for another effort to exterminate the Jews, but Providence quickly interposed. In the year 323 BC, while only thirty-two years of age, Alexander fell victim to fever which was invited by his own intemperance. He died at the very time he was in Babylon, dreaming of making that ancient city the center of his universal dominion." *Hiddekel*, 25,26.

"One thing which the inspired historian notes, is, that he would do 'according to his will.' When man makes such a resolution, it means that he has been offered a choice between God and Satan, and has chosen the latter. There are but two minds in the universe, and he who rejects God may claim that he exercises his own mind, but it means that he is swayed by the mind of the enemy of God. 'Let this mind be in you which was also in Christ Jesus,' for it brings liberty. The spirit which wishes to exalt self is imitating the philosophy of the Greeks, and its result is death; for Greek philosophy is but a continuation of the philosophy used to deceive Adam and Eve in Eden at the tree of the knowledge of good and evil." *Haskell, SDP*, 187,188.

"After overthrowing the Persian Empire, Alexander 'became absolute lord of that empire in the utmost extent in which it was ever possessed by any of the Persian kings.' His dominion comprised 'the greater portion of the then-known habitable world.' How well he has been described as 'a mighty king, . . . that shall rule with great dominion, and do according to his will'!" *Smith, DR*, 234.

When He Shall Stand Up, His kingdom Shall Be Broken.—

DIVISIONS OF GRECIA: PARALLELS WITH	
Daniel 8	Daniel 11
The Great horn was Broken—v8.	His kingdom shall be Broken—v4.
four notable horns spring up	the kingdom shall be divided
toward four winds of heaven	toward four winds of heaven
four kingdoms from his nation	not to his posterity
not in his power	not according to his dominion.

Thiele, OSID, 108.

"With his sudden death **his power was broken**

almost as unexpectedly as that of Belshazzar who in the same city and perhaps in the same banquet hall 215 years before had given a feast to his lord and ladies." *Bunch, BOD*, 164.

"The scripture is a repetition of Daniel 8: 'Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.'

Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Daniel 8:8,22.

"No sooner had Alexander stood up—that is, assumed his full sovereign authority—than he was cut down. The whole empire was convulsed in a series of wars as the generals vied for dominion. **Alexander's heir and next of kin were murdered.** Antigonus, surnamed The One-eyed, was Alexander's most capable and influential general. Vainly did he endeavor to realize the conception of an undivided empire under his personal rule. Four generals formed an alliance against him—Lysimachus in Thrace, Seleucus in Syria, Ptolemy in Egypt, and Cassander in Macedon. Antigonus was slain in the Battle of Ipsus in 301 BC, and the four generals established separate kingdoms in their territories.

"The kingdom of Lysimachus (Thrace) only lasted about twenty years, whereas the other three divisions remained until they were incorporated into the Roman Empire. Furthermore, Thrace was in the same general direction as Macedon.

"Four permanent geographical divisions did not appear until about forty-eight years after the death of Alexander. A historian says:

'The wars had finally resulted [about 275 BC] in a permanent division, in accord with geographical conditions: the Seleucid Empire in Asia [east], the empire of the Ptolemies in Egypt and Syria [south], Macedon under the Antigonids [west], and Pergamum under the Attalids [north].'—Albert A. Trever, *History of Ancient Civilization*, vol.1, p.474. (Quoted in *The SDA Bible Commentary*, vol.9, Alexander's Empire.)

"These four kingdoms remained as distinct remnants of Alexander's empire until each was incorporated into the Roman Empire." *Hiddekel*, 26,27.

His Kingdom Will Be Divided Toward the 4 Winds.—

"The Grecian Empire did not go to Alexander's sons. Within a few years after his death, all his posterity had fallen victims to the jealousy and ambition of his leading generals, who tore the kingdom into four parts.

..."After the death of Antigonus [301 BC], the four confederated princes divided his dominions between them; and hereby the whole empire of Alexander became parted, and settled into four kingdoms. Ptolemy had Egypt, Libya, Arabia, Coele-Syria, and Palestine; Cassander, Macedon and Greece; Lysimachus, Thrace Bithynia, and some other of the provinces beyond the Hellespont and the Bosphorus; and Seleucus

all the rest. And these four were the four horns of the he-goat mentioned in the prophecies of the prophet Daniel, which grew up after the breaking off of the first horn. That first horn was Alexander, king of Grecia, who overthrew the kingdom of the Medes and Persians; and the other four horns were these four kings, who sprung up after him, and divided the empire between them. And these also were the four heads of the leopard, spoken of in another place of the same prophecies. And their four kingdoms were the four parts, into which, according to the same prophet, the ‘kingdom of the mighty king (i.e., of Alexander) should be broken, and divided toward (i.e., according to the number of) the four winds of heaven,’ among those four kings, ‘**who should not be of his posterity,**’ as neither of the four above-mentioned were. And therefore, by this last partition of the empire of Alexander, were all these prophecies exactly fulfilled.”” *Smith, DR, 234,235.*

DANIEL 11:5

And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

King of the South.—

“The king of the north and the king of the south are many times referred to in the rest of this chapter. Therefore it is essential to an understanding of the prophecy to identify these powers clearly. When Alexander’s empire was divided, **the portions lay toward the four winds of heaven—north, south, east, west.** These divisions may well be reckoned from Palestine, the central part of the empire. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south, the kingdom of the south.

“...Whatever changes might occur, these first division of the empire must determine the names which these portions of territory should ever afterward bear. In other words, whatever power at any time should occupy the territory which at first constituted the kingdom of the north, that power would be king of the north as long as it occupied that territory. Whatever power should occupy that which at first constituted the kingdom of the south, that power would so long be the king of the south. We speak of only these two, because they are the only ones afterward spoken of in the prophecy, **and because, in fact, almost the whole of Alexander’s empire finally resolved itself into these two divisions.**

“The successors of Cassander were very soon conquered by Lysimachus, and his kingdom, Greece and Macedon, was annexed to Thrace. **Lysimachus was in turn conquered by Seleucus, and Macedon**

and Thrace were annexed to Syria. These facts prepare the way for an application of the text before us.” *Smith, DR, 235,236.*

THE KINGS OF THE SOUTH

THE PTOLEMIES	Regnal Dates
Ptolemy I, Soter	305-282 BC
Ptolemy II, Philadelphus	285-246
Ptolemy III, Evergetes	246-221
Ptolemy IV, Philopator	221-204
Ptolemy V, Epiphanes	204-181
Ptolemy VI, Eupator	181
Ptolemy VII, Philometer	181-145
Ptolemy VIII, Philopator	145
Ptolemy IX, Evergetes	145-116
Ptolemy X, Soter	116-80
Ptolemy XI, Alexander	106-88
Bernice III	80
Ptolemy XII, Alexander	80
Ptolemy XIII, Auletes	80-51
Cleopatra VII	51-30

The King of the South Shall Be Strong.—

“The king of the south, Egypt, shall be strong. **Ptolemy Soter annexed Cyprus, Phoenicia, Caria, Cyrene, and many islands and cities to Egypt.** Thus was his kingdom made strong.” *Smith, DR, 236.*

“The Ptolemy who gained Egypt was surnamed Soter, or Saviour, and on his death he was succeeded by his son, Ptolemy Philadelphus.” *Haskell, SDP, 189.*

One of His Princes, Shall Be Strong Above Him.—

“To the north of Palestine, ‘one of his princes’—that is one of Alexander’s generals—established the Syrian dynasty. This was Seleucus, who was ‘strong above him’—that is, he possessed a greater portion of Alexander’s empire than Ptolemy possessed. It included all the territory from Asia Minor to the river Indus. The line of kings which descended from Seleucus are called the Seleucid dynasty.” *Hiddekel, 25,26.*

“But another of Alexander’s princes is introduced in the expression, ‘**one of his princes.**’ **This must refer to Seleucus Nicator, who, as already stated, by annexing Macedon and Thrace to Syria became possessor of three parts out of four of Alexander’s dominion, and established a more powerful kingdom than that of Egypt.**” *Smith, DR, 236.*

“Seleucus [Nicator] who gained the three divisions was succeeded by his son Antiochus Soter, who was killed by the Gauls in Asia Minor. The third in the line of Greco-Syriac kings was Antiochus Theos, who was reigning in Syria while Ptolemy Philadelphus was on the Egyptian throne.” *Haskell, SDP, 189.*

THE KINGS OF THE NORTH	
THE SELEUCIDAE	Regnal Dates
Seleucus I, Nicator	312-280 BC
Antiochus I, Soter	280-261
Antiochus II, Theos	261-246
Seleucus II, Callinicos	246-226
Seleucus III, Ceraunos	226-223
Antiochus III, The Great	223-187
Seleucus IV, Philopator	187-175
Antiochus IV, Epiphanes	175-164
Antiochus V, Eupator	164-162
Demetrius I, Soter	162-150
Alexander Balus—usurper	150-145
Demetrius II, Nicator	145-138, 128-124
Antiochus VII, Sidetes	138-128
Seleucus V	125
Antiochus VIII, Grypos	125-113, 111-96
Antiochus IX, Cyzicenos	113-95
Antiochus X, Eusebes	
Seleucus VI	
Antiochus XI	
Philip	Kings in almost [constant]
Demetrius III	conflict; Syria ruled by
Antiochus XII	Tigranes of Armenia, 83-69
Antiochus XIII, Asiaticus	69-65

The Grecian Period a Dark Time in Israel History.—

“The rest of Daniel 11 is a recital of the efforts of various powers to secure control of Palestine and Jerusalem. **The first contestants would be Ptolemy and Seleucus, with Ptolemy in Egypt to the south and Seleucus in Syria to the north.** Jerusalem was the focal point, with Ptolemy being then the king of the South and Seleucus the king of the North.

“God had established His people Israel in a strategic location. From its original position in Palestine it was to grow until it became a great world state. Jerusalem was to be its capital, and there God would have His earthly throne. But the forces of evil were determined to thwart this purpose, for Satan planned to make God’s city his own capital for the control of the world. **His efforts at Babylon had been brought to naught, and Jerusalem at the crossroads of the world and on the heights of Zion offered military and commercial advantages as well as beauty that were far beyond those of Babylon on the inland, arid, flat Mesopotamian plain.**” Thiele, OSID, 129.

“**The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God were to be dispossessed.** But it was God’s purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite,

and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with His chosen people. **As the numbers of Israel increased they were to enlarge their borders, until their kingdom should embrace the world.**” Christ Object Lesson, 290.

“Israel had once been miraculously delivered from physical bondage in Egypt. They had been warned against fleeing to Egypt for protection in the days of Nebuchadnezzar at the siege of Jerusalem. They may have escaped the bondage of those earlier times, but they were captured by the learning of the Greeks. In the days of Ptolemy Soter, many Jews flocked into Egypt, and those who remained in Jerusalem and Palestine imbibed many of the ideas of the Greeks.

“It has been stated that the history of Greece fills the time between the prophecy of Malachi and John the Baptist. **We are now ready to appreciate the reason why Israel was so long without the sound of the prophet’s voice.** God gave Israel a system of education, separate and distinct from the system of all other nations; a system which, if followed, would forever make it impossible for the people to go into captivity. But Israel often gave up her God-given system for the teaching of heathen nations.

“When the Jews returned from Babylon, they were strongly tintured with Babylonian ideas of education and religion. This prepared them to accept with readiness the teachings of the Greeks. **The rabbis of Jerusalem mingled the principles of Greek philosophy so thoroughly with the statutes of Jehovah, which they were commanded to teach the children, that from the death of Malachi to the birth of John the Baptist, there was not a family in Judah to whom the education of a prophet could be entrusted.**

“**The Greek games were performed in Jerusalem itself, and Jewish youth, dressed only in the scarf and broad hat in imitation of the god Hermes, wrestled like the Athenian athletes.** It is stated by Dr. Mears that the priests, when the signal was given for the sports, left their work in the temple to watch the games. Greek names replaced the Jewish in many instances, and even priests intermarried with the Greeks. It is no wonder that Gabriel gave specific instruction concerning the name to be given the babe of Zacharias and Elizabeth, for although there was once a time when every child in Israel was named under the inspiration of the Spirit, the Israelites had now chosen Greece in place of God.

“**The whole Jewish teaching was Hellenized; and when John the Baptist was born, his mother and father were commanded to leave the city of Jerusalem, and educate the child in the desert, away from the influence of the schools and society of the Jews.** Christ himself never entered the schools of his day because of the mixture of the truth of God

with heathen philosophy. Greek teaching exalted nature; but the Son of God could not hear the voice of the Father in the teachings of the schools, and he wandered through the woods alone, or in company with his mother. Then it was that nature, the great object lesson of the Creator, was opened to his expanding mind. Other Jewish youth sat at the feet of the rabbis, learning what the spirit of the Greeks taught, and they crucified the Lord of life.” Haskell, SDP, 190-192.

God Works Amidst Apostasy.—

“It is a wonderful thing to man, who is so limited in means, to watch the workings of God, who is so limitless in resources. When the Jews fled to Egypt, then God took advantage of their presence there, and turned it to his glory. Ptolemy Philadelphus founded the Alexandrian Library, and it was he who encouraged the translation of the Old Testament into Greek. It was thus that the prophecies concerning the promised Messiah were put into the universal language nearly three hundred years before the birth of Christ. The world might become intoxicated with Greek philosophy, but God left man without excuse by placing the word of life in the household tongue of the nations. Satan may scheme, and his agents on earth may be wise, but they can do nothing against the truth without in that very act promoting the truth. While the dark wings of paganism were drawing closer and closer about the world, to shut out if possible the very light of heaven, the word of God, as a lighted candle, a torch among the sheaves, was shining under that darkness, and proclaiming the advent of the Desire of all ages.” Haskell, SDP, 192.

King of North Always Opposed by King of South.—

“The terms ‘king of the north’ and ‘king of the south’ occur repeatedly in Daniel 11. Syria was the king of the north referred to above, while Egypt was the king of the south. The significant point to notice is that Syria was the eastern division of Alexander’s empire. Why then does the Bible call it the ‘king of the north’? It was called the king of the north because it lay to the north in respect to Jerusalem. Egypt, being south of Palestine, was called the king of the south. So it must be understood that ‘north’ and ‘south’ were terms indicating directional relationship to God’s people.

“Daniel the prophet could readily appreciate the meaning of ‘king of the north’ and ‘king of the south,’ for Isaiah and Jeremiah had spoken of Babylon coming from the north and Egypt lying to the south. The days of Seleucus and Ptolemy were not the first time that God’s people found themselves lying between two great powers. For centuries Israel had witnessed struggles between Assyria and Egypt, Babylon and Egypt, and Persia and Egypt. The *Seventh-day Adventist Bible Commentary* makes an interesting historical point:

‘One of the best known south Arabian inscriptions (Glaser No. 1155) refers to a war between Persia

and Egypt and calls the respective kings **the Lord of the North and the Lord of the South.**’—Vol.4, p.866.” Hiddekel, 28.

“Another great principle lies side by side with the one given in those first verses. This second, which is hidden in verses six to thirteen, has to do with the working out of those same principles through the government as a channel. The kingdom of Alexander resolved itself into two divisions, a northern and a southern. Both were Hellenized, **but the northern represented more truly Greek principles**, while the southern division was strongly tintured with the old Egyptian ideas both of government and religion. **It was the northern division which carried forward the work of the prophecy as symbolized by the leopard and the rough goat....** Consequently it must be right to conclude that it is the Greco-Syriac division, rather than the Egyptian division, which will do the work of which Alexander was the forerunner. **Nevertheless there will be throughout the ages until the end of time a strength rising from the south and opposing the northern power.**” Haskell, SDP, 193.

DANIEL 11:6

And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

Introduction.—

“Verse 6 begins a description of a long series of conflicts known as the Syrian wars. Ten verses of Daniel 11 (verses 6-15) are devoted to this portion of history. The purpose of this part of the prophecy is not merely to demonstrate how well God can read the future. If the study of Daniel 2,7 and 8 has not already convinced one of the amazing accuracy of Bible prophecy, neither will Daniel 11. The principal seat of the wars between Syria and Egypt was Palestine. Indeed, the strategic lands of the chosen people were often the prize of the contestants. As victory alternated from side to side. God’s people were first under the dominion of Egypt and then under the dominion of Syria. **God devoted prophetic space to the Syrian-Egyptian wars solely because His people were involved in the century of conflict.**

“It must be remembered that the rulers of Syria and Egypt were Greeks. The wars between them were often in the nature of petty and sordid family quarrels.” Hiddekel, 28,29.

They Shall Join Themselves Together.—

“There were frequent wars between the kings of Egypt and of Syria. [First and Second Syrian Wars.] Especially was this the case with Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theos, third king of Syria. **They at length agreed to make peace upon condition that Antiochus should put away his former wife, Laodice, and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus.** Ptolemy accordingly brought his daughter to Antiochus, bestowing with her an immense dowry.” *Smith, DR, 237.*

Daughter of South Shall Come to King of North.—

“The modern nations of Europe were not the first powers to try to patch up old quarrels by way of marriage alliances between the royal houses. Seleucus died in 280 BC. **His grandson, Antiochus II Theos, married Berenice, the daughter of Ptolemy II Philadelphus.**” *Hiddekel, 29.*

“It was a marriage of expediency and furnishes a striking illustration of the uselessness of marriages for such purposes. Kings, however, have been slow to learn. During the 18th and 19th centuries the kings of Europe tried it on a large scale, but the first World War demonstrated its impotency and also the truthfulness of the divine prediction in Dan. 2:43. Again in the case of Antiochus and Ptolemy, the forecast was that ‘they shall not cleave one to another.’ **The marriage was solemnized in the year 249 BC in the city of Seleucia, the capital of the Seleucid kingdom.**” *Bunch, BOD, 166.*

But she shall not retain the power of the arm.—

“That is, [Berenice shall not retain] her interest and power with Antiochus. So it proved; for shortly afterward [Philadelphus died two years after the agreement], **Antiochus brought back to the court his former wife Laodice and her children.**” *Smith, DR, 237.*

Neither Shall He Stand, Nor His Arm.—

“Then says the prophecy, ‘Neither shall he [Antiochus] stand, nor his arm,’ or posterity. Laodice, being restored to favor and power, feared lest in the fickleness of his temper Antiochus should again disgrace her by recalling Berenice. Concluding that nothing short of his death would be an effectual safeguard against such a contingency, she caused him to be poisoned shortly afterward. Neither did his children by Berenice succeed him in the kingdom, for Laodice so managed affairs as to obtain the throne for her eldest son Seleucus Callinicus.” *Smith, DR, 237.*

But she (and others) shall be given up.—

“Laodice, not content with poisoning her husband Antiochus, **caused Berenice and her infant son to be**

murdered. ‘They that brought her.’ All of her Egyptian women and attendants, in endeavoring to defend her, were slain with her. ‘He that begat her,’ margin, ‘whom she brought forth,’ that is, her son, who was murdered at the same time by order of Laodice. ‘He that strengthened her in these times,’ was doubtless her husband, Antiochus, or those who took her part and defended her.” *Smith, DR, 237.*

“Thus did all efforts to unite the divided Grecian Empire come to nought. **Apparently it was in the interests of God’s people that the empire remain divided.**” *Hiddekel, 29.*

DANIEL 11:7

But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

A Branch of Her Roots Shall Stand up.—

“**The branch out of the same root with Berenice was her brother, Ptolemy Eugetes.** He had no sooner succeeded his father Ptolemy Philadelphus in the kingdom of Egypt, than, burning to avenge the death of his sister Berenice, he raised an immense army and [in 246 BC] invaded the territory of the king of the north, Seleucus Callinicus, who with his mother Laodice reigned in Syria. He prevailed against them, even to the conquering of Syria, Cilicia, the upper parts beyond the Euphrates, and eastward to Babylon.” *Smith, DR, 238.*

Shall Enter Into the Fortress of the King of North—The Third Syrian War.—

“Ptolemy III (246-221), a brother of Berenice’s, determined to avenge Berenice’s death by invading Syria. He took his army all the way to Babylon and beyond before voluntarily pulling back! His navy occupied Seleucia, the port that served Antioch, the capital of Syria, and for some time Egyptian shipping dominated the eastern Mediterranean.” *Maxwell, IGC, 277.*

DANIEL 11:8,9

And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

So the king of the south shall come into his kingdom, and shall return into his own land.

Shall Carry Captives Into Egypt Their Gods.—

"Ptolemy returned to Egypt with an enormous quantity of booty, including the gods of the fortress of the king of the north. There is a strange tendency in human nature to worship the gods of conquered enemies. Ahaz brought the altar of the god of Damascus back to Jerusalem. (See 2 Kings 16:10.) The Romans also worshipped the gods of their defeated foes." *Hiddekel, 30.*

"But hearing that a sedition was raised in Egypt requiring his return home, he plundered the kingdom of Seleucus by taking forty thousand talents of silver and precious vessels **and two thousand five hundred images of gods.** Among these were the images which Cambyses had formerly taken from Egypt and carried into Persia [three centuries earlier]. The Egyptians, being wholly given to idolatry, bestowed upon Ptolemy the title Euergetes, or the Benefactor, as a compliment for restoring their captive gods after many years.

"There are authors still extant," says Thomas Newton, "who confirm several of the same particulars. Appian informs us that Laodice having killed Antiochus, and after him both Berenice and her child, Ptolemy the son of Philadelphus to revenge these murders invaded Syria, slew Laodice, and proceeded as far as to Babylon. From Polybius we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for some years afterward by the garrisons of the kings of Egypt. Thus did he "enter the fortress of the king of the north." Polyaenus affirms that Ptolemy made himself master of all the country from Mount Taurus as far as to India without war or battle; but he ascribes it by mistake to the father instead of the son. Justin asserts that if Ptolemy had not been recalled by a **domestic sedition into Egypt, he would have possessed the whole kingdom of Seleucus.** So the king of the south came into the kingdom of the north, and then returned into his own land.' [Thomas Newton, *Dissertations on the Prophecies*, Vol. I, pp. 345, 346.]" *Smith, DR, 238,239.*

He Shall Continue More Years Than the King of North.—

"[In 226 BC] Seleucus Callinicus died in exile of a fall from his horse, and Ptolemy Euergetes survived him about four or five years [died 221 BC]." *Smith, DR, 239.*

DANIEL 11:10

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow,

and pass through: then shall he return, and be stirred up, even to his fortress.

His Sons Shall Be Stirred Up.—The Fourth Syrian War.—

"The first part of this verse speaks of sons, in the plural; the last part, of one, in the singular. The sons of Seleucus Callinicus were Seleucus Ceraunus and Antiochus Magnus. **These both entered with zeal upon the work of vindicating and avenging the cause of their father and their country. The elder of these, Seleucus, first took the throne.** He assembled a great multitude to recover his father's dominions; but was poisoned by his generals after a short, inglorious reign. **His more capable brother, Antiochus Magnus, was thereupon proclaimed king.** He took charge of the army, recovered Seleucia and Syria, and made himself master of some places by treaty and of others by force of arms. Antiochus overcame Nicolas, the Egyptian general, in battle and had thoughts of invading Egypt itself. However, a truce followed, wherein both sides treated for peace, yet prepared for war. **Here is the 'one' who should certainly 'overflow and pass through.'**" *DR, Smith, 239.*

He Shall Overflow and Pass Through.—

"Antiochus III Magnus, waged war on Egypt in 218 BC. The locale of this war was Palestine. In his struggle with Egypt, the king of the north overflowed the land of the chosen people, and Palestine was incorporated into his dominion. The verse finds a significant repetition of history in Daniel 11:40,41." *Hiddekel, 30.*

DANIEL 11:11

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.

Kings of the North and South in Conflict.—

"Ptolemy Philopator succeeded his father Euergetes in the kingdom of Egypt, being advanced to the crown not long after Antiochus Magnus had succeeded his brother in the government of Syria. He was an ease-loving and vicious prince, but was at length aroused at the prospect of an invasion of Egypt by Antiochus. He was indeed 'moved with choler' because of the losses he had sustained and the danger which threatened him. He marshaled a large army to check the progress of the Syrian king, but the king of the north was also 'to set forth a great multitude.' The army of Antiochus, according to Polybius, amounted to 62,000 footmen, 6,000 horsemen, and 102 elephants.

In this conflict, the Battle of Raphia, Antiochus was defeated, with nearly 14,000 soldiers slain and 4,000 taken prisoner, and his army was given into the hands of the king of the south—a fulfillment of prophecy.” *Smith, DR, 239,241.*

“It is a point of interest that both armies at Raphia, like armies at some other major battles, deployed trained elephants to confuse the cavalry and to provide elevated mobile fortresses. Wrote a later Roman war reporter, Ammianus Marcellinus: ‘Elephants, frightful with their wrinkled bodies and loaded with armed men, [are] a hideous spectacle, dreadful beyond every form of horror.’ The Egyptians used 73 of the big beasts, herded in from Somalia, and the Syrians, 102, brought all the way from India. Despite their numerical advantage, Egypt won the battle, for Antiochus lacked discipline.

“Yet victory gained Ptolemy little in the long run. He was a notorious debauchee. He failed to follow up the success his generals had handed him—and Antiochus III was eager for a rematch.” *Maxwell, IGC, 279.*

The Multitude Shall Be Given Into His Hand.—

“Antiochus was defeated in the **Battle of Raphia (217 BC)**, and his multitude was ‘given into his hand’—that is, into the hand of the king of the south. **Palestine once more changed hands.**” *Hiddekel, 31.*

DANIEL 11:12

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.

When He Hath Taken Away the Multitude.—

“Although he had cast down ten thousand soldiers, yet he did not profit by the victory. **Nothing was gained; it was but a merciless slaughter of human beings; a contest for brute supremacy** which is hateful in the sight of God and man. The difference is striking between such warfare and the progress of mighty generals whom God used to establish kingdoms and punish kings.” *Haskell, SDP, 196.*

His Heart Shall Be Lifted Up.—

“Ptolemy lacked the prudence to make good use of his victory. Had he followed up his success, he would probably have become master of the whole kingdom of Antiochus; but after making only a few threats, he made peace that he might be able to give himself up to the uninterrupted and uncontrolled indulgence of his brutish passions. Thus having conquered his enemies, he was overcome by his vices, and forgetful of the great name which he might have established, he spent his time in feasting and sensuality.

“His heart was lifted up by his success, but he was far from being strengthened by it, for the inglorious use he made of it caused his own subjects to rebel against him. **But the lifting up of his heart was especially made manifest in his transactions with the Jews. Coming to Jerusalem, he offered sacrifices, and was desirous of entering into the most holy place of the temple contrary to the law and religion of the Jews.** But being restrained with great difficulty, he left the place, burning with anger against the whole nation of the Jews.” *Smith, DR, 241.*

“Ptolemy was so elated over recovering Palestine that he held a great victory procession into Jerusalem. He was not content with civil dominion. **Assuming the prerogatives of religious authority, he blasphemously offered sacrifice at the temple and even attempted to enter the most holy place in spite of the protests and entreaties of the Jews.** The story is well told in *Empires of Prophecy*, which cites Prideaux’ *Connection*, 217 BC:

“**‘He was smitten from God with such a terror and confusion of mind that he was carried out of the place in a manner half-dead.** On this he departed from Jerusalem, filled with great wrath against the whole nation of the Jews for that which happened to him in that place, and venting many threatenings against them for it.”—Quoted by A.T. Jones in *Empires of Prophecy*, ch.xvii.” *Hiddekel, 31.*

He Shall Cast Down Many Ten Thousands.—

“[Ptolemy] immediately began against them [the Jews] a relentless persecution. In Alexandria, where Jews had resided since the days of Alexander, enjoying the privileges of the most favored citizens, **forty thousand according to Eusebius, sixty thousand according to Jerome, were slain.** The rebellion of the Egyptians and **the massacre of the Jews** certainly were not calculated to strengthen Ptolemy in his kingdom, but were sufficient rather to ruin it almost totally.” *Smith, DR, 241,242.*

“Upon returning to Egypt, the king embarked upon a program to force the Jews in Egypt to renounce the worship of Jehovah in favor of the Egyptian religion. When they resisted, he persecuted them with great cruelty. **In 213 BC, he slew 40,000 Jews. Thus did the king of the south ‘cast down many ten thousands.’** Satan was stirring up this licentious, drunken ruler to destroy God’s people. They would have faced extermination had not Providence interposed.” *Hiddekel, 31.*

“Those Jews who sought Egypt, either for protection or for the advantages of her schools and libraries, withdrew from the sheltering hand of their God, and the time came sooner or later when they felt the wrath of the enemy. Through all these struggles the nation whom God had chosen might have stood as a beacon

on a hill, instead of being trampled upon by every army in its marches between Egypt and Syria. Nay, more, the location of the Jews in Palestine and her capital was by divine appointment. They were at the gateway of the nations, and might have held the balance of power. Had they held aloft the sword of the Spirit, all nations would have bowed before their kings and paid tribute into their treasury. It was so in the days of Solomon; it might have been repeated in the days of Greek history.

“Alexander’s act of reverence when he met the company of priests at Jerusalem should have been an object lesson to all Judea of what God by his Spirit would cause all nations to do. But so blinded by Greek teaching were those Jewish leaders, even at that time, that they failed to see this. **Instead of flocking to Alexandria for the wisdom of Greece, nations should have sent their youth to schools of the prophets at Jerusalem, and scholars of the world should have sought wisdom from those who knew the God of wisdom.** But it was not so. Israel then was as the church of today. Instead of leading by virtue of the spiritual life, she sought the wisdom of Egypt and Greece. Such things bring sadness to the angels of God.

“As the Jews during the days of Alexander and his successors were without excuse, so the Israel of today has set before it the wisdom of the Eternal in contrast with the wisdom of Greece. **And the message is, ‘Choose ye this Day’ at which shrine thou wilt bow.** Sitting at the feet of Jesus, learning of him, taking his word as the authentic history of the world, his truth as the interpreter of nature, will insure eternal life. Accepting the writings of men, human speculations regarding the history of the world, its creation, its age, placing a human interpretation upon the works of nature, and seeking to find out by experiment and speculation what must be known by faith—this brings death; for it leads away from Christ, the center of the universe, the source of all wisdom—the great drawing power of creation. The first is the system of God, of which faith is the motive power; the second is the Greek system, which exalts human reasoning. **One may not bow down to the idols of Egypt, nor drink of the wines of Babylon, but if he is entrapped by the more pleasing sophistries of Greece, his fate is the same in the end.** For this reason Eternal Truth has shone along the pathway of men in all ages to guard against the enemy. In these last days, when all the evil of the past is renewed and presented to man in all its varied forms, then it is that Greek philosophy and skepticism come forth in full force. A heart filled with truth is the only safeguard against error.” Haskell, SDP, 196, 197.

He Shall Not Be Strengthened By It.—

“**After the king of the south waged war on the Jews, Egypt began to decline rapidly.** The kingdom was racked with disorder, insurrection, and dissension. Within a few years (204 BC) the king died at the early

age of thirty-seven, leaving a crumbling empire to his five-year old heir, Ptolemy V Epiphanes.” *Hiddekel*, 32.

“He was not strengthened by this course [the slaying of the Jews] as it led to insurrection among his subjects and he was compelled to revoke his decrees and restore the Jews to their former privileges. After this he gave himself up to a life of revelry and dissipation, ‘drinking, gaming, and lasciviousness, were the whole employment of his life.’—Prideaux.” *Bunch, BOD*, 169.

DANIEL 11:13

For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

“The events predicted in this verse were to occur ‘after certain years.’ The peace concluded between Ptolemy Philopator and **Antiochus Magnus** lasted fourteen years. Meanwhile Ptolemy died from intemperance and debauchery, and was succeeded by his son **Ptolemy Epiphanes, then five years old.** Antiochus suppressed rebellion in his kingdom during the same time, and reduced the eastern provinces to obedience. He was then at leisure for any enterprise when young Epiphanes came to the throne of Egypt. Thinking this too good an opportunity for enlarging his dominion to let slip, he raised an immense army, ‘greater than the former,’ and set out against Egypt, expecting to have an easy victory over the infant king.” Smith, DR, 242.

“Antiochus III felt that the youth of Ptolemy V presented an ample opportunity to seek revenge for his defeat at Raphia (217 BC). By starting the ‘Fifth Syrian War’ (202-200 BC) through an invasion of southern Syria, the seizure of Gaza, and the occupation of Palestine, Antiochus III desired to press south to pulverize the young Egyptian monarch with an outright invasion of Egypt itself. The young boy-king would respond by dispatching his army under the leadership of an Aetolian commander named Scopas, who would initially meet with success in recapturing southern Syria, Gaza, and Palestine, driving the forces of Antiochus III back into the region of Lebanon (202-201 BC).

“Yet, even in the face of Scopas’ initial success during the re-invasion of Coele Syria, Antiochus III would not be deterred and launched another attack on the region; he would eventually meet Scopas in battle near a mouth of the Jordan River at a place called ‘the Panium’ (201-200 BC), later renamed Caesarea Philippi. **This battle would serve as the major turning point in the history of the Syrian wars, because An-**

tiochus III would rout Scopas and the Egyptian armies so decisively that Ptolemaic control of Coele Syria would end once and for all. With the eventual besiegement of the remaining Egyptian forces at Sidon, Scopas had no choice but to surrender unconditionally. Thus, the Battle of the Panium eventually concluded the “Fifth Syrian War” and Egypt would never have control over Coele Syria again.” *Swearingen, TOOTN, 110,111.*

“The significant point to observe in this history is that Egypt’s war on the Jews was the signal for the rapid decline of the king of the south. When the child king, Ptolemy V, came to the throne, Antiochus Magnus prepared a great army for another campaign against Egypt. He invaded Judea and overthrew the Egyptian forces near the Jordan. **The inhabitants of Jerusalem and Judea gladly welcomed the rule of Syria, which was at first mild and conciliatory.**” *Hiddekel, 32.*

DANIEL 11:14

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Many Shall Stand Up Against King of South.—

“There was unrest along the Nile, Egyptians defying and even rioting against their Greek overlords. **It is of interest to know that the famous Rosetta Stone, now housed in the British Museum, records concessions made to the restless Egyptian people by the regents of the boy king, Ptolemy V, in an effort to prevent further trouble.**” *Maxwell, IGC, 279.*

“Agathocles, his [Ptolemy’s] prime minister, having possession of the king’s person and conducting the affairs of the kingdom in his stead, was so dissolute and proud in the exercise of his power that **the provinces which before were subject to Egypt, rebelled.** **Egypt itself was disturbed by seditions,** and the Alexandrians, rising up against Agathocles, caused him, his sister, his mother, and their associates, to be put to death. **At the same time, Philip of Macedon entered into a league with Antiochus to divide the dominions of Ptolemy between them, each proposing to take the parts which lay nearest and most convenient to him.** Here was a rising up against the king of the south sufficient to fulfill the prophecy, and it resulted, beyond doubt, in the exact events which the prophecy forecast.” *Smith, DR, 242,243.*

“**Antiochus Magnus and Philip V of Macedonia formed a league against Egypt,** as both aspired to vital territories of the Egyptian Empire. The guardians of the young Egyptian king appealed to Rome for help.

The Romans, who had been rising to great strength in the west, complied with the appeal and sent embassies to Egypt. Rome defeated Philip in 196 BC and Antiochus Magnus in the Battle of Magnesia in 191 BC. The Syrian dynasty was greatly weakened by this defeat.

“Antiochus was succeeded by his son, Seleucus IV Philopator, in 187 BC. When he was murdered within about two years, the next son, who had been held hostage in Rome since the Battle of Magnesia, came to the throne of Syria. He was the notorious **Antiochus IV Epiphanes.** While Rome was engaged in a war with Macedonia, Antiochus Epiphanes attempted to seize Egypt as his father had done. So it was that ‘in those times’ many stood up ‘against the king of the south’—**the Syrian kings, the Macedonian king, the Romans, who pretended an unselfish protection of Egypt, and even the Egyptians themselves,** who loathed the Grecian house of the Ptolemies.” *Hiddekel, 32.*

Robbers of Thy People Shall Exalt Themselves.—

“**Is this house, which is called by my name, become a den of robbers** in your eyes? Behold, even I have seen it, saith the LORD.” *Jeremiah 7:11*

“My face will I turn also from them, and **they shall pollute my secret place: for the robbers shall enter into it, and defile it.**” *Ezekiel 7:22.*

“This is a high point in the point in the prophetic drama. The word ‘robbers’ is from the Hebrew *ben parits*, which means, in the plural, ‘sons of violence.’ Other translations render the text:

“—‘The children of the violent among thy people.’—A.S.V.

“—‘The men of violence among your own people.’—R.S.V.

“—‘The children of the violent among thy people.’—*The Holy Scriptures According to the Masoretic Text, a New Translation.*

“—‘The most powerful people of thy nation.’—Lengerke, cited by Albert Barnes in *Notes on the Book of Daniel*, p.442.

“...None but the professed people of God could attempt ‘to establish the vision.’ According to Daniel 10:14, the vision is about the deliverance of God’s people from the oppression of heathen powers. Accordingly, the passage means that **in these times the violent or powerful leaders among the Jews would attempt to bring about a premature deliverance from Gentile dominion.**

“The prophecy was fulfilled in the following manner. The Jews had been so persecuted and threatened by Ptolemy that they welcomed Syria’s victory over Egypt and the subjection of their territory to Syrian rule. **But under Antiochus Epiphanes, Syrian rule became more oppressive than that of Egypt.** The king was a fanatical Greek idolater who proceeded to persecute the Jews with such fury that they were

threatened with genocide. **Epiphanes was determined to wipe out the Jewish religion or, failing that, to wipe out the Jews themselves.** God's people were faced with a crisis comparable to the crises in the days of Pharaoh, Sennacherib and Ahasuerus. **Returning from Egypt in 168 BC, Antiochus Epiphanes took Jerusalem** with slaughter and devastation. **He entered the temple, robbed and polluted it,** and installed a profane and wicked person in the high-priestly office. **Those who resisted his sacrilege were cut down by the thousands.** Josephus records:

“ ‘And when the king had built an idol upon God’s altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. **He also compelled them to forsake the worship which they paid their own God,** and to adore those whom he took to be gods; and made them build temples, and raise idol altars, in every city and village, and offer swine upon them every day. He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction.’—Whiston’s *Josephus*, bk. xii, ch. v, p.306.

“As for those who resisted, Josephus says: ‘...they every day underwent great miseries and bitter torments; for they were whipped with rods, and their bodies were torn to pieces, and were crucified while they were still alive and breathed. They also strangled those women and their sons whom they circumcised, as the king had appointed, hanging their sons about their necks as they were upon the crosses. **And if there were any sacred book of the law found, it was destroyed; and those with whom they were found, miserably perished also.**’—*Ibid.*

“A prominent Jewish family, known later as the house of **Maccabees**, led the Jews in a famous resistance against the Syrians. The father, Mattathias, and his five sons swore that they would resist the Syrians unto blood. As a certain Jew was offering a profane sacrifice in obedience to the command of Apelles, the king’s general, Josephus records:

“ ‘Mattathias had great indignation, and ran upon him violently with his sons who had sworn with him, and slew both the man himself that sacrificed, and Apelles, the king’s general, who compelled them to sacrifice, with a few of his soldiers. He also overthrew the altar, and cried out, “If,” said he, “any one be zealous for the laws of his country, and for the worship of God, let him follow me.”

“So Mattathias got a great army about him, and overthrew their idol altars, and slew those that broke the laws, even all that he could get under his power.’ *Ibid.*, ch.vi, p.307.”

“Although the father died within a year, the sons, led by one named Judas, carried on the struggle. **The Jews fought furiously for national survival and cast the Syrians out of their country. In 165 BC Judas removed the pagan emblems from the temple** and, after rededicating it, caused the normal services, which

had ceased for three years, to be resumed. **In 161 BC Judas sent ambassadors to Rome and entered into a league of friendship and protection with them.** Judas was slain in battle with the Syrians the same year.

“Jonathan, brother of Judas became the new Maccabean leader. Then a scheming claimant to the throne of Syria offered to make Jonathan high priest in return for his support. It was not beneath Jonathan to indulge in this piece of political expediency, so he was installed as high priest in 153 BC. About ten years later he was treacherously slain as a reward for becoming involved in Syrian politics.

“Jonathan’s brother, Simon, was then installed by the people with the title, High Priest and General and Ethnarch (Ruler of the People) of God. Simon was murdered in 135 BC, and his son John Hyrcanus, succeeded him.

“John Hyrcanus carried on a religious persecution against the Edomites. The family which was at first a champion of freedom against religious persecution, **ended by forcing religion on others.**

“Alexander, a son of Hyrcanus, finally took the title of King as well as High Priest. It would be tedious to relate all the instances of violence, intrigue, assassinations, scheming ambitions and religious intolerance that **marked the house of the Maccabees.**” *Hiddetekel*, 32-35.

To Establish the Vision.—

“**What vision** or prophecy is being established or filled by this recitation of the angel Gabriel? **It must be the original vision recorded in the eighth chapter** of which the eleventh is a fuller interpretation.” *Bunch, BOD*, 170.

“Josephus reflects the Maccabean aspirations when he connects the Maccabean’s resistance with ‘the prophecy of Daniel’—obviously referring to the cleansing of the temple at the end of the 2300 days. (See *The SDA Bible Commentary*, vol.5, p.30.) **The Maccabees, and those who supported them, saw themselves as fulfilling the prophecies of Daniel concerning the restoration of the kingdom, king, sanctuary and people. Judas’ rededication of the temple and the resumption of the daily services in 165 BC were supposed to have fulfilled Daniel 8:14.** A little later, this ruling house actually established a priest-kingdom, a thing which God never permitted in the days of the kings of Israel and Judah. **Even to this day, most Protestant commentators have accepted the utterly erroneous idea that the house of Maccabees did cleanse the sanctuary according to the prophecy of Daniel 8:14.** They have not rightly considered that the restoration of God’s eternal kingdom, the restoration of Christ to the throne of David, the restoration of the sanctuary, and the restoration of God’s people from Gentile oppression are **inseparable events which take place at the end of history.**”

“Daniel 11:14 places the Maccabean uprising in

right perspective. They were ‘the children of the violent’ among the Jews, who exalted ‘themselves to establish the vision’—**that is, they attempted to bring to pass only what Christ can bring to pass.** [The rendering of the Authorized Version, ‘the robbers of thy people,’ also fits the Maccabees in that they had neither divine right to their usurped authority, nor divine blessing upon their heathen alliance, which brought woe upon God’s people.] **As they became famous in Israel, not a few dreamed that the hour had dawned to restore the kingdom of Israel and the throne of David.** But the measure of national independence gained under the leadership of the Maccabees was short-lived. **Rome soon put an end to their ill-timed efforts** to become both the civil and religious rulers of God’s people. Prophecy had said, ‘They shall fall’ (‘They shall fail’—R.S.V.). They failed because they were working on wrong principles. They failed because **they united church and state and brought on religious tyranny.** They failed because **they attempted to bring about the deliverance of God’s people by carnal means.** They failed because **God’s people were in a desperately low spiritual condition.** They failed because **God’s people must be delivered from Satan’s power within before they can be delivered from Satan’s power without.** God’s plan for the restoration of Israel will eventually be realized when His people humble themselves before the sanctuary.

“The Maccabean uprising has nothing to do with the fulfillment of Daniel 8:14. It was not even a type and forerunner of the cleansing of the sanctuary as brought to view in Daniel 8:14. It was an ill-timed, human counterfeit of Daniel 8:14 and Daniel 12:1. And as the prophecy of Daniel 11:14 says, it utterly failed. God’s people were not ready for deliverance. Having escaped from the persecutions of Ptolemy, and having survived the savagery of Epiphanes, they delivered themselves into the hands of the Romans.” *Hiddekel, 35-36.*

DANIEL 11:15

So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

So the King of the North Shall Come and Take the Most Fenced Cities.—The Sixth Syrian War.—

“Ptolemy VI Philometor (reign, 181-145 BC), would ascend to the throne at a very young age. This young king would be under the guardianship of two ministers of state, Eulaeus and Lenaeus, who began to plan another invasion of Coele Syria (170 BC) in revenge for the Egyptian defeat at the Battle of Panium.

Despite a recent warning from Rome, Antiochus IV purposed to defeat the plans of Eulaeus and Lenaeus by launching a ‘first-strike’ invasion of Egypt. ...Antiochus moved with such speed that he actually met the Egyptian army before they even crossed the desert area into southern Syria.” *Swearingen, TOOTN, 111,112.*

Arms of the South Shall Not Withstand, Neither His Chosen People.—

“Because the ‘arms of the south’ would not have ‘any strength to withstand’ him, Antiochus IV crushed the Egyptian army so convincingly that he marched unopposed into Egypt and occupied the city of Memphis. Satisfied, ...Antiochus IV withdrew and returned home to Syria (169 BC). ...The next year (168 BC) ...he met with no resistance, marching into both Memphis and Alexandria.” *Swearingen, TOOTN, 112.*

THE SIX SYRIAN WARS	
DANIEL 11	INTERPRETATION
Verse 5	King of South —Ptolemaic Egypt Ptolemy I Soter (323-282 BC) King of North —Seleucid Syria Seleucus I Nicator (312-280 BC)
Verses 6-9	First Syrian War (276-271 BC) Ptolemy II Philadelphus vs. Antiochus I Soter Second Syrian War (261-252 BC) Antiochus II Theos vs. Ptolemy II Philadelphus Third Syrian War (246-240 BC) Ptolemy III Euergetes vs. Seleucus II Callinicus
Verses 10-12	Fourth Syrian War (219-217 BC) Antiochus III Magnus vs. Ptolemy IV Philopater
Verse 13	Fifth Syrian War (202-199 BC) Antiochus III Magnus vs. Ptolemy V Epiphanes
Verse 15	Sixth Syrian War (170-168 BC) Antiochus IV Epiphanes vs. Ptolemy VI Philometor

From: *Swearingen, TOOTN, 113,114.*

Neither His Chosen People.—

“The Jewish people could not resist the Syrian occupation of Judea.” *Swearingen, TOOTN, 251.*

“Antiochus would also eventually pass a royal edict to ban Judaism and implement a policy of forced Hellenism, erecting pagan altars and instituting sacrifices in the process (167 BC). **In essence, he desired the total eradication of the Jewish culture and religion,** but this desire would ultimately backfire. By sending his army back into Judea with the intention of committing genocide, Antiochus had actually provoked a Jewish revolt that would arise under the leadership of

Judas Maccabaeus. This revolt would eventually result in the complete removal of the Seleucid presence from Judea altogether (141 BC)." *Swearingen, TOOTN, 113.*

Rome Intervenes.—

"Having defeated King Perseus of Macedonia with a victory at Pydna (168 BC), Rome was now in a position to intervene in behalf of Egypt." *Swearingen, TOOTN, 112.*

"Having mentioned the Maccabean resistance at the time of Antiochus Epiphanes, the prophecy returns to describe the final end of the Egyptian and Syrian kingdoms. While Rome was engaged in a war with Philip of Macedonia, Epiphanes calculated that it would be an excellent opportunity to conquer Egypt. Egypt was on the point of being entirely subjected to Syria when Rome intervened." *Hiddekel, 37.*

"Antiochus carried his conquests into the very heart of Egypt, which again appealed to Rome for help. Before assistance arrived, Antiochus had conquered all of Egypt except the city of Alexandria. Ptolemy was helpless and in answer to a frantic appeal Rome sent Popilius Laenas to the rescue of their Egyptian ward. Antiochus was about to begin the siege of Alexandria when Popilius Laenas delivered to him the decree of the Roman senate asking him to refrain from attacking the allies of the roman Republic. Antiochus answered that he would give his reply after consulting with his officers. **Laenas took his staff and drew a circle in the sand around Antiochus and demanded an answer before he left the circle.** Antiochus after a few moments yielded to the ultimatum of the new power from the west that was henceforth to occupy the stage of history and hence of prophecy. This happened in 168 BC, the date of the true beginning of Roman rule." *Bunch, BOD, 171.*

Why Egypt and Syria Would Fall to Rome.—

"Daniel 8:23 says, 'When the transgressors are come to the full, a king of fierce countenance ...shall stand up.' **Ptolemy's persecution of the Jews was the signal for the downfall of his empire.** Antiochus Epiphanes' efforts to wipe out Judaism filled up the cup of the Syrian dynasty. But even the ruling house among God's people were little better than their persecutors. **The hour had struck for the dominion to pass from Greeks to the Romans.**" *Hiddekel, 37.*

DANIEL 11:16

But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

He That Cometh Against Him.—

"Although Egypt had not been able to stand before Antiochus Magnus, the king of the north, Antiochus Asiaticus could not stand before the Romans, who came against him. No kingdom could resist this rising power. **Syria was conquered, and added to the Roman Empire, when Pompey in 65 BC deprived Antiochus Asiaticus of his possessions and reduced Syria to a Roman province.**" *Smith, DR, 245,246.*

"This verse can apply to no other power but Rome, as will presently be seen. If it be wondered why no clearer break is made between Grecian rule and Roman, it should be remembered that Daniel 11 is an expansion of Daniel 8. In the prophecy of Daniel 8, Rome is represented as a horn which grows out of Alexander's empire. Since the horn exists till the end of time, the goat (Grecia) exists till the end of time. George McCready Price points out that **Rome was originally a Greek colony.** More significantly, historians all agree that **Rome borrowed its culture and government from the Greeks.** Roman civilization was Greek civilization. When Paul spoke of the civilized world of his day, he divided mankind into **Jews and Greeks** (Romans 1:16). The last conflict between God's people and the world is said to be a battle between the sons of Zion and the sons of Greece (Zechariah 9:13; cf. Joel 3:6).

"The Grecian goat of Daniel 8 lives on in the little horn of Daniel 8 until it is broken without hand. This point is vital to a correct understanding of the last verses of Daniel 11." *Hiddekel, 39,40.*

He Shall Do According to His Own Will.—

"In defeating Philip of Macedon in the Battle of Pydna, 168 BC, the power of the Roman Empire was fully established. A few days after this victory, a Roman ambassador ordered Antiochus Epiphanes out of Egypt. **Without a word of protest, he quickly complied with the Roman demand.**"

"**The expression 'do according to his own will' indicates supreme authority and universal dominion. Similar words are used in describing Alexander:** 'And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.'

—Daniel 11:3. Therefore none but Rome could fulfill the specifications of verse 16." *Hiddekel, 40.*

None Shall Stand Before Him.—

"The verse under consideration describes the invasion and conquest of the territory of the king of the north by the Roman armies under Pompey. **After conquering Syria and making it a Roman province, Pompey invaded Palestine designated as 'the glorious land,' or 'the goodly land.'**—Margin." *Bunch, BOD, 172.*

He Shall Stand in the Glorious Land.—

"The same power was also to stand in the Holy Land, and consume it. **The Romans became connected with the people of God, the Jews, by alliance in 161 BC.** From this date Rome held a prominent place in the prophetic calendar. **It did not, however, acquire jurisdiction over Judea by actual conquest until 63 BC.**

"On Pompey's return from his expedition against Mithridates Eupator, king of Pontus, two competitors, sons of the high priest of the Jews in Palestine, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but he wished to defer decision in the matter until after his long-desired expedition into Arabia. He promised then to return, and settle their affairs as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined at all hazards to keep the crown which he foresaw would be adjudicated to another. After his Arabian campaign against King Aretas, Pompey learned of these warlike preparations and marched on Judea. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet Pompey, and endeavored to arrange matters by promising entire submission and large sums of money. Accepting this offer, Pompey sent Gabinius at the head of a detachment of soldiers, to receive the money. But when that lieutenant arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand by the agreement.

"Not to be deceived in this way with impunity, Pompey put Aristobulus in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the city; those of Hyrcanus, for opening the gates. The latter, however, being in the majority, prevailed, and Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the temple fortress, as fully determined to defend that place as Pompey was to reduce it. At the end of three months a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, with calm hand and steady purpose pursue their accustomed work, apparently unconscious of the wild tumult, until their own blood was mingled with that of the sacrifices they were offering.

"**After putting an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. For the first time Jerusalem was by conquest placed in the hands of Rome, that power which was to hold the 'glorious land' in its iron grasp till it had utterly consumed it.**" Smith, DR, 246,247.

"In Psalm 106:24 Palestine is called 'the pleasant land' or 'a land of desire.'—Margin. In Daniel 8:9 we are told that Rome would wax exceeding great 'toward the pleasant land. ...**The language shows that this chapter is a further interpretation of the previous vision.**" Bunch, BOD, 172,173..

"Palestine, the 'pleasant' or the 'glorious' land fell into Roman hands in 63 BC when Pompey took Jerusalem after a siege of three months. In 40 BC there was a temporary setback at Jerusalem when Antigonus with Parthian aid established himself as king. But in 37 BC Rome again took over control through the vigorous efforts of a Jewish army led by Herod the Great who had been given the title, 'King of the Jews,' by the senate at Rome. **This placed Rome in power in Palestine at the time of Christ. Rome was now the king of the north.**" Thiele, OSID, 134.

Which By His Hand Shall Be Consumed.—

"The Revised Standard Version says, 'And all of it shall be in his power.' Whichever translation is accepted, **Rome did hold all of Judea in its power until the nation was totally destroyed.**" Hiddekel, 40.

DANIEL 11:17

He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

He Shall Also.—

"It is a custom of Bible writers to bring their readers down to an important part of their prophecy, and then take time to give details by which the power referred to may be identified before proceeding further. Thus, having connected Rome with, and as, the king of the north and 'the glorious land,' **details are then given by which Rome may be definitely identified.** Three leading Roman personalities—Julius, Augustus, and Tiberius Caesar—and their outstanding features are mentioned (Daniel 11:17-21), bringing the reader down to the breaking ...of 'the Prince of the Covenant' (our Lord, in the nineteenth year of the reign of Tiberius)." Were, KONAJ, 41.

And Upright Ones (Agreement) with Him.—

"This verse shows how Rome entered the glorious land. Rome 'set his face to enter [come in—LXX] with the strength of his whole kingdom.' However, it was not accomplished by outward force. **The text says he brought 'upright ones with him.'** In verse 6 the same Hebrew word for 'upright ones' is translated

as ‘an agreement.’ In 161 BC the Jews concluded an agreement or league of friendship with the Romans. The book of Maccabees records the event as follows:

“So Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them. And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude. And they went to Rome, a very long journey, and they entered into the senate house, and said: Judas Maccabeus, and his brethren, and the people of the Jews have sent us to you, to make alliance and peace with you, and that we may be registered your confederates and friends. And the proposal was pleasing in their sight.”—1 Maccabees 8:17-21.

“The Jews did not have an Isaiah among them to declare, ‘Say ye not, A confederacy.’—Isaiah 8:12. But had they followed the warnings of the prophets, they would not have entered an alliance with a heathen power. Their leaders were not free from political expediency. They had more faith in carnal help than in divine aid. The league with the Romans was a serious breach of their covenant relationship with God.” *Hiddekel*, 41.

He Shall Give Him the Daughter of Women.—

“‘Daughter of women’ is a peculiar Hebrew expression signifying a woman of eminence or, as the footnote of the Douay Version says, ‘a most beautiful woman.’ Commentators have generally applied this to Cleopatra, a corrupt Egyptian heiress who was renowned for her seductive beauty. The problem is that it would not be accurate to say that Caesar corrupted her, for the voluptuous queen made it her business to seduce and corrupt a number of rulers. It is not likely that a woman like this would be given such a place in divine prophecy. Further, the context is dealing with Rome entering the glorious land by way of an equitable agreement.

“Jeremiah says, ‘I have likened the daughter of Zion to a comely and delicate woman.’—Jeremiah 6:2. In Solomon’s love song, the bride, representing God’s people, is addressed as the ‘fairest among women,’ ‘the only one of her mother.’—Song of Solomon 6:1,9. The prophets repeatedly refer to Israel as ‘the daughter of Zion,’ ‘the daughter of Jerusalem,’ or ‘the daughter of my people.’ This is the ‘beautiful woman’ which was given to Rome in a union and an alliance that Heaven could never approve. The very family which led the Jews to a measure of freedom from the Grecian yoke actually led them into this corrupting alliance with a heathen power.” *Hiddekel*, 41,42.

She Shall Not Stand on His Side, Nor Be For Him.—

“Given over to a sort of marriage with the Romans, the Jewish nation soon began to feel the oppres-

ing power of the defacto husband. The Jews came to hate the Roman yoke, and longed for deliverance by the hand of the long-looked-for Messiah.” *Hiddekel*, 42.

“Nicodemus had long felt that there was a want of spirituality among the Jews; that bigotry, pride, and worldly ambition guided their actions in a great measure. He had hoped for a better state of things when the Messiah should come. But he was looking for a Saviour who would set up a temporal throne in Jerusalem, and who would gather the Jewish nation under his standard, bringing the Roman power into subjection by force of arms.” *Signs*, 11/15/1883.

“The priests and rulers were prepared to place themselves in a false position in order to sustain their charges against Christ. The Jews were bitter opponents of the Roman power, they hated Caesar’s rule and supremacy; but to gain their end, they professed to be his loyal subjects. They had no conscience, no pure principles. When it was safe for them to be so, they were most tyrannical in their church requirements: when they aimed to bring about some purpose of cruelty, they exalted the power of Caesar. The world was gone after Christ, they declared, and all men would believe in him if he was permitted to live.” *Youth Instructor*, 2/1/1900.

DANIEL 11:18

After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

He Shall Turn His Face to the Isles, & Take Many.—

“This verse briefly covers the extension of the empire and the downfall of the republic. After Rome’s subjection of Palestine, the armies of the republic extended the empire to ‘the isles,’ or coastlands of Africa, Asia Minor and Europe. In the Hebrew idiom, ‘isles’ also contained the idea of far-off places. Money from all these conquests poured into Rome. With wealth came luxury, and with luxury came vice. A historian says:

“Foreign wealth extinguished in that city a love for the ancient poverty. Luxury, which in a manner entered Rome in triumph with the superb spoils of Asia, brought with her train irregularities and crimes of every kind, made greater havoc in the cities than the mightiest armies could have done, and in that manner avenged the conquered globe.”—Rollins, *Ancient History*, bk. xix, ch. k.

“Great wealth and power became concentrated in the hands of a few. The poor Romans sold their votes to those who were grasping for power. Bread and cir-

cuses kept the multitude feasted and amused while corrupt politicians destroyed the republican system. Thus the way was thoroughly prepared for dictatorship. **When the Romans lost the power to rule themselves, they had to be ruled.** Aspirants were not wanting, but Caesar quickly emerged from the sordid play and counterplay of Roman politics to become the supreme ruler of the empire.” *Hiddekel, 42.*

“After his success in the ‘Alexandrian War’ (47 BC), Caesar would win military victories at Zela (47 BC), Thapsus (46 BC), and Munda (45 BC), thus removing all opposition to his authority, standing unrivaled as **the greatest military commander of his age.**” *Swearingen, TOOTN, 120,121.*

“Julius Caesar was ...gifted with extraordinary capacity for hard work; he abused his talent at times with military butchery in order to achieve personal ambition. Once he launched a foreign war ‘deliberately, gratuitously and illegally’ for his own personal aggrandizement, during which he claimed, ‘with some, but not total exaggeration,’ that **his army had killed 430,000 Germans in one day.** His ‘insolent’ attempt to replace the Roman republican form of government with a personal dictatorship led directly to his death—which was predicted twice for emphasis in verses 18 and 19.” *Maxwell, IGC, 283.*

“Julius Caesar was against the Pompeian or Senatorial party on the coastlands of Africa and the Mediterranean. He conquered Pharnaces, king of Pontus, in a war of five days. In the great battle of Thapsus he met and defeated Scipio, Varus, Juba, and Cato, the last of the Republican leaders with their armies, and became ‘the Lord of the Roman world.’ All of the North coast of Africa submitted and Caesar returned in triumph to Rome having fought and **won 500 battles and captured 1000 cities, and slain 1,192,000 men.**” *Bunch, BOD, 174.*

“Leaving Egypt, Caesar passed along the coast of Palestine and Asia Minor, receiving the submission of all peoples with such rapidity that he sent the famous dispatch to Rome, ‘**I came, I saw, I conquered.**’ (*Veni, Vidi, Vici*).

“He returned to Rome, where he altered laws, strengthened the senate, settled disturbances in the army, and later brought western Africa, which had revolted, into submission. Caesar was an organizer as well as a warrior, and displayed greater liberality and breadth of ideas than any previous ruler. Roman franchise was granted to the citizens of many cities hitherto excluded, and all scientific men, of whatever nationality, were equally honored. Still greater plans for Roman improvement were found among his papers after death.” *Haskell, SDP, 212-213.*

A Prince Shall Cause the Reproach to Cease.—

“Among the Romans the idea of becoming a king was a reproach.” *Hiddekel, 42.*

“**Marcus Antonius** (Marc Antony), who would protect Caesar’s political interests in Rome while he was away on provincial commands. Serving as tribune (49 BC), Antony had vetoed several legislative proposals designed to weaken Caesar’s political ambitions. Because Caesar was not present in Rome personally, Antony would often be the target of criticisms aimed at Caesar during senatorial debates because of his personal loyalty to the famous general. In one specific instance, Caesar was issued a senatorial ultimatum to either disband his troops and return to Rome as a private citizen, or be declared an outlaw of the state. Antony promptly vetoed this decree, which then led the senate to illegally suspend his tribunal power and take legal action against him. He would later flee to Caesar and serve under him in the civil war. **Thus, Antony would ‘cause’ Caesar’s ‘reproach’ to fall upon himself....**

“Later,... with unfailing loyalty to his deceased friend, **Antony would exact revenge for Caesar, causing his ‘reproach to cease’** by hunting down his assassins. He would eventually win two decisive battles against Brutus and Cassius at Philippi in Macedonia, which later led both of these men to commit suicide in the year 42 BC.” *Swearingen, TOOTN, 121.*

DANIEL 11:19

Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

He Shall Turn His Face Toward His Own Land.—

“After his conquest of Asia Minor, Caesar defeated the last remaining fragments of Pompey’s party, Cato and Scipio in Africa, and Labienus and Varus in Spain. **Returning to Rome, the ‘fort of his own land,’ he was made dictator for life.** Other powers and honors were granted him which made him in fact the absolute sovereign of the empire. But the prophet had said that he should stumble and fall. The language implies that his overthrow would be sudden and unexpected, like a person accidentally stumbling in his walk. So this man, who it is said had fought and won fifty battles, taken one thousand cities, and slain one million one hundred ninety-two thousand men, fell, not in the din of battle and the hour of strife, but when he thought his pathway was smooth and danger far away.” *Smith, DR, 252.*

He Shall Stumble and Fall.—

“On the evening before the Ides, Caesar dined with Lepidus, and as the guests sat at their wine someone asked the question, “What is the best death to die?” Caesar who was busy signing letters said, “A sudden

one." By noon the next day, despite dreams and omens, he sat in his chair in the Senate House, surrounded by men he had cared for, had promoted or spared, and was struck down, struggling, till he fell dead at the foot of Pompey's statue.' [The Cambridge Ancient History, Vol. IX, p. 738.] Thus he suddenly stumbled and fell, and was not found, in 44 BC." Smith, DR, 252.

"Having been declared dictator for life, commander in-chief of the army, and a sacred person, Caesar returned to Rome—"the fort of his own land"—to enjoy the fruits of acquired power. As Alexander was cut down as he stood on the threshold of worldly glory, so Caesar fell in the Roman Senate, **murdered by those who had hypocritically honored him.**" Hiddekel, 43.

DANIEL 11:20

Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Augustus, the Raiser of Taxes, Stands Up.—

"Octavius succeeded his uncle, Julius, by whom he had been adopted. He publicly announced his adoption by his uncle, and took his name. He joined Mark Antony and Lepidus to avenge the death of Julius Caesar. The three formed what is called the triumvirate form of government. After [13 yrs.] Octavius was firmly established in the empire, the senate conferred upon him the title 'Augustus,' and the other members of the triumvirate now being dead, he became supreme ruler.

"He was emphatically a raiser of taxes. Luke, speaking of events that took place at the time when Christ was born, says: '**It came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.**' Luke 2: 1. That taxing which embraced all the world was an event worthy of notice, for the person who enforced it has certainly a claim above every other competitor to the title of 'a raiser of taxes.' During the reign of Augustus 'fresh taxation was imposed, one quarter of the annual income from all citizens and a capital levy of one eighth on all freedmen.' [The Cambridge Ancient History, Vol. X, pp. 96, 97.]" Smith, DR, 252,253.

He Stood Up In the Glory of the Kingdom.—

"**Rome reached the pinnacle of its greatness and power during the 'Augustan Age.'** The empire never saw a brighter hour. Peace was promoted, justice maintained, luxury curbed, discipline established, and learning encouraged. During his reign, the temple of Janus was shut three times, signifying that all the world was at peace. Since the founding of the Roman Empire

this temple had been closed but twice previously. At this auspicious hour our Lord was born in Bethlehem of Judea." Smith, DR, 252,253.

"Octavian defeated all other opponents and became the supreme ruler of the Roman world, with the title of **Augustus Caesar.** He named one of the months of the year after himself. Augustus is designated as 'a raiser of taxes' or 'an imposer of taxes.'—Fenton. See Luke 2:1. After placing the world under tribute, Augustus spent enormous sums of money in **vast building enterprises.** The world was at peace for the first time in two centuries. The temple of Janus, which was closed only in time of peace, was closed during the reign of Augustus **for the first time since 235 BC,** and one of the three times in Roman history." Bunch, BOD, 174.

"It was the year 44 BC when the plans of Julius Caesar were cut short by his untimely death. Republicanism was so far gone that the government fell into the hands of the strongest men, those who had military support. Lepidus, one of the second triumvirates, soon died; Antony, a second member, enamored by Cleopatra, entrapped in the net of Egyptian darkness, cast himself upon his own sword and died; Octavius, an adopted son of Julius Caesar, alone remained.

