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ELLEN G. WHITE'S ABBREVIATED REFERENCES USED IN THIS STUDY

ABBR	BOOK TITLE
AA	The Acts of the Apostles
Becho	Bible Echo
CCh	Counsels for the Church
CD	Counsels on Diet and Foods
CG	Child Guidance
CH	Counsels on Health
CHs	Christian Service
COL	Christ's Object Lessons
CS	Counsels on Stewardship
CTr	Christ Triumphant
CW	Counsels to Writers & Editors
DA	The Desire of Ages
Ed	Education
EW	Early Writings
FE	Fundamentals of Christian Education
FLB	The Faith I Live By
GC	The Great Controversy
HM	Home Missionary
HP	In Heavenly Places
LDE	Last Day Events
Mar	Maranatha, the Lord is Coming
ML	My Life Today
MR	Manuscript Releases (Vol. 1-21, example: 19MR)
Ms	Manuscript
MYP	Messages to Young People
PK	Prophets and Kings
PP	Patriarchs and Prophets
RH	The Review and Herald
SD	Sons and Daughters of God
SDABC	Seventh-day Adventist Bible Commentary (vol. 1-7, example: 7SDABC)
SL	The Sanctified Life
SM	Selected Messages (vol. 1-3, example: 3SM)
SP	The Spirit of Prophecy
ST	Signs of the Times
T	Testimonies for the Church (vol. 1-9, example: 9T)
TM	Testimonies to Ministers and Gospel Workers
YI	The Youth's Instructor



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #1 - NOTABLE DATES AND EVENTS RELATED TO DANIEL

- **1445 B.C.:** Israel entered a covenant relationship with God at Mt. Sinai (Exodus 19:5, 6).
- **1405 B.C.:** Israel began the conquest of the Promised Land after 40 years in the wilderness (the Book of Joshua).
- **1000 B.C.:** The period of the Hebrew Monarchy began with Saul and David.
- **953 B.C.:** The dedication of the temple built by Solomon (2 Chronicles chapters 6 and 7).
- **931 B.C.:** Faulty decisions by Jeroboam led to the division of the tribes of the south (Judah) from the tribes of the north (Israel).
- **723 B.C.:** The destruction of Samaria by Assyria led to the dispersion of the ten tribes of the north.
- **626 B.C.:** Jeremiah (Jeremiah 25:3) begins his ministry which lasts 40 years.
- **623 B.C.:** The birth of Daniel (2 Chronicles 35:18; 4T, p. 570). Ellen White wrote that Daniel was 18 years old when he was taken captive to Babylon in 605 B.C.

- **621 B.C.:** The discovery of 'the Book of the Law' in the temple causes a great revival and reformation spearheaded by King Josiah and Huldah the prophetess (2 Kings 22:14-20). Daniel grew up during this period. (2 Chronicles 35:18; 4T, p. 570).
- **612 B.C.:** Babylon overthrew Nineveh, the capital of the waning Assyrian Empire (predicted in the book of Nahum).
- **605 B.C.:** Nebuchadnezzar took Daniel and his friends captive to Babylon (Daniel 1:1, 2).
- **605-536 B.C.:** Jeremiah's 70-year prophecy marked the beginning and end of Judah's Babylonian captivity (Jeremiah 25:11, 12). The Hebrew captives sang the book of Lamentations on their way to Babylon and they sang **Psalm 137** while in Babylon.
- **597 B.C. (March 15):** Judah rebelled against Nebuchadnezzar and formed an alliance with Egypt resulting in a second siege of Jerusalem. The prophet Ezekiel was taken captive to Babylon.
- **588-586 B.C.:** Nebuchadnezzar besieged and destroyed Jerusalem (2 Chronicles 36:15-21).
- **539 B.C.:** Babylon fell to the Medes and Persians (prophesied in Jeremiah 50 and 51 and Isaiah 47 and described in Daniel 5).
- **536 B.C.:** Cyrus issued the decree to rebuild the Jerusalem temple (Ezra 1:1-4). The exiles returned to the land and the 70-year captivity (605-536 B.C.) ended.
- **535-520 B.C.:** The suspension of the rebuilding of the second temple because of the opposition of the Samaritans (Daniel 10:14).
- **520-515 B.C.:** The rebuilding of the temple resumed and the temple finished (described in the books of Haggai and Zechariah).
- **483 B.C.:** The story of Esther during the reign of King Xerxes.

- **457 B.C.:** The decree of King Artaxerxes marked the beginning of the seventy-week prophecy and authorized the Jews to reestablish their civil and religious institutions.
- **408 B.C.:** Nehemiah rebuilt the walls of Jerusalem in troublous times (the book of Nehemiah).
- **425 B.C.: Malachi** was the last prophet of the Old Testament but the promise of an Elijah to come, closed the Old Testament period with a note of hope (Malachi 4:4, 5).
- **331 B.C.:** The kingdom of Persia fell to the kingdom of Greece.
- **168 B.C.:** The kingdom of Greece fell to the Iron Monarchy of Rome.
- **27 A.D.:** (spring and fall): John the Baptist prepared the way in the spring for the Messiah's anointing in the fall.
- **31 A.D.:** The Messiah was crucified as the Passover Lamb on the 14th day of the month of Nissan at 3 o'clock in the afternoon (Exodus 12:5, 6; Leviticus 23:5; 1 Corinthians 5:7, 8).
- **31 A.D.:** The Messiah rested in the tomb on the 15th day of Nissan in fulfillment of the feast of unleavened bread and the Manna that did not breed worms or stink on the Sabbath (Exodus 16:23, 24; Leviticus 23:6-8; John 6:48-51; Acts 2:25-32).
- **31 A.D.:** The Messiah resurrected on the 16th day of Nissan and presented Himself before His Father at 9 o'clock in the morning in heaven as the first-fruits (Leviticus 23:9-14; 1 Corinthians 15:23; Acts 2:15).
- **31 A.D.:** (forty days after the resurrection): Jesus ascended to heaven (Acts 1:9-11).
- **31 A.D.:** Ten days before Pentecost, Jesus was invested as High Priest and received the promise of the Spirit from His Father to pour out upon His disciples. Meanwhile the disciples prepared to receive the Spirit in the Upper Room (Acts 1; Revelation 4; Leviticus 8:4-10; Psalm 133).

- **34 A.D.:** The stoning of Stephen marked the close of probation for the Jewish Theocracy and the end of the 70 weeks (Acts 7).
- **70 A.D.:** Titus and the Roman armies destroyed Jerusalem (Daniel 9:26, 27; Luke 19:41-44; Matthew 24:15; Matthew 22:7).
- **476 A.D.:** The beginning of the disintegration of the Roman Empire by the barbarian invasions resulted in 'divided Rome' (Daniel 2:41-43).
- **508 A.D.:** Clovis the King of the Franks, for the first time, placed the sword of civil power into the hands of the papacy thus beginning the 1290 and 1335 days/years (Daniel 12:11, 12; 11:31).
- **538 A.D.:** The beginning of the 1260 days/years of papal rule (Daniel 7:25; Revelation 11:2; 12:6, 14; 13:5).
- **1793-1797:** The French Revolution prepared the way for the papacy's deadly wound (Revelation 11:3ff)
- **1798 A.D.:** The deadly wound at the end of the 1260 and the 1290 years marked the conclusion of the first stage of papal rule.
- **1843 A.D.:** The conclusion of the 1335 days/years (Daniel 12:12).
- **1844 A.D.:** The beginning of the investigative judgment in heaven in fulfillment of the prophecy of the 2300 days of Daniel 8:14 (Revelation 10; 14:7).
- **Dates not yet revealed:** The standing up of Michael, the time of trouble, the deliverance of God's people, the special resurrection and the everlasting kingdom (**Daniel 12:1**).

Hermeneutical Principles for the Study of Daniel:

- ✓ Pray to God for the **Holy Spirit** to help you understand the book that He inspired.
- ✓ Study carefully the **historical context** and **date** of each chapter of the book.

- ✓ Using **available software**, seek for the meaning of words and consider the **grammar and syntax** of the passage being studied.
- ✓ Study the **literary structure** of the entire book and the particular chapter being studied.
- ✓ Look for the **central theme** of the book.
- ✓ Remember that the stories of the book are **also prophecies**.
- ✓ Apply the **historicist method** to the book as the governing principle.
- ✓ Compare the prophecies of **Daniel with Revelation** remembering that Revelation presents the same sequence of powers but with added details.
- ✓ Interpret **the symbols** of the book in the light of the same symbols in other parts of the Bible.
- ✓ Remember that the prophecies of Daniel and Revelation must be interpreted in the light of the **fundamental prophecy** of Daniel 2.
- ✓ What was **literal and local** in the book of Daniel must be understood as global and spiritual in the final fulfillment.
- ✓ Seek how the passage speaks to your own **individual spiritual life**.



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LESSON #2 - DANIEL’S CENTRAL THEME

Ellen White on the Central Theme of Daniel

“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 counter play of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.” Ed, p. 73

Three Key Phrases

Daniel 2 contains three phrases that are at the core of the book of Daniel as a whole:

Daniel 2:20-21:

*“Daniel answered and said: “Blessed be the name of God forever and ever, for wisdom and might are His. And He **[1]** changes the times and the seasons; He **[2]** removes kings and raises up kings; He **[3]** gives wisdom to the wise and knowledge to those who have understanding.”*

We find the idea of the ‘change’ of times in some very interesting places in the book of Daniel. The sense of the word is that God is in charge of the historical

flow of nations and of the lives of **individuals**. According to **Daniel 3:28** the three young Hebrews **changed** the king's word (of course we know that God did!).

In **Daniel 4**, when Nebuchadnezzar was planning for many **years of prosperity**, God changed his plans by **removing him** from the throne, making seven times pass over him and then **restoring his rule**. According to **Daniel 6:8, 17** the law of Medes and Persians could **not be changed**. However, **God was able** to change and overturn it. In Daniel 7:25 the little horn presumptuously claimed that it could change God's times to no avail. With regard to individuals, **the psalmist** exclaimed to God: *'My times are in your hand'* (Psalm 31:15).

In several places the book reveals that **God is in control** of historical events and **removes** kings and **sets them up** and that He will ultimately **reign forever** (Daniel 2:37, 38, 44; 4:31, 36; 5:24-28; Ezra 1:2; Daniel 6:25, 26; Daniel 7:26, 27; 8:25; 11:45).

The idea of God giving **knowledge, wisdom** and **understanding** is prevalent in the book (Daniel 1:4, 17, 20; 2:12, 13, 14, 18, 20, 21, 24, 27, 30, 48; 4:6, 18; 5:7, 8, 11, 14, 15; 8:16, 17; 9:13, 22, 23, 25; 10:11, 12, 14; 11:33; 12:3, 8, 10).

The Central Theme of Daniel 1

Daniel introduced the two sides in the conflict between Jerusalem and Babylon, each with their respective people, kings, cities, temples and religion:

Daniel 1:1, 2:

*"In the third year of the reign of **Jehoiakim** king of Judah, **Nebuchadnezzar** king of Babylon came to Jerusalem and besieged it.² And **the Lord gave** Jehoiakim king of Judah into his hand, with some of the articles of the **house of God**, which he carried into the land of Shinar to the **house of his god**; and he brought the articles into the treasure **house of his god**."*

- **Two kings:** Jehoiakim versus Nebuchadnezzar.
- **Two gods:** Yahweh versus Marduk.

- **Two cities:** Babylon versus Jerusalem.
- **Two temples:** The temple of God versus the temple of Marduk.
- **Two peoples:** The Hebrews versus the Babylonians.

On the surface, **Nebuchadnezzar** appeared to have the **upper hand**. He sacked Jerusalem, destroyed the temple, suspended the theocracy and took the nobility into captivity. By all appearances Nebuchadnezzar and **his god** were more powerful than Jehoiakim and His God.

However, Daniel 1:1, 2 **removes the veil** and reveals that Nebuchadnezzar prevailed only because **God allowed it**. Like Joseph in Egypt. God allowed Daniel to be transported to Babylon because He had a very important purpose for him.

A Change of Diet

Nebuchadnezzar seemed to be in control when he appointed **the diet** of Daniel and his friends. No doubt, the menu differed significantly from the original diet that God had appointed in Eden:

Daniel 1:5:

*“And **the king appointed** for them a daily provision of the king's **delicacies** and of the **wine** which he drank, and three years of training for them, so that at the end of that time they might serve before the king.”*

By appointing the menu, the king seemed to exhibit **his sovereignty** over them. However, Daniel and his friends **refused to eat** his rich food and drink the wine from the king's table. This refusal on the part of Daniel and his friends revealed that Nebuchadnezzar was **not in full control**:

Daniel 1:8:

*“But Daniel **purposed in his heart** that he would not **defile himself** with the portion of the king's **delicacies**, nor with the **wine** which **he** drank.”*

A Change of Names

The king exhibited his authority by changing the names of the Hebrew worthies. In the Bible the name is a revelation of the person's character:

Daniel 1:7:

"To them the chief of the eunuchs gave names: He gave Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego."

In changing the names, the king had an agenda. According to Daniel 4:8 Nebuchadnezzar boasted that he had changed Daniel's name to Belteshazzar in honor of his gods.

Although text tells us that the eunuch changed the names, he was following the king's instructions:

Daniel 4:8:

"But at last Daniel came before me (his name is Belteshazzar according to the name of my god)."

Daniel 5:12:

"Inasmuch as an excellent spirit, knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas were found in this Daniel, whom the king named Belteshazzar, now let Daniel be called, and he will give the interpretation."

In the rest of the book, the king always addressed the Hebrew worthies by their Babylonian names. However, God and the Hebrew worthies employed their Hebrew names.

Change of Curriculum

The king's claim of control is revealed by the fact that he enrolled the young Hebrews in the educational system of Babylon. His intention was to brainwash them by changing their religion and world view. However, Daniel and his

friends were not buying! They **never used** the divination methods of the wise men but rather, **prayed**. In fact, they were hated by the wise men because of their **religious principles**. Daniel and his friends made up their minds that they would be faithful to the God of their fathers and He rewarded them by giving them wisdom from heaven.

Daniel 1:17:

*“As for these four young men, **God gave** them knowledge and skill in all literature and **wisdom**; and Daniel had **understanding** in all visions and dreams.”*

The result of their faithfulness was visible. They were **ten times better** than **all** the wise men who ate Babylon’s food and studied in Babylon’s school and because of their faithfulness, God brought **them to prominence** in the kingdom.

The Central Theme of Daniel 2

Daniel 2 reveals God’s control of history in many significant ways. **First**, God knew what the **king was thinking** when he went to bed:

Daniel 2:29:

*“**Thoughts** came **to your mind** while on your bed about what would come to pass after this.”*

Second, because God knew that the king was thinking about the future of his kingdom, **He gave** him **a dream** to reveal what he wanted to know.

Third, God gave the king **amnesia** when he woke up. By making the king forget the dream, **God unmasked** the divination methods of the wise men and revealed before the world that the wisdom of **Daniel’s God was superior** to the religion of Babylon.

Daniel **never used** the divination methods of the wise men to **foresee the future**. In contrast to the wise men, **he prayed** to God. Clearly, he did not practice what he was taught in the **University of Babylon**.

When God unmasked the wise men, **Satan took advantage** of the situation and encouraged the king to destroy all the wise men of Babylon, among whom were Daniel and his friends. Clearly, Satan had seen (in chapter one) the faithfulness of the young and knew that they represented a potential **future problem**. Therefore, he made up his mind to nip the problem in the bud.

Fourth, **God** showed that He was **in control** over the situation by **revealing** to Daniel the dream that He had veiled from the king's memory.

Fifth, **God gave** Daniel wisdom to understand the dream's interpretation.

Sixth, when Daniel went before the king to tell him the dream and its meaning, he told him that **God had placed him** on the throne:

Daniel 2:37-38:

*"You, O king, are a king of kings. For the **God of heaven has given you** a kingdom, power, strength, and glory;³⁸ and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, **He has given them into your hand**, and **has made you ruler over them all** — you are this head of gold."*

Daniel explained that Nebuchadnezzar did not come to the kingdom because of his superior intelligence or mightier weapons. He was sitting on the throne because **God placed him there**.

Seventh, **God** revealed His sovereignty over history by explaining how it would flow from Daniel's day to the everlasting kingdom. Only He who knows **the end from the beginning** can direct history to its intended end. Daniel showed the king that God will have the **last word**.

Eighth, while Satan intended to kill Daniel and his friends, instead, **God brought them** to prominence to be in close contact with the king.

The Central Theme of Daniel 3

The central theme of chapter 3 is, who is in control of the flow of history, God or Nebuchadnezzar. The **omniscient God** had **announced** in the previous chapter how history would flow from the time of Nebuchadnezzar to the setting up of God's everlasting kingdom. Nebuchadnezzar, **did not like** God's scenario

of history, so he presumptuously attempted to change God's prophetic calendar—His times. By building an image of solid Gold, he claimed that history would unfold according to his scenario not God's."

There are several links between Daniel 2 and 3:

- ✓ The word 'gold' in Daniel 2 and 3 links the chapters.
- ✓ The word 'image' is identical in both chapters.
- ✓ The expression 'I have set up' is repeatedly used in the chapter (verses 1, 2, 3 (2 times), 5, 7, 12, 14, 15, 18).
- ✓ We are reminded that in Daniel 2 God had told the king that He would 'set up' the eternal and indestructible kingdom (3:1, 2, 3, 7, 12, 14, 15 and 18). For that reason, the king set up an image to announce that his own kingdom would be eternal and indestructible.

Ellen White linked Daniel 2 and Daniel 3:

"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 [terminology from Daniel 2] all other kingdoms and stand forever." PK, p. 504

As the story of Daniel 3 unfolded, the king appeared to have all the power and control. He raised the image in boldfaced defiance of God's perspective of history. He commanded everyone to bow and worship the image and all nations, tongues and peoples bowed to the king's command. He gave a death decree against anyone who failed to recognize his authority. He heated the

furnace seven times hotter than ever before. **He** had the young men cast into the fiery furnace.

However, the story reveals that the power and control of the king **were limited**. While all nations obeyed the king's order, there was a **small remnant** of three who **contested** his supremacy—they openly declared their allegiance to the **God of heaven**. The king's power was **limited** because he could not force the young men to bow and worship his image. Their defiance of his authority infuriated him to the point that his face appeared like that of **a demon** (Daniel 3:19; **4BC** 1169) The remnant rejected the king's perspective of human history and declared their loyalty to the God of heaven.

The king defiantly claimed to be greater than the God of the Hebrews when he bellowed out:

Daniel 3:15 (NIV):

*"... and **what God** shall be able to deliver you from **my** hand?"*

The three young men **respectfully** but firmly answered the king's question:

Daniel 3:16, 17:

*"... O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If that is the case, **our God** [**our God is greater than you**] whom **we serve** is able **to deliver** us from the burning fiery furnace, and **He will deliver us** from your hand, O king."*

In response, Nebuchadnezzar boastfully proclaimed his **power and control**, ordering the furnace to be heated to its maximum heat and casting the three young men into the furnace.

However, God had the **final word**. Christ Himself **interrupted and overturned** the king's power and authority by coming personally into the furnace to deliver the faithful.

A key word that appears at critical junctures in the chapter is '**deliver**'. We will see that this is the central theme, not only in Daniel 3, but also in Daniel 6 and

Daniel 11-12. **God overturns** the evil plots of human rulers and delivers his people from certain death.

At the conclusion of the chapter, the king confessed that the God of Daniel **was above all gods**. He was not yet a believer in the **one and only** true God, but was well on his way to becoming a **humble child** of the heavenly king.

The Central theme of Daniel 4

At the beginning of chapter 4 the king publicly announced that God's kingdom is everlasting (harking back to Daniel 2:44, 45) and that **He** is in control of human affairs. The first three verses of the chapter record the king's confession after the events of chapter 4 had transpired. In other words, verses 1-3 are the climax and the rest of the chapter is the anticlimax.

Daniel 4:2-3:

*"I thought it good to declare the signs and wonders that the Most High God hath wrought for me. ³How great are his signs and how mighty his wonders! **His kingdom is an everlasting kingdom** and his **dominion is from generation to generation**."*

God gave the king the dream of a tree which profoundly disturbed him. He wanted to know the meaning so he called the **same charlatans** (4:4-7) who had failed him in chapter 2 and whose scheme against the three Hebrew worthies had been brought to naught in chapter 3. Clearly, at this point, the king had not yet completely shed his pagan views.

Chapter 4 illustrates the fact that God **places** kings on the throne and **removes** them when they fail to fulfill His purpose:

Daniel 4:13-17:

*"I saw in the visions of my head while on my bed, and there was **a watcher**, a holy one, coming **down from heaven**. ¹⁴ He cried aloud and said thus: 'Chop down the tree and cut off its branches, strip off its leaves and scatter its fruit. Let the beasts get out from under it, and the birds from its branches. ¹⁵ Nevertheless **leave the stump** and roots in the earth, bound with a band of iron and bronze, in the tender*

grass of the field. Let it be wet with the dew of heaven, and let him graze with the beasts on the grass of the earth. ¹⁶ Let his heart be changed from that of a man, let him be given the **heart of a beast**, and let **seven times** pass over him. ¹⁷ "This decision is **by the decree** of the watchers, and the **sentence by the word of the holy ones**, in order that the living **may know** that the **Most High rules** in the kingdom of men, gives it to **whomever He will**, and **sets over it** the lowest of men."

The king then admitted that the **Spirit of the holy God** was in Daniel and that God had **previously revealed** the meaning of dreams to him (Daniel 4:18). When Daniel interpreted the dream, he explained that the king would be removed from the throne by the watchers and after he repented, **they would restore** him to it:

Daniel 4:24-27:

"... **this is the interpretation**, O king, and this is the **decree of the Most High**, which has come upon my lord the king: ²⁵ **They** shall drive you from men, your dwelling shall be with the beasts of the field, and **they** shall make you eat grass like oxen. **They** shall wet you with the dew of heaven, and seven times shall pass over you, **till you know** that the **Most High rules** in the kingdom of men, and gives it **to whomever He chooses**.²⁶ "And inasmuch as **they [the watchers]** gave the **command** to leave the stump and roots of the tree, your kingdom shall be **assured to you**, after you come to know that **Heaven rules**.²⁷ Therefore, O king, let my advice be acceptable to you; break off your sins by being righteous, and your iniquities by showing mercy to the poor. Perhaps there may be a lengthening of your prosperity."

About a **year after** his dream, as the king beheld Babylon and **boasted** that he had built it by the greatness of his power and for the honor of his majesty **God removed him** from the throne:

Daniel 4:29, 30:

*"At the end of the twelve months he was walking about the royal palace of Babylon. ³⁰ The king spoke, saying, "Is not this great Babylon, that **I** have built for a royal dwelling by my mighty power and for the honor of my majesty?"*

While these arrogant words were still in the king's mouth, God, through the **instrumentality of the watchers**, executed **the sentence**. Daniel 4:31-33 consistently uses **passive voice verbs** because the king's insanity was due to what God, through the watchers, did to him. While the king thought that he was in full control of his destiny and **looked forward** to many years of prosperity, the God who controls the times, **removed his reasoning** powers for seven years.

Daniel 4:31-33:

*"While the word was still in the king's mouth, a **voice fell from heaven**: "King Nebuchadnezzar, to you **it is spoken**: the kingdom **has departed** from you! ³² And **they** shall drive you from men, and your dwelling shall be with the beasts of the field. **They** shall make you eat grass like oxen; and seven times shall pass over you, **until you know** that the Most High rules in the kingdom of men, and gives it to **whomever He chooses**." ³³ That **very hour** the **word was fulfilled** concerning Nebuchadnezzar; he **was driven** from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' feathers and his nails like birds' claws."*

Ellen White explained the king's insanity:

*"The jewel of the **mind**, that which **elevates man above the beasts**, he no longer retained. 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**." 8T, p. 127*

It is nothing short of a miracle that the king **survived in this condition** for seven years without anyone **usurping his throne**. In antiquity, whenever a king showed the least weakness, there were always those who took advantage

of the situation to usurp the throne. However, God preserved it secure all the while that he was 'out of it'. Thus, **God placed him** on the throne, God **removed him** from the throne and **God restored** it to him once more.

According to Daniel 4:34-37 the king finally learned the lesson that God wished to teach him. When he looked **at himself**, he lost his sanity but when he **looked up** to the God of heaven he regained it:

Daniel 4:34-37:

*"And at the end of the time I, Nebuchadnezzar, **lifted my eyes to heaven**, and my **understanding returned** to me; and I **blessed** the Most High and **praised** and **honored Him** who lives forever: For His **dominion** is an everlasting dominion, and **His kingdom** is from generation to generation. ³⁵ All the inhabitants of the earth are reputed as nothing; He does **according to His will** in the **army of heaven** and among the **inhabitants of the earth**. No one can restrain His hand or say to Him: "What have You done?" ³⁶ At the same time my **reason returned** to me, and for the glory of my kingdom, my honor and splendor **returned to me**. My counselors and nobles resorted to me, I **was restored** to my kingdom, and excellent majesty **was added** to me. ³⁷ Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works are truth, and His ways justice. And those who walk in pride **He is able** to abase."*

The Central Theme of Daniel 5

Daniel 5 describes a **great banquet** that King Belshazzar organized for all his nobles. The question is, why did King Belshazzar **sponsor a party** when he knew that the Medes and Persians had the city surrounded? The fact is that he did not fear because he was sure that the city was **invulnerable**. He was certain that Babylon, with its three **walls**, its massive **brass gates** and protecting **river** could never fall!!

However, God, **through a watcher**, wrote the sentence **on the wall** that announced the close of probation and the fall of Babylon. Once again we see that God **sets up** kingdoms and when they fail to fulfill His purpose, He **decrees their fall**.

Daniel 5:5:

*"In the same hour the fingers of a **man's hand** appeared and wrote opposite the lampstand on the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."*

The **watchers** are heavenly angels through whom God fulfills His purposes on earth. Ellen White explained that they **record** the actions of human beings (COL, p. 175), they **guard** heaven's gates (COL, p. 373), they **observe** the earth filled with corruption and violence (CS, p. 53) they **shield** the righteous from the power of the wicked one (GC, p. 512, 513), and they take our **prayers** to the Father (HP, p. 84). The **guardian angels** are watchers (ML, p. 302). Ellen White explained that God **remains in communication** with all His dominion through the angels:

*"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 intelligences, all **waiting to do His will**." DA, p. 356*

The masters of the occult were able to **read** the words on the wall (review my notes on **Daniel 5**) but they did not understand **their meaning**:

Daniel 5:7, 8:

*"The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. The king spoke, saying to the **wise** men of Babylon, "Whoever reads this writing, and tells me its **interpretation** shall be clothed with purple and have a chain of gold around his neck; and he shall be the **third ruler** in the kingdom." ⁸ Now all the king's wise men came, but **they could not read the writing, or make known** to the king its interpretation."*

Only the God who wrote the message on the wall could reveal its meaning and God **revealed the secret** to His servant the prophet (Amos 3:7) According to the queen mother, that which the wise men were unable to do, God, through Daniel, could:

Daniel 5:12:

*"Inasmuch as an excellent spirit, **knowledge**, **understanding**, **interpreting** dreams, **solving** riddles, and **explaining** enigmas were found in this Daniel, whom the king named Belteshazzar, now let Daniel be called, and he will give the interpretation."*

Daniel assured the king that the **God** of heaven **had placed** his grandfather on the throne of the kingdom:

Daniel 5:18:

*"O king, the **Most High God gave** Nebuchadnezzar your father a kingdom and majesty, glory and honor"*

Once again, Daniel 5:19-21 uses a series of **passive voice verbs** which reveal that historical events were being guided and determined by **an invisible hand**:

Daniel 5:19-21:

*"And because of the majesty that **He [God] gave him [Nebuchadnezzar]**, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down. ²⁰ But when his heart was lifted up, and his spirit was hardened in pride, he **was deposed** from his kingly throne, and **they took** his glory from him. ²¹ Then **he was driven** from the sons of men, his heart **was made** like the beasts, and his dwelling was with the wild donkeys. **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 rules** in the kingdom of men, and appoints over it **whomever He chooses**."*

The prophet reminded Belshazzar that **God was the source** of his very breath and that **He owned** all his ways:

Daniel 5:23:

*"... and the God who **holds your breath in His hand** and **owns all your ways**, you have not glorified."*

The words of the heavenly watcher announced the doom of Babylon. God's hand did not write on the wall. Rather, **God sent** the hand of a watcher to write the message. Only the Ten Commandments were written with God's own finger:

Daniel 5:24:

*"Then the fingers of the hand **were sent from Him**, and this writing was written."*

God took away Belshazzar's kingdom and **gave it** to the Medes and Persians. Once again one is struck by use of the **passive voice verbs**. There was someone **behind the scenes** choreographing history:

Daniel 5:26-28:

*"This is the interpretation of each word. **Mene**: God has numbered your kingdom, and finished it; ²⁷ **Tekel**: You have been weighed in the balances, and found wanting; ²⁸ **Peres**: Your kingdom **has been divided, and given** to the Medes and Persians."*

God's decree was executed on that very night. **God removed** the king from the throne and **gave** the kingdom to the Medes and Persians:

Daniel 5:30-31:

*"**That very night** Belshazzar, king of the Chaldeans, was slain. ³¹ And Darius the Mede **received** [not 'took'] the kingdom, being about sixty-two years old. "*

The Central Theme of Daniel 6

Chapter 6 describes a group of evil princes who were envious of Daniel and wanted to kill him. These **princes** were certain that they were in **full control** of the circumstances because the decrees of the Medes and Persians could **not be altered** or changed.

The king exhibited **his power and authority** by issuing the decree. However, after he gave the decree **he was bound** by it and **could not deliver** Daniel. This shows that the king's power and authority **were limited** because he was bound by his own law (Daniel 6:7, 8).

All the power seemed to be in the hands of Daniel's enemies. By all appearances, the prophet would be 'cat food'. However, Daniel prayed to his God because he was certain that **He** was in **control**. Daniel did not fear the lions because he knew that God **created them** and could deliver him from them (Daniel 6:10).

The king, who **exercised his power** by giving the law, was now **powerless** to deliver Daniel. The king came to the realization that he was **not in control** at all. A king **greater than Darius** would have to deliver Daniel. Darius did all in his limited power to deliver Daniel but to no avail (Daniel 6:14).

As the king was scrambling to find a way to deliver the prophet, the wise men reminded him that the decree **could not be changed** (Daniel 6:15). Finally, the king lost all hope of helping Daniel, and he said to the prophet:

*"Your God, whom you serve continually, **He will** deliver you."* (Daniel 6:16)

The word 'changed' in verses 14-17 is significant. It is the same word in **Daniel 3:28** where Nebuchadnezzar confessed that the God of heaven **changed** his plans. It is also the same word that appears in **Daniel 7:25** where the little horn boastfully claimed that it was in control God's times and the seasons. The same word is in **Daniel 2:21** where the text tells us that God is in control of the times and the seasons (cf. Acts 1:7).

While the king's counselors boasted that the decree could not be changed, the God of Daniel changed their evil plans and delivered his prophet. God then **closed the mouths** of the lions that He had created. All night, while the king worried and fretted, the lions behaved like kittens! (Daniel 6:18-22).

Early in the morning the king came to the lion's den and cried out to Daniel:

*'Has the **God whom you serve** continually been able to deliver you?'* to which the prophet responded:

'Yes, God has delivered me because I was found innocent before him and I have done you no wrong.'

God then **removed His control** over the lions and they devoured the princes who had planned the evil plot. (Daniel 6:24). Chapter 6 concludes with a beautiful confession of the king who extolled the God of Daniel:

Daniel 6:26-27:

*"I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel. For **He is** the living God, and steadfast forever; **His kingdom** is the one which shall not be destroyed, and **His dominion** shall endure to the end. ²⁷ **He delivers** and rescues, and **He works signs and wonders** in heaven and on earth, who has delivered Daniel from the power of the lions."*

The Central Theme of Daniel 7

Daniel 7 follows the same order of kingdoms as Daniel 2. One is struck once more by the fact that God is in control of history because **He knows** precisely how it will transpire. Daniel 7 is also replete with **passive voice verbs** which reveal that there is a power behind the curtain of history who is guiding human affairs to their intended end.

Daniel 7:4: The lion (parallel to the **head of gold**):

*"The first was like a lion, and had eagle's wings. I watched till its wings **were** plucked off; and it **was** lifted up from the earth and **made** to stand on two feet like a man, and a man's heart **was given** to it."*

Daniel 7:5: The bear (parallel to the breast and arms of **silver**):

*"And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And **they** **[presumably the watchers]** **said** thus to it: 'Arise, devour much flesh!'*

Daniel 7:6: The leopard (parallel to belly of **brass**):

*"After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and **dominion was given** to it."*

Daniel 7:7: The dragon beast (parallel to the legs of **iron**):

"After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet."

Daniel 7:8: The ten horns: (equivalent to the **ten toes** in the feet):

*"It was different from all the beasts that were before it, and it had **ten horns**."*

Daniel 7:8, 24, 25: The little horn (equivalent to **the clay** added to the feet):

*"I was considering **the [ten] horns**, and there was another horn, a little one, coming up **among them [the ten]**, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words. . . It **[the fourth beast]** was different from all the beasts that were before it, and it had **ten horns**. . . The **ten horns** are ten kings who **shall arise from** this **[the fourth]** kingdom. And another shall rise **after them**; He shall be different from the first ones **[the ten]**, and shall subdue three kings. He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints **shall be given** into his hand for a time and times and half a time."*

The little horn **appeared to be in control**. It thought it could **change** the times and the law, it **blasphemed** God, it **persecuted** the saints and things seemed to go well, because it **prevailed** against the saints! This is why the martyrs cried out for justice in Revelation 6:9-11.

However, God was still in control because He put a **time limit** to the nefarious work of the little horn. He decreed that it would only be able to **exercise control** over the saints for a time, and times and half a time.

Three times Daniel 7 tells us that after the little horn did its work for three and a half times, the court would sit in heaven and **God** would **take away its dominion** and give it to the saints of the Most High (Daniel 7:9, 10, 13, 14; Daniel 7:21, 22; Daniel 7:25-27). Thus, the evil work of the little horn on earth

would be judged in the heavenly court after which it would be destroyed and the kingdom given to the saints.

In Daniel 7 we once again encounter a series of verbs in the passive voice. Jesus was brought by the angels before the Ancient of Days and ‘to Him was given dominion and glory and a kingdom’ (Daniel 7:14) a “judgment was made in favor of the saints” (Daniel 7:22) and then the kingdom ‘shall be given to the people, the saints of the Most High.” (Daniel 7:27).

The Central Theme of Daniel 8

Chapter 8 expands upon Daniel 7 by adding important details about the dominion of the little horn, his attack on the heavenly sanctuary and its Prince, the timing for the beginning of the sanctuary’s cleansing or vindication and the final destruction of the horn.

The chapter describes the long period during which the little horn seemed to be in control, doing as it pleased. It cast down the place of the sanctuary, usurped the position of the high priest, took away the continual ministration, set up the abomination of desolation, persecuted (Daniel 8:24, 25) the saints—and prospered! (Daniel 8:12). It seemed like God was absent and the horn was in control!

So the question is, would the little horn be allowed to carry on its baleful work indefinitely, seemingly without consequences? God provided the unequivocal answer. The chapter explains that at the end of 2300 years, the heavenly investigative judgment would begin to overturn the unjust verdicts of the little horn against the saints in earthly courts. The cleansing of the sanctuary in **Daniel 8** is parallel to the Ancient of Days sitting for the judgment in **Daniel 7:9, 10**. The process of judgment would cleanse, justify, vindicate, and restore the sanctuary to its rightful state, and upon its conclusion, the little horn would be broken without hand (Daniel 8:25) as was the image in Daniel 2 (Daniel 2:34). God would have the last word!

The Central Theme of Daniel 9

In chapter nine God announced the beginning point of the 70-week prophecy (and the 2300 days) some eighty-two years before the decree of Artaxerxes (457 B.C.). In the remarkable prophecy of Daniel 9, God revealed the rebuilding of the Jerusalem temple, the city, as well as the date for the rebuilding of the wall and the reestablishment of the Jewish theocracy.

Even more amazingly, God revealed, some five-hundred years before, the year for Christ's baptism, His death and the end of the Jewish theocracy. Even beyond, God predicted the second destruction of Jerusalem in the year 70 A.D. Only a God who is in control of history can predict, with absolute precision, events that would occur over five hundred years after the prophecy was given.

The Central Theme of Daniel 10

When Israel returned to their land after the Babylonian captivity, they began to lay the foundation of the temple only to face stiff opposition by the Samaritans. Satan did all in his power to influence the mind of Cyrus against the Jews. For three weeks, Gabriel and Satan struggled with the mind of Cyrus and at the end, Michael joined with Gabriel and they won the battle.

"But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia." (Daniel 10:13)

Ellen White described the battle:

"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 withstood 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.” PK, 571

However, gaining the victory over the mind of Cyrus was **only the beginning** of the battles to ensue. Satan would **continue to struggle** to control the minds of the succeeding kings of Persia as well as the rulers of Greece. History reveals that the struggle continued during the reigns of Cambyses, Darius the Persian, all the way down to Artaxerxes and beyond:

*“Then he said, “Do you know why I have come to you? And now I must **return to fight** with the **prince of Persia**; and when I have gone forth, indeed the **prince of Greece** will come.” (Daniel 10:21)*

The Central Theme of Daniel 11

Daniel 11 expands upon the vision of chapter 8 going full circle once again from the kingdom of **Persia** to the special resurrection and the eternal kingdom.

The description begins with **three kings** that would arise in Persia followed by **Greece** and the **four kingdoms** that grew from it. Next would be **Rome**, the **falling apart** of Rome, the period of **papal rule** for the 1260 years, the **deadly wound** (Daniel 11:40), the **healing** of the wound (Daniel 11:40), the **loud cry** (Daniel 11:44), the **Sabbath crisis** (Daniel 11:45), the **close of probation** (Daniel 12:1), the **time of trouble** (Daniel 12:1), the **deliverance** of the living saints (Daniel 12:1), the **special resurrection** (Daniel 12:2) and the **everlasting kingdom** (Daniel 12:3).

We can compare the play and counter play of history with a **game of chess** where the movement of the pieces on the board represents the movements of history. As the game advances, each player attempts **to frustrate** the moves of the other with the ultimate purpose of putting the **opponent at checkmate**.

The **strategic** ‘chess match’ between Christ and Satan is **not a mere game**. It is, so to speak, for **all the marbles**. Who will win the game? The good news is that in the ‘play and counter play’ of historical events, God has a **distinct advantage** over Satan because **He knows** how the game will transpire and end

before it begins. How would you like to play a game of chess if you already know all the moves that your opponent will make **before the game begins**?

God makes **no mistakes** in His management of history because He already knows, from before the beginning of the game, all the moves that Satan will make and therefore can 'play' to **counteract them**. For this reason, it is **impossible** for God **to lose**. On the other hand, Satan makes mistakes because he has to take **calculated guesses** on how God will play.

In early church history, there was a debate between a **pagan philosopher** and the church father **Tertullian**. The philosopher Porphyry argued that the early verses of Daniel 11 were so precise in their description of Greek and early Roman history that the chapter could **not have been written** in the sixth century B.C. Therefore, he claimed that Daniel 11 was written in the **second century** B.C. and **panned off** as a prophecy.

However, additional events predicted by Daniel 11 have been fulfilled to the letter long after the death of Porphyry. The passing of time has proved that he was wrong and therefore, we can be confident that the unfulfilled events will ultimately be fulfilled!

Daniel 11:31-39 describes the success of the king of the north during the 1260 years. In sync with Daniel 8, these verses tell us that the king of the north would defile the **sanctuary**, take away the **daily**, **persecute** God's people by sword, flame, captivity and plundering, would do according to his own will, exalt and **magnify himself** above every god, speak **blasphemies** against the God of gods, and **prosper**. The king would forsake the **God of his fathers** and not regard any god for he would exalt himself above them all. This sounds like the description of the Antichrist given by Paul in 2 Thessalonians 2!

Beginning with verse 40 we find the sequence of end time events including the **deadly wound**, its remarkable **healing**, the final **persecution** against the saints, the close of **probation**, the time of **trouble**, the **deliverance** of the living saints, the **special resurrection** and the **end of the king** of the north without any to help him. All events up to the **first part** of Daniel 11:40 have been fulfilled and therefore we can be sure that the rest of the chapter will be fulfilled.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #3 - THE HISTORICAL CHAPTERS OF DANIEL

Introduction

Daniel and Revelation are full of strange symbols. A metallic man, savage beasts, domestic sanctuary animals, mysterious speaking horns, strange actions (such as eating a book that is sweet in the mouth and bitter in the stomach) and unusual numbers fill their pages. In order to understand this exotic terminology, we must decipher or decode the symbolic language.

In contrast to the apocalyptic chapters in Daniel, we find simple, down to earth stories in the first half of the book. These stories are easy to understand and seem to need no decoding. Children have been inspired by the three young men who were delivered from the fiery furnace and Daniel's deliverance from the mouths of the lions. No doubt these stories were written to strengthen the faith of God's people at all times and in all places.

A Deeper Dimension

However, the stories in the early chapters of Daniel (**Daniel 1, 3, 4, 5 and 6**) have a deeper dimension than appears on the surface. They are not mere stories that transpired 'once upon a time.' These stories illustrate, in narrative form, the symbolic language of the book. Stated another way, the stories decode the symbols and help us understand in simple, matter-of-fact

language, the meaning of the symbols in the apocalyptic portions of the book. In short, they are local and literal types that illustrate world-wide and spiritual events during the time of the end.

As we understand the reasons for the conflict in the historical sections of Daniel we can comprehend the nature of the conflict in the apocalyptic sections as well. Let's consider some details in the historical chapters to see how they point us to end time events.

Daniel 1

As we saw earlier in our study, chapter one introduces the conflict between Israel and Babylon:

- **Two kings:** Jehoiakim versus Nebuchadnezzar.
- **Two gods:** Yahweh versus Marduk.
- **Two cities:** Babylon versus Jerusalem.
- **Two temples:** God's temple versus Marduk's temple.
- **Two peoples:** The Hebrews versus the Babylonians.

The introduction presents a stark contrast between Babylon and Jerusalem. The chapter reveals that the king of Babylon attempted to change the world view and conduct of Daniel and his friends in four significant ways:

First, he enrolled them in the University of Babylon and established their curriculum. The king believed that by teaching them the culture, the philosophy, the language and religion of Babylon their way of thinking would be changed. He hoped that the curriculum would cause a shift in their world view. However, the Hebrew worthies never used the divination methods that they were taught in the University. Prayer was their way of communing with their God and when push came to shove, they were faithful to Him.

Second, the king did his best to change their allegiance by continually reminding them that the god of Babylon was superior to their God. Nebuchadnezzar reasoned that if their God was greater and more powerful

than his, they would not be **his captives** in Babylon. However, the king was unable to **persuade** or even **compel** them to worship his god. They were **loyal only** to the true God, even in the face of death!

Third, the king attempted to change their thinking and conduct by **appointing their menu**. However, he failed, because they **refused to eat** the Babylonian food and wine from the king's table. Instead, they enjoyed a diet in harmony with their dietary principles.

Fourth, the king attempted to change their allegiance to the true God by changing their **names** from ones that honored their God, to Babylonian names that honored **his gods** (cf. Daniel 4:8). However, Daniel and his three friends never used their Babylonian names. Whenever God referred to them or they referred to themselves, they always used their Hebrew names.

God's loyal servants were persons whose lives were guided by **principle**, not circumstances. Daniel and his friends **purposed in their hearts** (made a decision of the will) that they would **not defile** themselves. The convictions were **exhibited in their conduct**. Daniel and his friends were faithful in the **small tests** and therefore proved faithful in the **larger ones** (cf. Luke 16:10; Jeremiah 12:5). Ellen White the importance of their decisions:

*"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." CH, p. 66*

A careful study of chapters three and six reveals that the characters of Daniel and his friends **foreshadow** those of the **last generation**. The **worldview** of the last generation will not be changed by the **vain philosophies** and human traditions of spiritual Babylon, they will refuse the **name** of the beast, they will

refuse to **drink** Babylon's wine and they will not be intimidated when the wicked challenge them by asking, 'where is your God?'.

Daniel 3

The literal and local story of **Daniel 3** prefigures the symbolic and global story of **Revelation 13:11-18**. The two passages have many details **in common**.

- ✓ In both there is a **conflict** between the **religion** of Babylon and the religion of God's faithful remnant.
- ✓ In both there is a reference to a **beast** that sets up an **image**.
- ✓ In both, there is a **civil command** to worship the **image** of the beast.
- ✓ In both there is a reference to **numbers** (60X6 in Daniel and 666 in Revelation 13) that bear a relationship with the **sun**.
- ✓ In both, every **nation, tongue and people** are commanded to worship the image.
- ✓ In both, there is a **death decree** against those refuse to obey the command of the civil ruler to **worship the image**.
- ✓ In both, there is a small remnant whose lives are **governed by principle**, and who would **rather die** than worship the image.
- ✓ In both there is a **shaking** out of the unfaithful in the testing time. Clearly, there were other Hebrews in Babylon who bowed to the image (cf. Daniel 1:3, 4)
- ✓ In both, the reason for the conflict is **worship** and **obedience** to the **commandments** of God, particularly the **first table** of the law.
- ✓ In both, the **religious leaders** are the ones who appeal to the civil power to punish dissenters.
- ✓ The **wrath** of the king against those who question his authority, prefigures the wrath of the dragon against the final remnant who keep

the commandments of God and worship Him instead of the beast and his image (cf. Revelation 12:17; 14:7, 9-11).

Ellen White observed the king's body language when he threatened the three Hebrews with the words of Daniel 3:15. She wrote that he spoke these words *"with hand stretched upward in defiance"* (*ST*, May 6, 1897) and that: *"Satanic attributes made his countenance appear as the countenance of a demon."* (*SDABC*, vol. 4, p. 1169)

- ✓ Daniel 3 illustrates what happens when religious leaders influence civil rulers to **establish** religious observances. The chapter also illustrates what will happen when **religious leaders** will influence the **civil power** of the United States to repudiate the **establishment clause** of the First amendment to the Constitution.
- ✓ The three young men went through a **time of trouble** where their faith was **severely tested**. The furnace was **heated seven times** hotter than ever before (maximum heat). However, the young men stood with **courage** before the king and refused to worship the image of/to the beast. They preferred to **die than sin**. They passed through the fire but were **not consumed**! (cf. Isaiah 43:2) Likewise, the last generation will go through a spiritual furnace of fire and not be consumed:

*"Their affliction is great, the **flames of the furnace** seem about to consume them; but the Refiner will bring them forth **as gold tried in the fire**. God's love for His children during the period of their **severest trial** is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the **furnace of fire**; their earthliness must be consumed, that the image of Christ may be perfectly reflected."* *GC*, p. 621
- ✓ **Jesus is the hero** in both stories. At the **critical moment** Jesus stood up to stand watch over, and **deliver** His faithful remnant from what appeared to be certain death! Christ will do the same with the last generation (cf. Daniel 12:1).

- ✓ The Aramaic word '**deliver**' appears **three times** in Daniel 3 (Daniel 3:15, 17 [2x], 28). The same word appears **five times** in chapter 6 (Daniel 6:14, 16, 20, 27 [2x]) and the equivalent Hebrew word appears in **Daniel 11:41 and 12:1** where Jesus **promises to deliver** His people from the wrath of the king of the north as he goes out with great fury intending to destroy them.
- ✓ The stories of **Daniel 3 and 6** reveal the real **issues** in the **final conflict**. The struggle will not be over the **oil** of the Middle East, an ethnic war between the **Muslims** and **Jews** or a conflict between **east and west**. The issues in the final conflict will be deeply **spiritual**—worship to God and a loving obedience to His commandments.

Those who are in a personal **covenant relationship** with the Lord will be **delivered**, every one whose name is written in the book.

- As a loving **Husband**, Jesus will protect His covenant wife.
- As a **faithful Shepherd**, He will protect His covenant sheep.
- As a **sovereign King**, He will protect His covenant subjects.
- As the **Head**, He will protect His covenant body.
- God will **keep His covenant** with those who serve him.

A vital principle of interpretation

Literal Israel was **literally captive** in **literal Babylon**, the **literal king** behaved like a **literal beast**, set up a **literal image** in a **literal valley**, commanding everyone to **literally bow and worship** the **literal image**. A remnant of **literal Jews** refused to **literally bow** before the **literal image** and therefore they were thrown into a **literal fiery furnace** and were delivered from the **literal flames** by Christ who **literally** came into the **literal furnace**.

The story of Daniel 3 **foreshadows** the final conflict over Sabbath/Sunday:

*"An **idol sabbath** has been set up, **as** the **golden image** was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation*

will be made that all who will **not reverence the Sunday** institution will be punished with **imprisonment** and **death**." *MR*, vol. 14, p. 91

Daniel 5

Chapter 5 lays the foundation for an understanding of the prophecies in **Revelation 16** and **17**.

- ✓ In both, **Babylon is seated** upon the many waters of the river **Euphrates**.
- ✓ In both, Babylon **feels secure** because she is **protected by her river**. In Revelation, the river is symbolic of multitudes, nations, tongues and peoples.
- ✓ In both, the leader of Babylon gives **wine** to the nations which impairs their ability to distinguish between the **holy** and the **common** (the story of **Nadab and Abihu** illustrates a similar truth).
- ✓ In both, the incapacity of distinguishing between the holy and the common results in **false worship** and **idolatry**.
- ✓ In both, a divine decree declares that **probation has closed** for Babylon (cf. Revelation 22:11).
- ✓ In both, the deliverance of God's people comes from the **north and the east**.
- ✓ In both, the **drying up of the Euphrates** prepares the way for the fall of Babylon.
- ✓ In both God's **God delivers His people** from Babylon to take them to Jerusalem.

Summary of Daniel 5

On **literal Babylon's** final night, the **literal king** was drinking **literal wine** in **literal holy cups**, was worshiping **literal idols** when a **literal hand** wrote a **literal message** on a **literal wall** in the **literal palace** that announced the **literal fall** of **literal Babylon**. Cyrus, the deliverer, came from the **literal east**,

dried up the literal river Euphrates that led to the fall of the literal city to deliver literal Israel from literal bondage so that they could return and build the literal city, the literal wall and the literal temple in literal Jerusalem. All of this has a symbolic meaning in the book of Revelation and is fulfilled globally and spiritually!

Daniel 6

The story of Daniel 6 will repeat on a global scale during the final crisis:

- ✓ Daniel was full of the Holy Spirit.
- ✓ He had a profound relationship with God revealed in his life of prayer. His relationship with God was more important to him than life itself. He would rather die than sin.
- ✓ Daniel had a passion to understand the 2300-day prophecy, a prophecy that is at the core of Daniel 8-12.
- ✓ Daniel was faithful in the secular affairs of everyday life. His enemies could find no fault in his service to the king. He was obedient to the second table of the law as well as to the first, as we can see in Daniel 6:4:
"So the governors and satraps sought to find some charge against Daniel concerning the kingdom; but they could find no charge or fault, because he was faithful; nor was there any error or fault found in him."
- ✓ Daniel 6:5 states that his enemies found fault with his religious convictions and practices—the first table of the law:
"Then these men said, "We shall not find any charge against this Daniel unless we find it against him concerning the law of his God."
- ✓ The issue in the conflict was the law of God (primarily the first table) versus the laws of men.

- ✓ The **civil power** gave a **religious decree** which is similar to a violation of the **second clause** of the First Amendment to the Constitution—the **free exercise** of religion.
- ✓ There was a **faithful remnant** who had a **profound covenant** relationship with the Lord and **refused to obey** the religious law legislated by the civil power.
- ✓ The religious law was **written and signed** by the king with a **death decree** against those who disobeyed.
- ✓ Daniel faced **death** for **disobeying** this **religious law** imposed by the state.
- ✓ The civil power was not inimical to Daniel. The **idea** for this law did **not come from the king** but rather, from the king's **counselors**.
- ✓ God allowed Daniel to go **through the tribulation** so that his trust in God could be revealed before all of those who were present. In this way **God was glorified** in his servant, Daniel. Does this have anything to say about the character of **the end time generation**?
- ✓ The word **deliver** appears **5 times** in Daniel 6 (verses 14 [2 x], 16, 20, 27) and is the key word in the entire story.
- ✓ Daniel was delivered because he served His God **continually** and **trusted** Him. The word “trusted” in the **LXX** is the same that is translated ‘faith’ in the New Testament.
- ✓ Those who **prepared the plot** died with their own weapons.

Daniel 11:40-12:1

Daniel 3 and 6 are **foundational** to the study of **Daniel 11:40-12:1**. At the very end, the king of the north (Antichrist, spiritual Babylon, little horn, man of sin, beast, harlot, abomination of desolation) will intend to blot God’s people from the face of the earth. Why will the king of the north want to do this?

Daniel 3 and 6 reveal that it will be due to the religious convictions of God's people. The issues will be worship and obedience to God's Commandments or the commandments of men. At the critical moment, when it appears that God's people will perish, Michael will stand up to defend them. However, God's people will go through a time of trouble such never was since there was a nation, but they will be delivered (the key word), everyone who during the investigative judgment was found written in the book. Then God's people will shine as stars throughout eternity.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #4 - NOTES ON DANIEL 1: THE BATTLE OF TWO WORLD VIEWS

Historical Background to Daniel 1

In God's providence, Daniel was born in 623 B.C. and grew up during Jeremiah's prophetic ministry (626 B.C.) and the influence of Josiah's reform that began in 621 B.C. No doubt he was home schooled so his education was of optimum quality. His early training in the environment of revival and reformation undoubtedly solidified his faithfulness to God when he was taken captive to Babylon at age eighteen (4T, p. 570)

Some wonder why God would allow a righteous person like Daniel to be taken captive to Babylon with the unrighteous. Hindsight gives us an insight into several reasons:

- ✓ Though Daniel's captivity appeared to be a curse, it was actually a blessing in disguise as was Joseph's ordeal in Egypt.
- ✓ Daniel brought the knowledge of the true God to one of the greatest kings and empires the world has ever known.
- ✓ Daniel wrote the book that bears his name while he was captive in Babylon and Persia.

- ✓ Through the ministry of Daniel, Nebuchadnezzar **was converted** to the true God:

*“King Nebuchadnezzar, before whom Daniel so often honored the name of God, was finally **thoroughly converted**, and learned to ‘praise and extol and honor the King of heaven’” RH, January 11, 1906*

- ✓ Daniel became an instrument in God’s hands to lead Judah out of captivity at the end of Jeremiah’s 70-year prophecy.
- ✓ **The truth of Romans 8:28** was proved true in the life of Daniel.

The Great Controversy Theme in Daniel

Daniel 1 contains the **seeds** that grow in the rest of the book and grow further in the book of Revelation. As previously mentioned, **Daniel 1** describes the **battle lines** between the two sides in the great controversy:

- **Two kings:** Jehoiakim and Nebuchadnezzar.
- **Two gods:** Jehovah and Marduk.
- **Two cities:** Babylon and Jerusalem.
- **Two temples:** God’s temple and Marduk’s temple.
- **Two peoples:** The Hebrews and the Babylonians.

By all human appearances, Nebuchadnezzar, Marduk, Babylon, Marduk’s temple and the Babylonians were more powerful than Jehoiakim, Jehovah, Jerusalem, God’s temple and the Hebrews.

We have seen that the **central theme** of Daniel is who will control world history. The book answers this question by making it unmistakably clear that **Jehovah sits** on the throne of the universe and **guides world events** to their intended end. God **sets up** kings and **removes** kings. God gives **wisdom** to the wise to understand prophecy. God **changes the times** and the seasons. The God of the Hebrews guides history in spite of all the obstacles that human kings put in the way. It takes an omniscient God to coordinate world events to His intended end. Daniel 1:1, 2 is clear that Nebuchadnezzar took Jerusalem **only**

because the God of heaven **gave it** into his hand. This theme recurs in each and every chapter of the book.

Enrolled in the University of Babylon

In several ways, Nebuchadnezzar did his best to show that he was in control of historical events. The king enrolled Daniel and his friends in the University of Babylon because he intended to brainwash them with Babylon's tinsel and glitter and world view (Daniel 1:4).

The **Chaldeans** (*Kasolim*) were a **priestly caste** of astrologers who claimed that they could **prognosticate** the future in the **stars** (cf. Daniel 2:2, 4, 5, 10). The book of Daniel reveals that they were the **official spokesmen** for the religion of Babylon. **Isaiah 47:13** describes the Babylonian methods of divination that God forbade and abhorred. The king intended to **brainwash** Daniel and his friends by having them study the Babylonian **religion, culture, philosophy** and **language**. He wanted to cause a paradigm shift in their thinking.