"...Every barrier of the Roman constitution had been leveled by the ambition of Octavius, called Caesar Augustus. Furthermore, the provinces had so long been oppressed by the scheming ministers of the republic that they gladly welcomed a one-man power. Augustus restored the senate to its former dignity, it is true, but 'the principles of a free constitution are irrevocably lost when the legislative power is nominated by the executive.' So Octavius was proclaimed emperor of Rome by the unanimous vote of that same servile senate.

"Thus was Caesar Augustus, the raiser of taxes, brought to the head of the fourth kingdom. After centuries of strife and turmoil, wars, bloodshed, and oppression, the world lay passive at the feet of the Roman emperor. **One government encircled the Mediterranean; from the Atlantic to the Indian Ocean one power bore sway.** It would seem that earthly government had achieved its highest ambition. Satan exulted and rested in the hope that at last victory was his. But the moment of his quiet resting was the calm preceding his greatest struggles. So quiet were the nations that the lifting of a hand in rebellion in any of its most distant parts would send a throb to the center, which would be answered by the return of the legions.

"**Then it was that in the little town of Bethlehem Ephrata, where Mary and Joseph, peasants of the hill town of Nazareth, had gone to be taxed in obedience to the command of this same Augustus, was born a Saviour, even Christ the Lord.** The very condition which caused Satan to exult were the conditions most favorable to Christ when he came to taber-

nacle among men. He whom Satan had opposed since the rebellion in heaven; he, the Prince of the worlds throughout space, ‘was made in the likeness of man,’ and came into the world a helpless babe. The simple shepherds on the hillside near Bethlehem, tending their sheep where David had often tended his flocks, heard the angel choir proclaim the birth of the world’s Redeemer. Wise men in the eastern limits of the vast empire of Augustus, having read the prophecies, were watching for his star, and they, too, beheld a shining company of angels, and knew that God dwelt with men. **But the rest of the empire slept on unconscious of his nearness.” Haskell, SDP, 213-215.**

“As in old time Cyrus was called to the throne of the world’s empire that he might set free the captives of the Lord, so Caesar Augustus is made the agent for the fulfillment of God’s purpose in bringing the mother of Jesus to Bethlehem.” *Desire of Ages*, 44.

Within Few Days, He Shall Be Destroyed, Not in Anger, Nor in Battle.—

“In a little less than eighteen years after the taxing brought to view, seeming but a ‘few days’ to distant gaze of the prophet, **Augustus died in AD 14**, in the seventy-sixth year of his age. **His life ended not in anger or battle, but peacefully in his bed**, at Nola, whither he had gone to seek repose and health.” *Smith, DR*, 253.

“Augustus died a natural death and not as had his predecessor. ...On his death-bed Augustus asked his friends: ‘Do you think that I have acted my part in life well?’ His last words were addressed to his wife: ‘Livia, live mindful of our marriage, and farewell.’ The historian says: ‘He died a very easy death such as he himself had always wished for.’ ...Though his reign lasted forty-three years, from the viewpoint of the angel in the light of eternity and even of the history of Rome, **it was but ‘few days.’” Bunch, BOD, 175.**

“**Man that is born of a woman is of few days and full of trouble.” Job 14:1.**

“As for man, **his days are as grass. ...For the wind passeth over it, and it is gone.” Psalm 103:15,16.**

“In AD 14 Augustus died peacefully in bed at the age of seventy-six. For a ruler to die so peacefully was so unusual amid the turbulent stream of history that the angel made special mention of it. The history covered in Daniel 11 presents the spectacle of a long, weary road, filled with the din of battle and stained with the blood of millions. But for one brief moment a peaceful benediction hovers over the nations as if to salute the mysterious Babe of Bethlehem. Not long, however, for history seems to quietly pause only momentarily before rushing on toward her final end.” *Hiddekel*, 43,44.

DANIEL 11:21

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

In His Estate Shall Stand Up a Vile Person.—

“In these two verses (21,22) we have the history of Tiberius Caesar, who was the successor of Octavius Caesar in the Roman empire; and was one of the most vile, profligate, bloody tyrants that ever sat upon the Roman throne. History gives us the same account, that he obtained by flatteries the kingdom, and afterwards ruled it by tyranny.” *Miller, Evidence*, 91.

“Tiberius Caesar followed Augustus on the Roman throne. He was raised to the consulate at the age of twenty-nine. It is recorded that as Augustus was about to nominate his successor, his wife, Livia, besought him to nominate Tiberius, her son by a former husband. **But the emperor said, ‘Your son is too vile to wear the purple of Rome.’** Instead, the nomination was given to Agrippa, a virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died; and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius, and Augustus, weakened by age and sickness, **was more easily flattered**, and finally he consented to nominate that ‘vile’ young man as his colleague and successor. **But the citizens never gave him the love, respect, and ‘honor the kingdom’ due to an upright and faithful sovereign.**

“How clear a fulfillment is this of the prediction that they should not give him the honor of the kingdom. But he was to come in peaceably, and obtain the kingdom by flatteries. A paragraph from the *Encyclopaedia Americana* shows how this was fulfilled:

“‘During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions, he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded (AD 14), without opposition, to the sovereignty of the empire; which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate.’ [*Encyclopaedia Americana*, 1849 ed., Vol. XII, p. 251.]

“Dissimulation on his part, flattery on the part of the ‘servile senate,’ and a possession of the kingdom without opposition were the circumstances attending his accession to the throne, thus fulfilling the words of the prophecy.

"The person brought to view in the text is called 'a vile person.' Was such the character sustained by Tiberius? Let another paragraph from the *Encyclopaedia Americana* answer:

"Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense which distinguished the conduct of Tiberius, until his infamous and dissolute retirement (AD 26), to the isle of Capreae, in the bay of Naples, never to return to Rome.... The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: "What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell." "What mental torture," observes Tacitus, in reference to this passage, 'which could extort such a confession!'" [Ibid.]

"Tyranny, hypocrisy, debauchery, and uninterrupted intoxication—if these traits and practices show a man to be vile, Tiberius exhibited that character to perfection." Smith, DR, 255,256.

"Tiberius ...was so wicked and cruel that the whole nation, and especially the residents of the city of Rome, greatly rejoiced at his death. 'Upon the first news of it, they ran up and down the city, some crying out, "Away with Tiberius to the Tiber." ...As soon as his corpse began to move from Misenum (the villa of Lusulla where he died), many cried out for its being carried to Attella and broiled there in the amphitheatre. It was, however, brought to Rome and burned with the usual ceremony.'—Historian's History of the World, vol6, p.157." Bunch, BOD, 175.

"He was indeed a 'vile person' (RSV, 'contemptible person'). Seneca declared that **Tiberius was intoxicated only once in his life, and that was all the time!**" Anderson, UDP, 141.

Not Antiochus Epiphanes.—

"The most popular interpretation has always been that the heart of the chapter (11:29-39) deals with Antiochus Epiphanes, of whom we have heard before (see pages 183-185). Josephus, the famous Jewish historian, held this interpretation in the first century AD. It is possible that Christ's disciples did also.

"If the disciples did hold this view, they must have been very surprised to hear Jesus say that the '**abomination that makes desolate**' (translated 'desolating sacrilege' in Matthew 24:15) that was 'spoken' of by Daniel the prophet (in Daniel 8:13 and 11:31) was still to be fulfilled in the future. Their surprise must have grown when they heard Jesus add, 'Let the

reader [of Daniel] understand.' '**Understand**' is a key word in the book of Daniel.

"Jesus was present when the angel gave Daniel the contents of chapter 11. The fact that *He* considered the Antiochus Epiphanes interpretation to be inadequate is significant.

"There is no doubt that the interpretation which applies verses 21-39 to Antiochus Epiphanes is very old. But is this a good recommendation for it? At the close of the vision the angel told Daniel to '**shut up the words, and seal the book, until the time of the end.**' Then another angel commented, '**The wise will understand.**' In other words, old interpretations are *bound to be inadequate*. Only interpretations made in relatively recent years have any chance of getting the real issues straight. **The vision was sealed until the time of the end.**" Maxwell, IGC, 269,270.

DANIEL 11:22

And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

With Arms of a Flood Shall They Be Overflowed.—

"Once in power, **Tiberius overthrew all that were suspected of endangering his crown.** He filled the empire with armies of paid informers. The Jewish leaders knew the strength of their threat to Pilate, 'If thou let this man go, thou art not Caesar's friend.' The priests only had to imply that they would become Caesar's informers, and this was sufficient to have Jesus delivered to be crucified. **Thousands fell as victims to the emperor's jealousy and suspicion—'with the arms of a flood' they were 'overflowed from before him'**—including the Prince of the covenant." Hiddekel, 44,45.

"The phrase above would describe and confirm Tiberius' ruthless executions of many suspected conspirators. ...**The execution of the praetorian prefect Sejanus, seen by some historians as somewhat justifiable, is one particular example of the swift judgment and merciless brutality of Tiberius toward those he suspected of sedition.**

"As a leader of the Praetorian Guard and protector of the emperor, Lucius Aelius Sejanus grew to become a close personal friend of Tiberius. Having the social status of a mere knight, he would boldly request a marriage alliance with the niece of Tiberius, Julia Livilla, an aristocrat; yet, the fear of senatorial reprisal from a marriage alliance between two distinct social classes moved Tiberius to reject this request. Even so, Sejanus would continue to consolidate his power by manipulating Tiberius' constant fear of sedition; he would use his influence with the emperor to eliminate most of his political opponents.

“After holding the consulate in concert with Tiberius in AD 31, Sejanus would later receive, from the emperor himself, both supreme authority over the military and permission to enter into the marriage alliance with Julia Livilla that he had formerly requested. Yet, because he was but a mere knight in social status, these specific appointments provoked the senate to action against Sejanus, as they would not tolerate being governed by one of a lesser social class. Accusing Sejanus of an actual plot against the emperor himself, several powerful people warned Tiberius that he must be eliminated immediately.

“Convinced that Sejanus was plotting against his throne, Tiberius secretly transferred control of the Praetorian Guard to Quintus Marco so that the Praetorian Guard could not be used by Sejanus to defend himself. The emperor dictated an urgent letter condemning Sejanus, which was read to the senate body without delay. After hearing the letter, the senate rallied behind the emperor’s accusations, conducting the efficient and merciless execution of Sejanus and his family without a trial. Many of his friends and former associates were also brutally executed.” *Swearingen, TOOTN, 124,125.*

Prince of the Covenant.—

“According to 11:22 ‘the king of the north’ was to break the prince of the covenant. The word used for ‘prince’ in this verse is not the common word (*sar*) employed elsewhere in the Hebrew of Daniel. Instead it is the word of *nagid*. *Nagid* occurs in only one other passage in Daniel—in 9:25-27. There a *nagid*-prince is referred to who would make a strong covenant with many.

“The *nagid*-prince in 9:25-27 would not only make a strong covenant but He would also be cut off (vs. 26). **Since a *nagid*-prince of the covenant was also to be broken here in 11:22, these two figures (referred to with the same phraseology in these two passages) should be identified as the same individual.** In our previous discussion of chapter 9 we have identified that prince as Jesus Christ the Messiah. He should also, therefore, be identified as the prince in 11:22. **The king of the north who was to break Him should therefore be identified, corporately, as Imperial Rome.** This provides a specific link between chapters 9 and 11, at verse 22 of the latter.” *BRI, 2SOD, 246.*

“The title, Prince (*nagid*), is the special title for the Messiah in chapter 9 (9:25-26). When the use of this title in Hebrew is compared with chapter 11, it can be seen that the *nagid* of the covenant, or Christ, appears in 11:22. This correlation provides us with a chronologically fixed point when enables us to interpret the prophetic history of chapter 11.” *Ferrell, BD, 46.*

“Daniel 9:25-27 calls Jesus ‘**Messiah the Prince**,’ who ‘shall confirm the covenant with many for one week.’ Malachi calls Him **the Messenger [or Angel] of the Covenant.** Rome sentenced Him to death. Roman soldiers nailed Him to the cross. A Roman guard was stationed at His tomb.” *Hiddekel, 45.*

“The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting **He was the Mediator of the covenant**, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. ‘The Word was with God, and the Word was God.’ Before men or angels were created, the Word was with God, and was God.” *R&H, 4/5/1906.*

The Prince of the Covenant Broken.—

“The prophecy declares that Christ, ‘the prince of the covenant’ would be broken or crucified during the reign of Tiberius. See Dan. 8:25; 9:25,26. According the Luke 3:1-2, Jesus was baptized in the fifteenth year of the reign of Tiberius. This reckoning is from the time Augustus placed Tiberius on his throne as a joint-ruler in AD 12. Jesus was crucified by the decree of Pontius Pilate, procurator of Judea and personal representative of Tiberius. See John 19:7-18. **Jesus was crucified in AD 31, and six years later Tiberius was murdered.**” *Bunch, BOD, 176.*

“After taking us down to the death of Tiberius, the prophet now mentions an event to take place during his reign which is so important that it should not be passed over. It is the cutting off of the ‘Prince of the covenant,’ or the death of our Lord Jesus Christ, ‘the Messiah the Prince,’ who was to confirm the covenant’ one week with His people. (Daniel 9: 25-27.)

“According to the Scripture, Christ’s death took place in the reign of **Tiberius**. Luke informs us that in the fifteenth year of the reign of Tiberius Caesar, John the Baptist began his ministry. (Luke 3: 1-3.) According to Prideaux, Dr. Hales, and others, the reign of Tiberius is to be reckoned from his elevation to the throne to reign jointly with Augustus, his stepfather, in August, AD 12. His fifteenth year would therefore be from August, AD 26, to August, AD 27. Christ was six months younger than John, and is supposed to have begun His ministry six months later, both, according to the law of the priesthood, entering upon their work when they were thirty years of age. If John began in the spring, in the latter part of the fifteenth year of Tiberius, **it would bring the beginning of Christ’s ministry in the autumn of AD 27.** Right here the best authorities place the baptism of Christ, the exact point where the 483 years from 457 BC, which were to extend to the Messiah the Prince, terminated. **Christ then went forth proclaiming that the time was fulfilled.** From this point we go forward three years and a half to find the date of the crucifixion, for Christ at-

tended but four Passovers, and was crucified at the last one. **Three and a half years from the autumn of AD 27 brings us to the spring of AD 31.** The death of Tiberius is placed but six years later, in AD 37.” *Smith, DR, 257-258.*

“During the reign of Tiberius our Lord was crucified. Pilate owed his governorship of Judea only to the favor of Tiberius, the uncle of his wife. So, when someone in the crowd called out, ‘If thou let this man go, thou art not Caesar’s friend’ (John 19:12), he gave in to the demands of the Jewish leaders. This settled the verdict, Pilate, the vacillating princeling who knew that Jesus was innocent, gave the order for Him to be scourged and crucified.” *Anderson, UDP, 142.*

SUMMARY OF DANIEL 11:16-22	
DANIEL 11	INTERPRETATION
“He that cometh against him” vs. 16.	Pagan Rome subjugates Syria, becoming the new ‘king of the north.’
“Stand in the glorious land.” vs. 16.	Pompey the Great, 63 BC.
“Enter the whole kingdom.” vs. 17a	Julius Caesar in Egypt.
“Daughter of women... shall not stand on his side.” vs. 17b.	Jewish people
“Stumble and fall” vs. 19.	Caesar’s assassination
“Raiser of taxes” vs. 20.	Caesar Augustus
“Vile person” vs. 21.	Tiberius Caesar
“Prince of the Covenant broken.” vs. 22.	Crucifixion of Jesus Christ.

From: *Swearingen, TOOTN, 126 [except vs. 17b].*

DANIEL 11:23

And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

After the League Made With Him.—

“Between whom is this league made? The Romans must be one of the contracting parties, from the fact that the angel is talking about that government before and afterwards, and that the fourth or Roman kingdom was to work deceitfully, ‘and through his policy also he shall cause craft to prosper in his hand.’ See Dan. 8:25....

“But who was the other contracting party in this league? I answer, It must have been some people whom the angel had in view; and he, Daniel, had the same in view, or he would have given some mark by which Daniel or the reader could have come to a just conclusion. Yes, this was the case; for he had told Daniel in the very outset, ‘Now I am come to make

thee understand what shall befall **thy people** in the latter days.’ See our text. This, then, is the key that unlocks the whole subject, and explains two important points in the vision. First, it touches who are the subjects of this vision; and secondly, when and how the Roman kingdom became connected with the vision. If I am thus far correct, then the angel has reference to the league made with the Romans 158 years BC, when the Grecian general Bachides withdrew his army from before Jerusalem, and never returned to vex the Jews any more, as says 1 Maccabees 9:72. For the history of this league, you can read 1 Maccabees 8 and Josephus B. 12, chap.10, sec. 6. This league was the first ever made between the Romans and the Jews, according to Josephus. **It took effect 158 years BC, when the Grecian kingdom, at the command of the Romans, ceased to trouble the Jews, and the Romans began to work deceitfully. Then began the Pagan beast to exercise his influence over the people of God.” Miller, Evidence, 91,92.**

“The ‘him’ with whom the league is made, must be the same power which has been the subject of the prophecy from the 14th verse, the Roman Empire. That this is true has been shown in the fulfillment of the prophecy in the three individuals who successively ruled over the empire—Julius, Augustus, and Tiberius Caesar.

“Now that the prophet has taken us through the secular events of the Roman Empire **to the end of the seventy weeks of Daniel 9: 24, he takes us back to the time when the Romans became directly connected with the people of God by the Jewish league in 161 BC.** From this point we are then taken through a direct line of events to the final triumph of the church and the setting up of God’s everlasting kingdom. Grievously oppressed by the Syrian kings, the Jews sent an embassy to Rome to solicit the aid of the Romans and to join themselves in ‘a league of amity and confederacy with them.’ [See 1 Maccabees 8; Humphrey Prideaux, *The Old and New Testament Connected in the History of the Jews*, Vol. II, p. 166.] The Romans listened to the request of the Jews, and granted them a decree couched in these words:

“‘The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them, as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take away anything from, this league of assistance, that shall be done with the common consent of the Romans. And whatsoever addition shall thus be made, it shall be of force.’ This decree was ‘written by Eupolemus, the son of John, and by Jason, the son of Eleazer, when Judas was high

priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner.' [Flavius Josephus, 'Antiquities of the Jews,' book 12, chap.10, sec. 6, *The Works of Flavius Josephus*, p. 374].'" Smith, DR, 258,259.

He Shall Work Deceitfully.—

"Rome's dealings with the Jews were a pattern of its dealings with other nations. The Septuagint and Douay versions translate 'league' into the plural. The Revised Standard Version gives the same sense by eliminating the definite article. This indicates that the prophecy may not be specifying any particular league, but is showing the manner in which Rome worked. **First it would make a league of friendship or protection with a nation, and then having gained a foothold, it would work deceitfully.** The Roman Senate pursued the policy of coming to the aid of oppressed peoples. It promised friendship and protection to all who placed themselves under the umbrella of Roman law. By preying on the hopes of oppressed nations, Rome rapidly gained recognition as the arbiter of universal justice." *Hiddekel*, 45.

He Shall Come Up & Become Strong.—

"Having identified the first three Caesars, the prophetic narrative obviously returns to describe how Rome grew from a small city-state to a world empire. In going back to the rise of Rome, Daniel 11 follows the presentation in Daniel 8. After describing how 'exceeding great' Rome became, Daniel 8 goes back in history to describe the secret of Rome's growth." *Hiddekel*, 45.

He Shall Become Strong With a Small People.—

"Rome was in itself a mere city-state, but by its profound policy it became 'strong with a small people.' In Daniel 8:9 Rome is symbolized by 'a little horn, which waxed exceeding great.' The angel said to Daniel, '**His power shall be mighty, but not by his own power.**'—Daniel 8:24." *Hiddekel*, 45.

"The Romans were only a small people and yet through craft, policy, organization, wise rulership, and their ability to form leagues with various nations pledging their assistance, they became 'strong' and ruled the whole world. 'Shall ascend and master them with few people.'—Theodotion. 'And after friendship with him, he shall work fraud, and shall go up and conquer with a small number.'—Vulgate." *Bunch, BOD*, 176.

DANIEL 11:24

He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter

among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

He Shall Enter Peaceably Upon the Fattest Places.—

"Pagan Rome would use this Jewish alliance to further its own political interests in the eastern Mediterranean basin, growing stronger over time to eventually assume control of the 'fattest places of the province,' i.e., the areas that would contain the most abundant wealth and natural resources. This would especially be true in the case of Egypt, as this region contained vast amounts of wealth. In fact... when Octavian (Caesar Augustus) finally confiscated the Ptolemaic treasure at Alexandria after his defeat of Mark Antony (31-30 BC), **he would personally become wealthier than the entire Roman state itself.** [Michael Grant, *History of Rome*, p. 245.]" *Swearingen, TOOTN*, 130.

"Daniel 8:25 says, 'Through his policy also he shall cause craft to prosper in his hand ...and by peace shall destroy many.' By leagues of friendship and peaceful alliances, Rome secured control of the richest provinces of the world. Dying kings left their kingdoms under the guardianship of Rome. **In 133 BC, Attalus III, king of Pergamum, bequeathed his kingdom to the Roman Senate.** Pergamum was one of the four divisions of Alexander's empire and was **the world's capital in the religion of sun worship.** The old Babylonian system of sun worship had been transferred there in the early days of the Persian Empire. Attalus not only bequeathed his civil powers to Rome, **but the whole Babylonian religious system** was transferred to the new world power." *Hiddekel*, 46.

"The loyalty of Roman soldiers, officers, governors, senators, and others was purchased by the permission to plunder the provinces ruled. The allegiance of kingdoms was also purchased by the gift of added territory taken by force from dangerous foes." *Bunch, BOD*, 177.

He shall Do that which His Fathers have not Done.—

"Before the days of Rome, nations entered upon valuable provinces and rich territory by war and conquest. Rome was now to do what had not been done by the fathers of the fathers' fathers, namely, receive these acquisitions through peaceful means. The custom was now inaugurated of kings' leaving their kingdoms to the Romans by legacy. Rome came into possession of large provinces in this manner.

"Those who thus came under the dominion of Rome derived no small advantage. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and they rested in peace and safety under the aegis of the Roman power." Smith, DR, 259,260.

Daniel 8:25 portrays the cruel irony of Rome in four words: ‘**by peace ...destroy many.**’ It entered as a lamb, but soon revealed itself as that ‘fourth beast, dreadful and terrible, and strong exceedingly,’ which ‘devoured and brake in pieces, and stamped the residue with the feet of it.’—Daniel 7:7.” *Hiddekel, 46.*

“Rome bought more nations by riches and intrigue than she conquered in war; and she compelled the Jews to submit for about two centuries to that which no nation before had been able ever to do, viz., to be ruled by **kings, governors, and high priests, appointed by the Romans, and not chosen by themselves.**” *Miller, Evidence, 93.*

“He indeed performed that which neither his father nor his father’s fathers had performed. He left to his heirs ‘a new capital, a new policy, and a new religion.’ No one had before dared to think that Rome could be quitted. Constantine selected the site of Constantinople with more than human wisdom. It is formed by nature to be the center and capital of a great monarchy. It has been the contested point among the nations of Europe since the continent has had nations to contend, and according to the prophecy of Daniel, it will be the bone of contention to the end of time....

“The new policy was the outworking of a union of church and state. The kingdoms of the past had followed a policy somewhat similar to one another. Government was with them the central object. This was seen in its strongest light in pagan Rome, but with Constantine the policy changed. Paganism as paganism was laid low, and the ‘mystery of iniquity’ was enthroned. The world was given Christianity, not as it came from the life of Him whose name it bore, but as it was corrupted and polluted by human and satanic minds. Gibbon says that hereafter the historian will describe ‘political institutions’ before relating wars, and that ‘he will adopt the division unknown to the ancients of *civil and ecclesiastical affairs.*’ That is, future history must deal with church and state, not with kingdoms such as Babylon, Medo-Persia, and Greece.” *Haskell, SDP, 227,228.*

Against Strong Holds.—

“To the latter part of this verse, Thomas Newton gives the thought of forecasting devices **from strongholds, instead of against them.** This the Romans did from the strong fortress of their seven-hilled city.” *Smith, DR, 260.*

He Shall Forecast His Devices ...Even For a Time.—

“A time is a year of 360 prophetic days or literal years. This would cover the crest of Roman supremacy as an empire. ...**It is a fact that from the battle of Actium in 31 BC when the Roman Republic came to an end and Augustus became the first Roman emperor with supreme power, to the removal of the**

capital from Rome to Constantinople by Constantine in AD 330, was exactly 360 years or a prophetic ‘time.’ Constantine died in AD 337 and the empire was divided into three divisions after which it was never again united. **Therefore, from the time Rome was united under its first emperor and began its career as a universal empire, to the division of the empire into three parts, was a prophetic year.** Also at the close of this period **a new order of things was introduced** because of the professed conversion of Constantine to Christianity and the union of the church and state which developed into the Papacy.” *Bunch, BOD, 177.*

“It is a fact worth noting that the city [of Constantinople] was founded in the year **330 AD, exactly three hundred and sixty years, ‘a time,’ after the victory of Octavius over Antony at Actium,** which placed him as sole ruler on the Roman throne.” *Haskell, SDP, 227,228.*

DANIEL 11:25

And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

Rome Contends With the King of the South.—

“The angel now goes back to the beginning of Roman supremacy to establish the beginning of this time period of Rome’s imperial and universal rule. In BC 32, Augustus by the authority of the senate, declared war on Cleopatra and Egypt and this meant war also with Mark Anthony who was under the bewitching influence of her charms. Anthony and Cleopatra collected a large army and numerous ships of war for the impending struggle. The officers became so disgusted with the conduct of Anthony with Cleopatra that they began to desert him in such numbers that he felt he could not trust any of them. Urged by Cleopatra he abandoned his army and decided to risk all on a naval engagement. They set sail with a large fleet on August 28, AD 31, and on the second of September met the war ships of Octavian in the great naval battle of Actium in which they were ingloriously defeated.” *Bunch, BOD, 177.*

“The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and a notable battle between mighty armies. Did such events as these take place in the history of Rome about this time?—They did. The war was the war between Egypt and Rome, and the battle was the battle of Actium. Let us consider briefly the circumstances leading to this conflict.

"Mark Antony, Augustus Caesar, and Lepidus constituted the triumvirate which had sworn to avenge the death of Julius Caesar. Antony became the brother-in-law of Augustus by marrying his sister Octavia. Antony was sent into Egypt on government business, but fell a victim to the charms of Cleopatra, Egypt's dissolute queen. So strong was the passion he conceived for her that he finally espoused the Egyptian interest, rejected his wife Octavia to please Cleopatra, and bestowed province after province upon her. He celebrated triumphs at Alexandria instead of at Rome, and otherwise so affronted the Roman people that Augustus had no difficulty in leading them to engage heartily in a war against Egypt. This was ostensibly against Egypt and Cleopatra, but it was really against Antony, who now stood at the head of Egyptian affairs. The true cause of their controversy, says Prideaux, was that neither of them could be content with only half of the Roman Empire. Lepidus had been deposed from the triumvirate, and the rule of the empire now lay between the other two. Each being determined to possess the whole, they cast the die of war for its possession.

"Antony assembled his fleet at Samos. Five hundred ships of war of extraordinary size and structure, having several decks one above another, with towers upon the head and stern, made an imposing and formidable array. These ships carried about one hundred twenty-five thousand soldiers. The kings of Libya, Cilicia, Cappadocia, Paphlagonia, Comagena, and Thrace were there in person, and those of Pontus, Judea, Lycaonia, Galatia, and Media, had sent their troops. A more splendid military spectacle than this fleet of war ships as they spread their sails and moved out to sea, the world has rarely seen. Surpassing all in magnificence came the galley of Cleopatra, floating like a palace of gold beneath a cloud of purple sails. Its flags and streamers fluttered in the wind, and trumpets and other musical instruments of war made the heavens resound with notes of joy and triumph. Antony followed close behind her in a galley of almost equal magnificence.

"Augustus, on the other hand, displayed less pomp but more utility. He had but half as many ships as Antony, and only eighty thousand foot soldiers. But all his troops were chosen men, and on board his fleet were none but experienced seamen; whereas Antony, not finding sufficient mariners, had been obliged to man his vessels with artisans of every class, men inexperienced and better calculated to cause trouble than to do real service in time of battle. The season being far consumed in these preparations, Augustus made his rendezvous at Brundusium, and Antony at Corcyra, till the following year.

"...The battle was fought September 2, 31 BC, at the mouth of the gulf of Ambracia, near the city of Actium. The world was the stake for which these stern warriors, Antony and Augustus, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued. Frightened at the din of bat-

tle, she took to flight when there was no danger, and drew after her the Egyptian squadron numbering sixty ships. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Augustus, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might had gained.

"This battle doubtless makes the beginning of the 'time' mentioned in verse 24. **As during this 'time' devices were to be forecast from the stronghold, or Rome**, we should conclude that at the end of that period western supremacy would cease, or such a change take place in the empire that that city would no longer be considered the seat of government. **From 31 BC, a prophetic 'time,' or 360 years, would bring us to AD 330.** Hence it becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople by Constantine the Great in that very year. [Encyclopaedia Americana, 11th ed., Vol. VII, p. 3.]" Smith, DR, 260-262.

DANIEL 11:26

Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

Marc Antony Destroyed.—

"Antony was deserted by his allies and friends, those that fed 'of the portion of his meat.' Cleopatra as already described suddenly withdrew from the battle, taking sixty ships of the line with her. The land army, disgusted with the infatuation of Antony, went over to Augustus, who received the soldiers with open arms. When Antony arrived at Libya, he found that the forces which he had left there under Scarpus to guard the frontier, had declared for Augustus, and in Egypt his forces surrendered. In rage and despair, Antony then took his own life." Smith, DR, 263.

And Many Shall Fall Down Slain.—

"Egypt was completely subjected to Rome and made a province of Rome. **The battle of Actium marked the end of the Republic and the beginning of the line of absolute rulers which continued for 360 years till the capital was moved and the empire divided.** ... 'At this time such vast riches were brought to Rome from Egypt on the reducing of that country, and the return of Octavius (Caesar) and his army from hence, that the value of money fell one half, and the price of provisions and all vendible wares was doubled thereon.'—Connections of the History of the Old and New Testament,' Prideaux, Vol. 2, p. 556. ...So successful was Augustus in his Egyptian campaign that on his return to Rome he was given a three days' triumph." Bunch, BOD, 178.

DANIEL 11:27

And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

They Shall Speak Lies At One Table.—

“Antony and Augustus were formerly in alliance. Yet under the garb of friendship, they were both aspiring and intriguing for universal dominion. **Their protestations of friendship for each other were the utterances of hypocrites. They spoke lies at one table.** Octavia, the wife of Antony and sister of Augustus, declared to the people of Rome at the time Antony divorced her, that she had consented to marry him solely with the hope that it would prove a pledge of union between Augustus and Antony. **But that counsel did not prosper.** The rupture came, and in the conflict that ensued Augustus was entirely victorious.” *Smith, DR, 263.*

“Octavius and Antony became brothers-in-law. But as Shakespeare said, ‘The nearer in blood, the nearer bloody.’ They professed friendship, but planned war. Their alliance, sealed by Antony’s marriage with Octavius’ sister, did ‘not prosper.’” *Hiddekel, 47,48.*

The End Shall Be at the Time Appointed.—

“The Pagan Roman supremacy in its imperial form would continue for a prophetic ‘time’ or 360 years and end with the removal of the seat of empire from Rome to Constantinople. ‘At the time appointed’ the event took place that closed the career of Rome in its Pagan and imperial form.” *Bunch, BOD, 179.*

DANIEL 11:28

Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

Then Shall He Return With Great Riches.—

“Two returnings from foreign conquest are here brought to view. The first was after the events narrated in verses 26, 27, and the second, after this power had had indignation against the holy covenant, and had performed exploits. The first was fulfilled in **the return of Augustus after his expedition against Egypt and Antony. He arrived in Rome with abundant honor and riches**, for ‘at this time such vast riches were brought to Rome from Egypt on the reducing of that country, and on the return of Octavianus [Augustus] and his army from thence, **that the value of money fell one half**, and the prices of provisions and all vendible wares were doubled thereon.’ [Humphrey

Prideaux, *The Old and New Testament Connected in the History of the Jews*, Vol.II, p.380.]

“Augustus celebrated his victories in a three-days’ triumph—a triumph which Cleopatra herself would have graced as one of the royal captives, had she not artfully caused herself to be bitten fatally by an asp.” *Smith, DR, 263, 264.*

“The Battle of Actium in 31 BC sealed Rome’s title to undisputed supremacy. After this, there was no serious challenge to the seven-hilled city, and the so-called golden era of the Roman Empire began.” *Hiddekel, 48.*

His Heart Shall Be Against the Holy Covenant.—

“And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice. And he declared unto you **his covenant**, which he commanded you to perform, **even ten commandments**; and he wrote them upon two tables of stone.” **Deuteronomy 4:12.**

“‘**The Holy Covenant**’ here mentioned must be the same as in verse 30. In Ex. 34:28 the ten commandments are called ‘**the words of the covenant**,’ ... Warfare against the covenant would doubtless include warfare against the people of the covenant. As the Jews were no longer God’s covenant people, this must represent the efforts of the Pagan Roman emperors to destroy Christianity and its adherents during the ten bloody persecutions of the second and third centuries beginning with Nero and ending with Diocletian. It was during this time that the catacombs were filled with the martyred dead. Christianity was outlawed as form of treason against Rome, the word of God was proscribed, and millions of saints sealed their faith with their blood. Surely these bloody persecutions would not be overlooked in this great detailed prophecy. Verse 28 describes the persecutions of Pagan Rome against ‘the holy covenant’ and verse 30 those of papal Rome. Both waged warfare against the church and word of God.” *Bunch, BOD, 178,179.*

“The prophecy now comes down into the early Christian era. Some have taken this passage to refer to the destruction of Jerusalem by the Romans in AD 70, but by this time **the Jewish nation was no longer within the holy covenant**. The covenant is the plan of redemption, and **only God’s people are embraced by the holy covenant**. The scripture must therefore apply to Rome’s war against the early church. **For 250 years the early Christians were subjected to severe persecution.** They were sewn in the skins of wild animals and exposed to the fury of the dogs. Others were set alight as human torches to illuminate the arenas where thousands gathered to watch the sport of Christians being thrown to the lions.” *Hiddekel, 48.*

"It is significant that when the prophecy passes from literal to spiritual Rome the covenant is referred to three times as 'the holy covenant'—see Daniel 11: 28, 30. **There is no change in the covenant, but there is a change from literal to spiritual Israel.** Literal Rome co-operated with spiritual Rome in attacking 'the holy covenant' between God and His people. Daniel 11: 30. From these verses onwards (31-45) the prophecy must be interpreted in relation to **spiritual Rome and her spiritual foes—the true Israel of God who are faithful to the covenant**, Daniel 11: 32. The conflict described in the closing verses of this chapter, even though couched in a Palestinian setting, must be interpreted in relation to **the spiritual conflict over the Law of God**. In Daniel 12: 1, those designated 'thy people' are spiritual Israelites, even though the wording does not indicate it. In previous parts of Daniel that term applied to literal Israel, but here it refers to spiritual Israelites because the New Testament has laid down the principle that **all that belonged to national Israel now belongs to the church**. Similarly, the New Testament teaching is that the enemies of Israel and all prophecies which have a Palestinian setting (and they all do in principle) have their world-wide fulfillment in relation to the church. This is the principle that must guide in the understanding of Daniel 11:40-45. To interpret these verses in relation to nations engaging in literal conflict in Palestine, is to forget the clear light that shines from the pages of the New Testament and to misinterpret these grand revelations concerning the spiritual conflict as if the Old Covenant concerning national Israel and her 'land' (Deuteronomy 15:4; etc.) were still functioning." *Were, KONAJ, 53,54.*

And He Shall Do Exploits.—

"'Exploits' is a supplied word, although it is quite consistent with the intent of the passage. The passage means that not only was Rome's heart against the holy covenant, but he was given opportunity to do what was in his heart." *Hiddekel, 48.*

And Return to His Own Land.—

"This same expression is used in verse 9. It signifies a cessation of active hostilities. Rome prevailed nothing by warring against the early church. By shedding the blood of Christians, she sowed the seed of the gospel. Satan saw that he was gaining nothing by this mode of attack. Inspiration gives us the true insight into the reason for the sudden end of persecution:

"'Although thousands were slain, yet others were springing up to supply their places. Satan saw that he was losing his subjects; for although they suffered persecution and death, yet they were secured to Jesus Christ, to be the subjects of His kingdom. Satan therefore laid plans to fight more successfully against the government of God and overthrow the church...'

"'It was presented before me in the following manner: A large company of heathen idolaters bore a black banner, upon which were figures of the sun,

moon, and stars. This company seemed to be very fierce and angry. I was then shown another company bearing a pure white banner, upon which was written, 'Purity and holiness unto the Lord.' Their countenances were marked with firmness and heavenly resignation. I saw the heathen idolaters approach them, and there was a great slaughter. The Christians melted away before them; and yet the Christian company pressed the more closely together, and held the banner more firmly. As many fell, others rallied around the banner and filled their places.

"'I saw the company of idolaters consulting together. **Failing to make the Christians yield, they agreed to another plan.**'—*Early Writings, pp. 210-212.*

"'This **other plan** of attack against the holy covenant is described in the succeeding verses of Daniel 11." *Hiddekel, 48,49.*

DANIEL 11:29

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

He Shall Return and Come Toward the South.—

"Daniel 11 makes no clear-cut distinction between Pagan Rome and Papal Rome. Daniel 8 makes no distinction at all. This is a great insight into history, for it reveals that **Rome merely assumed another garb** in order to more effectively oppose the true people of God. Daniel 11:29-31 portrays how the chameleon laid off the pagan garb and donned the cloak of Christianity.

"Uriah Smith and others have interpreted this [verse] as referring to Constantine shifting the capital of the empire from Rome to Constantinople in AD 330. But this move was not southward—it was eastward from Rome, or northward from Jerusalem. The Revised Standard Version is even more definite: 'He shall return and come into the south.' **Every other place where 'south' is mentioned in Daniel 11 applies to Egypt.** Why have not commentators recognized that the text must refer to Egypt? Because they freely admit that they can find no instance in history that would fulfill the prophecy. But they have ignored an important statement about the south (Egypt) in this very text. The R.S.V. makes it even plainer: 'He shall return and come into the south [Egypt]; but it shall not be this time as it was before.'

"Not just his coming into Egypt would be different, **but Egypt itself 'shall not be ...as it was before.'** What does the angel mean by saying that the Egypt of prophecy is not 'as it was before'?" *Hiddekel, 51.*

Former, Latter.—

"The terms 'former,' and 'latter,' are the same Hebrews words translated as 'first,' and 'last,' in the verse below.

"Hearken unto me, O Jacob and Israel, my called; I **am** he; I **am the first, I also am the last.** Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when I call unto them, they stand up together.*" **Isaiah 48:12.**

"Thus Daniel 11:29 could be translated, 'It shall not be as "the first and the last."' This time of change from Pagan Rome to Papal Rome would not be as the "First and the Last"—indicating that Pagan Rome was changing into a religious phase—a church united to the state with the Pope pretending to take the place of Christ as the head of the church. This Roman religious system, although it would not be as Pagan Rome, would not be modeled after the First and the Last, the word of God, either." *PJ.*

But it Shall Not Be as the Former, or as the Latter.—

"In the light from the New Testament we see the principle of understanding the book of Daniel: the principle of type and antitype. **When passing over into the Christian era there is an automatic transition from literal to spiritual Babylon; from literal to spiritual Jerusalem; from the literal lands of Israel and Babylon to their spiritual antitypes.** What literal Babylon did to the literal Jews, Jerusalem and the temple, is also done, in a spiritual sense, by **spiritual Babylon** in her spiritual 'war' against spiritual Israel." *Were, KONAJ, 73.*

"In the book of Romans, written after the cross, Paul explains that a Jew is not someone who is such merely by birth, but a Jew is the person who is circumcised or renewed in heart. This is the born-again Christian. He or she has become a spiritual Jew. **The term Jew under this dispensation now has a spiritual, worldwide application, as does the city Jerusalem, which is now interpreted and understood to be the Christian Church.**

"So it is with Babylon. After the cross, Babylon is no longer understood and confined in a literal, local, geographical location. **No, Babylon, like the Jew and Jerusalem, is understood as spiritual, worldwide Babylon.** And the same Biblica hermeneutical principle applies to the King of the South as well as to the King of the North. Before the cross: literal, local. **After the cross: spiritual, worldwide.**" *Heiks, KON, 5.*

"Verse 29 is dealing with the events of the Christian dispensation. God no longer has a nation in Palestine who are called the Israel of God, for the Christian church is now the chosen people, the glorious land, the object of Christ's supreme regard (Galatians 3:29). The archenemy of the church is no longer a nation on the northern frontier of Palestine, for Palestine has ceased to be the locale of the great conflict.

"Verse 29 even points to the time when Satan also ceases to use a nation as his main weapon in the great struggle against God's people, and certainly not any nation in the Middle East. **If God could successfully use a church instead of national Israel to be His weapon of war, then Satan could also use a church.**

"The books of Revelation provides the key to an understanding of Biblical terminology in the Christian dispensation. Israel is the church, not a people who live in Palestine. **Babylon is the great apostate church of Christendom**, no longer a city that sends armies from the north against the Jews in Palestine. Likewise, there is an **Egypt, a king of the south, in the Christian dispensation—'that great city which spiritually is called Sodom and Egypt.'**—*Rev. 11:8.*

"Ellen G. White gives the most succinct definition of the Egypt of the New Testament dispensation when she says, '**This is atheism.**'—*The Great Controversy*, p. 269. Antichristian intellectualism, philosophy and vain deceit, the wisdom of the world which leads to unbelief—all are embraced by **the spiritual land of Egypt.**

"In the prophecies of Daniel, the conflict is localized around Palestine during the first periods of history. But when the prophecy comes down to the New Testament age, **the conflict takes on a world-wide scope.** **God still has an Israel, but it is not in Palestine.** Satan still has a king of the north and a king of the south to make war on the Israel of God, but these powers are no longer the old nations on the frontiers of Palestine.

"Somewhere the prophecy must change from the Palestinian setting to the world-wide stage. Verse 29 identifies the change—"it shall not be this time as it was before."

"Why would Rome come into the land of Egypt? It must be borne in the mind that the context is describing Satan's war on the church. **In verse 28 Rome was brought to view as a power that made war on the holy covenant—Christ and His church.** But he failed because paganism was losing its hold upon the people. It was no match for virile Christianity. Therefore did he 'return to his own land.' A new strategy was formulated and executed by Satan." *Hiddekel, 51-53.*

At the Time Appointed He Shall Return.—

"‘Return’ to what? **‘Return’ to his warfare against God’s people!** But why did he come into Egypt? The next verse provides the answer." *Hiddekel, 53.*

DANIEL 11:30

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.

Against Him.—

"The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome." *Smith, DR*, 267.

The Ships of Chittim.—

"That which precipitated Rome's new form of war against the church was '**the ships of Chittim.**' Originally, Chittim, or Kittim, referred to Cyprus and its inhabitants. But the expression also came to take on a wider meaning. '**...it came to apply in general to foreign oppressors.**' Balaam prophesied that 'ships shall come from the coast of Chittim, and shall afflict Asshur [Assyria].'-Numbers 24:24. If 'ships of Chittim' are taken to designate foreign oppressors and other factors that arose to afflict the Roman Empire, **the prophecy refers to conditions that hastened the downfall of Pagan Rome and the rise of Papal Rome.**" *Hiddekel*, 53.

The Ships of Chittim Shall Come Against Him.—The First Four Trumpets.—

"As a symbol of foreign oppression, the phrase 'ships of Chittim' can symbolize 'invaders and destroyers from any quarter,' and, as we apply this phrase to Rome in the context of Daniel 11:30, it offers a perfect description of 'the barbarian hordes' that 'invaded and broke up the western Roman Empire.' History will clearly demonstrate that four tribal groups, the Visigoths, the Huns, the Vandals, and the Heruli, each made significant contributions to the final collapse of the political infrastructure of western Rome.

[FIRST TRUMPET] "The **Visigoths ('west Goths')** had originally settled just north of the Danube River on the Roman frontier; yet, by AD 376, they would appeal to Rome for permission to cross the Danube into Roman territory because of a series of devastating raids from the migrating Asian Huns. Having been converted to Arian Christianity by Bishop **Ulfila** in AD 340-341, they were granted entrance into the empire by the emperor **Valens** (reign, AD 364-378), and would later rise in rebellion against Roman authority under their chieftain Fritigern because of certain injustices perpetrated by Roman officials. Valens moved to suppress this revolt, but met with a violent death after his army was crushed by the Visigothic army at Adrianople on August 9, AD 378. **The 'friend of the Goths,' Theodosius** (reign, AD 378-395), would succeed Valens and make peace with the Visigoths in AD 382; he also granted them land for settlement in exchange for service in the imperial army.

"After Theodosius died in AD 395, he was succeeded by his two sons, Arcadius in the east (reign, AD 395-408) and **Honorius** in the west (reign, AD 395-423). A formidable warrior named **Alaric** had also

emerged as the leader of the Visigoths in that same year; he decided to invade Italy when Honorius denied him a military command, but was eventually repelled by the famous general Flavius **Stilicho** at Pollentia, Italy (AD 403). As it turned out, Stilicho would enter into a peace treaty with Alaric, also offering to enlist Visigothic soldiers into the imperial army. Yet, Honorius, who had fled to the city of Ravenna from Rome at the approach of Alaric, viewed this peace treaty by Stilicho as treason, and had him executed in AD 408.

"Honorius promptly outlawed any barbarian involvement in the imperial army, which led Alaric to take military action against him; he resumed an invasion of Italy, and, on August 24, AD 410, Alaric sacked and plundered the city of Rome. This sacking of Rome, which had not taken place in nearly 800 years, horrified the Roman world and exposed the weakening power of the western empire. The Visigoths would later settle in Gaul and be defeated by the Frankish king Clovis at Voulon (AD 507-508); they would later migrate to Toledo in Spain and settle there until the arrival of the Muslim Saracens (AD 711).

[SECOND TRUMPET] "The notorious **Huns** were a nomadic people from central Asia who caused desolation and destruction all along the Roman frontier territories. Their famous leader Attila, who called himself the 'scourge of God,' would lead them on a series of devastating raids against the empire from AD 441-450, until he was finally stopped by the famous general **Aetius at the Battle of Chalons (AD 451)**. Attila would later launch an invasion into Italy, capturing Aquileia and Milan (AD 453), and would have also **sacked Rome** if it weren't for the diplomacy of **Pope Leo the Great**, who met the famous warrior and offered a marriage alliance with a large sum of money in exchange for a retreat. Attila accepted the offer and turned back his advance on Rome; he later died of a hemorrhage after drinking excessively at his marriage celebration. As for the Huns themselves, some retreated out of Italy altogether, while others remained and intermarried with the local populations.

[THIRD TRUMPET] "The Germanic **Vandals**, who contributed more to the collapse of the western empire than any other tribe, were able to cross the undefended Rhine frontier when the Roman armies were occupied with Alaric and the Visigoths (AD 406). They would eventually invade North Africa (Ad 425-329), and, under their famous king **Gaiseric (reign, AD 428-477)**, sacked the city of Carthage in Ad 439. Having made this famous city their capital, **the Vandal tribe would grow into a powerful naval empire, thus especially fulfilling the phrase 'ships of Chittim.'** The devastation inflicted by this pirate state became so notorious that the term 'vandalism' would originate from their legacy of destruction.

"The Vandals would later become directly involved in Roman affairs after the murder of the emperor Valentinian III (reign, AD 427-455); his murderer,

Petronius Maximus, had assassinated him because of his execution of the famous general Aetius (who had defeated Attila at Chalons). Eudoxia, the widow of Valentinian, appealed to Gaiseric for revenge, who responded by invading Italy with such speed that Maximus was stoned by his own people after fleeing for his life (**AD 455**). **Gaiseric also sacked the city of Rome in the same year**, spending two whole weeks stripping the city of all its wealth; **he would even capture the treasures taken from the temple at Jerusalem that Titus had confiscated in AD 70.**" *Swearingen, TOOTN, 144-146.*

"From this time [the sack of Rome, 455 AD] for a period of eight years, the Vandals became the terror of the Mediterranean. The coast of all the countries from Gibraltar to Egypt were assailed by the piratical craft of Genseric.'—*History of the World*, Ridpath, Vol.3, pp.429,430. ...Thus was imperial Rome attacked and humiliated by ships of Chittim." *Bunch, BOD, 180.*

[FOURTH TRUMPET] "The last tribal people, the Arian **Heruli**, would settle in Italy and actually complete the collapse of the western empire. By the mid-fifth century, this group would be at the mercy of two notable Germanic military leaders, Ricimer and Orestes, who had controlled the throne of Rome from AD 455 to AD 476. During this period, they had placed nine different emperors on the throne of the west; eventually, in AD 473, Orestes would place the young **Romulus Augustulus** on the throne. His rule would not last long, however, because Orestes refused the distribution of land to the veteran soldiers of Italy, which led to an armed rebellion by the Heruli, under the famous Germanic military commander Odoacer (reign, AD 476-493). He would move against Orestes and kill him in a siege at Pavia, but would later spare the life of Romulus in a famous act of clemency after laying siege to the city of Ravenna where the emperor had fled. Romulus decided to abdicate the throne peacefully in favor of **Odoacer, who then proclaimed himself king of Italy with the reluctant endorsement of the eastern emperor Zeno (AD 476)**. Thus, Odoacer's ascension to the throne as the first barbarian king of Italy would signify the complete political collapse of the west (AD 476)." *Swearingen, TOOTN, 147.*

He Shall Be Grieved.—

"Dominion was given into the hand of the Roman Empire for an 'appointed time.' During that period Rome's subjection of the nations under its authority was thorough. But the Roman Empire filled up her cup. Rome's own abominations—pride, avarice, luxury and usurpation of the right to rule the conscience—were its own undoing.

"By the time Constantine assumed the purple of Rome in AD 311, the Roman Empire was in an advanced state of disintegration. **Barbarians from the**

north were harassing and weakening the empire. The army was disorganized. The economy was precarious. But worst of all, its people were demoralized and spiritually bankrupt....

"Constantine sought desperately to find a panacea for the social, moral, and spiritual ills of society. He realized that the empire needed some unifying factor, some rallying cause for the people, who seemed hopelessly divided. As he surveyed the whole scene with political acumen, he discerned that while paganism was dying, the Christian church was growing vigorously, gaining the esteem of thinking men everywhere. He became satisfied that Christianity was the wave of the future. **After granting full religious freedom to Christianity in AD 313, he issued a series of decrees favoring the church.** Finally the full support of the empire was thrown behind the church, and Christianity became the official religion of the Roman Empire. **The first Sunday law was passed in AD 321.**

"America today faces similar problems as the Roman Empire faced in the days of Constantine. Prophecy declares that she will apply the same remedy. (See Revelation 13:11-17.)" *Hiddekel, 53,54.*

"Constantine intended the church to be an instrument in the hands of the Roman Empire. It is certain that when he bestowed power and special privileges upon the church, he did not foresee the results. Union with the church did not strengthen the empire, but **the corrupting influence of the church in government brought about the speedy dissolution of the empire. The barbarians poured across the borders of the Western Roman Empire, and by AD 476 the imperial structure had vanished.** Yet strangely the most powerful figure in the city of Rome remained—the bishop." *Hiddekel, 57.*

Indignation against the holy covenant.—

"Constantine's so-called conversion to Christianity must be recognized for what it was—a new form of warfare against the holy covenant. Satan had tried unsuccessfully to wipe out the church by open force. Then he adopted a bold, new strategy. **He joined the church, bringing in the whole world with all the might, wealth and influence of the empire.** This was indeed a war on the holy covenant—that union of Christ and His church. Working through the Roman Empire, Satan pursued a scheme of competing with God. He tempted the church to commit fornication by offering her the arm of the state. He made that arm extremely attractive, holding out all the inducements of power, money, influence and acceptance. **This was indeed 'indignation against the holy covenant'!**

"Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this."—*The Great Controversy*, p. 42." *Hiddekel, 54,55.*

"This doubtless refers to attempts to destroy God's covenant by attacking 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.

"Says the historian, in commenting upon the attitude of the Catholic Church toward the Scriptures:

"One would have thought that the Church of Rome had removed her people to a safe distance from the Scriptures. She has placed the gulf of tradition between them and the Word of God. She has removed them still farther from the sphere of danger, by providing an infallible interpreter, whose duty it is to take care that the Bible shall express no sense hostile to Rome. But, as if this were not enough, **she has labored by all means in her power to prevent the Scriptures coming in any shape into the hands of her people**. Before the Reformation she kept the bible locked up in a dead language, and severe laws were enacted against the reading of it. The Reformation unsealed the precious volume. Tyndale and Luther, the one from his retreat at Vildorfe in the Low Countries, and the other from amid the deep shades of the Thuringian forest, sent forth the Bible to the nations in the vernacular tongues of England and Germany. A thirst was thus awakened for the Scriptures, which the Church of Rome deemed it imprudent openly to oppose. The Council of Trent enacted ten rules regarding prohibited books, which, while they appeared to gratify, were insidiously framed to check, the growing desire for the Word of God. In the fourth rule, the Council prohibits any one from reading the Bible without a license from his bishop or inquisitor; that license to be founded on a certificate from his confessor that he is in no danger of receiving injury from so doing. The Council adds these emphatic words: 'That if any one shall dare to read or keep in his possession that book, without such a license, he shall not receive absolution till he has given it up to his ordinary.' These rules are followed by the bull of Pius IV, in which he declares that those who shall violate them shall be held guilty of mortal sin. Thus did the Church of Rome attempt to regulate what she found it impossible wholly to prevent. The fact that no Papist is allowed to read the Bible without a license does not appear in the catechisms and other books in common use among Roman Catholics in this country; but it is incontrovertible that it forms the law of that Church. And, in accordance therewith, we find that the uniform practice of the priests of Rome, from the popes downwards, is to prevent the circulation of the Bible—to prevent it wholly

in those countries, such as Italy and Spain, where they have the power, and in other countries, such as our own, to all the extent to which their power enables them. Their uniform policy is to discourage the reading of the Scriptures in every possible way; and when they dare not employ force to effect this object, they scruple not to press into their service the ghostly power of their Church, by declaring that those who presume to contravene the will of Rome in this matter are guilty of mortal sin.' [J. A. Wylie, *The Papacy*, pp. 180,181.]

"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 AD 538." *Smith, DR*, 267-270.

ROME'S SECOND ENTRANCE INTO THE GLORIOUS LAND: He Shall Return and Have Intelligence With Them That Forsake the Holy Covenant.—

"Constantine wanted to have a state Church, with Christian clergy acting as civil servants. He called himself a Bishop. He said that he was the interpreter of the Word of God, and the voice which declares what is true and godly. According to historian Paul Johnson, Constantine saw himself as being an important agent of salvation, on a par with the apostles. Bishop Eusebius (Constantine's eulogist) relates that Constantine built the Church of the Apostles with the intention of having his body be kept there along with the bodies of the apostles. **Constantine's coffin was to be in the center (the place of honor), with six apostles on each side of him**. He expected that devotions honoring the apostles would be performed in the church, and he expected to share the title and honor of the apostles. [Paul Johnson, *A History of Christianity*, (Atheneum-New York, 1979), 68.]

"Constantine told Bishop Miltiades that he wanted to build two Christian basilicas, one dedicated to the Apostle Peter and one dedicated to the Apostle Paul. He offered a large, magnificent palace for the use of Miltiades and his successors. **Miltiades refused. He could not accept the idea of having Christianity be promoted by [the civil and military power of] the Roman Empire.** [Malachi Martin, *The Decline and Fall of the Roman Church*, 33-34.]

"Constantine rode off to war. By the time that he returned in 314 AD, Miltiades had died. Bishop Sylvester was Miltiades' successor. **Sylvester was eager to have the Church be spread using Roman roads, Roman wealth, Roman law, Roman power, and Roman military might.** Constantine officially approved of Sylvester as the successor of Miltiades. Then he had a coronation ceremony for Sylvester and crowned him like a worldly prince. No bishop had ever been crowned before. [*Ibid.*, 34-35]. Constantine's

actions give the impression that he believed that he had authority over the Church.

“Before Constantine’s “conversion,” Christians were persecuted. **Now, instead of facing persecution, Bishop Sylvester lived in the lap of luxury.** He had a beautiful palace, with the finest furniture and art. He wore silk brocade robes. He had servants to wait on him. Near his palace was a basilica which served as his cathedral. This luxurious building had seven altars made of gold, a canopy of solid silver above the main altar, and 50 chandeliers. The imperial mail system and transportation system were placed at Sylvester’s disposal. It was now possible to have worldwide church councils. [James G. McCarthy, *The Gospel According to Rome*, 231-232.]

Sylvester lived in luxury, with servants waiting on him. Constantine confessed his sins to Sylvester and asked for his advice. Sylvester presided over worldwide Church councils. He had a splendid palace and a sumptuous cathedral. He had power, prestige, wealth, pomp, and the favor of the Emperor.

“Churchmen wore purple robes, reflecting the purple of Constantine’s court. That was an external change. The most important change was an internal one. **The Church took on the mentality of Rome. Under Sylvester, the internal structure of the Church took on the form and practice and pomp of Rome.**

Sylvester died in December, 335 AD. He died peacefully, in a clean, comfortable bed, in the Roman Lateran Palace. He died surrounded by well-dressed bishops and priests, and attended by Roman guards. His body was dressed in ceremonial robes, put in an elegant casket, and carried through the streets of Rome in a solemn procession. He was buried with honor and ceremony, attended by the cream of Roman society and by the Roman people.

“It is understandable that many Christians would have preferred an officially approved status for the Church. But what was the result?

“Before Constantine, the church was a band of heroic men and women who were so committed to serve the Lord Jesus Christ that they would endure any hardship. **After 314 AD, the Church became infiltrated by opportunists who were seeking power and political advancement.** Church leaders were no longer in danger of persecution. Rather, they enjoyed all the trappings of power and luxury. [Paul Johnson, *A History of Christianity*, (Athenum-New York, 1979), 69.]

“...Sylvester takes the first step toward a genuinely universal church. He accepts an alliance between church and empire, so that the church can spread everywhere.

“The 232 successors to Sylvester will never modify or deviate from that fateful step. **From that day to this their spiritual power will be entangled in temporal alliances.** Essentially, obstinately, blindly, they will stand in Sylvester’s shoes down to the late twentieth century.” [Malachi Martin, *The Decline and Fall of*

the Roman Church (New York: G.P. Putnam’s Sons, 1981), 33-35.]

“...But he [Sylvester] commanded to call the Sabbath by the ancient term of the law, **and [to call] the first feria ‘Lord’s day,’ because that on it the Lord rose [from the dead].** Moreover the same pope [Sylvester, in 316 AD] decreed that the Sabbath rest should be transferred to the Lord’s Day, in order that on that day we should rest from earthly works to the praising of God. [Rabanus Maurus, *De Clericorum Institutione*, book 2, chap. 46, in J. P. Migne, *Patrologia Latina*, Vol. 107, col. 361, author’s translation....]

“The transfer of the Sabbath to Sunday [was] officially established by the Catholic church through Pope Sylvester I.... The first legislative act of the state enforcing the Venerable Day of the Sun was the law enacted by Constantine ...on March 7, 321 AD.

“...Catholicism became the legalized religion of the empire on February 28, 380.” *Heiks, AD538*, 230-239, 249,250, 252.

“In the early part of the fourth century the emperor Constantine issued a decree [March 7, 321] making Sunday a public festival throughout the Roman Empire. The day of the sun was reverenced by his pagan subjects and was honored by Christians; **it was the emperor’s policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church**, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church.” *Great Controversy*, 53.

“In this critical hour when Satan sought to corrupt the church by the favor of the world, God’s true people ‘stood firm, declaring that they could make no compromise.’—*Ibid.*, pp. 42,43. Rome did not unite with these. Never! But she did ‘have intelligence’—that is, she did reach an understanding with those who forsook the holy covenant.

“**By the time of Constantine, the large body of professed Christians had forsaken the holy covenant.** The church, once pure, had gradually departed from the uncorrupted simplicity of the gospel of Jesus Christ. Some of the church fathers, such as Justin Martyr and Origen, proposed that the Christian church needed the wisdom of philosophy and science to defend its faith before the world’s great men. **At that time the world’s center of philosophy was in Egypt, in the city of Alexandria. From Alexandria the church began to receive its greatest teachers.**

“Origen was born in AD 185 in Alexandria, and became the greatest Christian teacher of his time. **He applied himself to the study of Platonic philosophy**, being convinced that it was necessary to win the world’s great men to the Christian faith. Mosheim

says: ‘As this most ingenious man could see no possible method of vindicating all that is said in the Scriptures against the cavils of the heretics and the enemies of Christianity, provided he interpreted the language of the Bible literally, he concluded that he must expound the sacred volume in way in which the Platonists were accustomed to explain the history of their gods.’—*Church History*, Murdock’s trans., cent. 3, pt.2, ch.3, par.5.

“Professor Harnack writes in *Encyclopedia Britannica*: ‘By proclaiming the reconciliation of science with the Christian faith, of the highest culture with the gospel, Origen did more than any other man to win the Old World to the Christian religion.’

“In his book, *living Fountains or Broken Cisterns*, Dr. E.A. Sutherland shows that the Papacy had its foundation in Platonic philosophy, imported from Egypt by the fathers of the church and incorporated. It was this corruption of the church that led to the union of church and state. **Unless the leaders of the church had abandoned Jesus Christ for the wisdom of Plato, there could never have been a Papal system or a medieval church whose educational system was wholly based on Plato and Aristotle.**

“Rome could enter no alliance with those who maintained the faith of Jesus. But the angel said, ‘He shall ...have intelligence with them that forsake the holy covenant.’ Many had forsaken Christ, their Leader, and had turned back to Egypt. In the times of Isaiah and Jeremiah, Israel’s faith in her God was so weak that, instead of seeking divine support in the crises of threatened invasions by Assyria and Babylon, she repeatedly turned to Egypt for succor. So also, when the early church lost faith in her divine Helper, she turned to Egypt to obtain weapons in the battle for the minds of men. In his book, *Fathers of the Catholic Church*, E.J. Waggoner shows how **the church fathers, enamored and captivated by the learning of Alexandria, led a large segment of the church into Egypt. It is interesting to observe that at that time Alexandria was both literally and spiritually in Egypt.**

“To summarize the subtle turn of events brought to view in Daniel 11:29,30: Rome returned in her conflict against the holy covenant, but in so doing she came down into the south, into Egypt. **There she found those who had forsaken the holy covenant. Here, before the altar of Plato and Aristotle, Pagan Rome and so-called Christianity were united in unholy wedlock.** Rome united with the institutionalized church because ‘the ships of Chittim’—the manifold afflictions of the empire—were causing its dissolution. Constantine saw Christianity as the wave of the future, the one factor that gave promise of unifying the divided peoples of the empire.” *Hiddekel*, 55,56.

Paganism Changes Garb.—

“With regard to public worship we note the following changes during the sixty years before the time of Constantine. In the first place the ritual became

more solemn and mysterious; the prayers were more studied and rhetorical, symbols and symbolic acts were multiplied; and secondly, there was an increased tendency to meet halfway the polytheistic leanings which swayed the Christian masses. **This is indicated on the one hand by the constantly increasing importance attached to ‘intercessors’ (angels, saints and martyrs) both in public worship and in private life; and, on the other, by the ‘naturalization’ and differentiation of religious rites after the manner of pagan ceremonials.... Nearly the wholly pagan system of worship could be dragged into the church.’**

“It was during this period that Paul’s prophecy of the ‘falling away’ was fulfilled and ‘the man of sin’ entered the temple or church of God and dethroned the Holy Spirit and set himself up ‘as God’ to receive the worship and adoration that belongs alone to God. The Papacy has been correctly called ‘baptized paganism.’ The same author continues: **‘Chapels were dedicated to angels, saints, and martyrs** and decorated on their festivals; a habit grew up of sleeping in their churches or chapels in expectation of holy dreams or miraculous cures; holidays were multiplied and differentiated more and more; superstitious ceremonies, usually associated with the holy cross or consecrated bread, were woven into the tenor of ordinary life; nor were charms in the name of Jesus or of holy men, nor even amulets wanting; wakes and banquets for the dead were celebrated; **the relics of saints** were collected and adored, etc. What more was lacking to complete the analogy with heathen cults?”—Historian’s History of the World, Vol.6, p.639,640.” *Bunch, BOD*, 181.

Repeat of Verse 30 in Our Day.—

“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 [the Ten Commandments]: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.’ [Verses 31-36, quoted.] Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds that have not the fear of God before them.” *13MR*, 394.

“ ‘Having intelligence with them that forsake the holy covenant’ means that there will be dialogue with those that forsake the ten commandments. We covenant with God at baptism.

It is reasonable to conclude that those with whom the “king of the north” (the papacy) has “intelligence,” are those among God’s denominated people who have **“forsaken the holy covenant,”** that is, quit demonstrating allegiance to God and Him only, by their disregard of His counsels, His will, and finally, His law!

“Daniel’s prophecy suggests that this is a two-fold attack against God’s denominated people—from without and from within. The “King of the north” (the

Papacy) having “intelligence” with those who forsake the Holy covenant, these in turn “employ their powers to deceive” others among God’s people.