Regarding Nebuchadnezzar intentions, Ellen White wrote:

*"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." MR, vol. 16, pp. 336, 337*

Power of Persuasion

Nebuchadnezzar did his utmost to persuade Daniel and his friends that his god was **more powerful** than theirs (Daniel 1:1, 2). After all, had not his god given him the victory over the Hebrews?

Ellen White explained:

*“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.” PP, pp. 479, 480*

Changing the Diet

Nebuchadnezzar attempted to influence Daniel and his friends by appointing a Babylonian menu (Daniel 1:5). The king was replacing the diet that **God had appointed** in the beginning with **Babylonian cuisine**.

Man's original diet was '**appointed**' by God (Genesis 1:29). It consisted of water to drink and **herbs** of the field and **fruit** from trees. It was a **vegan** diet. The **expression** '*to you it shall be for food*' (Genesis 1:29) is the same as **Daniel 1:5** where the '*king **appointed** for them*' their food. In other words, Nebuchadnezzar was **taking over** the prerogatives of God, the Creator. He was providing a different diet than what God had originally appointed for man.

Some have questioned whether Daniel was **a total vegetarian** who abstained **from wine**. Their argument is based on **Daniel 10:3** where the prophet for three weeks abstained from **flesh** and **wine**. The word 'wine' can refer to **fermented wine** (Proverbs 20:1) or unfermented **juice in the cluster** (Isaiah 65:8). Chapter 1 states that Daniel refused to drink the wine which **the king drank** which certainly was not **Welch's grape juice**! It is inconceivable that Daniel would refuse to drink fermented wine in chapter one and then drink it later on in his life.

With regard to the 'delicacies' on the king's table, *The Complete Word Study Dictionary: Old Testament*, defines what they were:

*“It refers to fine food, tasty **gourmet cuisine** served at the royal palace in the Middle East. To eat of it was the privilege of a few and indicated a special friendship with the king and his government.”*

If Daniel did eat flesh food it would have been clean meats, not offered to idols and killed according to the specifications in the law of Moses (Leviticus 3:17). Daniel refused to eat the flesh foods **from the king's table** and Ellen White explains why:

*"In the food provided for the king's table, were **swine's flesh** and other foods which were proclaimed **unclean** by the law given to Moses. Again, a portion of the food, and also of the wine, was set apart as an offering to the **false gods** of Babylon." YL, October 29, 1907*

Six Problems with Babylon's Food

There were six problems with the Babylonian cuisine. **First**, the meats were **not prepared** in harmony with the dietary laws that God gave Moses (cf. Leviticus 17:14, 15; Acts 15:29). It was customary for the gentiles to eat the **blood** and **fat** of animals which God had forbidden (Leviticus 3:17).

Second, some of the meats were **unclean**. The gentile nations ate swine's flesh and also mice (cf. Isaiah 66:17; Deuteronomy 14:7, 8). Thus, Ellen White wrote:

*"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)*

*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.” *SL*, pp. 19, 20

Third, a portion of the meat had been offered to **idols** (cf. Deuteronomy 28:37, 38; 1 Corinthians 8)

“A second consideration of these youthful captives was that 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.” *MR*, vol. 4, p. 126

“To Daniel and his companions, at the very outset of their career, there came a decisive test. The direction that their food should be supplied **from the royal table** was an expression both of the king's favor and of his solicitude for their welfare. But a portion having been **offered to idols**, the food from the king's table was **consecrated to idolatry**; and in partaking of the king's bounty these youths would be regarded as uniting in his **homage to false gods**. In such homage, loyalty to Jehovah forbade them to participate. Nor dared they risk the enervating effect of luxury and dissipation on physical, mental, and spiritual development.” *Ed*, pp. 54, 55

Fourth, on the table there were undoubtedly **rich foods** and **delicacies** that God had forbidden his people to indulge in (cf. Proverbs 23:1-3).

Fifth, Daniel and his friends carefully studied the story of **Nadab and Abihu** and understood the **effect that wine** would have upon their ability to distinguish the holy from the common (Leviticus 10; Isaiah 5:20-23). Ellen White wrote:

“They were acquainted with the history of Nadab and Abihu, the record of whose intemperance had been preserved in the parchments of the Pentateuch.” YL, June 4, 1903

Finally, and most importantly, Daniel and his friends understood that their **physical habits** were closely linked with their **mental and spiritual welfare**:

*“Anything that lessens physical strength **enfeebles the mind** and makes it **less capable** of discriminating between **right and wrong**. We become less capable of **choosing** the good and have less strength of will **to do** that which we know to be right.” COL, p. 346*

Ellen White warned about the danger of a **single departure** from the Lord’s specifications:

*“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.” SL, p. 23*

Daniel and his friends chose to be faithful to God. The expression ‘*purposed in his heart*’ means that ‘he **made up his mind**’. They knew that a firm **decision of the will** would lead to a **right action**. The apostle Paul later wrote that God works in us “*both to will and to do for His good pleasure.*” (Philippians 2:13)

No doubt there were other Hebrews present in Nebuchadnezzar’s court (Daniel 1:6) yet only Daniel and his friends **chose** to be faithful to principle. Significantly, in the rest of the book of Daniel, God used **only these four**

Hebrews to bring honor and glory to His name (chapters 2, 3, and 6). When we are faithful to God, He will use us in a powerful way to bring **glory to His name**.

Changing Names

In the Bible giving names is a sign of **authority** (cf. Genesis 1:19, 20; 5:2). Parents give names to their **children** because they have authority over them. In the Bible, names describe **the character** of the person or the character that parents wish the child to have. The expression 'gave names' is used exclusively in the Bible when **God gives names** (cf. Deuteronomy 12:3-5). Only God has the right to change a name because only God can change a person's character (cf. Genesis 32:27, 28).

Nebuchadnezzar changed the names of the Hebrew worthies as a sign of **his authority over them**. He gave them names that honored the **Babylonian gods**, thus attempting to influence them to live up to the names he gave them.

Ellen White understood what Nebuchadnezzar was up to when he changed the names of the Hebrew worthies:

*"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." *PK*, pp. 480, 481*

*"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.” YL, October 29, 1907*

In Hebrew the word ‘el’ means ‘God’ and the word ‘Yah’ stands for Yahweh. So, when we find a name like ‘Elijah’ it means ‘my God is Yahweh’. The name ‘**Daniel**’ means ‘God is my judge’. His name was changed to ‘Belteshazzar’ which means ‘may Bel protect’. The name **Hananiah** means ‘the grace of Yahweh’. His name was changed to Shadrach which means ‘the command of Aku’. The name **Mishael** means ‘who is what God is?’ His name was changed to Meshach which means ‘who is what Aku is?’ The name **Azariah** means ‘the help of Yahweh’ and his name was changed to Abednego which means ‘the servant of Nabu’. It is obvious that the king changed the names of the Hebrew worthies **to honor his gods** in place of the God of heaven!

Daniel 4:8, 9 clearly reveals that Daniel was given a name in honor of the Babylonian God **Bel**. Thus, there was a battle between Daniel’s God and Nebuchadnezzar’s god and in the book, the God of Daniel always prevails (cf. Daniel 2:1).

Faithfulness of Daniel and his Friends

Daniel and his friends **never recognized** the superiority of the Babylonian gods. The experiences of Daniel 2-6 demonstrate that they remained faithful to Yahweh all their lives. They **never** referred to themselves by using **their Babylonian names** but always used their Hebrew names (cf. Daniel 7:28; 8:1, 15, 27; 10:2, 7). Besides, **God never** called them by their Babylonian names.

Though Daniel and his friends studied in the school of Babylon, they did not allow themselves to be brainwashed. They never **employed the Babylonian methods** of divination (Daniel 2) but always sought the Lord in prayer (cf. Daniel 2:17, 18; 6:10). For this reason, Daniel and his friends were considered outcasts by their peers (see Daniel 3:8, 12; 6:4-6).

Daniel and his friends **refused to eat** the food of Babylon. Instead, they asked for water and 'pulse' (**Daniel 1:8**). According to the **World Book Dictionary**, pulse is '*the seeds of a group of plants such as peas, beans, and lentils used as food, a plant that yields such seeds.*' Most Bible versions translate the Hebrew word, 'vegetables'. Thus, Daniel and his friends were vegetarians.

Ellen White agreed:

*"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**." 4T, p. 515*

Because of their faithfulness to God, Daniel and his friends excelled physically (Daniel 1:15), mentally (Daniel 1:19, 20), and spiritually (Daniel 1:17).

In what sense were the Hebrew youths ten times better than the other students in the University of Babylon? How do you measure ten times? Ten times simply means 'many times' (Genesis 31:7; Numbers 14:22; Nehemiah 4:12; Job 19:3).

Daniel's Secret of Victory

Daniel's victorious life had several ingredients:

- Daniel was fervent and constant in **prayer** (see for example, Daniel 2, Daniel 6 and Daniel 9).
- Daniel was an avid **student of Scripture** (cf. Daniel 9:1, 2).
- Daniel made up his mind that he would be a **faithful witness** for God (Daniel 1, 3, 6).
- Daniel was **temperate** in all things (Daniel 1).
- Daniel stood for **principle**:

*"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. To Daniel and his companions God gave "knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Daniel 1:17. COL, pp. 356, 357*

Daniel: A Type of the Last Generation

The experiences of Daniel and his friends illustrate and prefigure the experience of God's **final remnant**:

Daniel had **no blemish** (Daniel 1:4; 6:4, 5) or fault. Even his enemies testified to this. The same will characterize the final generation (cf. Revelation 14:5).

Daniel was **filled with the Holy Spirit** (Daniel 6:3; 4:8, 9; 5:11-14) as will the end-time generation with the fullness of latter rain power.

Daniel and his friends were men of **prayer**:

*"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**" CD, p. 82*

Daniel was **greatly beloved** (Daniel 9:23) as will be the last generation (Revelation 3:9).

Daniel and his friends followed **strict temperate habits**:

*"Let none who profess godliness regard with indifference the health of the body, and flatter themselves that **intemperance is no sin** and will **not affect their spirituality**. A close sympathy exists between the **physical and the moral nature**. The **standard of virtue** is elevated or degraded by the physical habits. **Excessive eating** of the best of food will produce a **morbid condition** of the moral feelings. And if the food is not the most healthful, the effects will be still more injurious. Any habit which does not promote healthful action in the human system degrades the **higher and nobler faculties**. . . Indulgence of appetite strengthens the animal propensities, giving them the ascendancy over the mental and spiritual powers." Mar, p. 81*

Daniel witnessed in the **courts of kings** in Babylon and Medo-Persia. God's last generation will also stand in the courts of kings (Luke 21:12).

Daniel was obedient to the **legitimate civil laws** and only disobeyed them when they conflicted with his conscience.

The lives of Daniel and his friends were governed by **principle**. They did not allow the **circumstances** or culture that surrounded them to influence their decisions and behavior. They were faithful even in the **smallest duties** (cf. Luke 16:10; Jeremiah 12:5) and they preferred to die rather than be unfaithful to God:

*“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.” PK, p. 487*

*“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.” SL, p. 20*

Daniel was a staunch worshiper of the true God even in the midst of a pagan environment. He was **in** the world but was **not of** the world.

Daniel and his friends had the **faith of Jesus**—an unbreakable confidence and trust in God like Jesus did (cf. Revelation 12:17; 14:12).

The issues involved in the final conflict will be similar: Obedience to God’s law and worship to the Creator (cf. Daniel 3 and 6; Revelation 12:17; 14:6).

A **death decree** was given against Daniel and his friends and will be given against those who do not worship the image of the beast (cf. Revelation 13:15).

Daniel and his friends went through a severe **time of trouble** in the furnace and the den of lions but came through **victoriously** as will God’s faithful last generation (Revelation 15:2; Daniel 12:1).

Daniel was **hated** by the political and **religious leaders** of his day as will be the final generation (cf. notes on Daniel 3).

Daniel denounced placing **unholy wine** in holy vessels—thus mingling the **holy with the common**. The final generation will experience the same when the spiritual wine of the religious world will lead the inhabitants of the earth to treat a common day as holy and a holy day as common (Daniel 5; Revelation 17:4, 5).

Daniel and his friends were an insignificant **faithful minority** while the **majority** was in apostasy. The same will be true at the end with the **remnant** of the woman's Seed.

*"The Protestant world today see in the **little company** keeping the Sabbath a Mordecai in the gate." ChS, p. 158*

*"He numbers the world as his subjects; but the **little company** who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete." GC, p. 618*

Daniel and his friends were **delivered from their enemies** and their enemies were destroyed with the very weapons they intended to use on God's people. The fire destroyed those who threw the three young men into the furnace and the lions ate those who prepared the plot against Daniel. Likewise, evil Haman died in the gallows he had built for Mordecai. At the end, the weapons that were to slay God's people will be used to slay the ministers who plotted against them (cf. GC, pp. 655, 656).

Daniel and the Final Generation

Bottom line: Daniel had **several characteristics** that God's end-time remnant will possess:

Ellen White wrote this sterling description about Daniel:

*"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. Daniel was but **eighteen years old** when brought into a heathen court in service to the king of Babylon, and because of his youth his noble resistance of wrong and his steadfast adherence to the right are the more admirable. His noble example should bring strength to the tried and tempted, even at the present day.” *4T*, pp. 569, 570; cf. *FE*, pp. 78-81.

At the end, God’s people will gain the victory in the four areas in which Daniel and his friends were victorious:

1. God’s people will **not drink the wine** of Babylon nor eat her food. The food and the wine represent Babylon’s false doctrines and traditions (cf. John 4:34; John 6:63; Revelation 18:2, 3; John 6:51-58; Isaiah 4:1; 55:2, 10, 11).

2. God's people will **refuse the name of the beast** (Revelation 13:17; 15:2-4). In fact, they will have the name of God on their foreheads just as Daniel and his friends had godly names (Revelation 14:1).
3. God's people will not flinch at the **false god** of end-time Babylon. Though all power will appear to be on Babylon's side, though God's people will be a small minority, He will deliver them because He is the King of kings and Lord of lords (cf. Revelation 13:4; 17:14; Daniel 11:44; 12:1).
4. God's people will **refuse to be brainwashed** by the false theories and traditions of Babylon (see Revelation 16:13, 14; 17:1-5).



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #5 - NOTES ON DANIEL 2: THE FOUNDATIONAL CHAIN PROPHECY

The last verse of Daniel one is connected with chapter 2. The fact that Daniel was given wisdom in all visions and dreams prepared the way for his experience in chapter 2. In chapter one Daniel and his friends passed the test while the other ‘wise’ men failed. In chapter 2 Daniel and his friends passed the test with flying colors while the ‘wise’ men **again failed** the test. This speaks volumes that the God of Daniel **was superior** to the gods of Babylon (cf. Genesis 41, the story of Joseph).

Prophetic Principles of Historicism in Daniel 2

- The Seventh-day Adventist Church is virtually **alone** in the use of **historicism** as the governing principle of **prophetic interpretation**.
- The **final war** between the apostate Christian world and God’s people will be fought on the battlefield of **hermeneutics**. The prophetic war will be between **futurism** and **historicism**.
- While the apocalyptic chain prophecies of Daniel (Daniel 2, 7, 8-9, 11-12) have only **one fulfillment**, the stories are types that will be fulfilled once more, **globally** at the end.
- Historicism is better called the **historical flow** method. It sees prophecy fulfilling in a **continuous flow** of events. The book describes events that

have taken place, are taking place and will take place. Daniel 2 is the prime example of historicism.

- The broad sweep of the historical flow method covers from the days in which the **prophet wrote** till the **end of time**.
- There are **no gaps** or parentheses in the historical flow.
- Each chain prophecy **adds details** to the previous ones. In order to have the complete picture, we must study the details of all **four together**.
- God is the **absolute arbiter** and sovereign of history. His eternal **omniscience** allows Him to guide history to its **intended end**. He knows all of Satan's moves from eternity and therefore can move to counteract them.
- The ancients had a **cyclical** view of history but the book of Daniel presents a **linear** view.
- Daniel 2 is a polemic **against an evolutionary view** of history where all advances from a **primitive** to a sophisticated **golden age**. The book presents a '**devolutionary**' concept of history where the metals **decrease** in value while they **increase** in strength. As nations decrease in moral worth, they **use force** to maintain order in society (Ellen White described the reasons for the rise and fall of nations in PK, pp. 362-366).

Play and Counterplay

Daniel 2 portrays the play and counter play of historical events between God and Satan. A good illustration of the movements of history is a **game of chess**. On one side of the table **God** is seated while on the other is **Satan**. God moves and then Satan **countermoves** and so the game goes on. The comforting news is that there is **no chance** that God will lose because he **already knows all** of Satan's moves before the **game began**. On the other hand, Satan must make **calculated guesses** about how God will move and because of this he is bound to make **mistakes**. Ellen White explained God's sovereignty over history:

*"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." Ed, p. 173

God is in Control of History

The symbolism of a wheel within a wheel in Ezekiel 1 is a symbolic description of the complexity and seeming confusion of historical events. However, while all seems to be spinning out of control, God sits on the throne in His calm eternity, orchestrating to perfection the events to their intended end:

"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 sits above the cherubim still guides the affairs of the earth. Ed, p. 178

The moral fiber of a nation determines whether it will continue in existence or not (Proverbs 14:34; 16:12; 20:28). God determines who will reign and when.

History's Play and Counter Play in Daniel 2

When sermons are preached on Daniel 2, most of the time the focus is on the meaning of the image. However, the story in the first half of the chapter contains important details that reveal the play and counter play of history.

- ✓ **Daniel 2:29:** God knew that the king was thinking about the future of his kingdom when he went to bed.
- ✓ **Daniel 2:1:** God gave him a dream to enlighten his concerns about the future.
- ✓ **Daniel 2:3:** Did God make the king forget his dream or was he merely testing the prognosticators' abilities?

"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.” SL, p. 34*

- ✓ **Daniel 2:10**: God **purposely** made the king forget the dream because He knew that he would **call the experts** who were immersed in the occult. In this way, **God unmasked** the bankruptcy of Babylon’s religion.

The **magicians** used sleight of hand such as the magicians of Egypt. The **astrologers** attempted to predict the future by gazing at the stars. The **sorcerers** were the soothsayers, fortune tellers, palm readers, and crystal ball gazers. Today we call them **psychics**. The **Chaldeans** were a priestly caste of Babylon.

- ✓ Daniel 2 clearly indicates that **Satan is incapable** of reading the mind. No doubt he was desperate to reveal the dream and its meaning to the astrologers so that all would believe that the religion of Babylon was true:

“Satan cannot read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character.” RH, February 27, 1913; Cf. 2T, pp. 171, 172

- ✓ **Daniel 2:11**: The wise men of Babylon complained that **only the gods** could **reveal** the king’s dream and its meaning but they had no interest to do so because they did not **dwell with flesh**. The gods of the pagans conceal their plans.
- ✓ **John 1:14**: In contrast to the gods of the pagans, Jesus became **flesh** and **dwelt with us** to reveal his plans. **Amos 3:7** tells us that God does nothing unless He communicates His will to his servants the prophets.
- ✓ **Daniel 2:12, 13**: Satan counter played God and persuaded the king to kill all of the wise men of Babylon among whom were Daniel and his three friends.

*“The monarch was very angry, and threatened that they should all be slain if, in a given time, the dream was not made known. **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.
SL, pp. 34, 35

- ✓ Satan had seen the faithfulness of Daniel and his friends in Daniel one. He knew that these young men represented a **potential problem**, so he influenced the king to wipe them out.
- ✓ **Daniel 2:17-19**: God exhibited His omniscient foreknowledge and His control of history by revealing the dream and its meaning to Daniel. God did not instruct Daniel to consult a crystal ball, the signs of the zodiac, the palm of the king's hand, the psychics, the channelers or the necromancers. God revealed the secret directly to Daniel and his friends when they prayed!
- ✓ **Isaiah 46:9, 10**: The true God is **distinguished** from all false gods because He **knows** the end from the beginning and therefore guides history to its intended end.
- ✓ **Daniel 2:27, 28**: Daniel did not claim any credit. It was God who revealed the secret and it was God who got the credit.
- ✓ God intervened and Daniel and his friends were **brought to prominence** in the kingdom and given cabinet positions.

The Deterioration of Nations

The evolutionary hypothesis teaches that history is moving toward a golden age of peace and prosperity. However, Daniel 2 teaches the opposite:

- ✓ **Daniel 2:31-35**: These verses contain the outline of the dream that God gave the king in 604 B.C., the year after Daniel and his friends arrived in Babylon.
- ✓ History is **not evolving** but **rather devolving** as we can see in the **decreasing value** of the metals. Contrary to the theory of biological and **social evolution**, history is **not evolving** toward a golden age made

possible by human wisdom and ingenuity but rather devolving into a **state of confusion** and chaos. If God had wanted to say that history is moving toward a golden age He would have put the gold in the feet!

- ✓ While the metals of the image decreased in value, they **increased in strength**:

*"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**." 4SDABC, p. 1168*

- ✓ The decay of moral values in nations leads them to impose social order by force.
- ✓ All earthly kingdoms will fall but the kingdom of God will embrace the entire earth and last forever.

The Great Image

The text tells us **twice** that the image was **great** (Daniel 2:31). However, in spite of its size (60 x 6 cubits), the image was standing **on its feet**. The dimensions of the image were probably the same as the image that the king set up in the very next chapter. Regarding this Ellen White wrote:

*"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**." PK, p. 504*

The Flow of History from Babylon to Christ's Coming

The prophecy of Daniel 2 describes a succession of kingdoms that would rule the world from 605 B.C. till the second coming:

- ✓ **Daniel 2:37, 38**: Daniel explained that the kingdom of **Babylon** was **already** the head of gold. Daniel said, 'you **are** the head of gold'. The kingdom of Babylon ruled from 605 to 539 B.C.
- ✓ **Daniel 2:39**: The expression '*after you*' points out that the kingdom of the **Medes and Persians**, was yet future. We do not need to go to the history books to know this because Daniel 5 says as much. The Medes and Persians ruled from 539 to 331 B.C. The handwriting on the wall announced the doom of the kingdom of Babylon by the Medes and Persians. **Daniel 8:20** (cf. Daniel 11:2) also identifies the next kingdom as the Medes and Persians.
- ✓ **Daniel 2:39**: The third kingdom was **Greece** which ruled from 331 to 168 B.C. Once again, we do not need to go to the history books to prove it because book of Daniel itself does. Daniel 8:20, 21 (cf. Daniel 11:3, 4) mentions the kingdom of Greece **by name** as the next kingdom.
- ✓ **Daniel 2:40**: The fourth kingdom was the **Roman Empire** and Rome ruled from 168 B.C. to 476 A.D. Once again, we do not need to go to the history books to prove this because the Bible itself does. **Revelation 12:1-5** describes Rome as the kingdom who defeated Greece.

The historian **Edward Gibbon** referred to the fourth kingdom as 'the **Iron Monarchy** of Rome' in his six volume series, *The Decline and Fall of the Roman Empire*.

- ✓ The Spirit of Prophecy identified the four metals as four kingdoms:

"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 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.' Ed, p. 179*

*"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." PK, p. 535*

*"**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 underfoot. 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." 4SDABC, p. 1168*

The Feet and Toes

We will dedicate most of our time to the study of the feet and toes of the image as they relate to the book of Revelation.

- ✓ **Daniel 2:41**: The Roman kingdom ruled from 168 B.C. to 476 A.D. However, in the fifth century, the barbarian kingdoms from the north carved up the Roman Empire and divided it into **ten kingdoms**.
- ✓ The iron that was in the legs continues in the feet. This indicates that **Rome continued** to exist in the feet but it was a **different kind** of Rome, that mingled two elements that don't belong together.

The parallel prophecy in **Daniel 7:7** describes the fourth beast (parallel to the legs) as **different** than the previous three and a little horn (parallel to the clay) that is **different** than the ten that preceded its rise (Daniel 7:24). In contrast to the previous powers, the little horn has **human features**—eyes and mouth. It not only continues the **civil power** of Rome, as the previous ones, but is also a **religious** power because all its actions are religious—persecution of the saints, blasphemies against God, and an attempt to change God's law and prophetic times.

- ✓ According to **Daniel 2:44** the feet and toes of the image last from **476 A.D.** to the **second coming**. It is '*in days of these kings*' (Daniel 2:44) that Jesus will set up His everlasting kingdom. This means that the ten toes cannot represent only the nations of **Western Europe** during the 1260 years but rather the nations of the earth and the whole world (Revelation 16:13, 14).
- ✓ Prophecy indicates that the little horn has **two stages** of dominion, one in **Europe** during the 1260 years and the other **globally** when the deadly wound is healed (Revelation 13:3). The final fulfillment of the foot stage of the image is expanded upon in **Revelation 17** where the kings of the earth and the whole world will be of **one mind** with the papacy for a short period of time. In Daniel 2 the two elements that do not belong together are the mixture iron and clay. In Revelation 17 the two elements that don't belong together are the 'religious' **harlot** and the civil **rulers** of the earth.
- ✓ Daniel explained that the potter's clay that was added to the feet was **fragile** (Daniel 2:42). **Romans 9:20, 21** defines the potter's clay as

fragility of man. On the other hand, iron is described as **strong** (Daniel 2:40). Because the **clay is fragile** it illegitimately desires to unite with an element that is stronger in order to **survive** in a contentious world. Ellen White referred to the **political dimension** of Rome as the **Roman element** (GC, p. 581).

- ✓ Both the **iron** and the **clay** have a useful and legitimate functions, **separately**. It is only when they are **mingled** that **both are weakened**.
- ✓ The union of iron and clay is strong enough to keep the **massive image standing**. However, **God** considers this union fashioned **by men** to be illegitimate. **Daniel 2** presents **God's perspective** of history, not man's. In the sight of God, the union of the iron and the clay is not a true union at all. Therefore, it will finally fall apart!
- ✓ We can compare the union of iron and clay with a **marriage union** between a man and a woman. When they unite in marriage, God looks upon the union as **legitimate**. However, if one of the partners breaks the wedding vows and has a sexual relationship with someone else, is there still union? Yes, but the union is illegitimate in the sight of God. It is noteworthy that Daniel 2:43 tells us that these nations would try to cement their relationships by illegitimate marriages.
- ✓ The clay in the feet of the image is of a very special type; it is **potter's clay** (Daniel 2:41). In the **LXX**, the word for clay in Daniel 2 is *ostrákinon*. Ostraca were fragile fragments of potter's clay vessels that had been **broken**.
- ✓ In Daniel 2 **all is symbolic**: The gold, the silver, the bronze, the iron, the Stone and the mountain. Therefore, the potter's clay must also be, in some sense, **symbolic**.

The Old Testament Meaning of the Potter's Clay

In order to understand the symbolic meaning of the potter's clay it is helpful to go to the **creation of Adam** in Genesis 2:7 (cf. 1 Timothy 2:13). The Hebrew

word for 'formed' is *yatsar* which means 'to mold, to squeeze into shape' (cf. Psalm 94:9) such as a potter does to shape a vessel. At creation, Christ, the Creator, worked as a **potter** and **formed** the body of Adam out of **clay**:

Isaiah 64:8 (cf. Job 33:6; 13:12):

*"But now, O Lord, You are our Father; we are the **clay**, and You our **potter**; and all we are the work of **Your hand**."*

Genesis 2:7:

*"And the Lord God **formed** man of the **dust** of the ground . . ."*

The literal body that God formed out of clay was **closely knit** and had all of its **body parts**, each created to fulfill a certain function. However, the body was **lifeless**. Therefore, after **forming** the body of Adam, God **breathed** into his nostrils the spirit or breath of life and **every member** of Adam's body began to fulfill its function in the **one** body.

Genesis 2:7:

*". . . and breathed into his nostrils the **breath of life**; and man became a living being."*

The clay metaphor in Daniel 2 is **symbolic**. That is to say, the literal potter's clay that God used to create the body of Adam is not literal but symbolic. The question is, what does the creation of the literal body and its spirit of life represent? In the first instance, the potter's clay represents the spiritual formation of Israel as God's Old Testament **church or body**:

Jeremiah 18:1-6:

*"The word which came to Jeremiah from the Lord, saying: ² "Arise and go down to the **potter's** house, and there I will cause you to hear My words." ³ Then I went down to the **potter's** house, and there he was, making something at the wheel. ⁴ And the vessel that he made of **clay** was marred in the hand of the **potter**; so he made it again into another vessel, as it seemed good to the **potter** to make. ⁵ Then the word of the Lord came to me, saying: ⁶ "O house of Israel, can I not do with you*

as this potter?" says the Lord. "Look, as the clay is in the potter's hand, so are you in My hand, O house of Israel!"

Is it proper to refer to Old Testament Israel as God's Church? The answer is yes! Revelation 12 teaches that God's Old Testament church is one with the New Testament church. God does not have two mutually separable peoples. Only one woman symbolizes both stages of God's church. The woman that brings the Messiah into the world is the same who later flees into the wilderness for 1260 years. Thus it is proper to affirm that God's Old Testament church or body is represented by the potter's clay.

Acts 7:38 describes Israel as God's *ekklesia* and the prophet Isaiah repeatedly referred to the redemptive 'formation' (*yatsar*) of Israel, (Isaiah 43:1, 21; 44:2, 24; 49:5). God formed his church at Mt. Sinai (the forming of the vessel, Exodus 19:1-6). As a result of apostasy, Israel was broken and taken into Babylonian captivity (the marring of the vessel). But after the captivity God once again established Israel in their land (making of another vessel).

The prophet Ezekiel used a similar metaphor to describe the captivity and re-creation of God's Old Testament Israel. The Babylonian captivity tore Israel apart as a body but after the captivity all the members of the body came together, the Spirit of life entered them and they became a living nation once more.

Ezekiel 37:10-11:

"So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army. ¹¹ Then He said to me, "Son of man, these bones are the whole house of Israel. They indeed say: 'Our bones are dry, our hope is lost, and we ourselves are cut off!'"

The New Testament Meaning of the Potter's Clay

In the New Testament we find the same kind of pattern. Colossians 1:18 states that the church is the body of Christ (cf. 1 Corinthians 12:13, 18, 24; Romans

12:4, 5; Ephesians 1:22, 23). The formation of man's **literal body** at creation symbolizes the formation of Christ's **spiritual body**—the church.

*“And He is the head of the **body, the church**, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.”*

Jesus chose **twelve disciples** to be the **legitimate continuation** and legacy of Old Testament Israel (cf. Galatians 3:16, 29; Acts 1:21, 22; Revelation 21:12, 14). He molded this group of misfits into **one body** and (Acts 1:14; 2:1) he then infused it with **His Spirit** (Acts 2:2-4). At that point, **each member** of Christ's mystical body began to function for the good of the body. As a result, the body began to **grow** (Acts 2:47).

Just before the death of Christ, the apostles were **divided**, all striving to occupy the highest positions in Christ's future kingdom. They were symbolically like **many body parts** scattered far and wide. However, when the day of Pentecost came, the **body of Christ** was **joined together in one accord** (Acts 2:1, 44). All the members had come together in the same body, each body member created in **redemptive history** to fulfill its own function:

*“When the Day of Pentecost had fully come, they were all with **one accord** in one place. . . Now all who believed were **together**, and had all things **in common**.”*

Though the church had been formed and was united, something was missing for the body to function. The Spirit of life was needed to energize the body so that each member could fulfill its specific function. On the day of Pentecost, the Spirit entered the body of Christ:

Acts 2:2-4:

*“And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and one sat upon each of them. ⁴ And they were all **filled with the Holy Spirit** and began to speak with other tongues, as **the Spirit** gave them utterance.”*

The apostle **Paul** used the body **metaphor** to describe the church. The body is one, and each of its members fulfill their function because they are all energized by the Holy Spirit:

1 Corinthians 12:12, 13:

*“For as the **body** is **one** and has **many members**, but all the members of that **one body**, being many, are one body, so also is Christ. ¹³ For by **one Spirit** we were all baptized into **one body** — whether Jews or Greeks, whether slaves or free — and have all been made to drink into **one Spirit**.”*

Based on the evidence, the potter’s clay symbolizes **God’s church** in both Testaments. Thus, during the foot stage of the image, the **political** power of Rome (the Roman element, the iron) would continue but it would be mingled with the **church** (the clay). History proves that this is precisely what happened during the period of **papal rule**.

The church of the foot stage felt that it **needed to unite** with the state in order to guarantee its **continued existence**. What the church failed to realize is that this illegitimate union **weakened both** church and state. The church should have realized that the guarantee of her continued existence is in the protection of the **One who molded her** into existence. The strength of the church does not reside in using the power of the **political systems** of the world to accomplish its mission. Her power resides in fulfilling the mission of preaching the gospel to the world by the power of the **Holy Spirit**. Simply put, God is saying in Daniel 2: “*What God has cast asunder, let no man join together.*”

The church’s only legitimate union is with **her husband**, Jesus Christ. When she joins the state she is guilty of **spiritual adultery**. In fornication there is unity, but in the sight of God the union is illegitimate and therefore it will **fall apart!**

The clay in the feet is **fragile** (Daniel 2:42). The apostle Paul compared the **fragility of man** to a potter’s vessel (Romans 9:20 21). The church seems fragile and weak in a world where the law of life seems to be the **survival of the fittest**. Therefore, the church has succumbed to the temptation of uniting with something that **appears stronger**—the power of the state! In other

words, the church has felt that it must unite with the state to guarantee its viability. What the church has failed to realize is that such a union **saps the life** of both church and state.

The church must remember that the source of her strength is not found in herself but rather **in her Creator** who molded her into existence. Christ is **well able to care** for the church for which He died! (Ephesians 5:25-27) The gates of *hades* will not prevail against her because she is **built on the Rock**. She does not need the **strong arm of the civil power** to protect her or help her fulfill her mission! This union may appear to make her stronger but in reality it makes her weaker. When the church forsakes Christ and joins in a spiritual union with the rulers of the earth she is committing adultery or mingling the iron with the clay. She may think that there is union but in the sight of God there is no union at all!

How did **Ellen White** understand the intermingling of the iron in the legs with the clay? In a remarkable statement she described the **National Reform Movement**, by commenting on the union of iron and clay in the feet:

"We have come to a time [the feet represent far more than the fragmentation of Rome by the barbarian invasions] 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 [not by legislation but by non-establishment and free exercise], it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen [politicians] will uphold the spurious sabbath, and will minge 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 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 **[the churches]** 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 (Manuscript 63, 1899). 4SDABC, p. 1168

Daniel 2, Daniel 7 and Revelation 13

The ten toes of the image reappear once more in Daniel 7 and Revelation 13 but with different symbolism. Whereas in Daniel 2 the different clay was added to the iron in the ten toes of the feet, so, in Daniel 7 the different little horn (the clay) rises among the ten horns (the iron) of the fourth beast. The little horn is still Roman because it comes forth from the head of the dragon beast among the ten horns:

Ten Toes	————→	Clay (religious power)
Ten Horns	————→	Little Horn (religious power)

The legs of iron in the image and the dragon beast in Daniel 7 represent political Rome. The feet and ten toes of the image in Daniel 2 are the same as the ten horns on the dragon beast in Daniel 7—divided Rome. The clay that is added to the iron in the feet in Daniel 2 is the same as the little horn that rises among the ten horns—papal Rome. As the clay was radically different than the metals that preceded it, so this little horn is radically different than the beasts and horns that preceded it (Daniel 7:7). The little horn is peculiar and is at the center of the chapter. It does not merely have beastly characteristics but human ones—eyes and mouth of a man (Daniel 7:8)!

The text clearly indicates that this religious horn received its political power from the fourth beast (Revelation 13:2) and performed activities that were religious in character. In this sense it was different than the previous four beasts. As it rose to the apex of its power, it spoke blasphemies against the Most High (Daniel 7:8, 11), persecuted the saints of the Most High (7:25), and thought that it had the right to change God's times and law (Daniel 7:25).

The parallel little horn of Daniel 8, has political power (because a host was given to it), but it also has strong religious characteristics because it trampled on God's sanctuary, attacked the Prince of the host, removed the daily, set up the abomination of desolation, and destroyed God's holy people (Daniel 7:24). The apostle Paul described the audacity and petulance of this power as it sat in the temple of God claiming to be God (2Thessalonians 2:1-13).

Likewise, the dragon beast of Revelation 12 was divided into ten horns and then gave its throne, its power and authority to the sea beast (Revelation 13:1, 2). The sea beast then carries on a religious warfare against God by blaspheming his name, His tabernacle and those who dwell in heaven and persecuting the saints for 42 months which is the same period as time, times and dividing of time of the little horn. The sea beast is a religio-political power that that receives political power from Rome but at the same time is a church.

The Ten Horns and Toes in Revelation 17

The final fulfillment of the feet and toes of the image is in Revelation 17. There we once again encounter a dragon-like beast with ten horns. The ten horns are parallel to the ten toes of the image of Daniel 2, the ten horns of the sea beast of Revelation 13 and the ten horns of the dragon like beast in Daniel 7.

However, while the ten horns in Daniel 7 and Revelation 13 represent the mingling of church and state in the nations of Europe during the 1260 years (as denoted by the time periods in Daniel 7:25 and Revelation 13:5), the ten horns in Revelation 17 represent the period when the deadly wound of the beast is healed by a renewed mingling of church and state in the future. In Revelation 17 the ten horns have an expanded meaning and include the kings of the earth and the whole world (Revelation 13:3; 16:13, 14, 16; 17:2, 12, 13, 17).

These kings will not merely join hands with one another politically. A religious power (no longer represented as the little horn or the beast but as the harlot) will manipulate and use them for her own ends. Revelation 17 describes this great harlot sitting on many waters, fornicating with the kings

of the earth—the same as the mingling of iron with clay (Revelation 14:8; 17:2; 18:3, 9) and inebriating them with her intoxicating wine, she has a blasphemous name and kills the saints of the Most High like she did in the past.

This is the picture of the end time apostate church that will go to bed with the kings of the world to establish a New World Order on earth created by the power and prowess of man. However, this union is not a union at all in the sight of God because it is illegitimate. Thus, Ellen White wrote:

*“Earthly powers are shaken. We need not, and cannot, expect union among the nations of the earth **[notice that Ellen White globalizes the toes]**. 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.” 1T, p. 361*

An analogy will help us understand in what sense the kings of the whole world will be of one mind with the harlot while in the sight of God there is no union at all. When a married man commits adultery, there is union but in the sight of God it is an illegitimate union. Ellen White described this so-called union in Revelation 17 between the rulers and the papacy:

*“The so-called Christian world is to be the theater of great and decisive actions. Men in authority **[politicians]** will enact laws controlling the conscience, after the example of the papacy. **[the harlot who pulls the strings]** Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation **[not only ten]** will be involved. Of this time John the Revelator declares: **[Revelation 18:3-7; 17:13, 14, quoted]**. ‘These **[men in authority in every nation]** have one mind.’ There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty—freedom to worship God according to the dictates of conscience—as was manifested by the papacy, when in the past **[during the 1260 years]** it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.” (3SM, p. 392)*

“In the great conflict between faith and unbelief the whole Christian world will be involved.” RH, Feb. 7, 1893.

This artificial and feeble union of the harlot with the kings will fall apart when the waters of the Euphrates dry up and the same kings of the earth hate the harlot (Revelation 17:16) in similar fashion as the nation of France did at the French Revolution.

“At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes [labor unions] for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France. Such are the influences to be met by the youth of today. To stand amidst such upheavals they [the youth] are now to lay the foundations of character.” Ed, p. 228

Jesus will then come as King of kings and Lord of lords and those who are with Him are ‘called, chosen and faithful’ (Revelation 17:14). This everlasting kingdom will be established without hands because it will be not be established by man but by Christ. The mirage of a New World Order without the intervention of God is just that, an illusion. What politicians desire is a New World Order without the supernatural, other-worldly intervention of God. The kingdom that God will establish is not natural but supernatural, not from inside history but from without, not the result of an evolutionary progress but a supernatural overturning of all earthly kingdoms.

A New World Order will seem like the only hope of saving the planet from extinction. However, there will be a little group that will refuse to cooperate. In order to ‘save’ the planet, the ‘united’ powers of the earth will jail, starve, beat and sentence them to death. This now seems like an impossibility:

“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." GC, p. 607

"The forces of darkness will unite with human agents who have given themselves into the control of Satan, and the **same scenes** that were exhibited at the **trial, rejection, and crucifixion** of Christ will be **revived**. Through yielding to satanic influences, men will be transformed into **fiends**; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his **masterpiece of evil**—men who **reflect his own image**." RH, April 14, 1896

Revelation 17 presents the **same amalgamation** of iron and clay but uses **different symbols**:

Revelation 17:1, 2:

"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, 'Come, I will show you the judgment of the **great harlot** who sits on many waters, ² with whom the **kings of the earth committed fornication**, and the inhabitants of the earth were made drunk with the wine of her fornication.'"

The great harlot represents an **apostate church**. How did she become apostate? The answer is that she **forsook Jesus**, her lone husband, and **committed adultery** with the kings of the earth. Thus the **mixture** of the iron with the clay represents the **same truth** as the harlot fornicating with the kings of the earth.

The story of the Tower of Babel will occur once more but on a **global scale**. Genesis describes the **superficial unity** of the Babel builders. After the flood God had instructed them to disperse over the whole earth but they desired to establish a **global monarchy** that would encircle the whole earth. Today we call it 'the New World Order'. God himself stated that they were united but it was union in rebellion, not unity at all:

"... the people **are one** and they all have **one** language, and this is what they begin to do; now nothing that they propose to do will be withheld from them." (Genesis 11:6)

Ellen White expanded the meaning of this verse:

*“God had directed men to disperse throughout the earth, to replenish and subdue it; but these Babel builders determined to keep their community united in **one body**, and to found **a monarchy** that should eventually embrace the **whole earth**. Thus their city would become the metropolis of a **universal empire**; its glory would command the admiration and homage of the world and render the **founders illustrious**. The magnificent tower, reaching to the heavens, was intended to stand as a monument of the **power and wisdom of its builders**, perpetuating **their fame** to the latest generations.” PP, p. 118*

When the builders believed that their objectives were within reach, God intervened, the unity fell apart, and the builders slew one another:

*“Confusion and dismay followed. All work came to a standstill. There could be **no further harmony** or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in **their rage** and disappointment they **reproached one another**. Their **confederacy** ended in **strife and bloodshed**.” PP, p. 120*

It is recommended that the students of this class read PP, pp. 123, 124 where Ellen White describes the Babel builders of today.

Summary of the Historical Flow of Revelation 13:

538-1798:

A unity of the **clay** of the church with the **iron** of the state to oppress God's people. During this period there was a **superficial unity** of the little horn/beast with the kings of Europe.

1793-1798:

The deadly wound (Revelation 13:3) **severed the adulterous affair** of church and state. In the French Revolution, another beast rose **from the abyss** and turned against the little horn/sea beast (Daniel 11:40; Revelation 11:7-10).

1798-now:

The United States rose with a republican style of government that keeps church and state separate (Revelation 13:11—first half). The First Amendment is the **secret** of its power and prosperity:

*“These principles are **the secret** of its power and prosperity.” GC, p. 441*

Separation of church and state brings a period of respite from persecution and makes it possible for the three angels’ messages to be proclaimed throughout the world and for God’s truths that were lost during the 1260 years to be restored.

In the future before probation closes:

The deadly wound of the little horn/beast will be healed by a reestablished global union of church and state as it existed during the 1260 years. The United States will lead in the healing and the result will be the resumption of the persecutions of the past (9T, p. 16; Revelation 13:11—last half).

*“It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and **a repetition** of the persecutions of the past are blended.” CCh, p. 39*

Having recovered the power that she lost, the woman will once again ride the beast from the abyss (the political powers of the world) and for a short period there will be **what appears to be** a union between the two. The kings will be of **one mind** for one prophetic hour (Revelation 17:12, 13). The United States will repudiate the founding principles that gave her power and prosperity, speak like a dragon and all the countries of the globe will follow her example (Revelation 13:3, 4, 11):

*“But in this homage to papacy the United States will **not be alone**. The influence of Rome in the **countries** that once acknowledged her dominion, is still far from being destroyed. And prophecy foretells a **restoration of her power**.” GC, p. 579*

*“As America, the land of religious liberty, shall **unite** with the papacy in forcing the conscience and compelling men to honor the **false sabbath**, the people of **every country on the globe** will be led to follow her example.” 6T, p. 16*

This union of the rulers of the world will not merely involve **political alliances**. The union will have the specific purpose of establishing a New World Order independently of God and **slaying** those who refuse to comply.

In the future after the close of probation:

At outpouring of the 6th plague (the drying up of the Euphrates; Revelation 16:14, 16; 17:2, 15), the civil rulers of the world (symbolized by the ten horns/kings on the head of the dragon of Revelation 17) will hate the harlot who rode them as well as her daughters, and a 'global French Revolution' will ensue! (GC, pp. 655, 656). The **artificial union** (the final mingling of iron and clay) of church and state will **disintegrate**, and the Babylon which appeared to be united will be **divided** (Revelation 16:13, 19; 17:16). The entire story of the **united** enterprise of the Babel builders and its demise will repeat **globally**.

At the end of the seven plagues:

The last three plagues will result in the **deliverance** of God's people from the death decree, and persecution will end once and for all (Daniel 12:1).

The Stone

Who is the stone that struck the feet demolished all the kingdoms and became a mountain?

In the Old Testament, the stone has clear **messianic overtones** (cf. Psalm 118:22; Isaiah 8:12-15; 28:16). The New Testament picks up on these stone passages and applies them **to Jesus** (cf. Matthew 21:42-44; Luke 20:18; Acts 4:11; 1 Peter 2:4-8; Romans 9:23; 11:26).

Granted, the stone is a symbol of Jesus, but what does **the mountain** represent? The prophecy of Daniel 2 tells us that the stone was cut **out of the mountain** (Daniel 2:45) and the book of **Hebrews** explains that the mountain is the **heavenly Mt. Zion** (Hebrews 11:22), and 1 Peter 2:6 places the stone in Zion!

"Therefore it is also contained in the Scripture, 'Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame.'"

Thus, the stone symbolizes Christ and the mountain is Zion:

Daniel 2:45:

"Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."

Not Made with Hands

What is the meaning of the expression 'not with hands'? In what sense is the stone cut out of the mountain without hands?

A comparison of **Daniel 2:34; 8:25** and **11:45** indicates that the expression 'without hands' means 'without human intervention.' That is to say, the end of human history will be brought about by a supernatural irruption of God into human history. This stands in contrast to the concept which had its origin with **St. Augustine** who believed that the stone represents the church taking over the world and establishing God's kingdom on earth.

Hebrews 9:11:

"But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation."

Mark 14:58:

"We heard Him say: 'I will destroy this temple made with hands, [the body born of Mary] and within three days I will build another made without hands [His supernatural resurrected body].'"

The Mountain that Fills the Whole Earth

In Scripture mountains represent **kingdoms** (Revelation 17:9, 10; Jeremiah 51:25; Isaiah 2:1-5):

The mountain in Daniel 2 symbolizes the **everlasting kingdom** of God that will fill the whole earth. This becomes clear when we compare the prophecy in Daniel 2:34, 35 with the explanation in Daniel 2:44:

Daniel 2:34, 35:

*"You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces.³⁵ Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a **great mountain and filled the whole earth.**"*

Daniel 2:44:

*"And in the days of these kings the God of heaven will **set up a kingdom** which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it **shall stand forever.**"*

The stone that is placed in Zion is Jesus (Romans 9:33) Mt. **Zion** represents the everlasting kingdom of Jesus that will fill the whole earth (cf. **Isaiah 9:6, 7**)

Romans 9:33:

*As it is written: "Behold, I lay in **Zion** a stumbling **stone** and rock of offense, And whoever **believes on Him** will not be put to shame."*

The parallel prophecy in Daniel 7:26, 27 explains that the climax will come when the Father gives the kingdom to **Jesus** and then the **saints**.

Final Call

Jesus alludes to the prophecy of Daniel 2 but applies it to individuals. Personally we can choose to fall on the stone and be broken or have the stone crush us like it did the image:

Matthew 21:44:

*“And whoever falls on this stone will be **broken**; but on whomever it falls, it will **grind him** to powder.”*

*“Christ calls upon us to lay our sins upon Him, the Sin-Bearer. . . But if we refuse to let them go, taking the responsibility ourselves, we will be lost. We may **fall upon Christ**, the living stone, and be broken, but if that Stone falls upon us, it will **grind us to powder**.” *FLB*, p. 102)*

*“Jesus has set before us the only true 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. To **fall upon this stone** 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.” *3SP*, p. 40*

We must allow the Holy Spirit **as fire** to consume sin in us. However, if we don't allow the fire to consume sin, then the fire will consume us:

Matthew 3:11, 12:

*“I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the **Holy Spirit and fire**.¹² “His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with **unquenchable fire**.”*

Unless we are born again we cannot **see or enter** the kingdom of God:

John 3:3, 5:

“Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”...⁵ Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.”

Review and Meaning

- As sovereign, God **places kings** and removes kings (Daniel 2:21).
- God is **in control** of the **times** and the seasons (Daniel 2:21; Acts 1:7).
- Only God **gives wisdom** to the wise (Daniel 2:21)
- **God placed** King Nebuchadnezzar on the throne (Daniel 2:37, 38).
- God read the **king's thoughts** as he was thinking about the future as he lay on his bed (Daniel 2:29).
- God gave the king **a dream** to answer his thoughts. So only God knew the dream and its meaning.
- God **unmasked** the wise men of Babylon.
- When the king pronounced the death sentence against the wise men God revealed the dream and its **meaning to Daniel** and brought him into **prominence** in the kingdom.
- When the king attempted to **change** God's **prophetic calendar** (chapter 3), God intervened to reveal that He is in control.
- Those who desire a New World Order framed by man will attempt to **change God's prophetic plan** They too will set up **an image** in defiance of God's scenario of history, they will command **all to worship** it and give a **death decree** against those who do not comply. But God will intervene to **deliver his people** from the furnace of fire (chapter on the time of trouble).
- The world is **not spiraling** out of control. God sits on His throne and guides world events.
- We are in **the toenails** of human history.
- Everything in this prophecy **has been fulfilled** precisely as God has announced and therefore we can be sure that the final events will also be fulfilled.
- The next great events in history are the **second stage of the toes** and the second coming of Christ. The global union of church and state will **fall apart** and Jesus will reign forever and ever.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #6 - NOTES ON DANIEL 3: THE FIERY TEST

Beast, Image, Number: Old Testament Background

Literal Babylon was the ruling power of the world in Daniel’s day:

Daniel 3:1:

“Nebuchadnezzar the king made an image of gold, whose height was sixty cubits and its width six cubits. He set it up in the plain of Dura, in the province of Babylon.”

The Connection between Daniel 2 and 3

There are several details that link Daniel 2 with Daniel 3:

- ✓ In Daniel 2 God listed the order of kingdoms that would rule between the days of Nebuchadnezzar and the second coming of Jesus.
- ✓ However, Nebuchadnezzar did not like what God showed him so he arrogantly announced that he would change God’s prophetic calendar. He would make an image of pure gold representing the eternity of Babylon.
- ✓ The idea of setting up an image like he had seen in his dream came from the religious leaders:

*"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." PK, p. 504.*

- ✓ The word '**gold**' in Daniel 2 and 3 links the chapters.
- ✓ The word '**image**' is the same in both chapters.
- ✓ The expression '**set up**' appears in both chapters.
- ✓ **Daniel 2:44** tells us that God had said that He would '**set up**' his **indestructible** kingdom (Daniel 3:1, 2, 3, 7, 12, 14, 15 and 18). Nebuchadnezzar attempted to counteract God's scenario by **setting up** an image totally of gold!

Nebuchadnezzar's Arrogant Plan

The king was not satisfied with setting up an image like the one he saw in his dream. He made up his mind that he would excel it:

*"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." PK, p. 504*

The image was not a mere sign of the indestructible and eternal rule of Babylon. Bowing before the image was not mere sign of **allegiance to the civil power**, like pledging allegiance to the flag. The image was a **religious symbol** of loyalty to the Babylonian **pantheon**. Thus the king bellowed out to the three young Hebrews:

Daniel 3:14:

*"Is it true, Shadrach, Meshach, and Abed-Nego, that **you do not serve my gods** or worship the gold image which I have set up?"*

Come Out of Babylon Before Destruction

God's people were captive in Babylon and God called them to come out before the kingdom was destroyed.

Jeremiah 51:45:

"My people go out of the midst of her! And let everyone deliver himself from the fierce anger of the Lord."

The Beast and its Image

For seven years Nebuchadnezzar for a time lived as a beast of the field:

Daniel 4:16:

"Let his heart be changed from that of a man, let him be given the heart of a beast, and let seven times pass over him."

The religious leaders of Babylon enticed Nebuchadnezzar to set up an image in his honor, in honor of his kingdom and his gods. Repeatedly Daniel 3 quotes Nebuchadnezzar using the expression 'which I have set up' (Daniel 3:1, 2, 3 [2x], 5, 7, 12, 14, 18).

"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." PK, pp. 505, 506

The Dimensions of the Image: 60 x 6 = 360

Daniel 3:1:

"Nebuchadnezzar the king made an image of gold, whose height was sixty cubits and its width six cubits [90 feet tall and 9 feet wide]. He set it up in the plain of Dura, in the province of Babylon."

Ranko Stefanovic described the Babylonian numerical system:

*“Babylonian mathematics was based on the **sexagesimal** system, in which the basic counting units were the **numbers 6 and 60**. The sexagesimal system has been accepted universally for the measurement of arcs and angles and for **divisions of time**.”* Ranko Stefanovic, Revelation of Jesus Christ, p. 417.

Wikipedia explains the origins of the sexagesimal system:

*“**Sexagesimal**, also known as **base 60**, is a numeral system with **sixty** as its base. It originated with the **ancient Sumerians** in the 3rd millennium B.C., was passed down **to the ancient Babylonians**, and is still used—in a modified form—for measuring time, angles, and geographic coordinates.”*

Wikipedia also explains the **rationale** and genius of the sexagesimal numerical system:

*“The number 60, a superior highly composite number, has **twelve factors**, namely 1, 2, 3, 4, 5, 6, 10, 12, 15, 20, 30, and 60, of which 2, 3, and 5 are prime numbers. With so many factors, many fractions involving sexagesimal numbers are simplified. For example, one hour can be divided evenly into sections of 30 minutes, 20 minutes, 15 minutes, 12 minutes, 10 minutes, 6 minutes, 5 minutes, 4 minutes, 3 minutes, 2 minutes, and 1 minute. 60 is the smallest number that is divisible by every number from 1 to 6; that is, it is the lowest common multiple of 1, 2, 3, 4, 5, and 6.”*

If what **Herodotus** wrote is correct, the image weighed **800 talents of gold** which would be equivalent to over **30 tons**. In antiquity gold was called ‘the **dew of the sun**’ because it was believed that it had **dripped down** from the sun onto the earth. Furthermore, gold was used to represent the **sun god** because gold is the color of the sun.

The Full Cycle of Time and Space

As stated before, the sexagesimal system originated in **ancient Summer**, the **precursor of Babylon**. The number system is based on the number 60—sixty

seconds, sixty minutes, twenty-four hours, three hundred and sixty days, and three hundred sixty degrees.

If we multiply sixty times six, the total is 360 which was a sacred number in Babylon. Three hundred sixty degrees and three hundred sixty days represent the full circle or cycle of time and space.

The Number, the Babylonian Priesthood and the Pantheon

Thirty-six gods ruled over the Babylonian pantheon and each of them ruled over 10 degrees of space and 10 days of time. When we add the numbers from 1-36 sequentially, the total is 666 which was known as 'the great number of the sun.' All the Babylonian gods were included in this one summary number. The name of Babylon's patron sun-god was Marduk who was believed to be the absolute ruler of all time and space.

The Babylonian priestly caste expressed this belief in practical terms by wearing amulets or medallions around their necks. The amulets, called *Sigilla Solis* were made of pure gold because gold is the color of the sun. It is no coincidence that Isaiah 14:4 describes Babylon as the golden kingdom, that in Daniel 2 Babylon is represented by a head of gold and in Daniel 7 by a golden lion, king of beasts. The medallions or amulets were circular (like the sun) and had a hexagon within the amulet.

On the front side of the amulet there was a large square with 36 smaller squares within. In each of the smaller squares there was a number from 1-36 and at the bottom of the large square was the summary number 666.

On the back side of the seal or amulet there was a raging lion (yellow like the color of the sun) with eagle's wings whose mane is portrayed as the rays of the sun (cf. Malachi 4:2 where the sun is described as having wings). It is no accident that Daniel 7 refers to Babylon as a lion with eagle's wings and that sphinxes of lions were at the main entrances to the city.