“According to inspiration, God’s people should not have ‘intelligence’ with Rome of her daughters. Regrettably, there are ‘forsakers of the holy covenant’ who go ahead and encourage this ‘intelligence.’ This is seen in the various ecumenical dialogues that the General Conference of SDA has held with the Catholic Church system and other fallen Protestant church systems.

“For instance, in 1998 the SDA church made an agreement after four years of dialogue with the Lutheran church system (which has rejected the 4th commandment) on Justification by Faith. The next year (1999) the Lutheran Church made a similar agreement with Roman Catholic Church system (the Mother of harlots, Rev. 17:5) on Justification by Faith. The rule in algebra is: If A = B, and B = C, then A = C.

(See more on Dan. 11: 41 where the ‘king of the north’ enters into the ‘glorious land.’)” PJ.

DANIEL 11:31

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.

Arms Shall Stand on His Part.—

“Not only would the state ‘have indignation against the holy covenant’ or genuine Christianity, but the ruler of Rome would unite with or ‘have intelligence with them that forsake the holy covenant,’ that is, with the apostate church. **The union of church and state here described made the sword of Caesar the weapon of the church. The ‘arms’ of the state were wielded in behalf of the Papal hierarchy.** ‘Arms here stand as the symbol of physical power generally. It means that he will set physical forces in motion’ (Pulpit Commentary) in behalf of the Papacy. **The papal church has always defended the right to use the sword of the state to further her ends.**” Bunch, BOD, 182

“The position of the Roman Catholic Church would also be strengthened in the political arena through the military ‘arms’ of Christian emperors who would ‘stand’ on its ‘part.’ Beginning with supportive emperors like Constantine (reign, AD 312-337) and Theodosius (reign, AD 378-395), the subsequent Christian emperors who followed after them would also make their respective contributions to the elevation of the papal power.” Swearingen, TOOTN, 154.

“In AD 494, Pope Gelasius I had presented to the Roman emperor the papal view of world governance. That view involved **two ‘swords,’** or two powers, rul-

ing the lives of men: **the civil and the ecclesiastical,** the ‘royal’ and the ‘sacred.’ One will note the ambitious symbolism for the church: not a shepherd’s staff, but a conqueror’s sword. Apostolic servanthood was set aside for equivalency with a king—no, more than equivalency:

“**Of the two ‘swords,’ the pope wrote, the ‘responsibility of the bishops is more weighty [than the king’s] insofar as they will answer also for the kings of men themselves at divine judgment.’** In other words, as author J. Michael Miller wrote, ‘**the two swords theory maintained that secular leaders were subject to the pope’s spiritual authority.**’

“**The ‘two swords’ view and the presumptuous title ‘Vicar of Christ’ were a proclamation of the papal intention to be ‘king of kings’—ruler over all other earthly crowned heads.** Indeed, the Triple Crown worn by the popes exemplified the papal claim to superior status. It would be only a matter of time and patient insinuation in matters of state until the way would be opened for the church to exercise her assumed responsibility in the affairs of state.” Handwork, Jean, *The Significance of Clovis: Christ’s Mediation Replaced*, Cornerstone Newsletter,

“In order for the ‘arms’ of a civil entity (in this case of Clovis) to ‘stand’ or to have allied itself on behalf of another (that of Catholicism) is only done through the legal process. **Therefore legal documentation will reveal that just such legislation will be found in the books of the legal code of the day.** This documentation will cement the accuracy of the scriptures and the union of church and state that ‘they’ have so cordially ‘set up’ in the year AD 508:

“...We have established that the Breviary law code, an extensive and complex code of law established in 506, was an important development for the regulation of civil life of Gallo-Romans in Gaul as well as of the Franks. Its merits caused long and widespread use in maintaining social order and civil peace. **It is also acknowledged from the academic community that Clovis adopted the Lex Romana Visigothorum law code immediately after the battle of the Visigoths at Vougle in AD 507 (508)....**

“After Clovis received the titles and dignity of Roman Patricius and consul from the Greek Emperor Anastasius, the diadem and purple robe in the Church of St. Martin, and baptism at Rheims in 508, he was then on his way to Paris to his royal residence and capital. **Henceforth, from his coronation in 508, it was the Breviary law code that was in place and implemented as the official law code in the provinces of the Gallo-Romans and also in those provinces that were conquered by the Franks.** That same law code remained in use until the twelfth century as already established by legal historians.

“Thus, there is indisputable historical confirmation and legislative documentation that ‘the one and true Catholic faith’ was indeed being ‘set up’ or estab-

lished as prophesied. With ‘Catholic law’ commanded to be ‘preserved unimpaired,’ Clovis had become the first Catholic king of the ten symbolic horns of the Western Roman Empire dating from AD 476. **His ascension to the throne in 508 brought in its train the first instituted ‘National’ religion. All other faiths were outlawed.** Then began the long chain reaction in prophetic history until every European nation accepted the one and true Catholic faith and was led to follow the example of the Franks in using the civil power to enforce the church’s dogmas!

“It is not without great significance that Gregory of Tours likens Clovis, the first King that ever embraced the Catholic Religion in the new world, to that of Constantine, the first Emperor that ever recognized the Catholic Religion in the old world:

“‘Like a new Constantine, he moved forward to the water, to blot out the former leprosy, to wash away in this new stream the foul stains borne from old days.... Of his army were baptized more than three thousand.’ [Gregory of Tours’ *The History of the Franks*, trans. O. M. Dalton (Oxford: Clarendon Press, 1927), 2:22(31), pgs. 69-70.]

“However, a most significant point needs to be understood here. When Clovis adopted the Lex Romana Visigothorum or also called the Breviary of Alaric law code for his Roman subjects, it was not established under the same premise as a Constantinian Christianity under the Theodosian law code of the pagan Roman Empire:

“‘Clovis bowed to laws developed by others and reinforced them through his own authority. He founded anew a State of law, even if he practiced unity in diversity and recognized the Church’s sovereignty in the spiritual domain. In each text, he found the means to reinforce the autonomy of the State and the rights of each people all the while refusing a Constantinian Christianity. Obviously, religious unity was the most important for him: **it allowed him in particular to make Arianism disappear**, to condemn incestuous marriages, and to distinguish the non-religious from the priests.’ [Rouche, Michel. Clovis. Fayard, France, 1996, 346.]” *Heiks, AD508, 58-63.*

“[Clovis’ biographer] Godefroid Kurth acknowledges how Clovis used his ‘arms’ to enforce and protect the dogmas of the Catholic Church:

“‘There it is, the position conquered by the king [Clovis] in the life of the Frank people. The one he holds in the Church is of a special nature; he exerts an influence equaled by anyone else. Undoubtedly, he is neither, like the emperor, above it to dominate it, nor outside of it to fight against it like the Arian kings did. He belongs to it both as a simple faithful man and as a sovereign; faithful, **he obeys to its laws, he believes in its doctrine; king, and Catholic king**, he listens to the advices of its prelates, **he protects it with his forces**, he has an action and an authority over which it does not fight....’ [Kurth, Godefroid. *Clovis*, 3rd ed., 2 bks.

(Brussels: Albert Dewit Library, 1923), 2:173-5.]

“Kurth now quotes part of a letter from the Bishop St. Remi, however, we include the entire primary document translated from the Latin [(I) M.G.H., Epistoloe Merovingici et Karolini oevi, p. 114]:

“‘Bishop Remegius to the truly holy and very blessed in Christ by merits lords brothers Heraclius, Leo and Theodosius. I made Claudius presbyter, not because I was corrupted by reward, but the testimony of the very excellent king, who was not only a preacher of the catholic faith, but also a defender.’” *Heiks, AD508, 64,65.*

“In the Frank kingdom there is a fusion so harmonious and so profound that every distinction between the materials that compose the whole disappear in its absolute unity.... This, not an ordinary situation, at once elevated the Frankish kingdom so high above all those of its time, permitting only it to stand up over centuries, while around it new nationalities crumbled even before being built. This situation reposed on two principles that were poorly understood everywhere outside of the Merovingian dynasty, which it made as its fundamental law of relations between the two races over which it reigned: **the principle of religious unity and political equality.**” [Kurth, Godefroid. *Clovis*, 3rd ed., 2 bks. (Brussels: Albert Dewit Library, 1923), 2:241-252.]

“Professor Michel Rouche finds himself in total agreement with Godefroid Kurth:

“Godefroid Kurth was therefore right in 1896 when he concluded that Clovis’s action rested on a two-fold benefit, “the principle of religious unity and that of political equality” (*Clovis*, op. cit., p. 572), for one did not go without the other. Romanity could only be Christian for the Roman law and Catholicism, **both claiming universalism**, mutually comforted each other....’ Rouche, Michel. *Clovis*, (Fayard: France, 1996), 380.” *Heiks, AD508, 56,57,58*

“The Catholic Encyclopedia ...confirms Clovis’s role in establishing a ‘National’ church among the Gallo-Romans in the new world:

“Beyond encouraging individual bishops to play a vital role in his kingdom, Clovis sought to use their collective presence as a force to shape a ‘National’ church that would serve under royal direction to institute a common religious life throughout his realm.... His entire religious policy played an important role in bringing the Christian establishment into support for the new regime.... **At the same time Clovis played a significant role in establishing a political and religious order which provided a framework in which the Germanic and Roman worlds could join hands in shaping a new civilization in Western Europe.**” [New Catholic Encyclopedia, s.v. “*Clovis*” (Thomson-Gale, 2003), 4:809-11. In association with Catholic University, Washington, D.C.]” *Heiks, AD508, 55.*

"Among those who adopted the religion of the Roman Catholic Church was the most powerful barbarian leader, Clovis, king of the Franks. **By his support the priesthood of the Roman Church was fully established in AD 508.** While the union of church and state under Constantine led to the gradual formation of the Papacy, it was the support of Clovis which established the power of the Roman priesthood in AD 508.

"Justinian, the emperor of the Eastern Roman Empire, established the civil power of the Papacy in AD 538.

"The word rendered 'arms' is from the Hebrew word *zeroa* (singular), which properly means 'the arm'—especially the lower arm below the elbow. The word is used repeatedly to denote strength, might, power. In verse 15 it means military forces. **The text undoubtedly refers to the Roman Church being invested with the power of the state—the arm of civil government.**" *Hiddekel*, 57.

"With confidence we can say that it was the 'arms' of Clovis, the state's military and political strength, that allied itself with Catholicism." *Heiks, TDSB, 103.*

"The acts of Constantine started a series of movements which developed rapidly into the antichrist of the Dark Ages.

"...The Christian world was torn asunder by theological factions. Alexandria, the center of all philosophical study, was also the center of theological activity. Here is where the Greek influence was most forcibly felt. Athanasius, the leader of one faction, was archdeacon, and afterward bishop of Alexandria, and his opponent, Arius, was presbyter in the same city. ...In Alexandria, ...Christian and pagan schools stood side by side. **Here it was that such men as Origen and Clement, recognized Fathers of the church, adopted the philosophy of the Greeks, and applied to the study of the Bible the same methods which were common in the study of Homer and other Greek writers. Higher criticism had its birth in Alexandria. It was the result of a mingling of the truths taught by Christ and the false philosophy of the Greeks. It was an attempt to interpret divine writings by the human intellect, a revival of the philosophy of Plato.** These teachers, by introducing Greek philosophy into the schools which were nominally Christian, opened the avenue for the theological controversies which shook the Roman world, and finally established the mystery of iniquity.

"So from this false teaching of the Word in Alexandria came two leaders—Athanasius and Arius. Each had his following, and yet no man could clearly define the disputed point over which they wrangled. So great was the controversy that the Council of Nice was called to settle the dispute, and deliver to the church an orthodox creed. The emperor Constantine called the council, and was present in person. At this council the

creed of Athanasius was recognized as orthodox, and Arius and his followers were pronounced heretics.

"But announcing a creed is one thing, and having it adopted is another. The orthodox creed was published to the world, and then began the fight. In this strife armies fought and much blood was shed. But in spite of the fact that Arianism was heresy, the doctrine spread. It was popular among the barbarian tribes who invaded the western division of the Roman empire.

"The Vandals, who settled in Africa, were among the followers of Arius, and so also were the Heruli and Ostrogoths who settled in Italy. But while Arianism spread through Africa, Sardinia, and Spain, and was present at times in Italy, the recognized religion of the Roman emperor and the empire itself, **the northern kingdom, which now had its seat at Constantinople, was the Catholic faith, as proclaimed at Nice.** As Constantinople was the representative of this northern division in his day, so later, **between 527 and 565, Justinian became champion of the Catholic cause.**

According to the vision of Daniel 7, the Roman kingdom would be divided into ten parts, represented by the ten horns of the fourth beast, and three of these kingdoms should be plucked up by another power. It is this part of the history of the fourth kingdom which is related in Daniel 11, beginning with verse twenty-five. Justinian's reign was the most brilliant period of Byzantine history after the death of Constantine, and historians agree that among his greatest military achievements must be classed his exploits against the south. The success of Justinian was due to the services, throughout the greater part of his reign, of the celebrated general **Belisarius.** He was the tool in the hands of the emperor for crushing out heresy.

"The Vandals were Arians, but Hilderis, the grandson of their chief warrior, the noted Genseric, favored the Catholic faith. The disaffection of his subjects made it possible for Hilderis to be dethroned by Gelimer, who had some title to the Vandal throne. Under pretense of protecting the dethroned Hilderis, the emperor Justinian prepared for a war in Africa. While still undecided as to the advisability of making the attack because of the weakness of the Roman army, and the cost of the undertaking, **his purpose was confirmed by the words of a Catholic bishop.** Said he in prophetic tones, 'It is the will of Heaven, O emperor, that you should not abandon your holy enterprise for the deliverance of the African church. The God of battles will march before your standard, and disperse your enemies, who are the enemies of his Son.' This was sufficient, and the *holy* war for the extermination of Arianism was undertaken.

"A force of Romans, the largest Belisarius could command from the weakened empire, aided by recruits from the east, landed in Africa. The Vandal army numbered 160,000 fighting men. Belisarius was hastened in his march toward Carthage by enemies of Gelimer and friends of the Catholic creed. The armies met near the city, and victory came to the Romans

through the folly and rashness of the brother of the Vandal king. Gelimer fled, and Carthage opened her gates, and admitted Belisarius and his army. ‘The Arians, conscious that their reign had expired, resigned the temple to the Catholics, who rescued their saint from profane hands, performed the holy rites, and loudly proclaimed the creed of Athanasius and Justinian.’ The Catholic faith had triumphed. Arianism fell, and Sardinia and Corsica surrendered, and other islands of the Mediterranean yielded to the arms and creed of Justinian.

“In the autumn of 534 Justinian granted a triumph to Belisarius. Gibbon thus described the scene: *‘From the palace of Belisarius the procession was conducted through the streets to the hippodrome... The wealth of nations was displayed, the trophies of martial or effeminate luxury; rich armor; golden thrones, and the chariots of state which had been used by the Vandal queen; the massive furniture of the royal banquet, the splendor of precious stones, the elegant forms of statues and vases, the more substantial treasures of gold, and the holy vessels of the Jewish temple, which, after their long peregrination, were respectfully deposited in the Christian church of Jerusalem.* A long train of the noblest Vandals reluctantly exposed their lofty stature and manly countenance.”

“The Arians deplored the ruin of their church triumphant above a century in Africa; and they were justly provoked by the laws of the conqueror, which interdicted the baptism of their children, and the exercise of all religious worship.’ It is not much to be wondered at that those who remained plotted against the government and the general who represented Justinian. The loss of life was terrible in those wars for the supremacy of one creed above another, and the path to the papal crown was bloodstained. It is stated that five million Africans were consumed by the wars and government of the emperor Justinian. For the sake of brevity, the wars between the Catholic empire and the Vandals may be taken as an illustration of the extermination of the other two kingdoms—that of the Heruli and the Ostrogoths. Justinian was the reigning emperor; and most of the work was done by Belisarius, this same general, between the years 533 and 538. The last contest with paganism was in 508 when the Britons accepted Christianity; the “daily” spoken of in Daniel had been taken away. By 538 the way was clear for the papacy to sit enthroned in Rome. The new capital established by Constantine left Rome that it might be occupied by the head of the church. The new religion—Christianity—we have seen mingled with paganism, which it crushed, and gave birth to the papacy. The new policy, a union of church and state, gave civil aid to that paganized Christianity called the papacy. The harvest of the seed sown in the days of Constantine was reaped in the reign of Justinian, whose military and civil power supported ‘the abomination that maketh desolate.’” Haskell, SDP, 229-233.

Arms to Uproot Arian Horns.—

“The religion that did not have the ‘arms’ of Clovis backing it was destined to be nothing but a memory of history. The government of the Catholic Church, as we have witnessed, was established on the principal of force. **The government of the Arian Christians in religious matters was established on the principal of freedom of choice, religious liberty.** With Clovis, the Merovingian dynasty coming into power and ascending to the Catholic Faith, Theodoric the Great, the Arian King of the West decreed between the years 507-511 a most remarkable decree. This decree was honored by the Arians but was diametrically opposed to the principals and government of the Catholic Church:

“...We cannot order a religion, because no one is forced to believe against his will. [Cassiodorus, Magnus Aurelius, Hodgkin, Thomas, The Letters of Cassiodorus. London: Henry Frowde, 1886, 185-6.]” Heiks, AD508, 77.

The Sanctuary of Strength.—

“Strength and beauty are in his sanctuary.” Psalm 96:6.

“The “sanctuary” as we have already witnessed is the sanctuary of Christ. **“Of strength” should read “The Rock”** (masculine singular future tense), as it is rightly translated in the Hebrew. “The Rock,” of course, is none other than Jesus Christ (1 Cor. 10:4), so the phrase ‘sanctuary of strength’ can be interpreted “the sanctuary of Christ.” Ironically, those who say this is a pagan sanctuary have never been able to explain how one ‘pollutes’ a pagan sanctuary.” Heiks, AD508, 47.

“The word *sanctuary* comes from the Latin ‘sanctus’ which means ‘sacred.’ *Sanctuarium* means ‘a sacred place.’ This word cannot properly be used and is never used in the Scriptures of a common or profane place. The term ‘sanctuary of strength’ cannot possibly refer to Pagan Rome for how could that which was the most corrupt and vile of all earthly organizations be polluted? Rome was the very symbol of moral and spiritual weakness and decay, and at the time of this prophecy was not even strong from a physical viewpoint, but was being overrun and broken to pieces by the barbarians from the north. **Only sacred things and places can be polluted and profaned.** See Mal. 1:7,12; 2:11. The heavenly sanctuary is the place and source of strength. The Psalmist declared: ‘Thy way, O God, is in the sanctuary,’ and **the Lord send ‘thee help from the sanctuary, and strengthens thee out of Zion,**’ because ‘strength and beauty are in His sanctuary.’ See Psalm 77:13; 20:2; 96:6. The heavenly sanctuary where God dwells and Christ ministers can alone be ‘the sanctuary of strength.’” Bunch, BOD, 183.

“‘And they’ (Clovis and Catholicism) ‘shall pol-

lute' (symbiosis of church and state) 'the *sanctuary of strength.*' 'Of strength' should read 'the Rock' (masculine singular future tense), as it is rightly translated in the Hebrew. '*The Rock,*' of course, in none other than Jesus Christ, so the phrase 'sanctuary of strength' can be interpreted 'the sanctuary of Christ.' Ironically, those who say this is a pagan sanctuary have never been able to explain how one 'pollutes' a pagan sanctuary." *Heiks, TDSB, 103.*

"Since the prophecy is now well down in the Christian dispensation, **the text must mean the sanctuary of the new covenant—the temple of God in heaven (Rev. 11:19).** Into this sanctuary Christ entered after His ascension to carry forward His continual mediation, which was the antitype of the daily ministration of the earthly temple.

"Sanctuary of strength' literally reads 'sanctuary, the strength.' The words are in apposition. (See *The SDA Bible Commentary*, vol.4, p.873.) The word 'strength' is from the Hebrew word *maoz*, which is used repeatedly in Daniel 11, and is translated as 'fortress,' 'fort,' 'forces' and strong holds.' (See verses 7, 10, 19, 38,39.) **The heavenly sanctuary is the fort, the strong hold, the refuge, the fortress of the saints. They enter, worship and dwell there by faith.** (See *Hebrews 10:19; Revelation 11:1; 13:6.*)" *Hiddekel, 57,58.*

They Shall Pollute the Sanctuary of Strength.—

"The following texts will reveal the primary meaning of pollute' used in the context of Daniel 11:31 is synonymous with pollute or to defile:

"Revelation 13:6: "And he opened his mouth in blasphemy against God, **to blaspheme his name, and his tabernacle,** and them that dwell in heaven."

"Psalms 74:7: 'They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.'

"Leviticus 20:3: 'And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, **to defile my sanctuary, and to profane my holy name.**'"

"His name and His sanctuary are synonymous. If you defile one, you pollute the other:

"Hebrews 10:29 "Of how much sorer punishment, suppose ye, shall he be thought worthy, **who hath trodden under foot the Son of God,** and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

"If we as individuals may be found to have 'trodden underfoot the Son of God' spiritually, then how much more is the distinct reality that a system of either a civil or a religious nature may yet be capable of the same?" *Heiks, AD508, 45.*

"For the children of Judah have done evil in my sight, saith the LORD: they have set **their abomina-**

tions in the house which is called by my name, to pollute it." *Jeremiah 7:30.*

Ezekiel 7:21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it." *Ezekiel 7:21, 22.*

"And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?" **Ezekiel 13:19.**

"For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you." **Ezekiel 20:31**

"As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols." **Ezekiel 20:39.**

"In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations." **Ezekiel 44:7.**

"As trials and persecution came upon His followers, those only who were willing **to forsake all for the truth's sake** desired to become His disciples. Thus, as long as persecution continued, the church remained comparatively **pure.** **But as it ceased,** converts were added who were less sincere and devoted, and the way was open for Satan to obtain a foothold.

"But there is **no union** between the Prince of light and the prince of darkness, and there can be **no union** between their followers. **When Christians consented to unite with those who were but half converted from paganism,** they entered upon a path which led further and further from the truth..

"...As the followers of Christ united with idolaters, **the Christian religion became corrupted, and the church lost her purity and power.**" *Great Controversy, 44-45, 43.*

"The very fact that the sanctuary here mentioned was polluted and defiled indicates that it was once pure and clean, and **therefore it cannot possibly represent paganism which was always unclean and polluted.** The 'sanctuary of strength' [the heavenly sanctuary] was polluted by the taking away of the 'daily ministration' and the putting in its place of the false and counterfeit papal system called 'the abomination that maketh desolate.' The very purpose of the prophecy of Dan. 8:10-12 is to picture the profanation

and pollution of the heavenly sanctuary and its services by the desolating papal abomination. In Rev. 13:6 another prophet gives a similar description of the papal profanation of God's tabernacle or sanctuary.

"The question is asked as to how it would be possible for an earthly power to pollute or defile the heavenly sanctuary and its services? In the same way that holy things and persons and places on earth are defiled. This defiling does not necessarily affect the character of that which is profaned. The Revelator declared that the papacy would blaspheme the 'name' or character of God. (Rev. 13:6). To Israel the Lord said: 'But ye turned and polluted my name.' (Jer. 34:16). This was done in violation of the command: 'Neither shalt thou profane the name of thy God.' (Lev. 19:12). The following verses show that **we profane and pollute God's name when we sin**. Yet no one would think for a moment that by thus polluting God's name, His character is actually made less holy or perfect.

"By profaning God's 'holy things' including His holy Sabbath, God Himself is profaned. Eze. 22:26. A number of times in Eze. 20 the Lord said of Israel: 'They have **polluted** My Sabbaths' or 'My Sabbaths they greatly **polluted**.' The method by which this pollution took place is described in verse 16: 'Because they despised my judgments, and walked not in my statutes, but polluted by Sabbaths: for their heart went after their idols.' In Neh. 13:15-18 are enumerated the things that 'profane the Sabbath day.' In Isa. 56:1,2, a blessing is pronounced upon the man 'that keepeth the Sabbath from polluting it;; and this is done by keeping 'his hand from doing any evil.' **Sin or evil defiles God's name, pollutes His Sabbath**, and even profanes God Himself. **Yet their true character remains unchanged.**" *Bunch, BOD, 121,122.*

"When the papal 'abomination of desolation' or 'mystery of lawlessness' entered and took possession of God's church-temple on earth and trampled it underfoot and polluted it for 1260 years, it actually entered and defiled a part of the heavenly sanctuary. **By defiling and polluting the court and placing in it a false priesthood, a counterfeit sacrifice and a substitute mediatorial system, the papacy interfered with the service in the holy place of the sanctuary in heaven.** Christ's ministry in heaven depends on His ministry in the church on earth. When confessions to God cease in the church on earth because they are being made to human priests, Christ cannot minister His blood to wash away the sins. Thus the entire daily or continual ministration of Christ in the court and holy place of the heavenly sanctuary were virtually taken away and made void for 42 prophetic months." *Bunch, BOD, 126.*

"But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; **and my sabbaths they greatly pol-**

luted." Ezekiel 20:13.

"Her priests have **violated my law**, and have **profaned mine holy things**: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, **and I am profaned** among them." Ezekiel 22:26.

"The Lord declared that no Israelite should 'profane the sanctuary of his God' or 'profane the holy things of the children of Israel, which they offer unto the Lord.' (Lev. 21:12; 22:15). Jer. 7:30 tells us how God's earthly sanctuary was polluted by heathen 'abominations' being brought into it. It is against the Priest of the heavenly sanctuary and His continual mediatorial ministration that Satan has centered his attacks. He knows that there is salvation only in Christ and that He is the one Priest and Mediator between God and man. 1 Tim. 2:5,6; Heb. 3:1,2. It is for this reason that **Satan instituted the counterfeit papal mediatorial system which for more than a millennium defiled and polluted the true by covering it up and hiding it from the people.**" *Bunch, BOD, 122.*

"The text under consideration says that Papal Rome would 'pollute the sanctuary.' In Daniel 8:11, it says that Rome would cast down the place of Christ's sanctuary. Some may wonder how the heavenly sanctuary can be defiled or polluted by Rome. According to the typical sanctuary which was erected by Moses, God's people were the only ones who defiled the sanctuary (*Patriarchs and Prophets*, pp. 354-357). But there is no disharmony between type and antitype. When God's church of the Thyatira period suffered 'that woman Jezebel [the Roman Catholic Church] ...to teach and seduce' God's servants 'to commit fornication [union with the state],' then God's temple was defiled by the spirit of Romanism which permeated His church. (See Revelation 2:20.) **In short, Rome polluted the sanctuary by polluting the church.** Since the heavenly sanctuary is the dwelling place of God's people, it is polluted by all their sins." *Hiddekel, 58.*

And Shall Take Away the Daily.—

"Gelasius was setting the ground work for a paradigm shift in church and state relationships for the new world. Gelasius was to become Pope Gelasius I in 492. Pope Gelasius I had promoted the clear separation between kingship and priesthood but demanded the protection of the faith from the state with the force of its arms. [Thiel, Andreas, ed. *Epistolae Romanorum pontificum genuinae*, bk. 1. Brunsbergae In Aedibus Eduardi Peter, 1868, Ep. 12, 349-358.]

"...In A.D. 494 Pope Gelasius I wrote to Emperor Anastasius, declaring **the theory of the two swords, or two powers, governing the world:**

"There are two ... by which the world is chiefly ruled: the sacred authority (auctoritas) of bishops and the royal power (potestas). Of those the responsibility

of bishops is more weighty insofar as they will answer also for the kings of men themselves at divine judgment.' The popes did not claim to wield the temporal sword but to direct its proper use.... Gelasius conceived church governance as analogous to that exercised by temporal rulers. This juridical understanding of the papacy guided papal theory and practice in subsequent centuries. **The two swords theory maintained that secular leaders were subject to the pope's spiritual authority.** [J. Michael Miller, *The Shepherd and the Rock: Origins, Development, and Mission of the Papacy* (Huntington, IN: Our Sunday Visitor Publishing, 1995), 94-5. Imprimatur.]

"Pope Gelasius I was working hard to move the papacy away from a Constantinian Christianity under the Theodosian law code of the pagan Roman Empire in order to **further distance the civil power from any internal interference in church procedures and dogmas.** Continuing on, Karl Voigt addresses the intermingling of Caesar in the affairs of the church as he outlines the course taken by Pope, Gelasius I:

"The next Pope, Gelasius I, [A.D. 492-496] occupied himself in an even more thoroughgoing manner with these questions. ...The old-testament king-priesthood, as already mentioned, offered an important example for the unification of secular and spiritual powers in one hand; Gelasius nevertheless rejected completely such a state of things for Christian times. Before the appearance of Christ, one and the same person had been king and priest, as Melchisedek, even the heathen Caesars had been simultaneously pontifices maximi, and Christus was true king and priest. But then Christus separated the offices and the spheres of activity of the two powers on account of human weakness in such a way that the Christian Caesars needed the bishops for eternal life and bishops used Caesarian commands in secular affairs, so that the priesthood could remain far away from secular affairs, and so that a person saturated in worldly things would not have the directing hand in matter of religion. [Caspar (*Papsttum II* p. 68) points out that the opposition and mutual delimitations of the functions of the two powers which are to be found in the tractate stood in a certain contradiction to the ideas of Augustine, whose ideas were, so Caspar directed solely to the common task of regnum and sacerdotium.] These explanations are particularly important because according to them the separation of the two power is traceable to Christ himself, and thus is to be regarded as desired by God—a teaching which appears that much more meaningful when we take account of the fact that only a few decades before this the general Council of Chalcedon had described the Caesar as 'priest and Caesar' and as 'teacher of the faith.' ...Gelasius differentiates two powers from which the world is ruled most highly, the holy authority of the bishops (*auctoritas sacra pontificum*) and the kingly power (*regalis potestas*). **Between them, the priestly power is that much the more weighty** ['*In quibus tanto gravius est pondus sacerdotum.*'] **since the priests have to give account even over the kings in the divine court. Even the Caesar bows his**

neck before them, he must subordinate himself to them in matters of religion, but not rule over them. If the priesthood recognized that the imperium, the secular rulership, was conferred on Caesar by God, and if they in accordance with this obeyed his laws in matters of secular order, how much more zealously should Caesar thus prove obedience to those to whom administration of ecclesiastical means of mercy was given. [Cf. on this letter the explanations of Caspar, *Papsttum II* p. 64 ff.] In the sense of that older teaching on the separation of the two powers, it is also here recognized without reserve that the secular power has been conferred on Caesar by God and that the priesthood, too, owes him obedience in earthly matters. **In questions of religion, however, the Caesar is not to rule, but to obey the priesthood.** Thus each of the two powers is to have its separate sphere of activity, inside which the highest authority is granted to it.

"But this does not mean that Pope Gelasius also valued these two powers as equal. It is certainly not without meaning that he said in that tractate that Christ separated the two powers from each other such that the Caesars need (*indigerent*) the bishops for eternal life, the bishops, on the other hand, use (*uterentur*) Caesarian orders in secular matters; and it should also be noticed that the Pope, in his letter to Caesar, described only the authority of the bishops, but not the kingly power as "sanctified." Gelasius actually spoke entirely explicitly in his letter to Caesar of the greater "weightiness" of the bearers of **the priestly power, bearers who were to give God an account even of the kings.**

"...Gelasius I had expressed in that letter to Caesar Anastasius where he treated of the separation of the two powers, that it was the duty of conscience of the Caesar to lead the people to the true reverence for God. **Thus even these Popes claimed the help of Caesar for the fight against heresy,** but which was the true faith was to be decided by the church and not Caesar. Pope Gelasius expresses in the sharpest way that Caesar had mixed himself up in questions of faith with his Henotikon: A Caesar is not a sanctified bishop. Caesar should protect and promote the church, but not desire to rule over it." [Voigt, Karl. *Staat und Kirche: Von Konstantin dem Grossen Bis Zum Ende der Karolingerzeit*. Aalen. [State and Church from Constantine the Great to the End of the Carolingian Period.] New printing of Stuttgart ed., 1936. N.p.: Scientia Verlag Aalen, 1965, 99-102.]

"...AD 501 (Pope Symmachus, AD 498-514) The church council in Rome pronounced sentence on October 23, 501, that **no human court could judge the pope; God alone could do that. Thus the pope was officially exalted above every other man:**

" 'Thus it was that men acknowledged that they had no power to judge the Pope. St. Avitus, Bishop of Vienne, had declared before the opening of the council: To question the authority of the Pope of Rome is to overthrow not one bishop alone, but the whole Episcopate.' 174 *Heikis, AD508, 68-72.*

"The facts reveal [as the Bible states] that the 'abomination' (or sin) that 'desolates' was 'set up' (Daniel 12:11). What had taken place was the amalgamation or union of church and state. The *two swords* theory proposed by Pope Gelasius I was to become accepted church and state policy, which in turn brought literal desolation to the Christian church. **Simultaneously, the 'daily' was 'taken away'** (Daniel 12:11) **when the false gospel of the papal mediatorial system was established as the 'one and true Catholic faith.'**

"It is important to note that those from whom understanding of Christ's heavenly mediation was 'taken away' were the true people of God, spiritual Israel. When the false mediatorial system was imposed, free exercise of non-Catholic faiths was proscribed and compulsion of Sunday worship was next to be instituted. As error and superstition grew dominant, confusion increased in God's faithful waiting ones. **Over time they became so completely oblivious to the ongoing work in the heavenly sanctuary that, by 1844, God's people actually believed the sanctuary to be cleansed was the earth!** They simply had no awareness of Jesus' ministration in the heavenly sanctuary until specific light was given to reestablish that understanding. To say, then, that the 'daily,' meaning Christ's first-apartment mediation, was not intentionally removed, taken away or obscured from human mindfulness is a denial of some of the most obvious facts of history.

"The 'one and true Catholic faith' having been legislatively established, then, it was enforced by the state as the law of the land. All other faiths were prohibited.

"Thus Satan succeeded in turning the people away from Christ (heavenward) to man (earthward), nay, more, to the prince of darkness himself, which indeed brought spiritual desolation to millions of true Christians. **Now it can be seen that the one was being taken away at the same time that the other one was being set up.** Both find their prophetic commencement in AD 508 (Dan. 11:31; 12:11 and 8:11). The warning that Paul had given the church in II Thessalonians 2:3-12 regarding the mystery of iniquity then began to take on real meaning. And in reference to spiritual devastation, Ellen White adds this particular:

"This degrading confession of man to man is the secret spring from which has flowed much of the evil that is defiling the world and fitting it for the final destruction." *Great Controversy*, 567." *Heiks, TDSB, 110,111.*

"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.** 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.** Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

"Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. **The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.**

"They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church—these and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

"Notwithstanding that vice prevailed, even among the leaders of the Roman Church, her influence seemed steadily to increase. About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, **establishing the universal supremacy of the pope** from the earliest times. **And a church that had rejected the truth greedily accepted these deceptions.**" *Great Controversy*, 55,56.

The Importance of Clovis.—

"The alleged conversion of Clovis to Roman Catholicism is significant for the following five reasons: (1) he was the first barbarian king ever converted to Roman Catholicism; (2) he unified a majority of Gaul under one single authority loyal to the papacy; (3) he liberated the local Roman Catholic populations in Gaul from Arian [Visigothic] rule; (4) he set up a model church-state government in Paris that would have

close ties to papal Rome and serve as a model for later church-state relationships; and (5) as a ‘son’ of Rome and honorary consul, he would give the Roman Catholic Church his ‘arm’ of political and military support to further papal interests in Europe. Since all these significant events were accomplished by the year AD 508, this year should be viewed as a pivotal date in the ‘setting up’ of the papal power; therefore, in this very year, Clovis would emerge as the political champion of the Roman Catholic Church.” *Swearingen, TOOTN, 160.*

The Abomination.—

“‘Abomination,’ when used prophetically applies to both pagan and papal Rome. It is employed three times in the book of Daniel:

“**Dan. 9:27** (this refers to the pagan Romans with their idolatrous standards in the siege, capture and destruction of Jerusalem. This is the Old Testament source to which Jesus referred in Matthew 24:15);

“**Dan. 11:31** (This refers to papal Rome);

“**Dan. 12:11** (this is a repetition and enlargement of Daniel 11:31, and also refers to papal Rome). Each usage in Daniel is #8251 in concordances and lexicons. It is defined as something that is ‘abhorrent or blasphemous,’ or even a ‘blasphemous activity. Most often it is used as a synonym for an idol or idolatry.’ Baker and Carpenter, *Complete Word Study Dictionary: Old Testament*, 1193.

“...Twice in the New Testament, ‘abomination’ is specifically applied to pagan Rome and twice to papal Rome. In each case, its meaning is defined as something detestable—specifically, as idolatry or idolatrous worship (*Strong’s #946*).

“And in the book of Daniel, that same meaning is once applied to pagan Rome and twice to papal Rome. Idolatry is rejection of God, defection from His law and His principles, a preference for another ruler—even self—whose influence, power and values are preferred above God’s. This is the significance and application of the term ‘abomination,’ the particular ‘sin’ referred to in these prophetic Scriptures.

“Exactly how this idolatry manifested itself in the ‘abomination’ of prophecy, within the documented historical context of a counterfeit worship system and the growing symbiosis of church and state, can be seen in an investigation of a related term of equal significance—that of spiritual fornication or spiritual adultery. A church can be guilty of the sin of spiritual fornication or spiritual adultery in three ways.

“1. By the worship of idolatrous images, which is spiritual unfaithfulness to Christ. Eze. 16:17: ‘Thou has made to thyself images of men [idols] and did commit whoredom [fornication] with them.’ By worshiping images, ancient Israel was unfaithful to God; Jer. 3:6,9: ‘She committed adultery with sticks and stones.’

“2. By the church becoming friendly with the degenerate world. James 4:4: ‘Ye adulterers and adulteresses, know ye not that the friendship of the world is

enmity with God?’

“3. By the union of church and state. [Rev. 17:1,2: ‘Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: **With whom the kings of the earth have committed fornication.**’]

“By illicit or forbidden union, the church commits spiritual adultery. In Scripture, the spiritual husband of the church is Jesus Christ. **If a church unites with or receives favors from one who is not her husband, she commits spiritual adultery or spiritual fornication.** That unlawful union occurs when the kings, rulers or civil powers of the state unite with the church and/or support the church’s interests and aims. It occurs when the church forsakes its dependence upon divine grace and power, preferring instead earthly power, usually as expressed in legislative decrees. She thus devotes her energies and priorities to a mutual relationship with someone or something other than the One who deserves such attention. It is spiritual unfaithfulness, spiritual adultery, in the sight of God. Her unlawful act is a form of idolatry.

“In sum, the ‘abomination’ or ‘sin’ of idolatry that is spoken of in Daniel 11:31 and 12:11 refers to the amalgamation or union of church and state. That is the specific sin referred to in those verses of Daniel’s prophetic vision. The church had committed spiritual adultery and had married herself to one other than her spiritual husband, Jesus Christ. It can be documented that not long after the demise of the Roman Empire in AD 476, **two popes requested the strong arm of the state for the protection of the faith.**” *Heiks, TDSB, 107, 108.*

Shall Place the Abomination that Maketh Desolate.—

“In developing the identity of the “abomination,” Daniel 11:31 describes its distinctive action: ‘...that maketh desolate.’ **When church and state amalgamate, the fruit of that union will always be one of force.** To confirm this, all one has to do is read the four verses after Daniel 11:31. All too well, history confirms that Rome physically desolated Christ’s true church for nearly 1260 long years. **By the acts of Clovis and Catholicism, the union of church and state had been conceived in AD 508:**

“‘The mingling of church craft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.’ [Ellen White, Manuscript 63, 1899; Manuscript Releases, 1:12–13.]

“Once again, the scriptures and Ellen White rightly direct us to the foundational issue, the uniting of church and state after the passing of AD 476. **The**

bride of Christ (the church) cannot unite with the state in any degree, for to do so is to practice idolatry and commit spiritual adultery. Thus the church separates herself from Christ.

“The facts have revealed that the “abomination” or (sin) that “desolates” was “set up” and established (Daniel 12:11). **What had taken place was the amalgamation or union of church and state.** The two swords theory proposed by Pope Gelasius I was to become accepted church and state policy, which in turn brought literal desolation to the Christian church. Simultaneously, the ‘daily’ was ‘taken away’ when the **false gospel of the papal mediatorial system was established** as the ‘one and true Catholic faith’ which in turn brought **spiritual desolation** to the Christian church as verified from the Lex Romana Visigothorum law code. It is important to note that those from whom understanding of Christ’s heavenly mediation was ‘taken away’ were the true people of God, spiritual Israel, as we have here before demonstrated. **When the false mediatorial system was imposed, free exercise of non-Catholic faiths was proscribed by law and compulsion of Sunday worship was next to be instituted....**

“As error and superstition grew dominant, confusion increased in God’s faithful waiting ones. Over time they became so completely oblivious to the ongoing work in the heavenly sanctuary that by 1844 God’s people actually believed the sanctuary to be cleansed was the earth! They simply had no awareness of Jesus’ priestly ministration in the heavenly sanctuary until specific light was given to reestablish that understanding. To say, then, as we have beforehand shown, that the “daily,” meaning Christ’s first-apartment mediation, was not intentionally removed, taken away or obscured from human mindfulness, is a denial of some of the most obvious facts of history and from the plain writings of Ellen White. [Ellen White, Great Controversy, 55.]

“The ‘one and true Catholic faith’ having been legislatively established, then, it was methodically enforced by the state as the law of the land. All other faiths were prohibited. Thus Satan succeeded in turning the people away from Christ (heavenward) to man (earthward), nay, more, to the prince of darkness himself, which indeed brought desolation to millions of true Christians. **Now it can be seen that the one was being taken away at the same time that the other one was being set up. Both find their prophetic commencement in AD 508 (Daniel 11:31; 12:11 and 8:11).** The warning that Paul had given the church in II Thessalonians 2:3–12 regarding the mystery of iniquity then began to take on real meaning. And in reference to spiritual desolation, Ellen White adds this particular:

“**This degrading confession of man to man** is the secret spring from which has flowed much of the evil that is defiling the world and **fitting it for the final destruction.**” [Ellen White, Great Controversy, 567.]

4. The issue of religious liberty, two completely different ideologies or governments warring against each other, will be illustrated to be **the real theme and premise of the prophetic periods of Daniel** thus fully establishing the above written directive of the Bible and Ellen White. This will be shown to have been the best kept secret of the Dark Ages:

“Some have erroneously concluded that the Visigoths were pagans and that, therefore, the conflict in the West was over paganism. In fact, though, the Visigoths were Arian Christians. Similarly, a few decades later, the issue in the East between the Vandals and Ostrogoths (also Arian Christians) and Justinian was not about paganism, nor was it solely a political conflict. It was a religious war as well that would ultimately decide the dominance of the Catholic or Arian faith in Eastern Europe.” *Heiks, AD508, 72-75.*

Abomination of Desolation Set up by 538 AD.—

“**When Justinian subdued the Ostrogoths in Rome on March 1, 538, Italy then came immediately under his civil and ecclesiastical jurisdiction, including his Sunday law.** On May 1, 538, Justinian prohibited ‘the practice of unlawful religious rites,’ meaning, of course, that one the ‘one and true Catholic faith’ was to be recognized. Freedom of choice and religious liberty were then totally denied and legislated out of existence. **Religious liberty was not to be experienced for another 1260 years.**”

“...All that remained of the then-known world of Christendom that was not under Justinian’s civil and ecclesiastical jurisdiction was the vast territory of Gaul. **However, on May 7, 538, Gaul came under an ecclesiastical Sunday law, as well [at the] Third Synod of Orleans, AD 538.**” *Heiks, TDSB, 118.*

“But ‘**the noon of the papacy was the midnight of the world.**’—J. A. Wylie, *The History of Protestantism*, b. 1, ch. 4. The Holy Scriptures were almost unknown, not only to the people, but to the priests. Like the Pharisees of old, the papal leaders hated the light which would reveal their sins. God’s law, the standard of righteousness, having been removed, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated. **For centuries** Europe had made no progress in learning, arts, or civilization. **A moral and intellectual paralysis had fallen upon Christendom.**” *Great Controversy, 60.*

[See Daniel 12:11 for more information.]

Not Antiochos Epiphanes.—

“It has been noted quite correctly that ‘the abomi-

nation of desolation' referred to by Jesus Christ (Matt 24:15) was drawn from Daniel 11:31. **The fact that its desolating activity was still future for Jesus** would indicate that something other than Antiochus Epiphanes was being described." *BRI, 2SOD, 160.*

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Matt.24:15. 'The abomination of desolation' is **Papal Rome** and not [just] Pagan Rome. When Pagan Rome entered Jerusalem and destroyed the earthly temple or sanctuary, it was no longer a 'holy place' (Matt. 23:37-39). That this refers to the Papacy during the middle ages is evident from verses 16, 20-22. The 'great tribulation' that was shortened for the 'elect' in AD 70. **This also shows that the Sabbath commandment would still be binding during the middle ages when the church had to flee to the mountains or wilderness.** See Rev. 12:6,13,14. In Mark 13:14,19,20, we are told that this persecution would come when 'the abomination of desolation, spoken of by Daniel the prophet,' would be 'standing where it ought not.' Daniel declared that 'the abomination that maketh desolate' would enter, cast down, tread under foot, and pollute God's sanctuary called 'the sanctuary of strength.' **The Papacy thus stood 'in the holy place' and 'where it ought not.'**" *Bunch, BOD, 124.*

"In the times of Daniel 11:31, it ['the abomination of desolation'] was the Church of Rome—that woman which Revelation 17:5 titles 'the mother of harlots and abominations of the earth.' The Papacy robbed God's church of the knowledge and faith of Jesus' ministration in the heavenly sanctuary. In the place of a heavenly Priesthood, a heavenly Mediator and a heavenly Sacrifice for repentant sinners, the Papacy directed God's people to a substitute priesthood offering mass on the altars of Rome. **The heavenly maoz (fortress) was taken away from the church, and in its place the worshippers were directed to another maoz—the Church of Rome.**" *Hiddekel, 58,59.*

Daniel 11:31 Parallel to Daniel 8:11-13 and 12:11.—

"The most specific connection between chapters 8 and 11 occurs in the taking away of the *tamid* or 'daily, continual,' and the setting up of the abomination of desolation. **This is referred to in 11:31. The phraseology use is essentially equivalent to that found in 8:11-13.** These passages should be interpreted as referring to the same actions of the same power at the same time. In chapter 8 that power was identified as the second or religious phase of Rome, so it should be identified similarly at this point in 11:31." *BRI, 2SOD, 246.*

"From the context of Daniel 8:11 and Daniel 11:31, it is clear that the 'daily' is an appropriate Hebrew expression which denotes the continual media-

tion of Christ in the heavenly sanctuary. At His ascension Christ commenced the first phase of His ministration, which was the antitype of the daily service of the ancient sanctuary. (See Heb. 9:6.)" *Hiddekel, 58.*

PAPAL ROME

DANIEL 8	DANIEL 11
Daily taken away—v11.	Daily taken away—v31.
Sanctuary cast down—v11.	Sanctuary of strength polluted—v31
Cast down truth to ground—v12.	Shall work deceitfully—v23.
Practised and prospered—v12.	Shall prosper—v36.
Transgression of desolation—v13.	Abomination that maketh desolate—v31.
Time of the end—v17.	Time of the end—v35,40.
Transgressors come to full—v23.	Wicked shall do wickedly—12:10.
End of indignation—v19.	Indignation accomplished—v36.
End at time appointed—v19.	End at time appointed—v27,35.
To become mighty but not by own power—v24.	Shall become strong with a small people—v23.
Destroy wonderfully—v24.	Great fury to destroy—v14.
Destroy the holy people—v24.	Fall by sword and flame—v33.
Cause craft to prosper—v25.	Shall corrupt by flatteries—v32.
Magnify himself—v25.	Magnify himself—v25.
By peace destroy many—v25	Many cleave to him with flatteries—v34.
Against the Prince of princes—v25	Against the God of gods—v36.
To be broken without hand—v25.	Come to his end and none shall help him—v45.

DANIEL 11:32

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.

Such As Do Wickedly Against the Covenant.—

"The ecclesiastical historians tell us that in the beginning of the sixth century, about AD 538, a number of writers in that day undertook to prove that the **Papal chair, together with councils of his approval, were infallible, and their laws were binding on the whole church.** These writers were highly honored and flattered with promotion by the reigning powers." *Milner, Evidence, 96.*

"Those who forsake the book of the covenant, the Holy Scriptures, who think more of the decree of popes and the decisions of councils than they do of the word of God—these shall he, the pope, corrupt by flatteries. **That is, they shall be led on in their partisan zeal for the pope by the bestowment of wealth, position, and honors.**" *Smith, DR, 278.*

"The two pillars of Satan's kingdom are **flattery and force**. Flattery cannot overcome the soul who preserves his covenant relation with God, for he says with Christ, 'I receive not honour from men.' On the other hand, those who lose the love of God in their souls 'receive honour one of another.' (See John 5:41-44.) The python snake lubricates his victim with saliva before he swallows it whole." *Hiddekel, 59.*

The People That Do Know Their God.—

"And this is life eternal, that they might **know thee the only true God**, and Jesus Christ, whom thou hast sent." **John 17:3.**

"Some continued to stand firm amid the prevailing apostasy. The steadfast faith and heroism of groups like **the Waldenses and Albigenses** find a very deserved place in prophecy. They were not only strong in defence of the faith once delivered to the saints, but they were aggressive missionaries. Also included among those that did exploits were **the early Reformers such as Wycliffe, Huss and Jerome**. Added to these stalwarts were the great Reformers such as Luther, Knox, Farel, and Calvin." *Hiddekel, 59,60.*

"At the same time a people shall exist who know their God, and these shall be strong, and do exploits. **These were Christians who kept pure religion alive in the earth during the Dark Ages of papal tyranny**, and performed marvelous acts of self-sacrifice and religious heroism in behalf of their faith. **Prominent among these stand the Waldenses, the Albigenses, and the Huguenots.**" *Smith, DR, 278,279.*

Be Strong, and Do Exploits.—

"On the other hand there were many who opposed this power of the Pope and clergy, who were denounced as schismatics and Arians, and driven out of the kingdoms under the control of the Romish church." *Miller, Evidence, 97.*

"**Knowledge of God** gives strength for resistance against evil and for the accomplishment of mighty works in His name and by His power." *Thiele, OSID, 152.*

"Of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. The Vaudois ministers were trained as missionar-

ies, everyone who expected to enter the ministry being required first to gain an experience as an evangelist. Each was to serve three years in some mission field before taking charge of a church at home. ...With naked feet and in garments coarse and travel-stained as were those of their Master, they passed through great cities and penetrated to distant lands. Everywhere they scattered the precious seed. Churches sprang up in their path, **and the blood of martyrs witnessed for the truth.**" *Great Controversy, 64,70-72.*

"As the Romish clergy saw their congregations diminishing, they invoked the aid of the magistrates, and by every means in their power endeavored to bring back their hearers. But the people had found in the new teachings that which supplied the wants of their souls, and they turned away from those who had so long fed them with the worthless husks of superstitious rites and human traditions.

"When persecution was kindled against the teachers of the truth, they gave heed to the words of Christ: 'When they persecute you in this city, flee ye into another.' Matthew 10:23. The light penetrated everywhere. The fugitives would find somewhere a hospitable door opened to them, and there abiding, they would preach Christ, sometimes in the church, or, if denied that privilege, in private houses or in the open air. Wherever they could obtain a hearing was a consecrated temple. **The truth, proclaimed with such energy and assurance, spread with irresistible power.**" *Great Controversy, 196.*

"The city of Prague was filled with tumult. A large class denounced Huss as the cause of all their calamities and demanded that he be given up to the vengeance of Rome. To quiet the storm, the Reformer withdrew for a time to his native village. ...**Huss did not cease his labors**, but traveled through the surrounding country, preaching to eager crowds. Thus the measures to which the pope resorted to suppress the gospel were causing it to be the more widely extended. 'We can do nothing against the truth, but for the truth.' 2 Corinthians 13:8." *Great Controversy, 101.*

DANIEL 11:33

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.

They that Understand.—

"In Daniel 12:3 the word for 'understanding' is translated as 'teachers' (margin). The same idea is presented in verse 33 of Daniel 11." *Hiddekel, 61.*

They that Understand Shall Instruct Many.—

"Those who instructed the common people, and opposed the worshipping of images, the infallibility of the Pope and councils, the canonizing of departed saints, **were persecuted by the civil power, (the sword,) were burned** by order of the ecclesiastical courts established by the laws of Justinian, emperor; of Constantinople, whose code of laws, published about AD 534, gave unto the bishop of Rome power to establish courts for this purpose, and many in the sixth century and subsequent down to a late period, '*many days*,' suffered death, imprisonment, and confiscation of goods, in consequence of a difference of opinion in matters of religion, by the tyranny of this abomination, 'the bloody city which has reigned over the kings of the earth.'" *Miller, Evidence*, 97.

"Whom Rome could not corrupt, she sought to destroy. The noon tide of the Papacy was the midnight of the world, but the darker the night, the more brilliant the stars. The Waldenses disguised themselves as traveling salesmen and taught the truth to hungering souls even within the great fortresses of Catholicism." *Hiddelk*, 59,60.

"‘They will deliver you up to councils,... yea and before governors and kings shall ye be brought for My sake, for a testimony to them and to the Gentiles.’ Matthew 10:17,18, R.V. Persecution will spread the light. **The servants of Christ will be brought before the great men of the world, who, but for this, might never hear the gospel.** The truth has been misrepresented to these men. They have listened to false charges concerning the faith of Christ’s disciples. **Often their only means of learning its real character is the testimony of those who are brought to trial for their faith. Under examination these are required to answer, and their judges to listen to the testimony borne.** God’s grace will be dispensed to His servants to meet the emergency. ‘It shall be given you,’ says Jesus, ‘in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.’ As the Spirit of God illuminates the minds of His servants, the truth will be presented in its divine power and preciousness. Those who reject the truth will stand to accuse and oppress the disciples. **But under loss and suffering, even unto death, the Lord’s children are to reveal the meekness of their divine Example.** Thus will be seen the contrast between Satan’s agents and the representatives of Christ. The Saviour will be lifted up before the rulers and the people." *Desire of Ages*, 354.

They Shall Fall by the Sword, Fire, Captivity.

"The activities of the little horn, as described in chapter 8, do not appear in chapter 11 until verse 31, or some historical time after Christ’s earthly ministry and death. **We can then see that the persecution of 11:32-34 is identified with the persecution conducted by the little horn, or Medieval Rome, in chapter**

7." *Ferrell, BD*, 46.

"Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. **They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated.** Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come." *Great Controversy*, 61.

"No charge could be brought against the moral character of this proscribed class. Even their enemies declared them to be a peaceable, quiet, pious people. Their grand offense was that they would not worship God according to the will of the pope. **For this crime every humiliation, insult, and torture that men or devils could invent was heaped upon them.**" *Great Controversy*, 153.

"In vain both ecclesiastical and civil authorities were invoked to crush the heresy. **In vain they resorted to imprisonment, torture, fire, and sword.** Thousands of believers sealed their faith with their blood, and yet the work went on. Persecution served only to extend the truth, and the fanaticism which Satan endeavored to unite with it resulted in making more clear the contrast between the work of Satan and the work of God." *Great Controversy*, 196.

"In southern France there were many adherents of both the Albigenses and the Waldenses, especially in the county of Toulouse. At the beginning of the thirteenth century there was in this region an open contempt for the Church and a bold defense of heretical teachings even among the higher classes. Against the people of this flourishing land Innocent III preached a crusade in 1208. An army under Simon de Montfort marched from northern France into the doomed region and, after **one of the most atrocious and bloody wars upon record, suppressed the heresy by wholesale slaughter....**" *Thiele, OSID*, 149.

"Satan exulted over the fall of so many; and then he stirred up the fallen church to force those who would preserve the purity of their religion either to yield to their ceremonies and image worship or be put to death. The fires of persecution were again kindled against the true church of Christ, and **millions were slain without mercy.**" *Early Writings*, 211.

By Captivity.—

"Today the church of God is free to carry for-

ward to completion the divine plan for the salvation of a lost race. **For many centuries God's people suffered a restriction of their liberties.** The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**

"But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon. In every part of the earth, men and women are responding to the Heavensent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: 'Fear God, and give glory to Him; for the hour of His judgment is come.' Revelation 14:7.

"No longer have the hosts of evil power to keep the church captive; for 'Babylon is fallen, is fallen, that great city,' which hath 'made all nations drink of the wine of the wrath of her fornication;' and to spiritual Israel is given the message, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Verse 8; 18:4. As the captive exiles heeded the message, 'Flee out of the midst of Babylon' (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan." *Prophets & Kings*, 714,715.

Many Days.—

"Establishing the link between chapters 7 and 11 is a little more indirect because it must be traced through 12:7. Following the giving of the prophecy of 11:2-12:4 by Gabriel, the prophet inquired, 'How long shall it be till the end of these wonders? (12:7).' The answer was that the shattering of the power of the holy people would terminate at the end of 'a time, two times, and half a time' (RSV). **This is the same prophetic time period referred to in the Aramaic of 7:25.** There it was connected with the same kind of activity: the persecution of the saints of the Most High by the little horn.

"This question was asked by Daniel after he had heard the prophecy of chapter 11 recited. Since that question and its answer relates to what Daniel had just heard, there should be some place in the prophecy of chapter 11 where a shattering of the power of the holy people is noted. The only passage in that prophecy which mentions such a persecution is in 11:32-34, 'though they [the wise] shall fall by sword and flame,

by captivity and plunder, for some days. When they shall fall, they shall receive a little help' (vss. 33b-34a, RSV).

"With the establishment of these relations the following equation can be set up: (1) **the saints of the Most High given into the hand** of the little horn for three and one-half times in 7:25 equals (2) the shattering of the power of the holy people in 12:7 equals (3) **the wise falling by flame, sword, and captivity in 11:32-34.** This provides a specific link between chapters 7 and 11, at verses 32-34 of the latter." *BRI, 2SOD*, 246,247.

"In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast 'his power, and his seat, and great authority.' Revelation 13:2. **And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7.** Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus: 'Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake.' Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: 'The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.' Revelation 12:6." *Great Controversy*, 54,55.

"The long period of papal persecution against those who were struggling to maintain the truth and instruct their fellow men in ways of righteousness, is here brought to view. The number of the days during which they were thus to fall is given in Daniel 7:25; 12:7; Revelation 12:6,14; 13:5. The period is called 'a time, and times, and the dividing of time,' 'a time, times, and a half,' 'a thousand two hundred and three-score days;' and 'forty and two months.' **All these expressions are various ways of denoting the same 1260 years of papal supremacy.**" *Smith, DR*, 279.

DANIEL 11:34

Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

They Shall Be Holpen With a Little Help.—

“The first part of this text is too much like Revelation 12:16 to escape notice: “**And the earth helped the woman**, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.” The **solitary regions of the earth** often served as a safe retreat from the fury of Rome. Later, some of the German princes rallied to the cause of the Reformers. Also, **America became a new home** for the oppressed of Europe. Here they founded a government without a king, and a church without a pope.” *Hiddekel, 60.*

“In Revelation 12, where this same papal persecution is brought to view, we read that the earth helped the woman by opening her mouth and swallowing up the flood which the dragon cast out after her.

“The Protestant Reformation let by Martin Luther and his co-workers furnished the help here foretold. The German states espoused the Protestant cause, protected the reformers, and restrained the work of persecution carried on by the papal church. But when the Protestants were helped, and when their cause began to be popular, many were to cleave unto them with flatteries, or embrace the faith from unworthy motives.” *Smith, DR, 279.*

“The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. In foretelling the ‘great tribulation’ to befall the church, the Saviour said: ‘**Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.**’ *Matthew 24:22.* Through the influence of the Reformation the persecution was brought to an end prior to 1798.” *Great Controversy, 266,267.*

Many Shall Cleave to Them With Flatteries.—

“Many men of the world would cleave to them, and professedly would flatter the true people of God that they were friendly at least to them, and by these means Satan carried on his wars against the children of God.” *Miller, Evidence, 97.*

“‘Many joined them under false pretenses.’—Moffatt. The most dangerous period of any movement is when its success is assured and the great and rich of earth and the officials of the state together with the masses rush into it because of its popularity. This was what ruined the early church during the third and fourth centuries when Christianity supplanted Paganism as the religion of the Roman Empire, and emperors, senators, and the officials of the state entered the church-fold. **The prophecy indicates that Protestantism would succumb to popularity and cease to protest.** It would compromise with the world and with the Papa-

cy, and finally ‘speak as a dragon.’” *Bunch, BOD, 185,186.*

“But the progress of the truth, even in the time of the Reformation, was not free from grave hindrances from within as well as from without. When some **princes and men of influence** joined the Reformation, many were led to espouse the Reformation doctrine from **unworthy motives**. Satan corrupted the early church by joining it. He corrupted the Reformation by joining it—that is, by rushing **great numbers** of unconverted people into it. Satan seems to have devised a method that will corrupt any good cause. He will eventually take over every movement except the one that results in the sealing of the 144,000.” *Hiddekel, 60.*

DANIEL 11:35

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.

Some of Them of Understanding.—

“In Daniel 12:3 the word for ‘understanding’ is translated as ‘teachers’ (margin). The same idea is presented in verse 33 of Daniel 11. Tyndale, Huss, Jerome and Latimer are some of the well-known teachers of the gospel who sealed their testimony with their blood.” *Hiddekel, 61.*

To Try Them, and to Purge, and Make White.—

“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.” *Malachi 3:2, 3.*

“The trials of life are God’s workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel. **But the stone is brought forth prepared to fill its place in the heavenly temple.** Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace.” *Mount of Blessing, 10.*

“And I will bring the third part through the fire, **and will refine them as silver is refined, and will try them as gold is tried:** they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.” *Zech. 13:9.*

"A refining, purifying process is going on among the people of God, and the Lord of hosts has set His hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. **Trials are essential in order that we may be brought close to our heavenly Father, in submission to His will, that we may offer unto the Lord an offering in righteousness.** God's work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God. Then they will not move rashly from impulse, and imperil the Lord's cause because they are slaves to temptation and passion, because they follow their carnal desires; **but they will move from principle and in view of the glory of God.** The Lord brings His children over the same ground again and again, increasing the pressure until perfect humility fills the mind, and the character is transformed; then they are victorious over self, and in harmony with Christ and the Spirit of heaven.

"The purification of God's people cannot be accomplished without suffering. God permits the fire of affliction to consume the dross, to separate the worthless from the valuable, in order that the pure metal may shine forth. **He passes us from one fire to another, testing our true worth.** True grace is willing to be tried. If we are loath to be searched by the Lord, our condition is one of peril. God is the refiner and purifier of souls. He places us in the heat of the furnace, that the dross may be forever separated from the true gold of Christian character. Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected.

"It is in mercy that the Lord reveals to men their hidden defects. **He would have them critically examine the complicated emotions and motives of their own hearts, and detect that which is wrong,** and modify their dispositions, and refine their manners. God would have his servants become acquainted with their own hearts. In order to bring to them a true knowledge of their condition, **he permits** the fire of affliction to assail them, so that they may be purified. **The trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit them for the society of pure, heavenly angels in glory.** Then as we pass through trial, as the fire of affliction kindles upon us, shall we not keep our eyes fixed upon the things that are unseen, on the eternal inheritance, the immortal life, the far more exceeding and eternal weight of glory? and while we do this, **the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine."**

R&H, 4/10/1894.

"Trial is part of the education given in the school of Christ, to purify God's children from the dross of

earthliness. It is because God is leading his children, that trying experiences come to them. Trials and obstacles are his chosen methods of discipline, and his appointed conditions of success. He who reads the hearts of men knows their weaknesses better than they themselves can know them. He sees that some have qualifications which, if rightly directed, could be used in the advancement of his work. In his providence he brings these souls into different positions and varied circumstances, that they may discover the defects that are concealed from their own knowledge. He gives them opportunity to overcome these defects, and to fit themselves for service. Often he permits the fires of affliction to burn, that they may be purified.