Later Gnostic amulets, mimicking the religion of ancient Babylon, combined the number 666 with a lion. The mane of the lion forms the rays of the sun. Our

glyph #6 is the sign of a coiled serpent and had its origin in ancient **India**. It is actually the sign of a **coiled cobra** and in many Romantic languages the sound of the number six reminds us of the hiss of the serpent!

In **astrology**, the zodiac sign of **Leo, the lion**, rules over the **hottest period** of the year (**July 23-August 22**).

Babylon is the king of **kingdoms**, the **sun** is the king of heavenly bodies, **gold** is the king of precious metals, the **eagle** is the king of birds and the **#666** is the king of numbers.

In our study of Daniel 8 we will see that the **Romans acquired** much of their religious system from ancient Babylon but they created a **different number system**. They chose **six letters** from their **Latin alphabet** and gave each a **numerical value**. The sum total of all six numbers is **666**. Thus, the number **666** bears a relationship with **Babylon** and with **Rome** (also called Babylon in 1Peter 5:13). The conclusion is that those who worshipped the **image**, honored **Babylon** and worshipped the **sun god** whose number is **666**.

The Primary Issues in Daniel 3

The conflict in the Valley of Dura was over **worship** and **obedience** to the **commandments** of God, particularly the **first table**. The first commandment forbids worshipping **other gods**, the second forbids **bowing to idols**, the third, forbids taking **God's name** in vain and the fourth is a recognition of God as the **Creator** of heaven and earth. We worship God because He is the **Creator** (Psalm 95:6) and the **sign** of worship to the Creator is the **Sabbath** (Revelation 14:7). If the three young Hebrews had bowed before the image they would have violated all four. The word worship appears **11 times** in the chapter (3:5-7, 10-12, 14, 15, 18, 28).

Daniel 3:28:

"Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they

should not serve nor worship any god except their own God!" (cf. Matthew 4:10)

The Union of Religion and Politics

All the main **political rulers** of the Babylonian Empire were present in **order of rank** for the religious celebration (cf. Daniel 3:4):

Daniel 3:2:

*"And King Nebuchadnezzar sent word to gather together the **satraps**, the **administrators**, the **governors**, the **counselors**, the **treasurers**, the **judges**, the **magistrates**, and **all** the **officials** of the provinces, to come to the dedication of the image which King Nebuchadnezzar had set up."*

The king used his **civil authority** to impose a **religious decree**. A **refusal** to worship the image was considered high **treason** against the government and a rejection of the **national religion**. The story of **Daniel 3** illustrates what happens when the civil power attempts to **establish** religious observances. On the other hand, **Daniel 6** illustrates what happens when the civil power attempts to forbid the **free exercise** of religion.

A Universal Worship Decree

Daniel 3:4:

*"Then a herald cried aloud: "To you it is commanded, O **peoples**, **nations**, and **languages** . . ."*

Representatives from **all the nations** of the day were present for this religious celebration **enforced by the state**. All the great political leaders of the day were present and bowed before the image (cf. Daniel 3:2, 3, 7). The expression 'peoples, nations and languages is reminiscent of Revelation 17:15 where the Babylonian harlot sits and rules over 'multitudes, nations, tongues and peoples'.

The Role of Music

Time and again the chapter emphasizes that music played a **significant role** in the false worship at Dura (Daniel 3:5, 7, 10, 15). So to speak, everyone was expected to dance to Babylon's tune:

Daniel 3:4, 5:

*"To you it is commanded, O peoples, nations, and languages, ⁵ that at the time you **hear the sound** of the horn, flute, harp, lyre, and psalter, in symphony with all kinds of music, you shall **fall down** and **worship** the gold image that King Nebuchadnezzar has set up . . ."*

A Death Decree to the Disobedient

A death decree was proclaimed against anyone who **did not worship** the image of the beast (Daniel 3:6, 11, 15 and 19):

Daniel 3:11:

*"... and whoever does not **fall down** and **worship** shall be cast immediately into the midst of a burning fiery furnace."*

A Faithful Minority

There was a little but **faithful remnant** that refused to worship the image of the beast. If the king could eradicate this remnant, his triumph would be complete:

Daniel 3:12:

*"There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have not paid due regard to you. **They do not serve** your gods or **worship** the gold image which you have set up."*

Accusation by the Religious Leaders

It was the **religious leaders** who accused the three young men to the civil power (Daniel 2:2, 4, 5, 10, 12; 3:9-12):

Daniel 3:8, 12:

*"Therefore at that time certain **Chaldeans** came forward and accused the Jews... There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have not paid due **regard to you**. They do not serve **your gods** or **worship** the gold image which **you have set up**."*

The Chaldeans were the religious leaders of Babylon, the **priestly caste**. They hated God's remnant because they had made them look bad and also because the king had favored them above all the other wise men in the kingdom.

A Shaking in the Valley of Dura

When Nebuchadnezzar took Daniel and his three friends captive to Babylon (Daniel 1:3) he left King **Zedekiah** to rule as a **vassal** in Jerusalem:

2 Kings 24:14-17

Nebuchadnezzar '... carried into captivity all Jerusalem: all the **captains** and all the **mighty men** of valor, **ten thousand** captives, and all the **craftsmen** and **smiths**.'

Wouldn't Nebuchadnezzar have expected king Zedekiah to be present at the dedication? We know from history that in the year **594 B.C.** (Jeremiah 51:59) **Zedekiah** made a **trip to Babylon**. Was it to worship the image? We don't know for sure. Why only three faithful ones? When Daniel and his friends were taken to Babylon all the nobility in Judah were taken with them. Is it just possible that the rest of the Hebrews bowed before the image?

Three Step Intimidation

Nebuchadnezzar attempted to intimidate the remnant who kept the commandments of God and worshipped only Him (Daniel 3:15)

The king's strategy to intimidate the Hebrews consisted in three steps:

Fascination, intimidation and annihilation. Every detail in the story of Daniel 3 was meant to 'wow' the senses. The music, the impressive image, the luminaries and dignitaries from all over the world and the peer pressure, were meant to mesmerize those who were present for the dedication of the image. When the Hebrew worthies were not mesmerized by the majesty of the occasion, the king intimidated and threatened them. Finally, when the threats did not work, the king resorted to the final solution: Extermination!

The King's Wrath

The king was infuriated when he heard that the three Hebrews did not bow and worship the image:

"Then Nebuchadnezzar, in rage and fury, gave the command to bring Shadrach, Meshach, and Abed-Nego. So they brought these men before the king."

The king gave them a second chance to bow and worship the image and when they refused, his expression changed toward them and he bellowed out the challenge:

Daniel 3:13, 15:

"And who is the god who will deliver you from my hands?"

Ellen White wrote an insightful remark about the body language of the king when he spoke these words. She says that he spoke them "*with hand stretched upward in defiance*". (ST, May 6, 1897). He was daring the God of heaven to deliver them from his mighty hand.

The Remnant Respectful but Firm

The answer of the faithful remnant was respectful yet firm:

Daniel 3:16-18:

*"Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. ¹⁸ But if not, let it be known to you, O king, that **we do not serve your gods, nor will we worship** the gold image which you have set up."*

The King was Livid with Anger

Daniel 3:19:

*"Then Nebuchadnezzar was **full of fury**, and **the expression on his face changed** toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated."*

Ellen White described the **change of expression** on the king's face:

*'When the king saw that his will was not received as the will of God, he was 'full of fury,' [cf. Revelation 12:17] and the form of his **visage was changed** against these men. **Satanic attributes** made his countenance appear as the **countenance of a demon**.'" ST, May 6, 1897*

In a brief few minutes **God** would **answer** the king's boastful question and show him that He was in charge of the situation. **Pharaoh** made the same mistake when he defiantly said to Moses and Aaron: "I do not know Yahweh and I will not let His people go.' He challenged the God of heaven and later regretted it because the **Lord fought for Israel** and delivered them from Egypt.

A Time of Trouble for the Faithful

Daniel 3:20-23:

*“And he commanded certain mighty men of valor who were in his army to bind Shadrach, Meshach, and Abed-Nego, and cast them into the **burning fiery furnace**.²¹ Then these men were bound in their coats, their trousers, their turbans, and their other garments, and were cast into the midst of the **burning fiery furnace**.²² Therefore, because the king's command was urgent, and the **furnace exceedingly hot**, the flame of the fire **killed those men** who took up Shadrach, Meshach, and Abed-Nego.²³ And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the **burning fiery furnace**.”*

The three young Hebrews faced the **beast**, his **image**, the **civil rulers** and the **death decree** without **flinching**. Humanly speaking there was no way to survive the fire.

The Furnace Heated Seven Times Hotter

Daniel 3:19:

*“Then Nebuchadnezzar was full of fury, and the expression on his face changed toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace **seven times more** than it was usually heated.”*

The number 7 indicates that the furnace was heated to its **maximum** temperature because the number 7 symbolizes fullness or **completeness**. His act was a manifestation of the fullness of the king's wrath.

In the future application of this story we shall find that the fiery furnace **represents affliction** by which God **purifies** his people as they go through the final **time of trouble** (cf. Isaiah 48:10, 11; Psalm 12:6; 13:12; Job 23:10; Malachi 3:2, 3; Revelation 3:18). The faith of the three worthies was **severely tested** but they came forth as **pure gold**. Their faith was also **a witness** that brought honor and glory to the true God in the presence of all the nations of the world. The young men **claimed** God's promise of **protection**:

Isaiah 43:2:

*"When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you. When you **walk through the fire**, you shall not be burned, nor shall the flame scorch you."*

The young men **did not form** their character in the crisis, they **exhibited** their character in the crisis. Their faithfulness in the **small test** of **Daniel 1** prepared them to pass the greater test in Daniel 3.

The Fire Slew Their Tormentors

Daniel 3:22:

*"Therefore, because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire **killed those men who took up** Shadrach, Meshach, and Abed-Nego."*

Something similar took place on **other occasions** in the Old Testament. **Haman** was hung on the gallows he prepared for Mordecai and the **Midianites** turned their weapons on one another in the time of Gideon.

Christ in Person Delivered His Faithful Remnant

Daniel 3:25:

*"Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the **Son of God**."*

*"As His witnesses were cast into the furnace, **the Savior** revealed Himself to them **in person**, and together they **walked in the midst** of the fire." PK, pp. 508, 509*

The king knew that the **Son of God** was **Michael the Archangel**, who will **deliver** His people from the final time of trouble:

Daniel 3:28: (cf. Psalm 34:7; Daniel 6:22; 12:1):

*"Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who **sent His Angel** and **delivered** His servants who trusted in Him,*

*and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except **their own God!**"*

Some versions of the Bible translate the word 'Elohim' as 'gods' as if the king saw one of the son of one of the gods of the Babylonian pantheon. The translations assume that a **pagan king** could not know what Jesus looked like. Ellen White explained how the king knew that the fourth person was Jesus:

*"The Hebrew captives **had told** Nebuchadnezzar of Christ, the Redeemer that was to come, and from **the description thus given** the king recognized the form of the fourth in the fiery furnace as the **Son of God.**" CTr, p. 178*

Christ is the Hero of the Story

When I was a child, I loved to sing, 'Dare to be a Daniel' and extol his faith and trust in God. However, the **central theme** of the chapter is not the faith of the young men or Daniel in the lion's den but rather their **deliverance** by Jesus. Jesus is the hero of the story, not the young men. Without the intervention of Jesus, their faith would not have saved them. The word 'deliver' appears at certain critical parts of the chapter as we see in the following verses:

Daniel 3:15, 17, 28, 29:

*"Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, good! But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who is the god who will **deliver** you from my hands? . . . If that is the case, our God whom we serve is able to **deliver** us from the burning fiery furnace, and **He** will **deliver** us from your hand, O king . . . Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent **His Angel** and **delivered** His servants who trusted **in Him**, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God! . . . Therefore I make a decree that any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and*

their houses shall be made an ash heap; because there is no other God who can deliver like this."

At this point the king had not yet learned the lesson that God wanted to teach him. When he forbade anyone to speak badly of the God of Daniel on pain of being cut in pieces, he was overstepping his realm of authority. The civil power cannot anymore command people to worship than it can threaten those who refuse to worship.

An Important Hermeneutical Principle

Literal Israel was literally captive in literal Babylon, the literal king behaved like a literal beast, set up a literal image and commanded everyone to literally bow and worship it. A small remnant of literal Jews refused to literally bow and therefore were thrown into a literal fiery furnace and were literally delivered from the literal flames. However, in the end time the broader fulfillment will be worldwide and spiritual.

Babylon's New World Order

As in the days of Daniel, the book of Revelation points out that the power that will rule the world in the end-time is spiritual and global Babylon (cf. Revelation 14:8; 16:12-16, 19; 17:1, 2, 5, 15, 18, 21; 18:1-5)'

End time spiritual Babylon will once again attempt to counteract God's prophetic plan by establishing a New World Order within history, established by man independently of God. We find an example of this elusive hope of the religious and political powers in statements by the Jesuit priest Malachi Martin who wrote about the competition between three global systems: Communism, Capitalism and the papacy:

"There is one great similarity shared by all three of these globalist competitors. Each one has in mind a particular grand design for one world governance . . . Their geopolitical competition is about which of the three will form, dominate and run the world system that will replace the decaying nation system."
(Malachi Martin, The Keys of this Blood, p. 18)

*“No holds barred because, once the competition has been decided, the world and all that’s in it--our way of life as **individuals** and as **citizens** of the nations; our **families** and our jobs; our trade and commerce and money; our **educational systems** and our **religions** and our **cultures**; even the **badges of our national identity**, which most of us have always taken for granted--all will have been **powerfully and radically altered forever**. No one can be exempted from its effects. No sector of our lives will remain untouched . . . Nobody who is acquainted with the plans of these three rivals has any doubt but that **only one of them can win**.” (Malachi Martin, The Keys of This Blood, p. 16)*

The arrogance of Babylon in the end time will be **no less** than in the days of Daniel. **Revelation 18:7**, echoing the prophecy of Isaiah 47, describes the boastful claims of end time Babylon:

*‘I sit as queen, and am **no widow** **[losing her lovers]**, and will not see sorrow.’*

Isaiah 47:7 records Babylon boasting: ‘I shall be a lady **forever**’. And in **verse 8** she blasphemously claims the title that belongs only to Yahweh, who is the great ‘I AM:

*‘**I am**, and there is **no one else** besides me; I shall not sit as a widow, nor shall I know the loss of children’.*

However, God assures end time Babylon that in **one day** she will lose the support of her children and the lovers she fornicates with (Isaiah 47:9).

At the very end of human history, the papacy, apostate Protestantism and the kings of the earth will unite with the objective of establishing a New World Order without the intervention of God. For a brief period, such as was envisioned by the builders of the Tower of Babel, they will be successful, but in the end, the project will come to a screeching halt (cf. Genesis 11:1-9).

The second coming of Jesus as the solution to the world’s problems will be cast aside and men will attempt to establish a **golden age** on earth that will stand forever:

*"Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. **Papists, Protestants, and worldlings** will alike accept the **form of godliness** without the power, and they will see in **this union** a grand movement for the conversion of the world and the ushering in of the **long-expected millennium**." GC, pp. 588, 589*

A Call for God's People to Come Out

God's people will be **captive** in spiritual Babylon and God will call them out before He pours out His unmingled wrath in the seven plagues:

Revelation 18:4:

*"And I heard another voice from heaven saying: **'Come out of her, my people,** lest you share in her sins, and lest you receive of **her plagues**."*

*"Of Babylon, at the time brought to view in this prophecy, it is declared: 'Her sins have reached unto heaven, and God hath remembered her iniquities.' Revelation 18:5. She has **filled up the measure** of her guilt, and **destruction is about to fall** upon her. But **God still has a people in Babylon**; and **before** the visitation of His judgments these faithful ones must be **called out**, that they partake not of her sins and 'receive not of her plagues.' Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard: **'Come out of her, My people.'** These announcements, uniting with the third angel's message, constitute the **final warning** to be given to the inhabitants of the earth." GC, p. 604*

The Beast

Revelation describes an end time **beast power**, a symbol of the Roman Catholic papacy:

Revelation 13:2:

*“Now the **beast** which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.”*

An Image in Honor of the Beast

The beast from the earth—the **United States**—will build an image of the papacy in **its honor**. The image will be a replica of the papal system in the sense that it will unite church and state (Revelation 13:11-18)

Revelation 13:14:

*“And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an **image to the beast** who was wounded by the sword and lived.”*

Ellen White described the meaning of the image of the beast:

*“In order for the United States to form **an image** of the beast, the **religious power** must so control the **civil government** that the authority of the state will also be **employed by the church** to accomplish her own ends.” GC, p. 443*

*“But in the very act of enforcing a **religious duty by secular power**, the churches would themselves **form an image** to the beast; hence the enforcement of Sunday keeping in the United States would be an enforcement of the **worship of the beast and his image**.” GC, p. 448*

*“The ‘image to the beast’ represents that form of **apostate Protestantism** which will be developed when the Protestant churches shall **seek the aid of the civil power** for the enforcement of their dogmas.” GC, p. 445*

As the idea to build the image was not Nebuchadnezzar’s but rather of the religious leaders, so the idea of building an image of and to the beast will be the idea of the **religious leaders** of the Protestant churches in the United States.

A Command to Worship the Image

There will be a command to worship the image of and to the beast on pain of a death decree:

Revelation 13:15:

“He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.”

The Number of the Beast is 666

The beast has a **blasphemous** name (Revelation 13:1). So what is **blasphemy**? When a mere man claims to occupy the place of God on earth and claims to have power to forgive sins (Mark 2:7; John 10:33) he blasphemes. According to Revelation, the blasphemous name of the beast has a **number** (Revelation 13:17). The question is, how do you get a number from a name? The answer is that in ancient times **letters** of the alphabet were used to write numbers. What **language** do we employ to know what the name of the beast is? It must be **Latin** because the beast is a **Roman power** (Revelation 13:2).

Earlier in our study we noticed that the number 666 in paganism has a close relationship **with the sun**. The popes have an **official title** whose number value is 666: **Vicarius Filii Dei**. The name means ‘one who occupies the place of the Son of God’. Notably, the word **Antichrist** means ‘one who occupies the place of Christ’.

The papacy boasts that it has changed the day of worship from Sabbath to **Sunday** by the authority supposedly granted it **as Christ’s representative** on earth. The papacy thus claims to exercise the power and prerogatives of God alone could change His law! For a full study of the number 666 refer to my pocket book, *The Truth About the Number 666*. I also recommend you read the *The 666 Factor* by Jerry A. Stevens, and *The 666 Beast Identified: What It Means To You* by Steve Wohlberg, all available at SecretsUnsealed.org.

The Image, the Mark and the Sun

The mark of the beast stands in opposition to the seal of God. The seal of God is the Sabbath and therefore the mark of the beast must be a day of worship that rivals the Sabbath! Worship to the Creator in the first angel's message (Revelation 14:7) stands in contrast to the worship of the beast and his image in the third (Revelation 14:9-11).

Ellen White linked the command to worship the golden image and the death decree in Daniel 3 with the Sabbath/Sunday issue at the end of time:

"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. ZSDABC, p. 976

Someone might object that it is not the same to worship the sun as to worship the day of the sun. In principle it is the same, because an idol is fashioned for worship by men's hands and the Sunday has been created by man as a day of worship. Anything that man creates for worship in place of what God created for worship is an idol. This is the reason Ellen White repeatedly referred to Sunday as the idol Sabbath or the idol Sunday:

"We are to warn men and women against the worship of the beast and his image—against the worship of the idol Sunday." CTr, p. 178

I am always impressed by the Roman Catholic papacy's obsession with the sun. Roman Catholic churches, museums and other buildings are filled with suns and sun bursts. There are suns on doors, chalices, vestments, altars, glass stained windows (for example in St. Peter's Basilica), images and works of art. In almost every single occasion when the priest faces the altar he is facing east with his back toward the congregation (cf. Ezekiel 8:16). The host is yellow and round as a symbol of the sun and the circular tonsure on the head of the priests was used by pagan priests of the sun god.

The Command to Gather and Worship will be Global

Revelation 13:3:

*"And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And **all the world** marveled and followed the beast."*

Revelation 17:15:

*"Then he said to me: "The waters which you saw, where the harlot sits, are **peoples, multitudes, nations, and tongues**."*

Revelation 13:8:

*"**All who dwell on the earth** will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world."*

Revelation 13:16:

*"He causes **all**, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads."*

Revelation 16:13, 14:

*"And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴ For they are spirits of demons, performing signs, which go out **to the kings of the earth and of the whole world**, to gather them to the battle of that great day of God Almighty."*

*"The decree enforcing **the worship of this day** is to go forth to **all the world**".
*7SDABC, p. 967**

The Issues in the Final Conflict

In Daniel 3, the two issues were worship and obedience to God's commandments, so in the final conflict the issues will be the same. We already established that the final conflict will center on the issue of **worship** to the **beast** and his **image** (Revelation 13:8 12 15; 14:7 9, 11 15:2). However, the

conflict will also involve obedience to God's commandments, particularly the first four:

Revelation 12:17:

*"And the **dragon was enraged** with the woman, and he went to make war with the rest of her offspring, who **keep the commandments of God** and have the testimony of Jesus Christ."*

Revelation 14:12:

*"Here is the patience of the saints; here are those who **keep the commandments of God** and the faith of Jesus."*

An Insignificant Minority

In the Valley of **Dura** there were three, in the days of **Noah** there were eight, in on Mt. Carmel **one**, on the day of Pentecost **one hundred twenty** and in the final conflict a **little flock**. God has always been on the side of those whom the world considers a **minority**. However, to be on God's side is always a majority.

*"In comparison with the **millions** of the world, God's people will be, as they have ever been, a **little flock**; but if they stand for **the truth** as revealed in **His word**, God will be their refuge. They stand under the broad shield of Omnipotence. **God is always a majority.**" AA, p. 590*

*"The whole world was converted and in harmony with the Sunday law, and this **little feeble** people stood out in defiance of the laws of the land, and the laws of God, and claimed to be the only ones right on the earth." Mar, p. 209.*

*"Our people have been regarded as **too insignificant** to be worthy of notice, but a **change will come**. The **Christian world** is now making movements which will necessarily bring commandment-keeping people **into prominence**." 5T, p. 546*

*"He [Satan] numbers **the world** as his subjects; but the **little company** who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete." GC, p. 618*

"When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, straight-laced extremists. "We are made a spectacle unto the world, and to angels, and to men." RH, January 9, 1894.

"When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason." 5T, p. 136

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.

A Union of Church and State

The jeopardy of the three young men in the Valley of Dura, was due to the establishment of religion by the civil power instigated by the religious leaders. Likewise, in the final conflict the church will appeal to the power of the state to accomplish her objectives.

Revelation 17:1, 2:

"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters² with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication."

Revelation 18:3:

*"For all the nations have drunk of the wine of the wrath of her fornication, the **kings of the earth have committed fornication with her**, and the merchants of the earth have become rich through the abundance of her luxury."*

*"The dignitaries of **church and state will unite** to bribe, persuade, or compel all classes to honor the Sunday." GC, p. 592*

*"When the early church **became corrupted** by departing from the simplicity of the gospel and accepting heathen rites and customs, she **lost the Spirit and power** of God; and in order to control the consciences of the people, she sought the **support of the secular power**. The result was the papacy, a church that **controlled the power of the state** and employed it to **further her own ends**, especially for the punishment of "heresy." In order for the United States to form an **image of the beast**, the **religious power** must so control the **civil government** that the authority of the state will also be **employed by the church** to accomplish her own ends." GC, p. 443*

*"When the **leading churches** of the United States, **uniting** upon such points of doctrine as are held by them in common, **shall influence the state to enforce their decrees and to sustain their institutions**, then Protestant America will have formed **an image** of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result." GC, p. 445*

Protestant Religious Leaders Will Accuse

In the story of Daniel 3 it was the **religious leaders** of Babylon that encouraged the king to build the image and command to worship it. When the three young men refused to bow, it was the religious leaders who accused them before the king. Likewise, will happen at the end.

*"Then I saw the Mother of Harlots; that the **mother was not the daughters**, but **separate** and **distinct** from them. She has had her day, and **it is past**, and her daughters, the Protestant sects, were the **next to come on the stage** and act out the **same mind that the mother** had when she **persecuted** the saints. I saw that*

as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.

I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday." Spaulding-Magan Collection, p. 2

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned **[by the ministers]**. A false coloring will be given to their words; the worst construction will be put upon their motives." GC, p. 592

"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 **[the clergy]** will endeavor to suppress the discussion of these vital questions." GC, p. 607

Global Unity and Worship

The three angel's messages must go to every nation, kindred, tongue and people and the first angel calls upon the world to worship the Creator. On the other side, the third angel warns the world **not to worship** the beast or his image:

Revelation 14:6:

*"Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth — to **every nation, tribe, tongue, and people.**"*

Revelation 14:9, 10:

*"Then a third angel followed them, saying with a loud voice, "If anyone **worships** the **beast** and his **image**, and receives his **mark** on his forehead or on his hand,¹⁰ he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation."*

*"As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of **every country on the globe** will be led to follow her example." 6T, p. 18*

*"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.**" GC, p. 615*

*"The so-called **Christian world** is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the **example of the papacy.** Babylon will make all nations drink of the wine of the wrath of her fornication. **Every nation will be involved.** 'These have one mind.' There will be a **universal bond of union, one great harmony, a confederacy** of Satan's forces." (1891) LDE, p. 136*

A Death Decree Against God's Faithful Remnant

Revelation 13:15:

"And it was given to him to give breath to the image of the beast, so that the image of the beast would even speak and cause as many as do not worship the image of the beast to be killed."

"An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death." 14MR, p. 91

"This argument [the one based on John 11:51] 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." GC, p. 615

"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that "all, both small and great, rich and poor, free and bond" (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death." GC, p. 604

The Role of Music and External Display

In Daniel 3, music and external display—the impressive image, the unparalleled music, the presence of the luminaries and dignitaries from the whole world—wowed the senses of those who were present. Likewise, the papacy impresses the masses with her opulence and external display—her works of art, her architecture and music. Like the building project at ancient Babel, the papacy seeks to impress with her external display. After all she is a harlot who paints and decks out herself to entice the kings of the earth to

fornicate with her (Ezekiel 23:40-45; 2 Kings 9:22, 30). It is hardly a coincidence that when **Babylon finally falls**, there will no longer be any **craft** and the sound of **music** will no longer be heard in her:

Revelation 18:22:

*“The sound of harpists, **musicians**, flutists, and trumpeters shall not be heard in you anymore. No **craftsman** of any craft shall be found in you anymore.”*

*“**Music is the idol** which many professed **Sabbath-keeping** 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**.” *MYP*, p. 295*

Ellen White wrote about the impressive art and ritual of the papacy that attracts the masses:

*“Many Protestants suppose that the Catholic religion is unattractive and that its worship is a dull, meaningless round of ceremony. Here they mistake. 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. *GC*, pp. 566, 567*

Ellen White once visited the **Cathedral of Milan** which took 600 years to build and still is not finished. Although she was impressed by the grandeur, notice what she said in the end:

*"But to return to Milan. Here we were obliged to stay all night, and as the train did not leave till 10:30 the next morning, we improved the time in visiting some of the various places of interest. Chief among these is **the Cathedral**, which, next to St. Peter's at Rome, is the largest church in Europe. Built entirely of **white marble**, and **adorned** as it is on the exterior with three thousand **marble statues**, ninety-eight **Gothic turrets**, and **a tower** three hundred and sixty feet high, **one cannot fail to be impressed** with its **grandeur and immensity**, and the **artistic skill** displayed in its design and execution. And yet **we** could only look upon it as a **vast pile of extravagance**." RH, June 1, 1886*

A Shaking Among God's People

Matthew 24:10-12:

*"Then they deliver you up to tribulation and kill you, and you will be hated by **all nations** for My name's sake. ¹⁰ And then many **will be offended**, will betray one another, and will hate one another. ¹¹ Then many **false prophets** will rise up and deceive many. ¹² And because lawlessness will abound, the **love of many will grow cold**. ¹³ But he **who endures** to the end shall be saved."*

*"To stand in defense of truth and righteousness when the **majority forsakes us**, to fight the battles of the Lord when **champions are few**—this will be our test. At this time, we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader." **5T**, p. 136*

*"As the storm approaches, a **large class** who has professed faith in the third angel's message, but has 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 Sabbath keepers 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.” GC, p. 608

‘The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have **step by step yielded to worldly demands and conformed to worldly customs** will not find it a hard matter to **yield** to the powers that be, rather than subject themselves to **derision, insult, threatened imprisonment, and death**. The contest is between the commandments of God and the commandments of men. In this time the **gold will be separated** from the dross in the church. True godliness will be clearly distinguished from the **appearance and tinsel of it**. Many a star that we have admired for its brilliancy will then **go out in darkness**. Chaff **like a cloud** will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the **ornaments** of the sanctuary, but are **not clothed with Christ's righteousness**, will appear in the shame of their own nakedness. 5T, p. 81

The Rage of the Wicked

The faithfulness of the remnant will awaken the rage of the wicked. Like Nebuchadnezzar, their faces will look like those of demons:

Revelation 12:17:

“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.”

The wicked will even pose a question similar to the one that Nebuchadnezzar posed to the three young men:

Revelation 13:3, 4:

*"I saw one of its heads as if it had been mortally wounded, and its deadly wound was healed. And all the world marveled and followed the beast. ⁴ So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying: **"Who is like the beast? Who is able to make war with him?"**"*

Ellen White vividly described the rage of the wicked:

*"The forces of darkness will unite with human agents who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived. Through yielding to satanic influences, men will be **transformed into fiends**; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the **habitation of dragons**, and Satan will see in an apostate race his masterpiece of evil—men who **reflect his own image**." *RH*, April 14, 1896*

The Remnant's Fiery Furnace

Daniel 11:44-12:1 **expands upon** the experience of the three young Hebrews in the furnace of fire. When the king of the north (Babylon) goes out 'with great fury to destroy and annihilate many', Michael will stand up to defend them. A time of trouble 'such as never was since there was a nation' will ensue for God's faithful remnant:

*"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." *GC*, p. 635*

It is no coincidence that Ellen White compared the trial of God's people during this period with a **fiery furnace**:

*"Their affliction is great; the **flames of the furnace** seem about to consume them; but the **Refiner** will bring them forth as gold **tried in the fire**. God's love for His*

children during the period of their **severest trial** is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the **furnace of fire**; their earthliness must be **consumed**, that the image of Christ may be perfectly reflected." GC, p. 621

Like the armed men that cast the three young Hebrews into the furnace, the wicked oppressors of God's people will perish with their own weapons:

"The very ones that once admired them **[the ministers]** most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which **were to slay God's people** are now employed to destroy their enemies. Everywhere there is strife and bloodshed." GC, p. 655

During their fiery furnace experience, **Michael** (the same Angel that Nebuchadnezzar saw in the furnace) will stand up to defend them from their enemies and they will be **delivered** by Jesus in person:

Daniel 12:1:

"At that time Michael shall stand up, the great prince who **stands watch over the sons of your people**; and there shall be a **time of trouble**, such as never was since there was a nation, even to that time. And at that time **your people shall be delivered**, every one who is found written in the book."

Ellen White began her chapter 'God's People Delivered' in *The Great Controversy* with the following quotation:

"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 **[death]** 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." GC, p. 635

God will Require Unswerving Loyalty

"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. PK, pp. 512, 513

A Fireproof Character

Isaiah 33:14-16 describes the sterling character of those who will pass the final fiery test:

"The sinners in Zion are afraid; fearfulness has seized the hypocrites: "Who among us shall dwell with the **devouring fire**? Who among us shall dwell with **everlasting burnings**?" ¹⁵ He who **walks righteously** and **speaks uprightly**, he who despises the **gain of oppressions**, who gestures with his hands, **refusing bribes**, who **stops his ears** from hearing of bloodshed, and **shuts his eyes** from seeing evil, ¹⁶ he will dwell on high; his place of defense will be the fortress of rocks; bread will be given him, his water will be sure."

Faithful in Little Faithful in Much

Luke 16:10:

"He who is faithful in what is **least** is faithful also in **much**; and he who is unjust in what is **least** is unjust also in **much**."

Jeremiah 12:5:

"If you have run with the **footmen**, and they have wearied you, then how can you contend with **horses**? And if in the **land of peace**, in which you trusted, they wearied you, then how will you do in the **floodplain** of the Jordan?"

A Statement That Puts It All Together

***"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." PK, pp. 512, 513*



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #7 - NOTES ON DANIEL 4: THE CONVERSION OF NEBUCHADNEZZAR

Daniel 4 and 5: Comparison and Contrast

The chiastic structure of Daniel 1-7 (Daniel 2 & 7, 3 & 6 and 4 & 5) indicates that Daniel 4 and 5 are closely related. Both describe arrogant, self-centered Babylonian kings. Daniel 5:18-22 tells us that Daniel reminded Belshazzar about the story of his grandfather's madness. This indicates that the two chapters are related and should be studied together.

Both chapters also describe God's punishment of Babylonian kings. However, while the fall of Nebuchadnezzar in Daniel 4 was temporary and remedial, the fall of Belshazzar was final and retributive.

Why was Nebuchadnezzar's judgment temporary and remedial? Why was there room for Nebuchadnezzar to repent and not Belshazzar? Daniel 5:18-22 provides the reason. Belshazzar sinned with a 'high hand'. He had the entire story his grandfather before him and yet purposely rejected it. He did not repent and humble his heart and therefore he closed the door of probation for himself and Babylon. It did not have to end that way. God would have healed Babylon but she did not want to be healed:

Jeremiah 51:9:

"We would have healed Babylon, but she is not healed. Forsake her, and let us go everyone to his own country; for her judgment reaches to heaven and is lifted up to the skies." (cf. Revelation 18:5, 6)

At the **end of human history**, it will be shown that Babylon could have repented but **she refused** (Revelation 16), even in the face of great light (Revelation 18:1-6). The experiences of Nebuchadnezzar and his grandson have a message of **warning for kings** and **kingdoms** in the end of time. While the story of Nebuchadnezzar reveals what **could have been**, the story of Belshazzar reveals, tragically, **what will be**.

The General Literary Structure of Daniel 4

There are **two ways** to understand Nebuchadnezzar's **poetic anthem** of praise to God in **Daniel 4:1-3**. It could be understood as the **conclusion of chapter 3** as did the **LXX** translators. Those who understand it this way, believe that after Daniel's three friends were miraculously delivered from the furnace, the king was impressed with Daniel's **wonder-working** God but was not yet fully converted.

However, at the **end of his ordeal** in chapter 4 he was deeply impressed with **God's character** as a person. His concept of God had changed from One who performs signs and wonders to a **God who can humble** the proud and perform the **greatest miracle of all**, the transformation of the **stony heart** of a **haughty despot** into that of a **humble child**.

The second way to understand the king's poetic anthem of praise in 4:1-3 is that it is the **climax of chapter 4**. It works out this way:

- ✓ The **king praises** God for humbling him for seven years (4:1-3).
- ✓ He **tells the story** that led up to his poetic anthem of praise (4:4-35).
- ✓ At the end he **extols God** once more for humbling him (Daniel 4:34-37).

The First and Third Person

Daniel 4 fluctuates between the first and the third person:

- ✓ Daniel 4:2-27 uses the first person because the king is describing his experience in his own words.
- ✓ Daniel 4:28-33 uses the third person because the king was beside himself. Someone else is telling the story of his madness.
- ✓ Daniel 4:34-37 uses the first person because the king has recovered his sanity once more.

The Summary and Flow of the Chapter

- Nebuchadnezzar received the dream of the tree (Daniel 4:4, 5).
- The king called the wise men to interpret the dream (Daniel 4:6, 7) and as before, they unable to interpret the dream. By calling the wise men, the king revealed that he was not yet a believer in Daniel's God.
- The king knew that there was something special about Daniel. He confessed that the Spirit of the Holy God was in him.

Daniel 4:8, 9:

"But at last Daniel came before me (his name is Belteshazzar, according to the name of my god; in him is the Spirit of the Holy God), and I told the dream before him, saying: ⁹ "Belteshazzar, chief of the magicians, because I know that the Spirit of the Holy God is in you, and no secret troubles you, explain to me the visions of my dream that I have seen, and its interpretation."

- The king told Daniel the dream (Daniel 4:10-17).
- The king declared that he trusted that Daniel could interpret the dream (Daniel 4:18).

- **Daniel was troubled** by the meaning of the dream and yet, as a true prophet, chose to tell the king the truth, no matter **the consequences** (Daniel 4:19).
- Daniel **repeated** Nebuchadnezzar's dream (Daniel 4:20-26).
- Daniel counseled the king to '**shape up**' to prevent God's judgment (Daniel 4:27).
- One year later the king manifested a spirit of arrogance and defiance toward God (Daniel 4:28-32).
- God's voice **pronounced the sentence** upon the king (Daniel 4:31, 32).
- The **sentence was executed** and the king lost his mind for seven years (Daniel 4:33).
- A sane **Nebuchadnezzar praised** God for humbling him (Daniel 4:34-37).

Practical Lessons from Daniel 4

The conversion process of the king can teach us **valuable lessons**. The first lesson is that God works **relentlessly** and **patiently** to **transform human hearts** into His image.

Nebuchadnezzar first became acquainted with Daniel and his three friends in chapter one. No doubt, when testing time came, the king was **impressed** with their wisdom because they were **ten times better** than all the magicians and astrologers (cf. Daniel 1:20). The king must have wondered why they were physically and intellectually so much better than the others. This was the **beginning** of the king's conversion experience.

Yet the king tried to exhibit his **control** by enrolling the young men in the Babylonian **educational system**, appointing **their diet**, changing **their names** and constantly emphasizing that **his god** was greater than theirs.

After Daniel told the king his dream and its meaning in Daniel 2, the king recognized that the Hebrew God was '*the God of gods, the Lord of kings, and a*

revealer of secrets' (Daniel 2:47). However, at this point, the Hebrew God was not the **ONLY** God but the greatest of all the gods.

Chapter 3 reveals that even after the events of chapter 2, the king was **still an idolater** at heart and a **boastful, arrogant** and **cruel** despot. He was impressed with the Hebrew God but was an idolater still. Yet God saw potential in him and still bore with him. The **spectacular events** of chapter 3 did nothing to **fully convert** the king's proud heart. Four details in his decree of **Daniel 3:29** prove that he was still the same proud monarch:

- ✓ First, he referred to Yahweh not as **his God** but as the God of Shadrach, Meshach and Abednego.
- ✓ Second, the king's decree did **not forbid the worship** of other gods but simply forbade '**speaking against**' the God of Shadrach, Meshach and Abednego.'
- ✓ Third, he was still a **cruel despot** when threatened to **cut in pieces** anyone who spoke against the God of the Hebrews.
- ✓ Finally, **Daniel 4:1-3** tells us that Nebuchadnezzar conceived of the Hebrew God as a great **worker of signs and wonders** but he did not at that point confess God as his personal friend.

In this process we see that God is a **patient God**. God never **gave up** on the king. **He had a passion** for his salvation. He relentlessly pursued him because He wanted him to be his **loving child**.

As **Daniel 4** begins, the king was still a **servant** of '**his god**' (verse 8) **in spite** of all that had occurred in Daniel 1-3. On repeated occasions, the king had witnessed the **bankruptcy** of the Babylonian religion. In each of the first four chapters the **Hebrew religion** was proved **superior**.

- ✓ In Daniel 1 the **Hebrews** were proved **ten times** superior to the Babylonian priests.
- ✓ In Daniel 2 the **Chaldeans** failed to reveal the **dream**.

- ✓ In Daniel 3 the **Chaldeans accused** the three young men and **Michael delivered them** from the evil plot.
- ✓ In spite of all of this, the king called these **charlatans again** (Daniel 4:7) (cf. **Isaiah 47:12, 13** reveals the bankruptcy of the Babylonian methods of divination).

Nebuchadnezzar had the same concept God as the Chaldeans. According to **Daniel 2:11** the gods of the Babylonians were **transcendent** and **uninterested** in human affairs. The ancient gods were conceived of as **self-serving despots and tyrants** who did not care about human beings except as they **catered** to their every **desire**.

But slowly, and surely, the **Hebrew God changed** the king's way of thinking. Nebuchadnezzar came to understand that **God desires to communicate** His will to human beings. He came to understand Him as a God who is **interested in human affairs** generally, and with **specific persons** in particular. In fact, he came to the realization that the Hebrew God was **interested in saving him!!** He slowly perceived that God is not only the **High and Lofty One** who inhabits eternity (Isaiah 57:15) but also with those of **humble and contrite heart**.

Daniel 1-4 portrays the Hebrew God as the **patient, long-suffering** and one who does **His utmost** to save. Clearly, the **prophecy was conditional** (Daniel 4:27) and the judgment **could have been averted** if the king had repented and changed his ways. God even **delayed** the king's sentence for **twelve months** in the hopes that he would repent and avert punishment (Daniel 4:29).

But as the memory of his **dream faded** from his mind, *'he lost confidence in the interpretation of the dream, and **jested** at his former fears' (PK, p. 519)*

The king's confession at the end of chapter 4 reveals that he was finally **truly converted** to God and became a subject of His kingdom:

*"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'." (RH, January 11, 1906)*

The Question of When

At what point in the life of the king did the events of chapter 4 take place? From biblical and archeological records, we know that Nebuchadnezzar's reign lasted 43 years (605-562 B.C.). The question is, was he converted at the beginning, the middle or toward the end of his reign? For several reasons we can know that the events of Daniel 4 took place toward the end of the king's life.

First, Daniel 4:4 tells us that the king was at peace in his house and flourishing in the palace. This is a common expression which means that he was enjoying the fruits of his conquests. That is to say, the wars of conquest were over. Experience shows that it is when things go best that we forget God the most.

We know that Nebuchadnezzar's last military campaign was in his 37th regnal year (568 B.C.) when he conquered Egypt. Ellen White explained that Egypt was given by God into the king's hand as a reward for his long and somewhat fruitless siege of Tyre which lasted some 13 years (*YL*, October 11, 1904). We have much information about Nebuchadnezzar throughout most of his life except for the last seven years of inclusive reckoning (568-562 B.C.).

Why is there a historical silence during these seven years? No doubt, the king was enjoying his good 'vegetarian cuisine' along with the beasts of the field! This means that the king was most likely converted in the 37th year of his reign. It surely took God a long time to prevail over the proud ruler!

Ellen White confirmed that his insanity came late in his life:

"In the early part of his acquaintance with Daniel, the king had found that he was the only one who could give him relief in his perplexity, and now at a later period, when another perplexing vision is given him, he remembers Daniel." 13MR p. 63

We know that the king was sane when he conquered Jerusalem in 605 B.C. We know that he was sane when Jerusalem fell for a second time in 597 B.C. He was still sane when he destroyed Jerusalem in 586 B.C. We know that he was sane when he fought against Tyre for a period of 13 years from 582-569 B.C.

We know that he conquered Egypt in **568 B.C.** Nebuchadnezzar's madness is to be placed during the last seven years of his life.

God worked with the king for **a long 37 years** and finally **conquered his heart!** God wanted Nebuchadnezzar to be his. Regarding the king's true and final conversion, Ellen White wrote:

*"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**." PK, p. 521*

The king then became a **witness for God**, sharing his testimony with others:

*"The king upon the Babylonian throne became a **witness** for God, **giving his testimony**, warm and eloquent, from a **grateful heart** that was partaking of the mercy and grace, the righteousness and peace, of the divine nature" YL, December 13, 1904*

Greater than any **sign** or **wonder** (such as interpreting dreams and delivering people from a furnace) is the **transformation** of a **self-centered heart** to one that puts **God and others first**. I look forward to meeting Nebuchadnezzar in the kingdom!

A Message to World's Political Leaders

Chapter 4 teaches that even though **God gives dominion to human rulers**, He remains the **absolute** arbiter and guide of human history. God is not an absentee landlord. He raises up kings and deposes kings. History, with its detours and blind alleys will reach its intended goal.

The king's tree dream reminds us of the dominion that God gave **man at creation**. He gave him dominion over the birds of the air, the beasts of the field, the fish of the sea, and all the earth (cf. Genesis 1:26, 28). God's original plan for

man's dominion was that he be **loving, kind, just and merciful**. His rule was to bring **life and peace** to all the inhabitants of the earth.

However, when **Adam sinned** human rulers became self-centered, **despotic** and **tyrannical** and abused their dominion. God intended that rulers should remember that they were **vice-regents of God** to bless their subjects. However, they soon they **forgot** their stewardship and **exploited** those whom they were supposed to protect and bless.

Before his conversion, Nebuchadnezzar believed that he was king because of his **superior wisdom, ability and power**. In his own words:

*"Is not this great Babylon that **I** have built for a royal dwelling by **my** mighty power and for the honor of **my** majesty?" (Daniel 4:30)*

However, was this the real reason why Nebuchadnezzar was king? The **central theme** of Daniel is in chapter 2 and verse 21. **Three ideas** come to view in this verse:

- ✓ God is in **control of the times** and the seasons (cf. Acts 1:7, 8).
- ✓ **God sets up** kings and removes kings (cf. Daniel 2:37, 38).
- ✓ **God gives wisdom** to the wise and knowledge to those that know understanding (Daniel and his three friends).

These three ideas come to view as well in **Daniel 4**:

- ✓ **First**, God **changed Nebuchadnezzar's times**. While he was planning for a brilliant and peaceful future in his retirement years, God changed his plans by making seven times of insanity pass over him.
- ✓ **Second**, God **placed** the king on the throne, **removed him** from it and **restored** him to it.
- ✓ **Third**, God also **took away his wisdom** and **understanding** in the **batting of an eye**. This proves that **God is in control** of historical events, even when human beings refuse to cooperate with Him. Regarding Nebuchadnezzar's illness, Ellen White wrote:

*"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.**" YL, March 28, 1905*

*"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.'" PK, p. 520*

*"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." 8T, p. 126*

The Message of Daniel 1-4

Daniel 1–4 portrays a God who is in absolute control of history:

Chapter 1:

The Hebrews were taken captive to Babylon not because of Nebuchadnezzar's power but rather because '**God gave them**' into the king's hand (Daniel 1:1, 2). Furthermore, **God gave** them **wisdom** and understanding.

Chapter 2:

Nebuchadnezzar was king of Babylon, not because he was **smarter** than others, but rather because **God placed him** there (Daniel 2:37, 38). God determines how history will flow. He will **establish a kingdom** that shall never be destroyed. The God who is **able to reveal** the future, can also **guide events** to the goal He has established (cf. Isaiah 46:9, 10).

Chapter 3:

When Nebuchadnezzar attempted to **change** God's perspective of history ('God's times') and kill everyone who disagreed, God reminded him that his power was limited because three young men contested his authority. When the king threw them into the furnace, **Jesus overturned** their death sentence by **personally** delivering them from the fire.

Chapter 4:

This chapter reveals, in many ways, that God is in control of history (Daniel 4:17, 24-26, 32, 34, 35 and 37). God **removed** the king from the **throne**, **preserved it** while he was insane and **restored it** to him at the end of the seven times.

We should pay particular attention to the verbs in the **passive voice**: "**they** shall" (verses 25 and 32), "**was** driven" (verse 33) "**was** established", "**was** added" (verse 36). These **verbs** in the passive voice indicate that the watchers were orchestrating events (verse 17).

Why do **nations rise and fall**? Daniel's counsel to Nebuchadnezzar provides the answer to the question (Daniel 4:27; cf. Proverbs 14:34; 16:12; 20:28; Psalm 33:12).

The Greatest Lesson

Jesus taught the greatest lesson of Daniel 4 over six hundred years later:

Matthew 23:12:

“He who exalts himself will be humbled and he who humbles himself will be exalted.”

If a person exalts himself, he will be humbled by God. On the other hand, if a person humbles himself God will exalt him. If we don't humble ourselves, God will!

The mystery of iniquity is characterized by a desire to ascend:

At the very beginning of history Eve desired to exalt herself to the level of God but she and her husband ended up in the dust (cf. Genesis 3:1-6, 19). The word 'humility' comes from Latin humus which means 'dust' or 'dirt'. When we realize that we are but dust, then God can do something great for us and through us.

Ezekiel 28 tells us that Lucifer committed four sins of pride:

- ✓ He was proud of his wisdom and corrupted it (Ezekiel 28:12).
- ✓ He was filled with pride because of his beauty (Ezekiel 28:12, 17).
- ✓ He exalted himself because of his riches (Ezekiel 28:4, 5).
- ✓ He aspired to a higher position of power (Ezekiel 28:2, 3, 6; Isaiah 14:12-14).

Lucifer will be cast down to the pit because he exalted himself (Ezekiel 28:8, 17, 18). Without the jewel of reason, we would have none of these four qualities. In order to be wise we must have a brain and the brain must be able to reason!

Isaiah 14 because Lucifer desired to ascend to the very heights of God's throne he was and will be cast down. (Ezekiel 14:12, 14 and 15). Absalom aspired to sit on David's throne and was buried in the pit (2 Samuel 18:17, 18). The

man of lawlessness usurps the place of God and will end up in the **fiery abyss** (2 Thessalonians 2:3, 4).

On the other hand, the **Mystery of Godliness**, is characterized by a desire to descend and serve:

According to **1 Timothy 3:16** Jesus came **down**, took human flesh and as a result, He was received **up** in glory. **Psalms 22:1-21** describes the suffering and humiliation of Jesus even to the point of death followed by being gloriously exalted and praised by the heavenly choir. **Philippians 2:6-11** describes Jesus **humbling** Himself, and then being highly **exalted** and given a name that is above every name.

Jesus used the formula, *"He who humbles himself will be exalted and he who exalts himself will be humbled"* in **three different contexts**.

- ✓ **Matthew 23:12**, where Jesus rebuked the **pride** of the **Scribes** and **Pharisees**.
- ✓ **Luke 14:11**, where Jesus rebuked those who desired the **first seats**.
- ✓ **Luke 18:14** where Jesus contrasted the attitude of the **Pharisee** and **Publican**.

Jesus taught the same principle when He said that the **first shall be last and the last first** (cf. Matthew 20:16; Mark 9:35; 10:31). Furthermore, He illustrated the same principle when exemplified what He preached by washing the feet of His disciples (cf. John 13; cf. James 4:6, 10; 1 Peter 5:5, 6).

When Nebuchadnezzar arrogantly **exalted himself**, God **humbled him**. On the other hand, when he **humbled himself** and **looked up to God**, he came to his senses again (Daniel 4:34).

Conclusion

Jesus has **eternally submitted** to His Father's will and authority. Before **the intrusion of sin** into the universe, the Son executed the **Father's will** and plan in the creation of the heavenly hosts. The Father and Son are **equally God** but

functionally different. The voluntary subjection of Jesus to the Father in function, does not mean that he is **inferior as a person**.

While Jesus was **on earth** He was voluntarily subject to His Father's will, even to the point of saying: "*the Father is greater than I.*" Even **now**, the Father is the **head of Christ** (1 Corinthians 11:3) and at the end, when sin is **finally eradicated** from the universe, Jesus will still voluntarily and eternally subject Himself to His Father (1 Corinthians 15:24-28).



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #8 - NOTES ON DANIEL 5: WEIGHED IN THE BALANCES AND FOUND WANTING

Hermeneutical Principles

Daniel was about 84 years old and Belshazzar 36 when the events of Daniel 5 took place. Daniel had served in the Babylonian court for over 65 years.

Although the Bible predicted that Babylon would never be rebuilt (Jeremiah 50:38-40; Isaiah 13:19-22), the book of Revelation assigns a significant role to Babylon in end time events. Is there a contradiction between the Old Testament prophecies concerning of Babylon's permanent demise and the book of Revelation where Babylon will play a significant role at the consummation of human history?

There is really no contradiction. The literal city of Babylon will never be rebuilt. The Babylon that Revelation describes is the spiritual and global fulfillment toward which the literal city pointed. Australian evangelist Louis F. Were explained the principle:

“In the Old Testament times the Lord had the Jewish nation as His chosen race, with its capital in Jerusalem. Satan then also had a kingdom, with its capital in Babylon. After the rejection of the Jewish people as His chosen nation, the Lord chose members of all nations to make up His kingdom on earth. Satan also changed his kingdom into a church—that is, anciently a nation opposed a

nation, but in the New Testament it is a **[global] false church** that opposes the **[global] true church**." Louis F. Were, **The Fall of Babylon in Type and Antitype**, p. 8

"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." (Louis F. Were, **The King of the North at Jerusalem**, p. 75, this book is available at SecretsUnsealed.org)

This principle means that the literal terms that describe Old Testament Babylon (i.e. wine, cup, idols, harlot, Euphrates, etc.) find a symbolic and global fulfillment in the book of Revelation.

Ellen White supported this perspective. Referring to the Loud Cry message of Revelation 18:1-4 she described the spiritual nature of end time Babylon:

*"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 unmasked. 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."* GC, pp. 606, 607

Sources for the Study of Daniel 5

There are several **Biblical** sources for the study of Daniel 5:

- ✓ **Isaiah 13-14**
- ✓ **Isaiah 44, 45**
- ✓ **Jeremiah 25**
- ✓ **Jeremiah 50, 51**
- ✓ **Isaiah 47**

There are also several **secular** sources:

- ✓ The **Cyrus Cylinder** (in the British Museum).

- ✓ The **Nabonidus** Chronicle (in the British Museum).
- ✓ The Greek historian **Herodotus**, (Histories I. 191).
- ✓ **Xenophon** (Cyropaedia VII.5.30).

The Accuracy of the Biblical Account

For many years, historical-critical scholars affirmed that the account in Daniel 5 was historically inaccurate for several reasons of which we will mention only three:

- ✓ There was no mention of **king Belshazzar** in secular history.
- ✓ Secular sources stated that the last king of Babylon was **Nabonidus**, not Belshazzar.
- ✓ Why offer Daniel **third place** in the kingdom? Who, then, was the second?

The discovery of the **Nabonidus Chronicle** resolved all three of these potential problems. The Nabonidus Chronicle mentions Belshazzar by name and describes him as co-regent with his father, Nabonidus who had gone to the desert oasis of Teima in Arabia to recover from some unexplained illness. In the words of the *Verse Account of Nabonidus* (British Museum, Tablet 38,299):

*“He **[Nabonidus]** entrusted the ‘camp’ to his oldest (son), the first-born, the troops everywhere in the country he ordered under his (command). He let (everything) go, entrusted the **kingship to him** and, himself, he started out for a long journey.” (Quoted in C. Mervyn Maxwell, **God Cares**, volume 1, p. 91)*

This statement from the *Nabonidus Chronicle* irrefutably explains the reason why Belshazzar offered Daniel **the third** place in the kingdom!

Ellen White confirmed the record of secular history:

*“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.” YL May 19, 1898*

Secular history confirms other details of biblical history:

- ✓ A **banquet** was in progress the very night that Babylon fell and the attendees were drinking wine (Xenophon, *Cyropaedia* 7.5.15).
- ✓ The king of Babylon **was killed** by Cyrus the night that Babylon fell (Xenophon, *Cyropaedia* VII.V.24-32).
- ✓ The Persians **diverted the River Euphrates** and then marched into the city on the dry riverbed (Herodotus, *The Histories*, I: 189-192).

The Identity of Darius de Mede

Ellen White wrote that Cyrus was the **nephew of Darius** (PK, p. 523). She also wrote that Darius died 'within about two years' after the conquest of Babylon by Cyrus (PK, pp. 556, 557).

Xenophon helps us identify Darius the Mede in history. He wrote in his account that Cyrus was the nephew of **Cyaxares**. This seems to contradict Ellen White's statement that Cyrus was the **nephew of Darius**. How do we resolve this seeming discrepancy between Ellen White and Xenophon?

The Jewish historian Josephus wrote that Darius was known to the Greeks by the name of Cyaxares II and that he died in the year **537 B.C.** (two years after the fall of Babylon). This comment by Josephus harmonizes perfectly with the chronology of Daniel 5 and the remarks of Ellen White. Wikipedia explains what Xenophon wrote about the relationship between Cyaxares and Cyrus;

*"According to Xenophon's Cyropaedia (1.5.2), Cyaxares II became king after Astyages to the throne of the Median Empire, and he was also the brother of Mandane, Cyrus the Great's mother (1.2.1, 1.4.7). He describes the Persian, Cyrus II/The Great, as leading the campaign to conquer **Babylon in 539 B.C.**, while **his uncle, Cyaxares II**, remained in **Ecbatana**. Cyaxares II was by then an **old man** and because Cyrus II/The Great was in command of the campaign, the army came to regard Cyrus the **Great as king**. After Cyrus II/The Great invited Cyaxares (II) to a palace he had prepared for him in Babylon, Cyaxares (II) granted him his daughter (Cyrus II/The Great's first cousin) in marriage, with the Median kingdom as her dowry. On the assumption that Cyaxares II is Darius the Mede, it is claimed that he **nominally reigned** from Babylon as head of the Medo-*

Persian empire for two years until his death, the real power being Cyrus II/The Great's. Upon the death of Cyaxares II, the empire passed peaceably to Cyrus II/The Great."

The Greatest City of Antiquity

Archeologists discovered that the ancient city of Babylon had two sets of walls—the outer and inner. Both were double walls. The two inner walls were twelve and twenty-two feet wide respectively. The two walls making up the outer defenses were twenty-four and twenty-six feet wide. Thus, in order for enemies to get into the inner city where the palace and the main temple were located, they would have had to go through close to eighty-five feet of walls and each wall was well defended! We know that horses could actually gallop on top of the outer walls.

The city had 53 major temples and 955 smaller sanctuaries or shrines. It had 384 altars throughout the city streets. The greatest temple was the Great Ziggurat, which was built in honor of the patron sun-god Marduk. This temple was 300 feet wide at its base and 300 feet high. Inside the temple the predominant colors were purple and scarlet. Babylon's great banquet hall was also excavated by archeologists. It measured 56 X 171 feet. The city proper covered an area of 12 square miles and was the second largest city in antiquity. The major entrances to the city were guarded by lion sphinxes.

Crucial to the protection and security of Babylon was the Euphrates River which ran through the center of the city from north to south. Great brass gates protected the city where the river entered and exited (cf. Isaiah 45:1-3). The Euphrates guaranteed a constant source of water and food for the city. It is also noteworthy that when the city was taken by Cyrus in October 539 B.C., the Euphrates River was at its lowest ebb. Nebuchadnezzar had built an elaborate system of canals outside the city to divert the excess water when the river was at flood stage and these channels took the water to a nearby lake.

According to Isaiah, Babylon was a very rich city (Jeremiah 51:13). It was in a very real sense, the golden city.

The Sins of Babylon

According to the Bible, the kingdom of Babylon was guilty of **three main sins**:

The first and foremost sin was her attempt to force all nations to participate in her **idolatry and false worship** (Daniel 3; Daniel 5:1-4, 23, 24). She did this by giving her **intoxicating wine** to the nations which deranged them. The prophet Jeremiah wrote in his oracle against Babylon:

Jeremiah 51:7:

*"Babylon was a golden cup in the Lord's hand, that made **all the earth drunk**. The **nations drank her wine**; therefore, the **nations** are **deranged**."*

Daniel 5 contains a vivid example of the effects of Babylon's wine. Belshazzar drank wine and served it to his guests and this blurred their ability to distinguish between the holy and the common. Belshazzar treated the holy as if it were common and this led him and his guests into **false worship** and to the **work of men's hands** (cf. Jeremiah 25:27-38; Daniel 5:1-4).

In a similar story, **Nadab and Abihu** drank wine and therefore were **unable to distinguish** between the holy and the common. They treated what was **common as if it was holy** (Leviticus 10:11, 12; cf. Isaiah 5:20-24; Ezekiel 22:26).

Ellen White linked the sin of Belshazzar with the sin that will characterize the Christian world at the end of time:

*"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." **Signs of the Times**, July 27, 1891*

She linked the sin of Nadab and Abihu with the sin of the Christian world at the end as well:

*“Those who ignore the Lord's Sabbath to keep holy the first day of the week **offer strange fire** to God. It is a strange sabbath, which He has **commanded them not**. Will He accept it at their hands? Men have sought out many inventions. They have taken a **common day**, upon which God has placed no sanctity, and have clothed it with **sacred prerogatives**. They have **declared it to be a holy day**, but this does not give it a vestige of sanctity. They dishonor God by accepting **human institutions** and presenting to the world as the Christian Sabbath a day which has no “Thus saith the Lord” for its authority. As did **Nadab and Abihu**, they offer the **common in place of the sacred**.” *ST*, March 31, 1898.*

Now that we are talking about true and false worship, let's ask a series of questions about the **sign of true worship**:

Q: What distinguishes the true God from all false gods?

A: The fact that God created the heavens and the earth (Psalm 96:5, 6).

Q: Why do we worship God?

A: Because He is the Creator (Psalm 95:1-6).

Q: Did God create a holy day, so to speak, '**with His own hands**' that was a sign of worship to the Creator God? (Genesis 2:2, 3; Exodus 20:8-11; 31:12-18).

A: Yes, God made the Sabbath, so to speak, '**with His own hands**'. He created it as **holy time** as a memorial of the Creator.

Q: What stands at the heart of all true worship?

A: The **Sabbath** stands at the heart of all worship (Revelation 14:7; Isaiah 66:22, 23).

Now let's ask another series of questions about **false worship** and **its sign**:

Q: Does the Sunday teach us to distinguish between the true Creator God and all false gods?

A: No.

Q: Did God make Sunday as a day of worship or was Sunday made for worship by the **hands of man**?

A: Sunday as a day of worship is the 'creation' of the hands of men.

Q: When we worship on a day made for worship by the hands of man, what sins are we committing?

A: **Idolatry and false worship.**

Idolatry and false worship are intimately intertwined. An idol is anything that **man makes** for worship that God has not made for worship. Thus the Bible repeatedly refers to idolatry with the words, '*they worshiped the works of their own hands*' (cf. Psalm 115:4; Isaiah 2:8; 31:7; Jeremiah 1:16; Acts 7:41).

Worship on Sunday as a holy day involves the same principle as worshipping the sun! It matters not whether it is an **object** or a **day**. Let's ask a series of questions about the creation of the sun:

Q: **Who created** the sun?

A: God.

Q: Did God create the sun as an **object** of worship?

A: No. It is a secular object which has the purpose of giving light.

Q: What sin would we commit **if man makes** the sun an object of worship?

A: Idolatry!

Now let's ask a series of questions about the creation of the first day of the week:

Q: Who created the **first day** of the week?

A: God.

Q: Did He create the first day of the week as a sacred **day of worship**?

A: No, it is a common work day.

Q: What sin would we be committing if our own hands turn the first day of the week into a **holy day of worship**?

A: Idolatry, right?

Ellen White repeatedly referred to Sunday as the idol sabbath:

*"The Sabbath question is one that will demand great care and wisdom in its presentation. Much of the grace and power of God will be needed to **cast down the idol** that has been erected in the **shape of a false sabbath**." 9T, p. 211*

*"The **judges will refuse to listen** to the reasons of those who are loyal to the commandments of God because they know the arguments in favor of the fourth commandment **are unanswerable**. They will say, "We have a law, and by our law he ought to die." God's law is nothing to them. "Our law" with them is supreme. Those who respect this human law will be favored, but those who will not bow to the **idol sabbath** have no favors shown them." ST, May 26, 1898*

*"There is to be **no compromise** with those who are worshiping an **idol sabbath**. We are not to spend our time in controversy with those who **know the truth**, and upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that **men will employ every policy** to make **less prominent the difference** between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the **whole world will be engaged**, and the time is short. This is no time to **haul down our colors**." 2SM, p. 385*

*"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." RH, March 8, 1898*

The second grave sin of Babylon was its involvement in **the occult**. Practices of the occult are based on the false doctrine of the **immortality of the soul**:

Daniel 5:7 (cf. Daniel 1:20; 2:2, 10; 3:8; 4:7):

"The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers."

Isaiah 47:9, 12, 13 (cf. 2 Kings 9:22; Nahum 3:4):

"But these two things shall come to you in a moment, in one day: The loss of children, and widowhood. They shall come upon you in their fullness because of the multitude of your sorceries, for the great abundance of your enchantments.¹² "Stand now with your enchantments and the multitude of your sorceries, in which you have labored from your youth—perhaps you will be able to profit, perhaps you will prevail.¹³ You are wearied in the multitude of your counsels; let now the astrologers, the stargazers, and the monthly prognosticators stand up and save you from what shall come upon you."

Revelation 18:23 (cf. Revelation 9:21, **NIV**: 'witchcraft'; Galatians 5:20, **NIV**: 'witchcraft'):

"For your merchants were the great men of the earth, for by your sorcery all the nations were deceived."

The **third cardinal** sin of Babylon was the **persecution of God's people**. In the Old Testament, Babylon is considered the archenemy of God and His people (Daniel 1:1-4). It is not possible to study about Babylon apart from God's people. In Jeremiah's oracle against Babylon, he repeatedly underlines this crime that characterized Babylon (Jeremiah 50:6, 7, 11, 23, 28, 33, 34; 51:5, 24, 34-37, 44, 49; Isaiah 14:16, 17; Revelation 17:6; 18:20, 24). It was the kingdom of **Babylon** that destroyed the city of Jerusalem, its temple, its wall and took its people captive.

God promised to punish Babylon as vengeance for 'His temple' (Jeremiah 51:11; Daniel 8:10-12). In this context God is spoken of as **Goel** (redeemer) who will defend the cause of His people (cf. Ruth 3:9; 2:20; Numbers 35:19; Isaiah 51:10). Like a **shepherd** cares for his sheep, the **head** cares for the body, the **husband** cares for the wife and the **sovereign** cares for his vassal, at the end,

God will care for His own people and avenge them over the Babylonian harlot (Revelation 19:2).

Babylon Seemingly Inviolable

When Belshazzar celebrated his banquet, the enemy already had the city surrounded. The question is, why would the king sponsor a banquet when the enemy was at the gates? The simple answer is that Belshazzar considered the city to be invincible.

Isaiah 47:7, 8, 10 describes the arrogant self-security of Babylon on its last night. She claimed that she was the 'I am' and there was no other. She boastfully denied that she would become a widow or lose her children. Thus, Babylon in **Isaiah 47** had three parts:

- ✓ The harlot
- ✓ Her lovers
- ✓ Her children.

The book of Revelation will pick up on this three-fold union (cf. Isaiah 47:9; Revelation 16:13, 19; 17:1-5).

Ellen White described the false security of Babylon on its last, fateful night:

"It was not long before reverses came. He [Belshazzar] had been defeated in battle by Cyrus, and for two years had been besieged in the city of Babylon. Within that seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and supplied with provisions for a twenty years' siege, the voluptuous monarch felt secure, and passed his time in mirth and revelry." RH, February 8, 1881.

Babylon's Close of Probation

Why did God spare Nebuchadnezzar's kingdom in Daniel 4 while He destroyed Belshazzar's in chapter 5? The answer is in **Daniel 5:18-23**. Belshazzar had the benefit of Nebuchadnezzar's experience and in spite of this knowledge, he chose to spite God with a high hand. When Daniel appeared before Belshazzar

to decipher the writing on the wall, he recounted the story of his grandfather's insanity:

*"But you his son, Belshazzar, have **not humbled your heart**, although **you knew all this**.²³ And you have **lifted yourself up** against the Lord of heaven. They have brought the **vessels of His house** before you, and you and your lords, your wives and your concubines, have drunk wine from them. And **you have praised the gods** of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who holds your breath in His hand and owns all your ways, **you have not glorified**."*

Ellen White explained why Belshazzar had no excuse:

*"Belshazzar had been given **many opportunities** for knowing and doing the will of God. **He had seen** his grandfather Nebuchadnezzar banished from the society of men. **He had seen** the intellect in which the proud monarch gloried taken away by the One who gave it. **He had seen** the king driven from his kingdom, and made the companion of the beasts of the field. **But** Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought signal judgments on Nebuchadnezzar. He **wasted the opportunities** graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. "What must I do to be saved?" was a question that the great but foolish king passed by indifferently." *BEcho*, April 25, 1898.*

In the last days, the Christian world will also reject the noon-day light with which God will **fill the world** (Revelation 18:1-5). The rejection of this light will be Babylon's unpardonable sin. There will be no more that God can do for her.

The ancients believed that the gods used **balances** to weigh the **good and evil** deeds of each human being. If the bad outweighed the good, divine punishment would come. God spoke to Belshazzar in a language that he could understand (cf. Ezekiel 5:1; 1 Samuel 2:3; Job 31:6; Proverbs 16:2; 8T, p. 247).

Some have puzzled as to why Belshazzar's wise men were not able **to read** the handwriting on the wall. After all, the words were written **in Chaldean** which

was the king's native tongue. The problem was not that the wise men could not read the words. They simply could **not understand** what the words meant. A truth was summarized in **each key word** and therefore an interpretation was needed.

Ellen White gives this vivid description of the handwriting on the wall:

*"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." TM, p. 436*

It is important that in **Daniel 5:23** the silver and the gold are **inverted** in the list of metals. Why? Simply because Babylon at this point was about to pass into history! God had judged her and found her wanting. The next kingdom would be the silver kingdom—the Medes and Persians.

The inscription read:

- ✓ *Mene*: 'numbered'
- ✓ *Mene*: 'numbered'
- ✓ *Tekel*: 'weighed'
- ✓ *Upharsin*: 'and divided'

Only the word *upharsin* is plural suggesting the **duality** into which the kingdom would be divided—Medes and Persians. Thus, the inscription read: "*numbered, numbered, weighed and divided.*" Of course, this would not make much sense to Belshazzar unless someone interpreted what had been numbered, weighed and divided.

The Fall of Babylon

Cyrus came from the **north** and the **rising sun** to besiege and destroy the city of Babylon (Isaiah 41:2, 25; 46:11). He was accompanied by **other kings** from the **north** (Jeremiah 50:3, 9, 41; 51:11, 28). PK, p. 523 describes the armies:

*“Babylon was besieged by Cyrus, nephew of Darius the Mede, and commanding general of the **combined armies** of the Medes and Persians.”*

Many details in the story of Babylon’s fall indicate that Cyrus was a **type of Christ** when He comes to destroy spiritual Babylon. The name Cyrus means ‘sun’ and Christ is the ‘sun of righteousness’ (Malachi 4:3). Cyrus came from a ‘**far country**’ and Jesus will come from heaven (Isaiah 46:11) Cyrus was called in **righteousness** (Isaiah 45:13; 42:6) and Christ in righteousness judges and makes war (Revelation 19:11). God called Cyrus His ‘**shepherd**’ (Isaiah 44:24-28) and Jesus is the good Shepherd who, as the Son of David (1 Samuel 17:34-37), protects His sheep. Isaiah referred to Cyrus as God’s ‘**anointed**’ or ‘messiah’ (Isaiah 45:1) and Jesus is the Messiah (John 1:41). Cyrus **delivered** God’s captive people from Babylon and prepared a way for them **to return** to their homeland (Isaiah 45:13). Likewise, Jesus will deliver His people from bondage to spiritual Babylon and take them to the New Jerusalem!

The Bible and other sources describe the manner of Babylon’s fall. **Cyrus diverted** the water of the River Euphrates by creating a dam of logs where the river entered the city. Thus, the waters diverted to the channels outside the city and the **riverbed dried up**. Then, Cyrus and his armies entered the city unimpeded and Babylon fell. Although the entrances to the city were protected by great **brass gates**, the gates were left open on that fateful evening (cf. Jeremiah 50:12, 23, 38; 51:12, 13, 36, 41-43, 54-56; Isaiah 44:27).

Ellen White confirmed many details in the account of the **Nabonidus Chronicle**:

*“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." *ST*, December 29, 1890

"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." *PK*, p. 552

"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." *PK*, p. 523

According to the Greek historians, Cyrus was **acclaimed** as a deliverer even by the populace of Babylon. Ellen White described how Daniel shared the prophecies of **Isaiah with Cyrus** and in amazement he **gave the decree** for God's people to return to Jerusalem to rebuild the temple:

"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, [Isaiah 45:5, 6, 4, 13 quoted] his heart was profoundly moved, and he determined to fulfill his divinely appointed mission." *PK*, p. 557

The drying up of the Euphrates is described as the **drowning of Babylon** (cf. Jeremiah 51:27, 42, 55, 63, 64). Jeremiah gave **Seraiah a scroll** (chapters 50, 51) that contained the oracle against Babylon and instructed him to travel to Babylon in the **fourth year** of king Zedekiah's reign (594/93 B.C.). Upon his

arrival, he was instructed to go to the banks of the Euphrates, **read** the scroll out loud, **tie a stone** to it, and cast it **into the depths** of the River.

Remarkably, Seraiah did this, **fifty-five years** before the fall of the city, when Babylon was at the **apex** of its power. By all appearances, Jeremiah's prophecy would never be fulfilled. The **imagery** here is that the Euphrates River, the source of Babylon's security would **dry up** and then **drown her**. The book of Revelation will pick up on this in chapter 16.

The **oracles** of Isaiah and Jeremiah vividly portray the demise of Babylon:

The fall of Babylon would be **sudden** and **unexpected** (Isaiah 47:5). The apostle Paul picked up on this and applied it eschatologically in 1 Thessalonians 5:1-4; cf. Jeremiah 51:8.

At its fall Babylon would be left **naked** (Isaiah 47:3). She would be compelled to sit in the **dust** (Isaiah 47:1; Revelation 18:19). The kings that had fornicated with her would **eat her up** (Jeremiah 25:14; Revelation 17:16) and she would be **burned with fire** (Isaiah 47:14; Revelation 17:16). There would be **none to help** her (Jeremiah 50:32; Daniel 8:25; 11:45). She would **lose her lovers** and **her children** and would no longer be the **lady of kingdoms** (Isaiah 47:5).

The fall of Babylon would be accompanied by a **mighty earthquake** (Jeremiah 50:46; Revelation 16:17:). She would drink the wine of God's wrath and would never rise again (Jeremiah 51:57; Revelation 14:10; 16:19; 19:15). **Plagues** would fall upon her (Jeremiah 50:13; Revelation 16), she would be **totally destroyed** (Jeremiah 51:58) and **demolished** (Jeremiah 50:13; 51:26) and **no remnant** would be left in her (Jeremiah 50:26, 30; 51:3). At her fall, all the **merchants** of the nations would wail (Jeremiah 51:8, 54; Isaiah 13:6; Isaiah 47:15; Revelation 18). All of Babylon's great leaders would fall by the **sword** (Jeremiah 50:35-37; 25:30-38; Revelation 19:15). Babylon received as she gave (Jeremiah 50:29; Revelation 18:6).

Conclusions and Lessons

God repeatedly called His people to flee from Babylon to Jerusalem before she was destroyed (Jeremiah 51:6, 17-20, 45; 50:4, 5, 8, 19, 20 and 28; Revelation 18:1-5). God's people would then be able to return to Jerusalem singing the songs of the redeemed (Jeremiah 51:48).

Ellen White compared the fall of literal Babylon with the end time fall of spiritual Babylon:

*"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, GC, p. 491*

The fall of Babylon is a warning for the **Seventh-day Adventist Church**:

*"In the **balances of the sanctuary** the **Seventh-day Adventist church** is to be **weighed**. She will be **judged** by the privileges and advantages that she has had. **If** her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, **if** the blessings conferred have not qualified her to do the work entrusted to her, on her **will be pronounced the sentence**: "**Found wanting**." By the light bestowed, the opportunities given, will she be **judged**." 8T, p. 247*

*"**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**." ST, December 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 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?" **ST**
July 27, 1891*



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #9 - DANIEL 5: THE BACKGROUND TO REVELATION 16 AND 17

Tips for the Study of the Last Three Plagues

When we study the seven last plagues of Revelation 16 we must not only study them individually but also look at the broadier picture, how they fit together. We should not merely consider each plague in isolation from the rest but rather how their flow is interconnected. By way of example, when we study the Elijah stories in Scripture we must not only consider Elijah but also how the details of the entire story coalesce, including Baal, Jezebel, Ahab, and the false prophets.

When we study the last seven plagues we must also make sure that we take into account all the details of the Old Testament root stories because they are fundamental to the typological application.

Another very important point. When we search for Ellen White's understanding of the seven plagues, we should not assume that she will quote the verses or even use the biblical terminology that refer to them. Ellen White frequently alludes to biblical passages without quoting the verses or the specific words that are found in them.

Return to Pre-Creation Chaos

Revelation 16 describes seven devastating plagues that will fall upon the wicked after the door of human probation closes (Revelation 15:5-8). To a great

degree, these plagues will de-create the earth and return it to the condition it was in **before creation week**—without form, void, in darkness and without life (Jeremiah 4:19-27).

In this lesson we will primarily study the last three plagues from **two different perspectives** and look for parallels in the thematic structure:

- ✓ The **Biblical View** in Revelation 16:10-21
- ✓ **Ellen White's** perspective: The Great Controversy, pp. 635-637

Perspective #1: The Last Three Plagues in Revelation 16:10-21

The Fifth Plague

Revelation 16:10, 11:

*"Then the fifth angel poured out his bowl on the **throne** of the **beast**, and his kingdom became full of **darkness**; and they gnawed their **tongues** because of the pain. They blasphemed the God of heaven because of their pains and their **sores**, and **did not repent** of their deeds."*

The main **components** in the fifth plague:

- ✓ The **throne** of the beast.
- ✓ The **kingdom** of the beast.
- ✓ The **darkness** on the **kingdom** of the beast.
- ✓ The sores and **gnawing of the tongue**.

The **beast** who is punished in the fifth plague is the same as the beast of **Revelation 13:1-10** and the little horn of **Daniel 7** that spoke **blasphemies** against the Most High, **persecuted** the saints of the Most High, thought it could **change** times and law and ruled for **1260 years**. The beast and the little horn are symbols of the **Roman Catholic Papacy**.

The **throne** is the geographical location from which the beast rules. Thus, the fifth plague falls on the governing **See** of the beast. the pope rules from His **Cathedra** in **Vatican City** within the confines of the ancient city of **Rome**.

The beast's **kingdom** over which he rules is composed of those who **support it globally**. The following verses describe the global supporters of the beast's kingdom:

Revelation 13:3:

*"And I saw one of his **[the beast's]** heads as if it had been mortally wounded, and his deadly wound was healed. And **all the world** marveled and followed the beast."*

Revelation 13:7:

*"It was granted to him **[the beast]** to make war with the saints and to overcome them. And authority was given him over **every tribe, tongue, and nation**."*

Revelation 17:1, 2:

*"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who **sits on many waters**,² with whom the **kings of the earth** committed fornication, and the **inhabitants of the earth** were made drunk with the wine of her fornication."*

Revelation 17:15:

*"Then he said to me: "The **waters** which you saw, where the harlot **sits**, **[sitting refers to rule]** are **peoples, multitudes, nations, and tongues**."*

These verses clearly **distinguish** between the beast who rules from his throne in the Vatican and the **subjects** of his kingdom which are peoples, multitudes, nations and tongues.

The **darkness** that afflicts the throne of the beast and his kingdom is **supernatural** and **global**. When the darkness falls upon the throne of the beast, the members of the kingdom will gnaw their **tongues** in pain. Even further, God will send a **panic** upon them that leads them to **kill one another** with the weapons they intended to use against God's people.

Zachariah 14:12, 13:

*"And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem. Their **flesh shall dissolve** while they stand on their feet, their eyes shall dissolve in their sockets, and their **tongues shall dissolve** in*

*their mouths. It shall come to pass in that day that a **great panic** from the LORD will be among them. Everyone will seize the hand of his neighbor, and **raise his hand against his neighbor's hand.***

The expression ‘and they **did not repent** of their deeds’ indicates that those who belong to the kingdom of the beast are beyond repentance because their decision is **set in stone**.

The Sixth Plague

Revelation 16:12, 16:

*“Then the sixth angel poured out his bowl on the great **river Euphrates**, and its **water was dried up**, so that the way of the **kings from the east** might be **prepared**. . . And they gathered them together to the place called in Hebrew, **Armageddon**.”*

The main elements of the sixth plague:

- ✓ The overflowing River **Euphrates**.
- ✓ The **drying up** of the waters.
- ✓ The **kings** from the **east**.
- ✓ The **gathering** of the kings of the earth and the whole world for battle.
- ✓ The place called **Armageddon**.

Important Questions about the sixth plague:

- ✓ What is the symbolic meaning of the great river **Euphrates**? (hint: Isaiah 8:7, 8; 17:12, 13; Revelation 17:15)
- ✓ What is the symbolic meaning of the **drying up** of the waters of the river?
- ✓ Who are the **kings from the east** (literally, from ‘the rising sun’)?
- ✓ How is the **way prepared** for the arrival of the kings?
- ✓ **Where** is the gathering **place** called Armageddon?

The Background of Ancient Babylon

In order to answer these questions, we must first review some details about the ancient **city of Babylon**. Babylon was seated upon the waters of the great river **Euphrates**. This means that the waters upon which the Babylonian harlot sits are the waters of the Euphrates. However, this is not a literal harlot or a literal river. The harlot represents an apostate church and the waters represent multitudes, nations, tongues and people (Revelation 17:15).

Babylon was very **confident** that she was **invincible** (Isaiah 47:7-10; cf. 1 Thessalonians 5:2, 3). She was so confident, that on the night of her fall, while the armies of the Medes and Persians had the city surrounded, king Belshazzar was **having a party!** (Daniel 5). Babylon felt secure because she was seated upon the **River Euphrates** that flowed through the center of the city:

Jeremiah 51:12, 13:

*"Set up the standard on the walls of Babylon; make the guard strong, set up the watchmen, prepare the ambushes. For the Lord has both devised and done what He spoke against the inhabitants of Babylon. ¹³ O you who **dwelt by many waters**, abundant in treasures, your end has come, the measure of your covetousness."*

The city had **three walls** and great **gates of bronze** that protected the entrances to the city:

Isaiah 45:2:

*"I will go before you [**before Cyrus**] and make the crooked places straight; I will break in pieces the **gates of bronze** and cut the **bars of iron**."*

Babylon gave her **intoxicating wine** to the nations and they were **enraged**:

Jeremiah 51:7:

*"Babylon was a golden cup in the Lord's hand, that made all the earth drunk. The nations **drank her wine**; therefore, the **nations are deranged**."*

When Belshazzar and his cohorts drank the wine they were not able to **distinguish** between the holy and the common and as a result they practiced false worship and idolatry:

Daniel 5:1-4:

*"Belshazzar the king made a great feast for a thousand of his lords, and **drank wine** in the presence of the thousand. ² **While he tasted the wine**, Belshazzar gave the command to bring the gold and silver vessels which his father Nebuchadnezzar had taken **from the temple** which had been in Jerusalem, that the king and his lords, his wives, and his concubines might **drink** from them. ³ Then they brought the gold vessels that had been taken from the temple of the house of God which had been in Jerusalem; and the king and his lords, his wives, and his concubines **drank** from them. ⁴ They **drank wine**, and **praised the gods** of gold and silver, bronze and iron, wood and stone."*

God promised that He would **send plagues** upon Babylon and use the weapons of His indignation against her:

Jeremiah 50:13:

*"Because of the **wrath of the Lord** she shall **not be inhabited**, but she shall be wholly **desolate**. Everyone who goes by Babylon shall be horrified and hiss at all **her plagues**."*

Jeremiah 50:25:

*"The Lord has opened **His armory**, and has brought out the **weapons of His indignation**; for this is the work of the Lord God of hosts in the land of the Chaldeans."*

God called His people **to flee** Babylon **before** she was destroyed:

Jeremiah 50:6-8, 28, 51:45

*"**Move from the midst of Babylon, go out** of the land of the Chaldeans; and be like the rams before the flocks. ⁹ For behold, I will raise and cause to come up against Babylon an **assembly of great nations** from the **north country**, and they shall array themselves against her; from there she shall be captured. Their arrows shall be like those of an expert warrior; none shall return in vain. ¹⁰ And **Chaldea shall become plunder**; all who plunder her shall be satisfied," says the Lord. . . The voice of those who **flee and escape** from the land of Babylon declares in **Zion** the **vengeance** of the Lord our God, the **vengeance** of His **temple**. . . **My people**,*

***go out** of the midst of her! and let everyone deliver himself from the **fierce anger** of the Lord."*

Cyrus and his Armies

Babylon was seated upon the **many waters** of the Euphrates River. As long as the river flowed, Babylon **was secure** (Jeremiah 51:12, 13). In the Bible, Babylon is the **enemy** of God's people par excellence. Babylon had God's people in bondage and mistreated them (Jeremiah 50:33, 17; 51:24) and God used Cyrus to destroy Babylon and deliver His people (Isaiah 44:26).

Cyrus came from a **far country** (Isaiah 46:11) against Babylon from the **north** and the **east** (Isaiah 41:2, 25; 46:11). He did not come alone but with a coalition of armies (Jeremiah 51:11, 28). The name 'Cyrus' means 'sun' and God referred to him as His **shepherd** (Isaiah 44:28) and His **messiah** or anointed (Isaiah 45:1; 42:6). God called him **in righteousness** to let the **captives go** back to Jerusalem (Isaiah 45:13; 45:13).

Cyrus diverted the waters of the Euphrates River, by creating a dam of logs where the river entered the city. Thus, the waters filled the canals outside the city and the riverbed dried up in order to allow the entrance of Cyrus and his armies into the city. Even though the entrances to the city were protected by great brass gates, Babylon fell and God's people were delivered:

Jeremiah 50: 38:

*"A **drought** is against **her waters**, and they will be **dried up**. For it is the land of carved images, and they are insane with their idols."*

Jeremiah 51:36:

*Therefore, thus says the Lord: "Behold, I will plead your case and take vengeance for you. I will **dry up her sea** and make her **springs dry**."*

Isaiah 44:27, 28:

*"Who says to the deep, '**Be dry!**' and I will **dry up your rivers**': ²⁸ Who says of **Cyrus**, 'He is **My shepherd**, and he shall perform **all My pleasure**, saying to Jerusalem, 'You shall be built,' and to the temple, 'Your foundation shall be laid.'"*

We have three primary and two secondary sources that describe the fateful night that Babylon fell. The primary sources are Daniel 5, the **Nabonidus Chronicle** and the **Cyrus Cylinder** and the two secondary are the Greek historians **Xenophon** and **Herodotus**. Remarkably all of these sources are in agreement about the events that led up to the fall. All agree that Babylon was taken without a struggle and that the population welcomed Cyrus with open arms. The Greek historians are the only ones who **directly** explain how the city fell although the Bible strongly alludes to it. The Greek historians agree that Cyrus dried up the riverbed of the Euphrates and this led to the fall of the city.

The prophet Jeremiah tells us repeatedly that the great sin of Babylon was that she mistreated and **persecuted** God's people (Jeremiah 51:34-36; 51:49; 50:33, 34). It is somewhat of a paradox that Jeremiah wrote about the rivers of Babylon drying up and then turned right around and predicted that she would be **drowned by her own river**.

Jeremiah 51:42, 63, 64:

*"The **sea has come up over Babylon**; she is covered with the **multitude of its waves**. Now it shall be, when you have finished reading this book, that you shall tie a stone to it and throw it out **into the Euphrates**.⁶⁴ Then you shall say, 'Thus **Babylon shall sink** and not rise from the catastrophe that I will bring upon her. And they shall be weary.'"*

Thus, Babylon would be **paid back** for the payment she meted out:

Jeremiah 50:29:

*"Call together the archers against Babylon. All you who bend the bow, encamp against it all around; let **none of them escape**. **Repay** her according to her work; according to all she has done, do to her; for she has been proud against the Lord, against the Holy One of Israel."*

Daniel 5 describes the last night of Babylon and the reason for its fall. The chapter gives details that the Greek historians could not. In Daniel 5 we discover that the fall of Babylon was due to her sins and that God decreed its fall. The king drank wine and gave it to one thousand of the VIP's in the kingdom (5:1, 3). The wine did not allow the king to distinguish between the holy and the common (5:2) and therefore he practiced idolatry (5:4). A handwriting on

the wall announced the close of probation for Babylon (5:24-28) and that very night Cyrus dried up its river and the city fell to the Medes and Persians (5:31).

This entire scenario is applied **symbolically** and **globally** in Revelation 16, 17. At this point we will only consider some of the details of Revelation 17.

Questions about Revelation 17

- ✓ **Which** of the seven plague angels came back to speak with John in Revelation 17:1?
- ✓ What does a **harlot** represent in Scripture (Ezekiel 16 and 23)?
- ✓ What is the **name** of the harlot woman?
- ✓ What are the **waters** upon which the harlot sits?
- ✓ What will the **kings** and waters end up doing to the harlot?

Revelation 17:1-5, 15, 16:

*"Then one of the seven angels who had the seven bowls **[which of the seven?]** came and talked with me, saying to me, "Come, I will show you the **judgment [condemnation]** of the **great harlot [the papacy]** who sits on **many waters [the Euphrates]**,² with whom the **kings** of the earth committed **fornication [she had the rulers impose her agenda]**, and the inhabitants of the earth were made drunk with the **wine** of her fornication **[her false doctrines]**."³ So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns.⁴ The woman was arrayed in **purple and scarlet [the preferred colors of the papacy]**, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of **abominations** and the filthiness of her fornication.⁵ And on her forehead a name was written: MYSTERY, **BABYLON THE GREAT [her name is Babylon so she must be seated on the waters of the Euphrates]**, THE MOTHER OF HARLOTS **[so she must have daughters]** AND OF THE ABOMINATIONS OF THE EARTH. . .¹⁵ Then he said to me, "The waters which you saw, where the harlot sits, are **peoples, multitudes, nations, and tongues**."¹⁶ And the ten horns which you saw on the beast, these will **hate the harlot [her supporters will turn against her]**, make her **desolate** and **naked**, **eat her flesh***

and **burn her** with fire. ¹⁷ For God has put it into their hearts to fulfill His purpose, to be of **one mind** *[all on the same page to destroy God's people]*, and to give their kingdom to the beast, until the **words of God are fulfilled** *[when God says 'it is done' at the seventh plague].*"

The Seventh Plague

Revelation 16:17-21:

"Then the seventh angel poured out his bowl into the air, and a **loud voice** came out of the temple of heaven, from the throne, saying, "***It is done!***" *[GC, p. 635]* ¹⁸ And there were **noises** and **thunderings** and **lightnings**; and there was a **great earthquake**, such a mighty and great earthquake as had not occurred since men were on the earth. ¹⁹ Now the **great city** *[Babylon]* was **divided into three parts** *[three parts are in Revelation 16:13] before this the three parts had been united*, and the cities of the nations fell. And **great Babylon** was **remembered** *[reckoning day has come]* before God, to give her the cup of the **wine** of the **fierceness of His wrath** *[same words in the third angel's message and Revelation 19:15]*. ²⁰ Then every **island** fled away, and the **mountains** were not found *[predicted at the end of the sixth seal in Revelation 6:14-16 and also in Revelation 20:11]* ²¹ And **great hail** from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great."

The central themes of the seventh plague are God's voice saying 'it is done' followed by an **earthquake**, **thunder**, **lightning**, terrific **precipitation** and the disappearance of **mountain ranges** and **islands** (cf. Revelation 6:14-17). Revelation 19:11-21 expands upon the seventh plague. In fact, the seventh plague is the battle or Armageddon where Christ and the armies of heaven come from the north and the east on horses to **defeat Babylon** and **deliver** His people.

Perspective #2: Ellen White's Interpretation

It is common for Ellen White to refer to biblical events without actually quoting the verses that describe the event. In *The Great Controversy*, Ellen White **did not quote** the verses that describe the fifth and sixth plagues. Rather, she

interpreted the symbols in matter-of-fact language and followed the same literary sequence.

By way of example, Ellen White never quoted Daniel 11:40-45 or even alluded to the language. Yet, as I have shown in another place, she commented on these verses in *The Great Controversy* but without using the terminology.

Let's notice how Ellen White interpreted the fifth, sixth, and seventh plagues in matter-of-fact language. Although she quoted verses from the seventh plague she did not quote any verses for the fifth and sixth. She never quoted the supernatural darkness of the fifth plague (Rev. 16:10, 11), the drying up of the Euphrates (Rev. 16:12), the Battle of Armageddon (Rev. 16:16; **review the footnote at the end of this study), and the kings from the east (Rev. 16:12) in the sixth plague.

However, it just possible that she had much to say about these verses although she never quoted them? Let's consider the last three plagues of Rev. 16 as an example of how to find Ellen White's commentary on verses that she never quoted.

In **GC, p. 628** Ellen White used less than one page to describe the first four plagues (Rev. 16:1-9) quoting phrases from **all four**. Strangely enough, however, in the **next seven pages**, she did not follow up with the last three. In fact, after page 628, she never quoted any verses from the fifth or sixth plagues in the rest of the book. This has led some to wonder whether Ellen White had any light on the supernatural darkness of the fifth plague and the drying up of the Euphrates, the battle of Armageddon, and the kings that come from the east in the sixth.

It is important to note, however, that Ellen White did quote verses that describe the seventh plague in **GC, pp. 636, 637**. Thus, she quoted from the first four on page 628 and the seventh on pages 636, and 637 but quoted no verses on the fifth or sixth in between. Thus there appears to be a gap between the fourth plague and the seventh.

Summarizing:

- ✓ Quoted from the **first four** (GC, p. 628).
- ✓ No quotations from the **fifth or sixth** (GC, pp. 629-635).

✓ Quotations from the seventh (GC, pp. 636, 637).

On the surface, it would appear that Ellen White had nothing to say in *The Great Controversy* about the fifth and sixth plagues because she does not quote any verses. However, as we shall see, appearances can be deceiving!

If Ellen White did offer any commentary on the fifth and sixth plagues, where would we expect to find it? Where would we look for her remarks on the plague of darkness, the drying up of the Euphrates, the battle of Armageddon, and the kings that come from the east?

The answer to this question is obvious. If she quotes verses from the first four plagues in GC, p. 628 and the seventh plague in GC, pp. 636, 637, we would expect her commentary on the fifth and sixth somewhere in between!

The Key to Ellen White's Commentary

The key to understand Ellen White's perspective of the fifth and sixth plagues is in GC, p. 635 where she describes the wicked multitudes of Babylon, the swirling waters of the symbolic Euphrates upon which the harlot sits, (Revelation 17:1, 2, 15) preparing to execute the death decree. As the flooding waters are about to slay God's people, the darkness of the fifth plague falls upon Babylon. Here is how Ellen White described the events leading up to the fifth plague of darkness:

"With shouts of triumph, jeering, and imprecation, throngs of evil men [the symbolic waters of the Euphrates] are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, [the fifth plague] falls upon the earth." (GC, p. 635)

It should not surprise us that the rushing waters of the sea in Scripture symbolize multitudes, nations, and peoples that are inimical to God's people and whom God will rebuke!

"Woe to the multitude of many people who make a noise like the roar of the seas, and to the rushing of nations that make a rushing like the rushing of mighty waters!"¹³ The nations will rush like the rushing of many waters; but God will rebuke them and they will flee far away, and be chased like the chaff of

the mountains before the wind, like a rolling thing before the whirlwind.” (Isa. 17:12-13)

The darkness of the sixth plague arrests the multitudes, that is, dries up the waters of the symbolic Euphrates upon which the harlot sits (Rev. 17:1, 2, 15). This is how Ellen White described it:

*“. . . the angry **multitudes** [the waters composed of multitudes, nations, tongues and peoples] are suddenly **arrested** [the waters of the Euphrates dry up]. Their mocking cries die away. The objects of their murderous rage are forgotten.” (GC, p. 635)*

In the scenario that Ellen White portrays, after the darkness of the fifth plague and the drying up of the waters, of the sixth, the kings—Christ and His angels—come from the east (cf. Matthew 24:27) to rescue the persecuted Remnant:

*“Soon there appears **in the east** a small black cloud, about half the size of a man’s hand. . . **Jesus rides forth** as a **mighty conqueror**. . . ‘Faithful and True,’ ‘in righteousness He doth judge and make war.’ And ‘the **armies which were in heaven**’ (Revelation 19:11, 14) follow Him. With anthems of celestial melody, the holy angels, a vast, unnumbered throng, attend Him on His way”. GC, pp. 640, 641*

This is how it all works out:

- ✓ The wicked multitudes of Babylon (the symbolic Euphrates) are **about to drown** God’s people.
- ✓ The **dense darkness** of the fifth plague falls upon the earth.
- ✓ The angry waters of Babylon’s symbolic Euphrates suddenly **dry up** or are arrested when God’s voice utters the words, ‘it is done’—symbolically portrayed as the breath or sword from His mouth— (Rev. 19:15; Isa. 11:4; GC, pp. 636, 637).
- ✓ Jesus and the angels come **from the east** to gather the remnant (cf. Revelation 19:11-14).

The Desolation of the Earth

However, there is still a missing piece of the puzzle. In the following chapter (“*The Desolation of the Earth*”), Ellen White explained that the supporters of Babylon will **not only withdraw** their support or dry up on Babylon. After

withdrawing their support, they will **turn against** the religious leaders of Babylon to 'drown' them.

In the chapter, *The Desolation of the Earth*, Ellen White returns to the moment when the **voice of God** delivered His people from the raging waters of Babylon (GC, p. 635). We know that she returned to the beginning point of the previous chapter because both begin with the voice of God turning the captivity of His people:

*"When the **voice of God** turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life."* GC, p. 654

Then Ellen White **expands upon** the meaning of the drying up of the waters and how they will vent their rage against the religious leaders of Babylon who deceived them:

*"The **people** [the waters upon whom Babylon sits] see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon **the ministers. Unfaithful pastors** have prophesied **smooth things**; they have led their hearers to make **void the law** of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The **multitudes** [symbolic waters] are **filled with fury**. "We are lost!" they cry, "and you are the cause of our ruin;" and they **turn upon the false shepherds** [waters drown Babylon's leaders]. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed." GC, p. 655.*

****** Ellen White does use the phrase 'battle of Armageddon' in other places (7BC, p. 982; 3SM, p. 426) but only in general terms. However, I was not able to find a single example in *The Great Controversy* where she quoted Revelation 16, verses 12 and 16. Furthermore, she never quoted Revelation 16:10, 11 which describes the fifth plague. Ellen White did quote verses 13-15 but made it clear that they take us back to events that began before the close of probation:

“The Spirit of God is gradually withdrawing from the world. Satan is also mustering his forces of evil, going forth ‘unto the kings of the earth and of the whole world,’ to gather them under his banner, to be trained for ‘the battle of that great day of God Almighty’ [Revelation 16:14].” Ellen G. White, The Seventh-day Adventist Bible Commentary, volume 7, p. 983.

Here is Ellen White’s complete passage in **The Great Controversy** on the last three plagues with my own explanatory notes in brackets:

*“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 [**similar to Pharaoh who gathers his armies to attack Israel**]. As the time appointed in the decree [**Revelation 13:15; Esther 3:8**] 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 [**like Israel did at the edge of the Red Sea**], while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death [**Pharaoh and his armies come and there is no escape**]. It is now, in the hour of utmost extremity that the God of Israel [**notice the allusion to ancient Israel**] will interpose for the deliverance of His chosen [**like at the edge of the Red Sea**]. With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush [**the Euphrates is at flood stage: See the meaning of the word rush in Isaiah 17:12, 13 and 8:7, 8**] upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth [**the fifth plague of darkness**]. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company [**light for God’s people**]. The angry multitudes [**symbolically represented as the ‘waters’ upon which the harlot sits**] are suddenly arrested [**the waters of the Euphrates are dried up**]. Their mocking cries die away. The objects of their murderous rage are forgotten [**God’s people are no longer in jeopardy after the fifth plague**]. With fearful forebodings they gaze upon the symbol of God’s*

covenant *[the covenant that protects God's people]* and long to be shielded from its overpowering brightness. . ."

In the next chapter (*'The Desolation of the Earth'*) Ellen White comes back to describe this climactic moment of the sixth plague but adds some very important details:

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers *[the leaders of the harlot and her daughters]*. Unfaithful pastors have prophesied smooth things *[this is why the fifth plague afflicts the tongue]*; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes *[the waters of the Red Sea and the Euphrates]* are filled with fury *[they withdraw their support and then avalanche themselves against the apostate system]*. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds *[the waters now drown their religious leaders]*. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies *[Zechariah 14:12, 13 is fulfilled when the swords turn upon the religious leaders]*. Everywhere there is strife and bloodshed. GC, pp. 655, 656

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor and his hand shall rise up against the hand of his neighbor." Zechariah 14:12, 13. In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth--priests, rulers, and people, rich and poor, high and low. "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." Jeremiah 25:33." GC, p. 657

We know that our interpretation is on the right track because at the bottom of page 636 and the top of page 637 Ellen White quoted verses from the **seventh plague** and commented on them:

*"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 **[the seventh plague]**.*

*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. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." **Great hailstones,** every one "about the weight of a talent," are doing their work of destruction." **Revelation 16:19, 21** **[the seventh plague]***

Choosing Sides Now

The final and most important question: What will determine **whose side** we are on in this great final battle? Revelation 16:15, square in the middle of the Armageddon message, has the answer.

Revelation 16:15:

*"Behold, I am **coming** as a **thief.** Blessed is he who **watches,** and keeps his **garments** lest he **walk naked** and they see his **shame.**"*

Revelation 3:18-19:

*"I counsel you to buy from Me gold refined in the fire, that you may be rich; and **white garments**, that you may be **clothed**, that the **shame** of your **nakedness** may not be revealed; and anoint your eyes with eye salve, that you may see."*



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #10 - NOTES ON DANIEL 6: DANIEL IN THE LION’S DEN

In order to fully understand this lesson, it is highly recommended that you review the lesson on Daniel 3 because both describe, in type, the experience of God’s end time remnant. The events of this chapter occurred sometime between **539 and 537 B.C.** when Daniel was around 84 years old.

Introductory Matters

There is a close relationship between **Daniel 3** and **Daniel 6** but there is a **difference**. Whereas Nebuchadnezzar **established** false worship in Daniel 3, Darius **forbade the free exercise** thereof in Daniel 6. Both chapters reveal what happens when the civil power **establishes** religion and forbids its **free exercise**. One can’t help but see the connection, in principle, with the First Amendment to the Constitution of the United States. The time will come when both the Establishment Clause and the Free Exercise Clause will be repudiated:

*“The time will come when men will not only **forbid Sunday work**, but they will try to **force men to labor on the Sabbath**, and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has not yet come, for the truth must be presented more fully before the people as a witness.” RH, April 6, 1911*

We do not know why **Daniel was absent** in the experience of Daniel 3. Some think that he might have been **ill**, that the king **purposely told him** to stay away or that he was on **some mission**. Only God knows why. However, the experience of Daniel 6 shows that if Daniel had been there, he would have chosen to be faithful along with his three friends.

Review of Daniel's Experience

Both the kings of Babylon and God described Daniel as one who had an **excellent spirit** and the Spirit of the **Holy God** (Daniel 6:3; cf. Daniel 4:8, 9; 5:12, 14).

As a prophet, Daniel had the **Spirit of Prophecy**. Daniel and Ellen White had similar experiences while in vision, (cf. Daniel 10:8, 16-19; *Two Prophets and Two Books*) and the message of Daniel 8-12 and the early visions of Ellen White centered on the 2300 days of **Daniel 8:14**.

Daniel was faithful in the secular duties of the kingdom (Daniel 6:4) and in his duty to God (Daniel 6:22). Because he was faithful in the little things, he proved faithful in the greater tests. Even his enemies could find **no fault** (a better translation would be 'no corruption') in the performance of his daily duties in the king's court so they sought to entrap him concerning the first table. The conflict was between the laws of God and the laws of men.

Daniel would have rather **died than sin** (Daniel 6:5). **Obedience** to **God's law** was more important than life itself. The Bible mentions both the virtues and defects of His followers yet there is no negative detail concerning Daniel. Ellen White expressed Daniel's faithfulness this way:

*"Those who would **rather die** than perform a wrong act are the only ones who will be found faithful. PH117. p. 28 [translated from Portuguese]*

Another issue in this controversy was **worship**. As noted before, Nebuchadnezzar (Daniel 3) sought to **establish** false worship and disobedience to God's law, and Darius (Daniel 6) sought to forbid the **free exercise** of Daniel's

right to worship God according to the dictates of his conscience (Daniel 6:5, 12, 15).

Daniel had an unbreakable faith in his God whom, according to Darius, he continually served (the **LXX** version of Daniel 6:23 uses the same Greek word for 'faith' as in Revelation 14:12).

The enemies of Daniel worked in an **underhanded way** to **deceive the civil power** into proclaiming a religious decree that forbade true worship. However, there was a power behind the veil that was influencing the enemies of Daniel":

*"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** **[the satanic agencies]** who had inspired the plan for Daniel's destruction; and the princes, **yielding themselves** as instruments of evil, carried it into effect." **PK**, p. 540*

By making this law, Darius overstepped his legitimate bounds of authority because he legislated concerning the first table which is God's exclusive domain.

The decree forbidding true worship was given by the civil power in **written form** (Daniel 6:7-9). It is important to underline that the king was not Daniel's enemy. The king only became a menace to Daniel when he paid heed to the advice of his counselors who were enemies of Daniel.

Daniel was a man of constant **prayer** (Daniel 2:17, 18; 6:10, 11; 9:3, 4, 13, 17, 21). After stating that Daniel knelt for prayer three times a day, Ellen White made the following profound remark:

*"True reverence for God is inspired by a sense of His **infinite greatness** and a realization of **His presence**." **PK**, pp. 48, 49*

Why didn't Daniel just close his windows so as not to offend his enemies? After all, isn't religion a **private affair**? Why ruffle the feathers of his enemies unnecessarily? Ellen White responds:

*"As Daniel, according to his custom, made his supplications three times a day to the God of heaven, the attention of the princes and rulers was called to his case. He had an opportunity to speak for himself, to show **who is the true God**, and to present the reason why He alone should receive worship, and the duty of rendering Him praise and homage. And **the deliverance of Daniel** from the den of lions was another evidence that the Being whom he worshiped **was the true and living God**." 5T, p. 453*

This story reveals that the **power of human rulers is limited**. When Darius gave his command, he sought to reveal his 'mighty power'. But once he signed the decree, he was **bound by his own law**, and was **not able** to deliver Daniel no matter how much he tried. For this reason, it took One who is truly Almighty to deliver Daniel. The intervention of God shows that **He overrules** the machinations of human kings and can do what they never could.

Why did God allow Daniel, His beloved servant, **to be thrown** into the lion's den? Why not deliver him before he was cast in? Ellen White gave the profound answer in PK, pp. 543, 544:

*"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**."*

Daniel faced **a death decree** because he chose to worship the true God and **disobey the illegitimate** religious decree of the civil power. He went through a **severe time of trouble** and his faith was **sorely tested**. However, Daniel passed the test with flying colors. Like **Joseph** when he arrived in Egypt, Daniel

made up his mind **before he arrived** in Babylon, that he would be faithful to God no matter what the consequences.

Daniel's enemies suffered the very punishment they had determined for him (Daniel 6:24, 25). When the **blindfold** was removed from the king's eyes and he **discovered** what his advisors were up to, his wrath was directed **against them**. The civil power, which was to punish Daniel, turned on his enemies.

Like in Daniel 3, the word '**deliver**' is at the **very core** of chapter 6. It appears in Daniel 6:14, 16, 20, 27. It reappears in **Daniel 12:1**. The use of the word in Daniel 3, 6 and 12 indicates that these three stories are closely related.

God delivered Daniel because he was in a **covenant relationship** with Him. The king recognized this when he cried out to Daniel as he was about to cast him into the lion's den, *"your God, whom you **serve continually**, He will deliver you."* (Daniel 6:16, 20). And Daniel addressed the king concerning his relationship with God: *"I was found **innocent before Him**; and also, O king, I have done no wrong before you."* (Daniel 6:22) Finally, when Daniel's ordeal ended, the text tells us that he was delivered because '**he trusted** in his God' (Daniel 6:23).

Daniel 3 tells us that Jesus **in person** delivered the three young Hebrews from cremation (Daniel 3:25) However, Nebuchadnezzar identified the Deliverer as God's Angel (Daniel 3:28). Likewise, Daniel 12:1 identifies the deliver as Michael the Archangel. Is it just possible that the Angel that delivered Daniel from the lion's den was also Christ? Notice that the text does not say that God sent '**an**' angel but rather '**His**' Angel:

Daniel 6:22:

*"**My God** sent **His angel** and shut the lions' mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you."*

Daniel 6:22 reminds us of Psalm 34:7:

*"**The** angel of the Lord encamps all around those who fear Him, and **delivers** them."*

The website *gotquestions.org* under the subtitle ‘Who is the Angel of the Lord’, has this to say about the Angel of the Lord:

*“It seems when the **definite article** “the” is used, it is specifying a **unique being**, separate from the other angels. The angel of the Lord speaks as God, **identifies Himself with God**, and exercises the **responsibilities of God** (Genesis 16:7-12; 21:17-18; 22:11-18; Exodus 3:2; Judges 2:1-4; 5:23; 6:11-24; 13:3-22; 2 Samuel 24:16; Zechariah 1:12; 3:1; 12:8). In several of these appearances, those who saw the angel of the Lord feared for their lives because they had “seen the Lord.” Therefore, it is clear that in at least some instances, the angel of the Lord is a **theophany**, an appearance of **God in physical form**.”*

At the conclusion of the story, Darius still did not understand that God does not authorize the state to legislate in matters relating to God. His decree that everyone must ‘tremble and fear before the God of Daniel’ was well intended but illegitimate. A political ruler cannot force people by legislation to tremble and fear before God (cf. Daniel 6:26).

Daniel and the End Time Remnant

The **character** and **mission** of Daniel illustrates the character and mission of God’s end time remnant. As Daniel was called by God to witness to literal Babylon, God has called his final remnant to witness to spiritual Babylon. In fact, **Daniel’s book**, along with its **expansion** in the book of Revelation **is** the message of the remnant!

God’s final remnant will have in their midst **the testimony of Jesus** which is the spirit of prophecy (Revelation 12:17; 19:10; 22:8, 9). It is not coincidental that Ellen White’s experience while in vision was very similar to Daniel’s (cf. my study: ‘Two Prophets and Two Books’). Neither is it coincidental that Daniel and Ellen White were particularly interested in understanding and proclaiming the prophecy of Daniel 8:14.

Like Daniel, the final remnant will **keep the commandments** of God (Revelation 12:17; 14:12) and in both cases, faithfulness to **God’s law** (especially the first table) will awaken the **wrath** of the religious leaders and

lead them to influence the civil power to proclaim a **death decree**. The enemies will not be able to find any fault in the remnant's observance of the second table of the law either. God's people will obey the legitimate laws of the state.

The final test will involve worship. The remnant will worship the **Creator** (Revelation 14:7) by keeping the Sabbath as a sign of God's authority. They will refuse to **worship** the beast and receive the mark of his authority (Revelation 14:9-11).

The First Amendment to the Constitution of the United States guarantees full freedom to worship God according to the dictates of the individual conscience:

*'Congress shall make no law neither respecting the **establishment** of religion nor forbidding the **free exercise** thereof.'*

At the end, both clauses will be repudiated. The beast and his image will not only employ the power of the state to **establish religion** (by enforcing Sunday observance), but also to forbid the **free exercise** thereof (by forbidding Sabbath observance). Thus, Sunday laws will eventually become anti-Sabbath laws:

*"The time will come when men will not only **forbid Sunday work**, but they will try to **force men to labor on the Sabbath**, and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has not yet come, for the truth must be presented more fully before the people as a witness." RH, April 6, 1911*

In the final crisis the remnant will have the **perseverance** of the saints and the **faith of Jesus** (Revelation 14:12).

As Daniel, God's end time remnant will be **filled with the Holy Spirit** in latter rain power (Joel 2:28-32; Revelation 14:14-18; 18:1-5).

The end time remnant will be **faithful in the daily duties** of their secular life. They will be honest and trustworthy in the **small things** and thus will stand firm when the **big test** comes (cf. Luke 16:10; Jeremiah 12:5). For example, if we are not faithful in returning a faithful **tithe** now, what makes us think that

we will be willing to give up everything, including life, when the final test comes? If we are not faithful in our **Sabbath** observance now, how will we be willing to give up our lives over this same issue later?

We cannot allow anyone to find fault with us in any of our business transactions or other duties that we owe to the laws of the civil power. How can we claim to be faithful to God whom we cannot see, when we are unfaithful to our fellow human beings whom we can see?

The **religious leaders** of the United States in particular and the world in general will deceive the political rulers into thinking that the remnant is a threat to the **welfare of the state** (cf. John 11:50; and GC, p. 615). They will persuade the presidents and rulers to enact laws that restrict religious liberty, legislating concerning the first table of God's law which is totally illegitimate.

The final worship decree will be written and 'notarized' by the political rulers of the world (see Revelation 13:15 and Esther 3:8):

*"The decree that will finally go forth against the remnant people of God will be **very similar** to that issued by Ahasuerus against the Jews." PK, p. 605*

God's people must be a **people of prayer**. Ellen White explains that in the time of trouble God's people will cry out day and night for their deliverance (cf. GC, p. 630). Like Jacob, they will not let go until they have the absolute assurance of God's acceptance.