"God's care for his heritage is unceasing. **He suffers no affliction to come upon his children but such as is essential for their present and eternal good.** He will purify his church, even as Christ purified the temple during his ministry on earth. All that he brings upon his people in test and trial comes that they may gain deeper piety and greater strength to carry forward the triumphs of the cross." *R&H, 8/8/1912.*

"And I will turn my hand upon thee, **and purely purge away thy dross, and take away all thy tin:** 26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. 27 Zion shall be redeemed with judgment, and her converts with righteousness." *Isa 1:25-27.*

"God permitted the period of Papal persecution for the purification of His people. He did not abandon them during the long night of the Dark Ages, neither did He permit one blow to fall on His people that was not for their own good and the advancement of His cause on the earth." *Hiddekel, 61*

Even to the Time of the End, A Time Appointed.—

"God placed His church in captivity 'for a time appointed'—that is, until 'the time of the end.' The book of Daniel gives two dates for the time of the end—**the end of the 1260 years in 1798, and the end of the 2300 years in 1844.** (See Daniel 12:4-7, 11,12,13.) In 1798 the period of Papal supremacy ended; in 1844 the church was freed from her captivity. (See *Prophets and Kings*, p.714.)" *Hiddekel, 61.*

"Though restrained, the spirit of persecution was not destroyed. It broke whenever there was opportunity. Especially was this the case in England. The religious state of that kingdom was fluctuating, it being sometimes under Protestant and sometimes under papal jurisdiction, according to the religion of the ruling monarch. 'Bloody Queen Mary' was a mortal enemy to the Protestant cause, and multitudes fell victims to her relentless persecutions. This condition of affairs was to last more or less 'to the time of the end.' The natural conclusion would be that when the time of the

end should come, this power which the Church of Rome had possessed to punish heretics, which had been the cause of so much persecution, and which for a time had been restrained, would now be taken entirely away. **The conclusion would be equally evident that this taking away of papal supremacy would mark the beginning of the period here called the ‘time of the end.’** If this application is correct, **the time of the end began in 1798;** for then, as already noticed, the papacy was overthrown by the French, and has never since been able to wield all the power it before possessed. The oppression of the church by the papacy is evidently referred to here because that is the only one, with the possible exception of Revelation 2:10, connected with ‘a time appointed,’ or a prophetic period.” *Smith, DR, 279,280.*

“Since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” *Great Controversy, 356.*

“The attention of the people should be called to the momentous event which is so near at hand. The signs of the times should be kept fresh before their minds. The prophetic visions of Daniel and John foretell a period of moral darkness and declension; **but at the time of the end, the time in which we are now living, the vision was to speak and not lie.”** *5 Testimonies, 9,10.*

“A specific period of 1260 years is frequently referred to in the Bible during which the powers of darkness were permitted by God to enjoy a time of supremacy. **This is an appointed time—appointed by God in His wisdom to give evil the opportunity to reveal what it really is, to show what the lengths are to which it will go when divine restraints are removed, and to make clear the terrible fruitage of the rule of evil.** Such a period is referred to in Dan. 7:25; 12:7; Rev. 11:1,2; 12:6,14; and 13:5. **At the end of these 1260 years comes ‘the time of the end.’** Specifically this is 1798, but the time of the end is also the entire period since that specific year. Jesus refers to this season of ‘great tribulation’ Matthew 24:21,22,29 which He said would be shortened ‘for the elect’s sake.’ Before 1798 this time of dire distress for the saints of God had come to its end.” *Thiele, OSID, 154,155.*

DANIEL 11:36

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined

shall be done.

Shall Do According to His Will.—

“This clause suggests that **the ruler considers himself worthy of worship as a god....** The clause also denotes universal dominion.” *Teach, D&R, 73.*

“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.**

“It is one of the leading doctrines of Romanism that the pope is the **visible head** of the universal church of Christ, invested with **supreme authority** over bishops and pastors in all parts of the world. **More than this, the pope has been given the very titles of Deity. He has been styled ‘Lord God the Pope’, and has been declared infallible. He demands the homage of all men.** The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.” *Great Controversy, 50.*

“The expression, ‘the king shall do according to his will,’ is used in this chapter to indicate unopposed and universal dominion. In verse three it is used to describe Grecia under Alexander the Great, and in verse 16 it is descriptive of Rome under the Caesars. **It is only logical that Papal Rome should be designated by the same term.** With verse 36 the angel Gabriel breaks the continuity of his narrative and recapitulates as was done in the prophecies concerning Pagan Rome in this same interpretation. The purpose is to further interpret another phase of the vision of the little horn of Daniel 8. This method is often pursued in Bible prophecy.” *Bunch, BOD, 187.*

“In Daniel 8:4 this expression is applied to **Persia**; in Daniel 11:3, it is applied to **Grecia**; in 11:16 to **imperial Rome**; and here in 11:36 to **papal Rome.”** *Thiele, OSID, 155.*

“The king here spoken of is the same as Daniel’s little horn, which came up among the ten horns. **It is the same that blasphemed the God of heaven.”** *Milner, Evidence, 97*

Only God does According to His Own Will.—

“It took seven years for Nebuchadnezzar, who did according to his will, to learn a hard lesson: ‘And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth

are reputed as nothing: **and He doeth according to his will in the army of heaven**, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" **Daniel 4:34,35.**

ROME—PAGAN AND PAPAL

Daniel 8

little horn
waxes exceeding great
toward the pleasant land
king of fierce
countenance
be peace destroys many
casts down some of host
and stars to ground
magnifies self to Prince
of host
causes craft to prosper
place of the sanctuary
cast down
daily taken away
transgression of
desolation
shall destroy the holy
people
magnifies himself in heart
shall prosper and practice
in the last end of the
indignation
at the time appointed the
end shall be
vision which was told
is true
shall be broken without
hand

Daniel 11

king of north
do according to his will
shall stand in glorious land
with strength enters whole
kingdom
shall enter peaceably
them of understanding
shall fall
Prince of covenant
broken
works deceitfully
pollutes the sanctuary
of strength
takes away the daily
abomination that makes
desolate
many fall by sword
and flame
magnifies himself above all
shall prosper till the
indignation be accomplished
that that is determined shall
be done
shows what is in scripture
of truth
shall come to his end

Thiele, OSID, 137.

He Shall Exalt Himself ...Above Every God.

"Paul was no doubt citing **Daniel 11:36** when he said that the man of sin 'opposeth and **exalteth himself** above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.'—**2 Thess. 2:4.**" *Hiddekel, 61.*

"**In 498 Symmachus**, a recent convert from paganism, ascended the papal throne. His advance to the pontifical chair was stained with the murder of his opponent. Once on the seat of authority, his first act was to excommunicate Emperor Anastasius. This was hailed by the crowd as **evidence that he was now judge in the place of God, vicegerent of the Most High.**" *Anderson, UDP, 148,149.*

"**The man of sin has exalted himself against God, sitting in the temple of God, and showing himself to be God.** He has trampled underfoot God's great memorial of creation, established to commemorate His work; and in its stead he has presented to the world a common working day. This day he has set up as a rival Sabbath, to be observed and honored. Thus the world

has been turned against God; for the Lord declares that He has sanctified the day of His rest." **7BC, 910.**

He Shall ...Magnify Himself Above Every God.

"**He magnified himself** even to the Prince of the host. **Daniel 8:11.**

"And he shall **magnify himself** in his heart...." **Daniel 8:25.**

"This was what brought about the fall of Lucifer: **Isaiah 14:12-15.**" *Thiele, OSID, 155.*

"These same expressions used in other prophecies of the papacy identify this as the same proud and blasphemous anti-christian power. See **Dan. 7:8,20,25; 8:10-12,25; Rev. 13:5,6; 2 Thess. 2:3,4.** No other earthly power can fit the prophetic mold. The claim of infallibility and the blasphemous names and titles assumed by the pope are surely marvelous things spoken against the God of gods. The exaltation and blasphemy of the papal power identifies his counterfeit system of religion as 'the mystery of iniquity.' The language here used is a further interpretation of the previous visions of Daniel." *Bunch, BOD, 187.*

God of Gods.

"**For the LORD your God is God of gods**, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." **Deuteronomy 10:17.**

"O give thanks unto **the God of gods:** for his mercy endureth for ever." **Psalm 136:2.**

He Shall Speak Marvelous Things Against the God of Gods.

"In this horn *were* eyes like the eyes of man, and a mouth speaking great things." "And he shall speak great words against the most High." **Daniel 7:8,25.**

"And there was given unto him a **mouth speaking great things and blasphemies;** and power was given unto him to continue forty and two months." "And he opened his mouth in **blasphemy against God,** to blaspheme his name, and his tabernacle, and them that dwell in heaven." **Revelation 13:5,6.**

Shall Prosper till the Indignation be Accomplished.

"Daniel 8:24 says, 'He shall destroy wonderfully, and **shall prosper, and practice**, and shall destroy the mighty and the holy people.' The 'indignation' refers to the war on the saints. 'And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.'—Revelation 13:7. **God allows evil to 'prosper' for a time, that the principles of Satan's kingdom might be unmasked.**" *Hiddekel, 62.*

"The statement that he 'shall prosper' shows its

relation to Daniel 8:24,25.” *Bunch, BOD, 188*

Till the Indignation Be Accomplished.—

“He shall continue in a prosperous state until the seven last plagues have been completed. **The ‘indignation’ means the seven last plagues, see Rev. 14:10 and 15:1.**” *TEACH, D&R, 85.*

“One of the chief purposes of Daniel’s vision was to reveal the final end or doom of the papal power. Daniel 8:19. It is especially during the last end of the **wrath or indignation of God as manifested by the seven last plagues** that Babylon receives her punishment. See Rev. 16:19.” *Bunch, BOD, 188.*

“After this, says the prophet, ‘his deadly wound was healed: and all the world wondered after the beast.’ **Paul states plainly that the ‘man of sin’ will continue until the second advent. 2 Thessalonians 2:3-8.** To the very close of time he will carry forward the work of deception.” *Great Controversy, 579.*

For That That is Determined Shall Be Done.—

“The appointed and determined doom of the Papacy is described in Dan. 7:11; 8:25; 11:45; Rev. 16-20. This destruction and consumption will include the whole wicked world [that is loyal to the Papacy.] See Isa. 10:22,23; 28:21,22; Rev. 18.” *Bunch, BOD, 143.*

“Many centuries before the Papacy came on the scene, the angel said to Daniel, ‘I will shew thee that which is noted in the Scripture of truth.’—Daniel 10:21. The history of the Papacy was written down even before Daniel had his vision by the Hiddekel. It could be said of the saints, as it was said of Jesus, that they were ‘delivered by the determinate counsel and foreknowledge of God’ to the indignation of the man of sin. (See Acts 2:23.) Such expressions appear throughout Daniel 11, which assure the saints that God has perfect control of the affairs of earth. Everything is moving forward to the final victory of truth just as He has planned.” *Hiddekel, 62*

DANIEL 11:37

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

“This [verse] repeats the thought of the preceding verse: ‘He shall exalt himself, and magnify himself above every god.’ The verse now specifies some of the deities that the Papacy would not honor.” *Hiddekel, 62.*

Shall Not Regard The God of His Fathers.—

“Most other translations favor ‘the gods of his fa-

thers.’ The Roman Church itself supplanted the deities known to the Roman emperors.” *Hiddekel, 62.*

“The God of His Fathers is God the Father, the Creator of heaven and earth—a distinct eternal Being, along with the Son, and the Holy Spirit. Together, they are known as the Heavenly Trio. Instead, the Roman Catholic Church would forcefully install a new god from paganism—the Catholic Trinity concept. Now the Father was not a distinct Being—He was one-in-three, or three-in-one—all of the same identical substance.” *PJ*

The Desire of Women.—

“Contrary to what many have been led to believe, this does not refer to the celibacy of the Roman clergy. First, the context is about various deities which are not honored by the Papacy. Second, ‘the desire of women’ does not mean ‘the desire *for* women.’ The Revised Standard Version translates the expression as ‘the beloved by women.’ **The word ‘desire’ is from the Hebrew word chemedah, which is used as a title for Christ**—‘the *Desire* of all nations.’—Haggai 2:7. Jesus is the Desire of all nations, the Desire of every heart, the Desire of ages. ...The title ‘Desire of all nations’ means the same as ‘Desire of women,’ for the nations are sometimes represented as women—the daughter of Zion, the daughter of Tyre, the daughter of Babylon, etc.

“The text therefore becomes quite straightforward. **This king would not honor the gods of old Rome, nor Jesus Christ, nor any god.** He would worship none but himself.” *Hiddekel, 62,63.*

PHYSICAL: “Paul also refers to Daniel 11: 37 when he says of the Papal system: ‘Forbidding to marry.’ The celibacy of the Papal priests and nuns is one of the specifications brought to view in the prophecy of Daniel 11. **By its celibacy, the Papacy is able more successfully to enslave both priests and people in their false mediatorial system.**” *Were, KONAJ, 46.*

“A woman’s desire for a home and husband, Genesis 3:16, is disregarded in the vows of celibacy nuns are forced to take. See 1 timothy 4:1-3.” *TEACH, D&R, 85.*

He Shall Magnify Himself Above All.—

“The worship of images and relics, the invocation of saints, and the exaltation of the pope are devices of Satan to attract the minds of the people from God and from His Son. To accomplish their ruin, he endeavors to turn their attention from Him through whom alone they can find salvation. **He will direct them to any object that can be substituted** for the One who has said: ‘Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.’ Matthew 11:28.” *Great Controversy, 568,569..*

"Just as the little horn was 'diverse' from all other earthly powers, the papal religion was different from all previous religions. It is a compromise between Paganism and Christianity. **While Catholics regard the Pope as 'another god on earth' and give him divine honors 'as if he were God,' the Pope exalts himself 'above every god' including 'the god of gods' against whom he speaks 'marvelous things' blasphemously.**" *Bunch, BOD, 188.*

DANIEL 11:38

But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

But In His Estate.—

"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. 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.** Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God." *Great Controversy, 55.*

The God of Forces.—

"It is clearly describing a religious system that does something the fathers of Christianity did not do. It depends on '**force,' 'munitions,' 'fortresses,' and 'arms' to forward its ends and maintain its strength.**' This is a further interpretation of Daniel 8:24: 'His power shall be mighty, but not by his own power.' In Daniel 11:31 we are told that 'arms shall stand on his part.' **The Papacy would unite with the state and depend upon the sword and fortresses of Caesar instead of the mighty sword of the Spirit, the Word of God.**" *Bunch, BOD, 189.*

"It is true that the Pope, for ages past, has had **large armies at his command**, and always a body-guard to attend him in his capital." *Miller, Evidence, 98.*

"The papal system is one of **force and power**. She requires strict obedience and respect for her authority from princes and kings. Her churches often are fortress-like structures, resplendent with purple and scarlet, silver and gold, and precious stones." *Thiele, OSID, 157.*

"The Revised Standard Version gives a much clearer translation of the verse, and it is more in keeping with the context: 'He shall honor the god of fortresses instead of these; a god whom his fathers did not know shall he honor with gold and silver, with precious stones and costly gifts.'

"Verse 37 has already said that the Papacy would honor no god but himself. Verse 38 does not contradict what has been explicitly stated in the preceding verse. Then what is meant by this god who has these two identifying characteristics?

"One: 'The God of forces.' The Hebrew word for 'forces' is *mauzzim* (the plural form of *maoz*), which means fortresses, forts, etc. In verses 7,10, and 19, *maox* clearly means the capital city or the seat of government. For instance, Washington is the *maoz* of the United States, and Paris is the *maoz* of France. A nation is often referred to by the name of its *maoz*. Instead of saying, 'The United States is involved in Vietnam,' it might be said, 'Washington is involved in Vietnam.' '**The God of forces,**' therefore, would mean '**the god of the governments,**' '**the god of the powers,**' '**the god of the nations.**'"

"Two: 'A god ...shall he honor with gold, and silver, and with precious stones, and pleasant things.' Revelation 17 identifies this god who is adored by the powers of earth (*mauzzim*) and lavished with gold, silver, precious stones and pleasant things:

"...the great whore ...with whom the kings of the earth have committed fornication ...and I saw a woman sit upon a scarlet colored beast ...And the woman was arrayed in purple and scarlet color and decked with gold and precious stones and pearls."—Revelation 17:1-4. (Note the similarity with Daniel 11:38.)

"The great apostate church is presented in Revelation 17 as the god of forces (the powers of earth), for the nations (represented by the beast) are said to carry her. (See verse 7.) This act of carrying the woman about is in keeping with the ancient practice of adoring idols by carrying them about. Thus Amos accused Israel, saying, 'But ye have borne the tabernacle of your Moloch and Chiun your images.'—Amos 5:26. The practice is still seen in processions carrying about the Roman Virgin Mary and the pope himself, who are merely personifications of the church.

"Daniel 11's description of the Papacy finds its

counterpart in Revelation 17. Both chapters are alike in that they distinguish between the civil and ecclesiastical aspects of Rome. In Daniel 11 ‘the king’ identifies the civil aspect of the Vatican, while the ‘god’ whom he worships is the ecclesiastical aspect of the Papacy. In Revelation 17 the civil power of the Papacy is represented by the ‘beast’ (or the head), while the church is represented by the ‘woman.’

“Thus is identified the only god that is worshipped in the Papal system—the Church of Rome. **The essence of the Roman system is the deification of the church institution. Church worship is self-worship, for members merely worship themselves in a corporate capacity.** This is the most subtle form of idolatry. All those who put the church institution in the place of God are idolaters; all who allow their church to rule their consciences are idolaters; all those who will only accept the doctrines of the Bible as interpreted by their church are idolaters. Those who deify their own church are ruled by the spirit of anti-christ. They also take away ‘the daily’ and replace it by the abomination that maketh desolate. The organized church should be an instrument, not an idol.

“Rome does not acknowledge any god but herself. She exalts and magnifies herself above all. She worships herself by honoring, extolling and deifying the church of her own creation. She covers this religious system with names of blasphemy by declaring that the church alone has power to forgive sins, to interpret the Bible, to open the gates of paradise unto whomsoever it wills, and even to change the law of God—especially the holy Sabbath (Daniel 7:25). Then, to crown the church’s blood-thirsty reign with ultimate impiety, Rome bestows upon it the title of infallibility.” *Hiddekel, 63-65.*

“The papacy would ‘honor the god of forces’ by using force as a means of exercising its authority; the armed forces of the European nations were used by the Catholic Church to maintain medieval supremacy.” *Swearingen, TOOTN, 166.*

“When a church system loses the power of the gospel to change humanity from within, it will turn to the power of force (the state) and demand an external compliance.” *PJ.*

“Lucifer desired God’s power, but not His character. He sought for himself the highest place, and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable. Dominion becomes the prize of the strongest. **The kingdom of Satan is a kingdom of force;** every individual regards every other as an obstacle in the way of his own advancement, or a steppingstone on which he himself may climb to a higher place.” *Desire of Ages, 435.436.*

“‘Whereunto,’ asked Christ, ‘shall we liken the

kingdom of God? or with what comparison shall we compare it?’ Mark 4:30. He could not employ the kingdoms of the world as a similitude. In society He found nothing with which to compare it. **Earthly kingdoms rule by the ascendancy of physical power; but from Christ’s kingdom every carnal weapon, every instrument of coercion, is banished.** This kingdom is to uplift and ennable humanity. God’s church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless.” *Acts of Apostles, 12.*

Honored With Gold, Silver, and Precious Stones.—

“And the woman was arrayed in purple and scarlet color, and **decked with gold and precious stones and pearls,** having a golden cup in her hand full of abominations and filthiness of her fornication.” *Revelation 17:4.*

“While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people and silence the voice of reason and of conscience. **The eye is charmed.** Magnificent churches, imposing processions, **golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty.** The ear also is captivated. The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her **grand cathedrals,** cannot fail to impress the mind with awe and reverence.

“This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth. **It is the beauty of holiness, a meek and quiet spirit, which is of value with God.”** *Great Controversy, 566,567.*

DANIEL 11:39

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

The Most Strong Holds.—

“This expression is from the Hebrew *maoz*, and refers again to those powers or **seats of government** that would hold the Church of Rome in idolatrous regard. The Revised Standard Version gives a clear rendering to the first part of the text: “He shall deal with

the strongest fortresses [nations, powers, cities, etc.] by the help of a foreign god [a god whom his fathers did not know].'

"It is interesting how the prophecy makes a distinction between the Papacy and the church, just as it does in Revelation 17. The Papacy is a civil power which maintains dominion by controlling the nations by its religion. It was an astonishing thing how imperial Rome held control of the nations through a small army of representatives that were scattered among the nations like international police. When this system broke up, Rome reasserted its power over the nations by sending among them an **army of priests** who taught all nations to worship the Church of Rome. The Vatican is a political institution which has gained power and control of the nations by masquerading under the cloak of Christianity. Into the hands of the scarlet woman it places a golden cup, full of intoxicating doctrines. **The nations drink of the wine, become mad, then carry the woman about in idolatrous regard** (Jer. 51:7; Rev. 17:3,7). Herein has Satan perfected his tactics in his great battle for the minds of kings, nations, governments and peoples." *Hiddekel, 65.*

"Sir I. Newton, Birks, Elliott, and other most able interpreters have shown that the allusion is to saint-worship; that the term Mahuzzim or 'fortresses' means guardian deities, or tutelary saints, who receive worship as protectors—as defenses and fortresses—from their votaries."—Daniel and the Revelation, Joseph Tanner, pp. 521-523.

Another Strange God.—

"The elevation of the little wafer called 'the host' to be a manifestation of God, is indeed a strange god. 'The Eucharistic Sacrifice, that is the Mass, is the principal act of Christian worship.'—Dr. John A Ryan, Professor of Moral Theology in the Catholic University at Washington, D.C. Catholics consider the unbloody sacrifice of the Mass as a **continuation of Calvary** and in importance it is just as great." *Bunch, BOD, 190.*

"The gods they (Roman Catholics) worship, such as the images of Christ, apostles, and **Virgin Mary**, and canonized saints, were not known to Pagan worshipers. [Verse 39 quoted.] These patron saints, which the Pope divided among the several nations of the earth, and in almost every family, each one having their patron saint to rule over them, by the appointment of the Pope, were strange gods indeed; and rational beings might truly wonder when they behold the power of this last abomination over the minds and judgments of mankind." *Miller, Evidences, 98.*

Whom He Shall Increase With Glory.—

"This seems to be redundant, and makes the following pronoun 'them' ambiguous unless the rendering of the Revised Standard Version is accepted: 'Those

who acknowledge him he shall magnify and honor.'

"This applies to the Roman clergy, **whose life's work is to promote the worship of the Roman Church.** They, in turn, are magnified and honored by the Papacy. One only has to think of a well-known book called *Dignity and Duties of the Priest*: 'The priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of paradise, and of changing them from the slaves of Satan into the children of God. ...And God Himself is obliged to abide by the judgment of His priests. ...The Sovereign Master of the universe only follows the servant by confirming in heaven all that the latter decides on earth.'—N.Y. Benziger Bros., Printers to the Holy Apostolic See, 1888, pp.27,28." *Hiddekel, 66.*

And He Shall Cause Them to Rule Over Many.—

"The popes claim to be the 'King of kings' with authority over earthly sovereigns. The historian Wylie in History of the Papacy, p. 102, declares that 'History presents us with a list of **not less than sixty-four Emperors and Kings deposed by the popes.**' Surely the Papacy alone fits the prophetic mold in fulfilling the specifications of the angel's interpretation." *Bunch, BOD, 190.*

"The city of imperial Rome performed an amazing feat by ruling the world by an army of officers called magistrates, procurators, etc., who fanned out through the entire empire. When this system broke down, the new Rome emerged with a far more effective system—**the priesthood. Armed with the mysteries of the Roman Church, holding the pretended keys to heaven and hell, and operating a fabulous international espionage system in its own Latin tongue, the clergy wielded a power over people never dreamed of by the officials of the Roman Empire.** The officers of the Roman Church ruled 'over many'—they ruled the 'souls of men' as well as their bodies (Revelation 17:13.)." *Hiddekel, 66.*

And Shall Divide the Land For Gain.—

"Pagan Rome divided the world into provinces which were given to favorite generals to rule and exploit for gain, and the Papacy has followed the same policy. **The whole world has been divided into diocese territories or provinces, under the jurisdiction of bishops who rule as princes.** These districts are subdivided between the priests and monks. The combination of several diocese jurisdictions form the kingdom of the arch-bishop, and over several of them rules in glory and honor the cardinal. From each of these divisions, according to their size and wealth, flows a never ceasing stream of riches into the coffers of the man ruling in splendor on the banks of the Tiber—the successor of the Caesars. **In Rev. 18, 'Babylon the Great' is pictured as a great commercial system seeking gain even from trafficking in 'the souls of men.'**" *Bunch, BOD, 190.*

"The Roman Empire was divided into districts called dioceses. The system was carried into Papal Rome, and the head of each diocese was now called a bishop. Each diocese was divided into a small district called a parish, which was in turn ruled over by a priest. A group of diocese was called an archdiocese and was presided over by an archbishop. These church offices were bought and sold. **Wealthy dioceses or archdioceses offered opportunity for personal gain and self-aggrandizement to those who obtained the benefice.** Archbishops and bishops gained control of districts by **promising to pay their religious superiors fabulous sums of money, and those who obtained these offices in turn divided their territory among those who would pay for their benefice.** The whole system of the Papacy was rotten with simony. During its reign the court of God's temple was desecrated by the traffic of moneychangers. **The vineyard of the Lord was divided for gain.**

"The merchandising spirit of the church was symbolized in the **third seal** of the Apocalypse: 'And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.' Rev. 6:5,6.

"The words of Micah, the prophet, accurately fit the medieval church: '**The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money.**' Micah 3:11.

"Ezekiel brings this indictment **against the religious rulers:** 'Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? ...with force and with cruelty have ye ruled them. ...Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? (See Eze. 34.)

"**These are 'the merchants of the earth'** who shall wail over Babylon when '**no man buyeth their merchandise anymore.**' Rev. 18:11." *Hiddekel, 66,67.*

"And then, again, to see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, **without any more right of title to them than we have to the land in the moon,** must convince everyone that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by his crazy title to St. Peter's chair." *Miller, Evidences, 98.*

"The Normans went over to Ireland in the reign of Henry II. **It was Pope Adrian IV who gave Henry permission to possess the land.** That permission is contained in the now famous papal Bull, 'Laudabiliter.' In that Bull the Pope addresses Henry II in the familiar words, 'My well-beloved son in Christ.' The Bull contains the following conclusive proof of the accuracy of

the prophecy that the Papacy would '**divide the land for gain:**'

'You have expressed to us your desire to enter the island of Ireland in order to subject its people to law, and to root out from them the weeds of vice, **and your willingness to pay an annual tribute to the blessed Peter of one penny from every house....** We, therefore, meeting your pious and laudable desire with due favor and according a gracious assent to your petition, do hereby declare our will and pleasure... you shall enter that island....'

"Pope Alexander III, who held office in Rome in 1172, at the actual date of the invasion of Ireland by Henry II, solemnly ratified this Bull of his predecessor, Pope Adrian IV, and actually wrote to Henry expressing his confidence that it was the King's desire to 'extend the privileges of the church,' and 'to establish her jurisdiction where at present she has none.' The extension of 'the privileges of the church' and the establishment of 'her jurisdiction' **results in the increase of her enormous wealth.**

"The presumptive power of the Papacy to 'divide the land' to its own advantage was brought to view in connection with the discoveries of the new world by Columbus. In his book, The Prophetic Faith of Our Fathers, volume II, Leroy E. Froom says:

"The popes had given Portugal a monopoly on the sea route to India by way of Good Hope. Spain and Portugal, rival sea powers, had found it impossible to traffic with the Far East without violating the papal mandate-until this westward route was proposed, and against which there was no papal edict,' pp. 165, 166. This writer continues: 'Pope Divides Globe Between Spain and Portugal. The Spanish and Portuguese discoveries offered a wide field for papal extension. However, soon after Christopher Columbus discovered the New World, a hot dispute arose between Spain and Portugal... Ferdinand and Isabella at once dispatched an embassy to Alexander VI for the purpose of ensuring their rights to the new territories, on the principle that Martin V had given to the king of Portugal possession of all lands he might discover between Cape Bojador and the East Indies. **In two bulls, of May 4 and 5, 1493, Alexander VI presumed to divide the Western world between Portugal and Spain by a line one hundred leagues west of the Azores, north and south.** The possession of the lands discovered, and to be discovered, was assigned to the two countries to be held in perpetuity.... **Thus half the globe was divided between Spain and Portugal.**

"...In his book, King of the North, pp. 27, 29, M. C. Wilcox says: '**The whole earth has been divided. Whole countries have been dedicated to patron and protecting saints as tutelary deities.** The country has been divided up, and cities have been consecrated to different saints as witness in our land-San Francisco, St. Louis, St. Paul, St. Augustine, St. Joseph. And the earth, its countries, its cities, have not only been parceled out to the saints but to clericals of various ranks,

the representatives of the Papacy and always and ever to the gain of the Papacy.”” *Were, KONAJ, 30,31,32.*

“These words well describe the practice of the papacy from ancient times until the present. She well realizes the power of the mercenary spirit in the human heart; and she takes every advantage of it to secure her ends. **Everywhere she rules she divides the land for gain.** Wherever she is in a position of power—in Europe or the countries of the East, in North or South America, there **Rome deals not only in religion, but in finance and politics.** Everywhere she builds up vast landholdings and secures to herself great financial subsidies, and there she places her deputies in key positions of power. Spain, Portugal, Peru, Mexico, and Italy all testify that the policy of Rome today is the same as it was in Europe during the Middle Ages when Rome occupied the seat of power.” *Thiele, OSID, 158.*

INTRODUCTION TO DANIEL 11:40-12:3

“The last six verses of Daniel 11 give a clear delineation of the major events leading to the close of human probation. This is the most important section of Daniel 11, for it not only depicts present-day events, but it sets forth in chronological order the church’s final struggle and deliverance.

“Before proceeding to examine this scripture phrase by phrase, there should be a review of some of the guidelines used in the interpretation of Daniel 11.

“It has been seen that the message of Daniel is *restoration*—restoration of all that was lost in the Babylonish captivity. Daniel 2 presents the restoration of the kingdom. Daniel 7 focuses on the restoration of the king. Daniel 8 highlights the restoration of the sanctuary, and Daniel 10 to 12 concludes the entire book by describing the **restoration of God’s people from the dominion of ungodly powers.** It should be remembered that the angel said to Daniel at the outset of the vision, ‘Now I am come to make thee understand what shall befall thy people in the latter day.’—Daniel 10:14. Therefore one must expect that the final conflict and victory of God’s people are the primary concern of the verses being examined.” *Hiddekel, 69,70.*

The Use of Palestinian Terminology.—

“Daniel’s four lines of prophecy (chapter 2,7,8,11) all commenced in Daniel’s time. Palestine was then the home of God’s people, and the great nations of prophecy surrounded ‘the glorious land.’ The two great centers of world civilization were along the rivers in Mesopotamia and along the river Nile in Egypt. Palestine lay between these two great powers as a sort of buffer state. For centuries Israel witnessed repeated struggles between the power of the north and the power of the south.

“As each line of prophecy comes down to the Christian dispensation, it swings **away from the geographical setting** of Palestine and **assumes a world wide scope.** Instead of the Jews in Palestine being

threatened by powers along the borders of their national homeland, the prophecies describe **the conflict of the true church with the great antichrist.** This side of the cross, national Israel has ceased to be the object of God’s supreme regard. The Middle East is not the locale of the final conflict. Yet it is not surprising that the prophecy of the church’s final conflict is couched in the Palestinian terminology of the Old Testament.

“All the prophecies of the Old Testament are clothed in the language of Palestine. It is impossible to interpret Old Testament prophecies without the clear light of the book of Revelation. The Revelation is a mosaic of the Old testament. It cites the prophecies of the Old Testament and shows how to understand their peculiar expressions. For example, **Babylon now symbolizes the apostate religious world; Egypt, the atheistic world; and Israel, the believers in the three angels’ messages.** (See Revelation 17; 11:8; 7; 14.) Since the Revelation unseals the book of Daniel (Revelation 10; Testimonies to Ministers, pp. 112-115), one must expect that important features of Daniel 11:40-45 are covered and clarified in the book of Revelation. Scripture, rather than the newspaper, must be used to interpret prophecy.” *Hiddekel, 70,71.*

DANIEL 11:40

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

At the Time of the End.—

“Daniel was actually told to ‘seal’ up his prophecy until the ‘time of the end’ (Dan. 12:4). After Daniel asked when this ‘end,’ or ‘time of the end,’ would begin, he was told that it would take place after the ‘time,’ ‘times,’ and a ‘half,’ which would correspond to the 1,260-year papal rule (Daniel 12:5-9, 7:25). Thus, the ‘time of the end’ began in AD 1798 and will span to the end of time.” *Swearingen, TOOTN, 93.*

“‘And at the time of the end,’ meaning the end of his power, to tread on the church by his civil authority, or reign over the kings of the earth, and to dispose of lands for gain ...**the year AD 1798, when the Pope of Rome lost his civil power.**” *Miller, Evidence, 99.*

“According to Daniel 12:4-7, ‘the time of the end’ would commence with the unsealing of the book of Daniel, which would take place at the close of the 1260 years of Papal supremacy. (See also Revelation 10.) **This was 1798.** Daniel also gives another date—the end of the 2300 days in 1844. **As the fall of ancient**

Babylon in 539 BC prepared the way for the end of the captivity in 536 BC, so the end of the civil power of the Papacy in 1798 prepared the way for the church's deliverance from spiritual Babylon in 1844. (See Prophets and Kings, p.714.)

“...Verse 40 announces ‘the time of the end.’ The end of what? The end of the church’s long warfare with evil! The end of the great conflict between the forces of good and the forces of evil! The end of the rule of force and falsehood! The end of the times of the Gentiles! But it is the time when God will work for the final vindication of His truth and the deliverance of His people.” *Hiddekel*, 72.

South.—

“The word ‘south’ is derived from a Hebrew word *negeb* which means ‘parched.’ The land to the south of Israel was a parched desert land. Egypt is the kingdom to the south of Israel.”

The King of the South.—

“Egypt has consistently been the king of the south [See Daniel 11:7-9], and verses 42 to 43 show that this passage is no exception. But the Egypt of the Middle East is no longer the subject of Bible prophecy. This prophecy is located in the Christian dispensation, when Egypt is ‘not ...as it was before.’ (See Daniel 11:29.) The book of Revelation identifies modern Egypt: “and their dead bodies shall lie in the street of the great city, which **spiritually is called** Sodom and **Egypt**, where also our Lord was crucified.”—Revelation 11:8.

“Ellen G. White makes these comments on modern Egypt: ‘“The great city” in whose streets the witnesses are slain, and where their dead bodies lie, is **“spiritually” Egypt**. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: “Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.” Exodus 5:2, A.R.V. **This is atheism**, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance.’—*The Great Controversy*, p.269.

“Near the close of the 1260 years of Papal supremacy, France, which for centuries had been the most ardent supporter of the Papacy, **turned atheistic in the French Revolution**. Until the present century, it could be said:

““...France stands apart in the world’s history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announce-

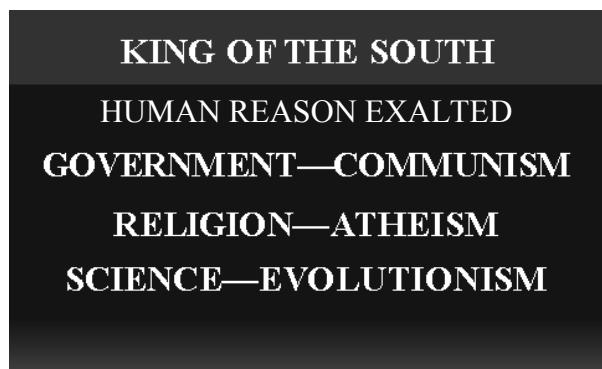
ment.”—Blackwood’s Magazine, November, 1870.’ (Quoted in *The Great Controversy*, p. 270.)

“The French Revolution was a reaction against the corruption of Romanism. ‘Rome had ground down the people under her iron heel; and now the masses, degraded and brutalized, in their recoil from her tyranny, cast off all restraint. Enraged at the glittering cheat to which they had so long paid homage, they rejected truth and falsehood together.... “The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics.”’—*The Great Controversy*, pp.281-283.

“Concerning ‘Egypt,’ Ellen G. White wrote, ‘This is atheism.’ The activities of the king of the south at the time of the end embrace more than France’s savage revolt against the Church of Rome. **The theories or atheism, infidelity and liberalism, which were spawned in the French Revolution, have filled the world.** ‘...All are tending to involve the whole world in a struggle similar to that which convulsed France.’—*Education*, p.228.

“Communism also had its roots in the French Revolution. In 1848, Karl Marx wrote the *Communist Manifesto*, and in 1917 the Russian Revolution created the greatest atheistic state known in the history of the world.

“**It is very significant that the idea of Communism goes back to Plato.** Writing before 300 BC, in *The Republic*, he urged the existence of communal property. He taught that the ideal state would train its citizens to be upright and virtuous, and that each person would perform the work for which he was best suited. **Both Roman Catholicism and Communism find their roots in Plato.**” *Hiddekel*, 72-74.



“Egypt denotes an atheistic power which denies the existence of God (see Ex. 5:2). In the ‘time of the end [1793-1798]’ an atheistic power emerged in the country of France. ‘On the 23rd November atheism in France reached its extreme point, by a decree of the municipality ordering the immediate closing of all the churches, and placing the whole priests under surveil-

lance.' [Library of Universal History, vol. 8, 1900, p. 2612.] **Thus at the 'time of the end' the power of the 'south [atheism]' took hold of the government in France, fulfilling Bible prophecy.** 'Infidelity and atheism reigned supreme. The National Convention abolished the Sabbath, and the leaders of the Paris Commune declared that they intended "to dethrone the King of heaven as well as the monarchs of the earth." [Alexander Keith, *The Signs of the Times*, vol. 2, 1833, pp.114,115.]'

"This power eventually evolved into modern communism." *Light Bearers, UOD-14.*

"Not only did Napoleon take the pope prisoner in 1798 and thus bring an end to the 1260 year period of papal supremacy, but that year he invaded Egypt in connection with a struggle in which he was engaged with England. He realized that an attempt at a direct invasion of England would offer him no chance of success, so he decided that he would strike at her by directing himself against her empire in the east. The east held a great fascination for him, and he declared, 'only in the east can one do great things.' The possession of Egypt he believed would provide him with a route to India. So he struck at Egypt, landing near Alexandria with his army on July 1, 1798. A month later Nelson destroyed the French fleet and Napoleon found himself cut off from France. However he brought Egypt down in a brilliant campaign. Egypt was declared a French protectorate, a colony of France, and remained in French hands for three years. Thus in 1798 Napoleon became the king of the South, and is the ruler thus referred to in Daniel 11:40.

"To strengthen his hold on the Mohammedan populace of Egypt Napoleon sought to convince them that he and the French people were one with them in religion, and that they had the highest regard for Mohammed and the Koran. He pointed to his overthrow of the authority of the pope, the great Christian leader, who was then being held in exile in France.

"By these events Napoleon became directly involved in the fulfillment of two of Daniel's prophecies having to do with the year 1798, with each providing an interesting confirmation of the other. By taking the pope prisoner in 1798 he brought about the fulfillment of Daniel 7:25 [overthrow of pope and end of 1260 days], and by his seizure of Egypt in 1798, he [became king of south and] brought about the fulfillment of Daniel 11:40." *Thiele, OSID, 160.*

"Egypt, the literal king of the south, in the early parts of Daniel 11, is mentioned in Revelation 11:8 in a spiritual sense. ...Egypt, the king of the south who pushes at the Papacy (see Daniel 11: 40) is mentioned in Revelation 11: 8 in connection with the revolutionaries who deluged France with blood at the time of the French Revolution. They ascended 'out of the bottomless pit' (Revelation 11: 7): they came from 'beneath.' See Proverbs 15:24; Isaiah 14:9; John 8: 23. Comment-

ing upon the power referred to as being 'spiritually Egypt,' and applying it to the French atheistic revolutionaries, the Spirit of Prophecy says: 'This is atheism; and the nation represented by Egypt would give voice to a similar denial of the claims of the living God.' Great Controversy, p.269. **The French Revolution was really a revolt against the authority of the Papal church, which suffered severely at the hands of the revolutionaries. Thus did 'the king of the south push at him' (the Papacy) 'at the time of the end.'** *Were, KONAJ, 67.*

The Repetition of the Four Prophetic Outlines.—

"The prophecies of Daniel are a unit. Much depends on following the parallelism of Daniel's four prophetic outlines. By showing that Daniel 8 is parallel to Daniel 7, it is proved that the cleansing of the sanctuary is the judgment. By showing that Daniel 9 relates to Daniel 8, the judgment is shown to begin in 1844. If the parallelism cannot be established, neither can the Biblical basis for Adventism. James White was very conscious of maintaining the parallelism of all four lines of prophecy, and warned that a failure to do so, even in Daniel 11, would endanger the 'landmarks fully established by the Advent Movement.' In *The Review and Herald*, November 29, 1877, James White wrote:

"Let us take a brief view of the line of prophecy four times spanned in the book of Daniel. It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven. We first pass down the great image of chapter 2, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. **All agree that these feet are not Turkish, but Roman.** And as we pass down to the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that **it is not Turkey that is cast into the burning flame, but the Roman beast.** So of chapter 8, all agree that **the little horn that stood up against the Prince of princes is not Turkey, but Rome.** In all these thus far Rome is the last form of government mentioned.

"Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight? **If so, then the last power mentioned in that chapter is Rome.**" *Hiddetekel, 71*

The First King of North Was Babylon.—

"Behold, I will send and take **all the families of the north,** saith the LORD, **and Nebuchadrezzar the king of Babylon,** my servant, and will bring them against this land...." *Jeremiah 25:9.*

"For the Lord GOD of hosts hath a sacrifice **in the north country by the river Euphrates.** ...The daughter of Egypt shall be confounded; **she shall be**

delivered into the hand of the people of the north. The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, **with their gods**, and their kings; even Pharaoh, and *all* them that trust in him:

And I will deliver them into the hand of those that seek their lives, **and into the hand of Nebuchadrezzar king of Babylon....** Jeremiah 46:10, 24-26.

"For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar **king of Babylon, a king of kings, from the north**, with horses, and with chariots, and with horsemen, and companies, and much people." Ezekiel 26:7.

"The Bible defines its own terms. By comparing Scripture with Scripture, ...we see that the Bible use of the word 'north' is in relation to Babylon and the river Euphrates. The Scriptures emphatically declare: '**The north by the river Euphrates,' 'in the north country by the river Euphrates'**' (Jeremiah 46: 2, 6, 10). In the book of Jeremiah, references are repeatedly made to the coming of the Babylonians from the north, the region of the Euphrates, to destroy Jerusalem and to afflict God's professing people. See Jeremiah 1: 13, 14, 15; 4: 6; 6: 1; 25: 9, 26; etc. **It was the book of Jeremiah which Daniel studied** in connection with his visions (Daniel 9: 2). He thus could not be mistaken as to the territory referred to in the term 'the king of the north,' **for the king of Babylon was declared to be the king of the north.** The Lord had said through Jeremiah: 'Behold, I will send and take all the families of the **north**, said the Lord, and **Nebuchadnezzar the king of Babylon**, My servant, and I will bring them against this land' (Jeremiah 25: 9)." Were, KONAJ, 38.

LIST OF THE KINGS OF THE NORTH		
Pre-Dan.11	Babylon	Jer. 25:9, Eze. 26:7.
Pre-Dan.11	Medo-Persia	Ezra 5:13
	Greece	Dan. 11:3
1	Seleucid Greece (Syria)	Dan. 11:5,6
2	Pagan Rome	Dan. 11:16
3	Papal Rome	Dan. 11:31, 36-45

Rome (Pagan then Papal) Becomes King of North.—

"The last king referred to as 'the king of the north,' prior to verse 40, is Antiochus III. See Daniel 11:15. Rome, the power that fulfilled Daniel 11:16 and came 'against him'—the last 'king of the north,' see v. 15—forced Antiochus III to keep to his territories south of the Taurus mountains. Rollin, in his Ancient History, book 18, chapter 1, refers to him as Antiochus, King of Syria.' Later, BC. 65, Syria was conquered, and added to the Roman Empire. The term 'the king of the north' is maintained in the prophecy until his territory is absorbed in the Roman Empire. Then

Rome, the second Babylon, becomes the king of the north, and as such stood 'in the glorious land, which by his hand was consumed' (v. 16).

"...The prophecy of Daniel 11: 15-17 outlines the conquest, first of Syria **thus making Rome the king of the north**, then Palestine and, continuing on in his conquests, subdues Egypt. Now it will be observed that, in verses 40-45, the king of the north is again pictured as **covering by conquests the same territories as did Rome**: from the north he proceeds in a southerly direction until not only Egypt, but also Libya and Ethiopia are subdued. In other words, **the last-day 'king of the north'—the Papacy**—will do something similar to that done by literal Rome. As we shall show later, the Papacy is represented in earlier parts of the prophecies of Daniel as **repeating in a spiritual sense in relation to the church that which literal Rome did literally in relation to the literal Jews.**" Were, KONAJ, 40,41.

"In the early verses of Daniel 11, the Syrian dynasty of the Seleucids was the king of the north. This kingdom was a division of the Grecian Empire. Syria was conquered by Rome and then incorporated into the Roman Empire along with the rest of the Grecian Empire. So any attempt to identify the modern king of the north with the old Syrian dynasty is wide of the mark.

"In the Old Testament times, **the northern power was Israel's archenemy which invaded her borders from the north.** 'North' indicated directional relationship to Jerusalem. So the king of the north in the time of the end must be the great enemy of the true church in the last days. **Since God's people are scattered all over the earth, 'north' can no longer have any geographical significance.**

"Above everything else, **Babylon was national Israel's greatest foe.** Repeatedly, **Babylon was referred to as the power from the north.** (See Jeremiah 1:14; 4:5-7; 6:1; 10:22; 13:20; 16:15; 20:4; 23:8; 25:9,12.) The city was founded by Nimrod and became the great religious center of the ancient world. It was Satan's rival to Jerusalem. Even when Babylon was eclipsed by Assyria, it remained the religious center of the Assyrian Empire as well as a second capital. Some of the kings of Assyria took the title, King of Babylon. Manasseh was carried captive to Babylon during Assyrian rule. **The Assyrian power was also called the power from the north.** (See Zephaniah 2:13; Isaiah 14:31; Nahum 1:1; 3:1,19.)

"The Medes and Persians captured Babylon and made it one of the great centers of the empire. **One of the titles of Cyrus was King of Babylon.** The term 'north' is also associated with the Medes and Persians (Jeremiah 50:9).

"Babylon was the center of Alexander's empire, and he died there while planning to make it the great capital of his kingdom. **When Seleucus became the king of the north, he made his first capital at Babylon.**

“Unquestionably, **Rome became the great Babylon of the new world, religiously as well as politically.**”

“When Cyrus captured the city of Babylon, the ancient seat of Satan’s counterfeit system of religion, the supreme pontiff of the Chaldean mysteries and his retinue of priests fled from the city and ultimately made their residence in **Pergamos**. Here they re-established their Babylonian worship and **made there the king of Pergamos the chief pontiff** of their religion. When Allatus III, the last of their priest-kings, died in 133 BC, **he bequeathed both his royal and priestly offices to Rome and Pontifex Maximus of the religion of the empire.**”—Taylor Bunch, *The Seven Epistles of Christ*, p. 150.

“The early Christians referred to the seven-hilled city by the symbolic name, Babylon. The footnote on Revelation 14 in the Roman Catholic New Testament (for the United States Army) states, ‘Babylon: in Jewish and Christian circles, Babylon was a synonym for Rome.’”

“The popes of Rome became the successors of the Caesars, and even to this day **they still bear the religious title handed down from ancient Babylon through the King of Pergamos—Pontifex Maximus.** Revelation 17 identifies the church of Rome as ‘Babylon the great, the mother of harlots.’”

“Since the **Babylon** of the Middle East was for centuries **the great power that menaced Israel from the north**, how fitting that **the great Babylon of the Apocalypse is called the king of the north in the time of the end.** And even as Egypt is broader than the activities of one single nation, so great mystical **Babylon may be taken to include the entire apostate religious world, whose head, of course, is the Papacy.** There is a third reason why ‘king of the north’ is a fitting title for the Papacy. Throughout the history of ancient Israel, the civilized world witnessed repeated struggles for world supremacy between the king of the north and the king of the south. Assyria and Egypt were locked in desperate conflict until the king of the south was defeated. Then Babylon and Egypt contended for the supremacy until Egypt was again defeated. The same thing happened during the reign of Cambyses, king of Persia. As pointed out earlier, Daniel 11 describes in some detail the conflicts between Syria and Egypt. Finally, Rome and Egypt fought for the control of the world in the Battle of Actium in 31 BC. The Jews in Palestine were witnesses to all these conflicts between the two powers, and sometimes, unfortunately, they were participants in the struggle.”

“Down in the time of the end, the world is still seen divided into **two antagonistic camps—the religious world, led by the Papacy, and the atheistic world, led by Communism.** The Israel of God is still, figuratively speaking, between the two powers, fighting the warfare of truth on two fronts—against false religion on the one hand, and against the infidel-

ty, unbelief, evolutionary theories and darkness of Egypt on the other.”

“Finally, to use the argument of James White, since the last power brought to view in Daniel 2,7, and 8 is Rome, and since Daniel 11 covers the same ground as the other lines of prophecy, **Rome is the last power brought to view in Daniel 11. And this power is called the king of the north.**” *Hiddekel*, 74-77.

“When pagan Rome came from the ‘north’ to incorporate Syria into its empire (63 BC), it ‘replaced’ this kingdom as the new ‘king of the north.’ Furthermore, when **papal Rome** had ‘replaced’ pagan Rome, it also became the ‘king of the north’ by transition.” *Swearingen, TOOTN*, 177.

Pagan Rome is Not King of the South.—

“Some may wonder if pagan Rome would also be the ‘king of the south,’ since it also conquered Hellenistic Egypt (31-30 BC); yet, even though it would conquer Egypt, it would not become the ‘king of the south’ because of the fact that **it had conquered Hellenistic Syria first to become the ‘king of the north,’** and therefore could not be both the ‘king of the north’ and the ‘king of the south’ simultaneously.” *Swearingen, TOOTN*, 177.

Push.—

“‘Push’ or ‘pushing’ describes an attempt **to kill or a military conquest.**”

“But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, **but that he hath killed a man or a woman;** the ox shall be stoned, and his owner also shall be put to death.” *Exodus 21:29.*

“I saw the ram **pushing** westward, and northward, and southward; **so that no beasts might stand before him,** neither was there any that could deliver out of his hand.” *Daniel 8:4.*

The King of the South Shall Push at Him.—

**The Atheist French Directory—
[the King of the South--Egypt]
Gives the King of the North a Deadly Wound in 1798.**



“We are on solid ground if we say that here in Dan.11:40 the French Revolution under symbol of King of the South is in action against Papal Rome un-

der symbol of him being the King of the North. We may also say that along Daniel's terms we have the same picture as in Rev.13:3 where the beast (Papal Rome) receives a deadly wound. Who inflicted the deadly wound? History confirms that as a result of the French Revolution the Papacy lost its power and the Pope was taken captive and died in captivity." *Knopper, Dan11, 2.*

" 'Power was given unto him to continue forty and two months.' And, says the prophet, 'I saw one of his heads as it were wounded to death.' And again: 'He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.' The forty and two months are the same as the 'time and times and the dividing of time,' three years and a half, or 1260 days, of Daniel 7—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, AD 538, and terminated in 1798. **At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, 'He that leadeth into captivity shall go into captivity.'**" *Great Controversy, 439.*

"[On Feb. 15, 1798] 'The cardinals who had been taking part in the papal ceremonies that morning were arrested and taken first to a Roman penitentiary and later to Civita Vecchia. The French Commissioner Haller (a Swiss banker, who was in charge of the expedition's finances, and therefore its most important figure) bluntly informed the octogenarian Pope that he would have to leave in three days. He claimed the two rings the Pope was wearing, but when Pius explained that he had to retain the fisherman's, to pass on to his successor, he was allowed to do so **although neither Berthier nor his companions believed that there would ever be a successor.** When Pius asked to be allowed to die in Rome the general replied: "One can die anywhere.'" E.Y. Hales, Revolution and Papacy, 114." *Heiks, Source, 63.*

"Daniel 11:40 declares that at the time of the end, Egypt (atheism) would 'push at' the Papacy [the king of the north]. **Beginning with the French Revolution, the Papacy has lost much of its power and influence, due to the atheistic forces of the world. Many of the Catholic countries of eastern Europe have come under the control of Communism.** Even in the Vietnam conflict, the king of the south is seen pushing at the Papacy. South Vietnam has been controlled by the Catholics. **It was Cardinal Spellman who influenced the American nation to go to the support of South Vietnam against Communism. The Catholic Church also lost Cuba to Communism.** Far from being the bulwark against Communism, many of the Catholic lands have been breeding grounds for it.

"The real conflict in the world is ideological. **It is**

a battle for the mind. The Catholic Church has not only suffered reverses through Communism, but, in a more general way, through the forces of intellectualism and liberalism, which are merely forms of atheistic philosophy. She is even battling the winds of 'Egyptian' philosophy within her own church. All these anti-religious forces may be included in 'Egypt's' push at the stronghold of the religious world." *Hiddekel, 74.*

"When we examine the scope of history after 1798, there is only one empire, namely **the former Soviet Union (1917-1991)**, which had espoused 'atheism' on a global scale. Therefore, **the 'king of the south' is a symbol of Soviet atheistic communism**, because there has been no greater example of an atheistic empire in recent history other than the Soviet Union. ...Similar to ancient Egypt, this powerful atheistic empire had 'pushed' against the authority of the 'king of the north,' the papacy, by openly denying the existence of God during its specific era as a superpower (1945-1991)." *Swearingen, TOOTN, 184.*

"From the overthrow of the 'See of Rome' at the 'time of end' into the twentieth century, atheism has consistently warred against Papal Rome. Here is an account of the 'spiritual war' given in a recent *Time* magazine article: 'Until recently, the battalions of Marxism seemed to have the upper hand over the soldiers of the Cross. In the wake of the Bolshevik Revolution of 1917, Lenin had pledged toleration but delivered terror. "Russia turned crimson with the blood of martyrs," says Father Gleb Yakunin, Russian Orthodoxy's bravest agitator for religious freedom. In the Bolsheviks' first five years in power, 28 bishops and 1,200 priests were cut down by the red sickle. Stalin greatly accelerated the terror, and by the end of Khrushchev's rule, liquidations of clergy reached an estimated 50,000. After World War II, fierce but generally less bloody persecution spread into the Ukraine and the new Soviet bloc, affecting millions of Roman Catholics and Protestants as well as Orthodox.' *Time*, December 4, 1989." *Light Bearers, UOD-14.*

"Tracing the history of the Soviet Union's conquests through the following years is enlightening in many ways. First is the fact that as country after country came under the control of this kingdom, the primary mode to accomplish such a feat was revolution. **The design of Communism was to infiltrate, indoctrinate, and bring about a revolution.**

"Another aspect of this growth is that **almost all the countries which were eventually brought under the umbrella of the Soviet Union had previously been Catholic [or Orthodox] dominated nations. One by one, Catholicism was losing its power base.**" *Pippinger, TOTE, 3,4.*

The Deadly Wound Would Be Healed.—

"Almost with one stroke of the pen as in Rev.

13:3 the deadly wound is healed. Daniel does something similar with his pen and writes: ‘and the King of the North shall come against him like a whirlwind.’ This is saying the same as in Revelation that the wound will be healed. A counter attack would take place. All in one verse.” *Knopper, Dan11, 2.*

“Beginning with the Concordat in 1801 between Napoleon and the papacy, the restoration of the Roman Church started with the new pope, Pius VII. Since then, the influence of the papacy has continued to expand up through the present.” *Shea, DARG, 210.*

“The wound continued to heal with the signing of the Lateran Treaty in 1929, which created the little Vatican State. Now the pope had civil power again. **The wound will not be completely healed till the Roman Catholic Church regains the power to persecute using the civil powers.** See Revelation 13:3 for more on the healing of the wound.” *PJ.*

Whirlwind.—

“When your fear cometh as desolation, and your **destruction cometh as a whirlwind;** when distress and anguish cometh upon you.” *Proverbs 1:27.*

“Behold, a **whirlwind** of the LORD is gone forth in fury, even a **grievous whirlwind:** it shall fall grievously upon the head of the wicked.” *Jeremiah 23:19.*

“Thus saith the LORD of hosts, Behold, **evil** shall go forth from nation to nation, and a **great whirlwind** shall be raised up from the coasts of the earth.” *Jeremiah 25:32*

The King of the North Shall Come Against Him Like a Whirlwind.—

“In Daniel 11:40, the king of the south, which Biblically represents atheism, is overthrown by the last power brought to view—the king of the north, or papal Rome. Thus the title in *U.S. News & World Report*, ‘GORBY’S BOW TO THE ROMAN LEGIONS,’ was a profound historical statement having deep prophetic significance (December 11, 1989).

“First, it describes a face-lift which took place in our world through the removal of political and religious lines in communist Eastern bloc countries. But more importantly, this speaks of the ‘return’ of the Roman power identified in Daniel 11:40 as the king of the north. The fall of communism at the hand of Rome is a direct fulfillment of end-time prophecy.

“The historical record states further, ‘The rush to freedom in Eastern Europe is a sweet victory for John Paul II.’

Papal Rome is identified in Daniel 11:40 as the king of the north, the power to which atheistic communism has bowed. In Daniel 11:40, the king of the north is depicted as coming against the king of the south **‘like a whirlwind.’** Here is one of the most significant confirmations of this prophecy, found in the description of the fall of the king of the south, or athe-

ism. In *Newsweek*, December 25, 1989, an article describing the fall of communism was entitled, ‘**DAYS OF THE WHIRLWIND.**’ Amazing! The Bible carefully delineates, thousands of years in advance, what is historical fact to our world today.

“The words used in these modern-historical accounts describe the fall of communism as the end of a ‘dramatic spiritual war.’ John Paul is credited with helping to inflame a fervor for freedom that has ‘swept like brush fire’ across atheistic countries. Gorbachev is said to have bowed to ‘Roman legions,’ attributing to John Paul II a ‘sweet victory.’ The demise of communism is referred to as ‘Days of the Whirlwind.’ All of this speaks with unerring accuracy of Bible prophecy fulfilled.” *Light Bearers, UOD-14.*

“The angel appears to be borrowing the words of Jeremiah, who wrote of **ancient Babylon**, ‘**His chariots shall be as a whirlwind: his horses are swifter than eagles.**’—*Jeremiah 4:13.* Isaiah also mentions that Babylon’s power lies in chariots, horses and ships. (See *Isaiah 43:14,17.*) This is further evidence that the king of the north is **great mystical Babylon**, of whom old Babylon was a type.

“The prophecy clearly foretells Rome’s rapid recovery and return to world power. The book of Revelation more clearly outlines Rome’s manner of regaining her lost dominion. Revelation 13 first shows the papacy receiving a ‘deadly wound’ in 1798 when the pope was taken prisoner by the French army; then it describes how that deadly wound shall be healed. Protestant America, represented by the two-horned beast, will restore the lost ascendancy of the man of sin (*Testimonies*, vol.5, p.712).

“‘Rome is aiming to re-establish her power, to recover her lost supremacy. ...**Stealthily and unsuspectedly she is strengthening her forces** to further her own ends when the time shall come for her to strike.’—*The Great Controversy*, p.581.

“The book of Revelation does not indicate that Rome’s resurgence of power will be through a military conquest, although Daniel 11:40 does couch the king of the north’s attack on Egypt in language reminiscent of old Babylon’s military conquest. **The real battle against Egypt today is ideological**, and the prophecy merely indicates that somehow the pope will gather his forces in a great and sudden assault on the anti-religious forces of the world.” *Hiddekel*, 77.

With Chariots, and With Horsemen.—

“But the Egyptians pursued after them, all the **horses and chariots of Pharaoh, and his horsemen, and his army**, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.” *Exodus 14:9.*

“For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not

theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.

Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.

They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.” Hab. 1:6-9.

“Used in the Bible to describe **military might and power**, this phrase points to the strength and support the king of the north has allied to him. (1 Kings 1:5; 1 Kings 20:1). This strength and support comes from the [apostate Protestant] Christian allies of Catholicism which have had a strong affect upon the crumbling of Communism.” *Rafferty, 2TOAW, I.*

“All through the centuries the papacy has had no real army of her own. **How then could she be a conqueror represented in prophecy as coming with ‘chariots, and horsemen, and many ships?’** In the past the papal king of the north had always used the armies of those countries which chose to be subservient to her, to help her overcome her enemies. This time her tactics would be no different!

“The king of the north did not go against atheistic Russia all by himself!—No! Through geopolitical machinations with the then president of the United States, Ronald Reagan, she developed a secret plan. **During the 8 years of Reagan’s presidency the Pope and Reagan** [the United States] **collaborated in their plans to topple ‘the evil empire’ of communism.**

“Malachi Martin, a Jesuit, a teacher and an author for the Roman Catholic Church, has written a book titled The Keys of This Blood. It was published in 1990. The title page reveals the reason why his book was written. ...‘The Struggle for World Dominion Between Pope John Paul II, Mikhail Gorbachev, and the Capitalist West.

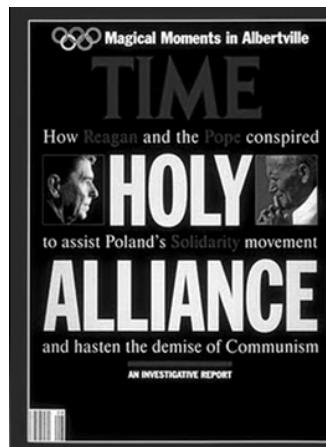
“In his book Martin reveals that the geo-political struggle for world dominion was, at this time, between Pope John Paul II (the king of the north, and Russia (the king of the south), and the Capitalist West (primarily the USA).”

“Martin delineates that the Pope had carried on diplomatic intrigue in Eastern Europe, especially in Poland, hoping to bring about the fall of the communist rulers in their various nations. Though Reagan was anxious to get rid of the threat which communism posed to world peace, yet he was also being used by the king of the north to accomplish the latter’s own ends. Reagan’s role turned out to be to break the economy of Russia through the arms race, ‘star-wars’ program, etc. We observe that in doing so, the economy of the United States also became greatly weakened, so that the national indebtedness rose to astronomical figures—in the trillions!

“When the way was thoroughly prepared, the king of the north struck! Through using the threat of the superior military might of the United States, represented by Gabriel in Daniel 11:40 as ‘chariots, horsemen and many ships,’ the USSR became bankrupt, and fell. The king of the north had prevailed over the second superpower of the world (the U.S. being the other such power.) With the speed of a ‘whirlwind’ atheistic Russia and her satellites were toppled. That very word ‘whirlwind’ (as stated by Gabriel) was used over and over by various news reporters as they related the swiftness of the demise of communism in eastern Europe.” *Rosenvold, TKONAGP, 3, 4.*

“In 1981, the communist bloc got another shock. A new American President, Ronald Regan, began fulfilling his promise to challenge the Soviets, not placate them. Over the next few years he accelerated the military buildup and announced the Strategic Defense Initiative (SDI), a space-based system for protecting against missile attack. He backed anti-communist rebels in Nicaragua, Angola, Cambodia and Afghanistan. And with American troops, he liberated the island of Grenada from communist thugs....

“To interpret the ‘chariots and horsemen’ as military pressure is further substantiated by historical fact. The front cover of *Time*, February 24, 1992, was entitled, ‘**HOLY ALLIANCE**.’ Inside, a special report uncovered to the public eye that **the United States and Papal Rome secretly worked together to bring down Communism.** The subtitle reads, ‘How Reagan and the Pope conspired to assist Poland’s Solidarity movement and hasten the demise of Communism.’ The main thrust of the alliance began with a meeting on June 7, 1982. This was the first time the two leaders had met, and immediately they ‘agreed to undertake a clandestine campaign to hasten the dissolution of the communist empire.’ President Reagan’s first National Security Adviser, Richard Allen, described the agreement as ‘one of the great secret alliances of all time.’” *Light Bearers, UOD-14.*



The United States Supplies **military** And **economic** Strength in this Battle—The “chariots, horsemen, and many Ships.”

Ships.—

"They that go down to the sea in ships, that do business in great waters. **Psalm 107:23.**

"She is like the **merchants' ships;** she bringeth her food from afar." **Proverbs 31:14.**

"For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off...." **Revelation 18:17.**

"Economy, trade, merchandise, merchants, riches—in other words, monetary matters are here named." *Heiks, KON, 8.*

With Many Ships.—

"Used in the Bible to describe economic trade, ships speak of the economic pressure that is being brought against the king of the south. (See Psalm 107:23; Proverbs 31:14; Revelation 18:17-19.)."

"In The 1980's, communist economies, always inefficient, went belly up. Before they had lacked consumer and luxury goods. Now perennial shortages of staples worsened as well. When Soviet miners went on strike in 1989, their demands included soap, toilet paper and sugar." *Reader's Digest, March, 1990, p.107.*

"It is clear from Bible prophecy and current history that , to a large degree, the cold war was lost on the economic front. The Soviet Union could not keep up its high military spending to the neglect of the basic staple needs of its people.

"Time magazine states that 'during the first half of 1982, a five-part strategy emerged that was aimed at bringing about the collapse of the Soviet economy.' [Time, Feb. 24, 1992]." *Light Bearers, UOD-14.*

Overflow.—

"But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress." *Daniel 11:10.*

"Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks;

"And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces." *Isaiah 8:7-9.*

"Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood,

and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands." *Jeremiah 47:2.*

"A military invasion is depicted, during which nothing can stand in its way." *Heiks, KON, 9.*

He Shall Enter Into Countries, and Shall Overflow and Pass Over.—

"The Papacy—the spiritual king of the north—situated upon the spiritual Euphrates (Revelation 17: 1; Jeremiah 51:13) will flood across the anti-typical land of Israel, and will reach right up to the neck, even to Jerusalem (see Isaiah 8: 7, 8; Daniel 11:45; etc.), but God's wrath will be poured out upon the flooding of the Euphrates (Revelation 16: 12)." *Were, KONAJ, 41.*

"In order to form a correct picture of the activities of the king of the north, one should imagine the ancient king of the north coming rapidly south to overthrow the land of Egypt. In his march south he would overflow the countries like a river in flood time. Palestine would be included. (See verse 10.) The Assyrian march southward in the days of Hezekiah serves as a type of the last conflict of the king of the north. It seems that the last part of Daniel 11:40 could be repeating the words of Isaiah:

"Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel."—Isaiah 8:7,8." *Hiddekel, 77,78.*

"The people of the Soviet Union and East bloc nations, hungry for basic staple needs and tired of broken promises, left Gorbachev or any Soviet leader with few choices. 'Cracking down' on the push for freedom would have squandered 'his enormous stock of good will in the West, endangering pools of much-needed financial aid.' In the face of this economic pressure—with the world looking on—the Soviets had little choice but to open the door to political change and freedom, allowing the power of the 'north' to: enter into the countries." *Rafferty, PI, 30.*

"While Gorbachev's hands-off policy was the immediate cause of the chain reaction of liberation that has swept through Eastern Europe in the past few months, John Paul deserves much of the longer-

range credit.' *Time*, December 4, 1989.