God's people will come face to face with a **death decree** (Revelation 13:15) because they insist on worshiping God as He has commanded. This will lead to a time of trouble such as has never been seen in the history of the world (cf. GC, pp. 613-634).

Why will God allow His people to through this terrible time of tribulation? Why doesn't He simply remove them from earth to heaven before the time of their severest trial?

Ellen White explained:

*"The wrath of man shall praise Thee," says the psalmist; "the remainder of wrath shalt Thou restrain." God means that testing truth shall be brought to the front and become a subject of examination and discussion, even if it is through the contempt placed upon it. The **minds of the people must be agitated**. Every controversy, every reproach, every slander, will be God's means of **provoking inquiry** and awakening minds that otherwise would slumber." 5T, p. 453*

Ezekiel 38 and 39 describes **Gog** coming from the land of **Magog** with the intention of destroying God's people. The Lord will not prevent them from coming. He will allow them to surround the city so that God's **glorious deliverance** of His people can be witnessed by the **entire universe**.

Once again it will be seen that the power of the wicked rulers of the world is **limited**. Their laws will appear to be **irrevocable**. It will appear that God's people are at the point of annihilation but God will intervene to deliver them. It is no coincidence that Ellen White describes the moment of deliverance of His saints in the chapter titled: "*God's People **Delivered***" (cf. GC, p. 635) and the deliverer will be the Archangel Michael, the same person who delivered the three young Hebrews and Daniel (Daniel 12:1).

In the end, the wicked will suffer the same fate which they desired for the righteous. The weapons that were prepared for the annihilation of God's people will turn upon those who planned to slay them. The kings of the earth will turn on the harlot (cf. Revelation 17:16, 17; GC, pp. 655, 656).

God's people will be in a covenant relationship with their Lord and this will guarantee God's protection. The final fulfillment of this experience is in Daniel 11:44, 45 where the king of the north (the same as the little horn, the beast and the man of sin) will go forth to slay God's people. At that moment, Michael will stand up to DELIVER His people who are in a covenant relationship with Him.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #11 - NOTES ON DANIEL 7: THE BEASTS, THE LITTLE HORN, AND THE JUDGMENT

Introductory Matters

Daniel received the vision of Daniel 7 in the first year of king Belshazzar. This would be 553 B.C. fourteen years before the fall of Babylon in 539 B.C.

The great controversy theme is at the very center of the book of Daniel in general and of Daniel 7 in particular. This central theme can be described this way:

Since the inception of sin on earth, there has been an invisible controversy between Christ and Satan that is visible in historical events. Although this is primarily a heavenly conflict (Revelation 12:1), it is reflected on earth in a visible battle between the followers of Christ and the followers of Satan (cf. *‘The Mother of all Conspiracies’*). In the course of this battle, Satan and his wicked followers appear to have the upper hand over God and His people, but in the end God will have the last word because He knows the end from the beginning and therefore is able to control and guides history to its intended end.

The passive voice of many verbs in Daniel 7 indicates that someone who is invisible to human eyes is directing history from behind the scenes. This will become clear as we do a verse by verse study of the chapter.

The Links between Daniel Two and Seven

Fundamental to the study of Daniel 7 is the **historicist method** of prophetic interpretation. This should be the governing principle in the study of both Daniel 2 and Daniel 7 (cf. the charts at the end of this material, *'The Four Prophetic Outlines of Daniel'*, and *'The Sequence of Powers in Daniel 2, 7 and Revelation 13.'*

There are several reasons for linking **Daniel 2** and **Daniel 7**:

First, in the chiastic structure of the book, chapters 2 and 7 are on the **same branch** of the candelabrum (cf. *'The Literary Structure of Daniel 1-7'*).

Second, Daniel 2 and Daniel 7 have the **same number** of basic components. Daniel 2 has **four metals** and Daniel 7 has **four beasts**. Here is the enumeration of the basic elements in both chapters:

<u>Daniel 2</u>	<u>Daniel 7</u>
'Gold'	Lion (7:4)
'After thee'	Bear = 'second' (7:5)
'Third'	Leopard = 'another' (7:6)
'Fourth'	Dragon = 'fourth' (7:7)

Third, the **iron** is found in the description of the fourth kingdom in both lists. In Daniel 2 the **legs** are of iron and in Daniel 7 the dragon beast has great **iron teeth**.

Fourth, Daniel 2:44, 45 and Daniel 7:14 describe the last kingdom, the everlasting one, with very **similar terminology**. In both, the everlasting kingdom **follows the fourth** kingdom in the sequence.

The Literary Structure of Daniel Seven

Without exception, **earthly** events in **Daniel 7** are described in **prose** while **heavenly** events are described in **poetry**. In Hebrew thinking, **important events** are frequently depicted with poetic language. Our study of Daniel 7 will

reveal that earthly events are **not isolated** from heavenly events. There is a close connection between heavenly and earthly events (cf. the book of Job):

Verses 2-8	Earth	Prose
Verses 9-10	Heaven	Poetry
Verses 11-12	Earth	Prose
Verses 13-14	Heaven	Poetry
Verses 15-22	Earth	Prose
Verses 23-27	Heaven	Poetry

The vision of **Daniel 7** is structurally divided into **four parts**, each **concluding** with the setting up of the **everlasting kingdom**:

Vision: **Daniel 7:1-14:** The full vision in **chronological sequence**.

Explanation: **Daniel 7:15-18:** Daniel wanted to know the meaning of the vision so an angel gave him a **brief explanation** ending with the eternal kingdom.

Inquiry: **Daniel 7:19-22:** Daniel desired to know the truth about the **fourth beast**, the ten **horns**, the **little** horn and the everlasting kingdom.

Explanation: **Daniel 7:23-27:** The angel provided the **final and fullest** explanation of the fourth beast, the ten horns, the little horn and the everlasting kingdom.

The threefold repetition of the judgment of the little horn in **Daniel 7:9-10, 22, 26** clearly indicates that the heavenly investigative judgment occurs **immediately after**, and in **answer to**, the malignant work of the little horn in **Daniel 7: 8, 21, and 25**. This means that the judgment did not take place **at the cross**, during **apostolic times**, or when a **person dies**. The judgment must have begun sometime **after 1798** when the little horn ended its 1260-year rule.

Another important structural item of **Daniel 7** is that **the fourth beast** (Rome) has **three consecutive stages**. In the first stage it rules for a period **without horns**. In the second stage ten horns **sprout** from its head. Finally, after the ten

horns have ruled for a time, a **little horn** rises among them, uproots three and rules over the rest. This clearly shows that Rome would rule in **three consecutive stages** (cf. Daniel 7:23-24). A further expansion in the book of Revelation will reveal that Rome will have a **fourth stage** when the little horn/beast's deadly wound is healed.

Daniel 7 also teaches that the heavenly judgment has **three distinct** stages much like judgments in **western countries**:

- **INVESTIGATIVE**: The books are opened (Daniel 7: 9, 10).
- **VERDICT OR SENTENCE**: Judgment given in favor of the saints (Daniel 7:22).
- **EXECUTION OF THE SENTENCE**: The time came when the saints **possessed** the kingdom (7:22).

The **investigative** and **sentencing** stages of the judgment take place in heaven and the **execution** stage on earth after the millennium (Daniel 7:22, last part).

Not only does **each outline** expand upon the previous ones, but each outline also enlarges **upon itself** as the chapter develops. For example, as we have demonstrated, **Daniel 7** repeats the same events **four times** and each time the final events of the outline are expanded. Daniel's interest was primarily focused on the latter part of the vision. The first powers of the outline are brought to view to give us the context or framework for end-time events. For an example of this, study the chart at the end of this material, "*A Synoptic View of the Four Parts of Daniel 7*".

Verse by Verse Study of Daniel Seven

Verse 1:

The date for this chapter, as we have already seen, is 553 B.C. The text clearly states that Daniel had a dream and visions of his head upon his bed. This is what we might call a '**prophetic dream**'. Daniel also had 'prophetic visions' while he **was awake**. **Ellen White** also had both kinds of prophetic communications from the Lord.

Verse 2:

'Winds' in prophetic language are symbolic of strife, war, bloodshed, conflict, and destruction. Jeremiah, a contemporary of Daniel, makes this clear in **Jeremiah 25:31-33**. Ezekiel, another of Daniel's contemporaries, says as much (**Ezekiel 7:1-2**). According to **Revelation 7:1-4**, when the four angels release the winds, the result is a universal conflagration and destruction (Revelation 6:14-17). Concerning the symbolic meaning of the 'winds', Ellen White wrote:

*"Winds are a symbol of **strife**. The four winds of heaven striving upon the great sea represent the terrible scenes of **conquest and revolution** by which kingdoms have attained to power." GC, p. 440*

The 'sea' symbolizes **multitudes of unconverted** peoples who are inimical to the people of God (see, Isaiah 17:12-13; 8:7-8; 60:5; Revelation 17:15). When symbolic winds and waters are placed together the meaning is, '*nations which are warring for world dominion.*' It is important to remember that these four beasts arise from the sea, while the winds of strife are blowing. In contrast, **Revelation 13:11** describes a beast that arises from the earth, where there are no waters and no winds!! This must be a significant detail.

Verse 3:

We must take several things into account in this verse. **First**, do the four beasts represent four individual **kings** or four **kingdoms**? The answer is simple. The four beasts represent four kingdoms that were ruled over by a **succession of kings** (cf. Daniel 2:37-39; 7:17, 23; 8:20-22; Revelation 17:12; 20:4-6; 1:5-6).

Second, why are wild beasts employed as symbols? Ellen White provided the answer:

*"**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.'" COL, p. 77*

In contrast to the four **ravenous beasts** in Daniel 7, in **Daniel 8** we find two **domestic** sanctuary animals. Why the difference? We shall answer this question in our study of Daniel 8.

Third, it is worthy of notice that the four nations of Daniel 7 who ruled the world, move from **east to west**. The lion and bear were powers that bore sway in **Asia** and the leopard and dragon beast with ten horns and the little horn ruled in Europe.

However, **Revelation 13:11** describes a beast that rises from the earth which will eventually **restore the sword** of civil power to the little horn. All four beasts of Daniel 7 rose where the winds were **churning up** the great sea. But in the prophecy of the beast that rises from the earth, there is **no mention of winds**, must rise in a **different location**, west of Europe. And what nation is west of Europe? The **United States** of America. Sadly, while **Protestant eyes** are fixed on the east as the place for the fulfillment of Bible prophecy, it fulfills **in the west** right before their eyes and they can't see it because they are looking in the wrong place!!

Verse 4:

The lion is a symbol of Babylon. Everything connected with Babylon is '**top of the line**'. Gold is the most **precious metal**, the lion is the **king of beasts** and the eagle is **the king of birds**. Archeological excavations have shown that lion sphinxes were very common at the entrances to ancient Babylon. Jeremiah confirmed that the lion is a symbol of Babylon (cf., Jeremiah 4:7; 50:17).

'**Wings**' in Bible prophecy represent **swiftness** to conquer (cf. Ezekiel 17:3, 12; Lamentations 4:19; Habakkuk 1:6-8). The **plucking** of the wings symbolizes the fact that the time would come when Babylon would **no longer be swift** to conquer.

A lion with a **man's heart** is **cowardly** (though fictional, the lion in the Wizard of Oz lacked courage). **Richard the Lionhearted**, king of England, was so called because of his great courage. Babylon's cowardice was manifested when

Belshazzar saw the handwriting on the palace wall and the *'joints of his hips were loosened and his knees knocked against each other'* (Daniel 5:6).

The **passive verbs** in verse 4 are significant: *'wings were plucked', 'it was lifted up,' it 'was made to stand,' and 'a man's heart was given to it'. Someone is guiding history from behind the veil!!*

Verse 5:

The book of Daniel itself identifies the bear as a symbol of the Medes and Persians (Daniel 8:20). Daniel 5 identifies the **Medes and Persians** as the kingdom that conquered Babylon. The fact that the bear was higher on one side than the other, indicates that one of these co-ruling kingdoms would be more prominent than the other.

The parallel verse in **Daniel 8:3** describes a **ram** with **two horns** and the **highest** came out last. This detail was remarkably proved by history. When the dual kingdom began, the **Medes** were dominant but later, the kingdom was ruled **exclusively** by **Persian kings**. (cf. *'The Dynastic Succession of the Medes and Persians'*).

The **three ribs** in the bear's mouth represent the **three provinces** of the Babylonian kingdom that the Medes and Persians defeated in order to ascend to power:

- ✓ **Lydia** (ancient Turkey/Anatolia) fell in 547 B.C.
- ✓ **Babylon**, was conquered in 539 B.C.
- ✓ **Egypt**, was forced to submit in 525 B.C.

Once again, we discern an active force working from behind visible history: *'they said unto it, Arise, devour much flesh.'* Clearly, there are forces **behind history** that are allowing the Medes and Persians to conquer Babylon. The word 'they' in this verse undoubtedly refers to the **watchers or angels** who are the emissaries of God in the guidance of human events (cf. Ezekiel 1 where the cherubim guide the events on earth).

Verse 6:

The leopard is a symbol of the kingdom of **Greece**. The leopard in itself is **swift**, but this leopard has four **wings** which makes it even swifter. The kingdom of Greece did conquer the world of that time in a swifter fashion than Babylon. Alexander the Great conquered the entire Near East (from Egypt to the Indus Valley in India) in only **3 years**. Nebuchadnezzar took **13 years** to reach a stalemate with **Tyre**. In contrast, Alexander conquered Tyre in just **eight months**.

We must remember that the leopard did **not have the four heads** when it began to rule. A comparison of Daniel 7 and Daniel 8 makes this clear. In **Daniel 8** the **he-goat** (a symbol of Greece, 8:21) ruled for a while with a **notable horn** on its head (a symbol of its first ruler, **Alexander the Great**). Only **after** the great horn was broken, did **four others** come up to replace it.

Clearly, the he-goat ruled for a period and then sprouted **four horns**. In the same way, we are to understand that the leopard ruled for a period and then it grew **four heads**. The four heads and the four horns came up after the leopard and he-goat had ruled for a period of time (cf. Daniel 8:5-8). A comparison of the ten-horned dragon beast of **Daniel 7** with the beast ten horned dragon beast **Revelation 12:3, 4** reveals the same principle.

In **Daniel 7** the leopard was swift, and made swifter by its four **wings**. Likewise, in **Daniel 8** the **he-goat** was so swift that it it did **not even touch the ground**. As with the two previous kingdoms, there was an **invisible power** orchestrating earthly events. The text tells us that: '*and dominion **was given** to it*'. The leopard **did not take** dominion. Rather, dominion was **given to it!**

Verse 7:

The fourth dragon like beast represents the **Roman Empire** (168 B.C. - 476 A.D.). The empire was known as the '*iron monarchy of Rome*' because of its military prowess in the use of iron weapons. **Edward Gibbon**, in his six-volume masterwork, *The History of the Decline and Fall of the Roman Empire*, volume 4, p. 161 referred to Rome with this name.

The ten horns represent the **ten kingdoms** into which the territory of the Roman Empire **was divided** because of the **barbarian invasions**. According to **Edward Gibbon**, the ten kingdoms were: The Alemanni, the Franks, the Burgundians, the Vandals, the Suevi, the Visigoths, the Saxons, the Ostrogoths, the Lombards and the Heruli (cf. M. H. Brown, *The Sure Word of Prophecy*, pp. 54, 55).

*“The historian Machiavel, without the slightest reference to this prophecy, gives the following list of the nations which occupied the territory of the Western Empire at the time of the fall of Romulus Augustulus [476 A. D.], the **last emperor** of Rome: The Lombards, the Franks, the Burgundians, the Ostrogoths, the Visigoths, the Vandals, the Heruli, the Sueves, the Huns, and the Saxons: ten in all.” (H. Grattan Guinness, *The Divine Program of the World’s History*, p. 318)*

As early as the **fourth century**, **Jerome** had already described the fragmentation of the Roman Empire:

*“Moreover the **fourth kingdom**, which plainly pertains to the **Romans**, is **the iron** which breaks in pieces and subdues all things. But **its feet** and toes are partly of iron and partly of clay, which **at this time** [note that Jerome was living when **this was already transpiring**] is most plainly attested. For just as in its beginning nothing was **stronger** and more **unyielding** than the Roman Empire, so at the end of its affairs **nothing is weaker**.” (Jerome, *Commentary on Daniel*, comments on 2:40, column 504).*

During Jerome’s lifetime, the Roman Empire was already falling apart. The barbarian tribes from the north were descending upon the empire with a vengeance and eventually broke it up into the nations that today compose western Europe.

Verse 8:

The next power on the stage is the little horn. We want to pursue at least **eleven characteristics** that identify this wicked power.

First, the little horn rises **from the head of the fourth beast** (Daniel 7:8). The fourth beast represents Rome, so the little horn must be a **Roman power**.

Second, the little horn rose **among** the **ten horns**. The ten horns are the divisions of **western Europe**, so the little horn must have risen in the territory of western Europe (Daniel 7:8). Notice that these first two identifying characteristics **restrict the geographical location** of the little horn to **Rome** in western Europe.

Third, the little horn rose **after** the ten horns were in place and historians agree that the ten horns were in place by the year **476 A.D.** This means that the little horn would rise to power at some point **after 476 A.D.**

Fourth, the little horn would not only **rise** among the ten horns, but would **pluck up three** of the **ten** by their **roots** (Daniel 7:8). This indicates that three of the original ten kingdoms would be **uprooted** from history by the little horn and would cease to exist (cf. Mark 11:20, 21). Thus, the **New Century Version (NCV)** translates, '*the little horn pulled out three of the other horns.*' Daniel 7:20, 21 explains that three of the first horns would **fall** before the little horn, and Daniel 7:24 adds that the little horn would **subdue** ('put down, humble, abase': Daniel 4:37, 5:19, 22) three horns!!

Fifth, the little horn would **speak great words** against God (Daniel 7:21, 25). **Revelation 13:5** explains that these great words are **blasphemies**. The Bible defines blasphemy in **two related** ways. It is when a merely human power claims to take the place of God on earth and when it claims to have the power to exercise the **prerogatives** and **functions** that belong to God (cf. John 10:30-33; Mark 2:7).

Sixth, the little horn would persecute the saints of God. This is characteristic appears in **Daniel 7:21** and is repeated in **Daniel 7:25**.

Seventh, the little horn would claim to have the power to change **God's 'times'**, that is, **God's timetable** of prophetic events (Daniel 2:21). The little horn did this by creating two **counterfeit systems** of prophetic interpretation to **rival historicism**.

Eighth, the little horn would have the audacity to **THINK** that it could **change God's holy law**. (Daniel 7:25).

Ninth, the little horn would be **different** than the ten horns that ruled before. As we saw in our study of Daniel 2, the little horn would not be a mere **political kingdom** but rather one that would **amalgamate** church and state (Daniel 7:24). It also was different than the fourth beast and its ten horns because it had **eyes** and a **mouth**. This is the only time in the Bible where **a horn** speaks and has eyes so the little horn must be different than any of the previous beasts.

Tenth, this power would rule for **a time, times and half a time** (Daniel 7:25). Parallel expressions are 42 months and 1260 days (cf. Revelation 13:5-6; 12:6, 13-15). **Literal days** in Bible prophecy **symbolize years**, so this power would govern for 1260 years.

Eleventh, the little horn had **human eyes**. In Bible Prophecy, eyes symbolize wisdom and understanding (cf. Genesis 3:4, 5; Ephesians 1:18; Acts 26:18; 28:27; Revelation 5:6). Even today, an **owl** is a symbol of wisdom partly because of its **large eyes**. The little horn would depend on **human wisdom** or discernment.

Prophecy and Historical Fulfillment

Now that we have briefly enumerated the **eleven characteristics** of the little horn in the Bible, we must **turn to history** to find the power that fulfills the biblical specifications. **History proves** that the little horn prophecy points **unmistakably** to the Roman Catholic papacy.

Some claim that we **cannot recur to history** because it transpired after the formation of the **biblical canon**. I have had people challenge me to prove that the little horn represents the papacy from **the Bible alone**. The big question is; how can we explain the **little horn** prophecy of Daniel 7 to **Roman Catholics** from the **Bible alone**? The simple answer is that **we cannot**.

Daniel provides **the characteristics** of the little horn. Among other things, he wrote that the little horn would rise **in Europe**, more specifically in **Rome**, that it would **uproot three** of the ten kingdoms, that it would **blaspheme** God, **persecute** the saints, attempt to **change God's law** and **rule** for **1260** years.

How can we prove that these characteristics apply to the papacy without going **outside the Canon to history**? The simple answer is that **we cannot**. The Bible gives us the **characteristics** and then we must find their fulfillment in history **outside the Canon**. However, there is no conflict between the prophecy and history. They fit like **hand in glove** because he who gave the prophecy is also the guide of historical events.

We could say the same about the earth beast of **Revelation 13:11-18**. All the characteristics of this beast indicate that it **has been** and **will be** fulfilled by the **United States**. However, nowhere in the Bible can we find the actual name, **'United States'**. Once again, the Bible provides the characteristics and then we must find the power **in history** to which the characteristics apply. So let's study the eleven characteristics in more detail.

Characteristic #1: The Papacy is Roman

As we saw in our study of Daniel 2, **the clay** in the feet and toes of the image symbolizes **the church**. However, the feet and toes are mingled with **the iron** of the legs. This can only mean that the religious system which succeeds the Roman Empire will continue to be Roman, but of a different kind.

The Roman Catholic papacy inherited much of its religion from the paganism of Rome. During the reign of the emperor Constantine, many **pagan practices** and beliefs **seeped** into the church. Both secular and church historians agree that this is true. The name **'Supreme Pontiff'** (*Pontifex Maximus*) was first used by the pagan Roman emperors. After the **Edict of Milan** was signed in **312 A.D.**, persecuted Christians were officially recognized as *bona fide* citizens of the Roman Empire. The result of this is described by futurist writer, **Dave Hunt**:

*"Freedom at last from persecution seemed like a gift from God. Unfortunately, it set the stage for an **apostasy** that would envelop Christendom for **more than a millennium**. Christ's bride had been wedded to paganism." (Dave Hunt, *A Woman Rides the Beast*, pp. 202-203).*

Dave Hunt described the **devastating effect** of Constantine's Edict of Milan on the church:

*“A brilliant military commander, Constantine also understood that there could be **no political stability** without **religious unity**. Yet to accomplish that feat would require **a union** between paganism and Christianity. How could it be accomplished? The Empire needed an **ecumenical religion** that would appeal to every citizen in a **multi-cultural** society. Giving Christianity official status was not enough to bring internal peace to the Empire: **Christianity had to undergo a transformation** so that pagans could ‘convert’ without giving up their old beliefs and rituals.*

*Constantine himself exemplified this **expediency**. He adopted Christ as the new god that had given him victory in the crucial battle at Milvian Bridge in 312 A. D., and brought him into Rome as its conqueror. Yet, as Caesar, he continued to function as the **Pontifex Maximus** of the Empire’s pagan priesthood, known as the Pontifical College. . . As a **‘Christian’ Emperor**, he automatically became the de facto civil head of the Christian church and **seduced her** with promises of power. Thus began the **destruction of Christianity** and the **process** that created Roman Catholicism **as it is today**.” (Dave Hunt, *Global Peace*, pp. 106-107)*

*“It was ‘Christianity’, in fact, which gave the Empire a unity and continuity that held it together **culturally** and **religiously**. When the Empire later **disintegrated** politically under the onslaught of the **Barbarians**, it was held together religiously by the **all-pervasive presence** of the Roman Catholic Church with its ingenious ecumenical **blend of paganism and Christianity** still **headquartered in Rome**.” (Dave Hunt, *Global Peace*, p. 110)*

The philosopher and historian, **Will Durant**, wrote:

*“When Christianity conquered Rome, the ecclesiastical structure of the pagan church, the title and vestments of the Pontifex Maximus, the worship of the Great Mother and a multitude of comforting divinities, the sense of super-sensible presences everywhere, the joy or solemnity of old festivals, and the pageantry of immemorial ceremony, passed like maternal blood into the **new religion**, and **captive Rome captured her conqueror**. While Christianity converted the world, the **world converted Christianity**. . .” Will Durant, *Civilization: Caesar and Christ*, Volume 3, p. 657.*

John Henry (Cardinal) Newman made this amazing admission about the origins of the pagan beliefs and practices that infiltrated the church:

*“We are told in various ways by Eusebius, that Constantine, in order to **recommend the new religion to the heathen**, transferred into it the outward ornaments to which they had been **accustomed in their own**. It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees, incense, lamps, and candles; votive offerings on recovery from illness, holy water; asylums; **holy days** and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments; the tonsure, the ring in marriage, turning East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleisen, **are all of pagan origin**, and **sanctified by their adoption** into the church.” (Henry Cardinal Newman, An Essay on the Development of Christian Doctrine, p. 373)*

Philip Schaff, one of the greatest church historians who ever wielded a pen, wrote the following:

*“But the elevation of Christianity as the **religion of the state** presents also an opposite aspect to our contemplation. It involved **great risk of degeneracy** to the church. The Roman state, with its laws, institutions, and usages, was still deeply rooted in heathenism, and could not be transformed by a magical stroke. The **christianizing of the state** amounted therefore in great measure to a **paganizing and secularizing of the church**. The **world overcame the church**, as much as the church overcame the world, and the temporal gain of Christianity was in many respects cancelled by **spiritual loss**. The mass of the Roman Empire was baptized **only with water**, not with the Spirit of the gospel, and it **smuggled heathen manners and practices** into the sanctuary under a **new name**. The very **combination** of the cross with the military ensign by Constantine was the most doubtful omen, portending an unhappy **mixture** of the **temporal** and the **spiritual** powers.” (Philip Schaff, History of the Christian Church, vol. 3, p. 93, bold is mine).*

The **architecture** of Vatican City is Roman. Recently, I made a visit to the ruins of the old city of Rome and on the same day **visited Vatican City**. The architecture is identical. The ancient city of Rome was filled with **statues** of gods and heroes as is Vatican City.

There are other characteristics that link the papacy with Rome. Its very **name** is the **ROMAN** Catholic Church. Its official language is **Latin**, the language of ancient Rome. Its official documents use **Roman numerals**.

The headquarters of the papacy is centered in **Vatican City**, which is located in the geographical location of ancient Rome. Says the **Catholic Encyclopedia**:

*"It [**Vatican City**] is **within the city of Rome**, called the city of seven hills, that the entire area of Vatican State proper is now confined". (**The Catholic Encyclopedia**, Tomas Nelson Publishers, 1976. Article: 'Rome')*

Historians and theologians alike consistently underline that papal Rome inherited and perpetuated the Roman Empire but in a different form because contrary to the previous powers, it was a **religious-political** system. Here are some quotations from church historians and theologians:

*"Within three centuries, the Roman Church had transformed the administrative organization of the **Roman Empire** into an **ecclesiastical system** of bishoprics, dioceses, monasteries, colonies, garrisons, schools, libraries, administrative centers, envoys, representatives, courts of justice, and a criminal system of intricate laws all under the **direct control of the pope**. His Roman Palace, the Lateran, became the **new Senate**. The new senators were **the cardinals**. The bishops who lived in Rome and the priests and deacons helped the pope to administer this **new imperium**." (Malachi Martin, **The Decline and Fall of the Roman Church**, p. 105).*

The renowned **liberal** historian and theologian, **Adolph Harnack**, wrote concerning the Roman Catholic papacy:

*"The Roman Church in this way privily [**secretly**] pushed itself **into the place** of the Roman World-Empire, of which it is the **actual continuation**; the **empire has not perished**, but has only undergone **a transformation**. . . That is no mere*

‘clever remark,’ but the recognition of the **true state of the matter historically**, and the most appropriate and fruitful way of describing the character of this Church. **It still governs the nations**. . . It is a **political creation**, and as imposing as a **World-Empire**, because [it is] the **continuation of the Roman Empire**. The Pope, who calls himself ‘**King**’ and ‘**Pontifex Maximus**,’ is **Caesar’s successor**.” (Adolph Harnack, *What is Christianity?* pp. 269-270)

Church historian **Joseph Turmel** described the process that led to the ascension of the popes as both political and religious leaders:

“The Empire was **falling into decay**. The **Barbarians** knew that its life was failing, that the old organism was worn out, and they hastened to take possession of the remains. From **every direction they came** for the spoils. The Saxons and the Angles settled in Great Britain; the Franks invaded Northern Gaul; the Visigoths made Spain and the region south of the Loire their own; the Burgundians took possession of the upper valley of the Rhone; the Vandals made conquests in Africa. The Ostrogoths and Lombards were waiting for their turn to come. Among these new invaders, some were **heretics**, others were **pagans**. What is to become of the Church? Are its days numbered, and is the Empire to bring it down **as its companion** into an open tomb?

No, the Church will **not descend into the tomb**. It will **survive the Empire**. It will have to pass through days of distress. It will witness calamity after calamity, ruins heaped upon ruins. But in the midst of the greatest sadness, it will receive precious consolations. One after another, these barbarian peoples **will submit to its laws**, and will count it a glory to be the **Church’s children**. The frontiers of the Church will be extended; its institutions, for a moment shaken by the Barbarians, will be consolidated, developed, and will adapt themselves to their surroundings. The papacy, most sorely tried of all, will make a new advance. At length a **second empire** will arise, and of this empire the Pope will be the master—more than this, he will be the **master of Europe**. He will dictate his orders to **kings who will obey them**.” (Joseph Turmel, *The Latin Church in the Middle Ages*, p. v, vi.)

Historian **Douglas Auchincloss** described the disarray caused by the barbarians and how papal Rome stepped into the void:

*“The all-conquering barbarians were storming the gates of Augustine’s city when the saint died in 430. The North African town of Hippo was one of the last imperial outposts to be attacked. Rome had already gone under. Only four years before, St. Augustine’s **City of God** had laid the theological groundwork for the church to **step into the void** left by the **collapsing Roman Empire**.” (Douglas Auchincloss, **City of God and Man, Time**, 76 (December 12, 1960), p. 64.*

Church historian **Alexander Clarence Flick** added his testimony:

*“The removal of the capital of the Empire from Rome to Constantinople in 330 left the Western Church, practically **free from imperial power**, to develop its own form of organization. The Bishop of Rome, **in the seat of the Caesars**, was now the greatest man in the West, and was soon forced to become the **political as well as the spiritual head**. To the Western world Rome was still the political capital—hence the whole habit of mind, all ambition, pride, and sense of glory, and every social prejudice favored the **evolution** of the great city into the **ecclesiastical capital**. **Civil as well as religious** disputes were referred to the **successor of Peter** for settlement. Again and again, when barbarians attacked Rome, he **[the pope]** was compelled to actually assume **military leadership**. Eastern Emperors frequently recognized the high claims of the Popes in order to gain their assistance. It is not difficult to understand, how, under these responsibilities, the primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 [**Edict of Milan**]. The importance of this fact must not be overlooked. The organization of the Church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably **to the medieval Papacy**.” Alexander Clarence Flick, **The Rise of the Mediaeval Church** pp. 168, 169.*

*“The Roman Christian Church was a church of world-wide importance and power, and her bishop the most influential. Out of the ruins of **political Rome** arose the great **moral empire** in the ‘giant form’ of the Roman Church. In the marvelous rise of the Roman Church is seen in strong relief the majestic office of the Bishop of Rome.” (Alexander Clarence Flick, **The Rise of the Mediaeval Church**, p. 150).*

R. W. Southern explained that in the medieval period there was a single spiritual and temporal authority in western Europe:

*“During the whole medieval period there was **in Rome a single spiritual and temporal authority [the papacy]** exercising powers which in the end **exceeded** those that had ever lain within the grasp of the **Roman emperor**.” R. W. Southern, Western Society and the Church in the Middle Ages, volume 2, pp. 24-25.*

Renowned philosopher, **Thomas Hobbes** described the papacy **as the ghost** of the deceased Roman Empire:

*“The papacy is no other than **the ghost of the deceased Roman Empire**, sitting crowned upon the grave thereof.” (Thomas Hobbes, quoted in, Dave Hunt, A Woman Rides the Beast, p. 95).*

W. H. C. Frend wrote that Christian Rome is the **successor** of pagan Rome:

*“Christian Rome was the **legitimate successor of pagan Rome**. . . Christ had triumphed [and] Rome was ready to extend its sway to the heavens themselves.” (W. H. C. Frend, The Rise of Christianity, p. 773).*

Philip Schaff, the renowned church historian wrote:

*“When the Western empire fell into the hands of **the barbarians**, the Roman bishop was the only surviving **heir of this imperial past**, or, in the well-known dictum of Hobbes, ‘the ghost of the deceased Roman empire, sitting crowned upon the grave thereof.’” (Philip Schaff, History of the Christian Church, vol. 3, p. 287).*

*“Long before the fall of Rome, there had begun to grow up within the Roman Empire an **ecclesiastical state**, which was **shaping itself upon the imperial model**. This **spiritual empire**, like the **secular empire**, possessed a hierarchy of officers, of which deacons, priests or presbyters, and bishops were the most important. . . Another **consequence** of the fall of the Roman power in the west was the **development of the Papacy**. In the **absence of an Emperor** in the west, the popes rapidly gained influence and power and soon built up an **ecclesiastical***

empire that in some respects took the place of the old empire.” (Myers, General History for Colleges, pp. 348, 316).

“St. Thomas . . . says that the Roman Empire has not ceased, but is changed from the temporal into the spiritual. . . It was, then, the Apostolic Church, which, spreading throughout the nations, already combined together by the power of the heathen empire of Rome, quickened them with a new life. . . the temporal power in the old heathen empire of Rome, and the spiritual power in the supernatural kingdom of God met together. . . these two powers were blended and fused together; they became one authority, the emperor ruling from his throne within the sphere of his earthly jurisdiction, and the Supreme Pontiff ruling likewise from a throne of a higher sovereignty over the nations. . . the material power which once reigned in Rome [was] consecrated and sanctified by the investiture of the Vicar of Jesus Christ with temporal sovereignty over the city where he dwelt. And now for these twelve hundred years the peace, the perpetuity and faithfulness of the Christian civilization of Europe, has been owing solely in its principle to this consecration of the power and authority [Revelation 13:2] of the great empire of Rome, taken up of old, perpetuated, preserved, as I have said, by the salt which had been sprinkled from heaven, and continued in the person of the Supreme Pontiff, and in that order of Christian civilization of which he has been the creator.” (Cardinal Manning, The Temporal Power of the Vicar of Jesus Christ, pp. 123-128)

“If we extend our view over the ruins of the Western Empire, such is the spectacle that meets us on every side. . . the Pax Romana has ceased; it is universal confusion. But wherever a bishop holds his court, religion protects all that is left of the ancient order. A new Rome ascends slowly above the horizon. It is the heir of the religion which it has overthrown; it assumes the outward splendors of the Caesars. . . The emperor is no more. . . But the Pontifex Maximus abides; he is now the Vicar of Christ, offering the old civilization to the tribes of the north. He converts them to his creed, and they serve him as their Father and Judge supreme. This is the Papal Monarchy, which in its power and its decline overshadows the history of Europe for a thousand years.” (W. F. Barry, The Papal Monarchy, pp. 45, 46)

*“As Rome’s role in pagan history came to an end, she was destined to play another, a sacred one, in Christian history. . . Rome’s part in ecclesiastical history had begun. . . Thus a Christian Rome, destined, like its pagan predecessor on the Palatine, to conquer a large part of the earth, gradually arose on Vatican Hill. . . While today the Palatine [**the hill of the Roman Emperors’ palaces**] is in ruins, St. Peter’s still draws worshipers from all parts of the world.” (Walter Woodburn Hyde, Paganism to Christianity in the Roman Empire, pp. 6-7)*

Notice the following amazing declaration by Edward (Cardinal) Manning:

*“Now the abandonment of Rome was the liberation of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the Pontiff may have yielded, the whole previous relation, anomalous, and annulled again and again by the vices and outrages of the emperors, was finally dissolved by a higher power. The providence of God permitted a succession of irruptions, Gothic, Lombard, and Hungarian, to desolate Italy, and to efface from it every remnant of the empire [**remember this fact of history. Later on in this material we will see that Protestant futurists rewrite history and deny that the Roman Empire was ever divided**]. The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential liberation, when, by a divine intervention, the chains fell off from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the Vicar of Jesus Christ.” Henry Edward Manning, The Temporal Power of the Vicar of Jesus Christ, Preface, pp. xxviii, xxix. London: Burns and Lambert, 1862.*

This might well be the time to say a few words about the mysterious ‘restrainer’ that the apostle Paul described in 2Thessalonians 2:1-13. The early church Fathers were virtually unanimous in the opinion that the ‘restrainer’ who kept the Antichrist from openly revealing himself was the Roman Empire in general and the emperors in particular.

Although the Church at Thessalonica knew who the restrainer was, Paul did not identify him by name. Why didn’t Paul just come right out and say: ‘*and you know that the restrainer is Roman Empire*’? The answer is simple. Paul could not

speak openly about the Empire which was still the ruling power in his day. If Paul had publicly written that the Roman Empire would be taken out of the way, the emperors would have had grounds try him for sedition. Therefore, Paul had to be cautious.

Futurists teach that the restrainer is the **Holy Spirit** who will be removed at the rapture. However, if the restrainer was the Holy Spirit, why would Paul have to be **so cautious**? Clearly, Paul could not identify the 'restrainer' openly and it was not necessary for him to do so because the Thessalonians **already knew** who Paul was writing about.

Significant is the fact that **Cardinal Manning** wrote that the fall of the Roman Empire led to the '**liberation**' of the Roman Pontiff. He describes the fall of the Roman Empire as **chains falling** off the hands of the successor of St. Peter. Little did **Manning realize** that he was identifying the restrainer of 2 Thessalonians 2. The **fall of the empire** removed the restraint placed upon the Bishop of Rome.

So now let us turn to the writings of the early church Fathers on the identity of the restrainer. Let's begin with **Tertullian** (160-240 A.D.):

*"For the mystery of iniquity doth already work; only he who now hinders must hinder, until he be taken out of the way." **What obstacle** is there but **the Roman state**, the falling away of which, by being scattered into **ten kingdoms**, shall **introduce Antichrist** upon (its own ruins)? 'And then shall be revealed the wicked one.' 'On the Resurrection of the Flesh,' chapter 24; **Ante-Nicene Fathers**, vol. III, p. 563 [New York: Charles Scribner's Sons, 1908]*

Tertullian also wrote:

*"The very end of all things threatening dreadful woes is **only retarded** by the continued existence of the **Roman Empire**." 'Apology,' chapter 32; **Ante-Nicene Fathers**, Vol. III, p. 43)*

Lactantius wrote the following words in the **early fourth** century:

*"The subject itself declares that the fall and ruin of the world will shortly take place; except that **while the city of Rome remains**, it appears that nothing of this kind is to be feared. But when that **capital** of the world **shall have fallen**, and shall have begun to be a street, which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world? **It is that city**, that only, which **still sustains all things**." 'The Divine Institutes,' book 7, chapter 25; **Ante-Nicene Fathers**, vol. VII, p. 220*

Cyril of Jerusalem who lived from (318 to 386 A.D.) wrote:

*"But this aforesaid Antichrist is to come when the times of the **Roman Empire shall have been fulfilled**, and the **end of the world** is drawing near. There shall rise up together **ten kings of the Romans**, reigning in different parts perhaps, but all **about the same time**; and after those an **eleventh**, the Antichrist, who by his **magical craft** shall seize upon the **Roman power**; and of the kings who reigned before him, 'three he shall humble,' and the remaining seven he shall keep in subjection to himself." ('Catechetical Lectures,' section 15, on II Thessalonians 2:4; **Nicene and Post-Nicene Fathers**, vol. VII, p. 108 [New York: The Christian Literature Company, 1895])*

Ambrose who died in **398 A.D.** wrote:

*"After the falling or decay **of the Roman Empire**, Antichrist shall appear." (Quoted in, Bishop Thomas Newton, **Dissertations on the Prophecies**, p. 463 [London: B. Blake, 1840])*

Next in line is **Chrysostom** who died in 407 A.D.:

*"When the **Roman Empire is taken out of the way**, then he **[the Antichrist]** shall come. And naturally. For as long as **the fear of this empire lasts**, no one will willingly exalt himself, but when that **[the Empire]** is **dissolved**, he will attack the anarchy, and endeavor to seize upon the government both of **man and of God**." 'Homily IV on 2 Thessalonians 2:6-9,' **Nicene and Post-Nicene Fathers**, vol. XIII, p. 389 [New York: Charles Scribner's and Sons, 1905]*

Lastly, we quote from **Jerome** who died 420 A.D.:

*“He that letteth **[restrains]** is taken out of the way, and yet we do not realize that **Antichrist is near.**” (Letter to Ageruchia, written about 409 A. D. Letter 123, section 16; **Nicene and Post-Nicene Fathers**, vol. VI, p. 236 [New York: Charles Scribner’s Sons, 1912]).*

Ellen G. White has some interesting statements regarding the restrainer both in history and in prophecy:

*“The spirit of compromise and conformity **[of the early Christian church]** was **restrained** for a time by the fierce persecutions which the church endured under **paganism**. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions.” GC, p. 49.*

Concerning the future, Ellen White wrote that what presently restrains the revival of the papacy is the **civil power**:

*“Let the **restraints** now imposed by **secular governments** be **removed** and Rome be **reinstated** in her former power, and there would speedily be a revival of **her tyranny** and persecution.” GC, p. 564.*

*“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.” (1MR, Volume 1, p. 50)*

Characteristic #2: The Papacy Rose Among the Ten Horns:

The great **Presbyterian** commentator, **Albert Barnes**, wrote about the dismemberment of the Roman Empire by the barbarian tribes:

*“Even the Romanists themselves admit that the **Roman Empire** was, by means of the incursions of the northern nations, **dismembered** into ten kingdoms (Calmet on Revelation 13:1; and he refers likewise to Berangaud, Bossuet, and DuPin. See Newton, p. 209); and **Machiavelli** (‘History of Florence,’ 1.i) with no design of furnishing an illustration of this prophecy, and probably with no recollection of it, has mentioned these names: 1. The **Ostrogoths** in Moesia; 2. The **Visigoths** in*

Pannonia; 3. The Sueves and Alans in Gascoign and Spain; 4. The Vandals in Africa; 5. The Franks in France; 6. The Burgundians in Burgundy; 7. The Heruli and Turingi in Italy; 8. The Saxons and Angles in Britain; 9. The Huns in Hungary; 10. The Lombards at first upon the Danube, afterwards in Italy.”(Albert Barnes, Notes on the Book of Daniel, p. 322)

“Antichrist, then (as the Fathers delight to call him), or the little horn, is to be sought among the ten kingdoms of the Western Roman Empire. I say of the western Roman Empire, because that was properly the body of the fourth beast; Greece, and the countries which lay eastward of Italy belonged to the third beast; for the former beasts were still subsisting, though their dominion was taken away. ‘As concerning the rest of the beasts,’ saith Daniel, ‘they had their dominion taken away; yet their lives were prolonged for a season and a time.’ Daniel 7:12. ‘And therefore,’ as Sir Isaac Newton rightly infers, ‘all four beasts are still alive, though the dominion of the three first be taken away.’

The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece and Thrace, Asia Minor, Syria, and Egypt, are still the third. And those of Europe, on this side of Greece, are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side of Greece; we are to look for all the four heads of the third beast among the nations on this side the river Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side of Greece.” (Thomas Newton, Dissertations on the Prophecies, pp. 239, 240) emphasis supplied

Characteristic #3: The Papacy Rose after 476 A.D.

The Roman Catholic papacy did rise to supremacy after the year 476 A.D. The papacy could not rise to sovereignty until the ten kingdoms were subjected to its control. When Odoacer, king of the Heruli, deposed Romulus Augustulus in 476 A.D. the fragmentation of the Roman Empire was complete. However, even though the ten divisions of the Roman Empire were complete by 476 A.D., there were three who were rebellious and refused to submit to the bishop of

Rome (the Vandals, the Heruli and the Ostrogoths). These three kingdoms had to be removed in order for the papacy to rise to complete power in the west.

Characteristic #4: The Little Horn Uprooted Three Horns

The little horn did uproot three of the ten kingdoms. The story transpired like this: Seven of the ten barbarian kingdoms converted to Christianity and submitted to the authority of the bishop of Rome. However, three others converted to Christianity but embraced the heretical teachings of **Arius**. Arius, was the presbyter in **Alexandria** around the year **320 A.D.** Although we only have the testimony of his enemies about what he believed, all agree that he either taught that Christ was created or that He was begotten by the Father at some point in eternity past. It matters not which view of Arius' teaching is correct. His teachings were condemned in two ecumenical church councils, **Nicaea** (325 A.D.) and **Constantinople** (381 A.D.).

The three rebellious Arian kingdoms threatened the supremacy of the bishop of Rome (later called the Pope) and for this reason, the armies of the imperial power uprooted them, acting on behalf of the bishop of Rome. The Ostrogoths (originally from Yugoslavia), by order of the emperor, dealt the heretical Heruli a devastating defeat in **493 A.D.**

This is how it happened: The Pope requested the emperor to do something about the unorthodox Heruli. In response, the emperor sent **Theodoric**, king of the Ostrogoths to do battle with **Odoacer**, king of the Heruli. Odoacer was slain by Theodoric and the Heruli disappeared from history. Then, Belisarius, the general of emperor Justinian's armies crushed the Vandals in 534 A.D.).

However, there was one remaining horn that needed to be uprooted, and it was the most formidable of all, the Ostrogoths. After the Ostrogoths eliminated the Heruli, they became **extremely powerful**. They also were Arians, so the bishop of Rome (the Pope) encouraged the emperor Justinian to uproot them as well. Justinian, then asked the Franks to help him in this holy enterprise:

"When Justinian first meditated the conquest of Italy, he sent ambassadors to the kings of the Franks, and adjured them, by the common ties of alliance and

religion, to join in the holy enterprise against the Arians.” Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, volume 4 [chapter 41, paragraph 32] (New York: Harper & Brothers), p. 175 emphasis supplied

Belisarius and the Ostrogoths fought several battles. The decisive one was fought in February (remember the month because we will come back to it later) of the year 538 A.D. The armies of Justinian along with the ravages of disease, decimated the Ostrogoth armies. They were expelled from Rome, and in short order, disappeared from the historical scene in Europe. Thus, third horn was uprooted once and for all!

In 533 A.D. emperor Justinian gave a decree which recognized the Pope’s headship over all the churches of east and west. The decree was actually a letter that Justinian wrote to Pope John which was included in *The Code of Justinian*. Thus, his letter had the force of law. The *Code of Justinian* was the standard law of Europe for over one thousand years until it was replaced in the late 1700's by the *Code of Napoleon*. Part of Justinian’s letter to Pope John reads as follows:

“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. . . because you are the head of all the Holy Churches, for We [the civil power] shall exert Ourselves in every way (as has already been stated), to increase the honor and authority of your See. . .” (S. P. Scott, *The Civil Law*, vol. 12, pp. 11-13)

The significance of this decree is that the Roman emperor was legitimizing the spiritual authority of the Pope. The state was exerting its influence to announce that the Pope was the only authentic spokesman for orthodox Christianity. Though the decree was given in 533 A.D., it did not enter into full force until the rebel Ostrogoths were devastated in 538 A.D.

On the devastating defeat of the Ostrogoths in 538 A.D., Thomas Hodgkin wrote:

“Some of them **[the retreating Goths]** must have suspected the melancholy truth that they had dug one grave deeper and wider than all, the **grave of the Gothic monarchy** in Italy.” (Thomas Hodgkin, *Italy and Her Invaders*, book 5, chap. 9, last par. [vol. 4, p. 285]).

Historians agree that the decimation of the Ostrogoths in Italy marked the beginning of the **middle Ages**. Thus, historian **George Finlay** wrote:

“With the conquest of Rome by Belisarius, the **history of the ancient city** may be considered as terminating; and with his defense against **Witiges** **[the ruler of the Ostrogoths in 538 A.D.]**, **commences the history** of the Middle Ages.” (George Finlay, *Greece Under the Romans*, p. 295)

Historians mark 538 A.D. as the **transition** point between old Roman empire and the Rome of the Middle Ages. Historian **C. F. Young** wrote:

“It was the last time **[when Belisarius entered in 536]** that **Imperial Rome**—the **old imperial Rome** of Italy as distinguished from the new imperial Rome by the Bosphorus, the Rome created by Augustus, Tiberius, Caligula, Vespasian, Domitian, Trajan, Hadrian, Antoninus, Severus, and Caracalla—was to be seen by mankind. . . Rome when it was entered by **Belisarius** was the Rome that mankind **had known** for centuries. . . But this Rome was **to be seen no more**. When eighteen years later the Gothic war was ended, a battered ruin was all that remained; **classical Rome had passed away forever**, to be **succeeded** after a time by the squalid and miserable city which is the **Rome of the middle Ages**.” (C. F. Young, *East and West Through Fifteen Centuries*, Vol. 2, p. 222).

The Ostrogoths did not disappear immediately in 538 A.D., but the decisive battle had been won and the handwriting was on the wall. In **540 A.D.** Witiges, king of the Ostrogoths, was dealt a further blow by Belisarius at **Ravenna**. And in **550 A.D.** what was left of the Ostrogoths was **totally wiped out** and the Ostrogoths were swept into the **dust heap of history**.

It is significant that today there is no trace of the Heruli anywhere in Europe, there is no memory of the Vandals in North Africa and all that remains of the Ostrogoths is king **Theodoric's Mausoleum** (built in the early 6th century) in

Ravenna. Theodoric was buried in this mausoleum in **526 A.D.** but today his **body is gone**. When Belisarius conquered Ravenna in **540 A.D.**, Theodoric's body was removed from the casket and discarded. So it is literally true that the three horns were uprooted!!

Characteristic #5: The Papacy Claimed Divine Powers

The Roman Catholic papacy claims to possess the authority to exercise the prerogatives of God. Regarding the papacy, the apostle Paul predicted that it would sit in the Temple of God, '*showing himself that he is God*' (2 Thessalonians 2:3-4).

The evidence of the claims of the Roman Catholic papacy during the 1260 years is **incriminating** and **overwhelming**: Roman Catholic Church historians and theologians have made some audacious statements about the dignity and power of the popes.

In an oration offered to the Pope in the **fourth session** of the **Fifth Lateran Council** (1512 A.D.) **Christopher Marcellus** addressed powerful pope Innocent III with the following blasphemous words:

*"For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art **another God on earth**."* (Labbe and Cossart, *History of the Councils*, Vol. XIV, col. 109)

The **Catechism of the Council of Trent** describes the power and prerogatives of the pope:

*"Bishops and priests, being, as they are, God's interpreters and ambassadors, empowered in His name to teach mankind the divine law and the rules of conduct, and holding, as they do, **His place on earth**, it is evident that no nobler function than theirs can be imagined. Justly, therefore, are they called not only Angels, but even **gods**, because of the fact that they exercise in our midst **the power and prerogatives of the immortal God**."* (John A. McHugh and Charles J. Callan, *Catechism of the Council of Trent for Parish Priests*, p. 318)

Cardinal Robert Bellarmine, the notable Jesuit papal apologist who spearheaded the Roman Catholic counter-reformation wrote:

*“**All names** which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names **are applied to the Pope**.”* (Robert Bellarmine, *Disputationes de Controversiis*, Tom. 2, ‘Controversia Prima’, Book 2 (‘De Conciliorum Auctoritate’ [On the Authority of Councils]), chap. 17 (1628 ed., Vol. 1, p. 266).

La Civiltà Cattolica is a **Jesuit periodical** published in Rome. It had its origin in **1850** and is **one of the oldest** Catholic periodicals:

*“The pope is the **supreme judge** of the law of the land. . . He is the **vice-regent of Christ**, who is not only a Priest forever, but also King of kings and Lord of lords.”* (La Civiltà Cattolica, March 18, 1871, quoted in Leonard Woolsey Bacon, *An Inside View of the Vatican Council* (American Tract Society ed.), p. 229, n.

Pope **Gregory IX** who ruled the papacy from **1227 to 1241** wrote that the pope has divine authority:

*“For not man, but God separates those whom the Roman Pontiff (who exercises the functions, **not of mere man, but of the true God**), having weighed the necessity or benefit of the churches, dissolves, not by human but rather by **divine authority**.”* (*The Decretals of Gregory IX*, Book I, title 7, chap. 3, in *Corpus Juris Canonici* (1555-56 ed.), Volume 2, col. 203, translated) emphasis supplied

Pope Leo XIII stated in an **Encyclical Letter** dated **June 20, 1894**:

*“We hold upon this earth **the place of God Almighty**.”* (The Great Encyclical Letters of Leo XIII, p. 304)

In another place, **Pope Leo XIII** wrote:

*“But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, **complete submission and obedience** of will to the Church and to the Roman Pontiff, **as to God Himself**.”* (Pope Leo XIII, Encyclical Letter, ‘On the Chief Duties of Christians

as Citizens', dated January 10, 1890, trans. in The Great Encyclical Letters of Pope Leo XIII, p. 193.

Notice the following statement by another Roman Catholic scholar:

*"The priest is the man of God, the minister of God, the portion of God, the man **called of God**, consecrated to God, wholly occupied with the interests of God; he that despiseth him **despiseth God**; he that hears him **hears God**; he **remits** sins **as God**, and that which he calls his body at the altar is adored as God by himself and by the congregation. . ."* (A. Nampon, Catholic Doctrine as Defined by the Council of Trent, pp. 543, 544)

A Roman Catholic speaker preached about the Pope as vicar of Christ:

*"The Pope is the **Vicar** of Christ, or the **visible head** of the church on earth. The claims of the Pope are the **same as the claims of Christ**. Christ wanted all souls saved. So does the Pope. Christ can forgive all sin. **So can the Pope**. The Pope is the only man who claims the **vicarage of Christ**. His claim is not seriously opposed, and this establishes his authority.*

*The powers given the Pope by Christ were given him **not as a mere man**, but as the **representative of Christ**. The Pope is **more than the representative of Christ**, for he is the **fruit of his divinity** and of the divine institution of the church." (Extract of a sermon by Rev. Jeremiah Prendegast, S. J., preached in the Church of St. John the Baptist, Syracuse, New York, on Wednesday evening, March 13, 1912, as reported in the Syracuse Post Standard, March 14, 1912).*

The following words, in a **bona fide** Roman Catholic encyclopedia, illustrate the blasphemous claims of the Papacy:

*"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. Nor can emperors and kings be called most holy; for although in civil laws the term 'most sacred' seems sometimes to have been usurped by emperors, yet never that of*

*‘most holy.’ 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.*

*The Pope by reason of the excellence of his supreme dignity is called bishop of bishops. He is also called ordinary of ordinaries. He is likewise bishop of the universal church. 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 the heavenly things, to the earthly things, and to the 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**. So that whatever the Pope does, seems to proceed from the mouth of God, as according to most doctors, etc.*

*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**. [In proof of this last proposition various quotations are made, among them these:] The Pope **can modify** divine law, since his power is **not of man but of God**, and he acts as **vice-regent of God** upon earth with the most ample power of binding and loosing his sheep. Whatever the Lord God himself, and the Redeemer, is said to do, that his vicar does, provided that he does nothing contrary to the faith.” (Lucius Ferraris, *Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica nec non Ascetica, Polemica, Rubricistica, Historica*, article, ‘Papa’)*

*This encyclopedia is not some insignificant production. The *Catholic Encyclopedia*, volume VI, p. 48 in its article, ‘Ferraris’ lauds the virtues of this*

encyclopedia with the following glowing words: It is ‘a veritable encyclopedia of religious knowledge’ and ‘a precious mine of information.’

Pope Nicholas I, who ruled from **858 to 867** A. D. pronounced the following awesome words:

*“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.”* (Cormenin, *History of the Popes*, p. 243, as cited in R. W. Thompson, *The Papacy and the Civil Power*, p. 248)

Many other statements could be added to prove that the papacy claims to have the powers and exercise the prerogatives of God.

Besides the many statements where the papacy claims that it has the power and prerogatives of God, the popes have also assumed the title of ‘**Holy Father**’. Jesus warned the Jewish leaders of His day:

*‘And call no man your father upon the earth: for **one is your Father** which is in heaven’* (Matthew 23:9).

In the light of this clear statement of Jesus, how can the popes accept the designation of ‘**Holy Father**’? The word ‘pope’ comes from the **Italian**, ‘papa’ which is an abbreviation of **pater patrum** which means ‘father of fathers’ or ‘principal father’ (cf. Malachi Martin, *The Decline and Fall of the Roman Church*, p. 19).

Furthermore, the pope allows believers to approach him, **bow** before him and kiss his ring. **Gregory VII**, in his infamous *Dictatus Papae* (‘Dictates of Pope Hildebrand’), article #9 wrote ‘*That all princes should **kiss his feet** only.*’ (Cesare Baronius, *Annales*, year 1076, sections 31-33, volume 17 (1869 ed.), pp. 405, 406, translated)

According to **Acts 10:25-26** Peter rebuked **Cornelius** for bowing before him and supposedly, Peter was the first Pope! Even the **angel Gabriel** refused to allow John the Apostle to bow before him (cf. Revelation 19:10; 22:8-9). Jesus said to Satan on the **Mount of Temptation**, *'Thou shalt worship the Lord thy God, and him only shalt thou serve'*. The pope is so unlike Jesus. Jesus washed the feet of His disciples and yet the Pope has encouraged people to bow before him and kiss his feet!!

The papacy claims the divine authority to **forgive sins**. The Bible teaches that **only God** can forgive sins (cf. **Mark 2:7**). If God alone can forgive sins and the Pope claims to have power that power, then the Pope must **claim to be God!**

Not only does the papacy claim that the pope can forgive sins. It also claims that its **priesthood** can forgive them. **St. Alphonsus de Liguori** who lived from 1696 to 1787 wrote a book titled, *Dignity and Duties of the Priest or Selva*. What makes his book especially significant is that it is a **compendium** of the Roman Catholic 'wisdom' of the previous 1500 years. Thus, the book contains the official position of the Roman Catholic Church on the subject of the power and duties of the priesthood.

Before we look at several **blasphemous statements** from his book, it is imperative to understand the Roman Catholic view of the Mass. Here are the basic elements of the Mass:

- ✓ The priest has the power to change or **transubstantiate** the bread into the real flesh of Jesus and the wine into His real blood.
- ✓ The **total Christ** is present in each host (known as 'ubiquity') in each.
- ✓ Because the total Christ is present in each host, **the host must be worshiped** by the priest and the faithful.
- ✓ Of course, if these ideas were true, the priest would have to exercise the powers of **Almighty God** and this is precisely what the Roman Catholic papacy teaches.

Let's take a look at some of the statements in Liguori's book:

*"With regard to the power of the priests over the real body of Jesus Christ, it is of faith that when they pronounce the words of consecration the Incarnate Word has **obliged** himself **to obey** and to come into their hands under the sacramental species. We are struck with wonder when we hear that **God obeyed the voice of Josue**—the Lord obeying the voice of man—and made the sun stand still when he said move not, O sun, towards Gabaon. . . and the sun stood still.*

*But our wonder should be far greater when we find that in **obedience to the words of his priests**—HOC EST CORPUS MEUM—**GOD himself descends** on the altar, that he comes **wherever** they call him, and **as often** as they call him, and places himself **in their hands**, even though they should be **his enemies**. And after having come, he remains, entirely **at their disposal**; they move him **as they please**, from one place to another; they may, **if they wish**, shut him up in the tabernacle, or expose him on the altar, or carry him outside the church; they may, **if they choose**, eat his flesh, and give him for the food of others." St. Alphonsus de Liguori, Dignity and Duties of the Priest or Selva, pp. 26-27*

*"With regard to the mystic body of Christ, that is, all the faithful, **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, and either not to pardon or to pardon, according as they refuse or give absolution provided the penitent is capable of it. 'Such is,' says St. Maximus of Turin, 'this judiciary power ascribed to Peter that its decision carries with it the **decision of God**.' 'The sentence of the priest precedes, and **God subscribes to it**,' writes St. Peter Damian." St. Alphonsus de Liguori, Dignity and Duties of the Priest or Selva, pp. 27-28*

*"Were the **Redeemer** to descend into a church, and sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional, **Jesus** would say over each penitent, 'Ego te absolvo,' **[I forgive you]** the priest would likewise say over each of his penitents, 'Ego te absolvo,' and the penitents*

of each would be equally absolved.” St. Alphonsus de Liguori, Dignity and Duties of the Priest or Selva, p. 28

“Thus the priest may, in a certain manner, be called **the creator of his Creator**, since by saying the words of consecration, **he creates**, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. As in **creating the world** it was sufficient for God to have said, Let it be made, and it was created—He spoke, and they were made—**so it is sufficient** for the priest to say, ‘Hoc est corpus meum,’ **['this is My body']** and behold the bread is no longer bread, but the body of Jesus Christ. ‘The power of the priest,’ says St. Bernardine of Sienna, ‘is the power of the **divine person**; for the transubstantiation of the bread requires **as much power as the creation of the world**.’” St. Alphonsus de Liguori, Dignity and Duties of the Priest or Selva, pp. 33-34

“When he ascended into heaven, Jesus Christ left his priests after him to **hold on earth his place of mediator** between God and men, particularly on the altar. . . The Priest holds **the place of the Savior himself**, when, by saying ‘Ego te absolvo,’ he absolves from sin.” St. Alphonsus de Liguori, Dignity and Duties of the Priest or Selva, p. 34

The **Council of Trent** described the power of priest:

“The priest is the man of God, the minister of God. . . He that despiseth the priest despiseth God; he that hears him hears God. The priest remits sins as God and that which he calls his body at the altar is adored as God by himself and by the congregation. . . It is clear that their function is such that none greater can be conceived. Wherefore they are justly called not only angels, but also God, holding as they do among us the **power and authority of the immortal God**”. A. Nampon, Catholic Doctrine as Defined by the Council of Trent, pp. 543,544

The Roman Catholic papacy claims that it has the **power** to change **God’s law**. God would never change the law that He wrote with His own finger (cf. Exodus 31:18). The law is **as eternal** as He is because the **law is a reflection** of His character. This papal claim not only means that the popes are equal to God but rather that their power **exceeds that of God**. This is **blasphemy** in its most

odious form. Notice the following words from the *Catholic Encyclopedia*, vol. XII, art. 'Pope,' p. 265:

*"Peter and his successors have power to impose laws both preceptive and prohibitive, power likewise to grant dispensation from these laws, and, when, needful, to **annul them**. It is theirs to judge offenses against the laws, to impose and to remit penalties. This **judicial authority** will even include the power to **forgive sin**. For sin is a breach of the laws of the supernatural kingdom, and falls under the cognizance of its constituted judges."*

Later in these study notes, we will provide abundant evidence that the papacy claims to have changed God's law. Although the Ten Commandments in **Roman Catholic Bibles** read like in the Protestant ones, the **catechisms combine** the first two **into one** and **split** the tenth commandment into two. They also claim to have changed the **'third' commandment** (actually the fourth) from Sabbath to Sunday.

The papacy claims that it has **infallibility** in faith and morals. The Bible teaches that **only God is infallible** and does **not change** (James 1:17; Malachi 3:6; Hebrews 13:8)). If the pope, when he speaks *ex-cathedra*, claims to be infallible, then he must also be claiming to be God! Notice the following evidence:

Gregory VII, in his famous **Dictatus Papae**, made twenty-seven proclamations, among which is: '

*That the Roman Church **never erred, nor will** it, according to the Scriptures, **ever err**.'* (Cesare Baronius, *Annales*, year 1076, sections. 31-33, volume 17 (1869 ed.), pp. 405, 406, translated)

The Roman Catholic Papacy went on the record, officially proclaiming in **1870** the **Dogma of Papal Infallibility**. Norskov Olsen described the events surrounding this proclamation:

*"Viva Pio Nono Papa infallible!" These words echoed and re-echoed in the basilica of St. Peter in Rome on the eventful **July 18, 1870** when the great crowd, having heard the message of papal infallibility, **jubilantly expressed their applause**. In the midst of one of the **fiercest storms** ever known to break across the city,*

accompanied by thunder and lightning, while rain poured in through the broken glass of the roof close to the spot where the Pope was standing, **Pius IX** read in the darkness, by the aid of a candle, the momentous affirmation of **his own infallibility**.

“The fierce storm and dense darkness, the thunder and lightning that accompanied the reading of this document, caused adherents of the papacy to compare the event to the **law giving at Mount Sinai**; on the other hand, opponents saw in the wrath of the elements **a sign of God’s anger**. By both friend and critic, the declaration of **papal absolutism** was considered to be the most momentous event in the long history of the papacy.

“On that day the document entitled Dogmatic Constitution on the Catholic Faith was decreed. It contains three fundamental concepts which were made into dogma: the **supremacy**, the **universal jurisdiction**, and the **infallibility** of the pope.” V. Norskov Olsen, *Papal Supremacy and American Democracy*, p. 2

The key portion of the *Dogmatic Constitution on the Catholic Faith* stated the following:

“We teach and define that it is a **dogma divinely revealed**: that the Roman Pontiff, when he speaks **ex cathedra**, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he **defines a doctrine** regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, **is possessed of that infallibility** with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are **irreformable** of themselves, and **not from the consent of the Church**. But if any one—which may God avert—presume to contradict this, our definition: **let him be anathema**.” Philip Schaff, *Creeds of Christendom*, vol. 2, chapter 4, pp. 270-271

The Roman Catholic theologian, **Fritz Leist**, offered his understanding of this dogma:

*"The infallibility of the pope is the **infallibility of Jesus Christ Himself**. . . whenever the pope thinks, it is **God Himself**, who is thinking in him." Fritz Leist, **Der Gefangene des Vatikanus**, p. 344. Quoted in **Symposium on Revelation**, pp. 340-341*

The proclamation of this papal Dogma was the **most controversial** in the history of the Roman Catholic Church. A significant number of clergy who attended Vatican Council I, were ardently **opposed to this dogma** and yet, in spite of protests, it was passed. If you would like to read more about how this controversial dogma was passed, despite the strong opposition, refer to the opening pages of V. Norskov Olsen's book, *Papal Supremacy and American Democracy*.

The Methodist Bible commentator, **Adam Clarke**, wrote about the papacy:

*"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 Daniel 7:25*

This dogma has created numerous problems for the papacy in recent years. For example, **Hans Kung**, a leading theologian of the Roman Catholic Church was released from his chair at the **University of Tübingen** for writing a book titled **Infallible? An Inquiry**. In his book, Kung shows that Pope Paul VI's encyclical, *Humane Vitae*, is not only based of **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!

The Bible teaches that 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. The

examples are numerous (later we will furnish several) but for now, let us examine statements by Popes and theologians to this effect:

In the famous *Dictatus Papae* of Pope Gregory VII, article 12 wrote: “That it is lawful for him **[the Pope]** to depose emperors.”

Article 27 reads: “That he **[the Pope]** can absolve subjects from their allegiance to unrighteous rulers.”

In the second sentence of Gregory VII’s excommunication of Henry IV are these words:

*“Come now, I beseech you, O most holy and blessed fathers and princes, Peter and Paul, that all the world may understand and know that if ye are able to **bind and to loose** in heaven, ye are likewise **able on earth**, according to the merits of each man, to **give and to take away** empires, kingdoms, principedoms, marquisates, duchies, countships, and the possessions of all men. For if ye judge **spiritual things**, what must we believe to be your power over **worldly things**? And if ye **judge the angels** who rule over all the proud princes, what can ye do **to their slaves**?”* James Bryce, *The Holy Roman Empire*, p. 161.

The arrogance of the papacy over the secular power is illustrated in the famous *Decree of Gratian*. Although this decree has been proved a forgery, it does reveal the boastful claims of the papacy:

*“It is shown with sufficient clearness that by the **secular power** the Pope cannot in any way be bound or loosed, who it is certain was called God by the pious leader Constantine, and it is clear that **God cannot be judged by man**.”* *Decree of Gratian*, part 1, div. 96, chap. 7

Here are the words of the papal bull of Pius V when he deposed Queen Elizabeth of England in 1570:

*“He that reigneth on high, to whom all power in heaven and earth is given, has with all fullness of power delivered the rule of the one holy catholic and apostolic church, outside of which there is no salvation, **the one sole [ruler] upon earth**, to wit, Peter, the prince of the apostles, and to the **Roman Pontiff**, the successor*

of Peter. **Him alone** he hath set as prince **over all nations and all kingdoms**, to pull up, to destroy, to overthrow, and to break down, to plant, and to build, that he may keep the people faithful, bound with the bond of mutual love, and in the unity of the Spirit, and present them unhurt and safe to his Savior.”

Pius, in articles 4 and 5 of this Bull, wrote the following:

*“**Article 4**: Moreover, she herself is **deprived** of her pretended right to the aforesaid kingdom, and also of all dominion, dignity and privilege whatsoever.”*

***Article 5**: And so **we absolve the nobles**, subjects, and peoples of the said kingdom, and all others who have taken any oath to her, from the obligation of their oath and besides from all duty of dominion, fidelity and obedience: and **we deprive** the said Elizabeth of her **pretended right** to the kingdom and of all other things as is aforesaid: and we charge and order all and every one of the nobles, subjects, and peoples, and others aforesaid, **not to venture to obey her monitions**, commands, and laws. And we attach the like sentence of anathema to those who shall act otherwise. . .” Given at St. Peter’s in Rome on the 25th of February of 1570, in the fifth year of our pontificate” Charles Stuteville, Our Brief Against Rome, p. 268*

The Bible teaches 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 text tells us that the Father has given Jesus **ALL** JUDGMENT!! There is no evidence that Jesus has made the Pope His **deputy judge**. However, the Papacy claims that it has the right to serve as **judge of mankind**. Thus, the Papacy, once again, claimed to possess the right to exercise the power which belongs to God alone. Here is the irrefutable evidence:

In Pope Gregory VII’s *Dictatus Papae*, **article 18** he wrote:

*“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 reads:

*“That he **[the Pope]** can be **judged by no one**.”*

Augustine of Ancona was an Augustinian **hermit** writer of the **14th century**. In a document preserved in the British Museum he wrote:

*“Therefore the decision of the Pope and the decision of God constitute **one** [i. e., the same] **decision**, just as the opinion of the Pope and of his disciple are the same. Since, therefore, an appeal is always taken from an **inferior judge to a superior**, as **no one is greater than himself**, so **no appeal holds** when made from the Pope to God, because there is **one consistory** of the Pope himself and of **God himself** of which consistory the Pope himself is the **key-bearer** and the **doorkeeper**. Therefore, **no one can appeal** from the Pope to God, as no one can enter into the consistory of God without the **mediation of the Pope**, who is the key-bearer and the doorkeeper of the consistory of eternal life; and as **no one can appeal** to himself, so no one can appeal from the Pope to God, because there is **one decision** and **one court** [curia] of God and the Pope.”* (From the writings of Augustinus de Ancona (R. C.), printed without title page or pagination, commencing, ‘incipit summa Catholici doctoris Augustini de Ancona potestate ecclesiastica’, Questio VI, ‘De Papalis Sententiae Appellatione’ (On an Appeal from a Decision of the Pope).

We are reminded of the words of **Lucius Ferraris**:

*“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.”* Lucius Ferraris, *Prompta Bibliotheca*, article, ‘Papa’, II, vol. 6, pp. 26-29

Characteristic #6: The Papacy a Persecuting Power

The Roman Catholic Church has been a **merciless persecutor** of dissenters throughout its history. It has a history **stained in blood** and the record is in clear sight for anyone who wishes to examine it. After we briefly trace the Biblical view of freedom of conscience we will examine the doleful historical record that proves that the papacy has trampled on this fundamental freedom.

Roman Catholic authors frequently employ **two passages** to defend the right of the church to **use the sword** to preserve the integrity of the faith. One is **Matthew 10:34-37** and the other is **Matthew 16:16-18**.

In the **first passage** Jesus said He did not '*come to bring peace but a sword*'. Many Catholic authors employ this to justify their church's **use of the sword** of the state to punish dissenters. However, a careful reading of this passage reveals that the sword is not used by the **church against** unbelievers but rather by **unbelievers against** the church.

In the second passage, the papacy interprets the **keys** that Christ gave to Peter as the right that Christ gave the church to rule in **spiritual** and **temporal** matters. In their view, the church not only has the right to rule in the spiritual realm of the **church** but also in the secular realm of the **state**. Thus, the church has the right to employ the **civil sword** to punish those who dissent from her theology and practice.

A careful examination of the Bible indicates that Jesus intended the church and the state to **remain separate**. God does **not coerce** but rather **persuades**. God does not violate the conscience of human beings. Rather, He gives every person the right to believe the **dictates of conscience** in matters of religion. God even allows man to make the **wrong choice**! A few biblical texts will suffice to prove this view Appendix: ('*Rendering Just Dues*')

In **Matthew 22:21** Jesus unequivocally stated that believers must render unto **Caesar** what we owe Caesar and unto God what we owe God. A close examination of this text, in the light of the totality of Scripture, indicates that the purpose of **Caesar** is to preserve **order in civil society** (the second table of the Ten Commandments) and the realm of God is in **matters of religion** (the first table of the Ten Commandments).

When Jesus was arraigned before Pilate, the governor asked if He was a king. In response, Jesus assured Pilate that His kingdom was **not of this world** (John 19:36). Jesus went so far as to tell 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 establishing an earthly kingdom by means of 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:

- ✓ Jesus was arrested because He **refused to accept** the traditions and authority of the apostate church of His day.
- ✓ He was taken for an **inquisition** before a religious tribunal.
- ✓ He was then delivered to the **secular power** of Rome for execution.

This is the **precise method** that was used by the papal Inquisition. Those who did not agree with the hierarchy of the church and **refused to accept tradition** above Scripture were brought before the inquisitors 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 that were used by the Inquisition).

Satan offered Jesus the kingdoms of this world and He **refused them**. (Matthew 4: However, **Satan offered** those same kingdoms to the Bishop of Rome and he **accepted**. For this reason, the Bishop of Rome became Satan's deputy.

When the mob came to arrest Jesus in the **Garden of Gethsemane** and Peter unsheathed the sword to defend Him, Jesus rebuked him:

*'Put up again thy sword into his place: for all they that **take the sword** shall **perish with the sword**'* (Matthew 26:51-52 KJV).

The words of Jesus to Peter remind us of **similar words** concerning the papal beast of **Revelation 13:10**. The papacy wielded the sword (Romans 13:4) of the state to slay God people during the 1260 years and at the end of that period, the state used the **same sword** to give the papacy its deadly wound.

Luke 9:51-56 tells the story of **James and John** who volunteered to call for fire from heaven to incinerate the **Samaritan villages** because they refused to allow Jesus to **travel through** them. The words of Jesus to the 'sons of thunder' show that He refused to **employ force** to advance the cause of His kingdom:

'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.'

The prophecies of Daniel and Revelation reveal that God's people are always the persecuted, not the persecutors. During the 1260 years of papal dominion the true church was in exile in the wilderness (cf. Revelation 12:6, 14). During this period the true church was persecuted, it did not persecute. History reveals that during this period the apostate church was the persecutor. The papal little horn made war against the saints, and wore them out, (Daniel 7:21, 25). **Daniel 7:21** predicted that this apostate power would prevail against them during the period of its dominion!

As we saw in our study of **Daniel 2**, the intermingling of iron and clay in the feet of the image represents the union of church and state after the fragmentation of the Roman Empire. **Revelation 17** describes a time when the church (the harlot) and the state (the kings of the earth) will once again form an alliance to persecute dissenters.

It is well documented that the Roman Catholic papacy justifies the use of force to punish those who dissent from her doctrines and practices. **St. Augustine** laid the foundation for the persecutions of the dark ages:

*"**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 the 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 emphasis supplied*

Augustine's monumental work, **The City of God**, argued in favor of a radically unbiblical view of the kingdom. For Augustine, the kingdom of God would

come when the church subjected the whole world to Christ. That is, the kingdom would be established from within history rather than from without and if force was needed, so be it. Merrill C. Tenney described Augustine's concept:

*"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: Eerdmans, 1957), pp. 147, 148, emphasis supplied

Augustine's concept openly contradicted the teaching concerning the kingdom in Daniel 2 where the kingdom is established supernaturally by God from outside human history, not from within! The view of St. Augustine provided the church with the excuse to persecute anyone who refused to be a faithful member of this earthly spiritual kingdom.

In the sixth century Emperor Justinian who gave the decree that began the 1260 years, wrote:

*"**We declare** forever infamous, and deprived of their rights, and condemned to exile, all heretics of either sex, whatever be their name; their property shall be confiscated without hope of restoration, or of being transmitted to their children by hereditary succession, because crimes which attack the majesty of God are infinitely more grievous than those which attack the majesty of earthly princes. With regard to those who are strongly suspected of heresy, if, after having been ordered by the church, they do not demonstrate their innocence by suitable testimony, they also shall be declared infamous, and condemned to exile." (Codex*

Justinianus, lib. 1, tit. 5, n. 19; cited in 'Library of Translations: The Power of the Pope during the Middle Ages,' M. Gosselin (R. C.), Vol. I, pp. 83, 84 London: C. Dolman, 1853

This imperial **decree** in itself proves that the state was **already helping the church** in the times of Justinian. Someone might argue that it **was the emperor** who made this decree and not the church. However, even a quick glance at the decree reveals that the emperor made it because **the church** wished him to extirpate heresy. The particular heresy which the church asked Justinian to extirpate was **Arianism**. The statement clearly reveals a union of church and state to punish heretics!

We now move on to the pontificate of **Pope Nicholas I** (858-867). During his tenure, the attitude of the Roman Church became 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. Here are 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)*

Let's dedicate some space now to the **origins** and **mechanism** of the Holy Office of the Inquisition. Its origins can be traced to the pontificate of **Gregory IX** in **1227-1233** A.D. In **1229** the church council of **Toulouse** condemned the **Albigenses** in France and gave orders to **exterminate them**. In **1231 A.D.** Gregory published the Bull, *Excommunicamus*, where he condemned all heretics and delineated specific laws on how to deal with them. Among the provisions were the following:

- ✓ Heretics must be delivered to the **civil power** for punishment.

- ✓ **Excommunication** of all heretics along with their defenders, followers, friends, and even of those did not turn them in.
- ✓ **Life imprisonment** for all impenitent heretics.
- ✓ Denial of the **right to appeal** their sentence.
- ✓ Those suspected of heresy had no right to be **defended by counsel**.
- ✓ **Children of heretics** were disqualified from holding a church office until the second generation.
- ✓ Heretics who had died without being punished were to be **exhumed and their corpses burned**.
- ✓ The **homes** of convicted heretics were to be **demolished**.

Source: 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)

The Decretals of Gregory IX describe the union of church and state in the punishment of heretics:

*"**Temporal princes** shall be reminded and exhorted, and if need be, **compelled by spiritual censures**, to discharge every one of their functions; and that, as they desire to be reckoned and held faithful, so, for the **defense of the faith**, let them publicly make oath that they will endeavor, bona fide with all their might, to **extirpate** from their territories all heretics **marked by the church**; so that when any one is about to assume any authority, whether **spiritual** or **temporal**, he shall be held bound to confirm his title by **this oath**. And if a **temporal prince**, being required and admonished **by the church**, shall neglect to purge his kingdom from this heretical pravity, the metropolitan and other provincial bishops shall bind him in **fetters of excommunication**; and if he obstinately refuse to make satisfaction, this shall be notified within a year to the **Supreme Pontiff**, that then he may declare his **subjects absolved** from their allegiance, and leave their lands to be occupied by Catholics, who, the heretics **being exterminated**, may possess*

them unchallenged, and preserve them in **the purity of the faith**.” (*The Decretals of Gregory IX*, book 5, title 7, chapter 13).

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.

The **Catholic Encyclopedia** explained the meaning of this papal Bull:

*“In the Bull ‘Ad Extirpanda’ (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 the impenitent heretics** were inserted in the **papal decretals** from the imperial constitutions *Commissis nobis* and *Inconsutibilem tunicam*. The aforesaid Bull ‘Ad Extirpanda’ remained thenceforth a **fundamental document of the Inquisition, renewed or re-enforced** by several popes, Alexander IV (1254-61), Clement IV (1265-68), Nicholas IV (1288-92), Boniface VIII (1294-1303), and others. 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, article, ‘Inquisition’, volume VIII, p. 34)

The savagery of **Innocent IV** led the Roman Catholic historian **Peter de Rosa** to write:

*“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)*

Further, **de Rosa** makes this telling comment:

*“Of **eighty popes** in a line from the thirteenth century on, **not one of them** disapproved of the theology and apparatus of the Inquisition. On the contrary, one after another **added his own cruel touches** to the workings of this deadly machine.” (Peter de Rosa, *Vicars of Christ*, pp. 175-176)*

It was during this 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. His name was **St. Thomas Aquinas**. In his **magnum opus**, the *Summa Theologica* he wrote:

*“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**. For it is a much heavier offense to corrupt the faith, whereby the life of the soul is sustained than to tamper with the coinage, which is an aid to temporal life. Hence if coiners or other malefactors are at once handed over by the secular princes to a just death, **much more** may heretics, immediately they are convicted of heresy, be **not only excommunicated**, but also **justly done to die**.*

*“But on the part of the church is **mercy** in view of the conversion of them that err; and therefore she **does not condemn at once**, but ‘after the **first** and **second** admonition,’ as the apostle teaches. After that, however, 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., *Aquinas Ethicus; or, The Moral Teaching of St. Thomas*, volume. 1, 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; translation is mine)*

One of the **most corrupt** popes in the history of the papacy was **John XXII**. A Catholic historian describes him as ‘full of avarice, more worldly than a pimp, and with a laugh that crackled with unimprovable malice.’ (Peter de Rosa, *Vicars of Christ: The Dark Side of the Papacy*, p. 212)

According to Peter de Rosa, one of John XXII’s contemporaries stated:

“The blood he shed would have incarnadined the waters of Lake Constance, and the bodies of the slain would have bridged it from shore to shore.” (Peter de Rosa, Vicars of Christ: The Dark Side of the Papacy, p. 212)

Clearly this is **hyperbole**. However, the fact still remains that Pope John XXII was a **formidable murderer**. Can we imagine **Jesus Christ** murdering His enemies in cold blood?

Moving on to the **fifteenth century**, we remember **John Wycliffe**. The papacy relished the idea of burning him at the stake while he lived, but divine providence ruled otherwise. **Forty years** after his death, the **Council of Constance** (1413) ordered his body **exhumed** and burned. (cf. *Foxe’s Book of Martyrs*, pp. 7-8 and the comments in GC, pp. 95-96)

In **1429 Pope Martin V** (1417-31), wrote a letter to the **king of Poland** commanding him to exterminate the followers of **John Hus**:

*“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).

The story of the martyrdom of **John Hus** is well known. In **1415** he was burned at the stake in spite of the fact that **King Sigismund** had guaranteed him safe conduct to defend his teachings at the **Council of Constance** (1414-1418). The remarkable fact is that Sigismund was encouraged to **break his word** by the papacy’s clergy. For a vivid description of the martyrdom of John Hus, read, *The Great Controversy*, pp. 109-110 and *Foxe’s Book of Martyrs*, pp. 19-30.

A year later, Hus’ companion, **Jerome**, was also burned at the stake. For the fascinating story of how Jerome recanted his faith and then **recanted his recantation**, read, *The Great Controversy*, pp. 112-115 and *Foxe’s Book of Martyrs*, pp. 31-38.

In both of these cases, the inquisition or trial was held in the **Roman Catholic Cathedral** in Constance. After the mock trial, Hus and Jerome were delivered to the **secular power** to be exterminated. Clearly a malevolent union of church and state.

Also in the fifteenth century, Pope **Innocent VIII** proclaimed a Bull against the **Waldensians** (1487 A.D.). The original text of this Bull is found in the library of the University of Cambridge and an English translation can be found in John Dowling’s *History of Romanism* (1871 edition), book 6, chapter 5, section 62. Ellen White, in *The Great Controversy*, p. 77 quoted a portion of the Bull:

“Therefore the pope ordered ‘that **malicious** and **abominable sect** of **malignants**,’ if they ‘**refuse to abjure**, to be **crushed like venomous snakes**.”

Another notable martyr in the **fifteenth century** was the Italian **Savonarola**. He was martyred in **1498** A.D. for teaching doctrines such as, we are **justified** by faith in Christ, church members should be given both the **bread and the**

wine at communion, the wicked and filthy cardinals and clergy ought to clean up their act, auricular confession to a priest is not required, the keys of the kingdom were not given to Peter alone but to the universal church, and the Pope is not the Supreme Pontiff.

It is reported that the bishop in charge of Savonarola's execution, stated:

"I sever you from the church militant and from the church triumphant", to which Savonarola replied: 'Not from the church triumphant because it is not in your power to do so.' (For more information on Savonarola, see, John Foxe, The Book of Martyrs (London: James Nisbet & Co., Limited, no date), pp. 43-45

Columbus discovered America in 1492 A.D. and shortly thereafter, the Inquisition was planted on its shores. The atrocities committed by the Spanish Conquistadores are legendary. Natives were savagely treated because they refused to convert to the Roman Catholic religion. Many of these atrocities are documented in the book by Salim Japas, Heresy, Columbus and the Inquisition (this book is available at SecretsUnsealed.org).

In 1992, when Latin America was celebrating the 500th anniversary of the discovery of America, many countries refused to participate in the celebration because they remembered the atrocities that the papacy had committed in its conquest of the continent.

For example, in 1992 John Paul II visited Santo Domingo to dedicate a monument in remembrance of the discovery of America. The visit was not without turmoil. There were heated protests by the populace and the trip was close to being cancelled. Heightened security was needed to protect the pope from the protesting crowds. Amazingly, in spite of the fact that the Dominican Republic is an overwhelmingly Catholic country, the attendance at the event was sparse.

When St. Ignatius of Loyola established the Society of Jesus (more commonly known as 'the Jesuits') in 1534, it was his avowed purpose to lend his services to the pope with the purpose of extirpating the Protestant Reformation. Till this day there is a statue in St. Peter's Basilica in the Vatican where Loyola is

trampling a Protestant under his feet. It is common knowledge that Loyola was steeped in **the occult**. In fact, his *Spiritual Exercises* were a type of **transcendental meditation**. It is of more than academic interest to read the 'Extreme Oath' which Jesuits swear to as they are inducted into the order:

*"Now, in the presence of Almighty God, the Blessed virgin Mary, the Blessed Michael, the archangel, the Blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and all the saints and sacred hosts of heaven, and to you, my ghostly father, the Superior General of the Society of Jesus, founded by St. Ignatius Loyola, in the pontificate of Paul the Third, and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, **declare and swear**, that his holiness the pope is Christ's Vice-regent and is the true and only Head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing, given to his Holiness by my Savior, Jesus Christ, **he has power to depose** heretical kings, princes, states, commonwealths and governments, all being **illegal without his sacred confirmation** and that they may safely be destroyed.*

*"Therefore, to the utmost of my power, I shall and will defend this doctrine and his Holiness' right and custom against all usurpers of the **heretical or protestant** authority whatever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden, Norway, and the now pretended authority and churches of England and Scotland, and branches of the same, now established in Ireland and on the continent of America and elsewhere; and all adherents in regard that they be usurped or heretical, opposing the sacred **Mother church** of Rome. I do now renounce and disown any allegiance as due to any heretical king, prince or state named Protestants or Liberals or obedience to any of their laws, magistrates or officers.*

"I do further declare that the doctrines of the churches of England and Scotland, of the Calvinists, Huguenotes and others of the name Protestants or Liberals to be damnable, and they themselves damned and to be damned who will not forsake the same.

*“I do further declare, that I will help, assist and advise all or any of his Holiness’ agents in any place wherever I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland or America, or in any other kingdom or territory I shall come to, and do my uttermost to **extirpate the heretical Protestants or Liberals’ doctrines and to destroy all their pretended powers, regal or otherwise.***

*“I do further promise and declare, that notwithstanding I am dispensed with, to assume any religion heretical for the propagating of the Mother Church’s interest to keep secret and private all her agents’ counsels from time to time, as they may entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatever; but to execute all that shall be proposed, given in charge or discovered unto me, by you, **my ghostly father**, or by any of this sacred covenant.*

*“I do further promise and declare that I will have **no opinion or will of my own**, or any mental reservation whatever, even as a **corpse or cadaver** (perinde al cadaver) but will **unhesitatingly obey** each and every command that I receive from my superiors in the Militia of the Pope and of Jesus Christ.*

“That I will go to any part of the world withersoever I may be sent, to the frozen regions of the North, the burning sand of the desert of Africa, or the jungles of India, to the centres of civilizations of Europe, without murmuring or repining, and will be submissive in all things whatsoever communicated to me.

*“I furthermore promise and declare that I will, when opportunity presents, **make and wage relentless war**, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to **extirpate and exterminate** them from the face of the whole earth; and that I will spare neither **age, sex or condition**; and that I will **hang, burn, waste, boil, flay, strangle and bury alive** these infamous heretics, **rip up** the stomachs and wombs of their women and **crush their infants’** heads against the walls, in order to **annihilate forever** their execrable race. That when the same cannot be done openly, I will **secretly use** the poisoned cup, the strangulating cord, the steel of the poinard, or the leaden bullet, regardless of the honor, rank, dignity, or authority of the person or persons, whatever may be their*

condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or superior of the Brotherhood of the Holy Faith, of the Society of Jesus."

*"In confirmation of which, I hereby dedicate my life, my soul and all my corporeal powers, and with this dagger which I now receive, I will subscribe my name **written in my own blood**, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the Militia of the Pope **cut off my hands and my feet**, and **my throat from ear to ear**, my **belly opened** and sulphur burned therein, with all the punishment that can be inflicted upon me on earth and my **soul be tortured by demons** in an eternal hell forever!"*

"All of which I, M____ N_____, do swear by the blessed Trinity and blessed Sacrament, which I am now to receive, to perform and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath."

*"In testimony thereof I take this most holy and blessed Sacrament of the Eucharist and witness the same further, with my name written with the **point of this dagger dipped in my own blood** and sealed in the face of this holy covenant."*
[He receives the wafer from the superior and writes his name with the point of his dagger dipped in his own blood taken from over his heart]."

It was not easy to find this information. I personally copied this material in the rare books division of the **Library of Congress**. Because no photocopying or ink pens were allowed, I transcribed the quotation by hand in pencil. It comes from the following source: Edwin Allen Sherman [a 32nd degree Free Mason], *The Engineer Corps of Hell*, San Francisco, 1883, pp. 119-122. The book bears the following bibliographical information: Library of Congress copyright, Nov. 23, 1883, rare book collection, card #13653-01 (Bx1765.556). The book reads on the front cover: 'Sold by private subscription only, and under **stipulated conditions**.'

Cardinal **Robert Bellarmine** (1542-1621), the Jesuit of counter-reformation fame, wrote the following about punishment due heretics:

*“The only effective means against heretics is to convey them to that place provided for them as quickly as possible. In this way one is only doing them a favor as the longer they are allowed to live, the **more heresies they will devise**, and thus the more believers they will seduce, aggravating their own damnation.”* Quoted in, *Symposium on Revelation*, volume 2, p. 345.

The martyrdom of **William Tyndale** is worthy of note. His ‘crime’ was **translating and distributing** the Bible in the English language. For a description of his life, work and death, read *GC*, pp. 245-247 and also, *Foxe’s Book of Martyrs*, pp. 108-116.

One of the most infamous acts in papal history was the **St. Bartholomew Massacre** which occurred on **August 24, 1572** with the **gleeful approval** of **Pope Gregory XIII** and the participation of the priesthood. Ellen White referred to this as the ‘*blackest in the black catalog of crime, most horrible among the fiendish deeds of all the dreadful centuries*’ (*GC*, p. 272).

At the **tolling of a bell**, Protestants (they were called Huguenots) were slaughtered without mercy, **not only in Paris** but also throughout all of France. In the course of two months, over **70,000** men, women and children were massacred. The Huguenots were the ‘**professionals**’ of the day, the ‘cream of the crop’ in France. At the news of the massacre, **Pope Gregory XIII**, attended by his cardinals and other ecclesiastical dignitaries, went in a long procession to the **Church of St. Louis**, where the **cardinal of Lorraine** chanted a ***Te Deum*** (an anthem of praise to God). A special commemorative **medal** was struck to commemorate the massacre. On one side of the medal was the face of **Gregory XIII** and on the other the image of the **destroying angel**. (For more on this savage event, read, *GC*, pp. 272-273)

And how could one forget the **Piedmont Massacre** of 1655? On **January 25** the **Duke of Savoy** gave an edict that the Waldensians must convert to the Catholic faith or **leave the valleys** and have their **properties confiscated** within a few days. If they refused to leave, they would be **executed**. The edict was given in the middle of a crude **winter**. On **April 17, 15,000 soldiers** invaded the valleys of the Piedmont. Thousands of Waldensians 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 Castelluzzo** near **Torre Pellice**. Salim Japas, *Herejía, Colon y la Inquisición* (Siloam Springs, Arkansas: Creation Enterprises, 1992), pp. 62-63.

Jean Antoine Llorente was the secretary to the **Spanish Inquisition** from **1788 to 1791**. Regarding this monstrous mechanism, Llorente wrote:

*"I was secretary of the Inquisition in the court of Madrid in the years 1789, 1790 and 1791. I knew the establishment well enough **to refute it. [It was] vicious** in its origin, constitution and laws in spite of the apologies which have been written in its favor."* Jean Antoine Llorente, *Historia Crítica de la Inquisición en España*, Madrid, 1822, pp. 6-7

*"The **horrid conduct** of this Holy Office weakened the power and **diminished the population** of Spain by **arresting the progress** of the arts, sciences, industry and commerce, and by compelling multitudes of families to abandon the kingdom; by instigating the expulsion of the Jews and Moors, and by **immolating on its flaming shambles** more than **three hundred thousand** victims"* Quoted in, Dave Hunt, *A Woman Rides the Beast*, p. 244

Llorente was not a Protestant enemy of the Roman Catholic Church. He was an **insider**, privy to the **inner workings** and **statistics** of the Inquisition in Spain. According to Llorente, of the **300,000** who were killed by the Inquisition in Spain, **31,912** were burned at the stake. Jean Antoine Llorente, *Historia Critica de la Inquisición en España*, Madrid, 1822, pp. 6-7

Pius IX's *Encyclical and Syllabus* (December 8, 1864) contains the following chilling words:

*"**Cursed** be they who assert **liberty of conscience** and of **worship**, and such as maintain the church should **not employ force**. The State has not the right to leave **every man free** to embrace whatever religion he shall deem true."*

And **Leo XIII** in his encyclical, ***Libertas Humanam*** echoed the same spirit when he repudiated the **First Amendment** to the Constitution of the United States:

*“From what has been said, it follows that it is quite **unlawful** to demand, to defend, or to grant **unconditional freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by nature to man.**”*
Quoted in, *Seventh-day Adventist Bible Students’ Source Book*, ‘Church and State,’ Paragraph 496 (Washington, D. C.: Review and Herald Publishing Association, 1962), p. 273

Roman Catholic historian **J. H. Ignaz Von Dollinger** wrote about the view of the papacy concerning heresy from **1183 onward**:

*“Through the influence of Gratian. . . and unwearied activity of the Popes and their legates **since 1183**, the view of the Church had been. . . [that] every departure from the **teaching** of the Church, and every important opposition to any ecclesiastical **ordinances**, must be **punished with death**, and with the **most cruel** of deaths, by fire. . .*

*“Innocent III declared ‘the mere refusal to swear, and the opinion that oaths were unlawful, a **heresy worthy of death**, and directed that whoever differed in any respect from the common way of life of the multitude should be treated as a heretic.’*

*“Both the initiation and carrying out of this new principle must be ascribed to the **Popes alone**. . . It was **the Popes** who **compelled** bishops and priests to condemn the heterodox to **torture, confiscation** of their goods, **imprisonment**, and **death**, and to enforce the execution of this sentence **on the civil authorities**, under pain of excommunication.*

*“From **1200 to 1500** the long series of Papal ordinances on the Inquisition, ever increasing in **severity and cruelty**, and their whole policy towards heresy, runs on without break. It is a **rigidly consistent** system of legislation; **every Pope confirms and improves** upon the devices of his predecessor. All is directed to the one end, of completely uprooting every **difference of belief**. . .*

*The inquisition “contradicted the simplest principles of Christian **justice and love** to our neighbor, and would have been rejected with **universal horror** in the*

ancient Church.” (J. H. Ignaz Von Dollinger, *The Pope and the Council*, pp. 190-192).

Dr. Marianus de Luca, a **Jesuit** and former professor of **Canon Law** at the Pontifical Gregorian University in Rome was quoted by Tanner:

“The civil magistrate, **by the command** and commission of the Church, ought to punish the heretic with the **penalty of death**. . .” (Marianus de Luca, *Institutes of Public Ecclesiastical Law*, (1901) vol. I, pp. 143, 261)

The Roman Catholic professor, **Alfred Baudrillart** makes a poignant comment about the role of the Church in the **incitation of violence** during the 1260 years:

“She **[the Church]** has, and she **loudly proclaims** that she has, a ‘horror of blood’. Nevertheless, 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 **corporeal punishment**, to **torture**. She creates tribunals like those of the **Inquisition**, she calls the laws of **the 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 preach 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 Henry II., in England under Mary Tudor, **she tortured heretics**, whilst both in France and Germany during the second half of the sixteenth and the first half of the seventeenth century, 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*, translated by Mrs. Philip Gibbs [London: Kegan Paul, Trench, Trubner & Co., Ltd., 1908], pp. 182, 183)

Alexis M. Lepicier, professor of sacred theology at the Pontifical Urban College of the Propaganda in Rome wrote:

*“He who publicly avows a heresy and tries to pervert others by word or example, speaking absolutely, can not only be **excommunicated** but even **justly put to death**, lest he ruin others by pestilential contagion; for a bad man is worse than a wild beast, and does more harm, as Aristotle says. Hence, as it is **not wrong to kill a wild beast** which does great harm, so it must be right to **deprive of his harmful life a heretic** who withdraws from divine truth and plots against the salvation of others.”* (Fr. Alexis M. Lepicier, **De Stabilitate et Progressu Dogmatis**, [printed at the official printing office in Rome in 1910], p. 194.

The words from **The Tablet**, the official newspaper of the Roman Catholic diocese of Brooklyn, New York are very telling:

*“Heresy is an awful **crime against God**, and those who start a heresy are more guilty than they who are **traitors to the civil government**. If the State has the right to punish treason with death, the principle is the same which concedes to the **spiritual authority the power of capital punishment** over the arch-traitor to truth and divine revelation. . . A perfect society has the right to its existence . . . and the power of capital punishment is acknowledged for a perfect society . . . the Roman Catholic Church is a perfect society, and as such has the right and power to take means to safeguard its existence.”* **The Tablet**, November 5, 1938

Louis Veuillot expressed the Roman Catholic view of religious liberty with the following words:

*“Be we Catholics in the **minority**, we will then demand freedom on the basis of your principles; be we Catholics in the **majority**, we will then refuse it on the basis of our principles.”* Quoted in **Symposium on Revelation**, volume 2, p. 347)

The **Catholic Encyclopedia** admits that:

*“ . . . judged by contemporary standards, the Inquisition, especially as it developed in Spain toward the close of the Middle Ages, can be classified only as **one of the darker chapters** in the history of the Church.”*

The same encyclopedia acknowledges the killing of **2000 Protestants** within **50 years** in the Netherlands and admits the death of perhaps **3000 to 4000** French Huguenots in the Massacre of Saint Bartholomew, which commenced on the night of August 23, 1572. *The New Catholic Encyclopedia* quoted by C. Mervyn Maxwell, *God Cares*, volume I (Boise, Idaho: Pacific Press, 1981), p. 132

An article in the English Roman Catholic journal, *The Rambler*, gives us a picture of what would happen if the Roman Catholic Church **were in the majority** in England:

*"You ask, if he [the Roman Catholic] were lord in the land, and you were in the minority, if not in numbers yet in power, what would he do to you? That, we say, would entirely depend upon the circumstances. If it would benefit the cause of Catholicism, he would **tolerate you**: if expedient, he would **imprison you**, **banish you**, **fine you**; possibly even **hang you**. But be assured of one thing: he would **never tolerate you** for the sake of the 'glorious principles of civil and religious liberty'...*

*"Catholicism is the **most intolerant** of creeds. It is **intolerance itself**, for it is **truth itself**. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this **theory of religious liberty**. Its impiety is only equaled by its absurdity. . . .*

*"A Catholic temporal government would be guided in its treatment of Protestants and other recusants solely by the rules of expediency, adopting precisely that line of conduct which would tend best to their conversion, and to prevent the dissemination of their errors." 'Civil and Religious Liberty', *The Rambler*, 8 (September, 1851), pp. 174, 178*

Some claim that the papacy **has changed** and no longer represents a threat to civil and religious liberty. They claim that her savagery in the past was simply the result of the **barbarism of the age**. To this Ellen White responded:

*"The defenders of the papacy declare that the church has been maligned, and the Protestant world are inclined to accept the statement. Many urge that it is **unjust to judge the church of today** by the abominations and absurdities that marked*

her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times and plead that the influence of modern civilization has changed her sentiments. . . Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.” GC, pp. 563, 564

Some even claim that the papacy has apologized for her cruelties in the dark ages. But has she really? In a remarkable moment at St. Peter’s Basilica on the first Sunday of Lent, March 12, 2000, Pope John Paul, in a carefully designed mass, leaned against a crucifix and with agonizing voice, seemed to apologize for the sins which the church has committed against Protestants, Jews, non-Christians, immigrants, ethnic minorities, women, abused children and the unborn. We quote the key portion of his homily:

“We forgive and we ask forgiveness! . . . We cannot not recognize the betrayals of the Gospel committed by some of our brothers, especially during the second millennium. We ask forgiveness for the divisions between Christians, for the use of violence that some have resorted to in the service of truth and for the acts of dissidence and of hostility sometimes taken towards followers of other religions.” (As quoted in, The New York Times, ‘Pope Asks Forgiveness for Errors of the Church Over 2,000 Years’, Monday, March 13, 2000, Section A, pp. 1, 10;)

We must make several remarks about this ‘apology’. First, this was a general, sweeping apology. No specific persons were mentioned as culprits. No specific events were brought to light. For example, the Crusades are not mentioned. The Inquisition is not mentioned. The forced conversions of the natives in Africa and the Americas are not mentioned. The Bible teaches that sincere and true repentance and confession must be specific and complete. The Pope’s apology misses the mark in this regard.

Second, and more importantly, the apology never blamed the papal Church itself for these sins. The pope’s message was carefully worded. It blamed ‘*some of our brothers*’, but never blamed the Church as such. In other words, in the Pope’s mind, the Church was not to blame but rather certain individuals in the

church. Regarding this, Thomas Reeves, editor of the Jesuit magazine *America*, remarked:

“The document should have put it in bold print that ‘children of the church’ includes popes, cardinals and clergy, and not just people in the pews. . . The pope had a great idea that some in the Vatican are obscuring with a fog machine.” Quoted in the *New York Times* article referred to above, Section ‘A’, p. 10

It is significant that the Pope mentioned the betrayal of the Gospel, ‘*especially during the second millennium*’. History shows that this was the millennium during which the Roman Catholic Church was guilty of the Crusades, the Inquisition, the persecution of the Waldensians and Albigenses and the forced conversions of the natives in the Americas and Africa. Thus, though the Pope was nebulous about specific persons and events, he did admit that many wrongs were committed.

It is interesting that the Pope referred to ‘the violence *[he does admit there was violence]* that some have resorted to in the service of truth’. Clearly, the Pope was saying that those who committed these crimes were right in their cause (the service of truth) but wrong in their method (violence). However, when we defend the truth with violence, are we really defending the truth? Are we not rather smearing the truth? And then, of course, there is the question as to whether the truth which was being defended with violence was really the truth at all!

It is also worthy of note that the apology was not a spontaneous gesture. In fact, it was the culmination of a long, drawn out process. The apology was written and re-written, edited and re-edited, worded and re-worded, debated and analyzed for years before the Pope presented it on March 12. Regarding this, the aforementioned article in *The New York Times* gives us a little history:

“The need for Catholics to examine their collective conscience is something that this pope has been thinking about for years, and he laid out his rationale for it in a 1994 apostolic letter called, ‘The Coming of the Third Millennium.’ He also

raised the subject privately in meetings with key cardinals, and his proposal was sufficiently ground-breaking that they requested that the theological and historical implications **first be studied in depth**.

“The **result** was a dense 31-page treatise by the International Theological Commission which, with Vatican oversight, **ground out** the theological precedents and also the **limits** to the apology.

“Written **by a committee** and released earlier this month, the document addresses concerns that the apology will be **misunderstood** or **misused** by those ‘hostile to the church’. It also reflects **other worries** of theologians, who had to grapple with such complex issues as how a church that **considers itself holy** can **admit mistakes**, and whether it is fair for **today’s church** to condemn acts by previous generations **made in good** if misguided faith.”

The Bible teaches that confession should be **spontaneous, complete, unconditional** and oblivious the consequences. It is obvious that the process that was followed had the intention of preserving the **self-image of the Church** while at the same time giving the **impression** that the church was sorry for the sins of the past!

This leads us to **one final consideration**. Why did the apology come at this **particular moment** in history? Why didn’t any of the **previous popes** in the history of the Roman Catholic Church offer this apology? Why now?

The simple explanation is that we live in an **ecumenical age**. The Roman Catholic Church enjoys **more popularity today** than at any previous moment in the last **200 years**. This apology leaves the impression that the Roman Church has **changed** and is **docile**, inoffensive and **repentant**. It tries to clean up its image among Protestants and other religions. In the same **New York Times** article, **Alessandra Stanley** commented that the Pope ‘has said repeatedly that the new evangelization he is calling for in the third millennium can take place only after what he has described as a church-wide **purification of memory**.’”

By the expression, ‘new evangelization’ the Pope simply means, the **conversion of the world** to Roman Catholic principles. **Rev. Lorenzo Albacete**, who teaches theology at St. Joseph’s Seminary in Yonkers, New York stated:

*“Because it reflects this pope’s desire to **reconcile with other Christians and other religions**, people are tempted to view it as **a tactic**, but its immense spiritual importance to this pope lies in the fact that it did not come within diplomatic or theological agreement, but in the liturgy of the Mass during Lent and the Holy Year.”*

Although Albacete and others deny that the Pope’s apology is a ‘tactic,’ Bible prophecy makes it very clear that it is **just that**!! The real reason why the Pope chose **St. Peter’s Basilica** as the place and the Mass of the first day of Lent as the occasion to offer the apology is that he knew that the **media would come out** in masse to witness the apology. A pastoral letter, an encyclical or a theological proclamation would never have had the same impact!!

Ellen G. White in the 1911 edition of *The Great Controversy*, p. 571 rolls away the veneer of papal strategy:

*“The Roman Church now presents a **fair front** to the world, **covering** with **apologies** her record of horrible cruelties. She has clothed herself in **Christlike garments**; but she is **unchanged**. **Every principle** of the papacy that existed in past ages **exists today**. The doctrines devised in the darkest ages are **still held**. Let **none deceive themselves**. The papacy that Protestants are now so ready to honor is **the same** that **ruled the world** in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the **same pride** and **arrogant assumption** that lorded it over kings and princes, and claimed the **prerogatives of God**. Her spirit is **no less cruel** and despotic now than when **she crushed out** human liberty and **slew the saints** of the Most High.”*

Like a chameleon, outside, the papacy changes her **colors to adapt** to her changing environment but inside she is the same **totalitarian system** that slew the saints of the Most High:

*“The papacy is just what prophecy declared that she would be, the apostasy of the latter times. (2 Thessalonians 2:3, 4) It is part of her policy to **assume the character** which will best accomplish her purpose; but **beneath the variable appearance** of the chameleon she conceals the **invariable venom of the serpent**.” GC, p. 571*

Almost two weeks after the pope’s apology, he visited the **Yad Vashem** Holocaust Memorial in Jerusalem. Again, he **expressed his regret** over the Holocaust but he never admitted that the church was to blame nor did he deplore the silence of **Pope Pius XII** while **6 million Jews** were being taken to the gas chambers!!

An article in the **Los Angeles Times** bears the title: ‘John Paul Laments the Horrors of Holocaust’. The subtitle of this article is very telling:

“Israeli premier hails visit as ‘historic journey of healing’ between Christians and Jews. The Pontiff’s message at the memorial, however, falls short of apology for Vatican’s wartime silence” (The Los Angeles Times, March 24, 2000, section A, pp. 1,10).

According to the article, the Pope lamented:

“No one can forget or ignore what happened; no one can diminish its scale. We wish to remember. But we wish to remember for a purpose—namely, to ensure that never again will evil prevail.”

He said nothing about the **sinful silence** of the Church during the Holocaust nor is there any ascription of **blame to Pius XII**. The article furthermore continues:

*“His categorical and at times poetic message **fell short of the apology** that some Jewish leaders had demanded for the failure of his World War II-era predecessor, Pius XII, **to speak out** during the extermination of 6 million European Jews.*

*“Instead, John Paul uttered a **sweeping lament** ‘as bishop of Rome,’ assuring the Jewish people that his church ‘is deeply saddened by the hatred, acts of persecution and displays of anti-Semitism directed against the Jews by Christians at **any time** and in **any place**.”*

Once again, one marvels at how John Paul can make such **general statements** in such a **specific place**!! Incidentally, neither Hitler, nor Mussolini nor Himmler nor any other key player in the Holocaust was **ever excommunicated** by the Roman Catholic Church. **Silence** certainly speaks louder than words in this case!!

Since then, pope Francis I has apologized to the Waldensians in the Piedmont Valleys near Torre Pellice. These overtures by the papacy have only one purpose, convince Protestants that the papacy has changed and no one needs fear he any more.

Characteristic #7: The Papacy to Change God's Times

Daniel 7:25 tells us that the little horn would **think** to change the **times**. What are these 'times' and how did the little horn attempt to change them? We will not answer this question here because I have fully addressed it in my book, **Futurism's Incredible Journey** available from Secrets Unsealed. Suffice it to say that the papacy created **two systems** of prophetic interpretation to rival historicism—**preterism** and **futurism**—and both shift the eyes of the world away from the fulfillment of prophecy in the Vatican and the United States to events in the middle east.

Characteristic #8: The Papacy and the Change in God's Law

Daniel 7:25 also tells us that the little horn would think to change God's law. The little horn is guilty of transgressing **all of God's commandments** but has claimed to change **one in particular**. Notice how the little horn breaks all the commandments:

- ✓ **First Commandment**: The little horn claims to occupy the place of God on earth (2Thessalonians 2:3, 4).
- ✓ **Second Commandment**: The little horn's churches and shrines are full of idols that people bow down to and worship. All the world will worship the beast (Revelation 13:3, 4).

- ✓ **Third Commandment**: The little horn blasphemes the name of God (Revelation 13:6; Daniel 7:25).
- ✓ **Fourth Commandment**: The little horn claims to have changed God's day of worship from Sabbath to Sunday.
- ✓ **Fifth Commandment**: The little horn dishonors the heavenly Father by **usurping names** that belong only to God. For example, the name 'holy Father'.
- ✓ **Sixth Commandment**: The little horn slays the saints of God (Daniel 7:21, 25; Revelation 13:7).
- ✓ **Seventh Commandment**: The little horn commits spiritual fornication with the kings of the earth (Revelation 17:1, 2).
- ✓ **Eighth Commandment**: The parallel passage in 2Thessalonians 2, tells us that this power performs **lying** wonders and thus bears false witness (2Thessalonians 2:9).
- ✓ **Ninth Commandment**: The little horn stole the properties of its enemies by confiscating their property.
- ✓ **Tenth Commandment**: The little horn is a covetous power like Judas, whom Jesus called the Son of Perdition (John 17:12; 2Thessalonians 2:3).

Protestants have suggested that Jesus **nailed the Ten Commandments** to the cross. If the commandments were nailed to the cross in 31AD, how could the little horn be judged by the perfect law of liberty for what it did during the 1260 years?

A careful examination of church history reveals that the Roman Catholic papacy has attempted to change God's holy Law. And how did this happen? In **1993** I was holding an evangelistic series in **Albuquerque**, New Mexico and I decided to visit **Garsten's Catholic Book Store** at San Mateo and I-40. The reason for my visit was to examine as many Roman Catholic catechisms as possible to see what they taught about the Ten Commandments. Upon examining at least **20** catechisms I discovered some very useful information. **None** of the catechisms

contained the second commandment. The absence of this commandment in the catechisms is understandable. It forbids making and bowing to graven images and the Roman Catholic churches are filled with them.

By combining the first two commandments **into one**, the papacy ends up with **only nine**. However, everyone knows that there are ten, not nine. So how does the papacy solve the problem? They split the tenth commandment in **two**. The ninth is, '*Do not covet your neighbor's wife*', and the tenth is, '*Do not covet your neighbor's goods*'. By thus dividing the tenth commandment, the Roman Catholic Church ends up with ten once more.