"With the Pope's support, Solidarity (Polish Labor Union) was formed, and John Paul II sent word to Moscow that if Soviet forces crushed Solidarity, he would go to Poland and stand with his people. The Soviets were so alarmed they hatched a plot to kill him.... The Pope cautioned Solidarity leaders, particularly his friend Lech Walesa, to proceed slowly. They did. In 1988 General Wojciech Jaruzelski, the Polish communist leader, went to them offering a deal. Solidarity insisted on an election, which it carried with some 80 per cent of the vote. When the communist government fell, the impact on Eastern Europe was electrifying.' *Reader's Digest*, March, 1990, p.108.

"... 'How has the king of the north (Papal Rome) entered into the (communist) countries? When we recognize that the fall of communism began with the country of Poland, the home of John Paul II, that this country's 90 per cent Catholic population, once controlled by Communism, now has a Catholic leader, the entering 'into the countries' of atheism by the Papacy begins to have its proper application.'

"When Tadeusz Mazowiecki took over in August, 1989, as Poland's first non-communist prime minister in 45 years, he was asked if he was a socialist. 'I am a Catholic,' he answered tersely.' *US News and World Report*, May 21, 1990.

"... 'Three new Catholic bishops have recently been named in Czechoslovakia. And this month Gorbachev meets Pope John Paul II during a visit to Italy—the first face-to-face encounter between leaders of the Kremlin and the Vatican. The sessions may lead to legalization of the long-banned Ukrainian Catholic Church in the USSR.' *Life*, December 1989.

"Addressing the Pope as 'Your Holiness'—no small gesture for the leader of a nation and party formally pledged to atheism—Gorbachev promised that the Supreme Soviet would 'shortly' pass a law guaranteeing religious freedom for all believers.' *Time*, December 11, 1989." *Rafferty, 2TOAW, 1-3.*

"Of all the events that have shaken the Soviet bloc in 1989, none is more fraught with history—or more implausible—than the polite encounter to take place this week in Vatican City. There, in the spacious ceremonial library of the 16th century Apostolic Palace, the czar of world atheism, Mikhail Gorbachev will visit the Vicar of Christ, Pope John Paul II.

"The moment will be electric, not only because John Paul helped inflame the fervor for freedom in his Polish homeland that has swept like brush fire across Eastern Europe. Beyond that, the meeting of the two men symbolizes the end of the 20th century's most dramatic spiritual war, a conflict in which the seemingly irresistible force of Communism battered against the immovable object of Christianity.' *Time*, December 4, 1989, p.74." *Rafferty, ITOAW, 4.*

"When the Holy Roman Emperor Henry IV de-

cided to seek the pardon of Pope Gregory VII in 1077, he stood barefoot for three days in the snow outside the papal quarters in Canossa, Italy. Though Gorbachev's concordat with the church was less arduous, it was no less significant in its way.' *Time*, December 11, 1989." *Rafferty, ITOAW, 1.*

"THE TRIUMPH OF JOHN PAUL II—The Tide of Freedom Washing Over Eastern Europe Answers His Most Fervent Prayer.' *Life*, December, 1989." *Rafferty, ITOAW, 4.*



The King of the North entered many countries!

"How has the king of the north (Papal Rome/U.S.) entered into the communist countries? When we recognize that the fall of Communism began with the country of Poland, the home of John Paul II, and that this country's 90 percent Catholic population, once controlled by Communism, now has a Catholic leader as well as a democratic form of government, the entering 'into the countries' of atheism by the Papacy and the West begins to have its proper application.

"In Poland the Catholic population looks to John Paul II as a hero figure and 'when Tadeusz Mazowiecki took over in August, 1989 as Poland's first noncommunist prime minister in 45 years, he was asked if he was a socialist. 'I am a Catholic,' he answered tersely.

"Due to Gorbachev's policy change, the Papacy is re-establishing its church services; confiscated

church buildings are being returned; and Catholic bishops and clergy are being dispatched to communist countries where the Catholic Church was once strictly banned by the government, consider unlawful and heavily persecuted.” *Rafferty, PI, 30,31.*

“ ‘The revival of religious freedom **lifted an official ban on the 5-million-member Ukrainian Catholic Church**, which has survived underground since 1946 when Stalin ordered it absorbed into the Russian Orthodox Church. Winning legalization for the Ukrainian Church had been a primary aim of the Pope’s.’ *Time*, December 11, 1989.

“These policy changes by Gorbachev resulted in **‘hundreds of churches and tens of thousands of followers’ returning to the Ukrainian Catholic Church**. Though there was inner turmoil in the U.S.S.R. over Gorbachev’s decisions, and doubts from onlookers of true and lasting change, it is clear that ‘Gorbachev’s choices’ were ‘meager.’ ‘Having embarked upon the road of radical reform,’ he stated in 1990, ‘the socialist countries are crossing the line beyond which there is no return to the past.’ *Ibid.*

“The fulfillment of Daniel’s prophecies, documented by contemporary historical accounts, finds its accurate application. ‘And at **the time of the end [1798 and onward]** shall the king of the south [atheism, communism] push at [war against] him [Papal Rome]: and the king of the north [Papal Rome] shall come [sweep] against him [atheism, communism] like a whirlwind, with chariots, and with horsemen [military support, U.S.], and with many ships [trade or economic strength, U.S.], and he shall enter into the countries [atheist controlled], and shall **overflow and pass over.**’ (Daniel 11:40).’ *Light Bearers, UOD-14.*

“Now it can be said that everything which took place in Eastern Europe in recent years would have been impossible without the Pope’s efforts and the enormous role, including the political role, which he played in the world arena. Pope John Paul II will play an enormous political role now that profound changes have occurred in European history.” (Mikhail Gorbachev). *Toronto Star, March 9, 1992.*

“An article in *Life* magazine, which attributes to John Paul II much of the credit for the collapse of Communism, states that ‘in the course of **44 journeys** he walked in the dust of Morocco and on the grass at Yankee Stadium, reached out to tumultuous audiences in **Indonesia and Korea, Central America and New Zealand**, sent greeting to the U.S.S.R. from a jet plane flying over Siberia. No other pope—indeed no other human being—has seen and been seen by so many people. In less than a decade he had become one of the most recognizable faces and *forces* in the world.

“Why would John Paul II travel the world, **from country to country, speaking with leader after leader?** Mr. [Malachi] Martin says that, ‘he would endow

his papacy with an international profile and, as Pope, move around among world leaders and nations, vindicating a position for himself as a special leader among leaders, because in that competition he plans to emerge as the victor.’ ...‘No one really suspects him [John Paul II] of seeking territorial aggrandizement, gold, political power or personal pleasure,’ says Mr. Martin. *The Keys of This Blood*, p. 21, 492.” *Rafferty, PI, 37,38,43.*

Shall Overflow.—

“In His Second Advent sermon, Jesus said: ‘When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place [‘the glorious holy mountain’] (who so reads, let him understand).’ Matthew 24: 15. In Daniel 9:26, 27 we read of the coming of the Romans who would ‘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, and for **the overspreading of abominations** he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolator.’ (See margin.) **The enemy would ‘come in like a flood’** but ‘the Spirit of the Lord,’ because of their sins, would not ‘lift up a standard against him’ (Isaiah 59: 19). The ‘abominations’ (mentioned in Daniel 9:27; 11:31; 12:11) is the word employed in Scripture when referring to **idolatrous worship**. Commenting on Matthew 24:15, God’s servant says: ‘When the **idolatrous standards of the Romans should be set up in the holy ground**, which extended some furlongs outside the city walls, then **the followers of Christ were to find safety in flight**’ (Great Controversy, p. 26).

“In describing the spiritual Roman power, the Revelator designates her ‘the mother of harlots and **abominations** of the earth’ (Revelation 17:5). Thus, in Revelation 17:4, 5 and also Matthew 24:15, Jesus applies, in a ‘double,’ ‘spiritual,’ sense, Daniel’s prophecy concerning **‘the abomination of desolation.’** Both literal and spiritual Rome are designated by the same word: pagan Rome was an idolatrous power, **and papal Rome, also, is an idolatrous power.**

“To His disciples, Jesus declared: ‘And when you see Jerusalem compassed with armies, then know that the desolation thereof is nigh’ (Luke 21:20). When that occurred they were to know that ‘the days of vengeance’ had come (v. 22). As recorded in Matthew 24: 15, 16, Jesus said: ‘When you therefore shall see the abomination of desolation stand in the holy place [Mark 13: 14 ‘standing where it ought not’], (who so reads, let him understand:) **then let them which be in Judea flee into the mountains.**’

“...The persecution of the church during the Dark Ages is declared to be a ‘war’ (Revelation 13:7), also the treading under foot of ‘the holy city’ (Revelation 11:2), **and also the flooding of the river Euphrates (Revelation 12:15, 16; Joshua 24:2, 4, 14, 15; Isaiah 8:7, 8; etc.).** Thus the final phase of the conflict be-

tween the forces of good and evil is again a ‘war’ (Revelation 12:17), **an attack upon ‘the holy city’** (Daniel 11:45; Revelation 14:20; Joel 3; Zechariah 14), **and the flooding of the river Euphrates (Revelation 16:12)**. In ‘the battle of that great day of God Almighty’ (Revelation 16:14), the Lord makes ‘war’ (Revelation 19:11-20) upon the multitudes that are gathered against His ‘holy city’ (Daniel 11:45; 12:1; Zechariah 14:2, 3, 12, 13, Rev. 14: 20). **He dries up the flooding waters of the Euphrates (Rev. 16:12; Jeremiah 50:38; Isaiah 44:27; etc.)—the river of Babylon (Rev. 17:1, 15; Jer. 51: 13, etc.) which is declared to be ‘in the north country’ (Jeremiah 46:6, 10).** Thus the ending of the king of the north and the drying up of the waters of the Euphrates refer to the same power: the doom of the forces of Babylon.” Were, KONAJ, 79,96.

“Today the idolatrous standard that Rome plants in holy ground is her idol God. It is found today in Beliefs #2,3,4,5 of the ‘28 Statements.’ These define the Catholic Trinity concept that was brought into the SDA church in 1980 under Gen. Conference President, Neil Wilson. It stands in opposition to (and has replaced) the ‘Heavenly Trio’ concept of the Godhead in the Bible and Spirit of Prophecy, where God the Father is the Most High God.” P.J.

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place **among** Seventh-day Adventists, and that this reformation would consist in **giving up the doctrines which stand as the pillars of our faith**, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. **Our religion would be changed.** The fundamental principles that have sustained the work for the last fifty years would be accounted as error. **A new organization would be established.** Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. **Nothing would be allowed to stand in the way of the new movement.** The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. **Their foundation would be built on the sand, and storm and tempest would sweep away the structure.** }

“Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?

“I hesitated and delayed about the sending out of

that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, **the errors that have been coming in must be met.**” *I Selected Messages, 204,205.*

Last Part of Vs. 40, an Overview of Vss.41-45.—

“The latter part of verse 40 of Daniel 11 is none other than an overview...of the **remaining events of chapter 11.** Daniel then symbolically sets forth in verses **41-45 and 12:1-3 the remaining events** that are to transpire in their chronological order. It has been necessary to set this foundation so that the commencement of these events will be clear to all.” Heiks, KON, 10, 13.

DANIEL 11:41

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

The Glorious Land = Spiritual Israel.—

“And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.” Malachi 3:12. [The glorious land is God’s people.]

“But ye are a chosen generation, a royal priesthood, **an holy nation**, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness **into his marvellous light.** 1 Peter 2:9.

“The kingdom of God shall be **taken from you [literal Israel] and given to a nation [spiritual Israel] bringing forth the fruits thereof** (Matthew 21:43). To those who bear the ‘fruit of the Spirit’ (Galatians 5:22, 23) in the Lord’s vineyard (Matthew 21:33-43; John 15: 1-11, etc.) are assured the blessing and protection of God. ‘You [the church] are a **holy nation**’ (1 Peter 2: 9).

“...**The New Covenant is made ‘with the house of Israel and the house of Judah’ (Hebrews 8: 8).** The church is now the ‘nation’ of Israel (1 Peter 2: 9; Matthew 21: 43). The phraseology employed to designate the church is the same as that describing national Israel in the Old Testament.

“...Those prophecies which would have had their literal Palestinian fulfillment had the Jews been faithful **now have their spiritual fulfillment because the church has taken the place of national Israel.**” Were, KONAJ, 51, 52.

“God’s Word spoken by the angel Gabriel in verses 14 and 16 identifies the ‘glorious land’ as representing ‘His chosen people’ (His church). Would

not the ‘glorious land’ spoken of by the same angel, just 25 verses later in the same chapter, also represent God’s chosen people?

“...The passing of so many years between verses 16 and 41, need not be confusing. **The only reason the land of Palestine was called the ‘glorious land’ was because on its soil was located God’s church on earth!** His chosen people! There was nothing ‘glorious’ about Palestine itself. As soon as God’s people rejected Him, and crucified the Lord Jesus, Palestine was no longer a ‘holy’ place. On the other hand, ‘The curse of God is upon Jerusalem and its surroundings, and the land is defiled under the inhabitants thereof.’ (RH July 30, 1901).

“All are aware that after the Jewish nation of Israel was rejected as God’s special people in AD 34, God’s church no longer dwelt in a single, national geographic location such as Palestine. In response to Christ’s own command: ‘Go ye therefore, and teach all nations’ (Matt. 28:19), His people (His church), were soon scattered into an international setting. Today, all God’s people do not dwell in the United States, or in Germany, Africa, India, or any other one nation or country. **Today, God’s ‘glorious land,’ His church, is world-wide!**

The important thing for us to remember, however, is that the Old Testament names such as, ‘Israel,’ ‘Jerusalem,’ ‘Mt. Zion,’ ‘holy mountain,’ etc. were not abandoned. Rather, they were adopted and became symbolic terms used by God to represent His true people—His New Testament church, wherever they might be located throughout the world. **Whether they be Jews or Gentiles, if they are spiritual Jews, they are called by God, ‘My people Israel,’ ‘the holy city,’ etc.** Paul writes: ‘And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.—Galatians 3:29.” *Rosenvold, TKONAGP, 8,10.*

“The king of the south represents organized Atheism, which is spiritual and global. The king of the north represents the Roman Catholic Church system, which is spiritual and global. **Between them (geographically) is the Glorious Land representing modern-day Israel, which also is spiritual and global.**

“The revived Papacy (Papal Rome) has moved into the modern-day Glorious Land, just as pagan Rome entered into the literal “**pleasant” land of Israel in the OT period.** Daniel mentions this entrance: ‘And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the **pleasant land.**’ The same Hebrew word translated as ‘glorious land’ is found here in Daniel 8:9 as ‘pleasant land’ **representing geographic Israel in the Old Testament period. Pagan Rome entered into the pleasant land under Pompei’s forces in 83 BC. At that time God’s people were localized in the geographic area of Palestine.**

“**Pagan Rome would rule till 476 AD.** By this

time God’s people, in obedience to Christ’s command, were taking the gospel to every nation, kindred, tongue and people. **By this time most of the Roman empire was Christian, but in great apostasy. In their midst,** (the spiritual “pleasant land”) there was one (the bishop of Rome) who would move vertically into the heavens, symbolizing his dominance in the religious world. **‘And it waxed great, even to the host of heaven. And it cast down some of the host and of the stars to the ground, and stamped upon them.’ Daniel 8:10.** **The host represents God’s people dwelling by faith in the glorious land of heavenly Mt. Zion, and the stars represent the ministers of God’s people.** These faithful ones are persecuted—cast down to the ground and stamped upon.

“The pope would even attempt to block the view of Christ and His work in the heavenly sanctuary: **‘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.’** This he is attempting to do again in the glorious land of latter day Israel.

“That the glorious land is spiritual is seen in the following Scripture: **‘Yea, they despised the pleasant land, they believed not his word.’** Psalm 106:24.

“As you study the word ‘glorious’ and ‘glory’ in the Bible you begin to see that only God is glorious. **The glory of God is His character.** Ex. 34. But God’s glory is bestowed upon His people through faith in His word. **Thus, the glorious land today is still Mount Zion and the people that worship God there by faith.**

“For ye are not come unto the mount that might be touched, **But ye are come unto mount Sion, and unto the city of the living God,** the heavenly Jerusalem, and to an innumerable company of angels, **To the general assembly and church of the firstborn,** which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, **And to Jesus the mediator of the new covenant,** and to the blood of sprinkling, that speaketh better things than that of Abel.” Hebrews 12: 18,22,23.

“The glorious land is where God’s glorious presence is found. The glory is God’s character. God’s character is seen in the life of Christ, who perfectly kept His Father’s ten commandments, which define righteousness when obeyed, and sin when broken. The New Covenant promise is that the Holy Spirit will write God’s law (God’s character = God’s glory) by faith in our hearts and minds.

“This glory is found in the Three Angels’ messages: ‘Fear God and give glory to Him.’ Rev. 14:7. Today the glorious land is seen in **the two or three gathered together in Christ’s name** that are scattered all over the earth, who are ‘keeping the commandments of God, and have the faith of Jesus.’ Rev. 14:12—the last verse of the Third Angel’s message. The glorious land is where the Three Angels’ messages are being given. Ellen White wrote: **‘I saw a company** who

stood well-guarded and firm, giving no countenance to those who would unsettle the established faith of the body. **God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages.** Said my accompanying angel, ‘**Woe to him who shall move a block or stir a pin of these messages.** The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’”

Early Writings, 258,259.

“**Those who stand on the firm platform [structure] of present truth—the Three Angels' Messages—are not overthrown but standing in the glorious land today.** Indeed, they are giving ‘**glory** to Him’ (Rev. 14:7).” *PJ.*

“In fact God's church is the spiritual land! **Paul calls the church the ground of truth!** ‘But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is **the church of the living God, the pillar and ground of the truth.**’ 1 Timothy 3:15.”

[Please see Rev. 14:6-12 for understanding of the Three Angels' Messages.]

“When at Christ's trial before Pilate, ‘The chief priests answered, We have no king but Caesar,’ John 19:15, the Jewish people by their own decision chose not to continue as God's people (DA 738) and prophecies beyond the cross dealing with Zion, Jerusalem, **the 'glorious land,' or 'My people,' now have a spiritual and world-wide application** which is applicable to God's true church, 1 Peter 2:5,10; Matt. 21:43.” *TEACH, D&R, 88.*

“God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. ‘Where two or three are gathered together in my name, there am I in the midst of them’ (Matthew 18:20). **Where Christ is even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church.**

“Where two or three are present who love and obey the commandments of God, Jesus there presides, let it be in the desolate place of the earth, in the wilderness, in the city enclosed in prison walls. The **glory** of God has penetrated the prison walls, flooding with glorious beams of heavenly light the darkest dungeon. His saints may suffer, but their sufferings will, like the apostles of old, spread their faith and win souls to Christ and **glorify** His holy name.” *Upward Look, 355.*

The Glorious Land is Not the United States.—

“I am told that before finishing the life of Christ I ought to visit **Jerusalem, the holy land.** What made it holy? The Majesty of heaven clothed His divinity with

humanity, and dwelt upon our earth. He was despised and rejected of men; in Jerusalem He was crucified by wicked hands. **I have not the slightest inclination to visit Jerusalem,** to see where it is thought probable that Jesus trod, where He may have labored, and where He may have been crucified. The means which might be expended thus I would prefer to treasure, that I may point souls to the Saviour risen from Joseph's tomb, and proclaiming, “I am the resurrection and the life.

“**I can trace His footprints in the sure word of prophecy**, and can obtain a better idea of His works and of His ways, **than I could by visiting Jerusalem, defiled with unholy feet and unholy deeds.** I could not expend money to visit these places when the living interests of Christ's kingdom are to be presented to the people. We are to teach the word of God, and to be doers of that word, which is represented as building upon the rock; the structure thus built will withstand the storm and the tempest, because it is founded on the eternal Rock.

“I wish to see Jerusalem when the fires of the last great day shall have cleansed it from all sinful defilement. **Jerusalem is now no more sacred to me than any other place on the globe.** Wherever by his Holy Spirit Jesus makes known His presence, wherever his righteousness shines forth in bright and glorious beams, wherever his divine love illuminates the humble places of the earth, wherever his honor dwells, there I am pleased to be.

“Christ looks with sadness upon the delusions that ensnare human minds who are so eager to behold the place where His feet are supposed once to have trodden, and yet who do not heed His command, ‘Follow me,’ who do not walk in the light as He is in the light. **A shadow is resting over Jerusalem, a terrible shadow, which I have no desire to come under.** Everywhere a curse is visible, which I have no desire to look upon. I can see marks of the curse everywhere.

“...I know that Christ looks with sadness upon those who are searching for the places He passed over while in the flesh, **but who fail to recognize Him as a living Saviour, on any ground, in any place.** He says, ‘Lo, I am with you always, even to the end of the world.’ Men may search in vain for the foot-prints of Christ in Jerusalem. I care more for where He is now, in heaven, and for what He is doing in my behalf.” *Paulson Collection, 137,138.*

“If we have faith in the promises of God, we shall show in conversation and in deportment that we are not living for this world, **but are making it our first business to prepare for that holy land.**” *Review & Herald, 11/29/1881.*

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that **they were strangers and pilgrims on the earth.** 14 For they that say such things declare plainly that

they seek a country. 15 And truly, if they had been **mindful of that country from whence they came out**, they might have had opportunity to have returned. 16 **But now they desire a better country, that is, an heavenly:** wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” Hebrews 11:13-16.

The Glorious Land is Not the Apostate Protestantism.—

“Since 1844 the Protestant churches fell by rejecting the first angel’s message of Rev. 14:6,7:

“Jesus commissioned a mighty angel [the first angel] to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and **glorious light** went before him. I was told that his mission was to lighten the earth with his **glory** and warn man of the coming wrath of God. Multitudes received the light. Some of these seemed to be very solemn, while others were joyful and enraptured. All who received the light turned their faces toward heaven and glorified God. Though it was shed upon all, some merely came under its influence, but did not heartily receive it. Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel.’ *Early Writings*, 245,246.

“Instead of receiving the message with gladness, they [the Protestant churches] declared it to be a delusion.’ ‘They hated those who loved His appearing and shut them out of the churches. Those whose hearts burned with an intense desire to see Jesus were forbidden by their professed brethren to speak of His coming.’ *Early Writings*, 260, 247.

“Thus, the Protestant churches fell from truth and became part of spiritual Babylon. Hence, the call was given in 1844 for God’s people to come out of Babylon. Heeding the Second Angel’s message of Rev. 14:8, over 50,000 left the churches they were members of, to wait for Christ’s second Coming. A remnant of these were raised up to give the Third Angel’s message of Revelation 14:9-12. Thus, the Protestant church systems are now part of fallen Babylon, and are more closely related to the king of the north, while those who profess faith in the Three Angel’s messages are part of the Glorious Land—spiritual Israel.

We should point out, however, that **many of God’s people are still in spiritual Babylon**—the Catholic church and the fallen Protestant church systems. God makes a distinction between church systems and the members in those systems—individuals who are following all the light they know. See Rev. 18:4.” PJ

Diet in the Glorious Land—Tested as was Daniel.—

“In Egypt their taste had become perverted. God designed to **restore their appetite to a pure, healthy state, in order that they might enjoy the simple**

fruits that were given to Adam and Eve in Eden. He was about to establish them in a second Eden, a goodly land, where they might enjoy the fruits and grains that He would provide for them. He purposed to remove the feverish diet upon which they had subsisted in Egypt; for He wished them to be in perfect health and soundness when they entered the goodly land to which He was leading them, so that the surrounding heathen nations might be constrained to **glorify** the God of Israel, the God who had done so wonderful a work for His people. **Unless the people who acknowledged Him as the God of heaven were in perfect soundness of health, His name could not be glorified.”** IBC, 1102.

Last Day Spiritual Entrance by Papal Rome into Glorious Land Parallel to Papal Rome’s Rise to Domination of Christianity in 538 AD.—

“In Daniel 8:11-13 and 11:31, the Papal phase of the little horn of Rome enters the ‘pleasant’ (same Hebrew word as ‘glorious’) land and exalts itself into heavenly places and casts down the place of His sanctuary, the truth, and the people to the ground, symbolizing the loss of the true Biblical doctrines of the everlasting gospel and the work of Christ in the Holy Place of the heavenly sanctuary from the minds of God’s people by 508 AD. This eclipse of Christ lasted for 1335 prophetic days (literal years) through the Dark Ages until 1844 when the knowledge of the heavenly sanctuary was restored to God’s people.

“In these last days, **the king of the north (the papacy) again enters the glorious land with the purpose of taking away of the knowledge of Christ’s work in the Most Holy Place of the heavenly sanctuary.** This is the knowledge contained in the Three Angels’ messages of Rev. 14:6-12, and many people have been overthrown from the correct understanding of this present truth. This is seen by the removal of the Three Angels from the logo of the church. Today, the term, ‘Three Angels’ messages’ is heard and repeated by many, but not understood. Few realized that when Jesus forgives their sins, their sins go to the heavenly sanctuary to be blotted out and put on Satan the scapegoat. Few understand that Babylon represents the fallen church systems. No longer is the beast viewed with any horror.” PJ.

Timing of Entrance into Glorious Land.—

“Because the Glorious Land was in between the king of the north and the king of the south geographically, the king of the north could not reach the king of the south, until he had first entered into the glorious land. **This means that we should expect that the king of north entered into the glorious land before it reached ‘Egypt’ and overthrew the communist countries of eastern Europe and the U.S.S.R. in 1989-1992.”** PJ

The King of the North Enters Secretly Into the Glori-

ous Land.—

“Unfortunately, the king of the north has **fully entered the glorious land, and the entrance has been by stealth as predicted by Jude and Peter. See Jude 3,4; 2 Peter 2:1,2:**

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the **faith which was once delivered unto the saints.** For there are **certain men crept in unawares,** who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.” **Jude 3,4.**

“But there were false prophets also among the people, even as there shall be false teachers among you, who **privily** shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. **And many shall follow their pernicious ways;** by reason of whom the way of truth shall be evil spoken of.” **2 Peter 2:1,2.**

“This entrance has been secretly accomplished not only by means of Jesuit infiltration, but especially by the teaching of false doctrines [wine] to Adventist ministers and members who attend Babylonian universities and ecumenical gatherings.

“‘Notwithstanding I have a few things against thee, because **thou sufferest that woman Jezebel** [symbol of Papal Rome], **which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.’ Rev. 2:20.’ P.J.**

“**The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night.** May the Lord grant that we shall no longer sleep as do others, **but that we shall watch and be sober.**” *Maranatha*, 27.

“**Therefore Satan's step is noiseless, his movements stealthy, and his batteries masked.** He does not venture to show himself openly, lest he arouse the Christian's dormant energies and send him to God in prayer.” *Maranatha*, 60.

“The enemy is preparing for his last campaign against the church. **He has so concealed himself from view** that many can hardly believe that he exists, much less can they be convinced of his amazing activity and power. . . .” *Maranatha*, 64.

Ellen White Predicts Glorious Land Overthrow.—

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that

God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

“Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?” *Selected Messages, Vol. 1, 204,205.*

King of North Enters Into Glorious Land—Professed SDA Church System.—

[The following was written in 1970.] “As the king of the north marched south in those ancient campaigns against Egypt, he marched through ‘the glorious land.’ So in this time of the final conflict, the king of the north **will** enter ‘the glorious land’ and overthrow ‘tens of thousands.’—R.S.V. (‘Countries’ in verse 41 is a supplied word.)

“...It is perfectly obvious that ‘the glorious land’ in the time of the end has no relation to the Middle East. George McCready Price comes close to the truth when he suggests that it ‘probably means the Protestant world as a whole.’—*The Greatest of the Prophets*, p.315. But unless his point is clarified, it could be very misleading. **Protestantism so-called in the world today is not ‘the glorious land,’ for since 1844 the Sunday keeping Protestant bodies are part of Babylon** (Revelation 14:8). Indeed, they constitute apostate Protestantism.

“**The Advent Movement is now the successor of the Protestant Reformation.** ‘The glorious land’ must therefore embrace the people of the Advent Movement the world over. Truth often appears to be frightening. It flatters neither man nor denominational ego. Many have been educated to think that the true church of the last days is impregnable. It will finally become impregnable, but that is mentioned in verse 45, not verse 41. Daniel 11:41 is the only passage in either Daniel or the Revelation that specifically mentions the **great sifting** in the church of God at the time of the great final test. ...Ellen G. White says that ‘chaff like a cloud’ and ‘a large class’ will ‘abandon their position and join the ranks of the opposition.’—*Testimonies*, vol.5, pp.81, 136; *The Great Controversy*,

p.608. Indeed, Inspiration warns that the mighty shaking will be so devastating that ‘the church may appear as about to fall.’ It will be the greatest crises in the history of God’s people, the darkest hour in the experience of the true church. Assyria’s invasion of Judea under Sennacherib and the terrible ravages of Judea wrought by his armies serve as an accurate type of this last conflict. **Habakkuk also saw a vision of the northern armies descending upon God’s people.** The prophet had been complaining to God about the sinful condition of His people and challenging the Lord to do something about it (Habakkuk 1:1-4). Then the Lord answered the prophet:

“Behold ye among the heathen, and regard, and wonder marvelously: **for I will work a work in your days, which ye will not believe, though it be told you.** For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs.”—Habakkuk 1:5,6.” *Hiddekel*, 78,79.

“We need to point out that while the king of the north was recovering from his deadly wound [1798], he had not been idle. **In an underhanded manner**, during that long interval, he had been working for decades at the same time, both on his determination to topple the USSR, ...and on his determination to enter into the ‘glorious land’ of Israel. Supporting documentation for the latter will be noted.... Verses 40 and 41 are not consecutive happenings. **They actually transpire concurrently.** Suffice it to say here that finally the day arrived when the king of the north was able to work openly and brazenly to fulfill both verses—40 and 41—of Daniel 11.

“**The greatest goal of the king of the north is to overthrow the church of God, which has a Bible-based message that exposes the machinations of the beast of Revelation 13—of the king of the north himself!** In the end it is God’s church that will stand in his way of regaining the total world-control he enjoyed during the Dark Ages.” *Rosenvold, TKONAGP, 11.*

“At the present we **are** literally seeing and experiencing the invasion of the Glorious Land (God’s Church) which means we are in Daniel 11:41.” *Mason, KONAS, 57.*

And Many Shall Be Overthrown.—

“It is with heavy hearts, that we present the evidences of the fulfillment of verse 41. The Bible says, ‘many’ of God’s people will be ‘overthrown’ **or spiritually ‘slain’** (Peshitta).

“Please note that the italicized word ‘countries’ is a supplied word. It does not belong in this text. The text should not be perceived as indicating that many ‘countries’ were overthrown, but rather, that ‘many’ of God’s modern people in His ‘glorious land’ would be beguiled and overthrown by the king of the north. How could this possibly happen?

“...Can ‘many’ actually be ‘overthrown’ or ‘slain’ spiritually by the king of the north, while still remaining members of God’s church? In Ezekiel’s day these twenty-five men were worshipping at the door of the temple of God—between the porch and the altar—they were undoubtedly a company of priests—ministers of God’s own church! In an end-time prophecy the prophet of the Lord predicted:

“But the **glory of the Lord had departed** from Israel; although many still continued the forms of religion, His power and presence were lacking.” ST 210.

“What happens to the ‘many’ who are ‘overthrown’? **Many may still be continuing their ‘forms of religion’—as if they were active SDA’s.** But the ‘presence.’ The ‘power,’ and the **‘glory of the Lord will have departed’** from them.” *Rosenvold, TKONAGP, 12.*

“The word ‘countries’ is italicized and not found in the original text. It should simply read, ‘And many shall be overthrown.’

“Isaiah describes this same time of Dan. 11:41:

“Woe to the crown of pride, to the drunkards of Ephraim, whose **glorious beauty** [the glorious land] is a fading flower, which are on the head of the fat valleys of them that are **overcome with wine!** Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, **as a flood of mighty waters overflowing, shall cast down to the earth with the hand.** The crown of pride, the drunkards of Ephraim, shall be trodden under feet: And the **glorious beauty**, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.” Isa. 28:1-4.

“But not all will be overthrown:

“And it shall come to pass in that day, that **the remnant of Israel, and such as are escaped of the house of Jacob,** shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. 21 The remnant shall return, even the remnant of Jacob, unto the mighty God. 22 **For though thy people Israel be as the sand of the sea, yet a remnant of them shall return:** the consumption decreed shall overflow with righteousness.” *Isaiah 10:20-22.* PJ.

“As the storm approaches, **a large class** who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, **abandon their position** [of truth] and join the ranks of the opposition. **By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side.” *Great Controversy, 608.***

“There are those who have the blazing light of truth shining all around them, and yet are **insensible** to

it. **They are enchanted by the enemy, held under a spell by his bewitching power.** They are not preparing for that great day which is soon to come to our world. **They seem utterly insensible to religious truth.**

“Are there not some youth who are awake? Those who see that the night cometh, and also the morning, should work with untiring energy to arouse their sleeping associates.” *Maranatha*, 220.

“It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy—the beast. Said Paul: ‘There’ shall ‘come a falling away..., and that man of sin be revealed.’ 2 Thessalonians 2:3. **So apostasy in the church will prepare the way for the image to the beast.**

“Satan will work with all power and ‘**with all deceivableness of unrighteousness.**’ 2 Thessalonians 2:9, 10. His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, **but his deceptions are leavening the professed churches of our Lord Jesus Christ. The great apostasy will develop into darkness deep as midnight.** To God’s people it will be a night of trial, a night of weeping, a night of persecution for the truth’s sake. But out of that night of darkness God’s light will shine.” *Maranatha*, 165.

Overthrown by a False Church System.—

“Beware of **false prophets, which come to you in sheep’s clothing**, but inwardly they are ravening wolves.” **Matthew 7:15.**

PROVERBS 2:16-19: “To deliver thee from the strange woman [church], even from the stranger which flattereth with her words; 17 Which forsaketh the guide of her youth [Dan. 11:30 forsake the holy covenant], and forgetteth the covenant of her God. 18 For her house inclineth unto death, and her paths unto the dead. 19 None that go unto her return again, neither take they hold of the paths of life.”

PROVERBS 4:4,5,24-27: “Say unto wisdom, Thou *art* my sister; and call understanding thy kinswoman: 5 That they may keep thee from the strange woman [church], from the stranger which flattereth with her words.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth. 25 **Let not thine heart decline to her ways, go not astray in her paths.** 26 **For she hath cast down many wounded: yea, many strong men have been slain by her.** 27 Her house is the way to hell, going down to the chambers of death.” **Proverbs 4:4-27.**

History of King of North’s Stealthy Entrance into the Glorious Land and Overthrow of Many.—

“God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is **too late to escape the snare. She is silently growing into power.** Her doctrines are exerting their influence in legislative halls, in the churches, **and in the hearts of men.** She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. **Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike.** All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.” *Great Controversy*, 581.

“The intrusion of Romanism into God’s modern church became more identifiable soon after the Second Vatican Council [1962-1965]. For some years she had been working **stealthily and secretly.** About ten years after that council was ended, a Roman clergyman compiled a book of over 1000 pages containing many of the various official documents and decisions which were produced during that monumental Council, but for whatever reasons, most of us did not know about that book until quite recently. Some of the ambitions of the papacy are revealed in this volume.

“...The popular **celebration-type worship services** among our people seemed to follow after Vatican Council II. Even while the Second Council was in progress, during the early 60’s, Satan and his agents were preparing for a drastic change: Rock-style celebration music! By introducing into the churches and popularizing the beat and swing of western-style gospel music—the way was prepared! **After this Satan could introduce rock music with plenty of hand clapping, physical gestures, bodily attitudes and movement, etc.—a Pentecostal-type worship—without much protest, at least from the ‘many’ in our midst!**

“...The popular celebration movement, with its cheap drama, has robbed many of God’s churches of the solemnity of their worship services, causing them to depart from the divine counsels of the Bible and the Spirit of Prophecy regarding the solemn conduct of our worship.

“For Seventh-day Adventist, a raucous celebration type service is devastating, for under this influence, a church, not only loses its appreciation for good music, but also its ability to preserve pure doctrines. Ellen White warns that those who participate in such services ‘receive impressions which send them adrift. They cannot tell what they formerly knew about Bible principles’ (2 SM 37). She states further that under a bedlam of noise, ‘the third angel’s message loses its force and influence’ for it cannot be given in ‘straight lines’ (Ibid.)!

"Just as Ellen White warned, so it happened. Some of our pure doctrines **have already become polluted** with error. God have mercy on us! It seems as if at times, we are hearing 'another gospel' being preached from our pulpits, or expressed by participants during class study at Sabbath school. **Some of our official publications are not beyond teaching a strange gospel. We can only say, 'God help us!'**

"...Our beloved church ('the glorious land'), has gone far beyond celebration formats. Some of our churches do not now hesitate to invite Roman Catholic priests to stand in their pulpits to deliver a Sabbath message! Or, of hiring a Catholic priest to teach or to act as dean in a college. We have gone so far as to affiliate some of our hospitals with Catholic management! Yes! We even invited a high ranking Catholic bishop to speak to our people during the Indianapolis General Conference Session (1990). He was also seated as an official observer!

"Today, we can observe the influence of the king of the north from the grass roots in many of our churches, even to the General Conference! Unbelievable as it may seem, it is true!

"During Vatican Council II the papacy made plans to gradually bring about less difference between the Eucharistic celebration practiced by the Roman Catholics and the Protestant type of the Lord's supper. **She would educate the masses that the Eucharistic celebration as conducted by Catholics is the basis of all Christian unity and fellowship.**

"...Today, some of our people are beginning to adopt various Eucharistic forms in observing the Lord's supper. **And Oh, what sorrow has come into God's 'glorious land!'** Turn to hymn #402 in our current church hymnal. Verse 2 reads as follows:

"His broken body in our stead is here in this memorial bread; And so our feeble love is fed until He comes.

"How dare we sing outright papal Eucharistic doctrine in our churches? Roman Catholics teach that when in the mass the priest lifts up the wafer that he actually by that act creates the body of Christ **in** that wafer! Should we not rather be singing that 'this memorial bread' is 'Symbolic' of Christ's broken body? Certainly not that His body 'is here in this memorial bread!

"Plans concerning the Eucharist were not all that were made during the Second Vatican Council. The papacy also laid plans to demonstrate to the churches the close tie between the Eucharist celebration....

"A paragraph or two from a letter written on April 6, 1996 by a concerned member to a concerned SDA minister, may be appropriate to quote at this juncture:

"Just at this time of year I am saddened. In my early years I can never remember hearing the word 'Easter' mentioned from the pulpit. Last Sabbath Pastor _____ announced that 'This is the beginning of passion week, Let us remember good Friday.' There were Easter lilies and a wooden cross on the platform and

some of the children marched down the center aisle with palm fronds and placed them at the foot of the cross....'

"We pause to ask once more, Have the practices of the king of the north entered into the 'glorious land'—into God's churches today? Similar activities such as those portrayed in the above letter, could be multiplied many times over.

"...A real disrespect for the Sabbath is growing among our people. Some churches are sponsoring the sending out of their young people into their communities on Sabbath afternoons—to give Bible studies? NO! Rather to clean people's yards and houses, or to paint their fences or homes, etc.! Such accounts of slackness in Sabbath observances are too numerous to be named!

"We recently received a letter from a lady living in an overseas division. Read, and weep as we quote her!

"I used to attend a church in _____. I had to leave because they started having drama plays acted out by the youth on the pulpit stage after Sabbath School. One time there were about 8 people involved: men and women bathers with beach towels, rubbing sunscreen lotion on themselves, acting out a drama of "Zion's ship!"'

"Does that not cause you to 'sigh and cry?' And almost remind you of Israelites, unclothed, and dancing around the golden calf at Sinai?

"...In addition to all this, the papacy, headed by John Paul II, through the avenue of ecumenism, is seeking to attain unity between the various Protestant churches and between Catholics and Protestants. As a church, we, along with other Protestants, have been drawn into the net of ecumenism....

"We were privileged to watch a video of the colorful 1995 Parade of Nations [at the G.C. in Utrecht]. ...This parade is intended to show the widespread 'presence' of God's people throughout the nations of the world. ...In the midst of the parade, the official commentator announced: 'The Vatican!' Had we heard him correctly? Yes! Here their representatives came, carrying their brilliant yellow and white Vatican flag to the platform of the General Conference of Seventh-day Adventists! The audience burst into wild applause! The announcer identified 'The Vatican' as an independent state of less than one-half square mile, contained inside the city of Rome. Then he added, 'The Vatican is the most religious state in the world.' We are puzzled. **We wonder why the Vatican's 'presence' was presented at our General Conference!**

"The principle figures on their banner, which were on the white part of the flag, were the crossed keys, and the triple crown of the pope. **Most of our people should know what that crown represents—the claim of the godhead of the pope, and his claim to world-wide authority and dominion on earth.** How could it be that the Vatican was being loudly ac-

claimed by a world-wide gathering of Seventh-day Adventists?!

"Once more we must ask, Has the 'presence' of the papacy (the king of the north) entered into the midst of the 'glorious land' of modern Israel?"

"We can conclude that Satan through the king of the north and other worldly avenues, is determined to prepare SDA's to be on his side in the controversy of Revelation 13. And to a far greater extent than we can imagine he is succeeding! 'Many' 'the majority' (5T 136), but not all, will abandon **the truth**:

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls.' Great Controversy, 608.

"...Have you heard our church people singing together (**SDA Hymnal #403**): *When I fall on my knees, With my face to the rising sun, O Lord, have mercy on me?* Does not this cause you to immediately visualize Ezekiel 8:18?

"...Through omissions and substitutions these new Bible versions have purposely been worded so that the different religions of the world—Christian or Pagan—might find them acceptable. These ecumenical 'new age' Bibles will play an important role in aiding the king of the north to achieve his goal of world dominance. How tragic!

"In the supplement to Modern Bible Translations Unmasked by Russell and Colin Standish, page 3, we find the following revealing account:

"During the General Conference Session at Indianapolis in July, 1990, Russell spoke to a group of 200 believers in a meeting held in one of the nearby hotels. His topic was the use of Scripture by our members. At the conclusion of the presentation, two pastors stood up and stated that they held Master of Divinity Degrees from our seminary, and they were totally ignorant of the fact that modern translations were any other than the same Bible as the King James Version in twentieth-century language. **Not once had their attention been drawn to the fact that they were based upon different Greek manuscripts.**'

"Few SDA lay members have not so much as heard of Westcott and Hort and their mischief. The same can be said of our ministers. Possibly this should not surprise us, for insofar as we can determine, our colleges and seminaries do not routinely offer courses in the history of ancient sacred manuscripts, nor do they teach the mischievous part that Westcott and Hort and their committee had in providing a false Greek New Testament Text (translated from the Alexandrian, Egypt., Vaticanus Bible), which when completed close-

ly resembled the Catholic Vulgate Bible, **so closely in fact that it was very acceptable to the papacy**. If this were planned by the king of the north, and documentation substantiates that it was, **have we not also allowed him to enter into the 'glorious land' through the avenue of false Bible versions?**

"...Not only are many of our SDA books and Sabbath School lessons of today filled with advice to read this or that modern version, but worse yet, about a decade ago the General Conference Sabbath School Department ordered that henceforth the New International Version (NIV) would be used in all the children's Sabbath School divisions. Whereas for more than a century Adventist children had learned Bible verses from memory from the Authorized Version (the KJV), now they were to have their tender minds fed with verses from confusing modern translations.

"...There are those times when audience is asked to participate in a responsive Scripture reading, but when they turn to the back of their Adventist church hymnals to find the passage, What do they find? The King James Version is rarely used. Most of the Scripture readings are taken from one or another of the modern Bible versions. Thus it is that modern versions are falsely represented to the people of God (by unsuspecting pastors and leaders), to be pure Bible truth.

"Insofar as many members of our church are concerned, is the king of the north succeeding in his plan to replace the KJV with versions more to his liking? ...Today multitudes of deceived members in our churches and multitudes of deceived students in our schools are crying, 'Away with the KJV! We want modern versions!'

"...It is undeniable! **Though some may not understand that the 'glorious land' of verse 41 is speaking of God's church, yet we are all faced with the undeniable fact that the king of the north has indeed entered into God's last-day church, and has brought about great changes.** No student of the Bible can deny that 'many' of God's people, have already either been greatly wounded or 'overthrown' altogether. As unbelievable as it may seem, it is undeniable.

"We do wish to point out to our brethren and sisters who read these lines that we derive no pleasure in calling your attention to these departures from truth that are taking place in our beloved church. However, we dare not be among those 'dumb dogs that would not bark' Is. 46:10, and fail to warn God's people. It is with great sorrow that we have identified these Roman incursions into our midst." *Rosenvold, TKONAGP, 12-30.*

"In 1903 a **hierarchical** [Papal] church structure was chosen and received. Thus, **the church structure—the body—was Catholicized.**

"Proof: 'In 1976-77 ...then vice-president Neal Wilson submitted an affidavit in which he makes the following statement regarding the organizational structure of the church: "The Seventh-day Adventist

Church...maintains...a hierarchical structure of church authority." USSoL vs PUC and GC, Case CV 75-3032-R (February 6, 1976).

"In 1922 accreditation was approved in the area of medicine, and we received a Catholic medical system—a Catholic **right arm**. This is seen when in 1996, the Porter SDA hospital in Bolder, Colorado merged with the Catholic hospital. Also, this is seen in the fact that medical missionary institutions, such as Wildwood and Uchee Pines that follow the medical counsel that God gave to the church, receive no help from the General Conference, while Loma Linda Hospital and Florida Hospital, which follows the AMA philosophy of medicine, receives millions from the Gen. Conf. and the government!

"In 1929 accreditation was accepted in the educational system, and we received a Catholic educational system. This opened the door wide for the king of the north to enter the glorious land. **Now most SDA teachers at SDA colleges and universities would get higher degrees from Babylonian universities and be trained by Jesuit thinking teachers.** The rebuke to the Thyatiran church fits here: ‘Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.’ Rev. 2:20. Proof that the education system is now papal is seen in the history of Samuel Bacchichochi, who graduated from the Gregorian Pontifical University in Rome, and went straight to Andrews University, where he immediately began to teach in the SDA seminary. Again, self-supporting educational institutions that strive to follow the light that God has given to the church in the area of education receive no financial help from the General Conference, while accredited universities like Andrews Univ. and Oakwood Univ. receive millions from the Gen. Conf. and the government.

"In 1955-56 the false Catholic concept of Jesus having the sinless flesh of Adam before the fall [along with the Augustinian doctrine of Original Sin] entered the glorious land! How? SDA leaders secretly agreed with apostate protestant leaders Martin and Barnhouse that they would trade away the doctrine of the true Bible Jesus who came in fallen humanity for the immaculately-born, papal Jesus.] At the same time they traded away the doctrine that Christ’s ministry in the Most Holy Place of the heavenly sanctuary is vital for our salvation, for the false doctrine that ‘It was all done at the cross.’ Why did they do this? In order to be accepted by the fallen Protestant churches. Thus, Who the real Jesus is, and Where the real Jesus is, was officially lost by the Gen. Conf. sponsored SDA church. This was exactly predicted by Jude—See Jude 3,4. 26 years later, **in 1993**, Martin asked the General Conference if the agreement was still on. The official reply was, ‘Yes.’

“See M.L. Andreasen’s Letter to the Churches,

for a history of the Barnhouse and Martin meetings. One of the results of these agreements is that ‘Books of a new order’ (books that contain new theology, false doctrines, and/or pleasant truth—but not present truth) are now being printed by SDA publishing houses as predicted by Ellen White in 1 Selected Messages, 204,205.

"1962-1964 Vatican II: Arthur S. Maxwell was one of the observers. Upon his return, he called for the scrapping of the old evangelistic sermons on the Papacy, and a completely new approach. “I sat closer to the Pope than any of the cardinals. I was only forty feet away from him for three or four hours. ...Nobody will ever believe me, that I sat so long, so near to His Holiness.” “...His new friendliness. ...The pope’s opening speech was on Love.”

“Also observing at Vatican II, B.B.Beach became friends with Catholic and World Council of Churches’ leaders there. He set up the first meetings between the WCC and SDAs, which took place from **1969-1973**. **He wrote a book with the WCC called ‘So Much In Common’!!**

"In the 1960's, the ABC bookstores start selling Babylonian wine—books from fallen Protestantism.

"In 1974, Samuel Bacchichochi graduates from the Pontifical Gregorian University in Rome and goes straight to Andrews University Seminary to teach Adventist ministers.

"In 1976, North American division president (future General Conference of SDA president), **Neil Wilson, under court oath,** throws historic Adventism’s ‘anti-Roman Catholic viewpoint’ and ‘anti-papery’ into **‘the historical trash-heap. The following is his testimony under court oath:**

“Although it is true that there **was** a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly **anti-Roman Catholic viewpoint**, and the term “hierarchy” was used in a pejorative sense to refer to the papal form of church governance, that attitude on the church’s part was nothing more than a manifestation of widespread **anti-papery** among conservative Protestant denominations in the early part of this century and the latter part of the last, and **which has now been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned.** EEOC vs PPPA and GC, Civil Case #74-2025 CBR (1975). According to Wilson, the **Great Controversy** is now in the General Conference’s file 13.

"In 1977, B.B. Beach [SDA Religious Liberty Department leader] places a gold medal representing the SDA church into the hand of the pope. On the back of the medallion are the words of the 4th commandment—exactly the same as found in any Catholic catechism.

"In 1979, the SDA church’s Ministry Magazine goes ecumenical. Note: Ministry magazine is ‘Dedicated now to stimulate **supportive dialogue among denominations**’ [fallen church systems]. More issues

are sent to ministers from non-SDA denominations than to SDA ministers.

In 1980, through the subtle double-meaning words of the 27 statements, the **Catholic Trinity concept of God** entered the glorious land—one God in Three ‘co-eternal’ ‘Persons.’ This was also predicted in Jude 3,4—“denying the only Lord God.” (Belief in the Trinity, which is the foundation of all Catholic doctrine, is the only requirement for membership in the World Council of Churches.)

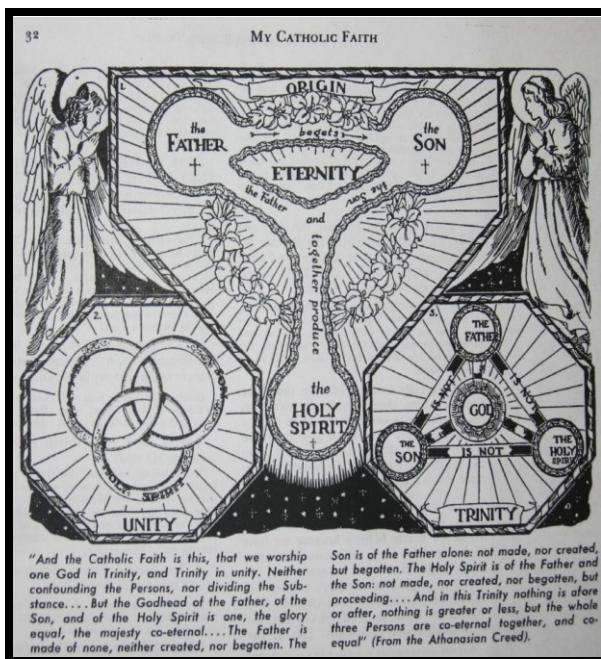


Illustration of Trinity concept
taken from Catholic catechism, My Catholic Faith.

“The same 27 statements of belief in the SDA Church actually promotes ecumenism!!! You would think that the 12th doctrine entitled ‘The Church’ would be about the SDA church, but it is not. ‘The church’ is defined as ‘the community of believers’ that confess Jesus Christ as Lord and Saviour.’ This means that ‘the church’ includes any Christian church ‘community’ (church system) including the Catholic Church—‘the king of the north’!!! This means that the General Conference of SDA is officially siding with Babylon!!!

“You would think that the 14th doctrine, ‘Unity in the Body of Christ’ would be about unity in the SDA church, through the Holy Spirit with Christ as head of the church, but it is not!! It is about the ecumenical unity of ‘all communities that confess faith in Jesus Christ.’ This unity is based on the Triune God—the Catholic Trinity concept of God! This is the same thought found in ‘Ut Unum Sint’—1995 ecumenical encyclical by Pope John Paul II.

In 1981, the name ‘Seventh-day Adventist’ was trademarked under **commercial law** on counsel by a Catholic lawyer, Vincent Ramik. The General Conference, now a business entity, uses civil power to sue

small independent SDA congregations who (although they may be spiritually correct) use the term SDA illegally according to commercial law.

In 1984, 1335 Hungarian SDA’s are disfellowshipped for protesting the SDA church’s membership in the ecumenical World Council of Churches.

In 1985, a Catholic hymnal was received into the SDA church. It contains: 13 new hymns to the Trinity never found before in a Adventist church hymnal; one hymn [#403] where you kneel before the rising sun and pray for mercy; one hymn [#402] containing the Catholic doctrine of transubstantiation—‘his broken body in our stead **is here, in this memorial bread;**’ one hymn [#471] could be sung to the Pope—one verse to be sung in Latin the official language of the Papal See.

“By this time, 1985, the King of the North (the Papacy) had infiltrated all the Protestant church systems. The SDA church was the last mainline church system to be entered into stealthfully. At the same time, the Papacy had also taken away the Protestant heritage of the United States, when for the first time in 1984, the United States sent an ambassador to the Papal See, which runs Vatican City for civil cover. Then allied with the USA, and with no protestant churches left, the papacy was on its way to Egypt, the King of the South, and within the next decade it would enter into atheist, communist Soviet Union and the Eastern bloc communist countries. All would fall without a shot!

“So well did this entrance and take-over of Adventism occur, that in 1990, B.B.Beach (fulfilling the role of Zimri in Numbers 25) unashamedly introduce WCC president, J. Campbell to the 5th Business meeting of the General Conference Session in Indianapolis, Indiana, who said: ‘I bring you the warmest of greetings from the World Council of Churches. ...So as fellow Christians, like those Pentecost people in the earliest of days, we look at one another and WE SAY THAT WE HOLD ALL THINGS IN COMMON.’

“The next day, B.B.Beach (a.k.a. Zimri) brashly introduced another guest, his friend, A. Lee, to the Sixth Business meeting, who said: ‘A number of us are here because of the invitation of B.B. Beach.... He is also secretary of a group to which both of us belong, namely, the Secretaries of Christian World Communions. ...I pray God’s richest blessings on this great conference, for TRULY IT IS GOOD AND PLEASANT TO DWELL TOGETHER IN UNITY.’

“But never was vice bolder or more stubborn, when Zimri (B.B. Beach) came boldly into the camp of Israel, accompanied by a Midianitish harlot, a princess ‘of a chief house in Midian,’ (the Roman Catholic church—also known as ‘The King of the North’) whom he escorted into the midst of the camp and introduced to the Ninth Business meeting. His guest was Father Thomas Murphy, who represented the

Pontifical Council for Promoting Christian unity, who was there to give greetings on behalf of The King of the North (the Roman Catholic Church system—also known as ‘the beast’)!!! When Father Thomas Murphy was introduced as representing the Pontifical Council for Promoting Christian Unity, he was warmly welcomed. To the Business Meeting of the church system that was raised up to preach the Third Angel’s Message, **he proclaimed that the Beast system was praying for the success of this General Conference, so that the prayer of Christ that we all might be one might be fulfilled!!!** Everyone applauded. No one in Adventism even suspected that the glorious land had been entered into by the king of the north. Still today very few realize that the Gen. Conf. has been moving in the exact opposite direction than the Three Angel’s Messages that it was raised up to proclaim.

“Reader, do you believe these words you are reading? If not, truly has the prophet’s words been fulfilled: ‘Behold ye among the heathen, and regard, and wonder marvellously: **for I will work a work in your days, which ye will not believe, though it be told you.** For, lo, I raise up the Chaldeans, that bitter and hasty nation, **which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.’ Habbakkuk 1:5.6.**

“In 1995, the Vatican flag marches into the General Conference in Utrecht as part of the family of God.

“In 1996, SDA hospital merges with Catholic hospital in Boulder, Colorado under Charles Sandefuer, conference president, now ADRA director.

“In 1998 SDA’s sign agreement with fallen Lutheran Church System. ‘We agree on Trinity and Justification by Faith.’ Obedience to the Law of God not necessary for salvation. The next year, in 1999—Lutherans sign agreement with Papacy on Justification by faith. Agreement already on Trinity.

“In 1999, the Polish SDA church signs agreement with Roman Catholic church after 15 years of discussion. ‘We [SDA church] teach Catholic doctrine, especially the Blessed Trinity,’ the document says!!

“The same year, 1999, the SDA church publicly welcomed the pope on his visit to St. Louis and publicly participated in the ecumenical prayer meeting at the end of his visit.

“From 2000-2010, in the presidency of the General Conference of SDA, was Jan Paulsen, a graduate from Tubingen University where Pope Benedict (the king of the kingdom of the north), and Walter Kasper (head of the Pontifical Council for Promoting Christian Unity) taught!!! Tubigen University in Germany specializes in Ecumenical Theology.

“In 2000-2002 AD, the SDA church system held ecumenical dialogues with the Catholic church system!

“In 2006, SDA’s dialogue with Presbyterian Church. They conclude: “To be one church is a

spiritual church, and it is not necessary that there should be one visible church.” SDA leader, William Johnsson declares: ‘**Adventists ...realize that they are but a small part of the larger body of Christ.” Notice the agreement with 27 statements, points #12 and #14 on The Church and Unity of the Body of Christ.**

“**In 2007, SDA’s and Catholics participate and worship together at the Global Christian Forum world meeting in Nairobi, Kenya.**

“**In 2008, 2009,** the SDA church participates with and sponsors Council for a Parliament of World Religions.

“**In 2010,** the SDA church helps to plan and participates in *Toward 2010*—the 100th anniversary of the ecumenical movement!! Jan Dybdhal and Ganoune Diop represented the SDA church. The goal was to integrate the mission activity of all the church faith-communities.” PJ.

General Conference Adventism Today

Catholic Structure	Dan 11:41 He shall enter also into the glorious land, and many shall be overthrown.
Catholic Medical System	
Catholic Educ. System	
Catholic Jesus	
Catholic God	
Catholic Hymnal	
Catholic Bible—NIV	
Sabbath Lightly Regarded	

[We cautiously submit the following quote only because it seems to fit the above facts given.]

“According to Ex-Jesuit priest, Alberto Rivera, **all the mainstream churches were taken over by 1980.** Under extreme oath of the Jesuits, he was told that a **secret sign** was to be given to the Jesuits worldwide **when the ecumenical movement had successfully wiped out Protestantism.** “The sign was to be when a President of the U.S. took his oath of office facing an obelisk. For the first time in U.S. history, the swearing in ceremonies were moved to the West front of the Capitol, and President Reagan faced the Washington Monument. **This happened January 20, 1981.**” *Alberto Rivera, The Godfathers, Part Three, p. 26.*

“**The world is filled with storm and war and variance. Yet under one head—the papal power—the people will unite to oppose God in the person of His witnesses.** This union is cemented by the great apostate. **While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates.**” *7 Testimonies, 182.*

Way of Escape.—

“One might naturally raise the question as to whether God has made any way of escape from the king of the north. **The prophet Joel also speaks of the northern army coming against God’s people.... (See Joel 2:17,20.)** But he adds, ‘**In Mount Zion and in Jerusalem shall be deliverance.**’—Joel 2:32. It is significant to notice from the type of Senacherib’s invasion of Judea, that the enemy did not enter the city of Jerusalem.

“What is the significance of Mount Zion being the way of escape from the king of the north? ‘The sanctuary of strength,’ both in type and antitype, is depicted as being on Mount Zion. It has been seen that the word ‘strength’ comes from the Hebrew word *maoz*, which means ‘refuge’ or ‘fortress.’ During the Dark ages the church was robbed of this place of refuge by the Roman apostasy, which obscured the truth of the heavenly sanctuary. But since 1844 the light concerning the sanctuary has been restored to God’s people. **This is the refuge, the fortress and the saints’ source of power.**

“More significantly, Daniel 8:14 shows that the time of the final test occurs during the great antitypical day of atonement. **During the ancient Day of Atonement, the whole congregation of Israel were required to gather about the sanctuary in prayer, fasting and deep searching of heart** (Leviticus 16; 23:27-32; *The Great Controversy*, pp.430-432). Those who failed to afflict their souls at the sanctuary were cut off from among God’s people. So, in this hour of the cleansing of the heavenly sanctuary, **God’s people are called to gather on Mount Zion, where they may enter by faith into the most holy place.** Says the prophet Joel:

“‘Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.’

“‘Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. **Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?**’—Joel 1:14: 2:15-17.

“Ellen G. White wrote: ‘I dreamed of seeing a temple to which many people were flocking. Only those who took refuge in that temple would be saved when time should close.’—*Early Writings*, p.78.

“In its present Laodicean state, the church of God is obviously not ready for the crisis, for it is not fulfilling the conditions of the great antitypical day of atonement. ...Only those who heed the message and gain ‘a knowledge ...of the position and work of their

great High Priest’ will have a place of refuge in the coming storm (*The Great Controversy*, p.488).

“Those who are found united with Christ in sympathy, understanding and faith in His work of final atonement in the most holy place will be preserved from the overflowing scourge.” *Hiddekel*, 79-80.

Many, But Not All, Are Overthrown From the Truth.—

“Though the king of the north will have been able to make an entrance into the glorious land, **he will not be able to make an entrance into the hearts of all the people of that land:**

“‘The leaven of godlessness has not entirely lost its power. At the time when the danger and depression of the church are greatest, **the little company who are standing in the light will be sighing and crying for the abominations that are done in the land.** But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world. ...They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church.’—5T 209, 210.

“Praise God. The ‘little company standing in the light,’ will stand for the right though the heavens fall—even unto the end!” *Rosenvold, TKONAGP*, 30,31.

“I asked the angel if there were none left. He bade me look in an **opposite direction**, and I saw a **little company** traveling a narrow pathway. All seemed to be firmly united, **bound together by the truth, in bundles, or companies.** Said the angel, ‘The third angel is binding, or sealing, **them in bundles** for the heavenly garner.’ This little company looked careworn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just risen from behind a cloud and shone upon their countenances, causing them to look triumphant, as if their victories were nearly won.” *Early Writings*, 88,89.

“I then saw **the third angel.** Said my accompanying angel, ‘Fearful is his work. Awful is his mission. **He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner.** These things should engross the whole mind, the whole attention.’” *Early Writings*, 118.

These Shall Escape.—

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

"And I heard another voice from heaven, saying, **Come out of her, my people**, that ye be not partakers of her sins, and that ye receive not of her plagues." **Revelation 18:4.**

"The only way to escape then out of the "hand" of the King of the North (the papacy) is to receive the seal of the living God, the seventh-day Sabbath of the fourth commandment." *Heiks, KON, 43.*

Those that Don't Escape from Egypt, the Glorious Land, Edom, Ammom, & Moab.—

Jer 9:26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: **for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.**

Out of His Hand.—

"'Hand' is a term used for power, authority, or to rule, as the following scriptures confirm:

"Daniel 3:17: 'If it be so, our God whom we serve is able to **deliver us** from the burning fiery furnace, and he will **deliver us out of thine "hand"**, O king.'

"...Exodus 3:20: 'And I will stretch out my **"hand", and smite Egypt** with all my wonders which I will do in the midst thereof: and after that he will let you go.'" *Heiks, KON, 43,44.*

Edom.—

"Now these are the generations of **Esau, who is Edom.**" [Jacob's brother]. Genesis 36:1.

Moab and Ammon.—

"And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

"...Thus were both the daughters of Lot with child by their father.

"And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day."

"And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day." Genesis 19:30-38.

Chief of the Children of Ammon.—

"While many of our rulers are active agents of Satan, God also has His agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a powerful current of evil. The opposition of the enemies of truth will be restrained that the third angel's message may do its work. **When the final warning**

shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble." *Great Controversy, 610, 611.*

Edom, Moab, and Chief of Children of Ammon.—

"Likewise when **all the Jews that were in Moab, and among the Ammonites, and in Edom**, and that *were* in all the countries, heard that the king of Babylon had left a remnant of **Judah**, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

"Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much." **Jeremiah 40:11,12.**

"The enemies of the kingdom of the Messiah are not only called by the name given to the enemies of the ancient theocracy, viz., the nations of the Gentiles, **but they often bear the name of some one people, who, at the time, were peculiarly inimical or powerful.** In Isaiah 25, they are called **by the name of Moab**. In Isaiah 63 and Amos 9:12, **by the name of Edom**; and in Ezekiel 38, by the name of Gog.... Nor need this peculiarity of prophetic language excite surprise. It is found pervading the whole ancient dispensation." Dr. Angus, *Bible Handbook*, pp. 203, 285-292.