The latest **Catechism of the Catholic Church** has attempted to explain this change, by claiming that the first and second commandments are one and the tenth is two. However, the undeniable fact remains that the catechisms rarely, if ever, discuss the second commandment.

However, the Roman Catholic catechisms go even further. They encourage the faithful to attend mass and keep **Sunday** in place of the Sabbath in obedience to the **third** commandment! This creates several problems.

First, the fourth commandment commands us to rest **not the third**. Second, fourth commandment commands us to worship on the 7th day Sabbath, and not on Sunday, the first day of the week! How can the Roman Catholic Church command the observance of Sunday, the first day of the week, when, **its own Bibles** command the faithful to worship on Sabbath, the 7th day of the week? The answer is simple. The papacy claims that **Christ gave the church the authority** to change the day of rest from Sabbath to Sunday (more on this when study characteristic #11).

Before we examine Roman Catholic publications that try to justify the change of the Sabbath, we must make a few remarks about the **manner** in which the change took place. The shift from Sabbath to Sunday did not **happen overnight**. It was a **slow** and relentless process. Ellen White explained how it happened:

*“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 vice-regent, 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 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.” GC, p. 53.*

Dr. Samuele Bacchiocchi’s books, *From Sabbath to Sunday* and *Anti-Judaism and the Origin of Sunday* confirm Ellen White’s statement. Bacchiocchi’s research revealed three points. First, it confirmed that Sunday was bequeathed to the Christian Church by **paganism**. Second, Bacchiocchi proved that the Christian church adopted Sunday because of strong **anti-Jewish** sentiments. Finally, his research demonstrated that the process of change **was slow** and relentless. Space will not allow us to expand upon points one and two but we must dedicate special attention to Bacchiocchi’s third point.

Although some **early Church Fathers** (not Apostolic Fathers!) advocated for observance of Sunday in honor of the resurrection, not one of them ever provided any **Biblical justification** for the practice. They simply stated that Christians should honor the resurrection of Christ by observing Sunday. The first Sunday law was enacted by Emperor Constantine on **March 7, A.D. 321**:

*“Let all the **judges** and **town people**, and the occupation of all **trades**, rest on the **venerable day of the sun**; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture, because it often happens that **no other day is so fit** for sowing corn and planting vines; lest the critical moment being let slip, men should **lose the commodities** granted by heaven. Given the seventh day of March, Crispus and Constantine being consuls, each of them for the second time.” Corpus Juris Civilis 2.127, quoted in, Henry Bettenson,*

ed., Documents of the Christian Church, 2nd edition (London: Oxford University Press, 1963).

Constantine's decree with some **slight modifications** is in the *Code of Justinian*, which had the force of law for over a thousand years:

"All judges and city people and the craftsmen shall rest upon the venerable Day of the Sun. Country people, however, may freely attend to the cultivation of the fields, because it frequently happens that no other days are better adapted for planting grain in the furrows or the vines in trenches. So that the advantage given by heavenly providence may not for the occasion of a short time perish." *Code of Justinian*, b. 3, title 12,3; translated in *Ayer's Source Book for Ancient Church History*, item 59 (g).

We must remember that this **secular Sunday law** was given by the **civil power**, not the church. Although Constantine at this point had already 'converted' to Christianity, he still had **pagan inclinations** as we can see by his reference to Sunday as the 'venerable day of the sun.' The decree of 321 A.D. did not mention the resurrection of Jesus nor did it forbid the observance of the Sabbath. However, it did not take long for the church to support the imperial decree. It was at the **Council of Laodicea** in A.D. **364** that the Church **enjoined** Sunday worship and **forbade** Sabbath worship. **Canon 29** of this Council reads:

*"Christians shall not **Judaize** and be idle on **Saturday** [**Greek sabbaton, the Sabbath**] but shall **work on that day**, but the **Lord's Day** [**Sunday**] they shall especially honor, and, as being Christians, shall, **if possible**, do no work on that day. If, however, they are found **Judaizing**, they shall be **shut out** from Christ." (Translated in, Charles Joseph Hefele, *A History of the Christian Councils*, vol. 2, translated and edited by H. N. Oxenham [Edinburg: T. and T. Clark, 1896], p. 316)*

As the centuries passed, the Sabbath was pressed **lower and lower** and the Sunday was exalted **higher and higher**. St. Thomas Aquinas, one of the two theological pillars of the Roman Catholic Church (the other was Augustine) attributed the change to the church and custom:

*“In the **New Law** the keeping of the Sunday **supplants** that of the Sabbath, not in virtue of the **precept of the law**, but through determination **by the church** and the **custom** of the Christian people.”* (Summa Theologica of Thomas Aquinas, quoted in *The Sabbath in Scripture and History*, pp. 205-206)

Around the year **1400 A.D.**, **Petrus de Anchorano** offered the following justification for the change in God’s Law:

*“. . . 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 losing his sheep.”* Lucius Ferraris, *Prompta Bibliotheca*, 8 volumes, vol. 2, article ‘Papa’. (The power of binding and loosing is discussed in point #11).

When **Martin Luther** debated **John Eck**, he stood on the solid rock of Scripture while Eck brought forth arguments from the shifting sands of tradition. As long as Luther stood on the solid rock of *Sola Scriptura*, his arguments were unanswerable. However, there was a point where Eck took **Luther’s own Sola Scriptura weapon** and turned it against him:

*“The **Scripture teaches** ‘Remember that you sanctify the day of the Sabbath; six days shall you labor and do all your work, but the seventh day is the Sabbath of the Lord your God.’ etc. But the **Church** has **changed** the Sabbath into the Lord’s **[day]** by its **own authority**, concerning which you have **no scripture**. . . The Sabbath is commanded many times by God; neither in **the Gospels** nor in **Paul** is it declared that the Sabbath has ceased; nevertheless, the **Church** has instituted the Lord’s Day through the **tradition** of the apostles **without** Scripture.”* (Johann Eck, *Enchiridion Locorum Communium . . . Adversus Lutheranos* [Handbook of Common Places against the Lutherans]. Venice: Ioan. Antonius & Fratres de Sabio, 1533, fols. 4v, 5r, 42v. Latin. Trans. by Frank H. Yost. Used by permission of Mrs. Frank Yost. [FRS No. 127] The quotation is found in *The Seventh-day Adventist Source Book*, paragraph #1445.

*“If, however, **the church** has had power to **change** the Sabbath of the Bible into Sunday and to **command Sunday keeping**, why should it not have also this power concerning **other days**, many of which are not based on the Scriptures—such as Christmas, circumcision of the heart, three kings, etc. If you omit the latter*

[the days not based on Scripture], and turn from the church to the Scriptures alone, then you must keep the Sabbath with the Jews, which has been kept from the beginning of the world.” Johann Eck, Enchiridion Locorum Communium. . . Adversus Lutheranos, pp. 78, 79. [Quoted in Andrews and Conradi, History of the Sabbath, 1912 edition, p. 587]

Chalk one up for Doctor Eck! His argument was irrefutable. Luther, however, tried to get off the hook by claiming that the specific day was ceremonial while the principle of rest on one day in seven was still binding. Protestants have continued this unbiblical argument, but the fact still remains that it is based on human reasoning and not upon the Word of God!

The Council of Trent was the longest Church Council in the history of the Roman Catholic Church (1545-1563). The avowed purpose of the Council was to snuff out the phenomenal growth of the Protestant Movement. On January 18, 1562, **Gaspare de Fosso**, archbishop of Reggio spoke the following words:

“The authority of the church 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.” (Mansi, Sacrorum Conciliorum, 33:529-530)

In the next several pages we will quote a great number of Roman Catholic sources that attempt to explain why Catholics keep Sunday instead of the Sabbath. Pay special attention to the number of times that these publications claim that the Church has changed, transferred or substituted Sunday in place of the Sabbath.

“Question: Have you any other way of proving that the church 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 **no Scriptural authority**.” Stephen Keenan, **A Doctrinal Catechism**, approved by the Most Reverend John Hughes, D. D., Archbishop of New York (New York: Edward Dunigan & Brother, 1851), p. 174*

*“Question: By whom was it **[the Sabbath] changed**?”*

*“Answer: By the **governors of the church**, the apostles, who also kept it; for St. John was in the Spirit on the Lord’s Day (which was Sunday). Apoc. 1:10.”*

*“Question: How prove you that **the church** hath power to command feasts and holy days?”*

*“Answer: By the very act of **changing** the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same **church**.”*

“Question: How prove you that?”

*“Answer: Because by keeping Sunday, they **[Protestants]** acknowledge the **church’s power** to ordain feasts, and to **command them under sin**; and by not keeping the rest **[of the feasts]** by her commanded, they again deny, in fact, the same power.” Reverend Henry Tuberville, D. D. (New York: Edward Dunigan and Brothers, *An Abridgment of the Christian Doctrine*, approved in 1833), p. 58.*

The following quotation contrasts the power of Scripture with the assumed authority of the Roman Catholic papacy:

*“The **first precept** in the Bible is that of sanctifying the **seventh day**: ‘God blessed the seventh day, and sanctified it’ (Gen. 2:3). This precept was confirmed by God in the **Ten Commandments**: ‘Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God’ (Exodus 20). On the other hand, **Christ declares** that He is not come to destroy the law, but to fulfill it (Matt. 5:17). **He Himself observed** the Sabbath: ‘and, as His custom was, He went into the synagogue on the Sabbath day’ (Luke 4:16). **His disciples** likewise observed it*

after His death: ‘They rested on the Sabbath day according to the commandment’ (Luke 23:56). Yet with all this weight of **Scripture authority** for keeping the Sabbath, or seventh day, holy, **Protestants** of all denominations make this a profane day, and **transfer** the obligation of it to the first day of the week, or the Sunday. Now **what authority** have they for doing this? **None**, whatever, except the **unwritten word**, or **tradition** of the **Catholic Church** which declares that the apostles made the change in honor of Christ’s resurrection, and the descent of the Holy Ghost on that day of the week.” John Milner, *End of Religious Controversy*, (New York: P. J. Kennedy, 1897), p. 89

“This observance of the Sabbath **[referring to Sunday as the Sabbath]** in which, after all, the only Protestant worship consists—not only has no foundation in the **Bible**, but it is in flagrant **contradiction with its letter**, which commands rest on the Sabbath, which is Saturday.

“It was the **Catholic Church** which, by the authority of Jesus Christ, has **transferred** this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by Protestants is an **homage** they pay, in spite of themselves, to the **authority of the Church**.” Monsignor Segur, **Plain Talk About the Protestantism of Today** (Boston: Thomas B. Noonan & Co., 1868), p. 213

“Question: Is the observance of Sunday as the day of rest a matter **clearly laid down in Scripture**?

“Answer: It is **certainly not**; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say we observe the Sunday because Christ rose from the dead on that day, is to say we act **without warrant of Scripture**; and we might as well say that we should rest on Thursday, because Christ ascended to heaven on that day, and rested in reality from the work of redemption.” Stephen Keenan, **The Controversial Catechism**, (London: Burns & Oates, 1896), p. 160.

Peter Geierman’s *Convert’s Catechism of Catholic Doctrine* received the ‘apostolic blessing’ of **Pope Pius X** on January 25, 1910:

“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 Saturday because the **Catholic Church**, in the **Council of Laodicea** (363-364 A.D.), **transferred** the solemnity from Saturday to Sunday.” Rev. Peter Geiermann, **The Convert’s Catechism of Catholic Doctrine**, (St. Louis: B. Herder Book Company, 1957 edition), p. 50.*

*“Protestants often deride the **authority of Church tradition**, and claim to be directed by the **Bible only**; yet they, too, have been guided by the customs of the ancient Church, which find **no warrant in the Bible**, but rest on **Church tradition only**! A striking instance of this is the following: The first positive command in the Decalogue is to ‘Remember the Sabbath day to keep it holy’, and this precept was enforced by the Jews for thousands of years. But the Sabbath day, the observance of which **God commanded**, was our Saturday. Yet who among either Catholics or Protestants, except a sect or two, like the ‘Seventh Day Baptists’, ever keep that commandment now? None. Why is this? **The Bible** which Protestants claim to obey exclusively, gives **no authorization** for the **substitution** of the first day of the week for the seventh. **On what authority**, therefore, have they done so? Plainly on the authority of that very **Catholic Church** which they abandoned and whose **traditions they condemn**.” John L. Stoddard, **Rebuilding a Lost Faith** (New York: P. J. Kenedy & Sons, 1922), p. 80*

The preface to the following book was written by **James Cardinal Gibbons**:

*“What Bible authority is there for **changing** the Sabbath from the seventh to the first day of the week? Who gave the Pope authority to **change** a command of God? If the **Bible is the only guide** for the Christian, then the **Seventh-day Adventist** is right in observing the Saturday with the **Jew**. But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the **Catholic Church**, which in Apostolic times made Sunday the day of rest to honor our Lord’s resurrection on that day and to **mark off clearly the Jew from the***

Christian. St. **Justin Martyr** (Apol., c. 67) speaks of the early Christians meeting for the holy sacrifice of the Mass on Sunday.

“Is it not strange that those who make the **Bible their only teacher** should inconsistently follow in this matter the **tradition of the Church?**” Bertrand L. Conway, *The Question Box Answers*, (New York: The Columbus Press, 1910), pp. 254, 255.

“Because the origin of our faith is **not the Bible alone**, but the **Church** which gives us both the written and the **unwritten** word.

“So in the New Law, Catholics believe some things **not in the Scriptures**, although wholly in accord with them, because of the infallible witness of **the Church** as to their divine or apostolic origin. Why do Protestants accept the Scriptures as inspired? Why do they honor the first day of the week instead of the seventh? Why do they baptize children? Contrary to their principles, they must look **outside the Bible to the voice of tradition**, which is **not human, but divine**, because guaranteed by the divine, infallible witness of the **Catholic Church.**” Bertrand Conway, *The Question Box Answers* (New York: The Columbus Press, 1910), pp. 75, 76

“The **Jews’ Sabbath** Day was Saturday; we **Christians** keep Sunday holy. The **Church**, by the power our Lord gave her, **changed** the observance of the Saturday to the Sunday.

“A word about Sunday. God said: ‘Remember that thou keep holy the Sabbath day!’ The **Sabbath was Saturday**, not Sunday; why, then, do we keep Sunday holy instead of Saturday? The **Church altered** the observance of the Sabbath to the observance of Sunday. . . Protestants who say that they go by the **Bible and the Bible only**, and that they do not believe anything that is not in the Bible, must be rather puzzled by the keeping of Sunday when God distinctly said, ‘Keep holy the Sabbath day.’ The word Sunday does not come anywhere in the Bible so, without knowing it, they are **obeying the authority of the Catholic Church.**” H. Canon Cafferata, *The Catechism Simply Explained* (London: Burns Oates & Washbourne Ltd., 1938), p. 89.

*“One practice we have, which Protestants observe, and there is **not a word about it in the Bible**—that is the keeping of Sunday holy.*

*“The Bible tells us to keep Saturday holy. The **change** was made by Christian **tradition** dating back to the time of the Apostles. But not one of them **[of the apostles]** said a single word about making the **change**, when writing the New Testament.” W. Frean ‘Majellan’ Office, (Ballarat, Victoria [Australia]: Redemptorist Fathers, 1959), p. 88. This book comes with a foreword by His Eminence, Cardinal Gilroy.*

Another writer challenged Protestants to produce clear biblical evidence for the change of the Sabbath:

*“You will tell me that Saturday was the **Jewish Sabbath**, but that the **Christian Sabbath** has been **changed** to Sunday. **Changed!** But by whom? Who has authority to **change** an express commandment of Almighty God? When God has spoken, and said, ‘Thou shalt keep holy the seventh day’, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day **in its stead**? This is a most important question, which I know not how you can answer.*

*“You are a Protestant, and you profess to go by the **Bible and the Bible only**; and yet in so important a matter as the observance of one day in seven as a holy day, you go **against the plain letter of the Bible**, and put another day **in the place of** that day which the Bible has commanded. The command to keep holy the seventh day is **one of the Ten Commandments**; you believe that the **other nine are still binding**; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really **follow the Bible and the Bible only**, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered.” Library of Christian Doctrine: Why Don’t You Keep Holy the Sabbath Day? (London: Burns and Oates), pp. 3, 4*

*“In the year **A. D. 321**, the Roman Emperor Constantine decreed that the first day of the week, Sunday, was to be observed as a **civic day** of rest from ordinary work and business. That did not impose any obligations of **religious observance** upon Christians. But in **A. D. 336** the **Catholic Church**, at the Council of Laodicea, made*

the **ecclesiastical law** obliging the faithful to attend mass and to abstain from servile work on Sundays.” Dr. Leslie Rumble, Tract titled: Seventh-day Adventists, pp. 23, 24

James Cardinal Gibbons wrote about the change:

“Now the **Scriptures** alone **do not contain all the truths** which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to **sanctify Sunday** and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? You may read the Bible **from Genesis to Revelation**, and you will **not find a single line** authorizing the **sanctification of Sunday**. The Scriptures enforce the religious observance of Saturday, a day which we [Catholics] **never sanctify**.” James Cardinal Gibbons, *The Faith of Our Fathers* (Baltimore: James Murphy Company, 110th edition revised and enlarged) p. 80

“The word Sabbath means rest, and is Saturday, the seventh day of the week. Why then do Christians observe **Sunday instead** of the day mentioned in the Bible? In order to make **clear to the Jews** that they are no longer under the **Old Law of Moses**, with its requirements of circumcision, abstinence from certain meat and the scrupulous observance of the Jewish sacrifice in the Sabbath; but under the New Law of Christ, the **infant Church changed** the day to be kept holy from Saturday to Sunday. . .

“The **Church** received the authority to make such a **change** from her Founder, Jesus Christ. He solemnly **conferred upon His Church** the power to legislate, govern and administer. . . the power of the keys [**cf. characteristic #11**]. It is to be noted that the Church **did not change the divine law** obliging men to worship, but **merely changed the day** in which such public worship was to be offered; thus the law involved was merely a ceremonial law.

“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; but this **change** was made about fifteen centuries before Protestantism was born,

and by that time **the custom** was universally observed. They **[Protestants]** have continued the custom, even though it rests upon the **authority of the Catholic Church** and not upon an explicit text in the Bible. 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.” John O’Brien, *The Faith of Millions* (Huntington, Indiana: Our Sunday Visitor, Inc., 1974) p. 400, 401

“Why did the **Church change** the Lord’s day from the Sabbath to Sunday? The **Church**, using the power of binding and loosing which Christ gave to the Pope, **changed** the Lord’s day to Sunday.” Killgallen and Weber, **Life in Christ: Instructions in the Catholic Faith**, p. 243

“It was the **Holy Catholic Church** that **changed** the day of rest from Saturday to Sunday, the first day of the week. And it not only **compelled** all to keep Sunday, but **urged** all persons to labor on the seventh day under pain of anathema. Protestants . . . profess great **reverence for the Bible**, and yet by their solemn act of keeping Sunday, they acknowledge the **power of the Catholic Church**. The Bible says, ‘Remember the Sabbath day to keep it holy.’ But the **Catholic Church says**, ‘NO: Keep the first day of the week’ and lo, the entire civilized world **bows down in reverent obedience** to the command of the holy Catholic church.” Words of Father Enright, longtime President of Redemptorist College in America, quoted in, Joe Crews, *The Beast, the Dragon and the Woman* (Frederick, Maryland: Amazing Facts, Inc., thirteenth edition, June 1991), p. 33.

“Nothing is said in the Bible about the **change** of the Lord’s day from Saturday to Sunday. We know of the **change** only from the tradition of the **Church**—a fact handed down to us from the earliest times by the living voice of the **Church**. That is why we find so **illogical the attitude** of many non-Catholics, who say that they will believe nothing unless they can find it **in the Bible** and yet will continue to keep Sunday as the Lord’s day on the **say-so of the Catholic Church**.” Rev. Leo J. Trese and John J. Castletot, S. S., *Salvation History and the Commandments* (1963 edition), p. 294

*“Ten precepts. . . embodying the revealed expression of the Creator’s will in relation to man’s whole duty to God and to his fellow creatures. . . Christ resumed these Commandments in the double precept of charity—love of God and of the neighbor; He proclaimed them as binding under the New Law in Matthew 19 and in the Sermon on the Mount (Matthew 5). . . The **Church**, on the other hand, after **changing** the day of rest from the **Jewish Sabbath**, or seventh day of the week, to the first, made the **third commandment** refer to Sunday as the day to be kept holy as the Lord’s Day.” **The Catholic Encyclopedia**, article, ‘The Commandments of God’. James Bellord, **A New Catechism of Christian Doctrine**, pp. 86, 87:*

“Q. What day was the Sabbath?”

*“A. The **seventh day**, our Saturday”*

“Q. Do you keep the Sabbath?”

*“A. No: we keep the **Lord’s Day**.”*

“Q. Which is that?”

*“A. The first day: **Sunday**.”*

*“Q. Who **changed** it?”*

*“A. The **Catholic Church**”*

*“Q. Has the [Roman Catholic] Church a power to make any **alterations** in the commandments of God?*

*A . . . **Instead** of the seventh day, and other festivals appointed by the old law, **the Church** has prescribed the Sundays and holidays to be set apart for God’s worship: and these we are now obliged to keep in consequence of God’s commandment, **instead of** the ancient Sabbath.” Richard Challoner, *The Catholic Christian Instructed*, p. 211*

*“There is not a word in the Gospels about **changing** the day of worship from Saturday to Sunday. Up to the time of the establishment of the Church of Christ, the day of worship was Saturday which in Hebrew is Sabbath. The **Christian day of worship is Sunday**, not Saturday. We call Sunday the Sabbath sometimes, because that was the established name for the day of worship in the Old Testament. To **change** the day of worship was a momentous thing for the new*

Church to do. Unless it was by the authority of God it would not and could not have been done. Yet, there is no special authorization for this **change** in Scripture. Those who affirm that the Bible is the **sole rule of Faith**, should leave off Sunday church-going and worship on the Sabbath, as **the Jews** do to this day, and as the **Old Testament** ordains.

“None but God could authorize the **abolition** of an ordination made by God Himself. It was God who commanded: ‘Remember that thou keep holy the Sabbath day’ (Exodus 20:8). The **Church** of Christ **abolished Sabbath worship** because she **received authorization** from Him who proclaimed the Ten Commandments. Christ said of His Church: ‘He that heareth you heareth Me’ (Luke 10:16). That was a tremendous power for the Creator to **delegate to a creature**. But in giving the power Christ had also promised the dwelling of the Holy Ghost with His Church, which was to make it **immune to error**.

“Not only did **the Church institute Sunday** as the day of special public worship, but she also abolished many other rites and ceremonies prescribed by the Old Testament.” Martin J. Scott, S. J., *Christ’s Own Church*, pp. 44, 45.

“The **Catholic Church** for over one thousand years before the existence of a Protestant, by virtue of her divine mission, **changed** the day from Saturday to Sunday. We say by virtue of her divine mission, because he who called himself the ‘Lord of the Sabbath,’ **endowed her with his own power** to teach, ‘he that heareth you, heareth me;’ commanded all who believe in him to hear her under penalty of being placed with the ‘heathen and publican;’ and promised to be with her to the end of the world. She holds her charter as teacher from him—a charter as **infallible as perpetual**. The Protestant world at its birth **in the Reformation of the sixteenth century** found the Christian Sabbath **too strongly entrenched** to run counter to its existence; it was therefore placed under the necessity of **acquiescing in the arrangement**, thus implying the **church’s right to change the day**, for over three hundred years. 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.” **The Catholic Mirror** (Baltimore, September 23, 1893)

The *Catholic Mirror* was the official organ of **Cardinal Gibbons** and the article from which the last quotation was taken was one of a series of four, printed September 2, 9, 16 and 23, 1893, under the general heading: *'The Christian Sabbath: the Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The Claims of Protestantism to Any Part Therein Proved to be Groundless, Self-contradictory, and Suicidal.'* These articles were subsequently re-printed by the **Mirror** as a tract. The *Mirror* was discontinued in **1908**, and five years later was succeeded by the **Catholic Review**, which is now the organ of the archdiocese of Baltimore.

*"By what authority did the **Church change** the observance of the Sabbath from Saturday to Sunday?*

*"The **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. Sunday as the day of rest to honor our Lord's resurrection dates to **Apostolic times** and was so established among other reasons, to **mark off the Jew** from the Christian. St. Justin the Martyr speaks of it in his Apologies." The Catholic Universe Bulletin, 'The Question Box,' (Volume 69, August 14, 1942), p. 4.*

*"Q. (a) The Bible says 'The seventh day is the Sabbath of the Lord,' and we read in your literature that it is the **only Bible Sabbath** there is. Will you please explain how the Sunday observance originated? (b) Do you think the Seventh Day Adventists keep the right day?*

*"A. (a) **If you follow the Bible alone** there can be no question that you are obliged to keep Saturday holy, since that is the day especially prescribed by Almighty God to be kept holy to the Lord. In keeping Sunday, non-Catholics are simply following the practice of the **Catholic Church** for 1800 years, a **tradition**, and **not a Bible ordinance**. What we would like to know is: Since they **[Protestants]** deny the authority of the Church, on what grounds can they base their faith of keeping Sunday. Those who keep Saturday, like the Seventh Day Adventists,*

unquestionably have them by the hip in this practice. And they cannot give them any sufficient answer which would satisfy an unprejudiced mind. With the Catholics there is no difficulty about the matter. For, since we **deny that the Bible is the sole rule of faith**, we can fall back upon the constant practice and **tradition of the Church** which, long before the reign of Constantine, even in the very days of the apostles themselves, were accustomed to keep the first day of the week instead of the last." F. G. Lentz, *The Question Box* (New York: Christian Press Association, 1900), pp. 98, 99

"All of us believe many things in regard to religion that we do not find in the Bible. For example, 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 Church outside the Bible**." *The Catholic Virginian*, 'To Tell You the Truth,' volume 22 (October 3, 1947)

"I am going to propose a very plain and serious question, to which I would entreat all who profess to follow 'the Bible and the Bible only' to give their most earnest attention. It is this: Why do you **not keep** holy the Sabbath day?

"You will tell me that Saturday was the **Jewish Sabbath**, but that the Christian Sabbath has been **changed** to Sunday. **Changed!** but by whom? **Who has authority to change** an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day **in its stead**? This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the **Bible and the Bible only**; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the **plain letter of the Bible**, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is **one of the Ten Commandments**; you believe that the other nine are still binding; **who gave you authority** to tamper with the fourth? If you are consistent

with your own principles, if you really follow the **Bible and the Bible only**, you ought to be able to produce some portion of the New Testament in which this fourth commandment is **expressly altered**, or at least from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made.” *The Clifton Tracts, ‘Why Don’t You Keep Holy the Sabbath Day?’* (New York: T. W. Strong, volume 4, 1869), pp. 3-15)

“The fact, however, that Christ until His death, and His Apostles at least for a time after Christ’s Ascension, **observed the Sabbath** is evidence enough that our **Lord Himself did not substitute** the Lord’s Day for the Sabbath, during His lifetime on earth. Instead, as most agree, He simply **gave His Church** the power to determine the days to be set aside for the special worship of God. . . It is easy to surmise that this preference of Christ for the first day of the week greatly influenced the Apostles and the early Christians to keep that day holy, and **eventually moved them** to make a complete **substitution** of the Sabbath for Sunday. There is no **conclusive evidence**, however, that the Apostles made this change of days by a **definite decree**.” Vincent J. Kelly, *Forbidden Sunday and Feast-Day Occupations*, copyright 1943, pp. 19, 20

“Like **two sacred rivers** flowing from Paradise, the **Bible** and **divine tradition** contain the word of God, the precious gems of revealed truths. Though these two divine streams are in themselves, on account of their divine origin, of **equal sacredness**, and are both full of revealed truths, still, of the two, **tradition is to us more clear and safe**.” Joseph Faa di Bruno, *Catholic Belief*, p. 45.

“But the **Church of God** has thought it well to **transfer** the celebration and observance of the Sabbath to Sunday, for, as on that day **light first shone** on the world, so by the Resurrection of our Redeemer on the same day, by whom was thrown open to us the gate to eternal life, we were called out of darkness into light; and hence the Apostles would have it called the Lord’s day.

“We also learn from the Sacred Scriptures that the first day of the week was held sacred because on that day the work of **creation commenced** and on that day the Holy Ghost was given to the Apostles.” Translation by John A. McHugh and

Charles J. Callan (1958), *Catechism of the Council of Trent for Parish Priests*, (New York: Joseph F. Wagner, Inc., 1934), pp. 402, 403

*"For ages all Christian nations looked to the **Catholic Church**, and, as we have seen, the various states enforced by law her ordinances as to worship and cessation of labor on Sunday. Protestantism, in discarding the authority of the Church, has **no good reason** for its Sunday theory, and ought, logically, to keep Saturday as the Sabbath." John Gilmary Shea, 'The Observance of Sunday and Civil Laws for its Enforcement,' in, *The American Catholic Quarterly Review*, volume 8 (January 1893), pp. 139, 152*

"A. Which is the Third Commandment?"

Q. Remember the Sabbath day to keep it holy."

"Q. What does the word 'Sabbath' mean?"

A. It means the day of rest."

"Q. When did the Sabbath begin to be kept?"

*A. From the **very creation** of the world; for then 'God blessed the seventh day, and rested on it from all His work.' Gen. 2:2, 3."*

"Q. When was this Commandment renewed?"

*A. In the **Old Law**, when God gave the commandments to Moses on Mount Sinai, written with His own finger on two tables of stone. Exodus 20"*

*"Q. Why was the Jewish Sabbath **changed** into Sunday?"*

*A. Because Christ was born on a Sunday, **arose from the dead** on a Sunday, and sent down **the Holy Ghost on a Sunday**—works not inferior to the creation of the world."*

*"Q. By whom was it **changed**?"*

A. By the Governors of the Church, the Apostles, who also kept it; for St. John was in the spirit on the Lord's day (which was Sunday) Apoc. 1:10

"Q. How do you prove that the Church has power to command Feasts and Holy-days?"

A. By this very act of **changing** the Sabbath into Sunday, which is admitted by Protestants, and therefore contradict themselves by keeping Sunday so strictly, and breaking most other Feasts commanded by the same Church.”

“Q. How do you prove that?”

“A. Because by keeping Sunday they acknowledge the power of the Church to ordain Feasts and to command them under sin, and by not keeping the remainder, equally commanded by her, they deny in fact the same power.” Daniel Ferris, *Manual of Christian Doctrine: or, Catholic Belief and Practice* (Dublin: M. H. Gill & Son, Ltd., 1916), pp. 67, 68

“The festival of Sunday, like all other festivals, was always only a **human ordinance**, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday.” Augustus Neander, **The History of the Christian Religion and Church**, translated by Henry John Rose, p. 186

“Thus do we see upon **what grounds** the Lord’s day stands; on **custom first**, and voluntary consecration of it to religious meetings: that custom countenanced by the **authority of the church of God**, which **tacitly** approved the same; and finally **confirmed and ratified** by Christian princes throughout their empires.” Peter Heylyn, *The History of the Sabbath*, part 2, chapter 3, section 12.

Though we are dealing with Roman Catholic statements on the change of the Sabbath, perhaps it would be good to offer a few representative statements from the pen of notable **Protestant expositors** as well. We will begin with the **Anglican, Isaac Williams**:

“Where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because of the Bible, but because **the church**, has enjoined it.” Isaac Williams, *Plain Sermons on the Catechism*, volume 1, pp. 334-336

*“The day called Sabbath by both Jewish and Christian writers is not Sunday, but the day previous—that is, Saturday. There is **no indication whatever** that the apostles in any sense substituted the **Christian** Sunday **[an oxymoron to be sure]** for the **Jewish** Sabbath; **no trace** of any such transference is to be found in history. And there is **nothing in Holy Scripture** or in early Christian history to identify Sunday with the Sabbath, or to make the fourth commandment a mere precept for the observance of Sunday.”* Vernon Staley, *The Seasons, Fasts and Festivals of the Christian Year*, p. 54

*“The reason why we observe the first day instead of the seventh is based on **no positive command**. One will search the Scriptures in vain for authority for changing from the seventh day to the first.”* Clovis G. Chappell, *The Rules for Living*, p. 61

*“The Sabbath was founded on a specific divine command. We can **plead no such command** for the obligation to observe Sunday.”* R. W. Dale, *The Ten Commandments*, p. 100

*“Jesus, after his resurrection, **changed** the Sabbath from the seventh to the first day of the week; thus **showing his authority** as Lord even of the Sabbath. (Mathew. xii, 8) Not to abrogate or break it, but to preside over and **modify**, or give new form to it, so as to have it **commemorate his resurrection**, when he **ceased** **[but He finished His redemptive work on Friday and rested the Sabbath]** from his redeeming work as God did from his creation work. Hebrews 4:10”*

*“**When** Jesus gave instructions for this change **we are not told**, but very likely during the time when he spake to his apostles of the things pertaining to is kingdom. (Acts 1:3) This is probably one of the **many unrecorded things which Jesus did**. (John 20:30; 21:25)”* Amos Binney and Daniel Steele, *Theological Compend* (New York: The Methodist Book Concern, 1902), p. 171.

Does such a statement from a Methodist Protestant really merit a reply? Where is the Biblical proof for his statement? Nowhere!

Dr. Edward T. Hiscox, author of the **Baptist Manual** was much more biblically oriented:

*“There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath **was transferred** from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I studied for many years, I ask: Where can the record of such a transaction be found? **Not in the New Testament, absolutely not.** There is **no Scriptural evidence** of the **change** of the Sabbath institution from the seventh to the first day of the week.*

*“I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people; and the only reason that it is not a more disturbing element in Christian thought and in religious discussions, is because the **Christian world has settled down content** on the conviction that **somehow** a transference has taken place at the beginning of Christian history. . .*

*“To me it seems unaccountable that Jesus, during **three years’ intercourse** with his disciples, often conversing with them upon the **Sabbath question**, discussing it in some of its various aspects, freeing it from its false glosses, **never alluded to any transference of the day**; also, that during forty days of his resurrection life, **no such thing was intimated**. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that he had said unto them, deal with this question. **Nor yet did the inspired apostles**, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach this subject.”*

*“Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But **what a pity** that it comes branded with the **mark of paganism**, and christened with the name of the **sun-god**, when adopted and sanctioned by the **papal apostasy**, and bequeathed as a sacred legacy to Protestantism.” From a*

speech given before the Dr. E. T. Hiscox, report of his sermon at the Baptist Minister's Convention, in 'New York Examiner,' November 16, 1893

Philipp Melanchthon, the **level-headed** scholar and close colleague of Martin Luther, might have been the first to link 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*

In recent years, pope John Paul II, in his Apostolic Letter *Dies Domini*, sought to provide biblical evidence that Sunday became the new rest day for Christians on resurrection Sunday. He provided a long list of events that occurred on Sunday as 'biblical' evidence for the change:

- ✓ Jesus **resurrected** Sunday.
- ✓ He walked with **two of His followers** to Emmaus on Sunday.
- ✓ He appeared to **His disciples** on Sunday evening.
- ✓ He appeared to them again and showed Thomas his wounds on the **following Sunday**.
- ✓ The **Holy Spirit** was poured out on Sunday.
- ✓ The **first proclamation of the gospel** by Peter was on Sunday.
- ✓ The **first baptisms** were on Sunday.

No longer did John Paul chide Protestants to provide biblical evidence for Sunday sacredness. In this **ecumenical age**, when John Paul, Benedict and Francis have called for the **unity of Christians** it would not be **politically correct** to accuse Protestants of keeping Sunday in honor of papal tradition.

John Paul **toned down** the 'tradition rhetoric' and did his best to provide '**biblical evidence**' for the change. However, a careful reading of his pastoral letter betrays his dependence on **oral tradition** as the main justification for the

observance of Sunday. In the letter, he quotes church tradition and theologians **212 times!** Without going into a full analysis of this pastoral letter, I submit **five places** where John Paul clearly betrayed this dependence on tradition:

In **Paragraph 6** John Paul II wrote that Sunday is the **Church's precept**:

*"Given this array of new situations and the questions which they prompt, it seems more necessary than ever to recover the deep doctrinal foundations underlying the **Church's precept**, so that the abiding value of Sunday in the Christian life will be clear to all the faithful."*

In **Paragraph 18** John Paul attributed the change to **Christians**:

*"Because the Third Commandment depends upon the remembrance of God's saving works and because **Christians** saw the definitive time inaugurated by Christ as a new beginning, **they made the first day** after the Sabbath a festive day, for that was the day on which the Lord rose from the dead."*

In **Paragraph 27**: John Paul attributed Sunday observance to **Christian reflection, pastoral practice** and wise **pastoral intuition**:

*"This Christocentric vision sheds light upon another symbolism which **Christian reflection** and **pastoral practice** ascribed to the Lord's Day. **Wise pastoral intuition** suggested to the Church the christianization of the notion of Sunday as 'the day of the sun'..."*

In **Paragraph 63**: John Paul attributed the change to **Christians**, not to Christ!!

*"This is why **Christians**, called as they are to proclaim the liberation won by the blood of Christ, felt that **they had the authority to transfer** the meaning of the Sabbath to the day of the Resurrection."*

In **Paragraph 81**: John Paul, without apology or qualification, attributed the 'riches' of Sunday observance to **tradition**:

*"The spiritual and pastoral riches of Sunday as it has been **handed down** to us by **tradition**, are truly great."*

In short, these five statements clearly show that the change was made **by the church** and not by Christ or the Apostles! The long list of events that occurred on Sunday seems impressive but is **irrelevant!**

Jesus **finished** His work of redemption on **Friday** (the sixth day) when He cried out to His Father on the cross, ‘*it is finished*’. He then **rested** in the tomb on the Sabbath from His work of redemption as He had done when He finished His work of creation. It does not take a rocket scientist to figure out that if Jesus had to rest from His work of redemption in the tomb on the Sabbath according to the commandment, then he would **have had to resurrect on Sunday**. In short, He had to resurrect on Sunday because he had to rest in the tomb on Sabbath from His works of redemption as He had done at creation!

Reputable **church historians** document the link between the Sunday which Christians observe and the ancient pagan day of the Sun:

*“Sunday (dies solis . . . ‘day of the sun,’ because dedicated to the sun), the first day of the week, was adopted **by the early Christians** as a day of worship. The ‘sun’ of Latin adoration they interpreted as the ‘Sun of Righteousness’ . . . No regulations for its observance are laid down **in the New Testament**, nor, indeed, is its observance **even enjoined**.”* The Schaff-Herzog Encyclopedia of Religious Knowledge, (New York: Funk & Wagnalls, volume 4, article, ‘Sunday,’ third edition, 1891), p. 2259

*“It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints. . . holy water; asylums; holy days and seasons, use of calendars, processions . . . **are all of pagan origin**, and **sanctified** by their adoption into the church.”* John Henry Cardinal Newman, *The Development of Christian Doctrine* (London: Longmans, Green, & Co., 1906), p. 373

*“The first day of the week, named after the sun, and therefore an evident **relic of sun worship**. In French it is *Dimanche*, in Italian *Dominica*, both from *Dominus*, ‘the Lord.’ Christians, with the exception of Seventh-day Adventists, have **substituted** it as a day of rest and prayer **in lieu** of the Jewish Sabbath.”* William

S. Walsh, *Curiosities of Popular Customs*, article, 'Sunday,' (Philadelphia: J. B. Lippincott Company, 1898), p. 901

"The Gentiles were an **idolatrous people** who **worshiped the sun**, and Sunday was their most sacred day. Now, in order **to reach the people** in this new field, it seems but natural, as well as necessary, to make **Sunday the rest day** of the Church. At this time, it was necessary for the Church to either adopt the Gentiles' day or else have the **Gentiles change their day**. To change the Gentiles' day would have been an **offense and stumbling block** to them. The Church could naturally reach them better by **keeping their day**." Dr. William Frederick, *Sunday and the Christian Sabbath*, pp. 169, 170

"The **Church made** a sacred day of Sunday . . . 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**." Arthur Weigall, *The Paganism in Our Christianity* (New York: G. P. Putnam's Sons, copyright in 1928), p. 145

The pagan **Faustus**, wrote the following challenge to the Christian, **St. Augustine**:

"You celebrate the solemn festivals of the Gentiles, their calendars and their solstices; and as to their manners, those you have retained without any alterations. **Nothing distinguishes you from the pagans** except that you hold your assemblies apart from them." Cited in John William Draper, *History of the Intellectual Development of Europe*, volume I, (New York: Harper & Brothers, 1876), p. 310

Two Roman Catholic writers have confirmed that Sunday is a **sign or mark** of the authority of the Church:

"The Divine institution of a day of rest from ordinary occupations and of religious worship, **transferred** by the **authority of the Church** from the Sabbath, the last day, to Sunday, the first day of the week. . . is one of the most patent **signs** that we are a Christian people." James Cardinal Gibbons, as quoted in, John Gilmary Shea and others, **The Cross and the Flag**, *The Claims of the Catholic Church in the*

Making of the Republic,' (New York: The Catholic Historical League of America, 1899), pp. 24, 25

In **1895**, **J. F. Snyder**, of Bloomington, Illinois, wrote to Cardinal Gibbons asking the following question:

*"Does the Roman Catholic Church claim the act of **changing** the observance of the Sabbath from the seventh to the first day of the week as **a mark** of her power?"*

Cardinal Gibbons answered through his Chancellor, **H. F. Thomas**:

*"Of course the Catholic Church claims that the **change** was **her act**. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a **mark** of her ecclesiastical power and authority in religious matters." Signed by Chancellor H. F. Thomas, November 11, 1895*

It is of more than passing interest that the Roman Catholic Church has a special **attraction to the sun**. It probably would be better to call it an **obsession**. As one visits Roman Catholic Cathedrals in various countries, one is struck by the frequent icons, statues and paintings with sun-bursts. In St. Peter's Basilica there is a **huge sun-burst** in the front which 'jumps out' at observers the moment they enter. In the Vatican Museum there are literally thousands of **sun-bursts everywhere** one looks.

Most Roman Catholic believers are unaware that the **round wafer** of the Eucharist is a solar symbol. When the Roman Catholic faithful **worship the wafer** or host they think assume that they are worshiping Christ when in reality they are worshiping the sun!

The **circular tonsure** on the head of the Roman Catholic priests is also a representation of the fact that they are priests of the sun-god. Roman Catholic altars are constantly adorned with sun-bursts on the front side. The 'tabernacle' where the host is stored is invariably adorned with the rays of the sun. We can trace this obsession with the sun directly to ancient **Roman paganism**.

In conclusion, here is a statement from the pen of Ellen G. White:

*“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 the times and the law.’ Dan. 7:25, Revised Version. 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.** And 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.” GC, p. 446*

Characteristic #9: The Papacy is a Different Power

The Roman Catholic papacy differs from the kingdoms that came before her. The kingdoms that came before her were political kingdoms. But, as saw in our study of Daniel 2, the papacy is a church and a state. We begin with a quotation from the pen of **Malachi Martin**, Jesuit theologian, who described the relationship between **Constantine** and **Pope Sylvester** after the **Edict of Milan** in 313:

*“All anti-church laws will be revoked. Constantine **abolishes crucifixion** as the supreme capital punishment—no criminal should die in the **same way as Jesus** the Christ died for men’s sins. **Sunday** will be a public holiday **in honor of Jesus’ resurrection.** Throughout the West, Constantine decides, he will use the bishops of the church just **as former Roman emperors used the pontiffs** of the old Roman College of Pontiffs, with the pope being **supreme pontiff.** All local bishops will have **civil jurisdiction.** Pope Sylvester and **his successors** will have **supreme civil jurisdiction** over all localities in the **western half** of the Roman Empire. . . These two men, the pope and the emperor, have now set the stage for the next 1,600 years. **The Church of Rome will always be allied with some temporal power.** At one stage, **it will even claim** to be **the source** of all worldly power—political, civil, military, diplomatic, financial, cultural. And it will make that claim stick for quite some time. But **what a price it will pay!**” (Malachi Martin, The Decline and Fall of the Roman Church, p. 37)*

Other church historians have written about this church/state alliance which began in the days of Constantine. Historian James Conroy wrote:

*“Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the **barbarous hordes**, the Romans turned to one figure for aid and protection, and **asked him to rule them**; and thus, in this simple manner, the best title of all to **kingly right**, commenced the **temporal sovereignty** of the popes. And meekly stepping to the **throne of Caesar**, the **vicar of Christ** took up the **scepter** to which the emperors and kings of Europe **were to bow in reverence** through so many ages.” James P. Conroy, **American Catholic Quarterly Review**, April, 1911.*

Henry (Cardinal) Edward Manning, wrote about how the papacy was emancipated from the power of the state in the days of Constantine:

*“But from the hour when Constantine, in the language of the Roman law, Deo jubente, by the command of God, translated the seat of the empire to Constantinople, **from that moment** there **never reigned in Rome a temporal prince** to whom the Bishops of Rome owed a permanent allegiance. From that hour God Himself **liberated** His Church. It was from the first involved in the principles of the supernatural sovereignty of the Church on earth, that it should be one day **free** from all temporal allegiance, though as yet its **liberation** was not accomplished. . . It **[the papacy]** waited until such a time as God should **break its bonds asunder**, and should **liberate it from subjection to civil powers [in the words of the apostle Paul, the ‘restrainer’ was ‘taken out of the way’]**, and enthrone it in the possession of **a temporal sovereignty of its own**.” Henry Edward Manning, *The Temporal Power of the Vicar of Jesus Christ* (London: Burns & Lambert, second edition, 1862), pp. 11-13. Emphasis supplied*

Alexander Clarence Flick echoes the same fact:

*“The **removal of the capital** of the Empire from Rome to Constantinople in 330 **left the Western Church**, practically **free from imperial power**, to develop its own form of organization. The Bishop of Rome, **in the seat of the Caesars** was now the **greatest man** in the West, and was soon forced to become the **political as well as the spiritual head**. To the Western world **Rome was still the***

political capital—hence the whole habit of mind, all ambition, pride, and sense of glory, and every social prejudice favored the evolution of the great city into the ecclesiastical capital. Civil as well as religious disputes were referred to the successor of Peter for settlement. Again and again, when barbarians attacked Rome, he **[the Pope]** was compelled to actually assume military leadership. Eastern Emperors frequently recognized the high claims of the Popes in order to gain their assistance. It is not difficult to understand how, under these responsibilities, the primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 **[Edict of Milan]**.” Alexander Clarence Flick, The Rise of the Mediaeval Church (New York: Reprinted by Burt Franklin, 1959), pp. 168, 169

Historian Carl Conrad Eckhardt, who for many years taught in the University of Colorado explained:

“Under the Roman Empire the popes had no temporal powers **[#1: the dragon beast alone stage]**. But when the Roman Empire had disintegrated **[#2: the ten horns stage]** and its place had been taken by a number of rude, barbarous kingdoms, the Roman Catholic church **[#3: the little horn stage]** not only became independent of the states in religious affairs but dominated secular affairs as well. At times, 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 as its head, was not only independent in ecclesiastical affairs but also controlled the civil affairs. The church interfered in secular affairs on the basis of its theory of the relation of church and state, which was formulated in substance by Augustine (354-430) and given wider and more definite application by such popes as Gregory VII (1073-85), Innocent III (1198-1216), Boniface VIII (1294-1303), and others.” Carl Conrad Eckhardt, The Papacy and World Affairs (Chicago: The University of Chicago Press, 1937), p. 1.

We are reminded of Daniel 7 where the little horn grew from littleness and in the course of time developed a stouter (‘greater’, ‘more imposing’, cf. Daniel

7:2) look than its fellows. In the days of Pope Nicholas, I, who ruled from 858 to 867, the horn had already grown to gargantuan proportions as we can see from his own words:

*"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**, the **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**." (Quoted in, R. W. Thompson, *The Papacy and the Civil Power* (New York, 1876), p. 248.*

Pope Nicholas blasphemously boasted:

*"Fear, then, our wrath and the thunders of our vengeance; for Jesus Christ has appointed us **[the popes]** with his own mouth **absolute judges** of all men; and **king**s themselves are submitted to our authority." (Quoted in, Dave Hunt, *A Woman Rides the Beast*, p. 228)*

The conflict between **Henry IV**, the emperor of the Holy Roman Empire, and Pope **Gregory VII** is legendary. Gregory VII chose to enforce **strict laws** forbidding **simony** (buying and selling church offices) and **marriage** of the clergy. This meant that clergy with wives were required to **put them away** and the children had to be **disowned**. This led Henry to rebel against Gregory and to write to him with the following words:

*"Henry, King not by usurpation, but through holy ordination of God, to Hildebrand, at present **not Pope but false monk**. This is the salutation you deserve, for you have never held any office in the Church without making it a source of confusion and a curse to Christian men, instead of an honor and a blessing."*

The letter ended with the stinging words:

*"I, Henry, King by the grace of God, do say unto thee: 'Come down, come down, and **be damned** through all the ages.'" (Quoted in, Louis L. Snyder, ed., *Documents of German History* (New Brunswick, N. J.: Rutgers University Press, 1958), pp. 31-33*

Henry' challenge to the pope's authority could not go unanswered so Gregory VII promptly **excommunicated** him and placed his kingdom under **interdict**. In those days, interdict was a serious matter. In the understanding of the day, the entire population was doomed to eternal damnation in hell because churches were closed and the sacraments could not be received. Without the dispensation of the sacraments, all the citizens were eternally lost.

Gregory responded with a prayer addressed to the apostle Peter, where he invoked the curse of the apostle upon the rebellious king. The letter stated in part:

*"**St. Peter**, prince of the apostles, incline thine ear unto me, I beseech thee, and hear me, thy servant, whom thou hast nourished from mine infancy and hast delivered from mine enemies that hate me for my fidelity to thee. Thou art my witness, as are also my mistress, the **mother of God**, and **St. Paul** thy brother and **all the other saints**, that thy holy Roman church called me to its government against my own will, and that I did not gain thy throne with violence; that I would rather have ended my days in exile than have obtained thy place by fraud or for worldly ambition. It is not by my efforts, but by thy grace, that I am set to rule over the Christian world which was especially entrusted to thee by Christ. It is by thy grace and as thy representative that God has given me the power to bind and to loose in heaven and in earth. Confident of my integrity and authority, I now declare in the name of omnipotent God, the Father, Son, and Holy Spirit, that Henry, son of the emperor Henry, **is deprived of his kingdom of Germany and Italy**; I do this by thy authority and in defense of the honor of thy church, because he has rebelled against it. He who attempts to destroy the honor of the church should be deprived of such honor as he may have held. **He has refused to obey** as a Christian should, he has not returned to God from whom he had wandered, he has had dealings with **excommunicated persons**, he has done many iniquities, he has despised the warnings which, as thou art witness, I sent to him for his salvation, he has cut himself off from thy church, and has attempted to rend it asunder; therefore, **by thy authority, I place him under the curse**. It is in thy name that **I curse him** that all people may know that thou art Peter, and upon*

thy rock the Son of the living God has built his church, and the gates of hell shall not prevail against it. . .” Quoted in, Oliver J. Thatcher and Edgar Holmes McNeal, eds., *A Source Book for Mediaeval History* (New York: Scribner’s Sons, 1905), pp. 146, 155-159)

Henry had **many enemies** among the nobility of Germany who were **envious** of his position and **resented his power** so they took advantage of the situation to turn the populace against Henry. The **clamor of the people** and the **opposition of the nobles** became untenable. Henry heard that Gregory VII was on his way to Germany. Fearing that the pope, in union with the nobility, would permanently depose him if he came to Germany, **Henry agreed** to travel to **Canossa**, Italy to beg for **Gregory’s forgiveness**. Henry arrived in Canossa in January of **1077** in the **dead of winter** and Gregory forced him to stand in the **freezing cold** for three days and three nights **barefoot** and clad only in wretched **woolen garments**.

Historians described the ordeal:

*“The spectacle of the mightiest king in Christendom **humbling himself** in this sensational fashion was one to amaze the whole Christian world—king, lord, and peasant alike.” (Oliver J. Thatcher and Edgar Holmes McNeal, eds., *A Source Book for Mediaeval History* (New York: Scribner’s and Sons, 1905), pp. 146, 155-159.*

After the three days in the cold, Gregory absolved Henry, removed the interdict and wrote a letter **to the nobles of Germany**:

“Gregory, bishop, servant of the servants of God, to all the archbishops, bishops, dukes, counts, and other princes of the German kingdom, defenders of the Christian faith, greeting and apostolic benediction.

*“Since you have made common cause with us and shared our perils in the recent controversy, we have thought it only right that you should be informed of the recent course of events, how King Henry came to Italy **to do penance**, and how we were led to grant him absolution.*

“According to the agreement made with your representatives we had come to Lombardy and were there awaiting those whom you were to send to escort us into

your land. But after the time set was already passed, we received word that it was at that time impossible to send an escort, because of many obstacles that stood in the way, and we were greatly exercised at this and in grave doubt as to what we ought to do. In the meantime, we learned that the king was approaching. Now before he entered Italy he had sent to us and had offered to make complete satisfaction for his fault, promising to reform and henceforth **to obey us in all things**, provided we would **give him our absolution and blessing**. We hesitated for some time, taking occasion in the course of the negotiations to reprove him sharply for his former sins. Finally, he came in person to Canossa, here we were staying, bringing with him only a small retinue and manifesting no hostile intentions. Once arrived, he presented himself at the gate of the castle, **barefoot** and clad only in **wretched woolen garments**, **beseeking us with tears** to grant him absolution and forgiveness. This he continued to do for **three days**, until all those about us were **moved to compassion** at his plight and interceded for him with tears and prayers. Indeed, they marveled at our hardness of heart, some even complaining that our action savored rather of heartless tyranny than of chastening severity. At length his persistent declarations of repentance and supplications of all who were there with us overcame our reluctance, and we **removed the excommunication** from him and received him again into the bosom of the holy mother church." (Quoted in Oliver J. Thatcher and Edgar Holmes McNeal, eds., *A Source Book for Mediaeval History* (New York: Scribner's and Sons, 1905), pp. 155-159.

Besides begging Gregory's forgiveness, Henry agreed to **submit to his authority** in all things. He also called upon his subjects to submit to the pope's authority and rescinded the edicts whereby he had deposed Gregory.

This entire episode is remarkable. 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**. Although Henry was king of Germany, the whole of Europe was under his control because he was the 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** who was 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. Roman Catholic historian, Fortunatus Ulmas described the scene:

*"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).*

Another pope who wielded huge power over kings and princes was **Innocent III** (1198-1216). Innocent used **an analogy** from nature to justify the rule of the church over the state:

*"The Creator of the universe set up **two great luminaries** in the firmament of heaven; the **greater light** to rule the day, the **lesser light** to rule the night. In the same way for the firmament of the universal Church, which is spoken of as heaven, he appointed **two great dignitaries**; the greater to bear rule **over souls** . . . the lesser to bear rule **over bodies**. . . These dignitaries are the **pontifical authority** and the **royal power**. Furthermore, the **moon derives** her light from the sun, and is in truth **inferior to the sun** in both size and quality, in position as well as effect. In the **same way**, the **royal power** derives its dignity **from the pontifical authority**." Henry Bettenson, *Documents of the Christian Church*, p. 158)*

In **1302** A.D. pope **Boniface VIII** published the Bull (a personal letter) *Unam Sanctam*, where he fine-tuned the idea of the **two swords**, an idea that was first proposed by **St. Bernard**:

*“In this Church and in its power are two swords, to wit, a **spiritual** and a **temporal**. . . **Both**, therefore, the spiritual and the material swords, are in the **power of the Church**, the **latter [the temporal]** indeed to be used **for** the Church, the **former [the spiritual]** **by** the Church, the one by the priest, the other by the hand of kings and soldiers, but **by the will and sufferance of the priest**. It is fitting, moreover, that one sword should be under the other, and the **temporal authority subject to the spiritual power**. . . It behooves us, therefore, the more freely to confess that the spiritual power excels in dignity and nobility any form whatsoever of earthly power, as spiritual interests exceed the temporal in importance. . . For the truth bearing witness, **it is for the spiritual power to establish the earthly power and judge it**, if it be not good. . . Therefore, if the earthly power shall err, it shall be **judged by the spiritual power**; if the lesser spiritual power err, it shall be **judged by the higher**. But if the supreme power err, it can be **judged by God alone** and not by man, the apostles bearing witness saying, the spiritual man judges all things but he himself is judged by no one. Hence this power, although given to man and exercised by man, is **not human, but rather a divine power**, given by the divine lips to Peter, and founded on a rock for Him and **his successors** in Him [Christ] whom he confessed, the Lord saying to Peter himself, ‘Whatsoever thou shalt bind,’ etc. Whoever, therefore, shall resist this power, ordained by God, resists the ordination of God. . . . We moreover, proclaim, declare and pronounce that it is altogether necessary to salvation for every human being to be **subject to the Roman Pontiff**.” (Pope Boniface VIII, Bull *Unam Sanctam*, 1302 in *Translations and Reprints From the Original Sources of European History*, volume 3 (Philadelphia: University of Pennsylvania Press, 189-), Number 6, pp. 20-23. The original Latin text can be found in Mury, *Revue des Questions Historiques*, volume 46, pp. 255, 256, based on the facsimile from the *Papal Regesta*. Emphasis supplied*

Clarence Alexander Flick described the pope Boniface’s claim to temporal power:

*"The papal theory . . . made the Pope alone God's representative on earth and maintained that the Emperor **received his right to rule** from St. Peter's successor. . . It was upheld by Nicholas I, Hildebrand, Alexander III, Innocent III, and culminated with Boniface VIII at the jubilee of 1300 when, seated on the throne of Constantine, girded with the **imperial sword**, **wearing a crown**, and **waving a scepter**, he shouted to the throng of loyal pilgrims: '**I am Caesar—I am Emperor.**'"* (Clarence Alexander Flick, **The Rise of the Mediaeval Church** (reprint: New York: Burt Franklin, 1959), p. 413)

Flick continued his description of the power of the popes during the thirteenth century:

*"During this period the organization of the papal hierarchy was perfected. At the head stood the **all-powerful and absolute** Pope as God's agent on earth; hence, at least in theory and claim, he was the ruler of the whole world in **temporal and spiritual affairs**. He was the defender of Christianity, the Church, and the clergy in all respects. He was the supreme censor of morals in Christendom and the head of a great **spiritual despotism**. He was the source of all earthly justice and the **final court of appeal** in all cases."* (Clarence Alexander Flick, **The Rise of the Mediaeval Church** (reprint: New York: Burt Franklin, 1959), pp. 575, 576.