"...It should not be forgotten that because Israel and their land are anti-typically applied here, so must the other nations mentioned in connection with them also have their anti-typical characteristics." *Were, KONAJ, 58.*

"Edom in Daniel 11: 41 is not to be understood as referring to literal Edomites—of which there are none in the world today! Observe the New Testament interpretation of the prophecy of Amos 9: 11, 12 concerning Edom. Israel was to 'possess the remnant of Edom, and of all the heathen,' or 'Gentiles' ['which are called by my name']. Paul, Barnabas and Peter each came to the church council held at Jerusalem to give their testimony of the wonderful way the Lord was working through them in winning Gentiles to the Lord. After summarizing Peter's testimony very briefly, James quotes this prophecy of Amos 9: 11, 12 to show that this prophecy was meeting its fulfillment in the winning of souls from 'among the Gentiles.' In the prophecy of Amos we read: 'That they [Israel] may possess the remnant of Edom [and of all the heathen, which are called by my name]' James reads it as: 'That the residue of men might seek after the Lord, and all the **Gentiles'** (Acts 15: 7, 12-17).

"The apparently literal, or geographical, sense of the prophecy of Amos is thus applied in a general sense in relation to the spiritual victories of the church in the conversion of the Gentiles....

"In Isaiah 11: 11-16 we have a parallel prophecy to that of Daniel 11: 41-44. ...The very people men-

tioned in the prophecy concerning the activities of the king of the north—**Egypt, Moab, Edom, and the children of Ammon.** In Daniel 11: 41 we read: ‘But these shall escape out of his hand [the hand of the king of the north], even Edom, and Moab, and the chief of the children of Ammon.’ **These are the very ones mentioned in the prophecy of Isaiah 11 as obeying ‘the remnant of His [God’s] people.’** That is, through heeding God’s last-day message of salvation, they ‘escape out of his hand’ and take their stand with the people of God ‘inside Jerusalem the holy city.’

“In Early Writings, pp. 74-76, God’s servant makes a spiritual application of the prophecy of Isaiah 11:11-16. As the Lord’s servant has thus spiritualized the apparently literal prophecy of Isaiah 11:11-16 in relation to the conflict between the forces of good and evil, the same people mentioned in the same way in the prophecy of Daniel 11 cannot logically be interpreted in any other way than in connection with the spiritual conflict—and not in connection with military exploits interpreted in relation to literal Jerusalem.

“Commenting upon the prophecy found in Numbers 24: 17, the Spirit of Prophecy teaches that ‘Moab and all the children of Sheth’ represent ‘the enemies of God.’ Patriarchs and Prophets, p. 451. Today, and particularly in the loud cry, **from among the ranks of God’s enemies, souls are being saved**, and will yet be saved, **to take their stand with God’s people.** See Early Writings, Pages 277-279. Thus will ‘these escape out of his hand’—the hand of the Papacy.” *Were, KONAJ, 69,70.*

“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. 12 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.** 13 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. 14 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.** 15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. 16 **And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.**” Isaiah 11:11-16.

“‘And ensign for the nations.’ The servant of the Lord comments on Isaiah 11:10-12:

“‘These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. **The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth.**

“‘In that day,’ says Isaiah, ‘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.... 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.’ Isaiah 11:10-12.” Prophets & Kings, 375, 376.

“Once again, after quoting Isaiah 11:10-12, Ellen White writes: ‘These word outline our work. This scripture is to be received by our people as a message for today. The glad tidings of salvation are to be carried to those who have not heard them.’—RH, June 23, 1904.

“...What an encouragement! During this terrible time in the history of God’s church, when ‘the majority’ (5T 136) in our midst will be overthrown, a little company will not only preserve the true faith of the church, but through their influence and missionary work, those who had been taken captive, by the king of the north, ‘shall escape out of his hand’ and join with God’s people in the ‘Glorious land!’

“‘Shall the prey be taken from the mighty, or the lawful captive delivered?’ ‘Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.’ Isaiah 49:24,25.” *Rosenvold, TKONAGP, 33,34.*

“Who are represented by these tribes? Throughout the Bible these three tribes are seen as enemies to God’s people. Yet in a prophecy that parallels Revelation 18:1 with the earth being lightened by the glory of God, these tribes ‘obey’ the message to worship God according to His commandments. (See Isaiah 11:11-14.) These prophetic verses reveal that many who once opposed it will receive the ‘everlasting gospel’ in the last days. Thus they will escape out of the hand of the geopolitical power symbolized in Daniel 11 as the king of the north. This is because, as the glory of God’s everlasting gospel fill the earth, many who were once enemies to the truth will see the real issues involved and will join with God’s people.” *Raferty, PI, 110.*

“The paradox here is that, while tens of thousands in the true church will be overcome by the king of the north, some who have been traditional enemies of God’s people will escape. The Edomites were descendants of Esau; Moab and Ammon were the chil-

dren of Lot. Although closely related to the Jews, they remained bitter enemies throughout most of their history. No trace of their literal descendants can be found today, which is another evidence that the prophecy must not be understood as literally speaking of Palestine. **One must therefore look for their spiritual descendants.** Since they will escape from the king of the north, and since there is only one way of escape in the final conflict, **they must escape to the refuge of Mount Zion.** According to a prophecy in Isaiah 11:11-16, **Edom, Moab and Ammon will become obedient to the faith in the last days.**" *Hiddekel, 81.*

"In the eighteenth chapter of the Revelation the people of God are **called upon to come out of Babylon.** According to this scripture, **many of God's people must still be in Babylon.** And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, **in the various churches professing the Protestant faith.**" *Great Controversy, 383.*

DANIEL 11:42

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

He Shall Stretch Forth His Hand.—

"What does it mean, to 'stretch forth his hand'? It means to exercise power. This God did at the time of the Exodus: 'And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.' Exodus 7:5. But here it is the Papacy that is stretching forth her hand. Remember that Rome always wields the civil power of other countries—at this time, particularly the European Union and the United States. The flag of Rome's power is Sunday sacredness." *PJ, [and Berry, Two Troubles].*

He Shall Stretch Forth His Hand Upon Countries.—

"Reader, this commentary focuses on the king of the north's entrance into the glorious land, but if you are a member of another church system, know that the same stealthy entrance has occurred in your church community." *PJ.*

The Land of Egypt Shall Not Escape.—

"These verses describe Rome's conquest over the anti-religious forces of the world. Not merely the Christian world as it is known today, but 'all the world' shall wonder 'after the beast.'—Revelation 13:3.

"In the oft-repeated conflicts between Egypt and the king of the north throughout the history of the ancient world, the king of the north invariably subdued the king of the south in the end of each struggle for supremacy. History repeats itself in verses 42 to 43.

"In the history presented in Daniel 11, it is seen that the king of the north and the king of the south were not really two kingdoms; they were divisions of the one kingdom....

"A careful analysis of the principles behind Catholicism and Communism indicates that they also are merely two divisions of one kingdom. **The Papacy is anti-Christ; Communism is anti-God.** The one puts herself in God's place; the other says there is no God. Both have a philosophy that appeals to the unregenerate man, for while some unregenerate like to cover their wicked lives with a religious garment, others prefer to deny the existence or claims of God altogether.

"Both Catholicism and Communism find their father in Plato, the Greek philosopher. It was Platonic philosophy that led to the union of church and state in the fourth century AD, and it was the teaching of Plato and Aristotle that formed the entire basis of the educational system of the medieval church. On the other hand, historians note that Plato's *The Republic* contained the first concepts of the Communist state. **The Papacy, too, believes in the socialist state.** The feudal system of the Middle Ages was a type of social state. **The late Pope John's encyclical, *Pacem en Terris*, was a socialist manifesto.** The Catholic political parties in the Western world can usually be identified by such titles as Social Democrats. Paul Blanchard writes:

"There is so much kinship between the doctrinal absolutism of the Vatican and that of the Kremlin that the possibility of ultimate collaboration on a basis of mutual self-interest cannot be dismissed as unthinkable. Both organizations believe in a censorship and reject democracy as a form of government for themselves. Both are seeking to extend their authority by developing groups of loyal followers within other jurisdictions. **The distorted communism of the Kremlin is a fanatical religion, with commissars instead of priests, and Stalin as Pope.** Communists and Catholics, as Reinhold Niebuhr has said, are "rival absolutists." It is not too difficult for men to pass from one absolutism to another. "If we are to judge by the writings of the outspoken apologists of Catholicism in Europe and America," says Professor Sidney Hook, "they are just as ready, if necessity arises, to baptize Marx as they once baptized Aristotle."—*American Freedom and Catholic Power* (1949), pp.243,244.

"In the final conflict, when the Lord will bring forth a united people to do battle with the powers of darkness, **Satan will also unite the whole world under one head—the Papal head. All the resources of Egypt will be placed at the disposal of the 'man of sin.'** Revelation 18 is a good description of how completely the world's wealth will be in the control of Babylon the great." *Hiddekel, 81-83.*

Is China Next?—

"There are currently **five remaining communist countries in the world that are still a part of 'spir-**

itual' Egypt—China, Cuba, Laos, North Korea, and Vietnam. Being in Latin America, Cuba could easily accept Roman Catholicism; yet, the other four countries on the Asian continent might be somewhat more difficult to bring into compliance, especially China and North Korea. At some point the papacy will have to bring these remaining members of 'spiritual' Egypt under its religio-political authority." *Swearingen, TOOTN, 210.*

"...China, the only remaining major strong-hold of atheism in the world today.

"An article in *Newsweek* was entitled, 'PUBLIC ENEMY NUMBER ONE,' subtitled, 'In China, Beijing takes on the pope and the church.' It reported that 'China's aging leadership' is 'convinced that the man most responsible for the [European communist] party's sudden fall from grace was none other than Pope John Paul II. Last summer, internal party documents accused him of directing 'reactionary and subversive' forces against communist everywhere. And now, in their determination to remain the last important communist power in the world, the Chinese are attempting to rout out all papal loyalists in their midst.' *Newsweek*, August 26, 1991.

"This may be an impossible task. While 'experts estimate that half of the 100 Catholic bishops in China, 70 percent of the priests and three fourths of the estimated 7 million faithful are privately loyal to the pope,' there is also an increasing amount of 'disillusioned urban youth' taking up 'Christianity.' *Ibid.*

"Joining the Catholic Church is more of a political move for these young people, the report states, who may now be seen early Sunday morning on their way to mass as they 'parade blithely by a pair of plain-clothes police with walkie-talkies.' ...Are we going to see a repeat in **China of the crumbling of communism which took place in Eastern Europe? Bible prophecy says, Yes, the king of the north shall enter into the country of China.**' Current news says that 'since Christians are a tiny minority among 1.1 billion Chinese, Communist fear of the pope may be exaggerated, but not if the children of Tiananmen Square see him as a symbol of liberation.' *Ibid.*" *Light Bearers, UOD-15.*

DANIEL 12:43

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

Power Over the Treasures of Gold and Silver.—

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: **And that no man might buy or sell, save he that had the mark, or the name**

of the beast, or the number of his name." *Revelation 13:16,17.*

"We could ask, could it be that the great expanse of atheistic communistic China is symbolized by the term 'Egypt,' just as was France in 1798? All the world will wonder after the beast, after the papacy. Therefore, we can be certain that China, as well as other atheistic countries, 'will not escape' his stretched out hand! The king will gain control of the gold and silver and all the precious things of Egypt. Does this not mean that he shall gain economic control?" *Rosenvold, TKONAGP, 35.*

The Libyans and the Ethiopians at His Steps.—

"Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; **the Ethiopians and the Libyans, that handle the shield;** and the Lydians, that handle *and* bend the bow. 10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates." **Jeremiah 46:9,10.**

"In that day shall messengers go forth from me in ships to make **the careless Ethiopians** afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh." **Ezekiel 30:9.**

"Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD." **Amos 9:7**

"When we consider modern Libya, we will find that it is almost exclusively an Islamic nation (97%). Furthermore, modern Ethiopia is also predominately Islamic (45-50%), just edging out Ethiopian Orthodoxy (35-40%). Therefore, the 'spiritual' nations of 'Libya' and 'Ethiopia' are in fact powerful symbols of modern Islam.

"We should also understand that the Islamic religion is right **at Rome's 'steps'** as a worthy spiritual competitor. As the fastest growing religion in the world today, it has recently exceeded Roman Catholicism in global membership; as of January of 2005, this religion has claimed 21% of the global population (approximately 1.3 billion people), while Catholicism has claimed 18% (approximately 1.1 billion people). Out of the 258 countries in our modern world, Islam has claimed dominance in 55 countries (21%), while Catholicism has claimed 69 countries (27%). Overall, these statistics clearly prove that **Catholicism and Islam are right next to each other in spiritual competition.**

"It is also quite interesting that both Libya and Ethiopia are located on the continent of Africa. Recent statistics demonstrate that approximately 40-45% of the African population claims adherence to the Islamic

faith, while 17-20% claim the Catholic faith. Overall, nearly 30% of all Muslims in the world today live on the continent of Africa. Once again, these alarming statistics confirm that **Islam and Catholicism are right at each other's 'steps' as close spiritual competitors.**" *Swearingen, TOOTN, 212,213.*

"Should 'Egypt' represent the atheistic, communistic countries. Libya and Ethiopia, and the 'countries,' would undoubtedly represent the remainder of the world, for 'All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.' Rev. 13:8. 'All' means 'all!' This would include Muslims, Buddhists, Hindus, etc. These too, will be 'at his steps.' Quoting from the book Keys of This Blood, Malachi Martin writes: 'there will come a day, John Paul believes, when the heart of Islam—already attuned to the figures of Christ, and of Christ's Mother, **Mary**—will receive the illumination it needs' (Page 285). Thus John Paul reasons that it should not be difficult to persuade these types of religions to modify their attitudes and enter into a working relationship with the papacy. The king of the north needs only to get the world to 'wonder' after him, to be 'at his steps.' Then will the way be prepared for the complete fulfillment of Daniel 11 and Revelation 13." *Rosenvold, TKONAGP, 36.*

"Referring to a source entitled 'Mary and the Moslems,' Mr. Hunt ...quoted Bishop Fulton J. Sheen as predicting that 'Islam would be converted to Christianity 'through a summoning of the Moslems to a veneration of the Mother of God.' He cited Bishop Sheen as stating further that,

"The Koran ...has many passages concerning the Blessed Virgin. First of all, **the Koran believes in her Immaculate Conception** and also her virgin Birth.... **Mary, then, is for the Moslems the true Sayyida, or Lady.** The only possible serious rival to her in their creed would be Fatima, the daughter of Mohammed himself. But after the death of Fatima, Mohammed wrote: 'Thou shalt be the most blessed of all the women in Paradise, after Mary.' [Hunt, A Woman Rides the Beast, p. 458.]"

"Anciently, the Libyans and Ethiopians were blood brothers to the Egyptians. The three countries were colonized by the descendants of Ham. Egypt, Libya, and Ethiopia generally confederated together in the battles against the king of the north. (See Jeremiah 46:2,9.)

"As Babylon overthrew these three powers, so great Babylon today will overcome the confederated atheistic forces of the world. According to Revelation 13:11-17, 16:13-14, and 18:11-18, Babylon's weapons of conquest will be religious deception and economic boycott." *Hiddekel, 83.*

DANIEL 11:44

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

But.—

"The word 'but' is very significant. Indeed, it brings to view the great turning point in the history of God's people. Something interposes to upset the secure reign of the man of sin. In the time of utmost extremity for God's people, the Lord interposes for His own honor and for the salvation of His people. Babylon's apparent triumph is merely the signal for her certain defeat." *Hiddekel, 83.*

Tidings.—

"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach **the gospel of peace, and bring glad tidings of good things!** *Romans 10:15.*

"How beautiful upon the mountains are **the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation;** that saith unto Zion, Thy God reigneth! 8 Thy watchmen shall lift up the voice; with the **voice together** shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. 9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. 10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. 11 **Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.**" *Isaiah 52:7-11.*

"Behold upon the mountains **the feet of him that bringeth good tidings, that publisheth peace!** O Judah, keep thy solemn feasts, perform thy vows: **for the wicked shall no more pass through thee; he is utterly cut off.**" *Nahum 1:15.*

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And **at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.** This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and **they came out and endured the persecution with us.** I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking

that then the evil would be stayed.

“...The commencement of that time of trouble,” here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, **yet held in check so as not to prevent the work of the third angel.** At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 33,34, 85,86.

“The word signifies ‘**a message.**’ The saints who receive the seal from ‘the east’ stand upon Mount Zion (‘north’) and **proclaim the third angel’s message** [‘righteousness by faith in verity’] **with unwonted power.** The message will have effect. Thousands will be stirred in every part of the world, Babylon’s sins will be clearly exposed, and the truth of God in the hands of the remnant will win many souls from their allegiance to the king of the north. (See Rev. 18:1-4; Micah 4:1-3; *The Great Controversy*, pp. 606, 607.) Whole nations will be stirred to the center.

“It is vital to see how inspiration sets forth the true chronology of events. **Tidings from the east and north (the loud cry) do not sound before the sifting of the church brought to view in verse 41.** God waits for the darkest hour before He signally manifests His power through His chosen ones. First, the king of the north returns to power like a whirlwind. He sweeps through the countries like an overwhelming flood. He even flows through ‘the glorious land’ and appears to triumph over the Advent Movement. Egypt, Libya, and Ethiopia fall into the camp of Babylon. All the world wonders after the beast. Then, and not until then, comes the ‘but’ of verse 44: ‘But tidings out of the east and out of the north shall trouble him.’

“...Verse 44 of Daniel 11 obviously follows verse 41 in the sequence of events. Inasmuch as the tidings come from the east and north, it may be known that the sealing of the saints (east) who stand on Mount Zion (north) results in the loud cry’ message. **Isaiah 59:19 to Isaiah 60:3** presents the same order of events as Daniel 11:40-44:

“**When the enemy shall come in like a flood,** the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord: My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth, and

gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”” *Hiddekel*, 85,86.

East.—

“The loud cry from heaven (Revelation 18: 1) is based upon the coming of the Lord to the ‘east’ gate of the temple ‘upon a very high mountain’ ‘in the land of Israel’ (Ezekiel 40:2; 43:12): ‘And the glory of the God of Israel came **from the way of the east, and the earth shined with His glory.** And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east’ (Ezekiel 43:1-4). The Revelator’s application of this shows that when ‘east’ is employed literally in relation to the church, **it refers to the east of the whole world.**” *Were, KONAJ*, 66.

“ ‘I am come a light into the world, that whosoever believeth on me should not abide in darkness.’ **John 12:46.** **East** defines the presence of Jesus, the sun of righteousness (Mal. 4:2). In Revelation 7:2,3 the ascending angel with the seal of God ascends from the **east** (literally, ‘**from the rising of the sun,**’ having the sealing message. This angel is the same as the third angel’s message. The ascending angel from the east proclaims the sabbath truth (which contains the seal of God), while the third angel warns about Sunday worship (the mark of the beast). Thus, **tidings from the east** will be the time when the sabbath truth is proclaimed more fully.” *PJ.*

“When the storm bursts upon the church of God, the saints will be found gathered into the house of the Lord. As multitudes in the church will be swept aside by the northern armies, the saints will engage in earnest intercession: ‘Spare thy people, O lord, and give not thine heritage to reproach, that the heathen should rule over them.’—Joel 2:17.

“The spirit of Daniel’s intercessory prayer recorded in chapter 10 will be the experience of the remnant as they afflict their souls before God, pleading for pardon and deliverance through Jesus their Advocate (*Testimonies*, vol.5, p.473). It is then they will behold the full revelation of Jesus Christ, the *mar’eh* of Daniel 10. The consciousness of the sinfulness of their nature, their weakness and unworthiness will be complete. (See *Testimonies*, vol.5, pp.474-475.)

“While they afflict their souls, Christ will stand for them in judgment, plead their cause, blot out their sins, and impart to them the reviving, refreshing showers of the latter rain. (See Acts 3:19; *Early Writings*, p.86.) The Revelator calls this final bestowal of spiritual grace ‘the seal of the living God.’—Revelation 7:2-4. It is bestowed upon the saints by the outpouring of the latter rain (Ephesians 4:30; *Testimonies*, vol.3, p.267) at the time of the great Sabbath test (*The Great Controversy*, p.605; *The SDA Bible Commentary*, vol.7, p.976). This seal, which signifies full and final

deliverance from sin (Revelation 14:1-5; *Testimonies*, vol. 5, p.475), is represented as coming from ‘the east’:

“**And I saw another angel ascending from the east, having the seal of the living God.**”—Rev. 7:2.

“The same event is brought to view in the prophecy of Ezekiel: ‘And, behold, **the glory of the God of Israel came from the way of the east:** and His voice was like a noise of many waters: and the earth shined with His glory.’—Ezekiel 43:2.

“When the seal of God, which is the character of God, is placed upon the saints, the earth will shine with the glory of God. The Revelator says: ‘And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’—Revelation 18:1.

“This is the closing work of the gospel, which Adventists are accustomed to calling ‘the loud cry of the third angel’s message.’ (Compare Ezekiel 43:2 with Revelation 18:1.)” *Hiddekel, 84,85.*

North.—

“**The word that the LORD spake against Babylon and** against the land of the Chaldeans by Jeremiah the prophet.

“**Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken,** Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

“**For out of the north there cometh up a nation against her,** which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

“**For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country:** and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain.” **Jeremiah 50:1-3.**

“Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: **for the spoilers shall come unto her from the north,** saith the LORD. As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.” **Jeremiah 51:48,49.**

“**Repeatedly, Babylon was referred to as the power from the north.** (See Jeremiah 1:14; 4:5-7; 6:1; 10:22; 13:20; 16:15; 20:4; 23:8; 25:9,12)....

“Mount Zion, on which the sealed saints are symbolically gathered, is represented as being ‘**on the sides of the north.**’—**Psalm 48:2.**

“Spiritual Babylon—Papal Rome—tries to place itself in this position in ‘the glorious holy mountain’: ‘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.**’ Isaiah 14:13.

“The Medes and Persians captured Babylon and made it one of the great centers of the empire. **One of the titles of Cyrus was King of Babylon. The term ‘north’ is also associated with the Medes and Persians (Jeremiah 50:9).**

“Cyrus, the king of the Medes and Persians, was a type of Christ. His conquering Babylon was a type of Christ’s Second Coming.

“**Who raised up the righteous man from the east,** called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. **...I have raised up one from the north, and he shall come: from the rising of the sun** shall he call upon my name: and he shall come upon princes as upon morter, and as the potter treadeth clay.” **Isa. 41:2, 25.**

“...It is ironic that the king of the north is himself troubled by tidings from the north. ‘North’ is often associated with an enemy power (Isaiah 41:25), so Christ will lead the armies of the living God in the final conflict with the man of sin.”

“**In Isaiah 14:12-14 and Ezekiel 1:4 Jesus is depicted as the true King of the north.** At His return the powers of this earth will be shattered as potter’s clay and His kingdom established which shall never be removed. (See Daniel 2:44,45; Isaiah 41:25; Revelation 2:27; 19:11-21.)

“Thus, tidings out of the north would symbolize the proclamation of the 2nd and 3rd Angel’s message and the fearful warning in Rev. 18:4—‘Come out of her, my people, that ye be not partakers of her sins, **and that ye receive not of her plagues**’—that come from the heavenly north.

“**Tidings out of the north could also mean tidings from the midst of Babylon,** (Rev. 18:4) as Martin Luther was raised up from Catholicism, so God’s people coming out of the midst of Babylon and giving the tidings to others in that midst, will trouble the king of the north—spiritual Babylon.” *[Hiddekel, 75, 85; Rafferty, PI, 109; PJ.]*

East and North.—

“**Christianity brought tidings out of the east to Rome through Paul. When rejected, tidings came out of the North with the barbarians and the sounding of the 4 trumpets.**” *Source Unknown.*

Tidings out of the East and North.—

“The third angel’s message is **to lighten the earth with its glory;** but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry.” *Historical Sketches, 155.*

“Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the

church by civil authority, the inroads of spiritualism, the **stealthy but rapid progress of the papal power—all will be unmasksed. By these solemn warnings the people will be stirred. Thousands upon thousands** will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven.” *Great Controversy*, 606, 607.

“As the third angel’s message swells into a loud cry, great power and glory will attend its proclamation. **The faces of God’s people will shine with the light of heaven.”** *7 Testimonies*, 17.

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. **A work of world-wide extent and unwonted power is here foretold.** The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; **but these are to be exceeded by the mighty movement under the last warning of the third angel.**

“**The work will be similar to that of the Day of Pentecost.** As the former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘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 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“**The great work of the gospel is not to close with less manifestation of the power of God than marked its opening.** The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘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.’ Acts 3:19, 20.

“**Servants of God, with their faces lighted up** and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. **By thousands of voices, all over the earth, the warn-**

ing will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand.

“**The message** will be carried not so much by argument as by the **deep conviction of the Spirit of God.** The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the **truth** or from yielding obedience. **Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them.** Family connections, church relations, are powerless to stay them now. **Truth** is more precious than all besides. Notwithstanding the agencies combined against the **truth**, a large number take their stand upon the Lord’s side.” *Great Controversy*, 611, 612.

Shall Trouble Him.—

“The king of Babylon hath **heard the report** of them, and his hands waxed feeble: **anguish took hold of him, and pangs as of a woman in travail.”** *Jeremiah 50:43.*

“As the controversy extends into new fields and the minds of the people are called to God’s downtrodden law, Satan is astir. **The power attending the message will only madden those who oppose it.** The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. **The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite.** As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.

“Conscientious obedience to the word of God will be treated as rebellion. Blinded by Satan, the parent will exercise harshness and severity toward the believing child; the master or mistress will oppress the commandment-keeping servant. Affection will be alienated; children will be disinherited and driven from home.

The words of Paul will be literally fulfilled: ‘All that will live godly in Christ Jesus shall suffer persecution.’ 2 Timothy 3:12. As the defenders of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God’s fear and love are removed.

“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. **They become the most bitter enemies of their former brethren.** When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.

“In this time of persecution the faith of the Lord’s servants will be tried. They have faithfully given the warning, looking to God and to His word alone. God’s Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives. Yet when the storm of opposition and **reproach bursts upon them**, some, overwhelmed with consternation, will be ready to exclaim: ‘Had we foreseen the consequences of our words, we would have held our peace.’ **They are hedged in with difficulties. Satan assails them with fierce temptations.** The work which they have undertaken seems far beyond their ability to accomplish. **They are threatened with destruction.** The enthusiasm which animated them is gone; yet they cannot turn back. Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. God put the truth into their hearts, and they could not forbear to proclaim it.

“The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible and declared that they would renounce everything which it condemned. **Against these men persecution raged with relentless fury;** yet

they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God’s people at that time. Every new truth has made its way against **hatred and opposition**; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. **Christ’s ambassadors have nothing to do with consequences. They must perform their duty and leave results with God.**” *Great Controversy*, 607-610.

Therefore He Shall Go Forth With Great Fury to Destroy, and Utterly to Make Away Many.—

“I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of it. All fear of their relatives was gone. **The truth** alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered: “**It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.**

“**Great power was with these chosen ones. Said the angel: "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them.** Confusion, confusion was on every side. I saw measures taken against this company, who had the power and light of God. Darkness thickened around them, yet there they stood, approved of God, and trusting in Him. I saw them perplexed. Next I heard them crying unto God earnestly. Through the day and night their cry ceased not. [‘And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the son of man cometh, shall he find faith on the earth?’ Luke 18:7, 8. See also Revelation 14:14, 15.]

“I heard these words: ‘Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! **Deliver us from the heathen round about us!** They have appointed us unto death; but Thine arm can bring salvation.’ These are all the words that I can bring to mind. All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God. Yet like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.

“Soon after they had commenced their earnest cry, the angels, in sympathy, would have gone to their **deliverance.** But a tall, commanding angel suffered

them not. Said he: ‘The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.’” *1 Testimonies, 182,183.*

“In the warfare to be waged in the last days there will be united, in opposition to God’s people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. **In this warfare the Sabbath of the fourth commandment will be the great point at issue;** for in the Sabbath commandment the great Law-giver identifies Himself as the Creator of the heavens and the earth.” *Maranatha, 187.*

“The world is filled with storm and war and variance. **Yet under one head—the papal power—the people will unite to oppose God in the person of His witnesses.** This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth **he will work to divide and scatter its advocates. Jealousy, evil surmising, evilspeaking, are instigated by him** to produce discord and dissension.” *7 Testimonies, 182.*

“Satanic agencies have been moved from beneath, and they have inspired men to unite in a confederacy of evil, that they may perplex, harass, and cause the people of God great distress. **The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday,** the institution of this anti-Christian power. **It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed.” R&H, 8/22/1893.**

“As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis. But conscience and the word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them. The contest grows closer and sharper, but their faith and courage rise with the emergency. Their testimony is: ‘We dare not tamper with God’s word, dividing His holy law; calling one portion essential and another nonessential, to gain the favor of the world. **The Lord whom we serve is able to deliver us.** Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?’

Persecution in its varied forms is the development of a principle which will exist as long as Satan exists and Christianity has vital power. No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to separate him from God by alluring temptations. **When these do not succeed, then a compelling power is employed to force the con-**

science.” Great Controversy, 610.

“When the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn; **and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God.**

“As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument many centuries ago was brought against Christ by the ‘rulers of the people.’ ‘It is expedient for us,’ said the wily Caiaphas, ‘that one man should die for the people, and that the whole nation perish not.’ John 11:50. This argument will appear conclusive; **and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death.** Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.

“The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob’s trouble. ‘Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace.... All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.’ Jeremiah 30:5-7.” *Great Controversy, 615.*

“The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of the truth will come on the side of God’s commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, **many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ’s sake in standing in defense of the truth.... You will not be tempted above what you are able to bear. Jesus bore all this and far more....” 3 Selected Messages, 397,398.**

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” *Revelation 12:17.*

"As Nebuchadnezzar became furious with the three worthies who refused to bow to the golden image, so the man of sin will be enraged against those who refuse to worship the image to the Papacy. (See Revelation 13:14-17.) As the mind sweeps back over the long history recorded in Daniel 11, one may consider how many times Satan has used the powers of earth to persecute God's people. **But verse 44 describes his last and most bitter conflict with the saints.**" *Hiddekel, 86,87.*

"Especially will the **wrath of man** be aroused against those who hallow the Sabbath of the fourth commandment; and at last a **universal decree will denounce these as deserving of death.**" *Prophets & Kings, 512.*

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.

The Tabernacles.—

"The word 'tabernacles' relates to a religious service or power. The king of the north is a religious entity." *Berry, Two Troubles, 2.*

"A 'tabernacle,' or temple, is a place where God dwells and can symbolize a 'church.'" *Swearingen, TOOTN, 223.*

Of His Palace.—

"The word 'palace' relates to a political power. The king of the north would have civil, or state power." *Berry, Two Troubles, 2.*

"A 'palace' depicts a place where a king or ruler dwells, and can symbolize the 'state.'

The Tabernacles of His Palace.—

"**Church and state** will connect together again in the last days—just as the feet of iron and clay [in chapter 2] represent the unity of Church and state in the last days." *Berry, Two Troubles, 2,3.*

"**'Tabernacles' is an ecclesiastical term while 'palace' is a political term. This is a union of church and state in the end of time** as these scriptures likewise confirm:

"Rev. 17:1: 'And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment [punishment] of the great whore [impure church] **that sitteth upon many waters** [peoples, nations].'"

"Mark 13:9: 'But take heed to yourselves: for they shall deliver you up to **councils**; and in the **synagogues** ye shall be beaten: and ye shall be brought before **rulers and kings** for my sake, for a testimony against them.'" *Heiks, KON, 79, 80.*

Between.—

"The Papacy does what it did in the dark Ages. Then it hid the work of Jesus Christ from the knowledge of the masses of people. **It situated itself between the minds of the people and the view of Jesus Christ in the Holy Place of the heavenly sanctuary on the glorious holy mount Zion.** Instead, the pope sat in the Holy Place of the temple—2 Thess. 2:3: 'Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.'

"Now, in the final hour, the Papacy tries futilely to block the yearly—the view of Jesus Christ in the Most Holy Place of the heavenly sanctuary." *P.J.*

"We are considering the aims of the head of the Roman Catholic religion, who wants to establish himself as the 'Vicar of Christ,' the ultimate court of judgment' over the nations of the world. **A religion and leader who would plant himself between the 'sea'—peoples, nations and tongues—and the 'glorious holy mountain,' the government and authority of God.**" *Rafferty, PI, 104.*

The Seas.—

"'And he saith unto me, **The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.**' Revelation 17:15. **The papacy which sits above them is controlling the nations of this world.**" *Berry, Two Troubles, 2.*

Glorious.—

"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." *Isaiah 4:2.*

"In that day shall **the LORD of hosts be for a crown of glory**, and for a diadem of beauty, **unto the residue of his people.**" *Isaiah 28:5.*

"In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into **a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:**

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into **the land which I had given them, flowing with milk and honey, which is the glory of all lands.**" *Ezekiel 20:6,15.*

"Fear God and give glory to Him for the hour of

His judgment is come.” **Revelation 14:7.**

“Glorious means that God’s presence is in it—it is full of the glory of the Lord, the character of God.”
PJ

The Glorious, Holy Mountain.—

“‘The holy mountain’ refers to the dwelling place of God. See Psalm 87:1; Isaiah 11:9; 56:7; Joel 3:17; Ephesians 2:21; etc. Jerusalem was called ‘the mountain of the Lord of hosts the holy mountain’ only when the Lord dwelt ‘in the midst of Jerusalem.’ Zechariah 8: 3. Literal Jerusalem is not now ‘the glorious holy mountain’—such a designation belongs only to the church. **Things are ‘holy’ only when they have a true relationship to the Godhead.** God’s Presence made ‘holy’ the ground upon which Moses stood (Exodus 3: 5). Ancient Israel became ‘an holy nation’ (Exodus 19:6; Leviticus 20:26; etc.) when God dwelt among them (Exodus 25: 8). But the term ‘holy people,’ applicable to the literal Jews until the time of their rejection, belongs now to **spiritual Israel** (see Daniel 8:24 and Daniel 12:7) **in whose midst the Lord now dwells.** See 1 Corinthians 3:17; 2 Corinthians 6:16; Ephesians 2:21; etc. The term, ‘the holy mountain,’ belonged to Jerusalem so long as God’s Presence was there, but that term could not apply to it after God withdrew His Presence and favor when He rejected the Jewish nation as His people. That term now belongs to the church. **The church is ‘an holy nation,’ ‘a spiritual house, an holy priesthood’ offering ‘up spiritual sacrifices’ upon ‘Mt. Zion.’** See 1 Peter 2:5-9; **Revelation 14:1; Ezekiel 34:13, 14; 36:1-8; 40 to 48.**”
Were, KONAJ, 60,61.

“The two symbols designated by heaven for the church in Daniel 11 are the ‘glorious land,’ verses 16 and 41, and ‘the glorious holy mountain,’ verse 45. The two terms have several commonalities. Both are glorious; both are real estate; both verse 41 and 45 are symbolic. It is obvious two very similar entities are being described, and rightly so. They share a mutual identity—**God’s church—depicted by Daniel in two stages of its development.** The first stage is the church militant; [those that escape out of the king of the north’s hand from Israel, Edom, Moab, and Ammon, make up] the second [stage], the church triumphant. The distinction between them is as important as their similarities. We are told:

“‘The Church militant is not the Church triumphant.’ *Review & Herald*, December 31, 1901.

“...What does a mountain represent in prophecy? A kingdom. [See Jeremiah 51:25.]

“Why does Daniel call the church the ‘glorious holy mountain’ in verse 45? Because the church is now the ‘church triumphant,’ although little beknownst to the people of God on earth at that time. Since a mountain in prophecy denotes a kingdom, Daniel’s use

of ‘glorious holy mountain’ in verse 45 indicates God’s kingdom has been made up.

“...God’s kingdom is made up shortly before the power of the King of the North is broken. ...The King of the North is broken at ‘that time’ when Michael stands up. That action closes human probation and starts the falling of the seven last plagues.

“..When is Christ’s kingdom made up? Ellen White clarifies that it is when He pronounces:

“‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: **and he that is holy, let him be holy still.**” *Revelation 22:11.*

“‘Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. **The subjects of the kingdom were made up.** The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords.’” *Early Writings, 279-280.*

“Isaiah 4:2-3 portrays God’s church at that time as well: [Is. 4:2,3 quoted.]” *Heiks, KON, 36-38.*

“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.**”

“And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: **for upon all the glory shall be a defence.**”

“And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.” **Isa. 4:2-6.**

“The ‘glorious holy mountain’ and ‘Mt. Zion’ are one and the same—they both symbolize God’s dwelling place....

“The phrase ‘he shall plant the tabernacles of his palace between the seas in the glorious holy mountain’ describes **the end-time effort of the papacy to sit in the dwelling place of God by demanding global worship.** As we have emphasized all along, this worship will be compelled through a global union of church and state, which will require all people to receive Rome’s legislated ‘mark’ of Sunday sacredness.

“Yet, there will be a faithful, obedient last-day

group who will refuse to submit to papal authority; this group will not presume to stand on the ‘glorious holy mountain’ in the place of god, but rather would seek refuge and deliverance on this spiritual ‘mountain.’ The prophet Joel confirmed this concept by stating that ‘in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call’ (Joel 2:32).

“Furthermore, because this ‘glorious holy mountain’ is also a symbol of deliverance, ‘Mt. Zion’ can also symbolize the faithful people of God. God told the prophet Isaiah to ‘say unto Zion, thou art my people’ (Isaiah 51:16). In describing the faithful, the apostle Paul told the Hebrew church that ‘ye are come into mount Sion, and unto the city of the living god, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven’ (Heb. 12:22-23).

“Therefore, the faithful people of God who refuse to submit to papal authority will also make up the ‘glorious holy mountain’ of ‘Mt. Zion.’ Being faithful to the seventh-day Sabbath, this special group will seek deliverance from the papacy on this ‘spiritual mountain’ when persecution explodes on all faithful Sabbath-keepers. And, when Christ returns the second time, He will rescue this group in the Battle of Armageddon, which, incidentally, means ‘mountain of rendezvous.’ *Swearingen, TOOTN, 223.*

“Revelation 14:1 also depicts **the glorious holy mountain** at this time: ‘And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name [His character = glory] written in their foreheads.’

The glorious holy mountain will not have sin in it, thus, eliminating any members of Sunday keeping church systems because Sunday-keeping is sin. The 144,000 are undefiled with women.” *PJ.*

“Unlike verse 41 when the king of the north entered into the ‘glorious land,’ and many were ‘overthrown,’ we note with assurance that in verse 45 **none of the members of God’s glorious holy mountain are said to be overthrown—not even one!**

“...A clear contrast remains between verses 41 and 45. In verse 41 the king is able to ‘enter also into the glorious land,’ and cause ‘many’ to be ‘overthrown.’ Or to fall. **Whereas, in verse 45 God’s sealed, purified church, though sorely harassed and threatened, will be impregnable to his assaults.** Though he may completely surround her, planning to bring her to her end, yet, it will be the king of the north that shall come to his end—not God’s ‘Glorious holy mountain.’” *Rosenvold, TKOMAGP, 46,47.*

Fear God and Give Glory to Him!

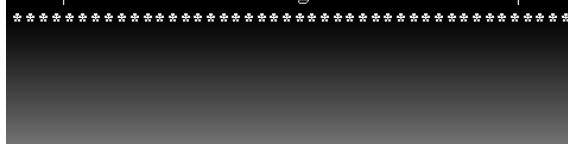
The Glorious Holy Mountain

God’s People

Firm Platform

Three Angels’

Messages



The Holy Mountain.—

“Even them will I bring to my **holy mountain**, and make them joyful in my house of prayer: their burnt offerings and **their sacrifices shall be accepted** upon mine altar; for mine house shall be called an house of prayer for all people.” **Isaiah 56:7.**

“He that putteth his trust in me shall possess the land, and shall inherit my **holy mountain**.” **Isaiah 57:13.**

“So shall ye know that I am the LORD your God dwelling in Zion, my **holy mountain**: then shall Jerusalem be **holy**, and there shall no strangers pass through her any more.” **Joel 3:17.**

“Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the **mountain** of the LORD of hosts the **holy mountain**.” **Zechariah 8:3.**

“And I looked, and, lo, **a Lamb stood on the mount Sion, and with him an hundred forty and four thousand**, having his Father’s name written in their foreheads. ...And in their mouth was found no guile: for they are **without fault before the throne of God**.” **Revelation 14:1,5.**

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 **That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.**” **Ephesians 5:25-27.**

In (And) the Glorious Holy Mountain.—

“This verse continues on from verse 44. The sealed saints are symbolically located on Mount Zion. The king of the north is represented as taking up a strategic position in his last war against them.

“Many of the prophets depict Mount Zion as being the focal point of the final battle between God’s people and their enemies. **Isaiah writes of ‘the multi-**

tude of all the nations' that come up to 'fight against Mount Zion.' Then he says that 'the Lord of hosts' will 'come down to fight for Mount Zion, and for the hill thereof.'—Isaiah 29:8; 31:4. Joel declares that 'in Mount Zion ...shall be deliverance.'—Joel 2:32.

"The Revelator complements the message of the Old Testament prophets by declaring that the three unclean spirits will gather the kings of the earth and the whole world to Armageddon (Revelation 16:3-16). The word 'Armageddon' comes from two Hebrew words. The first is *har*, meaning 'mountain,' and the second is *mo'ed* or *moged*, meaning 'assembly.' **Mount Zion is the 'mount of assembly' or 'mount of the congregation'** (*Harmoged*) where Satan aspires to place his seat. (See Isaiah 14:13.)

"Most translators favor 'between the seas and the glorious holy mountain' instead of 'between the seas *in* the glorious holy mountain.' This is more in harmony with the testimony of the other prophets as well as the context. Verse 45 describes Satan's attack on the sealed church—the church brought to view in the words of the prophet Isaiah:

"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. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.—**Isaiah 4:2-6.**

"When God's people are in the condition here described, **Mount Zion can rightly be called 'the glorious holy mountain.'** It will be glorious because the saints are sealed, and it will be holy because all but the holy will have been cut off. Satan will not be able to enter there either by force of falsehood, for at that time the Lord will be 'a wall of fire round about.'—Zechariah 2:5. That 'fire' represents the power of the Holy Spirit which will seal the saints against the tempter's devices. (See *Testimonies to Ministers*, p.18.) The seal will be placed in the forehead, or in the mind. Satan therefore will have no way of entering such a community of saints.

"It has already been seen how the great enemy of God and His people devised a way to corrupt the early church. He joined it—he and all his followers. Working on this plan, he can eventually corrupt every good and successful cause. God has one final answer to the

problem—He takes a people and seals them." *Hiddekel*, 87,88.

"Paul quotes from Daniel 11: 36-39 when describing the rise and work of the Papacy: 'That man of sin ... as God sits in the temple of God, showing himself that he is God' (2 Thessalonians 2: 3, 4). The Papacy is thus pictured as sitting 'in the temple,' God's church, which is represented as being 'on the mount Zion,' 'in the glorious holy mountain.' Thus by combining the prophetic delineations the Papacy is represented as being 'in' Jerusalem during the Dark Ages. The events associated with the Reformation and the great Second Advent Movement have caused the Papacy to be more or less ejected from Jerusalem. But the prophetic word declares that the forces of evil will redouble their efforts to **replace the Papacy fully within the church—that once more 'the man of sin' will seek to show that 'he is God' by demanding the world to obey his law instead of the Law of God.** Thus Daniel 11: 45 points to the last conflict in which '**the man of sin,' 'the beast,' 'the little horn,' will again encircle 'the holy city' to subdue or to destroy the people of God.**' *Were, KONAJ*, 80,81.

Between the Seas and the Glorious Holy Mountain.—

"**Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**" 2 Thess. 2:3,4.

" 'The glorious holy mountain' may also be understood as referring to Christ's intercessory work. (See Hebrews 12:22-24.) The apostate religious power will try to intercept the message of the efficacy of Christ's high-priestly work in the hour of the judgment. **Thus he will place the tent (his system of worship) of his kingdom between the seas (peoples—Revelation 17:15) and the glorious holy mountain (the place of Christ's mediation).**" *Hiddekel*, 88,89.

"The 'glorious holy mountain' appears to be a metaphor for the Jerusalem temple which, in turn, **symbolizes the heavenly sanctuary.** Pitching 'palatial tents' between the Mediterranean Sea and the Jerusalem temple symbolizes the encroachment of the king of the north on the prerogatives of Christ's sanctuary ministry." *Maxwell, IGC*, 287.

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. **In different parts of the earth, Satan will manifest**

himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Rev. 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: ‘Christ has come! Christ has come!’ The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. **This is the strong, almost overpowering delusion.**” *Great Controversy*, 624.

Between the Seas and the Glorious Holy Mountain—Satan’s Old Ploy.

“He [Satan] desired to usurp the throne of God. Failing in this, he has worked in darkness, in crookedness, in deception, to usurp his place in the hearts of men. He has set up his throne between God and man, to appropriate the adoration that belongs to God alone.” (MS 33, 1911) *6BC*, 1119.

“Though being unable to expel God from His throne, **Satan has charged God with satanic attributes and has claimed the attributes of God as his own.** He is a deceiver, and through his serpentine sharpness, through his crooked practices he has drawn to himself the homage which man should have given to God, **and has planted his satanic throne between the human worshiper and the Divine Father.**” *7MR*, 215

“The men who claim to be teachers deceive the people, as did the leaders in Israel in Christ’s day. He, the great Teacher, was in the world; **He was the light of the world; but Satan interposed his hellish shadow between Him and the souls whom Christ came to save.** When accused by the Pharisees, He said, ‘Ye make void the law of God by your tradition.’ ‘Ye teach for doctrines the commandments of men.’ Again He said to those so-called teachers, ‘Ye are both ignorant of the Scriptures and the power of God.’” *ST*, 3/20/1901

“We entreat of you who oppose the light of truth, to stand out of the way of God’s people. **Let Heaven-sent light shine forth upon them in clear and steady rays.**” *RH*, 5/27/1890.

“The Sabbath is the Lord’s test, **and no man, be he king, priest, or ruler, is authorized to come be-**

tween God and man. Those who seek to be conscience for their fellow men, place themselves above God. Those who are under the influence of a false religion, who observe a spurious rest day, will set aside the most positive evidence in regard to the true Sabbath. They will try to compel men to obey the laws of their own creation, laws that are directly opposed to the law of God. **Upon those who continue in this course, the wrath of God will fall.** Unless they change, they cannot escape the penalty.” *9T*, 234

“God’s people, rescued from the fire by Jesus Christ, have a sense of their sin, feel humbled and ashamed. God sees and recognizes their repentance, and notes their sorrow for sin, which they cannot remove or cancel themselves. But as they pray their prayers are heard, and this is the reason that Satan stands by to resist Christ; because He hears their prayers, He maketh intercession for the saints according to the will of God. He regenerates the sinner, and pardon is written off against his name. **This stirs Satan up to resistance.** He steps in between the repenting, believing soul and Christ. He seeks to cast his hellish shadow before that soul, to dampen faith, and to make of none effect the words of God. . . .

“If Satan stands between the soul and Jesus Christ, then the love and acceptance and pardon of Christ are eclipsed—man will be constantly striving to prepare a robe of righteousness to cover his deformity and sin, when Christ wants him to come to Him just as he is, and believe in Him as his personal Saviour. In His tender love, a forgiving Father brings forth His best robe in which to array His returning child. . . .

“Satan is a vigilant, untiring foe, and he sleeps not. He knows that his time is short, and he will work until the end with every species of deception to draw souls into his snare and ruin them. I have a message for you—‘Watch and pray, lest ye enter into temptation.’ **Give no place to the devil to stand between you and Christ, lest you savor of the things that be of men and not of God.** If your faith is genuine, it must and will produce obedience. God commands us to do nothing which we cannot do. He will give strength to every believing, trusting soul. . . .” (Letter 65 , Jan. 6, 1894, to the ship’s crew on board the Pitcairn) *Upward Look*, 20.

“Nothing has been so difficult for the people of God to learn as loyalty to the pure, elevated, unselfish principles of heaven. And as a result, sin and suffering make up a large part of their history. The words spoken to Daniel by the angel are positive: ‘Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand.’ Be assured that Satan, as a strong man armed, is continually on the watch, **seeking to penetrate to the very heart of God’s working force**, striving to bring in questionable methods of dealing, and thereby mar

the work of God. He works with all his power to bring his suspicious, evil theories into the business dealing of God's people. **He would be well pleased to eclipse the brightness of God's principles by the selfishness of the principles on which he works.** If he possibly can, he will tarnish the pure gold of character. **If he can place the false where the true should be, his object is gained.**" *Signs, 11/6/1906.*

"Christ was crucified for the sin of the world, and after his resurrection and ascension, all the world were invited to look to him and live. We are enjoined to look at the things unseen, to keep before the mind's eye the most vivid images of eternal realities, that by beholding we may become changed into the image of Christ. Christ is the mystic ladder uniting the earth with the universe of heaven, and as our faith lays hold upon him, we see him standing as our advocate, our assurance, our life. **Unless we keep our attention fixed upon Jesus, Satan will intercept the bright gleams of light from the throne of God, and we shall lose the knowledge of the character of God as it is revealed in the ten moral precepts, and as it is seen in the life of his only-begotten Son.** Satan constantly seeks to obstruct the view of Christ by placing a representation of himself before us; but unless our faith shall pierce his hellish shadow, and we obtain a view of the holiness of God's character, we shall be divested of our strength, and become purposeless, helpless, weak, and inefficient, the deluded prey of Satan's temptations. We shall give to the world the strength of the faculties of soul, mind, and body, and deprive Christ of the service which he has purchased with his own blood." *Signs, 8/29/1895.*

Satan Tries to Suppress the Tidings of Christ.—

"In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. **But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible—doctrines which they had been reluctant to present.** They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be quali-**

fied rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasksed. By these solemn warnings the people will be stirred. **Thousands upon thousands will listen who have never heard words like these.** In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? **the ministers present fables, prophecy smooth things, to soothe their fears and quiet the awakened conscience.** But since many refuse to be satisfied with the mere authority of men and demand a plain 'Thus saith the Lord,' the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

"As the controversy extends into new fields and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. **The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks.** By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers." *Great Controversy, 606, 607.*

"The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angel's messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages that mean so much to us, that have awakened such intense opposition from the religious world, are not extinct. **Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import—their time and place—but they live, and are to exert their power upon our religious experience while time shall last."** *3 Selected Messages, 405.*

The Last Battle—The King of the North & Gideon's Army.—

"**The papacy which sits on and above the seas [the nations and people of earth] is controlling them.** The king of the north has gathered the waters [the nations] together before the glorious holy mountain. **This is the battle of Armageddon.**

“ ‘And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, **which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.**

This battle is symbolized by the story of Gideon in Judges 6 and 7. The Midianites attack Israel. They came like grasshoppers for multitude and they were without number. Israel cries to the Lord and God raises up a man by the name of Gideon. Gideon blows the trumpet and gathers the people. 32,000 respond. Not many compared to the enemy, but God says it's too much. Victory would come through Him. 22,000 leave because of fear. Only 10,000 left. Then there is a second test. Only 300 men pass the second test by drinking on guard. God promises to deliver them through the 300 men—a remnant. Men of Gideon take their stand on **the mountain top.** Midianites are in **the valley.** What encourages Gideon to win this battle? Judges 7:12-15—a remarkable dream! How can a piece of bread destroy the armies? In John 6:35, Jesus says, **‘I am the bread of life.’** Christ is represented by that bread bringing the victory! He used Gideon's men! What did the dream do for Gideon? It gave him hope, courage. He worshipped God! What does prophecy do for us? It cannot just be a theoretical truth. It must become a living experience! The same in the last days. Remember the prophecy in Daniel chapter 2. Daniel 2:44-45: **A stone cut out of a mountain will roll down and hit the feet in the valley.** All will then be destroyed. The feet of iron and clay represent the unity of church and State in the last days. 1 Corinthians 10:4—Christ is the Rock. Christ in you, the hope of glory. He will return to bring deliverance and victory to his people.

“As God used Gideon's men, **He will use those that take their stand upon the mountain.** The law is revealed on the mountain. The flag of the Sabbath is there. We must start climbing! The majority link to the world. Christians are compromising, conforming to the Papacy—drunk with the wine of Babylon.

Gideon's men had torches of fire, pitchers and a trumpet. The fire represents the Holy Spirit working in the lives [vessels] of the last generation of men. Many are in darkness [because the Papacy has blocked the view.] Isaiah 60:1-3: **‘Isa 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. 3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.’** Glory is seen upon the remnant! The Gentiles will respond. The Loud Cry under the 4th Angel of Revelation 18:1-4. **The trumpet is the sound of the message.** **Isaiah 58:1.** The seas will be converted. Isaiah 60:4-6. The battle is already decided. **Joel**

2:20-22 are promises to us: ‘But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. 21 Fear not, O land; be glad and rejoice: for the LORD will do great things. 22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.’ *Berry, Two Troubles, 2,3.*

He Shall Come to His End; None Shall Help Him.—

“**The ten horns** that ‘helped’ the Papacy will eventually forsake and hate her: “These ...shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” Rev. 17:16.

“She shall be utterly burned with fire: for strong is the Lord God who judgeth her.” Rev. 18:8.

“Satan's host and wicked men will surround them, and exult over them, because there will seem to be no way of escape for them. But in the midst of their revelry and triumph, there is heard peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from heaven, **as God utters His voice from His holy habitation.**

“The foundations of the earth shake; buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to one another: **‘We are delivered. It is the voice of God.’** With solemn awe they listen to the words of the voice. The wicked hear, but understand not the words of the voice of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who had been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God. They behold the faces of the righteous lighted up and reflecting the image of Jesus. **Those who were so eager to destroy the saints cannot endure the glory resting upon the delivered ones, and they fall like dead men to the earth.** Satan and evil angels flee from the presence of the saints glorified. Their power to annoy them is gone forever.” *1 Testimonies, 354.*

“That the phrase ‘he shall come to his end, and **none shall help him**’ has reference to the overthrow of modern Babylon is evident when compared with other passages of Scripture which definitely refer to the doom of Babylon. **Concerning the doom of Babylon, the prophet Isaiah wrote:** ‘Mischief shall fall upon thee; thou shall not be able to put it off. Let now the astrologers, the stargazers, the monthly prognostica-

tors, stand up, and save thee from these things that shall come upon thee ... **None shall save thee.'** **Isaiah 47: 1, 11-15.**" *Were, KONAJ, 16.*

"In v. 45 the prophet proceeds to the climax—the end of this persecuting power. Then in Daniel 12:1 he connects up the activities of the king of the north in his attacks upon 'the holy city'—first, his threatening attitude, then, secondly, his fury aroused to slay the saints—with what the Lord will do on behalf of His people in succoring their cause against the king of the north—first, His commencing to reign and to exercise His Almighty power to plague their enemies, and then, secondly, His intervention to destroy their adversaries: hence the two sets of events in the prophecy Daniel 11: 45; 12: 1. '**At that time**' [when the king of the north masses his forces threateningly around Jerusalem] '**shall Michael stand up.**' '**At that time**' [**when the king of the north passes the death decree to slay the saints- to destroy 'the holy city'**] **Michael delivers His people and destroys the king of the north: 'he shall come to his end, and none shall help him.'**" *Were, KONAJ, 90.*

"In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's

holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. **But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, '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.'**" *Testimonies to Ministers, 62.*

"These words express the utter failure of the enemy's last campaign against the true church. Babylon's power has depended upon the support of the deceived nations and peoples of the earth. The book of Revelation describes how finally the powers of earth will withdraw their support from Babylon, and the 'woman' of lies and force will perish by the hands of those who have idolatrously carried her about (Revelation 17:16; 16:12).

"It must not be concluded from verse 45 that the king of the north comes to his temporal end before the close of probation, which is brought to view in the very next verse. Rather, **Daniel 12:1 describes the great event that precipitates his final end.**" *Hiddekel, 89.*

DANIEL 11 CHART

VERSE	EMPIRE and/or EVENT	DATE
	EMPIRE NO. 1 - BABYLON. (Already fallen).	606-538 BC
1	EMPIRE NO. 2 - MEDO-PERSIA. Dan 11 begins.	538 BC
2	Persia battles with Grecia.	334-331 BC
3	EMPIRE NO. 3 - GRECIA. Conquers Medo-Persia.	331 BC
4	Grecia falls --- divides into four.	301 BC
5	Egypt aspires to become Empire No. 4.	301-249
6	Egypt and Syria form alliance, aspiring to become Empire No. 4.	249 BC
7-8	Egypt and Syria at war.	246 BC
9-13	Egypt punishes Syria, Egypt and Syria continue to struggle.	246-168 BC
14-16	EMPIRE NO. 4 - PAGAN ROME. Conquers Syria & OT Israel.	168-63 BC
17	Rome conquers Egypt.	47 BC
18-19	Julius Caesar expands Roman dominions.	44 BC
20	Augustus Caesar, "Raiser of taxes." (Luke 2:1 Jesus born)	4 BC
21	Tiberius Caesar, "A vile person."	AD 14-37
22	Crucifixion of "The Prince of the Covenant" --- Christ.	AD 31
23	Review of how Rome grew strong—League with Jewish nation	158-161 BC
24	Rome enters the fattest places. Forecasts from Rome for a "time" (360 years) till Constantine moves capital from Rome in AD 330.	158-31 BC 31 BC-330 AD
25-27	Battle of Actium; Augustus victorious.	31 BC
28	Church hierarchy formed; Constantine corrupts church.	AD 323
29	Rising power of Papal Rome—Battles on spiritual level.	AD 323-508
30	Barbarian invasions cause the fall of Pagan Rome—AD 476.	AD 395-476
31	"Daily taken away" ---Allegiance turned from Christ to Pope.	AD 508-538
	EMPIRE NO. 5 - PAPAL SUPREMACY NO. 1	AD 538-1798
32-33	Waldenses & others preserve truth; 1260 years of papal persecution begins.	AD 538-1500
34-35	European Reformation; The "time of the end" – " a time appointed."	AD 1500-1798
36-39	Description of Papal Power to deceive many into false worship.	AD 1500-1798
	EMPIRE NO. 6 –ATHEISTIC COMMUNISM; gives Papacy "deadly wound."	AD 1798
40a	a) Communism " pushes;" b) Papacy struggles against USSR; fall of many countries, using horses, chariots and ships (UNITED STATES military and economic power).	AD 1798-1980
40b		AD 1945-1991
41	Papacy enters "glorious land;" gains control of SDA church; Many fall.	AD 1903-1991
42-43	Papacy controls all Atheistic countries and controls world financial powers.	COMING
44	"Seal ... from the east" (The Loud Cry) enrages the Papacy, brings about the universal Death Decree; Rev 13:15.	COMING
45	EMPIRES NO. 7, 8 --- UNITED STATES and PAPAL SUPREMACY NO. 2 Papacy tries to block the view of Jesus in Most Holy Place from world; Papacy comes to its end and none shall help him. (See Daniel 12:1-3; Rev. 13)	TILL 2 ND COMING
	The seven empires of Daniel 11 enables us to name with ease the Seven Heads of the beast of Revelation 17. Daniel 2 clearly presents FOUR great empires, Daniel 7 reveals the 5TH empire, but Dan 11 reveals all SEVEN.	

DANIEL: CHAPTER TWELVE

1 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.

2 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.

3 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.

4 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.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 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 12:1

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.

At That Time.—

“A definite time is specified in this verse, not a particular year or month or day, but a time made definite by the occurrence of a certain event with which it is connected. ‘At that time.’ What time?—The time to which we are brought by the closing verse of the preceding chapter—the time when the king of the north shall plant the tabernacles of his palace in the glorious holy mountain. When this event takes place, he is to come to his end; and then, according to this verse, we look for the standing up of Michael, the great Prince.” *Smith, DR, 301.*

Who is Michael?—

“Who is Michael? Michael is called the ‘archangel’ in Jude 9. This means the chief angel, or the head over the angels. There is but one. Who is he?—He is the one whose voice is heard from heaven when the dead are raised. (1 Thessalonians 4:16.) Whose voice is heard in connection with that event?—

The voice of our Lord Jesus Christ. (John 5: 28.) Tracing back the evidence with this fact as a basis, we reach the following conclusion: The voice of the Son of God is the voice of the Archangel; the Archangel, then, must be the Son of God. But the Archangel is called Michael; hence Michael must be the name given to the Son of God. The expression in verse 1, ‘the great Prince which standeth for the children of thy people,’ is sufficient alone to identify the one here spoken of as the Saviour of men. He is the ‘Prince of life,’ and ‘a Prince and a Saviour.’ Acts 3:15, 5:31. He is the great Prince. He ‘standeth for the children of thy people.’ He condescends to take the servants of God in this poor mortal state, and redeem them for the subjects of His future kingdom. He stands for us who believe.” *Smith, DR, 301,302.*

Shall Michael Stand Up?—

“What is the standing up of Michael? The key to the interpretation of this expression is given us: ‘There shall stand up yet three kings in Persia;’ ‘A mighty king shall stand up, that shall rule with great dominion.’ Daniel 11: 2, 3. There can be no doubt as to the meaning of these expressions in these instances. They signify to take the kingdom, to reign. This expression in the verse under consideration, must mean the same. At that time Michael shall stand up, shall take the kingdom, shall begin to reign.

“But is not Christ reigning now?—Yes, associated with His Father on the throne of universal dominion.

(Ephesians 1:20-22; Revelation 3:21.) But this throne, or kingdom, He gives up at His coming. (1 Corinthians 15: 24.) Then begins His reign, brought to view in the text, when He stands up, or takes His own kingdom, the long-promised throne of His father David, and establishes a dominion of which there shall be no end. (Luke 1: 32, 33.)

"The kingdoms of this world shall become **the kingdom 'of our Lord and of His Christ.'** His priestly robes are to be laid aside for royal vesture. The work of mercy will be finished and the probation of the human race ended. Then he that is filthy is beyond hope of cleansing; and he that is holy is beyond the danger of falling. All cases are forever decided. From that time on until Christ comes in the clouds of heaven, the nations are broken as with a rod of iron, and dashed in pieces like a potter's vessel, by an unparalleled time of trouble. There will be a series of divine judgments upon men who have rejected God. Then shall the Lord Jesus Christ be revealed from heaven, 'in flaming fire taking vengeance on them that know not God, and that obey not the gospel.' 2 Thess. 1:8. (See also Rev. 11:15; 22:11, 12.)

"Momentous are the events introduced by the standing up of Michael. He stands up, or takes the kingdom, some length of time before He returns personally to this earth. How important, then, that we have a knowledge of His position, that we may be able to trace the progress of His work, and understand when that thrilling moment draws near which ends His intercession in behalf of mankind, and fixes the destiny of all forever.

"But how are we to know this? How are we to determine what is taking place in the sanctuary above? God has been so good as to place in our hands the means of knowing this. He has told us that when certain great events take place on earth, important decisions which synchronize with them are being made in heaven. By these things which are seen, we thus learn of things that are unseen. As we 'look through nature up to nature's God,' so through terrestrial phenomena and events we trace great movements in the heavenly kingdom. **When the king of the north shall plant the tabernacles of his palace between the seas in the glorious holy mountain, then Michael our Lord stands up,** or receives from His Father the kingdom, preparatory to His return to this earth. Or it might be expressed in words like these: **Then our Lord ceases His work as our great High Priest, and the probation of the world is finished.** The great prophecy of the 2300 days gives us the definite beginning of the final division of the work in the sanctuary in heaven. The verse before us gives us data whereby we can discover approximately the time of its close." *Smith, DR, 302, 303.*

"The coronation of Christ at the judgment-seat of the Father is the same event as the standing up of Michael (compare Dan.7:13,14; 12:1); for Michael

is Christ, and his standing up is his beginning to reign. Michael is the name borne by our Lord as the ruler of the angelic host. It signifies, 'He who is like God.' This must be our Lord. See Heb.1:3. He is called the archangel. Jude 9. This term signifies prince of angels, or chief of the angelic host. But this is the very office of our divine Lord. Hebrews 1. Michael is the great prince that standeth for the children of God. Also he is called our prince. See Dan.10:21; 12:1. **But this can be no other than Christ.** Acts 5:31.

"The standing up of Michael is his assumption of kingly power. See the use of this term in Dan.11:2,3,4,7,20,21. But it is Jesus, and not an angel, who takes the throne of the kingdom. Dan.7:13,14; Ps.2:6-12. **Our Lord receives his dominion at his Father's judgment-seat. Daniel 7.**

"The nature of the words addressed by the Father to the Son **when he crowns him king, shows that coronation to be at the close of his priestly office.**

"'Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.' Ps.2:6-9.

"It is manifest that the giving of the heathen to the Son by the Father is not for their salvation but for their destruction. It could not, therefore, take place at the ascension of Christ, when he entered upon his priesthood, **but must be when the work of that priesthood is finished.** **Daniel has placed the coronation of Christ at the Father's judgment-seat.** And to this fact the words of the second psalm perfectly agree. **The priesthood of Christ is closed when the scepter of iron is placed in his hands.** The number of his people is made up, the work for their sins is finished, and their salvation rendered certain, when all the rest of mankind are delivered into his hands to be broken by the scepter of his justice. But this cannot be till our Lord, as priest, has blotted out our sins, at the tribunal of his Father; for when the wicked are given into the hands of Christ to be destroyed, it is plain that there is no further salvation for sinners. When our Lord accepts the iron scepter of justice, he can no longer fill the office of priest, to make atonement for sins. His whole priestly office is finished when he is thus crowned by his Father. But this coronation, which is described in Dan.7:9-14, is simply the transition from the priesthood of Christ to his kingly office. It is plain that our Lord's priesthood is brought to a conclusion at the time when the Ancient of Days sits in judgment." *Andrews, JEO, 33.*

"Michael's standing up (Daniel 12:1) to deliver his people, is in the future. **This, will not take place, until Jesus has finished his priestly office in the Heavenly Sanctuary, and lays off his priestly attire,**

and puts on his most kingly robes, and crown, to ride forth on the cloudy chariot, to ‘thresh the heathen in anger,’ and deliver his people. Then Jesus will have the sharp sickle in his hand, (Revelation 14:14) and then the saints will cry day and night to Jesus on the cloud, to thrust in his sharp sickle and reap. This, will be the time of Jacob’s trouble, (Jeremiah 30:5-8) out of which, the saints will be delivered by the voice of God.” *Word to the Little Flock, 12.*

“ ‘At that time shall Michael stand up,...’ [Daniel 12:1 quoted.]

“**When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth.** The people of God have accomplished their work. They have received ‘the latter rain,’ ‘the refreshing from the presence of the Lord,’ and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ **Then Jesus ceases His intercession in the sanctuary above.** He lifts His hands and with a loud voice says, ‘It is done;’ and all the angelic host lay off their crowns as He makes the solemn announcement: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ Rev. 22:11. Every case has been decided for life or death.” *Great Controversy, 613.*

“**Jesus cannot receive His kingdom until His sanctuary is cleansed, for He cannot stand up as King while He ministers as Priest.** And He cannot cleanse His sanctuary until He has perfected and sealed His people. But when the moral image of Jesus is restored in His people, and the last soul has received the seal of the living God, Jesus can throw down the censer, saying, ‘It is done.’ (See *Early Writings*, pp.71,279.) **Then He receives His kingdom and stands up to rule.” Hiddekel, 90.**

“Those professed believers who come up to the time of trouble unprepared, will, in their despair, confess their sins before all in words of burning anguish, while the wicked exult over their distress. The case of all such is hopeless. **When Christ stands up, and leaves the most holy place, then the time of trouble commences, and the case of every soul is decided, and there will be no atoning blood to cleanse from sin and pollution.** As Jesus leaves the most holy, he speaks in tones of decision and kingly authority, ‘He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly, and my reward

is with me, to give every man according as his work shall be.’” *3 Spiritual Gifts, 134.*

“I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the other; also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but **when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.** I saw that the four angels would **hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues.” Life Sketches, 117.**

The Great Prince Which Standeth For the Children of Thy People.—

“Christ died for His church, and ministers in the sanctuary for its purification. It is the object of His supreme regard. **When He stands up to rule, His first concern is the deliverance of His people.** They are represented as standing on the glorious holy mountain, the focal point of the king of the north’s furious attack.” *Hiddekel, 90.*

“There are two events brought to view in connection with the activities of the king of the north: (1) the king of the north plants the tabernacles of his palace at Jerusalem in readiness for the destruction of Jerusalem, and (2) his furious onslaught upon ‘the holy city’ which ends in his total destruction. There are two events brought to view in connection with the activities of Michael on behalf of God’s ‘people’: (1) He stands up, or commences His reign, **in order to take kingly command to deal with the adversaries of His ‘people,’** (2) **He delivers His ‘people’** and destroys their adversaries. The king of the north comes to his end through the standing up of Michael.” *Were, KONAJ, 87.*

Stephen Saw Jesus Stand Up.—

“But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and **Jesus standing on the right hand of God.** And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” *Acts 7:55, 56.*

“This is the only passage in the Bible that describes Christ as ‘standing’ on God’s ‘right hand,’ and it is mentioned in the context of Stephen’s execution, which took place **in AD 34 and actually signified the close of probation for ancient Israel—[the end of the 70 week prophecy of Daniel 9].** Because Christ was ‘standing’ and not ‘sitting’ when this event took place, ‘standing’ up can be associated with a close of probation. Therefore, as we apply this principle to Daniel 12:1, **when ‘Michael’ shall ‘stand up,’ it will signify the close of probation for earth, and the**

commencement of the ‘time of trouble.’” *Swearingen, TOOTN, 236,237.*

When Michael Stands Up, the Door is Shut.—

“Luke 13:25 **When once the master of the house is risen up, and hath shut to the door,** and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.” Luke 13:25.

“The fact that **all who are sealed at the commencement of this time of trouble are afterward seen standing upon Mount Zion with the Lamb,** is proof that their probation closes with the commencement of this scene of trouble. **Compare Rev.7:4; 14:1.** In other words, they are then accounted worthy to escape the things that are to come to pass, and to stand before the Son of man. Luke 21:36. The very time when they are thus accounted worthy to stand before the Saviour, **is at the close of our Lord’s priesthood; and the time of trouble itself comes when that priesthood is exchanged for his kingly office.**” *Andrews, JEO, 90,91.*

“**The close of Christ’s heavenly mediation** means that no more mercy will be extended to the enemies of His church. **Then will commence the day of vengeance:** ‘For it is the day of the Lord’s vengeance, and the year of recompense for the controversy of Zion’ (Isaiah 34: 8), ‘and he put on the garments of vengeance. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies’ (Isaiah 59: 17, 18).

“When Christ commences His reign... it brings great rejoicing to His persecuted people: ‘We give thee thanks, O Lord God! Almighty, because Thou has taken Thy great power, and has reigned’ (Rev. 11: 17).” *Were, KONAJ, 88.*

There Shall Be a Time of Trouble.—

“Jacob’s experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ’s second coming. The prophet Jeremiah, in holy vision looking down to this time, said, ‘We have heard a voice of trembling, of fear, and not of peace.... All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.’ Jeremiah 30:5-7.

“**When Christ shall cease His work as mediator in man’s behalf, then this time of trouble will begin.** Then the case of every soul will have been decided, and there will be no atoning blood to cleanse from sin. When Jesus leaves His position as man’s intercessor before God, the solemn announcement is made, ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be

holy still.’ Rev. 22:11. Then the restraining Spirit of God is withdrawn from the earth. As Jacob was threatened with death by his angry brother, so the people of God will be in peril from the wicked who are seeking to destroy them. And as the patriarch wrestled all night for deliverance from the hand of Esau, so the righteous will cry to God day and night for deliverance from the enemies that surround them.” *Patriarchs & Prophets, 201.*

“**When He [Jesus] leaves the sanctuary, darkness covers the inhabitants of the earth.** In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God’s long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. **The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one.** Satan will then plunge the inhabitants of the earth into one great, final trouble. **As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.**” *Great Controversy, 614.*

“The ‘time of trouble, such as never was,’ is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. **The most vivid presentation cannot reach the magnitude of the ordeal.**” *Great Controversy, 622.*

“**The Lord God will soon arise in His wrath, and pour out His judgments upon those who are repeating the sins of the inhabitants of the Noachic world.** Those whose hearts are fully set in them to do evil, as were the hearts of the inhabitants of Sodom, will like them be destroyed. The fact that God had long forbearance, patience and mercy, the fact that His judgments have been long delayed, will not make the punishment any less severe when it does come. *4BC 1143.*

“These dreadful calamities which will come upon our earth before the people of God are taken from it may be mentioned as **the loosing of the four winds, the pouring out of the vials of God’s wrath** in pestilence, famine, and earthquake, and in the battle of the great day of God Almighty. **It will be the hour of temptation for all the wicked world,** when Satan shall exert his utmost power. To the wicked it will be the time of trouble such as never was; to the righteous

it will be the time of Jacob's trouble, at which, in answer to their cry day and night, like the importunate widow, they will be delivered. Jer.30:5-7; Gen.32; Luke 18:7,8." *Andrews, JEO, 93.*

"Wonderful events are soon to open before the world. The end of all things is at hand. The time of trouble is about to come upon the people of God. **Then it is that the decree will go forth forbidding** those who keep the Sabbath of the Lord **to buy or sell**, and threatening them with punishment, and even death, if they do not observe the first day of the week as the Sabbath." *R&H, 11/191908.*

"His mediatorial work is over; the door from whence has streamed those rays of light and mercy is closed forever. **Those who have been sealed must now stand wholly by faith, clinging to God alone during a 'time of trouble such as never was since there was a nation.**' Daniel had watched men pass through trials. He had seen Israel tried, and men in all ages who were true to God tested on the point of faith, but in all previous instances the test had been lightened by a mediator. **Now there is no intercessor, and man stands alone.** Mercy is no longer sheltering him. It is another night in Gethsemane, another day of Calvary.

"Again the words are uttered, not by one lone man, **but by multitudes, 'My God, my God, why hast thou forsaken me?** The sweat drops of blood roll from other foreheads; the crown of thorns can be pressed unheeded into many a brow; Calvary's nails can be driven without added pain. The burden of heart-searching is great among the faithful few, as they remember that one unconfessed sin means death. The mother of Zebedee's children asked for her sons a place on the right and on the left of the King on his throne. The Saviour said that place belonged to him who should drink of the cup of which he himself must drink. That is the cup which is drained to the bitter dregs by the remnant people in the time of trouble, for they are the ones who shall occupy the position mentioned by the mother of James and John.

"The faithful, sealed followers are not the only ones who know that probation has ended, for upon the wicked the seventh plague is falling, and from it none escape. **The time of trouble to the wicked will be terrible, for they drink to the dregs the cup of God's wrath.** 'A thousand shall fall at thy side, and ten thousand at thy right hand,' but the righteous do not feel the effects of the plague." *Haskell, SDP, 253-254.*

"'For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.'—Isaiah 34:8. In Revelation 16 the outpouring of wrath upon the nations is called the seven last plagues (Revelation 16). Great Babylon is punished for all her warfare on the saints from the beginning to the end of time (Revelation 18:20-24)." *Hiddekel, 91.*

Preparation for Time of Trouble.—

"The 'time of trouble, such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. **It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us.** The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. 'Though Noah, Daniel, and Job' were in the land, 'as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.' Ezekiel 14:20.

"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. **Not even by a thought** could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: 'The prince of this world cometh, and hath **nothing in Me.**' John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. **This is the condition in which those must be found who shall stand in the time of trouble.**" *Great Controversy, 622-623.*

Not the Same Tribulation As in Matthew 24.—

"In connection with the standing up of Michael, there occurs a time of trouble such as never was. In Matthew 24: 21 we read of a period of tribulation such as never was before it, nor should be after it. **This tribulation, fulfilled in the oppression and slaughter of the church by the papal power, is already past; while the time of trouble of Daniel 12:1 is still future....**" *Smith, DR, 303,305.*

"Almost the same language is used in describing **two different times of trouble.** See Mt. 24:15, 20-22. There is no contradiction in these texts because **one describes the persecutions of Papal Rome against the saints of God during the middle ages, and the other the wrath of God against the wicked as manifested in the seven last plagues.** The persecution of God's people was 'such as was not since the beginning of the world to this time, no, nor ever shall be,' and the distress that comes to the wicked world following the close of probation will be 'such as never was since there was a nation even to that same time.' Of course, **the righteous will pass through 'great tribulation' during the short period of the final time of trouble which will be to them 'the time of Jacob's trouble.'** See Re. 7:14; Jer. 30:6,7. During this period the righteous will be under the sheltering wing of the Almighty and their 'bread and water shall be sure,' while the wicked will suffer from hunger and thirst and will 'gnaw their tongues for pain.'" *Bunch, BOD, 197.*

"The similarity of language between Mt. 24:21 and Dan. 12:1 shows that the 1260 days [years] of papal oppression are very closely related to the Time of Trouble after the Close of Probation. What causes that similarity? **At both times Satan was using church systems to block the view of Christ's work in the heavenly sanctuary.** First, during the Dark Ages Satan took away the 'daily'—the *tamiyd*. For 1260 years people on planet earth had, for **the most part, lost the knowledge of Christ's continual ministry in the Holy Place of the heavenly sanctuary.** At the time of Dan. 12:1, Satan will unsuccessfully try to take away the 'yearly' by blocking the view of Christ's yearly ministry in the Most Holy Place of the heavenly sanctuary on Mt. Zion. At both times 'darkness [covered, and] shall cover the earth, and gross darkness the people.' Is. 60:2." PJ

"The time of trouble that occurs in connection with Christ's coming is the reverse of an earlier tribulation described in the words of Matthew 24:9, 'They will deliver you up to tribulation, and put you to death.' In this earlier tribulation the saints are delivered to death. **In the final tribulation the saints are delivered from death.** ...Revelation 3:10 speaks of the **final tribulation.** 'Because you have kept my word of patient endurance, I will keep you from the hour of trial which is coming on the whole world.' Maxwell, *IGC*, 289.

God's People Make God Their Defense.—

"**The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble.** I saw that if the saints had food laid up by them or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands and strangers would reap their fields. **Then will be the time for us to trust wholly in God, and He will sustain us.** I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites.

"Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every encumbrance before the time of trouble comes, and make a covenant with God through sacrifice. If they have their property on the altar and earnestly inquire of God for duty, He will teach them when to dispose of these things. **Then they will be free in the time of trouble and have no clogs to weigh them down....**

"Now is the time to lay up treasure in heaven and

to set our hearts in order, ready for the time of trouble. **Those only who have clean hands and pure hearts will stand in that trying time. Now is the time for the law of God to be in our minds, foreheads, and written in our hearts.**" *Early Writings*, 56,57,58.

"When tempted to sin, let us remember that Jesus is pleading for us in the heavenly sanctuary. When we put away our sins and come to Him in faith, He takes our names on His lips, and presents them to His Father, saying, 'I have graven them upon the palms of my hands; I know them by name.' **And the command goes forth to the angels to protect them.** Then in the day of fierce trial He will say, 'Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.' What are the chambers in which they are to hide?—They are the protection of Christ and holy angels. The people of God are not at this time all in one place. They are in different companies, and in all parts of the earth; and they will be tried singly, not in groups. Every one must stand the test for himself." *R&H*, 11/19/1908.

"[Dan. 12:1 quoted.] When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people. **This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense.** The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death. May God help His people now, for what can they then do in such a fearful conflict without His assistance!" *5 Testimonies*, 512.

"In the day of the Lord, all those whose names have been retained in the Lamb's book of life during the judgment will find eternal deliverance from their foes. The important point to notice is that God is able to deliver His people at such a time because, in the previous hour of the cleansing of the sanctuary, they have been delivered eternally from sin. **Having been delivered from Satan's power within (Daniel 11:44), they are ready to be delivered from Satan's power without (Daniel 12:1).**" *Hiddekel*, 91.

"It is impossible to give any idea of the experience of the people of God who will be alive on the earth when past woes and **celestial glory** will be blended. **They will walk in the light proceeding from the throne of God.** By the means of the angels there will be constant communication between heaven and earth. **And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds to deceive, if possible, the very elect.** God's people will not find their safety in working miracles, for Satan would coun-

terfeit any miracle that might be worked. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18. They are to take their stand on the living Word—'It is written.' **This is the only foundation upon which they can stand securely.** Those who have broken their covenant with God will in that day be without hope and without God in the world." *2 Selected Messages, 54,55.*

Thy People Shall Be Delivered From the Plagues.—

"In the time of trouble just before the coming of Christ, **the righteous will be preserved through the ministration of heavenly angels;** but there will be no security for the transgressor of God's law. Angels cannot then protect those who are disregarding one of the divine precepts." *Patriarchs & Prophets, 256.*

"But in the midst of the time of trouble that is coming—a time of trouble such as has not been since there was a nation—God's chosen people will stand unmoved. Satan and his angels cannot destroy them, **for angels that excel in strength will protect them.**"

9 Testimonies, 17

"This fearful execution of God's judgment is witnessed **before the deliverance of the saints;** for not less than **six of the plagues are poured out** prior to the advent of Christ. *Rev.16:12-15.*" *Andrews, JEO, 90.*

"The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food they will not be left to perish. That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants. **To him that 'walketh righteously' is the promise: 'Bread shall be given him; his waters shall be sure.'** 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.' *Isaiah 33:15,16; 41:17.*" *Great Controversy, 629.*

Thy People Shall Be Delivered From the Wicked.—

"In the time of trouble, Satan stirs up the wicked, and they encircle the people of God to destroy them. But he does not know that 'pardon' has been written opposite their names in the books of heaven. He does not know that **the command has been given, 'Take away the filthy garments' from them, clothe them with 'change of raiment,'** and set 'a fair miter' upon their heads." *R&H, 11/19/1908.*

"I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. **Angels provided them food and**

water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty **after a certain time to put them to death.** But in this hour of trial the saints were calm and composed, trusting in God and leaning upon His promise that a way of escape would be made for them. In some places, before the time for the decree to be executed, the wicked rushed upon the saints to slay them; **but angels in the form of men of war fought for them.** Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had kept His law, in the sight of the heathen round about them; and Jesus would be honored by translating, without their seeing death, the faithful, waiting ones who had so long expected Him.

"Soon I saw the saints suffering great mental anguish. They seemed to be surrounded by the wicked inhabitants of the earth. Every appearance was against them. Some began to fear that God had at last left them to perish by the hand of the wicked. But if their eyes could have been opened, they would have seen themselves surrounded by angels of God. Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. **But before they could approach God's people, the wicked must first pass this company of mighty, holy angels.** This was impossible. The angels of God were causing them to recede and also causing the evil angels who were pressing around them to fall back.

"It was an hour of fearful, terrible agony to the saints. **Day and night they cried unto God for deliverance.** To outward appearance, there was no possibility of their escape. The wicked had already begun to triumph, crying out, 'Why doesn't your God deliver you out of our hands? Why don't you go up and save your lives?' But the saints heeded them not. Like Jacob, they were wrestling with God. **The angels longed to deliver them, but they must wait a little longer;** the people of God must drink of the cup and be baptized with the baptism. **The angels, faithful to their trust, continued their watch.** God would not suffer His name to be reproached among the heathen. The time had nearly come when He was to manifest His mighty power and gloriously deliver His saints. **For His name's glory He would deliver every one of those who had patiently waited for Him and whose names were written in the book.**

"I was pointed back to faithful Noah. When the rain descended and **the flood** came, Noah and his family had entered the ark, and God had shut them in. Noah had faithfully warned the inhabitants of the antedi-

luvian world, while they had mocked and derided him. And as the waters descended upon the earth, and one after another was drowning, they beheld that ark, of which they had made so much sport, riding safely upon the waters, preserving the faithful Noah and His family. **So I saw that the people of God, who had faithfully warned the world of His coming wrath, would be delivered.** God would not suffer the wicked to destroy **those who were expecting translation** and who would not bow to the decree of the beast or receive his mark. I saw that if the wicked were permitted to slay the saints, Satan and all his evil host, and all who hate God, would be gratified. And oh, what a triumph it would be for his satanic majesty to have power, in the last closing struggle, over those who had so long waited to behold Him whom they loved! Those who have mocked at the idea of the saints' going up will witness

"As the saints left the cities and villages, they were pursued by the wicked, who sought to slay them. But the swords that were raised to kill God's people broke and fell as powerless as a straw. **Angels of God shielded the saints.** As they cried day and night for deliverance, their cry came up before the Lord.

"It was at midnight that God chose to deliver His people." *Early Writings*, 282-285.

"Soon I heard the voice of God which shook the heavens and the earth. ["The lord also shall roar out of zion, and utter his voice from jerusalem; and the heavens and the earth shall shake: but the lord will be the hope of his people, and the strength of the children of israel." joel 3:16. See also Hebrews 12:26; Revelation 6:17.] There was a mighty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon this company, who, a short time before, were in such distress and bondage. **Their captivity was turned.** A glorious light shone upon them. How beautiful they then looked! All weariness and marks of care were gone; health and beauty were seen in every countenance. **Their enemies, the heathen around them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them until Jesus was seen in the clouds of heaven,** and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory." *1 Testimonies*, 182-184.

"The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. 'They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; **and I will spare them**, as a man spareth his own son that serveth him.' Malachi 3:17. If the

blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist: '**In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me.**' Psalm 27:5. Christ has spoken: 'Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.' Isaiah 26:20,21. **Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life.**

"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

"The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. **It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen.** Saith the Lord; 'Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth... to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.' Isaiah 30:29,30.

"With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. **Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company.** The angry multitudes are suddenly arrested. **Their mocking cries die away. The objects of their murderous rage are forgotten.** With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness.

"By the people of God a voice, clear and melodious, is heard, saying, 'Look up,' and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are

parted, and like Stephen they look up steadfastly into heaven and see the glory of God and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request presented before His Father and the holy angels: ‘I will that they also, whom Thou hast given Me, be with Me where I am.’ John 17:24. Again a voice, musical and triumphant, is heard, saying: ‘They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;’ and **the pale, quivering lips of those who have held fast their faith utter a shout of victory.**

‘It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: ‘**It is done.**’ Rev. 16:17.

“That voice shakes the heavens and the earth. There is a mighty earthquake, ‘such as was not since men were upon the earth, so mighty an earthquake, and so great.’ Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. ...Prison walls are rent asunder, and God’s people, who have been held in bondage for their faith, are set free.

“**Graves are opened, and ‘many of them that sleep in the dust of the earth... awake,** some to everlasting life, and some to shame and everlasting contempt.’ Daniel 12:2.” *Great Controversy*, 634-637.

“And so all Israel shall be saved: as it is written, **There shall come out of Sion the Deliverer**, and shall turn away ungodliness from Jacob.” Romans 11:26.

Those Delivered are the 144,000.—

“Upon the crystal sea before the throne, that sea of glass as it were mingled with fire—so resplendent is it with the glory of God—are gathered **the company that have ‘gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.’** With the Lamb upon Mount Zion, ‘having the harps of God,’ they stand, the hundred and forty and four thousand that were redeemed

from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, ‘the voice of harpers harping with their harps.’ And they sing ‘a new song’ before the throne, a song which no man can learn save the hundred and forty and four thousand. **It is the song of Moses and the Lamb—a song of deliverance.** None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had. ‘These are they which follow the Lamb whithersoever He goeth.’ These, having been translated from the earth, from among the living, are counted as ‘the first fruits unto God and to the Lamb.’ Rev. 15:2, 3; 14:1-5. ‘These are they which came out of great tribulation;’ they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. **But they have been delivered, for they have ‘washed their robes, and made them white in the blood of the Lamb.’ ‘In their mouth was found no guile: for they are without fault’ before God.** ‘Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.’ They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But ‘they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.’ Rev. 7:14-17.” *Great Controversy*, 648, 649.

Every One Found Written in the Book.—

“There is a time for blotting out the names of some from the book of life, and of confessing the names of the others before the Father.

“‘He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.’ Rev. 3:5.

“The time of blotting out names from the book of life precedes the deliverance of the saints. For at the time of that event everyone shall be delivered ‘that shall be found written in the book.’ Dan. 12:1.

“Thus the fearful threatening of Ex. 32:32, 33; Ps. 69:28; Rev. 22:19, is executed in the removal of names from this book before the coming of Christ. Those who overcome are the ones who have their sins blotted out. **But those who fail to overcome have their names stricken from the book of life.** The examination of their record must, therefore, precede both these acts of blotting out, for the express purpose of determining whether they shall have their sins blotted out, or have their names removed from the book of life.” Andrews, *JEO*, 21.

"When we become children of God, our names are written in the Lamb's book of life, and they remain there until the time of the investigative judgment. Then the name of every individual will be called, and his record examined, by Him who declares, 'I know thy works.' If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us."

Signs, 8/6/1885.

"Christ says of the overcomer, 'I will not blot out his name out of the book of life.' The names of all those who have once given themselves to God are written in the book of life, and their characters are now passing in review before Him. Angels of God are weighing moral worth. **They are watching the development of character in those now living, to see if their names can be retained in the book of life.** A probation is granted us in which to wash our robes of character and make them white in the blood of the Lamb. Who is doing this work? **Who is separating from himself sin and selfishness?"** *TBC, 960.*

DANIEL 12:2

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.

Them That Sleep in the Dust of the Earth.—

"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 **Then said Jesus unto them plainly, Lazarus is dead."** *John 11:11-14.*

"Christ represents death as a sleep to His believing children. Their life is hid with Christ in God, and until the last trump shall sound those who die will sleep in Him." *Desire of Ages, 527.*

"Christ became one with humanity, that humanity might become one in spirit and life with Him. By virtue of this union in obedience to the Word of God, His life becomes their life. He says to the penitent, 'I am the resurrection, and the life' (John 11:25). **Death is looked upon by Christ as sleep—silence, darkness, sleep. He speaks of it as if it were of little moment.** 'Whosoever liveth and believeth in me,' He says, 'shall never die' (John 11:26). 'If a man keep my saying, he shall never taste of death' (John 8:52). 'He shall never see death' (John 8:51). **And to the believing one, death is but a small matter. With him to die is but to sleep. Them also which sleep in Jesus will God**

bring with him' (1 Thess. 4:14)." *Youth Instructor, 8/4/1898.*

"Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven. **They are represented as sleeping until the resurrection.** **1 Thessalonians 4:14; Job 14:10-12.** In the very day when the silver cord is loosed and the golden bowl broken (Ecclesiastes 12:6), man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Job 14:21. **Blessed rest for the weary righteous!** **Time, be it long or short, is but a moment to them.** **They sleep; they are awakened by the trump of God to a glorious immortality.** 'For the trumpet shall sound, and the dead shall be raised incorruptible.... So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' **1 Corinthians 15:52-54.** **As they are called forth from their deep slumber they begin to think just where they ceased.** The last sensation was the pang of death; the last thought, that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout: 'O death, where is thy sting? O grave, where is thy victory?' Verse 55." *Great Controversy, 549,550.*

Asleep in the Dust.—

"Thy dead men shall live, together with my dead body shall they arise. **Awake and sing, ye that dwell in dust:** for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Isaiah 26:19.

Many Shall Awake—A Special Resurrection.—

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, **Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**" *Matthew 26:64.*

"This verse reveals the importance of the standing up of Michael, or the beginning of the reign of Christ, **for at this time shall be a resurrection of the dead.** Is this the general resurrection which takes place at the second coming of Christ? Or is there to intervene between Christ's reception of the kingdom and His revelation to earth in all His advent glory (Luke 21:27) **a special resurrection** answering to the description here given?

"Why may it not be the former, or the resurrection which occurs at the last trump?—Because only the righteous, to the exclusion of all the wicked, have part in that resurrection. Those who sleep in Christ then come forth, but the rest of the dead live not again for a

thousand years. (Rev. 20:5.) The *general* resurrection of the whole race, then, is divided into two great events—first, of the righteous exclusively at the coming of Christ; second, of the wicked exclusively, a thousand years thereafter. **The general resurrection is not a resurrection of both the righteous and the wicked at the same time.** Each of these two classes is set off by itself, and the time which elapses between the respective resurrection is plainly stated to be a thousand years.

"In the resurrection brought to view in the verse before us, however, **many, of both the righteous and the wicked come up together.** It cannot therefore be the first resurrection, which includes the righteous only, nor the second resurrection, which is distinctly confined to the wicked....

"Is there, then, any place for a special, or limited, resurrection? Is there elsewhere any intimation of such an event, before the Lord appears? The resurrection here predicted takes place when God's people are delivered from the great time of trouble with which the history of this world terminated, **and it seems from Revelation 22:11 that this deliverance is given before the Lord appears.** The awful moment arrives when he that is filthy and unjust is pronounced unjust still, and he that is righteous and holy is pronounced holy still. Then the cases of all are forever decided. When this sentence is pronounced upon the righteous, it must be deliverance to them, for then they are placed beyond all reach of danger or fear or evil. But the Lord has not at that time made His appearance, for He immediately adds, 'Behold, I come quickly.'

"The utterance of this solemn fiat seals the righteous to everlasting life and the wicked to eternal death. A voice goes forth from the throne of God, saying, 'It is done!' Rev. 16:17. This is evidently **the voice of God**, so often alluded to in descriptions of the scenes connected with the last day. Joel speaks of it, and says: 'The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel.' Joel 3:16. The margin reads instead of 'hope,' 'place of repair, or harbor.' Then at this time, when God's voice is heard from heaven just previous to the coming of the Son of man, God is a harbor for His people, or, which is the same thing, provides them deliverance. The last stupendous scene is about to open upon a doomed world. God gives to the astonished nations another evidence and pledge of His power, and raises from the dead a multitude who have long slept in the dust of the earth.

"Thus we see that there is a time and place for the resurrection of Daniel 12:2. A verse in the book of Revelation make it clear that a resurrection of this kind must take place. 'Behold, He cometh with clouds [this is unquestionably the second advent]; and every eye shall see Him [of the nations then living on the earth], and they also which pierced Him [those who took an

active part in the terrible work of His crucifixion]; and all kindreds of the earth shall wail because of Him.' Rev. 1:7. Those who crucified the Lord, would, unless there was an exception made in their cases, remain in their graves until the end of the thousand years and come up in the general assembly of the wicked at that time.

"But here it is stated that they behold the Lord at His second advent. **There must, therefore, be a special resurrection for that purpose.**

"It is certainly most appropriate that **some who were eminent in holiness**, who labored and suffered for their hope of a coming Saviour, but died without seeing Him, should be raised a little before, to witness the scenes attending His glorious epiphany; as, in like manner, a goodly company came out of their graves at His resurrection to behold His risen glory (Matt. 27:52, 53), and to escort Him in triumph to the right hand of the throne of the Majesty on high (Eph. 4: 8, margin). **There will be also some, eminent in wickedness,** who have done most to reproach the name of Christ and injure His cause, especially those who caused His cruel death upon the cross, and mocked and derided Him in His dying agonies, who will be raised, as part of their judicial punishment, to behold His return in the clouds of heaven, a celestial victor, in great majesty and splendor endurable to them." *Smith, DR, 305-308.*

"And I heard a voice from heaven saying unto me, Write, **Blessed are the dead which die in the Lord from henceforth:** Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

"This verse does not refer to the general resurrection of the righteous at the second advent, but to **a special resurrection at the voice of God under the outpouring of the seventh vial** (Revelation 16:17; Joel 3:16). God's people are delivered by the voice of God. The Holy Ghost is poured upon the living saints, glorifying them before their enemies. (See *Early Writings*, pp.15,285,286). Those who have died in the faith of the third angel's message are raised as glorified saints to hear God's covenant of peace with His people. Those also who led out in the crucifixion of Jesus will be resurrected to see Him come in glory. (See *Revelation 1:7; The Great Controversy*, p.637.)" *Hiddekel, 91.*

Special Resurrection Occurs at Voice of God.—

"The special resurrection takes place at the Voice of God in the 7th plague because there is life in God's voice just as there is life in the voice of Jesus Christ.

"For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 **For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.** ...25 Verily, verily, I say unto you, The hour is com-

ing, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 **For as the Father hath life in himself; so hath he given to the Son to have life in himself.” John 5:20,21,25,26.**

“**The words that I speak unto you, they are spirit and they are life.**” John 6:63. **Just as there is life in the voice of Jesus, there is life in the voice of God the Father.** When those who have died in the blessing of Christ during the Third Angel’s Message hear the Voice of God at the 7th plague, they will be resurrected. The Son seeing this, will come in the clouds soon thereafter to raise up the rest of the righteous dead.” P.J.

“In the midst of the angry heavens is one clear space of indescribable glory, **whence comes the voice of God like the sound of many waters, saying: ‘It is done.’** Revelation 16:17.

“**That voice shakes the heavens and the earth. There is a mighty earthquake, ‘such as was not since men were upon the earth, so mighty an earthquake, and so great.’ Verses 17, 18.** The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. ...Prison walls are rent asunder, and God’s people, who have been held in bondage for their faith, are set free.

“**Graves are opened, and ‘many of them that sleep in the dust of the earth... awake, some to everlasting life, and some to shame and everlasting contempt.’** Daniel 12:2.” *Great Controversy*, 636,637.

Some to Everlasting Life.—

And I heard a voice from heaven saying unto me, Write, **Blessed are the dead which die in the Lord from henceforth:** Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” *Revelation 14:13.*

“**Graves are opened, and ‘many of them that sleep in the dust of the earth... awake, some to everlasting life, and some to shame and everlasting contempt.’** Daniel 12:2. **All who have died in the faith of the third angel’s message come forth from the tomb glorified, to hear God’s covenant of peace with those who have kept His law.”** *Great Controversy*, 637.

Some to Shame and Everlasting Contempt.—

“[Daniel 12:2 quoted.] **‘They also which**

pierced Him’ (Rev. 1:7), those that mocked and derided Christ’s dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient.” *Great Controversy*, 637.

“Who are the unrighteous persons who are raised, along with the righteous, in Daniel 12:1-2? We get a hint from the answer Jesus returned to the high priest when the high priest put Him on oath at His trial and required Him to state whether or not He was the Son of God. In His answer Jesus directed the high priest’s attention to the Son of man in Daniel 7 and added, **‘Hereafter you will see the Son of man ...coming on the clouds of heaven.’** Matthew 26:64.” *Maxwell, IGC*, 290.

“What is here said supposed by some to furnish good evidence of the eternal conscious suffering of the wicked, because those of this character who are spoken of come forth to shame and **everlasting contempt.** How can they forever suffer shame and contempt, unless they are forever conscious? It has already been stated that shame implies their consciousness, but it will be noticed that this is not said to be everlasting. This qualifying word is not inserted until we come to the **contempt, which is an emotion felt by others toward the guilty,** and does not render necessary the consciousness of those against whom it is directed. Shame for their wickedness and corruption will burn into their very souls as long as they are conscious. When they pass away, consumed for their iniquities, their loathsome characters and guilty deeds **excite only contempt on the part of all the righteous, as long as they hold them in remembrance.** The text therefore furnishes no proof of the eternal suffering of the wicked.” *Smith, DR*, 308.

DANIEL 12:3

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.

They That be Wise Shall Shine.—

“Daniel 12:3 is Hebrew poetry. The ‘wise’ in the first line, therefore, are the same as ‘**those who turn many to righteousness**’ in the third line. Daniel 12:10 also speaks of the wise. It defines them as those who ‘**understand,**’ that is, as the people who understand the practical meaning of the prophecies of the book of Daniel. In a reverse parallelism known as a chiasm, the same verse identifies the ‘wise’ as those who ‘**purify themselves**’ and ‘**make themselves white**’ and become ‘**refined.**’ So the wise of Daniel 12—those who will shine like the stars forever and ever—are people who **study** the prophecies of Daniel till they **under-**

stand them, who **share** their understanding with others, and who **become pure.**" Maxwell, IGC, 295.

"41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 **Then shall the righteous shine forth as the sun in the kingdom of their Father.** Who hath ears to hear, let him hear." Matthew 13:41-43.

A Glorious Inheritance.—

"The margin reads 'teachers' in the place of 'wise.' 'They that be *teachers* shall shine as the brightness of the firmament.' That is, of course, those who teach the truth, and lead others to a knowledge of it just previous to the time when the events recorded in the foregoing verse are to be fulfilled. **As the world estimates loss and profit, it costs something to be teachers of truth in these days. It costs reputation, ease, comfort, and often property.** It involves labors, crosses, sacrifices, loss of friendship, ridicule, and not infrequently, persecution.

"The question is often asked, How can you afford to keep the true Sabbath, and perhaps lose a situation, reduce your income, or even hazard your means of support? Oh, what shortsightedness, to make obedience to what God requires a matter of pecuniary consideration! How unlike is this to the noble martyrs who loved not their lives unto death! When God commands, we cannot afford to disobey. If we are asked, How can you afford to keep the Sabbath, and do other duties involved in rendering obedience to the truth? we have only to ask in reply, **How can you afford not to do them?**

"In the coming day, when those who have sought to save their lives shall lose them, and those who have been willing to hazard all for the sake of the truth and its divine Lord, shall receive the glorious reward promised in the text, and be raised up to shine as the firmament, and as the imperishable stars forever and ever, **it will then be seen who have been wise, and who, on the contrary, have made the choice of blindness and folly.** The wicked and worldly now look upon Christians as fools and madmen, and congratulate themselves upon their superior shrewdness in shunning what they call their folly, and avoiding their losses. We need make no response, for those who now render this decision will soon themselves reverse it, and that with terrible though unavailing earnestness." Smith, DR, 309.

"Then it is that Daniel sees the language of the heavens interpreted. The universe is composed of suns, many of them mightier than our own, and each sun is the center of a planetary system, and each planet is accompanied by its satellites, a vast circle within a circle, moving in perfect order, performing its revolution in its allotted time, making, to the ear of Jehovah, the

music of the spheres. The immensity of space is filled with universes, and all revolve about the throne of God; all are held in their orbits by rays of power from his throne of life; each shines with a light reflected from Him who is the fountain of life; each is guided in its path by the eye of him who sits on the throne.

"This is the type of God's order for his church upon earth. The perfect order of the heavenly bodies is a pattern for family and church organization. **Each little company should shine as a star.** God looks with pleasure upon the clusters of worshipers as they move in perfect order, each bending to the influence of the higher powers. **As it is the power of God in the sun which holds the earth in its course, so his power, working through the highest organization on earth, controls those of smaller power. In the family, children should obey parents, and parents should obey God, even as the earth follows the sun, and the sun circles about its center—God's throne.**

"The perfection of this system will characterize the last church, which will have developed the character which was looked for in ancient Israel. God's people are a peculiar people, and their peculiarities will live in the virtues of Christ, which they reflect; this fits them to become a royal priesthood. To Daniel the angel said, 'They that be teachers [margin] shall shine as the brightness of the firmament.' And so the prophet had the privilege of seeing a nation or company of teachers among the saved, who carried forward the work which his own race might have done. As Christ was a *teacher*, who spoke with authority which none could resist, so the remnant church will be teachers by virtue of the Christ life within them.

"It was a beautiful picture, that last scene which fell upon the eyes of Daniel. So many times disappointment had been the outcome when the beginning looked so promising, but in the end it is a glorious triumph. Those who are taken from the depths of sin will shine as the stars in the firmament." Haskell, SDP, 258, 259.

"The converted soul lives in Christ. His darkness passes away, and a new and heavenly light shines into his soul. 'He that winneth souls is wise.' '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.' What is done through the co-operation of men with God is a work that shall never perish, but endure through the eternal ages. He that makes God his wisdom, that grows up into the full stature of a man in Christ Jesus, will stand before kings, before the so-called great men of the world, and show forth the praises of Him who hath called him out of darkness into His marvelous light. **Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul.** No wonder Paul exclaims, 'For I am not ashamed of

the gospel of Christ; for it is the power of God unto salvation to every one that believeth.” *R&H, 12/15/1891.*

“The messengers should watch for souls as they that must give account. Theirs must be a life of toil and anguish of spirit, while the weight of the precious but often-wounded cause of Christ rests upon them. **They will have to lay aside worldly interests and comforts and make it their first object to do all in their power to advance the cause of present truth and save perishing souls.**

“They will also have a rich reward. In their crowns of rejoicing **those who are rescued by them and finally saved will shine as stars forever and ever.** And to all eternity they will enjoy the satisfaction of having done what they could in presenting the truth in its purity and beauty, so that souls fell in love with it, were sanctified through it, and availed themselves of the inestimable privilege of being made rich, and being washed in the blood of the Lamb and redeemed unto God.” *Early Writings, 61.*

“We should feel the responsibilities that rest upon us as Christians, and labor as though we realized the value of souls, remembering that **one soul saved in the kingdom of God is worth more than ten thousand worlds like this.**” *R&H, 4/1/1880.*

“The young have a wide sphere of usefulness, but they see it not. Oh, that they would now exert their powers of mind in seeking ways to approach perishing sinners, that they might make known to them the path of holiness, and by prayer and entreaty win even one soul to Christ! What a noble enterprise! One soul to praise God through eternity! One soul to enjoy happiness and everlasting life! One gem in their crown to shine as a star for ever and ever! But even more than one can be brought to turn from error to truth, from sin to holiness. Says the Lord by the prophet: ‘And they that turn many to righteousness [shall shine] as the stars for ever and ever.’ **Then those who engage with Christ and angels in the work of saving perishing souls are richly rewarded in the kingdom of heaven.**” *1 Testimonies, 512.*

“By living a life of devotion and self-sacrifice in doing good to others, **you might have been adding stars and gems to the crown** that you will wear in heaven, and laying up unfading, eternal treasures.” *4BC, 1174*

“Every shining star which God has placed in the heavens obeys His mandate, and gives its distinctive measure of light to make beautiful the heavens at night; **so let every converted soul show the measure of light committed to him; and as it shines forth the light will increase and grow brighter.** Give out your light,... pour forth your beams mirrored from heaven.

O daughter of Zion, ‘**Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.**’ *4BC, 1153.*

“The reward, the glories of heaven, bestowed upon the overcomers, will be proportionate to the degree in which they have represented the character of Christ to the world. ‘He which soweth sparingly shall reap also sparingly.’ Thank God that it is our privilege to sow on earth the seed that will be harvested in eternity. **The crown of life will be bright or dim, will glitter with many stars, or be lighted by few gems, in accordance with our own course of action.**

“Day by day we may be laying up a good foundation against the time to come. By self-denial, by the exercise of the missionary spirit, by crowding all the good works possible into our life, by seeking so to represent Christ in character that we shall win many souls to the truth, we shall have respect unto the recompense of reward. It rests with us to walk in the light, to make the most of every opportunity and privilege, to grow in grace and in the knowledge of our Lord Jesus Christ, and so we shall work the works of Christ, **and ensure for ourselves treasure in the heavens.**” *R&H, 1/29/1895.*

“The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labors, his patience, forbearance, and earnest heart yearnings for souls that might have been lost had he neglected his duty or become weary in well-doing. ...**How much more precious is heaven to those who have been faithful in the work of saving souls!** [Daniel 12:3 quoted].” *5 Testimonies, 620,621.*

“Some will have brighter crowns than others, but there will be no jealous thoughts in any heart among the redeemed. Each one will be perfectly satisfied, for all will be rewarded according to their work; for ‘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.’ **Everyone will know that those who have been instrumental in winning souls to Jesus have engaged in the greatest work that ever employed the powers of man.**” *Signs, 2/10/1888.*

“Brethren and sisters, **there are souls to save.** And oh, when I think of those words in Daniel, **I find myself waking up in the night and repeating them over and over,** ‘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’ (Daniel 12:3). **Look at the sun and the stars marshalled in the heavens and known by their names. The Lord says, ‘They that turn many to righteousness shall shine as the stars forever and ever.’** Well,

now I want to know if you will fold your hands and take things easy? Will you sit down in the devil's easy chair, deceived, and say, 'I have always had an easy time and will take things easy now'?" 9MR, 258.

"The face of the 'wise' is very similar to the glorified face of Jesus, whose 'countenance was as the sun shineth in his strength.' Rev. 1:16. John saw the same thing when he said in 1 John 3:2: 'We know that, **when He shall appear, we shall be like Him**, for we shall see Him as He is.'" PJ.

They that Turn Many to Righteousness.—

"And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. 5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

"The law of truth was in his mouth, **and iniquity was not found in his lips:** he walked with me in peace and equity, **and did turn many away from iniquity.**" Malachi 2:4-6.

As the Stars Forever and Ever.—

"Those who are beloved of heaven because of their righteousness and missionary zeal, are the only ones who truly shine in this dark world, and will be brilliant lights in the redeemed state. Jesus said: 'Then shall the righteous shine forth as the sun in the kingdom of their Father.' Matt. 13:43. The stars or suns are the most brilliant and permanent of all of God's created works and each one shines with a glory of its own. See 1 Cor. 15:41. **To these shining orbs God likens the truly wise who are teachers of righteousness.**" Bunch, BOD, 198,199.

DANIEL 12:4

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.

Book of Daniel Sealed.—

"The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. **But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.'** Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. **But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.'** Daniel 12:4." Great Controversy, 356.

"The 'words' and 'book' here spoken of doubtless refer to the things which had been revealed to Daniel in this prophecy. These things were to be shut up and sealed until the time of the end; that is, they were not to be specially studied, or to any great extent understood, until that time. The time of the end, as has already been shown, began in 1798. **As the book was closed up and sealed to that time, the plain inference is that at that time, or from that point, the book would be unsealed.** People would be better able to understand it, and would have their attention specially called to this part of the inspired word. Of what has been done on the subject of prophecy since that time, it is unnecessary to remind the reader. The prophecies, especially Daniel's prophecy, have been under examination by all students of the word wherever civilization has spread abroad its light upon the earth." Smith, DR, 313.

"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. It was not given him to understand all that God had revealed of the divine purpose. 'Shut up the words, and seal the book,' he was directed concerning his prophetic writings; these were to be sealed 'even to the time of the end.' 'Go thy way, Daniel,' the angel once more directed the faithful messenger of Jehovah; **'for the words are closed up and sealed till the time of the end.... Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.'** Daniel 12:4,9,13.

"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.' Rev. 1:3." Prophets & Kings, 547,548.

At the Time of the End, Many Shall Run to and Fro,

and Knowledge Shall Be Increased.—

“The increase of Scriptural knowledge is marked by the distribution of over one billion Bibles, testaments or portions of testaments beginning at the turn of the nineteenth century and continuing into the twentieth century. The close of 1798 saw the establishment of the London Religious Tract Society (1799). The British And Foreign Bible Society was organized in 1804, the American Bible Society in 1816, and the American Tract Society in 1825. Today, parts of the Bible have been translated in over 1500 languages and roughly 2.5 billion copies have been printed in the last 200 years.

“Before the ‘time of the end,’ Bibles in manuscript or in print, counting every version in every land, were numbered as not many more than four million. The various languages in which these four million were written numbered about fifty....

“Only as the Bible became available to the masses could the prophetic prediction find fulfillment, ‘many shall run to and fro [in the Bible], and knowledge [of Daniel’s prophecies] shall increase.’ This fulfillment, culminating in 1798, establishes the beginning of the ‘time of the end.’”

“The increased availability of the Bible brought in its train worldwide interest in Bible prophecy and ‘increased’ knowledge of certain portions of prophecy previously ‘sealed’ to human understanding.” *Light Bearers, UOD-14.*

“This is the **only book of the Bible that was ever sealed** and that only for a specified time. It was to be sealed ‘to the time of the end’ which indicates that it would at that time be unsealed, studied and understood. **At that time ‘many’ would study it, search or scrutinize its revelations, or ‘run to and fro’ through its visions and their interpretations; and as a result, the knowledge of God’s purposes as revealed in its prophecies would be increased.**

“...Fortunately the beginning of ‘the time of the end’ is definitely located by the angel Gabriel in his first interpretation of the vision of which chapters 10-12 are a detailed explanation. See Daniel 8:14,17. This language cannot be misunderstood. The 2300 prophetic days, constituting the greatest time prophecy in the Bible, reach to and thus point out the beginning of ‘the time of the end.’” *Bunch, BOD, 199.*

“‘Run to and fro’ is a Hebrew expression signifying **a diligent searching** back and forth in the prophecies. At the appointed time ‘knowledge’ of the prophecies of Daniel would ‘be increased.’ **In Revelation 10 is found the record of Christ unsealing the little book of Daniel to the understanding of His people in the last days.**

“Paralleling the increased knowledge of the prophetic Word, an astonishing progress in scientific knowledge has marked the present age. In this generation man has broken the sound barrier and the space

barrier. But mere scientific knowledge has not made the earth safer or the race happier. **The knowledge promised in Daniel 12:4 will enable God’s people to break the sin barrier.** This will be a step in human experience that will dwarf every other human achievement. The people of God will be ‘men wondered at.’—Zechariah 3:8. God says:

“‘Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.’ ‘I will get them praise and fame in every land where they have been put to shame.’ ‘And it shall be to Me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.’—Isaiah 62:3; Zephaniah 3:19; Jeremiah 33:9.” *Hiddekel, 93,94.*

“That part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ **Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies.** But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4.” *Great Controversy, 356.*

“**“By the increase of knowledge a people is to be prepared to stand in the latter days.”** 2 *Selected Messages, 105.*

““But thou, Daniel, shut up the words, and seal the book, even to the time of the end.” At that time ‘many shall run to and fro, and knowledge shall be increased.’ The portion of time known as ‘the time of the end’ is as distinctly marked as any other prophetic period. **At its beginning the hand of oppression was removed from the law of God, which had been changed, and which, in the language of Revelation, had prophesied clothed in sackcloth.** At the same time the persecution of the saints had ended. Civil and religious liberty were standing full-fledged before the world, and Gabriel, seeing the freedom granted to man, explained the effects by saying, ‘Many shall run to and fro, and knowledge shall be increased.’” *Haskell, SDP, 259,260.*

“In the Word of God is ‘spirit and life.’ And ‘Where the Spirit of the Lord is, there is liberty.’ (John 6:63; 1 Cor. 3:17). When Daniel is opened up, a spring of spiritual knowledge is opened. Its liberating effects are seen in every aspect of life.” *PJ.*

“**It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel.** ...As the message of Christ’s first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on

the prophecies. **The words of the angel to Daniel relating to the last days were to be understood in the time of the end.** At that time, ‘many shall run to and fro, and knowledge shall be increased.’ ‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’ **Daniel 12:4, 10.** The Saviour Himself has given signs of His coming, and He says, ‘When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ ‘And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.’ ‘Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.’ Luke 21:31, 34, 36.

“We have reached the period foretold in these scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord’s coming in glory as near at hand.” *Desire of Ages*, 234,235.

“The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk: ‘Write the vision, and make it plain,... that he may run that readeth it.’ Habakkuk 2:2. The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. ‘Light is sown for the righteous.’ Psalm 97:11. **And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure.**” *Great Controversy*, 521,522.

“The end of all things is at hand. God is moving upon every mind that is open to receive the impressions of His Holy Spirit. He is sending our messengers that they may give the warning in every locality. God is testing the devotion of His churches and their willingness to render obedience to the Spirit’s guidance. **Knowledge is to be increased. The messengers of Heaven are to be seen running to and fro, seeking in every possible way to warn the people of the coming judgments and presenting the glad tidings of salvation through our Lord Jesus Christ.**” *R&H*, 7/16/1895.

“The prediction of Daniel, ‘Many shall run to and fro, and knowledge shall be increased’ (Daniel 12:4), is **to be fulfilled in our giving of the warning message; many are to be enlightened regarding the sure word of prophecy.**” *Upward Look*, 37.

“The book that was sealed was not the book of Revelation, but **that portion of the prophecy of Daniel which related to the last days.** The Scripture says, ‘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’ (Dan. 12:4). **When the book was opened, the proclamation was made, ‘Time shall be no longer.’** (See Rev. 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. **By the increase of knowledge a people is to be prepared to stand in the latter days.**” *2 Selected Messages*, 105.

“The knowledge current in the world may be acquired; for all men are God’s property, and are worked by God to fulfill His will in certain lines, even when they refuse the man Christ Jesus as their Saviour. The way in which God uses men is not always discerned, but He does use them. God entrusts men with talents and inventive genius, in order that His great work in our world may be accomplished. **The inventions of human minds are supposed to spring from humanity, but God is behind all.** He has caused that the **means of rapid traveling shall have been invented, for the great day of His preparation.**” *Fundamentals of Education*, 409.

Knowledge Increases as the Bible is Exalted.—

“Concerning the two witnesses the prophet declares further: ‘**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 11:12.** Since France made war upon God’s two witnesses, they have been honored as never before. **In 1804 the British and Foreign Bible Society was organized.** This was followed by similar organizations, with numerous branches, upon the continent of Europe. **In 1816 the American Bible Society was founded.** When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It has since been translated into many hundreds of languages and dialects.

“For the fifty years preceding 1792, little attention was given to the work of foreign missions. No new societies were formed, and there were but few churches that made any effort for the spread of Christianity in heathen lands. But toward the close of the eighteenth century a great change took place. Men became dissatisfied with the results of rationalism and realized the necessity of divine revelation and experimental religion. **From this time the work of foreign missions attained an unprecedented growth.**

“**The improvements in printing have given an impetus to the work of circulating the Bible.** The increased facilities for communication between different countries, the breaking down of ancient barriers of prejudice and national exclusiveness, and the loss of secular power by the pontiff of Rome have opened the

way for the entrance of the word of God. For some years the Bible has been sold without restraint in the streets of Rome, and it has now been carried to every part of the habitable globe.

"The infidel Voltaire once boastingly said: 'I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it.' Generations have passed since his death. Millions have joined in the war upon the Bible. **But it is so far from being destroyed, that where there were a hundred in Voltaire's time, there are now ten thousand, yes, a hundred thousand copies of the book of God.** In the words of an early Reformer concerning the Christian church, 'The Bible is an anvil that has worn out many hammers.' Saith the Lord: '**No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.**' *Isaiah 54:17.*

"**The word of our God shall stand forever.** 'All His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.' *Isaiah 40:8; Psalm 111:7, 8.* Whatever is built upon the authority of man will be overthrown; **but that which is founded upon the rock of God's immutable word shall stand forever.**" *Great Controversy*, 287,288.

"The French Revolution of 1789 acted as a sort of spark. Its antireligious attitude rebounded and encouraged the unfolding of a great awakening in the heart of Christendom. In different countries, yet at the same time, Bible students concluded that humanity had reached the last phase of history and that the Second Coming was near. To increase the dissemination of the Scriptures, numerous Bible societies were formed. ...**At the beginning of the nineteenth century a host of missionaries carried the gospel to the ends of the earth.** One of the first, William Carey left for India in 1793. Robert Morrison went to China in 1807. Robert Moffatt (1816) as well as David Livingstone (1841) pioneered work in Africa. And hundreds of others followed in their footsteps." *Zurcher, COR*, 53.

"Before all nations the Scriptures have since been exalted. **Those nations, which adhered most closely to the truths developed in the withdrawal from Roman tyranny, have taken the lead in the work of education, in invention, in judiciary matters, and in all lines of progress.** ...Millions of copies of the Word have been printed. Its translation into hundreds of different languages has placed ignorance of the Scriptures entirely out of the question.

"...**The exaltation of the Scriptures is always followed by a government which recognizes the equal rights of all men, and by a religion which grants the privilege to every man to worship according to the dictates of his own conscience.** Men who advocate a system of government that rejects the

atoning blood of Christ, **or an educational system which exalts reason above faith,** place themselves on the very verge of a precipice, and the next step will produce a repetition of the Terrors of France." *Haskell, SSP*, 202,203.

DANIEL 12:5,6

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

Daniel 12:5-13 Explains Vision of Dan. 11:2-12:4.—

"Current re-interpretations of the passage in Daniel 12:5-13 as a new vision that contains time prophecies for the future. This view ignores the basic structure of Daniel's visions in which **explanations always follow the visions themselves.**

"a. Daniel 2: vision (verses 31-35), **explanation** (verses 36-46).

"b. Daniel 7: vision (verses 1-14), **explanation** (verses 15-27).

"c. Daniel 8, 9: vision (Dan. 8:1-12), **explanation** (verses 12-26; Dan. 9:24-27).

"d. **Daniel 10-12: vision** (Dan. 11:2-12:4), **explanation (Daniel 12:5-13).**

"While it is true that the vision in Daniel 11:2-12:4 is itself an explanation of the vision in Daniel 8, we must not overlook the fact that in Daniel 7,8, and 10-12 the time prophecies are always situated within the explanation section, not in the visions themselves. In Daniel 7 the vision ends in verse 14, and the time prophecy appears in verse 25. Daniel 8 has the vision conclude in verse 12 and presents the time prophecy in verse 14. Finally, in Daniel 10-12 the vision ends in Daniel 12:4, and the time prophecies follow in verse 5-13. To interpret Daniel 12:5-13 as a new vision will destroy the literary structure." *Pfandl, DTSOB*, 112.

Chapter	Vision	Explanation	Time Prophecy
Daniel 2	Vss. 31-35	Vss. 36-46	none
Daniel 7	Vss. 1-14	Vss. 15-27	Vs. 25
Daniel 8, 9	Vss. 1-12	Vss. 12-26. Dan. 9:24-27	Vs. 14 Dan. 9:24-27
Daniel 10-12	11:2-12:4	Daniel 12:5-13	Daniel 12:7,11,12

There Stood Other Two. And One Said.—

"It is evident that Daniel's whole attention had been centered on the events which Gabriel, God's historian, had related, and when the final triumph of truth

was given, it was shown that Christ himself was near the prophet, **and that angels of heaven were also listening to the record of events. So closely bound to earth are these heavenly beings, and so strong are the ties that unite their hearts and interests to man, that when Gabriel ceased speaking, one angel called to Christ**, who was again seen on the waters of the stream of time: ‘How long shall it be to the end of these wonders?’” Haskell, SDP, 262.

“Daniel is permitted to hear one of the angels conversing with Christ. They are just as anxious to know about the time of the end as Daniel is. The church on earth and the church in heaven constitute one church. It is the body of Christ, and the angels realize how much sorrow and humiliation the Saviour endures on account of His defective ‘body.’ They long for the sanctuary to be cleansed and for the whole church to be eternally finished with the problem of sin. They weep and sing with the saints below. Therefore they are vitally concerned about the final restoration. The prophecies of Daniel are ‘things the angels desire to look into.’—1 Peter 1:12.” Hiddekel, 94.

“Thus we see that ‘the great river’ is not only mentioned at the commencement of this prophecy but is also brought in toward its close, where, for emphasis, it is mentioned four times, when dealing with the king of the north coming to his end. Notice the connection between the Lord standing upon the waters of ‘the great river’ when taking the oath to comfort His church concerning the time limit of Papal supremacy (Daniel 12:5-7)—thus the conquests of the king of the north are all under Christ’s supervision and control. The prophecy declares that the king of the north ‘shall sweep through many lands like an overwhelming flood’ (Daniel 11:40, The American Translation). Though the king of the north with all his hordes shall sweep through ‘many countries’ and, entering ‘also into the glorious land’ of Israel, will threaten to engulf Jerusalem with his gigantic tidal wave, the Lord will control that flood: in the final conflict, He will deliver His people from seemingly imminent death. The picture of a mighty angel on either side of the river and with the Omnipotent Lord standing upon the rushing waters surely indicates that they are under Heavenly cognizance and control. **Waters signify people (Revelation 17: 15), and His standing upon the waters denotes His dominion over all. ‘The Lord sits upon the flood; yea, the Lord sits King for ever’** (Psalm 29: 10).” Were, KONAJ, 103,104.

“Jesus showed that he had the power over the waters by His ability to curtail the papacy’s length of time to persecute God’s people when He said: ‘And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.’ Matthew 24:22.” PJ.

“Daniel likens the campaigns of the king of the north to that of the overflowing of a mighty river—the Euphrates (Daniel 11: 40, American Translation): ‘The king of the north … shall sweep through many lands like an overwhelming flood.’ **That ‘flood’ will again surge ‘into the glorious land’ (v. 41)—where God’s people dwell**—and, as in the time of the Assyrians, ‘the waters of the river [the Euphrates] strong and many… shall pass through Judah… even to the neck’ (Isaiah 8: 7, 8). As a man nearly drowned by the inundating flood, with his head only above the swirling waters—so the city of Jerusalem, in the days of Hezekiah, seemed at the mercy of the invaders. But God intervened. The flooding waters were dried up. Thus shall it be when the king of the north floods into the anti-typical land of Israel and reaches to ‘the glorious holy mountain.’

“The waters of the Babylonian ‘flood’—the waters of the great river Euphrates—will flood the land and threaten to engulf ‘the holy city’ (Daniel 11: 45; Rev. 11: 2). But the Lord Who gave Daniel this prophecy ‘by the side of the great river.’ That Lord Who stood ‘upon the waters of the river’ when He made the solemn oath that He would end the persecution of His people (Daniel 12:5-7), **will dry up the waters of ‘the great river Euphrates’ (Rev. 16: 12).** **The king of the north ‘shall come to his end, and none shall help him’ (Daniel 11: 45).**” Were, KONAJ, 108,109.

How Long?—

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long** shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Daniel 8:13.

“And they cried with a loud voice, saying, **How long**, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” Revelation 6:10.

How Long Shall It Be to the End?—

“Daniel 12:5-13 is an epilogue to the preceding vision and in a sense to the whole book. It is not a new vision with a different topic, but an explanation of certain elements in the vision of chapter 11. This is evident from the question in Daniel 12:6: ‘How long shall the fulfillment of *these wonders be?*’ The Hebrew word *pala*’ for ‘wonders’ can be translated as ‘awesome events,’ or ‘something dreadful.’ Since verse 5 does not refer to any dreadful or awesome events, ‘these wonders’ can refer only to events in the vision in Daniel 11. **The word *pala*’, in fact, appears in Daniel 11:36, where it refers to the blasphemies spoken by the king of the north.** Daniel 8:24 employs it when the verse speaks of the little horn destroying ‘fearfully [*pala*]’.”

"In Daniel 12:5-13 the prophet is still by the river Tigris, where he was in 10:4. Now he overhears a conversation between two heavenly figures and eventually joins in. This passage parallels Daniel 8:13, 14 in several ways. Both take place besides a river, both involve two anonymous heavenly beings, and both involve the question 'How long?'

"**How long** shall be the fulfillment of these wonders?" (12:6)—as indicated above, this refers back to the vision in chapter 11. Gabriel had given Daniel this long explanation to help him understand what will happen to God's people (10:14). **Now two other heavenly beings appear, and one of them, for Daniel's information, asks Michael, the man clothed in linen, a question.**

"The answer in verse 7 defines the time of the end as that which follows the 1260 years of papal supremacy and persecution. **In this answer Daniel was actually given the other half of the answer to the question asked by these same celestial attendants in 8:13.** That question concerned the trampling under foot by the papal power of *both* sanctuary and host. In 8:14 the answer given was that the *sanctuary* would be trampled down till 1844. **Now the answer is given that the host will be trampled down till 1798.** And in the ensuing enquiry by Daniel and answer by Michael will be given the relationship between these two periods.' [Ernest W. Marter, *Daniel's Philosophy of History*, Bracknell, England: Newbold College, 1967, 115.]" Pfandl, TPID12, 6.

HOW LONG?

Question	How Long Host Trodden Under Foot?	How Long Sanctuary Trodden Under Foot?
Answer	Daniel 12:7 1260 days	Daniel 8:14 2300 days
Date	1798	1844

Why Prophetic Time Periods Are Given Here.—

"Daniel 12:5-13 is an epilogue, or an appendix, to the prophecy of 11:2-12:4. **What we have here is the time calibration for the body of the prophecy that has gone on before.** This is a common way Daniel treats this matter elsewhere in the book. For example, the time element in Daniel 7 does not come until verse 25 even though the description of the vision is complete by verse 12, but the conversation between the two angels regarding the time element of the 2,300 days comes in verse 13,14. The same sort of thing takes place here in Daniel 11 and 12. **The body of the prophecy is given in Daniel 11, but the times that go with those events are given in Daniel 12.** These times are also connected by the events that they describe. They are not dating new events; **they are dating events that have already been described in Daniel 11.**" Shea, DARG, 272.

DANIEL 12:7

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Man Clothed in Linen.—

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Daniel 10:5,6.

"**Christ was the One clothed in linen** (Dan. 10:5,6), so the question was addressed to Him, and it is He who will give the answer." Thiele, OSID, 177.

"By comparing this passage with Revelation 10:1-6, it is found that Christ Himself is the Man clothed in linen. **In Daniel 12 He swore that the book would be sealed up till the end of the 1260 days.** (See Rev. 12:6,14.) **In Revelation 10 He swears that the book is unsealed.**" Hiddekel, 95.

"The description of Jesus being clothed in linen points to His High Priestly ministry in the **Most Holy Place of the heavenly sanctuary** [see Leviticus 16:4,32 below] and indicates that this message is especially for those who live during the anti-typical Day of Atonement.

"**He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired:** these are holy garments; therefore shall he wash his flesh in water, and so put them on. Leviticus 16:4.

"And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and **shall put on the linen clothes, even the holy garments.**" Leviticus 16:32." P.J.

"**No less a personage than the Son of God appeared to Daniel.** This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. Our Lord now comes with another heavenly messenger to teach Daniel what would take place in the latter days. This knowledge was given to Daniel and recorded by Inspiration for us upon whom

the ends of the world are come." *R&H, 2/8/1881.*

Held Up His Right and Left Hands to Heaven.—

"This was a solemn oath. See Ex. 6:8; Num. 14:30; Deut. 32:40; Ps. 106:26 ; **Eze. 20:5,6;** 36:7. In Rev. 10 :5,6 a similar scene is given of Christ giving a solemn oath with His right hand upraised to heaven." *Thiele, OSID, 177.*

"And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and **lifted up mine hand** unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, **when I lifted up mine hand unto them**, saying, I am the LORD your God; **6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:** 7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God. *Ezekiel 20:5-7.*

"In Moses' day, **the Lord lifted up His hand** and swore to deliver His people from the Egyptians and bring them to the Promised Land. In the time of Daniel, [a time when God's people would be leaving Babylon to return to the earthly Promised Land to rebuild Jerusalem], **He lifted up His hands** and swore that He would in the future deliver His people from Papal oppression and bring them to the heavenly Promised Land at the end of the 1260 days in 1798. When this time occurred, Revelation 10 portrays Christ, the author and the finisher of our faith, **lifting his hand up** and swearing again—He will now deliver His people out of fallen spiritual Babylon and take them to the heavenly Promised Land." *PJ from Unknown Source.*

1260 Days! The Answer to—How Long?—

"The great importance of the 1260 days is revealed in the fact that **it is mentioned seven times.** What other prophetic period is so emphasized in sacred scripture? Seven denotes perfection and no doubt indicates the special place this period has in the plan of God." *Burnside, DPUF, 246.*

"In this answer Daniel was actually given the other half of the answer to the question asked by these same celestial attendants in 8:13. That question concerned the trampling under foot by the papal power of both sanctuary and host. In 8:14 the answer given was that **the sanctuary would be trampled down till 1844.** Now the answer is given that **the host will be trampled down till 1798.** And in the ensuing enquiry by Daniel and answer by Michael will be given the relationship between these two periods." [Ernest W. Marter, *Daniel's Philosophy of History*, Bracknell, England: Newbold College, 1967, 115.]" *Pfandl, TPID12, 6.*

"The 1260 years of papal supremacy was a time

of great tribulation for God's people. 'The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.' [Great Controversy, 59,60].

"And they cried with a loud voice, saying, **How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?**" Revelation 6:9,10.

"The answer to their question is the same as the answer to Daniel's question. Daniel 7:26 says that soon after 1798, the termination of the 1260 days, the judgment would begin, and God would work to first judge, and then avenge their blood." *PJ*

Scatter the Power of the Holy People.—

"This breaking of the power of the holy people refers to a time of persecution, and it must have been a prolonged and intense time of persecution to have worked this result. **The only time of persecution that is described in any detail in the preceding chapter is the one given in verses 11:32-35.** These three and a half times must, therefore, be connected with that persecution." *Shea, DARG, 272.*

"When Satan shall have accomplished his work of ensnaring all who will subject themselves to his deceptive influence, when he shall have finished his work of scattering abroad, Christ will rise up and bring deliverance to every one whose name is found written in the book of life. Satan and his followers will be destroyed. Then '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.' *Upward Look, 365.*

"The question, 'How long shall it be to the end of these wonders?' undoubtedly has reference to all that has previously been mentioned, including the standing up of Michael, the time of trouble, the deliverance of God's people, and the special resurrection of verse 2. **First a specific prophetic period is marked off, and then an indefinite period follows** before the conclusion of all these things is reached, just as we have it in Daniel 8:13,14. When the question was asked, 'How long... the vision... to give both the sanctuary and the host to be trodden underfoot?' the answer mentioned a definite period of **2300 days, followed by an indefinite period in the cleansing of the sanctuary.** So in the text before us, there is given the period of a time, times, and a half, or **1260 years, and then an indefinite period for the continuance of scattering of the power of the holy people, before the consummation.**

"The 1260 years mark the period of papal supremacy. Why is this period here introduced?—probably because this power is the one which does more than any other in the world's history toward scattering the power of the holy people, or oppressing the church of God. But what shall we understand by the expression, 'When we shall have accomplished to scat-

ter the power of the holy people'? To whom does the pronoun 'he' refer? According to the wording of this scripture, the antecedent would at first seem to be 'Him that liveth forever,' or Jehovah; but, as an eminent expositor of the prophecies judiciously remarks, **in considering the pronouns of the Bible we are to interpret them according to the facts of the case**, and hence must frequently refer them to an antecedent understood, rather than to some noun which is expressed. So here, the little horn, or man of sin, after being introduced by the particular mention of the time of his supremacy, 1260 years, may be the power referred to by the pronoun 'he.' For 1260 years he had grievously oppressed the church, or scattered its power. After his supremacy is taken away, his disposition toward the truth and its advocates still remains, his power is still felt to a certain extent, and **he continues his work of oppression as far as he is able, until when?—Until the last of the events brought to view in verse 1, the deliverance of God's people.** When they are thus delivered, persecuting powers are no longer able to oppress them, **their power is no longer scattered**, the end of the wonders prescribed in this great prophecy is reached, and all its predictions are accomplished." *Smith, DR, 320,321.*

All These Things Shall Be Finished.—

"When they [God's people] are thus delivered, persecuting powers are no longer able to oppress them, **their power is no longer scattered**, the end of the wonders prescribed in this great prophecy is reached, and all its predictions are accomplished." *Smith, DR, 321.*

DANIEL 12:8,9

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

I Heard, But I Understood Not.—

"After the first revelation of the 1260-year period of papal supremacy had been given to Daniel in ch.7:25, he was exceedingly troubled (ch. 7:28). And after the revelation of ch. 8:13,14, that it would be 2300 years before a tribunal would sit that would bring justification to God and His people Daniel was again exceedingly perturbed and did not understand the explanation that Gabriel had given him (ch. 8:27). The distress that he was in is revealed by his earnest prayer in ch. 9:3-19. Now in ch. 12:7 Christ Himself had reiterated the fact that there would be a period of 1260 years that God's people would be repressed, and once

more Daniel found himself unable to comprehend just what was involved." *Thiele, OSID, 178.*

"Twice Daniel inquired, How long shall it be to the end of time." *Testimonies to Ministers, 115.*

"In his introductory remarks, Daniel declares that he 'had understanding of the vision'—that is, he understood the meaning of the cleansing of the sanctuary and the restoration of God's people in the last days. **But he still did not understand the time element.** Therefore he inquired twice how long it would be to the time of the end. Again he was told that the matter was sealed until the time of the end." *Hiddekel, 95.*

"By Daniel's solicitude to understand fully all that had been shown him, we are forcibly reminded of Peter's words where he speaks of the **prophet's inquiring and searching diligently to understand the predictions concerning the sufferings of Christ and the glory that should follow;** as also of the fact 'that not unto themselves, **but unto us they did minister.**' *1 Peter 1: 12.* How little of what they wrote were some of the prophets permitted to understand! But they did not therefore refuse to write. If God required it, they knew that in due time He would see that His people derived from their writings all the benefit that He intended." *Smith, DR, 322.*

The Book Sealed Until the Time of the End.—

"Daniel had heard this same period mentioned by Gabriel [**vs. 4], and now it was repeated by Christ**, but he says, 'I heard, but I understood not.' The prophet's heart was heavy as he followed the history of nations to the end of time; and fearing he should still be left in doubt as to the time for the fulfillment of all he had seen, like Jacob who in his night of wrestling clung to the angel, he pleaded, '**O my Lord, what shall be the end of these things?**' No request yet made by this man of God had been passed by without an answer. Neither was he now left in ignorance of the time. Gabriel answered the earnest inquiry in tender tones. Said he: 'Go thy way, Daniel: for the words are closed up and sealed **till the time of the end;**' and then it was seen that '**till the time of the end**' meant the same as '**a time, times, and a half,**' at the end of which period the great persecution should cease." *Haskell, SDP, 262,263.*

"Since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." *Great Controversy, 356.*

"Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days; but while 'many shall be purified, and

made white, and tried,' ‘the wicked shall do wickedly: and none of the wicked shall understand.’ How true this is! Sin is the transgression of the law of God; and **those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel’s messages.** The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history. Those who eat the flesh and drink the blood of the son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that can not be repressed.” *Testimonies to Ministers*, 115,116.

The Book of Daniel Opened in Revelation 10.—

“The Being of Daniel 12:7 appears again in Revelation 10. Once more, with uplifted hand, He swears by ‘him who lives for ever.’

“There are differences between Revelation 10 and Daniel 12, as well as similarities. **The same books which in Daniel 12 is described as closed in Revelation 10 is seen to be open.** And whereas the Being of Daniel 12 states how long the book would be closed, the Angel of Revelation 10 swears that there would be ‘no more delay.’ In other words, the Angel of Revelation 10 calls attention to the book of Daniel as finally being opened for the last days.” *Maxwell, IGC*, 291.

“The book of Daniel was opened and unsealed by a world message calling attention to its prophecies. This message and the opening of the only book of Scripture ever sealed is pictured in Rev. 10:1-11. This message was given to the world during the early part of the 19th century.” *Bunch, BOD*, 2.

DANIEL 12:10

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Many Shall Be Purified, Made White, Tried.—

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. **And every man that hath this hope in him purifieth himself, even as he is pure.” 1 John 3:2,3.**

“A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work. This process is most trying to the soul, but it is **necessary in order that defilement may be removed.** Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, **that we may offer unto the Lord an offering in righteousness.** God’s work of

refining and purifying the soul must go on until his servants are so **humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God.** Then they will not move rashly from impulse, and imperil the Lord’s cause because they are slaves to temptation and passion, because they follow their carnal desires; but they will move from principle and in view of the glory of God. The Lord brings his children over the same ground again and again, increasing the pressure until perfect humility fills the mind, and the character is transformed; then they are victorious over self, and in harmony with Christ and the Spirit of heaven.

“The purification of God’s people cannot be accomplished without suffering. God permits the fire of affliction to consume the dross, to separate the worthless from the valuable, in order that the pure metal may shine forth. He passes us from one fire to another, testing our true worth. True grace is willing to be tried. If we are loath to be searched by the Lord, our condition is one of peril. God is the refiner and purifier of souls. He places us in the heat of the furnace, that the dross may be forever separated from the true gold of Christian character. Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected.

“...The trials of life are God’s workmen to remove the impurities, infirmities, and roughness from our characters, and fit them for the society of pure, heavenly angels in glory. Then as we pass through trial, as the fire of affliction kindles upon us, shall we not **keep our eyes fixed upon the things that are unseen, on the eternal inheritance, the immortal life, the far more exceeding and eternal weight of glory?** and while we do this, the fire will not consume us, **but only remove the dross,** and we shall come forth seven times purified, bearing the impress of the Divine.” *R&H, 4/10/1894.*

“God’s love for His church is infinite. His care over His heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify His church even as He purified the temple at the beginning and close of His ministry on earth. All that He brings upon the church in test and trial comes that His people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world.” *9Testimonies*, 228.

“Blessed is the man that **endureth** temptation: for when he is tried, **he shall receive the crown of life,** which the Lord hath promised to them that love him.” *James 1:12.*

“‘If any man will come after Me,’ said Christ, ‘let him deny himself, and take up his cross, and follow Me.’ Will the convicted man take the path of obedi-

ence to God's commandments? Will he, with the whole heart, with undivided purpose, seek after that life which is eternal? If so, he will obtain the riches that are imperishable, a life that measures with the life of God. All the heavenly universe is looking on to see which path he will take. Is it the way that is narrow? is it the strait gate that he is aiming to enter? Then he has taken the way of the cross, the path that leads to heaven. **This decision will cut directly across his human inclination, his selfish, worldly considerations, his natural bias of character; but** it will place him among the company whom Daniel saw in vision, those who are purified, made white, and tried." *Signs, 11/3/1898*

"The phraseology of verse 10 seems at first sight to be rather peculiar: 'Many shall be purified, and made white, and tried.' How, it may be asked, can they be made white and then tried (as the language would seem to imply), when it is by being tried that they are purified and made white? The language doubtless describes a process which is many times repeated in the experience of those, who, during this time, are being made ready for the coming and kingdom of the Lord.

"They are purified and made white, as compared with their former condition. Then they are again tried. Greater tests are brought to bear upon them. If they endure these, the work of purification is thus carried on to a still greater extent until they attain to a purer character. After reaching this state, they are tried again, and further purified and made white. Thus the process goes on until characters are developed which will stand the test of the day of judgment and a spiritual condition is reached which needs no further trial." *Smith, DR, 321,322.*

"**Purified** by the first angel's message, which cleanses us from our individual sins. **Made white** by the second angel's message, which involves separation from corporate sin. **Tried** by the third angel's message and the temptation to receive the mark of the beast." *Unknown Source.*

The Wicked Shall Do Wickedly.—

"**There are but two parties in this world.** All rank either under the banner of the obedient or the banner of the disobedient. Those who have given their allegiance to Satan make rigorous human enactments, in opposition to God's commands, and by precept and example strive to lead their fellow-beings into sin. **They exalt the laws of men above the divine law.** Over them the condemnation of God is suspended. The clouds of His justice are gathering. **The material of destruction has been piling up for ages; and apostasy, rebellion, and disloyalty are continually increasing.** The remnant people of God will understand the word spoken by Daniel, 'Many shall be purified, and made white, and tried; but the wicked shall do

wickedly; and none of the wicked shall understand; but the wise shall understand.'" *Signs, 2/22/1899.*

"We are living in the time of the end, a time crowded with events in process of fulfillment, all working to bring about that great day when Christ shall be revealed in the clouds of heaven with power and great glory. The last years of probation are fast closing. The signs of the times—the wars and rumors of wars, the strikes, murders, robberies, and accidents—tell us that the end of all things is at hand. Who can doubt the truth of the prophet's words. 'The wicked shall do wickedly: and none of the wicked shall understand?' **Many of the inhabitants of the world have given themselves into Satan's control. They co-operate with him, helping him to carry out his plans against the government of God. Under his guidance, men have lost their horror of bloodshed and murder.**" *R&H, 5/13/1902.*

None of the Wicked Shall Understand.—

"Men professing to be ministers of God, raise their voices against the investigation of prophecy, and tell the people that the prophecies, especially of Daniel and John, are obscure, and that we cannot understand them. But some of the very men who oppose the investigation of prophecy because it is obscure, **eagerly receive the suppositions of geologists**, which dispute the Mosaic record." *3 Spiritual Gifts, 95.*

"'The wicked shall do wickedly: and none of the wicked shall understand.' How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God **will not understand the proclamation of the first, second, and third angel's messages.**" *Testimonies to Ministers, 115.*

"Every act of transgression, every neglect or rejection of the grace of Christ, is reacting upon yourself; it is hardening the heart, depraving the will, **benumbing the understanding**, and not only making you less inclined to yield, but less capable of yielding, to the tender pleading of God's Holy Spirit." *Steps to Christ, 33.*

"Those who exalt their own ideas above the plainly specified will of God, are saying as did Pharaoh, 'Who is the Lord, that I should obey His voice?' **Every rejection of light hardens the heart and darkens the understanding;** and thus men find it more and more difficult to distinguish between right and wrong, and they become bolder in resisting the will of God." *IBC, 1100.*

"Let us never forget that **the denseness of ignorance is measured by the degree of wickedness, and the depth of wisdom by the extent of purity and righteousness.**" *Bunch, BOD, 205.*

But the Wise Shall Understand.—

"Since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.

"...The advent movement appeared in different countries of Christendom at the same time. In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, **solely by the study of the Scriptures**, arrived at the belief that the Saviour's advent was near.

"In 1821, three years after Miller had arrived at his exposition of the prophecies pointing to the time of the judgment, Dr. Joseph Wolff, 'the missionary to the world,' began to proclaim the Lord's soon coming." *Great Controversy*, 356, 357.

"In the year 1826 more than forty men began to meet regularly to study the book of Daniel and they came to the conclusion that the 2300 years would end in 1843.

"About the same time [1828] Archibald Mason of Scotland published a book entitled, 'Two Essays on Daniel's Number of 2300 Days, and A Christian's Duty to Inquire Into the Church's Deliverance'. His position was that the 2300 prophetic days would end in 1843." *Bunch, BOD*, 206, 207.

"Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. **The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth....**" *Testimonies*, 112.

"Since only the pure in heart can see the truth (Matthew 5:8), none of the wicked would profit by the unsealing of the prophecies of Daniel in the time of the end. **'Light is sown for the righteous.'**—*Psalm 97:11.*" *Hiddekel*, 95.

"God intends that, even in this life, truth shall be ever unfolding to His people. **There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's word only through the illumination of that Spirit by which the word was given.** 'The things of God knoweth no man, but the Spirit of God;' 'for the Spirit searcheth all things, yea, the deep things of God.' And the Saviour's promise to His followers was: 'When He, the Spirit of truth, is come, He will guide you into all truth.... For He shall receive of Mine, and shall show it unto you.' *5 Testimonies*, 703.

"God can teach you more in one moment by his Holy Spirit than you could learn from the great men of the earth." *R&H*, 2/18/1890.

"The Lord will not hide His truth from the faithful watchman. Those who do the will of God shall know of His doctrine. 'The wise shall understand; but 'the wicked shall do wickedly: and none of the wicked shall understand.'

"Said Jesus to His disciples: 'Learn of Me; for I am meek and lowly in heart.' I would plead with those who have accepted the position of teachers, to first become humble learners, and ever to remain as pupils in the school of Christ to receive from the Master lessons of meekness and lowliness of heart." *4 Testimonies*, 527.

"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.*" *Prophets & Kings*, 547, 548.

"True it is that 'many shall be purified and made white and tried,' and that some will not understand, but that does not disprove the prophecies, for "the wise shall understand." In the time when all may understand some will insist that the book of Daniel is still a sealed book. **The words of Christ and Gabriel witness against all such.** **'Whoso readeth, let him understand.'** **'He that hath an ear, let him hear what the Spirit saith unto the churches.'**" *Haskell, SDP*, 264.

"And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth **like peals of loudest thunder.** It was awfully solemn. And at the end of every sentence the saints shouted, 'Glory! Alleluia!' Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And

when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.

"Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; **for the wicked could not understand the words of the voice of God.**" *Early Writings, 34,35.*

"As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. **At that time, 'many shall run to and fro, and knowledge shall be increased.'** 'The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.' **Daniel 12:4, 10.** The Saviour Himself has given signs of His coming, and He says, 'When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Luke 21:31,34,36.

"We have reached the period foretold in these scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord's coming in glory as near at hand.

"The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation. **The years of the ministry of Christ and His apostles—the precious last years of grace to the chosen people—they spent in plotting the destruction of the Lord's messengers.** Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men's thoughts, and they take no note of the rapidly fulfilling prophecies and the tokens of the swift-coming kingdom of God."

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." While we are not to know the hour of our Lord's return, we may know when it is near. 'Therefore let us not sleep, as do others; but let us watch and be sober.' 1 Thessalonians 5:4-6." *Desire of Ages, 234,235.*

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mt. 4:4. Daniel and his three friends made their choice to daily eat the Word of God—to hide it in their heart. As

a result of that choice they had power in the area of appetite to choose the best physical diet—a plant-based diet and water to drink. As a result, God gave wisdom to Daniel and his three companions.

"Daniel 12:3,10 tells us that God's people in the last days will also be wise. 'None of the wicked shall understand; but the wise shall understand.' Dan. 12:10. They, like Daniel, will have power to overcome in the area of appetite. **They will choose a vegan diet like Daniel's in preparation for translation to heaven, where there will be no meat-eating. God will give His last-day people wisdom as He did Daniel,** for their choice of spiritual and physical food." PJ

"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." *Prophets & Kings, 547,548.*

DANIEL 12:11

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

From the Time.—

"If we can locate in history the approximate time when the papal church began to establish its own desolating priesthood in the place of Christ's healing mediation, then we will have the beginning point for the 1290-day and the 1335-day prophecies. The historical records direct our attention to the period of time between 503-508.

"In as much as the taking away of the continual mediation of Christ is made the beginning of a prophetic period, there must be some definite act at some definite time which, in form and intent, takes from Christ His priestly work in the heavenly sanctuary. This act was the official decree of an ecclesiastical council held at Rome in 503 AD, by which it was declared '**that the pope was judge as God's vicar, and could himself be judged by no one.**' (see Hardouin's Councils, vol. 2,

p. 983; Labbe and Cossart's Councils, vol. 4, col. 1364; and Bower's History of the Popes, vol. 1, pp. 304,305).

"The work of Clovis, King of the Franks, who earned for himself the title of the 'eldest son of the church' by his campaigns to subdue the kingdoms hostile to the Papacy, contributed much toward putting into practical effect this claim of the Papacy, which finally resulted in establishing the Pope as the head of the Roman priesthood, which has usurped the priestly work of Christ, and has established another system of mediation in its place. **The work of Clovis came to its climax in the period 503 to 508, and this period therefore becomes the natural one from which to date the 1290 years of Daniel 12:11,** which would accordingly end in the period 1793-1798, at the same time as the 1260 year of Daniel 7:25.' (*Bible Readings for the Home Circle*, p.229, 1914 ed.)

"By the year 508 AD, the ecclesiastical authority of the church was established. Its earthly priesthood was set up and the mediatorial ministry of Jesus Christ began to be obscured. The daily was taken away and the *abomination that makes desolate* set up." *Light Bearers, UOD-15.*

The Daily Taken Away.—

"This refers back to Daniel 8:11,12 and Daniel 11:31. As has been seen, the support of Clovis, king of the Franks, established the priesthood of the Catholic Church in AD 508. **Christ' continual mediation in the heavenly sanctuary was cast down in favor of an earthly priesthood who blasphemously took upon itself the prerogatives of Christ."** *Hiddekel, 96.*

"The 'daily' referred to in Daniel 8:11, 11:31 and 12:11 cannot be paganism. As previously documented, **paganism had been outlawed** under Theodosius' edicts under penalty of death 116 years before Clovis' monarchy began in AD 508." *Heiks, Source, 24.*

And the Abomination Set Up.—

"We have here a new prophetic period introduced, 1290 prophetic days, which according to Bible authority would denote the same number of literal years. From the reading of the text, some have inferred that this period begins with the setting up of the abomination of desolation, or the papal power, in AD 538, and consequently extends to 1828. We find nothing in the latter year to mark its termination, but we do find evidence in the margin that it begins *before* the setting up of the papal abomination. The margin reads '**To set up the abomination.**' With this reading the text would stand thus: **'From the time that the daily sacrifice shall be taken away to set up [or in order to set up] the abomination that maketh desolate, there shall be a thousand two hundred and ninety days.'**" *Smith, DR, 323.*

"We must notice, however, that although the two events, the taking away of the 'daily', and the abomina-

tion of the desolation, are connected they do not coincide. **The first event prepares, and therefore precedes, the second,** as the following literal translation suggests: '**from the time of the taking away of the daily so as to give (to set up) the abomination of the desolation'** (Daniel 12:11; cf. 11:31)." *Doukhan, DVE, 51.*

"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 1290 Prophetic Days.—

"1. 1290 days (12:11)—'And from the time that the daily sacrifice is taken away and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.' The taking away of the *tamid* (the daily) is mentioned three times in the book of Daniel:

"Daniel 8:11 No specific time is connected with it.

"Daniel 11:31 Again no specific time or date is given.

"Daniel 12:11 'From the time . . . 1290 days.'

"It is important to note the parallelism between Daniel 11:31 and 12:11

"11:31 Forces shall be mustered by him [king of the North] and they shall defile the sanctuary fortress: then they shall *take away the daily sacrifices, and place there the abomination of desolation.*

"12:11 And from the time that the *daily sacrifice is taken away*, and the *abomination of desolation is set up*, there shall be one thousand two hundred and ninety days.

"The two texts are clearly parallel and refer to the same events in history. Now if 11:31 refers to the past so must 12:11, because 'Scripture interprets Scripture.' If the two events in 11:31 and 12:11 are not the same, this principle becomes irrelevant. **In Daniel 8:11 'the daily' refers to Christ's intercessory ministry which was usurped by the work of the priests through the mass and the confessional. By sacrificing Christ anew in every mass, the papacy has removed Christ's heavenly ministry in the thinking of men.** How long has this been going on?

"In May 1998, Pope John Paul II issued his pastoral letter *Dies Domini* in which he challenged Christians 'to ensure that civil legislation respects their duty to keep Sunday holy.' [Pope John Paul II, 'Dies Domini' (May 31, 1998), section 67.]

"In the same letter he speaks about the attendance at Sunday mass. Early in the history of the Christianity, he says, people had to be reminded to attend mass. Sometimes the Church had to resort to specific canonical precepts: 'This was the case in a number of local Councils from the fourth century onwards (as at the Council of Elvira of 300, which speaks not of an obligation but of penalties after three absences) and most

especially from the sixth century onwards (as at the Council of Agde in 506). These decrees of local Councils led to a universal practice, the obligatory character of which was taken as something quite normal.' [Ibid., section 47.]

"Here the pope says that particularly from the beginning of the sixth century on there were universal statutes which made it **obligatory for people to attend mass.**

"...We say that in the sixth century the daily was taken away and the abomination of desolation was established. We begin the 1290 years with 508. Why? Primarily, because deducting 1290 from 1798, which is understood to be the end of the 1260 and 1290 years, brings us to 508.

"What happened in 508? In 496 Clovis, king of the Franks became a Roman Catholic. **All the other Germanic tribes who had dismantled the Roman Empire were Arians and therefore in opposition to the pope in Rome.** Clovis defeated the Visigoths and became the **first civil power to join up with the rising Church of Rome.** France, therefore, is called the oldest daughter of the Roman Catholic Church. 'After his great victory over the Goths in 507... together with his Burgundian allies, Clovis came to Tours, probably in the middle of 508, to hold a victory celebration. There he met Byzantine envoys who presented to him the decree naming him an honorary consul [of Rome].' [Herwig Wolfram, *The Roman Empire and Its Germanic Peoples* (Berkeley: University of California Press, 1997), 222.] The joining of the civil and the religious powers (Franks and papacy) at that time was an important step in 'setting up the abomination of desolation,' which refers to the unscriptural teachings of the papacy and their enforcement through the union of church and state. It is one of the ironies of history that France, the power that helped the papacy at the beginning of the 1290 years, was the same power that brought about its demise at the end of this time period, when Napoleon in 1798 had Pope Pius VI taken prisoner." *Pfandl, TPID12, 7,8.*

"The 1290 days/years period is mentioned in close connection with the 1,260 days/years, **and the events that were prophesied to take place at the ends of these periods are the same, so they end at the same time.** Consequently, Daniel 12:11 should be translated: 'From the time of the taking away of the continual [mediation of Christ in the heavenly sanctuary] in order to set up the abomination that maketh desolate shall be a thousand two hundred and ninety days.' In other words, the little horn's taking away of Christ's continual mediation preceded and prepared the way for its own ascendancy in 538. This mean, then, that the beginning point of the 1,290-year prophetic period came thirty years **before** the beginning point of the 1,260-year period. The 1,260 years began with establishment of papal supremacy in AD 538; **consequently, the 1,290 years began in 508.**

"In 508, the Franks, who subsequently became the French nation, were the **first Arian tribe to adopt Roman Catholic Christianity.** This is why France has been called the 'eldest son of the papacy.' **It is significant that the Roman Catholic 'Byzantine [Eastern Roman] emperor, Anastasius I, ...conferred upon Clovis [king of the Franks] the honorary title and insignia of consul in 508.'** [Encyclopedia Americana—Int. Ed., 1998, art. '*Clovis I.*']

"**Subsequent to 508, 'one after another [of] these barbarian peoples ...[submitted to the laws of the Church of Rome and counted] it a glory to be the Church's children.'** By accepting the papal doctrine of the sacrifice of the Mass in place of Christ's 'continual' mediation on behalf of sinners in the heavenly sanctuary, the papacy 'cast down the place of ...[Christ's] sanctuary' (Dan. 8:11) and 'set up' here on earth 'the abomination that maketh desolate' (Dan. 12:11, Darby). The acceptance of this papal doctrine by the Arian tribes prepared the way for the ascendancy of the 'little horn' in 538." *Mansell, OSOA, 73,74.*

"After Clovis received the titles and dignity of Roman Patricius and consul from the Greek Emperor Anastasius, the diadem and purple robe in the Church of St. Martin, and baptism at Rheims in 508, he was then on his way to Paris, to his royal residence and capital. **Henceforth from his coronation in 508, it was the Breviary law code that was in place and implemented as the official law code in the provinces of the Gallo-Romans, and also in those provinces that were conquered by the Franks.** That same law code remained in use until the twelfth century, as already established by legal historians.

"Thus there is indisputable historical confirmation and legislative documentation that the one and true Catholic faith was indeed being 'set up,' as prophesied. Clovis had become the first Catholic king of the ten divisions of the Western Roman Empire dating from AD 476. **His ascension to the throne in 508 brought in its train the first instituted 'National' religion. All other faiths were outlawed.** Then began the long chain reaction during 1290 years of prophetic history, **until every European nation accepted the one and true Catholic faith and was led to follow the example of the Frank in using the civil power to enforce the church's dogmas!**" *Heiks, TDSB, 101.*

"That the two prophetic periods which had so puzzled the mind of the prophet might be more perfectly understood, Gabriel said, 'From the time that the daily is taken away,' that is, from 508 AD, 'there shall be a thousand two hundred and ninety days' until the time of the end, 1798." *Haskell, SDP, 264.*

The Year AD 508.—

{See Daniel 8:11 and Daniel 11:31
for additional comments.)

"In 508 AD, Clovis, the Catholic king of the Franks, triumphed over his Arian rivals. 'It was decided that the Franks, and not the Goths, were to direct the future destinies of Gaul and Germany, and that **the Catholic faith, and not Arianism, was to be the religion of these great realms.**' Richard W. Church. The Beginning of the Middle Ages, pp. 38,39." *Burnside, DPUS, 247.*

"We will now demonstrate how Clovis wanted to cement his position in the Church with the seat of Saint Peter:

"After having laid down new foundations of understanding between the State and the Church, Clovis wanted to complete his assumption of position in the Church by forming links with the seat of Saint Peter. The official chronicle of the Popes, the Liber pontificalis, notes that 'a gift to the very happy Peter, the apostle, **a votive crown** decorated with precious stones, given by the king of the Franks, Clovis, a Christian' arrived in Rome.... For Clovis, who was then constructing a basilica in Paris dedicated to Saint Peter, this recognition went without saying. His votive crown was going to be suspended, from then on, above the altar of Saint Peter of the Vatican. This veritable liturgical votive offering carried maybe the name of Clovis in letters each separately attached to the diadem by little rings: C.L.O.D.V.V.E.U.M., to the style of the Visigothic votive crowns. We saw (chapter XI, p. 301) how [Pope] Symmachus [AD 498-514] had thanked God for the conversion of Clovis by dedicating a church to Saint Martin, the final author of his conversion, a short time after having re-established his prerogatives. Between 507 and 511, Clovis responded to his initiative by this gift, a new indication of his personal faith (cf. document XIV, p. 492)." [Rouche, Michel. *Clovis*. Fayard, 1996, 343-4.]

"The Liber Pontificalis, which is the earliest historical text of the papacy, adds this little gem of history to our understanding:

"At that time there came a golden crown, (a diadem) set with precious stones, from the king of the Franks, Clodoveus, for a gift to blessed Peter, the apostle." [Louise Ropes Loomis, *The Book of the Popes (Liber Pontificalis)* (New York: Columbia University Press, 1916), 130-1.]

"The footnote in Liber Pontificalis serves to clarify the just-quoted text:

"Clovis died in 511, [27th of November] three years before the accession of Hormisdas. It is possible, however, that there had been a delay in the transportation of his votive crown to Rome." [Louise Ropes Loomis, *The Book of the Popes (Liber Pontificalis)* (New York: Columbia University Press, 1916), 131.]

"Pope Hormisdas (514-523) received this golden crown at the beginning of his reign in 514.

"However, the recognized source of the golden crown for the pope is Clovis. The making and trans-

porting of such a crown would require time, being no minor undertaking. Although Clovis died unexpectedly in 511 at the age of forty-five, it would be only logical that he had intended the crown for his fellow political partner Pope Symmachus, whose reign was from 498-514. The irony of it all is this: **In 508 it was the French who gave the golden crown to the pope**, literally, although somewhat delayed, and in 1798 it was the French again that took back the golden crown, literally, as well....

"The 1290-year prophecy of Daniel merits recognition of fulfillment. That prophecy of Daniel terminated in 1798). **In AD 508, with Clovis, the union of church and state was "set up"; the marriage [with Rome] was consummated.** In 1798 the union of church and state was torn down; the marriage was annulled—**exactly 1290 years later.** [Richard Dupper, *A Brief Account of the Subversion of the Papal Government 1798*, 2nd ed. (London: n.p., 1799), 63-4.]" *Heiks, AD508, 90-92.*

"The Year A.D. 508.—We are not told directly to what event these 1290 days reach; but inasmuch as their beginning is marked by a work which takes place to prepare the way for the setting up of the papacy, it would be natural to conclude that their end would be marked by the cessation of papal supremacy. Counting back, then, 1290 years from 1798, we have the year 508. This period is doubtless given to show the date of the taking away of the daily, and it is the only one which does this. The two periods, therefore, the 1290 and the 1260 days, terminate together in 1798, the latter beginning in 538, and the former in 508 thirty years previous.

*"Baptism of Clovis.—...Clovis, the first Christian king of the Franks, was baptized on Christmas Day 496, the very day, according to some, on which the pope was ordained." [Archibald Bower, *The History of the Popes*, Vol. I, p.295.]*

"Thomas Hodgkin says: 'The result of this ceremony was to change the political relations of every state in Gaul. Though the Franks were among the roughest and most uncivilized of the tribes that had poured westwards across the Rhine, as Catholics they were now sure of a welcome from the Catholic clergy of every city, and where the clergy led, the "Roman" provincials, or in other words the Latin-speaking laity, generally followed. Immediately after his baptism Clovis received a letter of enthusiastic welcome into the true fold, written by Avitus, Bishop of Vienne, the most eminent ecclesiastic of the Burgundian kingdom.' [Thomas Hodgkin, *Theodoric the Goth*, pp. 190,191.]

"It is observable, that Clovis was, at this time [496], **the only Catholic prince in the known world**, as the word Catholic was then understood. Anastasius, Emperor of the East, was a professed Eutychian. Theodoric, King of the Ostrogoths in Italy; Alaric, King of the Visigoths, master of all Spain, and of the third part

of Gaul; the kings of the Burgundians, Suevians, and Vandals, in Gaul, Spain, and Africa; were all zealous followers of Arius. As for the other kings of the Franks settled in Gaul, they were still pagans. **Clovis was not only the sole Catholic prince at this time in the world; but the first king that ever embraced the Catholic religion;** which has procured to the French king the title of the "most Christian," and that of "**the eldest son of the Church.**" But were we to compare the conduct and actions of Clovis, the Catholic, with those of the Arian King Theodoric, such a comparison would no ways redound to the honor of the Catholic faith.' [Archibald Bower, *The History of the Popes*, Vol. I, p. 296, footnote. See also Henry Hart Milman, *History of Latin Christianity*, Vol. I, pp. 381-388.]

"Popes Endangered by Arian Princes."—Ephraim Emerton, former professor of history at Harvard University, says: 'By the time of the Franks had fought the battle of Strassburg the bishops of the city of Rome had come to be looked up to as the leaders of the Church in what had been the Western Empire. They had come to be called popes, and were trying hard to govern the Church of the West just as a king might govern his people. We have seen how much respect a venerable pope like Leo could command even from such rude destroyers as Attila and Gaiseric. Now the popes had always been devoted Catholics, opposed to Arianism wherever it appeared. **At the moment of the Frankish conversion they were in constant danger from the Arian Ostrogoths who had just got a firm hold upon Italy.** Theodoric had not disturbed the religion of Rome, but a new king might arise who should try to force Arianism upon the whole of Italy. The pope was therefore **overjoyed** to hear that the newly converted Franks had taken his form of the Christian belief. He was ready to bless every undertaking of theirs as the work of God, if only it might be against the worse than heathen Arians. Thus began as early as the year 500 an understanding between the Roman Papacy and the Frankish kingdom which was to ripen into an intimate allegiance and to do very much towards shaping all the future history of Europe.' [Ephraim Emerton, *Introduction to the Study of the Middle Ages*, pp. 65, 66.]

"Clovis's Conversion a Check on the Arians."—'The event which intensified the fears of all the Arian kings, and which left to each one little more than the hope that he might be the last to be devoured, was the conversion to Catholicism of Clovis, the heathen king of the Franks.' [Thomas Hodgkin, *Theodoric the Goth*, p. 186.]

"Barbarian League Against Clovis."—'The kings of the barbarians were... invited to join in a "League of Peace," in order to check the lawless aggressions of Clovis which threatened danger to all.' [Ibid., pp. 198, 199.]

"To form such a confederacy and to league together all the older **Arian monarchies** against this one aspiring Catholic state which threatened to absorb them

all, was now the main purpose of Theodoric.' [Ibid., p. 194.]

"Clovis Launches a Religious War."—'The diplomatic action of Theodoric was powerless to avert the war; possibly even it may have stimulated Clovis to strike rapidly before a hostile coalition could be formed against him. At an assembly of his nation (perhaps the "Camp of March") in the early part of 507, he impetuously declared: "**I take it grievously amiss that these Arians should hold so large a part of Gaul. Let us go and overcome them** with God's help, and bring the land into subjection to us." The saying pleased the whole multitude, and the collected army marched southward to the Loire.' [Ibid., p. 199.]

"Clovis Defeats the Visigoths."—'The next campaign of the Frankish king was one of **far greater importance and success.** He was set on trying his fortune against the young king of the Visigoths, whose personal weakness and unpopularity with his Roman subjects tempted him to an invasion of Aquitaine. It would seem that Chlodovech [Clovis] carefully chose as a *casus belli* the **Arian** persecutions of the Alaric, who, like his father Euric, was a bad master to his Catholic subjects.... *In 507 Chlodovech declared war on the Visigoths.*' [Charles Oman, *The Dark Ages*, p. 62.]

"Why the explosion was delayed until the year 507 is unknown. That the king of the Franks was the aggressor is certain. He easily found a pretext for beginning the war as a champion and protector of Catholic Christianity against the absolutely just measures which Alaric took against his treacherous orthodox clergy.... In the spring of 507 he [Clovis] suddenly crossed the Loire and marched toward Poitiers....

"Ten miles from Poitiers, the Visigoths had taken up their position. Alaric put off beginning battle because he was waiting for the Ostrogoth troops, but as they were hindered by the appearance of a Byzantine fleet in Italian waters he determined to fight instead of beating a retreat, as it would have been wise to do. After a short engagement the Goths turned and fled. In the pursuit the king of the Goths was killed, it was said by Clovis's own hand (507). **With this overthrow the rule of the Visigoths in Gaul was ended forever.**' [The Cambridge Medieval History, Vol. I, p. 286. Macmillan Company.]

"It is evident, from the language of Gregory of Tours, that this conflict, between the Franks and Visigoths was regarded by the Orthodox party of his own and preceding ages as a religious war, on which, humanly speaking, **the prevalence of the Catholic or the Arian creed in Western Europe depended.**' [Walter C. Perry, *The Franks, From Their First Appearance in History to the Death of King Pepin*, p. 85.]

"AD 508." A short time after these events, Clovis received the titles and dignity of Roman patricius and consul from the Greek emperor Anastasius; who appears to have been prompted to this act more by motives of jealousy and hatred towards Theodoric the Os-

trogoth, than by any love he bore for the restless and encroaching Frank. The meaning of these obsolete titles, as applied to those who stood in no direct relation to either division of the Roman Empire, has never been sufficiently explained.... The sun of Rome was set, but the twilight of her greatness still rested on the world. The German kings and warriors received with pleasure, and wore with pride, a title which brought them into connection with that imperial city, of whose universal dominion, of whose skill in armies and arts, the traces lay everywhere around them.' [Ibid., pp. 88, 89.]

"In 508 Clovis received at Tours the insignia of the consulship from the eastern emperor, Anastasius, but the title was purely honorific. The last years of his life Clovis spent in Paris, which he made the capital of his kingdom.' [Encyclopaedia Britannica, 11th ed., art. 'Clovis,' Vol. VI, p. 563.]

"End of Arian Resistance.—This disposed of the Visigothic kingdom, but there yet remained the league of Arian powers under Theodoric. Alaric had counted on the assistance of Theodoric, but the latter failed him. The next year, AD 508, however, Theodoric came against Clovis and gained a victory, after which he unaccountably made peace with him, and the resistance of the Arian powers was at an end. [See Thomas Hodgkin, *Theodoric the Goth*, pp. 202, 203; Nugent Robinson, *A History of the World*, Vol. I, pp. 75-79, 81, 82.]

"Significance of Clovis's Victories.—The eminence which Clovis had attained in the year 508, and the significance of his victories to the future of Europe and the church were so great that historians cannot forbear commenting on them.

"Nor was his a temporary conquest. The kingdom of the West Goths and the Burgundians had become the kingdom of the Franks. The invaders had at length arrived, who were to remain. It was decided that the Franks, and not the Goths, were to direct the future destinies of Gaul and Germany, and that **the Catholic faith, and not Arianism, was to be the religion of these great realms.**' [Richard W. Church, *The Beginning of the Middle Ages*, pp. 38, 39.]

"Clovis was the first to unite all the elements from which **the new social order was to be formed**—namely, the barbarians, whom he established in power; the Roman civilization, to which he rendered homage by receiving the insignia of patrician and of consul from the Emperor Anastasius; and finally, **the Catholic Church**, with which he formed that fruitful alliance which was continued by his successors." [Victor Duruy, *History of the Middle Ages*, p. 32.]

"Paved the Way for Alliance of Church and State.—'In him [Clovis] met two religions, and two ages of the world. At his birth the Roman world was still a power; his death marks the dawn of the Middle Ages. He stepped into the vacant place of the Eastern emperor, and paved the way for what Charlemagne perfected—the fusion of Roman and German civiliza-

tion, **the alliance of church and state.**' [Julius von Pflugk-Harttung, in *A History of all Nations*, Vol. VII, p. 27.]

"Foundations of the Medieval Church.—'the results of their [the Franks'] occupation of Gaul were so important, the empire which they founded, their alliance with the church, their legal notions and political institutions were all of such decisive influence upon the future that their history deserves separate treatment.... It is to them that the political inheritance of the Roman Empire passed; to them came the honor of taking up and carrying on, roughly, to be sure, and far less extensively and effectively, but nevertheless of actually carrying on the political work which Rome had been doing. They alone represent that unity which Rome had established, and so far as that unity was maintained at all as a definite fact, it is the Franks who maintained it. ...It is only at the end of the fifth century that their career really begins, and then, as so often in similar cases, it is the genius of one man, a great leader, which creates the nation.... **Clovis** ...appears as one of the great creative spirits who give **a new direction to the currents of history.** ...A third step of great importance in this process of union was also to be taken by Clovis. One institution, produced in the ancient world before the Germans entered it, had continued with vigorous life and wide influence, indeed, with slowly increasing power, through all the changes of this chaotic period. It was to be in the future a still greater power and to exert an influence even wider and more permanent than that of the Franks. . . . This was the Roman Church. **It was to be the great ecclesiastical power of the future.** It was therefore a most essential question whether the Franks, **who were to grow on their side into the great political power of the future**, should do so in alliance with this other power or in opposition to it....

"This question Clovis settled, not long after the beginning of his career, by his conversion to Catholic Christianity.... In these three ways, therefore, the work of Clovis was of creative influence upon the future. He brought together the Roman and German upon equal terms, each preserving the sources of his strength, to form a new civilization. He founded a political power which was to unite nearly all the continent in itself, and to bring the period of the invasions to an end. He established a **close alliance between the two great controlling forces of the future**, the two empires which continued the unity which Rome had created, **the political empire and the ecclesiastical.**' [George Burton Adams, *Civilization During the Middle Ages*, pp. 137-144.]

"Thus in AD 508 terminated united resistance to the development of the papacy. The question of supremacy between Frank and Goth, between the Catholic and the Arian religions, had then been settled in favor of the Catholics." Smith, DR, 323-330.

The 1290 Days and 1260 Days and the Three Horns that Were Plucked Up.—

“With the defeat of the **Visigoths as heretical Arian Christians**, the church came to use the military power of the state to enforce its dogma. In this connection the three horns which the papal little horn plucked from the head of the beast representing imperial Rome (Daniel 7:8) can be seen as the following three powers: the Vandals in 534, the Visigoths in 508, and the Ostrogoths in 538. These were victories for the Frankish and Roman emperors, but they were also theological victories for the bishop of Rome. **The first of these horns was plucked up in 508 at the beginning of the 1,290 days; the last of the three was plucked up in 538 at the beginning of the 1,260 days.**

“...It is interesting to see in this connection that **the same power that started this process of the 1,290 days, the Franks, was also the power (France) that brought that process to an end at the close of the 1,290 day-years.** When France descended into the revolution in 1789, the papacy lost its major supporter in Europe. Not long afterwards this former supporter turned upon the institution that it had formerly supported and brought it to a temporary end.” *Shea, DARG, 275.*

DANIEL 12:12

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

He That Waiteth and Cometh To the 1335 Days.—

“Still another prophetic period is here introduced, denoting 1335 years. Can we tell when this period begins and ends? The only clue we have to the solution of this question, is the fact that it is spoken of in immediate connection with the 1290 years, which began in 508 as shown above. From that point there shall be, says the prophet, 1290 days. The very next sentence reads, ‘Blessed is he that **waiteth, and cometh to the 1335 days.**’ From what point?”

“From the same point, undoubtedly, as that from which the 1290 date, namely, AD 508. Unless they are to be reckoned from this point, it is impossible to locate them, and they must be excepted from the prophecy of Daniel when we apply to it the words of Christ, ‘Who so readeth, let him understand.’ Matthew 24:15” *Smith, DR, 330,331.*

“Daniel states that the ‘wait’ extends another forty-five years beyond the 1290 years, to reach a total of 1335 years. **It forcefully implies that they both have a common starting point of AD 508.** Adding 1335 years to 508 brings us to the AD 1843—forty-five years after 1798.” *Heiks, Source, 79.*

“The last two measures of time (1290 days and

1335 days) are answers to the perplexity that arises from the first measure (1260 days). The first lesson one can draw from this connection is that these periods have to be interpreted in terms of years. If the 1260 days are 1260 years, then it is the same for the 1290 days and 1335 days.

“Furthermore, the way the 1290 and the 1335 days are related indicates that these two periods are put in the same perspective, and the second period extends beyond the first one. (Daniel 12:12 quoted.) **So the 1290 days and the 1335 days start together, but the first period stops at the 1290 days while the second period continues to 1335 days.**

“If we assume that 1844 is intended to be the final point of the 1335 days, then in order for us to find out the starting point of the 1335 days, we must subtract 1335 not from the number 1844—which includes the entire year 1844—but from the number of years which elapse *until* 1844, namely 1843 years (1843-1335 = 508). According to our passage this date of 508 will mark the time when the ‘daily’ ...is discontinued, in order ‘to set up the abomination of desolation’ (Daniel 12:11).

“Now, if the period of the 1290 days starts in 508, then it will end in 1798 (508 + 1290). We must notice, however, that although the two events, the taking away of the ‘daily’, and the abomination of the desolation, are connected they do not coincide. **The first event prepares, and therefore proceeds, the second,** as the following literal translation suggests: ‘from the time of the taking away of the daily so as to give (to set up) the abomination of the desolation’ (Daniel 12:11; cf. 11:31).

“In the book of Daniel, the expression ‘the abomination of the desolation’ conveys the meaning of ‘oppressive power’ (8:11, 13), a power which the prophet sees exerted for 1260 days-years. Since the oppressive power lasts 1260 years and works until 1798, the starting point of its action is then in 538 (1798-1260).” *Doukhan, DVE, 51,52.*

“With 508 being a year of adversity for the children of God and the world as the forces of darkness came into power at the commencement of the 1290 days and the 1335 days, the years 1798 at the close of the 1290 days when the power of the forces of darkness was broken, **and 1843 at the end of the 1335 days when the light of the first angel’s message was proclaimed to the world,** there is every reason for accepting 508-1798 and 508-1843 for these two prophetic periods of Daniel 12:11,12.” *Thiele, OSID, 183.*

“The end of the 1260 days was marked by the pope being taken prisoner, on the 15th of February, 1798. But he did not die until **one and a half years later, still a prisoner**, on the 19th of August, 1799.

“The end of the ‘1335 days’ brings us to the Spring of 1843, when Christ was first expected to come. But, interestingly, **one and a half years later,**

we come to the total fulfillment of the 2300 days in October 22, 1844." *PJ*

"It should be noted here that we are dealing with historical events in western Europe that are measured off by the Roman Julian-Gregorian calendar that begins each year in January and ends in December.

"The time prophecies of Daniel 8 and 9, however, have been figured according to the Jewish fall-to-fall calendar because that was the calendar functioning in the place and time when these time periods began (*Neh. 1:1; 2:1*). When we come to the 1335th day-year of Daniel 12:12, therefore, its January-to-December year in 1843 **overlapped** with the 2300th day-year of Daniel 8:14 that extended from the **fall of 1843** to the fall of 1844. For practical purposes, therefore, we may say that the 1335 days take us to the same year of 1844 as does the prophetic time period of Daniel 8:14." *ISOR, 310*

Spirit of Prophecy on the 1335 Days.—

"Ellen White quotes the 1290- and 1335-year prophecies. It is critical to understand whether she located those prophecies in the past or in the future:

" . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. 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.' It was the Lion of the tribe of Judah who **unsealed the book** and gave to John the revelation of what should be in these last days.

"Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. [“The prophecy of the first angel's message, brought to view in Revelation 14, found its fulfillment in the Advent movement of 1840-1844.” Ellen G. White, *Spirit of Prophecy* (Oakland: Pacific Press, 1884), 4:222.] These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly: and none of the wicked shall understand.’ **How true this is!** Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel's messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history.” [Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Nampa, ID: Pacific Press, 1962), 114-15.]

"Her statement ‘How true this is!’ could not have been made unless the 1290 and 1335 time prophecies had already had their application.” *Heiks, AD508, 93.*

Blessed is He that Waiteth and Cometh To.—

"What is this blessing? Looking at the year of 1843, when these years expired, what do we behold? We see a remarkable fulfillment of prophecy in the great proclamation of the second coming of Christ. Forty-five years before this, the time of the end began, the book was unsealed, and light began to increase. About the year 1843, there was a grand culmination of all the light that had been shed on prophetic subjects up to that time. The proclamation went forth in power. The new and stirring doctrine of the setting up of the kingdom of God shook the world. New life was imparted to the true disciples of Christ. The unbelieving were condemned, the churches were tested, and a spirit of revival was awakened which has had no parallel since.

"Was this the blessing? Listen to the Saviour's words: ‘Blessed are your eyes,’ said He to His disciples, ‘for they see; and your ears, for they hear.’ *Matthew 13:16*. Again He told His followers that prophets and kings had desired to see the things which they saw, and had not seen them. But ‘blessed,’ said He to them, ‘are the eyes which see the things that ye see.’ *Luke 10: 23, 24*. If a new and glorious truth was a blessing in the days of Christ to those who received it, why was it not equally so in AD 1843?

"It may be objected that those who engaged in this movement were disappointed in their expectations; so were the disciples of Christ at His first advent, in an equal degree. They shouted before Him as He rode into Jerusalem, expecting that He would then take the kingdom. But the only throne to which He then went was the cross, and instead of being hailed as king in a royal palace, He was laid a lifeless form in Joseph's new sepulcher. Nevertheless, they were ‘blessed’ in receiving the truths they had heard.

"It may be objected further that this was not a sufficient blessing to be marked by a prophetic period. Why not, since the period in which it was to occur, the time of the end, is introduced by a prophetic period; since our Lord, in verse 14 of His great prophecy of *Matthew 24*, makes a special announcement of this movement; and since it is still further set forth in *Revelation 14:6,7*, under the symbol of an angel flying through midheaven with a special announcement of the everlasting gospel to the inhabitants of the earth? Surely the Bible gives great prominence to this movement.” *Smith, DR, 331, 332.*

"We know that the movement is “*blessed*.”

"We know that the movement is a *waiting* movement.

"We know that the movement has a time in mind. They are *coming to a date*. We know the date is 1843 (1335 days plus a 508 start date).

"From the rest of Daniel 12 we know that the movement is based on an understanding of the book of Daniel opened in 1798.

"So the book of Daniel concludes with a prophecy of the blessed **Advent movement, the only movement rising in response to an understanding of the book of Daniel to wait for an event in 1843.**

"Why not 1844? The answer is plain. **The 1335 days is not about an event at its termination.** No terminating event is even given in the text. **The 1335 is about the blessedness of a movement that was waiting for Christ's coming based on an understanding of Daniel.** And what year were the Adventists looking forward to during the years leading up to 1843? **Not 1844, but 1843.**" *Cardona, 1335-AE, 3,4.*

"Since the prophetic periods have ended, the special blessing of Christ's final intercessory work is available as soon as the church makes the necessary response. The hour of His judgment for His people is come. The door to the most holy place of the heavenly sanctuary is open. It is time for the Advent people to look up in faith, saying. 'Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come.'—*Psalm 102:13.*

"...Even those who die in the faith of this judgment-hour message will receive the promised blessing. Speaking of those who die during the sounding of God's last message, the Revelator says, 'Blessed are the dead which die in the Lord from henceforth.'—*Revelation 14:13.* These will come forth in the special resurrection mentioned in *Daniel 12:2.*" *Hiddekel, 96,97.*

"But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon. In every part of the earth, men and women are responding to the Heaven-sent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: 'Fear God, and give glory to Him; for the hour of His judgment is come.' *Revelation 14:7.*

"No longer have the hosts of evil power to keep the church captive; for 'Babylon is fallen, is fallen, that great city,' which hath 'made all nations drink of the wine of the wrath of her fornication,' and to spiritual Israel is given the message, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Verse 8; 18:4. As the captive exiles heeded the message, 'Flee out of the midst of Babylon' (*Jeremiah 51:6*), and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan." *Prophets & Kings, 714,715.*

"There is then a blessing pronounced upon those who are [were] living in 1843 (508 + 1335 = 1843), for the seal has been removed from the prophecies, and they are understood." *Haskell, SDP, 264.*

"Christ said, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" [Matthew 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**" *21Manuscript Releases, 437.*

"This blessing includes those of 1844 as well as those coming after 1844. To say, 'Blessed are those who come to 1844' amounts to saying 'Blessed are those who reach the period which starts in 1844.' If we translate this language in spacial terms, 'blessed are those who reach point A' would of course include those who have gone beyond point A and may now be in point B. Let us not forget that 1844 indicates the *point of termination* of a period and not the date of a definite event." *Doukhan, DVE, 130.*

"There were two major phases of the Millerite movement—the initial, or '1843' phase, and the later and larger '1844' phase, in which it reached its climax. While inseparable connected, they were, nevertheless, quite distinct. This dual aspect should be borne in mind, as the dominating concept and expectation of the one differed sharply from that of the other. Indeed, one can scarcely understand the fundamental development, and the progression of the movement as a whole, unless the motivating thought and action back of each of these phases be understood.

"The first phase included all developments from the time of Miller's first humble sermon on the second advent, given the second Sunday in August, 1831, **up to the revised expiration of the 'Jewish sacred year 1843.'** In this preliminary '1843' phase—covering about thirteen years—Miller was the recognized leader, at first laboring virtually alone, then joined by other ministers and groups in ever-increasing numbers until it became a large integrated movement, with others sharing increasingly in the burdens, public expressions, and responsibilities of leadership. It was no one-man affair.

"On the other hand, the second, or '1844' phase was short, intensive, climactic. This was largely in other hands, as Miller was now growing older and was often ill, and was not an active participant in these later developments. This 'Jewish year 1844' phase was commonly called the 'seventh month movement,' because its climax of expectation was based upon the well-known Day of Atonement type, of the 'tenth day of the seventh month' (Tishri) of the Jewish sacred year '1844.' The 10th day of Tishri, the Millerites ascertained, would, according to the older Jewish method of calendation, coincide with October 22, 1844, as the civil equivalent in our common modern calendar.

"This seventh-month phase of the Millerite movement was actually only a little over three months

in length. Yet these months were so packed with swift, intensive developments, and with such amazing achievements and results, that it seems almost inconceivable that so much could take place in so short a time. The records indicate that it shook the continent from Maine to the Mississippi Valley and from Quebec to New Orleans. It was the most conspicuous religious development of the day.” *Froom, 4PFOOF, 445,446.*

Daniel and Revelation Connected by Blessing.—

“The blessing that introduces the reading of Revelation (1:3) and concludes the reading of Daniel (12:12) indicates the intention to couple the vision of John precisely with that of Daniel, in the same ‘waiting’ for the end. The role played by the angel in the communication of the prophecy (Rev. 1:1) reminds us of the same process attested in chapters 8 and 9 of Daniel—showing again that the prophecy of Revelation stands in the same line as the visions of the Hebrew prophet.

“The way the first vision of John takes up the thread of the last chapters of Daniel is also significant. Here again we find the same description of the Son of man (Rev. 1:13-15) as in Daniel (Daniel 7:13; 10:4-6; 12:7), dressed in His priestly robe, devoid of any sacred ornaments.” *Doukhan, DVE, 56.*

He That Waiteth.—

“Our soul waiteth for the LORD: he is our help and our shield.” *Psalms 33:20.*

“They soon forgat his works; they waited not for his counsel.” *Psalms 106:13*

“And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.” *Isaiah 8:17*

“For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.” *Isaiah 64:4.*

“And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.” *Luke 12:36,37.*

“Daniel describes the time of the end as a Day of Atonement.... Psalm 130, which draws its inspiration from the Day of Atonement witnesses these feelings of hope and waiting:

“I wait for the LORD, my soul doth wait, and in his word do I hope.

“My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. (Psalm 130:5-7).

“...‘Blessed is he who waits and comes to the 1335 days’ (Daniel 12:12). The waiting hinted at here

goes beyond mere expectation since it is paired with happiness. Moreover, the Hebrew verb *hkh*, for waiting, conveys a yearning for the best, a hope, which characterizes those who will reach this time.

“It is also noteworthy that the period of 1335 is the last time period to be mentioned. It is also the only one to be marked by the feeling of arrival, after the waiting tension implied in the question ‘how long?’ (Daniel 12:6).

“The text provides an additional clue which confirms this connection between Daniel 12:6 and Daniel 8. Both prophecies are an answer to the same question ‘how long?’ (*ad-matay*, literally: until when? [Daniel 12:6 and Daniel 8. Both are associated with the same motif of ‘wonders’ (Daniel 8:13, 24; 12:6). This identical language indicates the same concern; both visions point to the same time. **Therefore, the 1335 days, like the 2300 evenings and morning, should end at 1844.**

“Thus, Daniel not only foretold 1844 through the 2300 evenings and mornings, but he also perceived this time from another vantage point, after 1335 days. In the prophecy of the 2300 evenings and mornings he looks up into heaven, to take in the scene of judgment. In the prophecy of the 1335 days, he looks down on earth, to catch the happiness of waiting.” *Doukhan, DVE, 48.*

DANIEL 12:13

But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Go Thy Way Till the End Be; For Thou Shalt Rest.—

“After his long service and all his trying cares, the word to Daniel was, ‘Thou shalt rest, and stand in thy lot at the end of the days.’ **The outcome of the Christian service of the disciples in the latter days is expressed in a similar strain by the apostle John in the Revelation: ‘Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.’ Rev. 14: 13. To Daniel, ‘Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.’ To John: ‘Surely I come quickly,’ and ‘my reward is with me, to give every man according as his work shall be.’ Rev. 22:20, 12. Rest follows the labor; and the end will come. Then follows the remainder of the promise: ‘Thou shalt stand in thy lot.’ The rest is undisturbed, and the lot is sure.” *Haskell, SDP, vii.***

“For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.” *Jeremiah 29:11.*

Thou Shalt Stand in Thy Lot at End of the Days.—

"Two more questions remain to be noticed briefly: What days are referred to in verse 13? What is meant by Daniel's standing in his lot? Those who claim that the days are the 1335, are led to that application by looking back no further than to the preceding verse, where the 1335 days are mentioned; whereas, in making an application of these days so indefinitely introduced, the whole scope of the prophecy should certainly be taken in from Daniel 8. **Chapters 9, 10, 11, and 12 are clearly a continuation and explanation of the vision of Daniel 8;** hence we may say that in the vision of chapter 8, as carried out and explained, there are four prophetic periods: the 2300, 1260, 1290, and 1335 days. **The first is the principal and longest period; the others are but intermediate parts and subdivisions of this.** Now, when the angel tells Daniel at the conclusion of his instructions that he shall stand in his lot at the end of days, without specifying which period was meant, would not Daniel's mind naturally turn to the principal and longest period, the 2300 days, rather than to any of its subdivisions? If this is so, the 2300 are the days intended. the reading of the Septuagint seems to look plainly in this direction: 'But go thy way and rest; for there are yet days and seasons to the full accomplishment [of these things]; and thou shalt stand in thy lot at the end of the days.' This certainly carries the mind back to the long period contained in the first vision, in relation to which the subsequent instructions were given.

"The 2300 days, as has been already shown, terminated in 1844, and brought us to the cleansing of the sanctuary. **How did Daniel at that time stand in his lot?** In the person of his Advocate, our great High Priest, as He presents the cases of the righteous for acceptance to His Father. The word here translated 'lot' does not mean a piece of real estate, a 'lot' of land, but the 'decisions of chance' or the 'determinations of Providence.' At the end of the days, the lot, so to speak, was to be cast. In other words, a determination was to be made in reference to those who should be accounted worthy of a possession in the heavenly inheritance. **When Daniel's case comes up for examination, he is found righteous, stands in his lot, and is assigned a place in the heavenly Canaan.**

"When Israel was about to enter into the Promised Land, the lot was cast, and the possession of each tribe was assigned. The tribes thus stood in their respective 'lots' long before they entered upon the actual possession of the land. The time of the cleansing of the sanctuary corresponds to this period of Israel's history. We now stand upon the borders of the heavenly Canaan, and decisions are being made, assigning to some a place in the eternal kingdom, and barring others forever. In the decision of his case, Daniel's portion in the celestial inheritance will be made sure to him. With him all the faithful will also stand. When this devoted servant of God, who filled up a long life with the noblest deeds of service to his Maker, though cumbered with the weightiest cares of this life, shall enter

upon his reward for well-doing, we too may enter with him into rest.

"...God is no respecter of person, and a reproduction of Daniel's character will secure the divine favor as signally even now. Let us emulate his virtues, that we, like him, may have the approbation of God while here, and dwell amid the creations of His infinite glory in the long hereafter." *Smith, DR, 330-334.*

"In his 'lot', and at the end of the 1335 years, Daniel was to stand. 'Lot' is used seventy-seven times and has two basic applications. The first application given in the Bible is in casting 'lots to determine who would receive what allotment when the Israelites divided the land among themselves, according to their tribes, before they entered the Promised Land. The second application in the Old Testament was the casting of lots for the Lord's goat or for the scapegoat. That was done on the Day of Atonement, a day of judgment or investigation. **Thus in this usage, 'lot' is associated with judgment and involves decision making.**

"...Since Oct. 22, 1844, when Jesus moved his ministry from the Holy to the Most Holy Place, we have been in the antitypical Day of Atonement. This 'day' of investigative judgment serves to vindicate both God and the saints. It began with the righteous dead from Adam on, and will at some point pass to the righteous living. In 1899 Ellen White was given an understanding of the proceedings of the investigative judgment described in Daniel 7. She wrote just how far that judgment process had progressed.

"The time has come for Daniel to stand in his lot." *ABC, 1174.*

"Daniel's 'lot' in the judgment is not different than that of other professed followers of Christ. We will individually 'stand' at the judgment bar of God as our Advocate, Jesus Christ, pleads our cases, just as he did for Daniel." *Heiks, Source, 86,87*

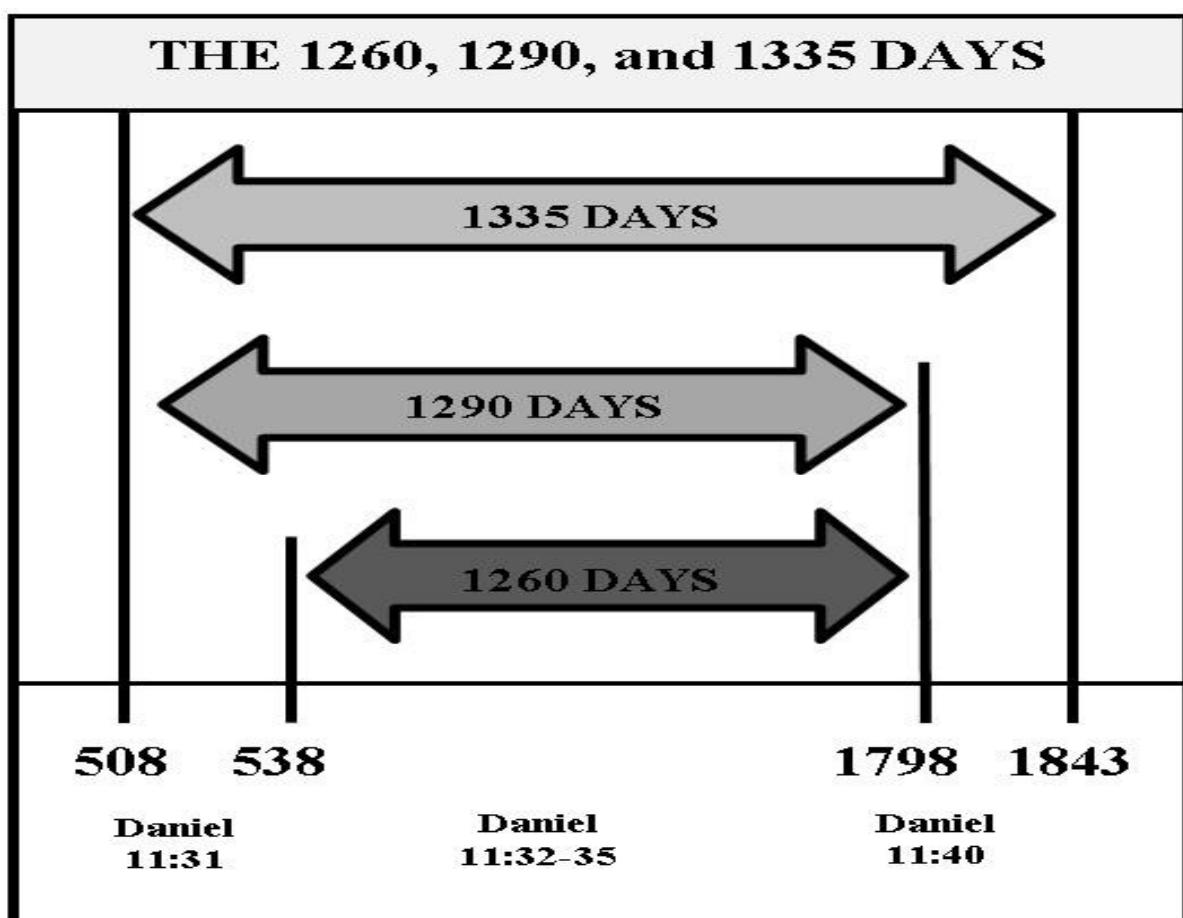
"The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, **with Daniel, every individual must stand in his lot, at the end of the days.**" *Great Controversy, 488.*

"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. It was not given him to understand all that God had revealed of the divine purpose. ‘Shut up the words, and seal the book,’ he was directed concerning his prophetic writings; these were to be sealed ‘even to the time of the end.’ ‘Go thy way, Daniel,’ the angel once more directed the faithful messenger of Jehovah; ‘for the words are closed up and sealed till the time of the end.... Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.’ Daniel 12:4, 9,13.” *Prophets & Kings*, 547.

“Daniel has been standing in his lot since the seal was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days.” *1 Sermons & Talks*, 226.

“All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God’s prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.” *2 Selected Messages*, 109.



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