Historian **John N. Figgis** described the medieval power of the Church:

*"[In] the middle Ages the Church was not a State, **it was the State**; or rather the **civil authority** (for a separate society was not recognized), **was merely the police department** of the Church. . . **[The Church]** took over **from the Roman Empire** its theory of the absolute and universal jurisdiction of the **supreme authority**, and developed it into the doctrine of the plenitudo potestatis of the Pope." John N. Figgis, **From Gerson to Grotius**, p. 4. Emphasis supplied*

Church historian **R. W. Southern** described the relationship between church and state during the apex of papal power:

*"During the whole medieval period there was in Rome a **single spiritual and temporal authority** **[the papacy]** exercising powers which in the end **exceeded** those that had ever lain within the grasp of a Roman emperor." R. W. Southern,*

Western Society and the Church in the Middle Ages, (Grand Rapids, Michigan: Eerdmans, 1970), pp. 24-25.

Roman Catholic commentator Lucius Ferraris, in his acclaimed work, **Prompta Bibliotheca**, made the following remarks:

*“The common opinion teaches that the Pope has power over **two swords**, namely, the **spiritual and the temporal**, which jurisdiction and power Christ himself gave to Peter and his successors (Matthew 16:19), saying, ‘I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven,’ concerning which the doctors remark that he did not say ‘key’ but ‘keys,’ including both the **temporal and the spiritual power**.*

“This opinion is most widely confirmed by the authority of the holy Fathers, by the teaching of the canon and civil law, and by the apostolic constitutions.

*“It is not to be wondered at if to the Roman Pontiff, as to the vicar of Him whose is the earth and the fullness thereof, the world and all who dwell therein, etc., there have been granted, when just cause demands, the **most complete authority** and power of **transferring kingdoms**, of **dashing in pieces** scepters, of **taking away crowns**, not only unsheathing the **spiritual** but also the **material** sword. Which power in its fullness, not once but frequently, the Roman pontiffs have used, as occasion required, by girding the sword upon the thigh most effectively, as is perfectly well known; and to this not only do theologians give most complete testimony, but also the professors of pontifical and imperial law, and many historians of undoubted credibility, both profane and sacred, both Greek and Latin.” Lucius Ferraris, *Prompta Bibliotheca*, article, ‘Papa’.*

Roman Catholic writer, Henry Edward, added his testimony:

*“The authority of princes and the allegiance of subjects in the civil state of nature is of divine ordinance; and therefore, so long as princes and their laws are in conformity to the law of God, the church has no power of jurisdiction against them, nor over them. If princes and their laws deviate from the law of God, the **church has authority** from God to judge of that deviation, and to oblige to its*

correction.” (Henry Edward, The Vatican Decrees (London: Longmans, Green & Co., 1875), p. 54

The Roman Catholic papacy, which terrorized kings for the better part of 1260 years, received a deadly blow from the state in **1798**, when pope **Pius VI** was taken prisoner in the aftermath of the French Revolution. At this point **temporal power was removed** from the papacy though it still continued to exist as a church. **John Adolphus** described the pope’s captivity just **five years after** it occurred:

*“Berthier advanced to the city by forced marches; summoned the castle of St. Angelo [Feb. 10th.], allowing only four hours for its evacuation by the papal troops; the convicts were set at liberty; the gates of the city secured by the French; the pope, all the cardinals except three, and the whole people of Rome, **made prisoners** at discretion. . .*

*“Shortly afterwards [Feb. 15th], **Berthier** made his **triumphal entry into Rome**; and a **tree of liberty** being planted on the capitol . . . a proclamation was issued, declaring. . . a **free and independent republic**, under the special protection of the **French army**. A provisional government was acknowledged, as established **by the sovereign people**; and every other **temporal authority** emanating from the pope was **suppressed**, nor was he any longer to exercise any function . . .*

*“As a refinement in the art of insult, the day selected for planting the tree of liberty and deposing the pontiff was the **anniversary of his accession** to the sovereignty; and while he was, according to custom, celebrating divine service in the **Sistine chapel** and receiving the congratulations of the cardinals, Haller, the commissary-general of the French army, and Cervoni, abruptly rushed in, and **announced the termination of his authority**. The pope had scarcely recovered from the shock of this intelligence, when Cervoni offered him a **national cockade**, which he rejected with dignity; and he heard with fortitude that his **Swiss guards were dismissed**, and **republican soldiers** placed in their stead. Pursuing the same style of mockery, the invaders **compelled the cardinals** to perform a grand mass and Te Deum, to thank God for events which they could not fail most severely to deplore; **public preachers were employed** to reconcile the people to the*

change, and to argue from Scripture that, as the disciples of reason and votaries of religion, they were bound to submit to whatever form of government it had pleased Providence to set over them. . .

Whether retained by force, deluded by promises, or rendered inert by age, the pope remained, after the abrogation of his authority, a prisoner in his own palace. The French first seized on it as barracks, and in less than a week confined him to his own rooms, putting the seal of confiscation on all his effects. Even the furniture of his apartments was at length contemplated with a greedy eye, and the unfortunate pontiff was removed from Rome to Sienna [Feb. 20th to 25th], where he was received with consolatory sympathy by the Augustine monks, and lodged him in their convent. [Note: He was removed, according to the caprice or policy of his persecutors, at all hours in the night and day, to many cities in Italy, where he was exhibited in chains, and at length confined in a fortress at the top of the Alps, where, under the old French government, it was sometimes customary to send regiments by way of punishment. In the course of the ensuing year it was deemed necessary to remove him to Valence, where he terminated his days amid the horrors of neglect and insult. . .” (John Adolphus, *The History of France*, volume 2 (London: George Kearsley, 1803), pp. 364-369

Many other historians describe the termination of the papacy’s temporal power in 1798:

“The object of the French directory was the destruction of the pontifical government, as the irreconcilable enemy of the republic. . . The aged pope [**Pius VI**] was summoned to surrender the temporal government; on his refusal, he was dragged from the altar. . . His rings were torn from his fingers, and finally, after declaring the temporal power abolished, the victors carried the pope prisoner into Tuscany, whence he never returned (1798).

“The Papal States, converted into the Roman Republic, were declared to be in perpetual alliance with France, but the French general was the real master at Rome. . . The territorial possessions of the clergy and monks were declared national property, and their former owners cast into prison. 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 its place.” (George Trevor, Rome: From the Fall of the Western Empire (London: The Religious Tract Society, 1868), pp. 439, 440

“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.

“But the Pope recovered; the peace was soon broken; Berthier entered Rome on 10th February 1798, and proclaimed a Republic. The aged Pontiff refused to violate his oath by recognizing it [the Republic], and was hurried from prison to prison into France. Broken with fatigue and sorrows, he died. . . [in] August 1799, in the French fortress of Valence, aged 82 years. No wonder that half of Europe thought Napoleon’s veto would be obeyed, and that with the Pope the Papacy was dead.” (Joseph Rickaby, Lectures on the History of Religion, ‘The Modern Papacy,’ volume 3, [lecture 24], p. 1)

“The tricolored flag floated on the top of the Castle of St. Angelo. The successor of St. Peter was carried away captive by the unbelievers. He died a prisoner in their hands; and even the honors of sepulture were long withheld from his remains. “It is not strange that, in the year 1799, even sagacious observers should have thought that, at length, the hour of the Church of Rome was come. An infidel power ascendant, the Pope dying in captivity, the most illustrious prelates of France living in a foreign country on Protestant alms, the noblest edifices which the munificence of former ages had consecrated to the worship of God turned into temples of Victory, or into banqueting-houses for political societies, or into Theophilanthropic chapels, such signs might well be supposed to indicate the approaching end of that long domination.

“But the end was not yet. Again doomed to death, the milk-white hind was still fated not to die. Even before the funeral rites had been performed over the ashes of Pius the Sixth, a great reaction had commenced, which, after the lapse of more than forty years, appears to be still [in 1840] in progress.” (Thomas B. Macauley,

'Ranke's History of the Popes' (first published 1840), in his Critical and Historical Essays, volume 2 (London: Longmans, 1865), pp. 147, 148.

*"One of the first measures of the new government was to dispatch an order to Joseph Bonaparte at Rome, to promote, by all the means in his power, the approaching revolution in the papal states; and, above all things, to take care that, at the pope's death [he was ill, 1797], **no successor should be elected** to the chair of St. Peter." (Archibald Alison, History of Europe, volume 1, chapter 26 (New York: Harper, 1852), pp. 543, 544)*

*"That the head of the church might be made to feel with more poignancy his humiliating situation, the day chosen for planting the tree of liberty on the capitol was the anniversary of his election to the sovereignty [Feb. 15]. Whilst he was, according to custom, in the **Sistine chapel**, celebrating **his accession** to the papal chair, and **receiving the congratulations** of the Cardinals, Citizen Haller, the commissary-general, and Cervoni, who then commanded the French troops within the city, gratified themselves in a peculiar triumph over this unfortunate potentate. During that ceremony they both entered the chapel, and Haller announced to the sovereign Pontiff on his throne, that **his reign was at an end**.*

*"The poor old man seemed shocked at the abruptness of this unexpected notice, but soon recovered himself with becoming fortitude; and when General Cervoni, adding ridicule to oppression, presented him the national cockade, he rejected it with a dignity that shewed he was still superior to his misfortunes. At the same time that his Holiness received this notice of the **dissolution of his power**, his Swiss guards were dismissed, and Republican soldiers put in their place." (Richard Duppa, A Brief Account of the Subversion of the Papal Government, second edition (London: G. G. and J. Robinson, 1799), pp. 46, 47)*

*"The time, however, was arrived, when it became more desirable to send him **[the Pope]** out of the way, in order that his **[personal]** effects might be disposed of with a better grace. . .*

*"It was decreed **that he should go**; and on the morning of the 20th of February, about seven o'clock, **he left Rome**, accompanied by three coaches of his own suite, and a body of French cavalry, to escort him safe into **Tuscany**; and on the 25th*

arrived in **Siena**, where he was requested to remain till further orders. Here he was received into the monastery of S. Barbara of the order of S. Augustin, whose members sorrowfully welcomed him at the gate, and offered all that their Convent could bestow, to console him under his misfortunes.

“An earthquake having taken place at Siena in the month of May, the Pope was removed to a Carthusian Convent within two miles of **Florence**. . .

“He was suffered to remain in the Carthusian Convent until the 27th of March, 1799. He was then removed to **Parma**; from whence he was conducted to **Briancon** in France, and afterward to **Valence**, where he died on the 29th of August of the same year.” (Richard Duppa, A Brief Account of the Subversion of the Papal Government. 1798, third edition (London: John Murray, 1807), pp. 50-52, 54)

“Multitudes imagined that the papacy was **at the point of death** and asked, would Pius VI be the **last pontiff** and if the close of the eighteenth century would be signalized by the **fall of the papal dynasty**.” (T. H. Gill, The Papal Drama, book 10).

According to historian M. Weitlauff, when Pius VI died in Valence in 1799:

‘the Papacy had suffered its deepest humiliation. . . [and] appeared to be **annihilated**. The Revolution also dealt it **the wound** which, it seemed did not want **to heal** until far into the twentieth century.’ Quoted in, Frank B. Holbrook, editor, Symposium on Revelation, volume 2 (Hagerstown, Maryland: Review and Herald, 1992), p. 337)

Historians who lived during this period describe Pius VI as ‘**the last pope**’ and refer to 1798 as ‘**the end of an era**.’ Some Bible expositors also understood that 1798 marked the **end of the 1260 years** of papal rule. However, prophecy predicts that the papacy will regain its lost dominion.

At this point it might be well to explain the meaning of the ‘deadly wound.’ It does **not** mean that the Roman Catholic Church would **cease to exist** as a **religious institution**. This simply **did not happen** in 1798. The institution

continued to exist **as a church**. Parents still baptized their children, people still went to the confessional and attended the mass.

The deadly wound means that the papacy could **no longer use the sword** that belonged to the state. That is, the support of the **political power** was taken away. Therefore, **the healing** of the deadly wound must mean that the papacy at some point after 1798, would **once again** be able to employ the **power of the state** to impose her agenda.

Has the deadly wound **healed yet**? The answer is no. We must understand that the healing of the wound **is a process** rather than one **particular event**. The process began **as early as 1801** when Napoleon **returned the Papal States** and gave pope Pius VII **temporal power** over his own jurisdiction in the Vatican. In the words of historian **Arthur Robert Pennington**:

*“Many of the men in those days [1798] imagined that the dominion of the Pope had come to an end, and that the knell of the temporal power was then sounding among the nations. This supposition, however, proved to be erroneous. The French **republicans** were very anxious that **Rome should not have another Pope**. But as the reverses of the revolutionary armies had left **southern Italy to its ancient masters**, the **cardinals** were able to proceed to an **election at Venice**. They elected, on March 14th, 1800, Barnabas Chiaromonti, who assumed the name of **Pius VII**.*

“The first transaction of this Pope was a negotiation with the government of France, of which Napoleon Buonaparte was the First Consul. . .

*“He **[Napoleon]** felt that, as the **large majority** of the inhabitants of France knew no other form of faith than Romanism, it must become the **established religion of the country**. Accordingly we find that he now began negotiations with the Pope, which issued in a **Concordat in July, 1801**, whereby the Roman Catholic religion was once more **established** in France. He also left Pius in **possession of his Italian principality**.” (Arthur Robert Pennington, *Epochs of the Papacy* (London: George Bell and Sons, 1881), pp. 450, 452)*

*“Even though the papacy had the Vatican and its principality once again, it exerted **very little political power** between **1801** and **1870**. Very **few nations** wished to have any relations whatsoever with a **wounded** and **humiliated** papacy. In **1870**, the papacy suffered a **further blow** when **Victor Emmanuel** confiscated the **Papal States**, including Vatican City, and formed the **unified kingdom of Italy**. The pope, in protest, declared himself **under house arrest** and no pope left Vatican City for the **next 59 years**. But on **February 11, 1929** a historic event took place. A treaty was signed by Mussolini and Gasparri which **restored full political control** of Vatican City to the papacy. In part the treaty provides for . . . the de iure and de facto **international sovereignty** of the Holy See with its **absolute and sole jurisdiction** over a **state** called the City of the Vatican and guarantees its **freedom and independence**. . . the person of the pope is **inviolable and sacred**, and cardinals enjoy the honors of **princes** of royal blood, and wherever resident in Rome are Vatican citizens; certain other ecclesiastics residing outside the City are given **immunities**; the Vatican and Italy have ordinary **diplomatic relations**. . . the Vatican City is therefore a permanently **neutral and inviolable** territory. . .” (Donald Attwater, *A Catholic Dictionary*, third edition, (New York: The Macmillan Company, 1958), p. 282)*

The **San Francisco Chronicle** on **February 12, 1929**, had a front page article titled: “MUSSOLINI AND GASPARRI SIGN HISTORIC ROMAN PACT.” In part, the article reads:

“The Roman question tonight was a thing of the past and the Vatican was at peace with Italy. The formal accomplishment of this today was the exchange of signatures in the historic Palace of St. John Lateran by two noteworthy plenipotentiaries, Cardinal Gasparri for Pope Pius XI and Premier Mussolini for King Victor Emmanuel III.

*“In affixing the autographs to the memorable document, **healing the wound** which has festered **since 1870**, extreme cordiality was displayed on both sides.” (The San Francisco Chronicle, February 12, 1929, p. 1)*

In spite of the terminology in the article, the deadly wound was not healed in 1929 but the **process had begun**. After 1929 the nations **slowly** began flirting

with, and establishing diplomatic relations with the Vatican. One after another chose to **ignore the lessons** of the past when the papacy ruled over kings and princes. However, the **two superpowers** at the time (the United States and the Soviet Union) refused to do so. In **1867** the United States had **officially banned** diplomatic relations with the Vatican. The Soviet Union, a declared **atheistic state** at the time also refused to recognize a church with diplomatic status.

A **subtle change** in mood of the United States government was seen when, in 1951, President **Harry Truman** suggested that the United States should **formalize** diplomatic relations with the Vatican. Truman was not prepared for the **uproar and backlash** from the American people who were still keenly aware of the conflict between the principles of Protestantism and Romanism. When Truman nominated **General Mark W. Clark** to be our ambassador to the Vatican, the public opposition was so strong that General Clark **withdrew his name** and the nomination was killed before it reached confirmation in the Senate.

In **1970** President **Richard Nixon** asked Henry Cabot Lodge to make **periodic visits** to the Vatican for the purpose of exchanging views on international and humanitarian projects but he did so **without diplomatic status**.

However, on **September 22, 1983** the ban on diplomatic relations came to an end when **Ronald Reagan** (with barely a whimper from an inclusive and pluralistic American people) appointed **William A. Wilson** the first United States ambassador, not to the State of Vatican City, but to the **Holy See**.

Now, for the first time, one of the two world superpowers contributed to the healing of the deadly wound. Just **six years later**, the other superpower would cave when in **1989** the Soviet Union also established full diplomatic relations with the Holy See.

Though the appointment of William A. Wilson **did not awaken the furor** which the nomination of General Mark W. Clark had, there was still much discussion in the Senate before his confirmation. The discussion revolved around the issue of how the United States could send an ambassador **to a church** and not violate the constitutional **separation of church and state**. Some senators tried to

obviate this problem by insisting that the ambassador was being sent to **Vatican State** rather than to the Holy See. Concerning this crafty argument, Norskov Olsen wrote:

*“While Vatican City is subordinated to the Holy See and ambassadors are accredited not to the former but to the latter, it is acknowledged that the pope could not claim the prerogatives of a **temporal ruler without the Vatican City State**. Referring to the international juristic personality of the Catholic Church and the Lateral Treaty, Cardinal Hyginus Eugene, apostolic nuncio to Belgium and the European Economic Council, writes that the latter ‘merely once more provided the Pope, who is the spiritual sovereign of the Church, with another title to sovereignty, that of **temporal sovereignty**, which would immediately cease to exist if the Vatican State became extinct.”* (V Norskov Olsen, *Papal Supremacy and American Democracy* (Riverside, California: Loma Linda University Press, 1987), p. 52

What Olsen is saying is simply this: It is impossible to send an ambassador to **Vatican State** without recognizing that he is the ambassador to the **Holy See**. The reason is simple. Vatican State gives the pope, as the religious leader of the Holy See, a legitimate right to **claim temporal power**. It is as impossible to separate the pope’s secular power from his religious power as it is to separate the body from the spirit!

Another controversial issue that surfaced was why the United States could show **preferential treatment** to one church and not others. This problem was **simply ignored** and was never resolved. Yet in spite of these two problems, the nomination went through with **few objections**. The United States had **begun the slippery slope** to aid in the healing of the deadly wound!

Then there was the ‘Holy Alliance’ between Ronald Reagan and John Paul II to overthrow the former Soviet Union. The cover of **Time Magazine** for February 24, 1992 bore the title: ‘Holy Alliance.’ Portrayed on the cover were Ronald Reagan and Pope John Paul II. The subtitle told it all: ‘*How Reagan and the Pope Conspired to Assist Poland’s Solidarity Movement and Hasten the Demise of Communism*’.

The article tells the story of how the Vatican and the United States—two philosophical enemies—joined forces to precipitate the fall of the iron curtain. The United States took advantage of the vast intelligence network provided by the Vatican while the United States in turn contributed its vast **technological, economic** and **military** might (more on this in our study of Daniel 11).

What followed was simply amazing! On **September 22, 2015** pope Francis made a pilgrimage to the United States. In the midst of a **pomp, circumstance and fanfare** such as had **never been seen before** in the welcome of any head of state, with **flags** of the **United States** and the **Holy See** waving side by side in the wind, President Obama referred to the pope as ‘the holy father’ and warmly welcomed him to the White House. Their discussion centered on **climate change** and the need to **eradicate poverty**.

On **September 24**, for the first time in the history of the United States, a Roman pontiff addressed a **joint session of Congress**, whose members take an oath to uphold the **Constitution** with its **Bill of Rights**. What did the Pope say to Congress? As expected, he **lectured politicians** about their duty to serve for ‘the common good’, warned about the dangers and woes of **unrestrained capitalism**, and encouraged the members to address **climate change** and to **redistribute** the world’s goods among all of God’s creatures for the ‘common good’.

On Sabbath. September 26 the pope stood in front of **Constitution Hall** and gave a speech where the **founders of the nation** hammered out the Declaration of Independence, the Constitution and the Bill of Rights. There stood one whose kingdom stands in **stark contrast** to the principles upon which the United States is built. Certainly, the nation has lost any fear that it had of the papacy.

Then, on **September 28, 2015** the Pope presented an address to the United Nations **General Assembly** where the **greatest number** of political leaders in the history of the world were present (**193 nations**). Among other things, the speech encouraged world leaders to enact legislation to address the problem of **global climate change** and **world poverty**. At the end of his speech, the **political leaders** of the world gave him a **standing ovation** that lasted for several minutes.

The pope suggested in his encyclical *Laudato Si* that in order for these problems to be resolved, ‘*models of production and consumption*’ and ‘*established structures of power that today govern societies*’ needed to change profoundly’. (*Laudato Si*’ 5)

Pope Francis has found in the cause against climate change a means to recover the power and influence that the papacy had in the past. He constantly admonishes politicians of western world to invest massive amounts of its national budgets to address what he calls an existential threat to the planet.

President Joe Biden successfully persuaded the United States congress to pass the *Inflation Reduction Act* with its **\$369 billion** to address the climate crisis. Brian Roewe, writer for the **National Catholic Reporter**, wrote an interesting article on **August 18, 2022** after the House of Representatives approved the massive ‘investment’. The title of the article is revealing: “*Historic climate law, signed by Biden, has **Catholic fingerprints** all over it*’.

*“Catholic fingerprints were all over the Inflation Reduction Act and its massive climate investments. . . It was Biden, the nation's **second Catholic president**, who signed it into law. After doing so, he gifted the pen to **Catholic Sen. Joe Manchin** of West Virginia. . . And it was House Speaker **Nancy Pelosi, the Catholic from California**, who gaveled the legislation secured in Congress. Before she did, she **quoted the pope** on the significance of the bill's climate provisions, saying they represent “values espoused by **Pope Francis** when he said earlier this summer ‘Our planet has reached a breaking point’ in the fight against climate crisis.”*

Remarkable also is the fact that of the **nine justices** on the Supreme Court, seven are Roman Catholics, only **one is a Jew** and the other a **liberal Protestant**. Only one Protestant Supreme Court justice in what was once considered a Protestant Nation. Times have certainly changed!

A few words about the Vatican are in order. Vatican City is the **smallest sovereign state** in the world and yet its size is disproportionate to its **global power and influence**. It is a city within a city whose area covers only **108.7 acres**. Its total population is approximately **one thousand** and it has its own nuncios, flag, language, laws, currency, postal system, army, traffic laws, police,

baking system, newspaper [*Osservatore Romano*] and radio station. It is an **absolute monarchy** and **theocracy** with the pope, the self-proclaimed Vicar of Christ, as its sovereign. The *Catholic Encyclopedia* explains the pope's power as leader of the Vatican church/state:

*"All laws are a sovereign emanation of the will of the pope, who is the ultimate source of all power, even though this is at times delegated to others for practical reasons. The **pope alone** has the fullness of **legislative**, **executive**, and **judicial** power and represents Vatican City in international relations."* L. Barbarito, 'Vatican City, State of,' **New Catholic Encyclopedia**, volume 14, p. 557

One might ask how such a small city/state can exert so much international influence. The answer lies in its **hierarchical organizational** system. Ellen White described it well:

*"The Roman Catholic Church, with **all its ramifications** throughout the world, forms **one vast organization** under the control, and designed to serve the interests, of the papal see. Its millions of communicants, **in every country** of the globe, are instructed to hold themselves as **bound in allegiance** to the pope. Whatever their nationality or their government, they are to regard the **authority of the church as above all other**. Though they may take the oath pledging their loyalty to the state, yet **back of this** lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests.*

*"History testifies of her artful and persistent efforts to **insinuate herself** into the affairs of the nations; and having **gained a foothold**, to further her own aims, even **at the ruin** of princes and people." (Ellen G. White, *The Great Controversy*, p. 580)*

The **Jesuit Malachi Martin** described the importance of the papacy's organizational system that:

*". . . places at the personal disposal of the Pope a **supranational, supracontinental, supra-trade-bloc** structure that is so built and oriented that if tomorrow or next week, by a sudden miracle a **one-world government** were established, the Church would **not have to undergo** any essential **structural***

change in order to retain its **dominant position** and to further its **global aims**.” (Malachi Martin, *The Keys of This Blood*, p. 143)

We will complete our survey of church/state amalgamation in Roman Catholicism with several quotations from **church historians** and **theologians** beginning with Pope Leo XIII.

*“The church cannot give countenance or favor to those. . . who make it their aim and purpose to **tear asunder the alliance** that should, by the very nature of things, **connect** the interests of religion with those of the state.”* (Pope Leo XIII, *The Great Encyclical Letters of Pope Leo XIII, ‘On the Chief Duties of Christians as Citizens,’* third edition (New York: Benziger, 1903), p. 198

*“Nor can we hope for happier results either for religion or for the civil government from the wishes of those who desire that the **Church be separated from the State**, and the **concord between the secular and ecclesiastical authority** be dissolved. It is clear, that these men, who yearn for a **shameless liberty**, live in dread of an agreement which has always been fraught with good, and advantageous alike to sacred and civil interests.”* (Pope Leo XIII, *The Great Encyclical Letters of Pope Leo XIII, ‘The Christian Constitution of States,’* third edition, (New York: Benziger, 1903), p. 125

Henry Edward (Cardinal) **Manning** wrote the following rebuke to certain nations in Europe that in his day had separated the state from the church:

*“Since the Council of Trent, the revolutions in **France**, **Austria**, and **Italy** have **separated the civil powers** from the unity of the Church. The **nations remain Catholic** as before, but many public laws **are at variance** with the laws of the Church. . . It is of the highest moment to the **civil powers** of the world to **readjust** their relations with the Catholic Church; for so long as the public laws are at variance with **its divine rights and liberties**, internal peace and fidelity are hardly to be secured.”* Henry Edward Cardinal Manning, *Petri Privilegium: Three Pastoral Letters to the Clergy of the Diocese* (London: Longmans, Green, and Co., 1871), first pastoral letter, pp. 82

The textbook on public ecclesiastical law that is used at the **Pontifical University** in Rome (where the elite of the American clergy are trained) makes the duty of Catholics in the United States clear:

*“Catholics must make all possible efforts to bring about the rejection of this **religious indifference of the State** and the instauration, as soon as possible, of the wished-for **union** and concord of **State and Church**. . . Whether **tolerance of non-Catholic religions** is promised under oath by statutory law or not, it can never be admitted.”* (James Hastings Nichols, **Democracy and the Churches** (Philadelphia: Westminster Press, 1951), p. 266. The quotation which Hastings provides is from, *La Piana, Shane Quarterly*, April, 1942, pp. 92ff

Historians Hutchinson and Garrison described the **global aspirations** of the papacy to unite church and state:

*“What the papacy aimed at was not simply to be a **temporal power** by reason of sovereignty over a **little Italian state**, but to exercise a **universal sovereignty** over all sovereigns by reason of the spiritual office of the pope, who was to be the master and arbiter of **all other temporal authorities**.*

*“The development of that ideal, the partial achievement of it, and some of the reactions against it are what we must now consider. Lest this should seem to the modern reader a threshing over of old straw and a discussion of dead issues, there should perhaps be inserted here a reminder that all the popes of the **last six centuries have worn the triple tiara**. According to present-day Roman Catholic authorities, its three crowns signify ‘**universal episcopate**, **supremacy of jurisdiction**, and **universal supremacy**.’ In the coronation of all popes—including Pius XII, on March 12, 1939—the tiara is placed on the candidate’s head with the words: ‘Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, **Ruler of the world**, Vicar of our Savior Jesus Christ.’ If this phraseology had not been sanctified by long usage, it would not have been coined in this generation to express the **relation of the pope to the political and social order**; but it would not have been created in the first place if it had not meant then what it says—‘Ruler of the world.’”* Paul Hutchinson and Winfred

E. Garrison, Twenty Centuries of Christianity: A Concise History, first edition (New York: Harcourt, Brace and World, Inc., 1959), p. 120.

The official Jesuit journal La Civiltà Cattolica starkly described papal aspirations:

"The Roman Catholic Church convinced, through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword **[a declaration which is suspect in the light of Roman Catholic history]**, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a de facto existence, without opportunity to spread their beliefs. If, however, actual circumstances, either due to government hostility or the strength of dissenting groups, makes the complete application of this principle impossible, then the **[Catholic]** church will require for herself all possible concessions, limiting herself to accept as a minor evil, the de jure toleration of other forms of worship. In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself **[like a chameleon]** to de facto conditions which must be taken into account in practical affairs. Hence arises the great scandal among Protestants, who tax the Catholics with refusing to others freedom and even de jure toleration, in all places where they are in the majority, while they lay claim to it as a right when they are in a minority. We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim, theoretically and practically, that error can have the same rights as truth, especially where the supreme duties and interest of man are at stake. The church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice." (Quoted in, Robert McAfee Brown, American Catholics:

A Protestant-Jewish View, 'The Issues Which Divide Us,' edited by Philip Scharper (New York: Sheed and Ward, Inc., 1959), pp. 82-86.

Just before the fall of the Iron Curtain, the Jesuit priest, Malachi Martin, wrote the book, **The Keys of this Blood** in which he discusses the struggle for world dominion among three globalist competitors: Capitalism, Communism and Roman Catholicism. Martin wrote:

*"There is **one great similarity** shared by all three of these **globalist competitors**. Each one has in mind a particular grand design for **one world governance**. . . Their geopolitical competition is about **which of the three** will form, **dominate and run** the world system that will **replace** the decaying nation system." (Malachi Martin, **The Keys of This Blood**, p. 18)*

Martin made clear that this is an all-out, three-way war for all the marbles:

*"No holds barred because, once the competition has been decided, the world and all that's in it—our way of life as **individuals** and as **citizens** of the nations; our **families** and our **jobs**; our **trade** and **commerce** and **money**; our **educational** systems and our **religions** and our **cultures**; even the badges of our **national identity**, which most of us have always taken for granted—all will have been **powerfully and radically altered forever**. No one can be exempted from its effects. No sector of our lives will remain untouched. . . . Nobody who is acquainted with the plans of these three rivals has any doubt but that **only one of them can win**" (Malachi Martin, **The Keys of This Blood**, p. 16)*

Martin then predicted how soon the winner will take over world control:

*"As to the time factor involved, those of us who are **under seventy** will see at least the basic structures of the **new world government** installed. Those of us under forty will surely live under its legislative, executive and judiciary authority and control." (Malachi Martin, **The Keys of this Blood**, pp. 15-16)*

The question still remains; which of the three contenders is destined to prevail? Martin entertains no doubts that it will be the Roman Catholic papacy. In fact, the basic thesis of the book is that Roman Catholicism will once again rule the world as she did during the **middle Ages**. This result, according to Martin, has

been predestined by God and is inevitable because Jesus promised Peter and his successors that not even the gates of hell would be able to triumph over the Church. Let's examine a few of Martin's astounding statements concerning the Roman Catholic papacy:

*"In all phases of education, in all aspects of moral behavior and in all questions about the ultimate truths undergirding the life and death of every human being, this man **[John Paul II]** claims for his papal persona the right, the privilege, the duty and the due authority to stand as judge. . . For, in the final analysis, John Paul II as the claimant Vicar of Christ does claim to be the ultimate court of judgment on the society of states as a society." (Malachi Martin, The Keys of this Blood, pp. 345, 375) Emphasis supplied*

"The final prerequisite for geo-religious capability is authority. The institution, in its organizational structures and undertakings, must have unique authority: an authority that is centralized; an authority that is autonomous, vis-a-vis all other authority on the supranational plane; an authority that carries with it such sanctions as are effective in maintaining the unity and the aims of the institution as it goes about its business of serving the greatest good of the community as a whole and in its every part." (Malachi Martin, The Keys of this Blood, p. 138) emphasis supplied

Martin repeatedly affirms that John Paul II and the Roman Catholic papacy wish to return to the arrangement that existed in the middle Ages where the Church was in control of all spheres circles of life. Notice the following example:

"In that world of early Europe, everything—politics, commerce, civil law, legitimate government, art, learning—all depended on the ecclesiastical structure that stretched from the pope to cardinals and bishops, priests and monks, and outward through all the ramifications of life." (Malachi Martin, The Keys of this Blood, p. 518)

Martin described the christianization of Europe in the fourth century and its aftermath:

*“Out of this new population, the Church diligently formed the matrix from which came the civilization that developed all those higher civil, political, artistic and cultural values treasured today as marks of progress and civilization—**justice**, **compassion**, **democracy**, **dignity**, the **rights of man**, even **medicine** and **science**. A new Europe now enjoyed a unity and a verve that the **ancient Roman Empire**, even at its apogee, had never been able to create.*

*“The **centerpiece** of it all was the man who sat on the **throne of Simon Peter** in the Holy See of Rome. Among the major players at the Round Table of international politics, **no ruler** could take command, **no government** could govern, **no commerce** could function, **without the spiritual blessing** and the imperial nod of the **Roman Pope**.*

*“Moreover, whatever over lordship this man, the **Roman Pontiff**, exercised—whatever armies or fleets he commanded or could assemble; whatever binding laws he laid down **governing civil, political, artistic and personal life** throughout Europe—ultimately **his right and claim** to do so was based on his possession of **Peter’s Keys** of supreme spiritual authority.” (Malachi Martin, **The Keys of this Blood**, p. 134)*

Here Martin paints a **rosy picture** of a peaceful, democratic Europe where science flourished and democracy led to the respect of human rights and dignity. The picture is an **aberration** of the facts. Europe under the papal thumb was ravaged by **disease**, **illiteracy**, **poverty** and **wars**. Human rights were violated by horrendous mechanisms such as the **Inquisition** and the **Crusades** and wars were prevalent everywhere. The question is: Do modern democratic nations wish to return to this style of government?

And for those who think that the Roman Catholic papacy is an **archaic dinosaur** of bygone times, Martin has this ominous warning:

*“Any world leader who discounts the eternal revelations on which papal power claims to be based **flirts with problems**. But, at the same time, any world leader who takes the Roman Pontiff as possessing **only the spiritual weapons** of the unseen world and the afterlife with which to deal in practical, this worldly matters*

is making a **strategic error of great proportions.**” (Malachi Martin, **The Keys of this Blood**, p. 132)

Martin claims that the Roman Catholic papacy aims to recover her lost position as the **geopolitical** and **geo religious** leader of the world. That is to say, the papacy plans to gain both religious and political control of the world.

Dave Hunt, in his book **Global Peace** discerned the same global aspirations of the papacy:

*“Why do world leaders want to **get into bed** with the Vatican? The heads of state in today’s world all recognize that the **Pope wields a power** which in many ways is even **greater than their own**. It is not only Catholicism’s 900 million subjects and enormous wealth that causes the world’s most powerful governments to cultivate friendly relations with the Roman Catholic Church; it is **because Vatican City’s citizens** are found in **great numbers** in **nearly every country**. They constitute an international network that reaches into the inside circles of the **world’s power centers**.” (Dave Hunt, **Global Peace**, p. 116)*

And in remarks which could very well have been written by a Seventh-day Adventist (though Hunt is an Evangelical whose futuristic prophetic views are at odds with Adventism), Hunt makes the following chilling remarks about the whole world wondering after the beast:

*“This indicates that not only Roman Catholicism and Eastern Orthodoxy will be united, but that **Protestants will join together** with them, along with **all of the world’s religions**, including even the Muslims to form **one new world religion**. . . It has become quite clear that the world religion under the Antichrist will not be atheism, Hinduism, Islam, Buddhism, or even New Age. **It will be Christianity**, but in a **paganized form**—exactly what it became under the leadership of Constantine and his successors, the popes. The coming world religion will have its **headquarters in Rome**.” (Dave Hunt, **A Woman Rides the Beast**, pp. 39, 200)*

The papacy has come a long way since the French Revolution. The states which then withdrew their support from her are now flirting with her once again. Truly those who forget the lessons of history are doomed to repeat them. Little

do the political systems of the world realize the geopolitical and georeligious aspirations of the Papacy. Tragically, prophecy predicts that they will wake up to realize their **colossal mistake** only when it is **too late** to do anything about it. We have proved that the papacy is a **different power** than any other in the chain prophecies because it is an amalgamation of church and state!

Characteristic #10: The Papacy Ruled for 3.5 Prophetic Times

According to the prophecy of Daniel 7, the little horn would rule for ‘*time, times and the dividing of time*’ (Daniel 7:25; cf. Revelation 12:14). This period is also described in the book of Revelation as 1260 days (Revelation 11:3; 12:6) and 42 months (Revelation 11:2; 13:5).

Bible scholars agree that ‘time’ means **one** year, ‘times’ is a dual form which means ‘**two** years’, and ‘the dividing of time’ means ‘one **half** year. However, very few scholars believe that we must apply the year/day principle to these time periods.

Preterists and **Futurists** understand these periods as three and one half **literal years**. On the other hand, Seventh-day Adventists apply the year/day principle for many **good reasons** (cf. Stephen P. Bohr, ‘*Twenty Reasons to Apply the Year/Day Principle*’, the free PDF is available at SecretsUnsealed.org).

In characteristic #4 we studied how the Roman Catholic papacy came to power. We saw that by appealing to the Roman state, it overthrew the unorthodox **Heruli** (493 A.D.) and the **Vandals** (534 A.D.). However, one rival kingdom remained, the Arian **Ostrogoths**.

As we noted before, Justinian decreed in **533 A.D.** that the pope was the ‘*head of all the holy churches*’ in both East and the West and promised to exert all his secular power to ‘*increase the honor and authority*’ of the pope’s See. However, this official decree of the state **could not** be fully enforced until the rebel **Ostrogoths** were uprooted. In **February of 538** (note the date!) the Ostrogoths were dealt a **devastating defeat** from which they **never recovered**. Only at that point could the Roman state’s decree be **fully** enforced.

It is no coincidence that 1260 years after Justinian's decree, on **November 26, 1793**, the French government, through its **legislative assembly**, gave an official decree that **abolished religion** and forbade its **free exercise**. Churches were closed and **Bibles** were burned in the public square. Concerning this, Sir Walter Scott wrote:

*"And as the recognition of the **supremacy of the Pope** seemed thus to be complete in the year **533**, on the part of the emperor [Justinian] who put the power in his hands, so, in like rapid and yet graduated progress, with the same appointed space intervening, the dominion of the Papacy was **destroyed and disannulled** in that kingdom which had been its chief stay for ages, in the **year 1793**, the power was wholly **taken out of the hands of the Pope**, and infidelity, or rather atheism, was proclaimed, and popery was abolished.*

*"The churches were in most districts of France closed against priests and worshipers—the bells were broken and cast into canon—and the **whole ecclesiastical establishment destroyed**." (Sir Walter Scott, *Life of Napoleon*, volume 2, p. 306; cited in, Alexander Keith, *The Signs of the Times*, volume 2 (Edinburgh: William Whyte & Co., 1833), pp. 93, 94)*

W. H. Hutton reflected on the significance of **1793 A.D.**:

*"On November 26, 1793, the Convention, of which seventeen bishops and some clergy were members, decreed the **abolition of all religion**." (W. H. Hutton, *Age of Revolution*, p. 156)*

And 1260 years after Justinian uprooted the Ostrogoths, General Berthier entered Vatican City, **removed Pope Pius VI** from his throne and told him that his **power had ended**. Notably, the date was **February 10, 1798**.

Thus 538 A.D. and 1798 A.D. are closely related. In 538 the pope was given **universal sovereignty** by the implementation of an imperial decree and in 1798 the pope was **removed from that sovereignty** by an official act of another emperor, **Napoleon Bonaparte**. And the papal power was removed **exactly 1260 years**, to the month, after it was given. Surely this is more than a

historical coincidence!! The **acid test** of historical fulfillment requires that the year/day principle be applied to the 1260 days.

In **1986**, Malachi Martin made the following astounding statement concerning the fall of the papacy:

*"[For] **fifteen hundred years** and more, Rome had kept as **strong a hand** as possible in each local community around the **wide world**. . . By and large, and admitting some exceptions, that had been the **Roman view** until **two hundred years of inactivity** had been **imposed** upon the papacy by the **major secular powers of the world**." Quoted in **Christianity Today** (November 21, 1986), p. 26.*

Martin makes three important points in his statement:

- 1) The papacy '*kept as **strong a hand** as possible in each local community around the **wide world***' '*for **fifteen hundred years***'.
- 2) For the last **two hundred years** the papacy has been **inactive** (two hundred years before 1986 takes us to the period of the French Revolution). This fits perfectly with Ellen White's statement that if the secular powers **remove their restraint**, the papacy will regain its power.
- 3) The **inactivity** of the papacy has been imposed by the major **secular powers** of the world.

Even Dave Hunt, a Futurist who believes that the little horn represents a literal person who will sit in a rebuilt Jewish temple for three and a half literal years admits that the papacy had an **apostate career** which lasted for over a millennium. Hunt described the reaction of the church when the Edict of Milan was proclaimed by Constantine:

*"Freedom at last from persecution seemed like a gift from God. Unfortunately, it set the stage for an apostasy that would envelop Christendom for **more than a millennium**. Christ's bride had been **wedded** to paganism." Dave Hunt, **A Woman Rides the Beast**, p. 202-203.*

Hunt added:

*“Rome’s dominance of Church and world for **more than a thousand years** through excommunication, torture and death had led to corruption of such proportions that even the secular world recoiled in shame and horror. . . The truth is that Roman Catholicism did not represent Christ and was **not His Church**. For **at least a thousand years before the reformation [1517 A.D.]** the true church was composed of multitudes of **simple Christians** who were not part of the Roman **system**.” (Dave Hunt, *A Woman Rides the Beast*, pp. 190, 254.*

It is **perplexing** indeed that Hunt could not see that the papacy fulfilled the apostasy predicted by the little horn prophecy. After all, the horn ruled for over one thousand years, persecuted the saints, while at the same time it claimed to stand **in place of** Christ. Although Hunt failed to see ‘the elephant in the room’, his description fits perfectly with the Revelation 12:6, 13-15 and Daniel 7:25. Hunt failed to see the link between prophecy and history because he was interpreting prophecy through futurist eyeglasses.

Hunt’s **blindness** is all the more amazing when he described the character of antichrist:

*“While the Greek prefix ‘anti’ generally means ‘against’ or ‘opposed to,’ it can also mean ‘in the place of’ or ‘a substitute for.’ The Antichrist will embody both meanings. He will oppose Christ while **pretending to be Christ**. . . When the time has come for his ascension to power—it will be in the midst of an **unprecedented global crisis**—he will be hailed as the world’s savior, and so he will appear to be. . . Instead of a frontal assault against Christianity, the evil one will **pervert the church from within** by posing as its founder. He will cunningly misrepresent Christ while **pretending to be Christ**. And by that process of **substitution** he will undermine and pervert all that Christ truly is. . . If the Antichrist will indeed pretend to be the Christ, then his **followers must be ‘Christians’!** The church of that day will without dissenting voice, hail him as its leader.” Dave Hunt, *Global Peace*, pp. 7-8, 45, 200. Emphasis mine and italics his*

We do not have to **look to the future** to find the Antichrist that Hunt describes. The description of Antichrist given by Hunt fits the papacy like **hand in glove!**

Someone might object that the papacy did not rise in the midst of an unprecedented **crisis**. History proves otherwise. The papacy rose to power at a time when the Roman Empire was in **turmoil and crumbling** to pieces. By all appearances, the Empire was about to disappear from history. However, it did not. It found in the papacy a **unifying and saving force** that brought ‘order’ and ‘stability’. And the papacy persecuted the saints and ruled for over a thousand years!

Hunt and others fail to realize that Bible prophecy predicts that the papacy would have **two periods** of rule with a period of **inactivity** in between. It ruled **in the past** for ‘time, times and half a time’, was dealt a **deadly wound** and will rule **once more** when it’s deadly wound **heals**. The only way we can understand the **future career** of Antichrist is by looking at its rule **in the past**. Only the hermeneutic of **historicism** can help us understand the identity of the Antichrist!

In contrast to Hunt, the historicist **J. A. Wylie** understood that the papacy was the Antichrist:

*“It is clear that Antichrist, as depicted by our Lord and by his apostle John, is to **wear a mask**, and to **profess** one thing and **act** another. He is to enter the church **as Judas** entered the garden—professedly to kiss his Master, but in reality to **betray him**. He is to come with **words of peace** in his mouth, but **war in his heart**. He is to be a **counterfeit Christ**—Christ’s likeness stamped on base metal. He is to be an **imitation of Christ**—a close, clever, and astute imitation, which will deceive the world **for ages**, those only excepted who, taught by the Holy Spirit, shall be able to see through **the disguise** and detect the enemy **under the mask** of the friend.” J. A. Wylie, *The Papacy is the Antichrist* (Edinburgh: George M. Gibbon), pp. 17, 18. Emphasis supplied*

Wylie understood that the word Antichrist does not mean primarily ‘against Christ’ but rather, ‘in place of Christ.’ Wylie linked the word ‘Antichrist’ with the expression ‘Vicar of Christ’:

*The apostle John . . . speaking of the apostasy, the coming of which he predicts, styles it the ‘Antichrist.’ And we have also said that **the Papacy**, speaking through*

its **representative and head**, calls itself the '**Vicar of Christ**.' The first, 'antichrist,' is a Greek word; the second, 'vicar,' is an English word; but the two **are in reality one**, for both words have the **same meaning**. Antichrist translated into English is **vice-Christ**, or Vicar of Christ; and Vicar of Christ, rendered into Greek, is 'antichrist'—*antichristós*. If we can establish this—and the ordinary use of the word by those to whom the Greek was a vernacular, is decisive on the point—we shall have **no difficulty in showing** that this is the meaning of the word 'Antichrist,' even a vice-Christ. And if so, then every time **the Pope claims** to be the Vicar of Christ, he pleads at the bar of the world that **he is the Antichrist**." J. A. Wylie, *The Papacy is the Antichrist* (Edinburgh: M. Gibbon), p. 2.

Wylie did not invent a new meaning for the word 'Antichrist.' In Greek, the preposition *anti* can mean 'against.' However, it is equally true that the preposition can mean 'instead of,' 'in place of,' or 'a substitute for.' For example, in classical Greek, the word **antibasileus** means 'one occupies the place of the king.' One who takes the place of a consul is called **anthupatos**. The name Herod '**Antipas**' means that Herod ruled 'in place of' his father'. The word **antitype** means 'that which takes the place of the type.' Christ is spoken of as having given His life a ransom 'in place of all' (*antilutron*).

How many powers arose **after the fragmentation** of the old Roman Empire, **uprooted** three kingdoms, ruled for **1260 years** and had **a leader** who claimed to occupy the place of Christ on earth? Only one: THE ROMAN CATHOLIC PAPACY!

Here is one final statement on the meaning of the 1260 days from Ellen White:

*"The **forty-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, **A. D. 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.'" Ellen G. White, *The Great Controversy*, p. 439*

Characteristic #11: The Papacy Depends on Human Wisdom.

Eyes in Scripture symbolize 'wisdom' 'knowledge' or 'understanding.' When eyes are used to describe God, they connote His omniscience—His infinite wisdom and knowledge. God's perfect wisdom is represented by the eyes on the bodies of the four living creatures who carry on God's work of administering the universe with perfect knowledge and wisdom:

"And their whole body, with their back, their hands, their wings, and the wheels that the four had, were full of eyes all around." (Ezekiel 10:12)

Proverbs 15:3:

"The eyes of the Lord are in every place, keeping watch on the evil and the good."

In Revelation 5:6 the seven eyes represent the perfect omniscience of God's Spirit:

"And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth."

Zechariah 4:10:

"For who has despised the day of small things? For these seven rejoice to see the plumb line in the hand of Zerubbabel. They are the eyes of the Lord, which scan to and fro throughout the whole earth."

Hebrews 4:12, 13:

"For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³ And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account."

There is a wisdom from **above** and a wisdom from **below**. What is the difference? The wisdom from above produces good fruits and conduct:

James 1:5; 3:13, 17:

*"If any of you lacks **wisdom**, let him **ask of God**, who gives to all liberally and without reproach, and it will be given to him. . . Who is **wise** and **understanding** among you? Let him show by **good conduct** that his **works** are done in the **meekness of wisdom**. . . But the wisdom that is **from above** is first **pure**, then **peaceable**, **gentle**, willing to yield, full of mercy and **good fruits**, without partiality and without **hypocrisy**."*

On the other hand, there is a corrupt and perverted wisdom from below that is satanic. This 'wisdom' is manifested in selfishness and lying against the truth:

James 3:14-17:

*"But if you have bitter **envy** and **self-seeking** in your hearts, do not boast and lie against **the truth**.¹⁵ This wisdom does not descend from above, but is **earthly**, **sensual**, **demonic**.¹⁶ For where **envy** and **self-seeking** exist, confusion and **every evil thing** are there."*

The story of the fall in **Genesis 3** contains the key that helps us distinguish between the wisdom that comes from above and the 'wisdom' that is earthly, sensual, and satanic.

God had instructed Adam and Eve that they should abstain from partaking of the forbidden tree. As long as they **obeyed** God, they would have the wisdom from above, experienced peace, and retained their purity. God did not explain why they could not eat from this specific tree, He simply expected them to trust and obey His word. Thus, obedience to God's word was the wisdom from above.

But then Satan hypocritically disguised himself and offered Eve a wisdom from below, trust on her own wisdom to act independently of God's word. That wisdom was earthly, sensual and demonic! **Don't forget that Satan corrupted his wisdom.**

When Eve encountered Satan at the tree he promised that if she disobeyed God's Word, **her eyes** would be opened and she would be like God. I am certain that Eve had better than 20/20 physical vision. But here, eyes represent wisdom. The enemy of God was offering Eve the wisdom from below—in disobedience to God's Word (cf. Job 28:28). Eve believed that eating the fruit would **open her eyes** and **make her wise** (Genesis 3:6) but the wisdom she was offered was satanic! The original test was obedience to God's Word which is true wisdom or obedience to Satan's word which is its counterfeit!

At the beginning, God tested Adam and Eve with a **tree**. However, the tree was only a means to test whose authority and word they would obey—God's or the serpent's. Likewise, the final test will be a **day**—the Sabbath in obedience to God's authority or Sunday, in obedience to Satan's.

Ellen wrote about the importance of obedience to God's Word:

*"Notwithstanding the **sophistry** of Satan to the contrary, it is always disastrous to **disobey God**. We must set our hearts to know **what is truth**. All the lessons which God has caused to be placed on record **in His Word** are for our warning and instruction. They are given to save us from **deception**. Their neglect will result in ruin to ourselves. Whatever **contradicts God's Word**, we may be sure **proceeds from Satan**." FLB, p. 73*

The prophet Ezekiel described Lucifer as a being full of wisdom before his fall and one who **corrupted** his wisdom after (Ezekiel 28:17).

With regards to **man**, eyes also represent **wisdom**, **discernment**, **knowledge** and **understanding** but in contrast to God, man's understanding is **finite**.

Ephesians 1:15-18:

*"Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, ¹⁶ do not cease to give thanks for you, making mention of you in my prayers: ¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of **wisdom** and revelation in the **knowledge** of Him, ¹⁸ the **eyes of your understanding being enlightened**; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints."*

Proverbs 3:19-21:

*"The Lord by **wisdom** founded the earth; by **understanding** He established the heavens; ²⁰ By His **knowledge** the depths were broken up, and clouds drop down the dew. ²¹ My son, let them not depart from your **eyes**—keep sound **wisdom** and **discretion**."*

Acts 26:17-18:

*"I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, ¹⁸ to **open their eyes**, in order to turn them from **darkness to light**, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'*

Jesus referred to the religious leaders as blind guides (Matthew 23:16, 17, 19, 24, 26; cf. John 9:39) Why? Because they made of none effect the word of God and the commandments of God and taught the traditions of men. (Mark 7). For a deeper study of the Roman Catholic concept of tradition I recommend that you read my study notes, *The Bible or Tradition*.

Ellen White described the symbolic meaning of eyes:

*"My brethren in responsible positions, may the Lord not only anoint your **eyes** that they **may see**. . . May He "give unto you the spirit of **wisdom** and **revelation** in the **knowledge** of Him; the **eyes** of your **understanding** being enlightened; that ye may know what is the hope of His calling. . . and what is the exceeding greatness of His power to usward who believe." Ephesians 1:17-19. CW, p. 91*

*"The **eyesalve** is that **wisdom** and grace which enables us to discern between the **evil and the good**, and to **detect sin** under **any guise**. God has given His church **eyes** which He requires them to anoint with **wisdom**, that they may **see clearly**; but many would put out the **eyes of the church** if they could; for they would not have their deeds come to the light, lest they should be reproved. The divine **eyesalve** will impart clearness to **the understanding**. Christ is the depositary of all graces. He says: "Buy of Me." 4T, p. 88*

Three portraits of the Antichrist in Scripture underline its dependence upon human wisdom. The little horn of Daniel 7 has the eyes of man, the beast of Revelation 13 has the number of man and the one who sits in the temple of God in 2Thessalonians 2 is called the man of sin. The common denominator of all three is MAN!

Daniel 7 describes a sequence of powers:

- Babylon (605-539 B.C.)
- Medes and Persians (539-331 B.C.)
- Greece (331-168 B.C.)
- Rome (168 B.C. – 476 A.D.)
- Divisions of Rome (476-538 A.D.)
- Little horn (538 A.D. – 1798 A.D. 'eyes like a man')

The text that especially interests us is **Daniel 7:8** where the little horn is described as having 'eyes like the eyes of a man.'

"I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words."

Keep in mind that all the components of Daniel 7 are symbolic. The beasts, heads, wings, sea, winds, ten horns, little horn, mouth, actions and time period are all symbolic and therefore the eyes must also have a symbolic significance.

We have already seen that the little horn has eyes like the eyes of a man. **Daniel 8** describes the same little horn of **Daniel 7**, not as a horn, but as a king with a fierce countenance. It pictures this arrogant king as a sly, slithery, cunning, wily, scheming, devious, duplicitous and crafty politician who exalts himself to the very height of God and uses keen human wisdom and knowledge to deceive his subjects (cf. Daniel 11:31-34). The NKJV describes him:

"And in the latter time of their kingdom, when the transgressors have reached their fullness, a king shall arise, having fierce features who understands [used 22 times in Daniel] sinister schemes. . . ²⁵ through his cunning he shall cause deceit to prosper under his rule."
(Daniel 8:23, 25).

A comparison of various Bible versions gives us a clear picture of the character of this ruler:

American Standard Bible (NASB): ". . . insolent and skilled in intrigue. . . and through his shrewdness [understanding, knowledge, prudence], he will cause deceit to succeed by his influence."

English Standard Version (ESV): "... A king of bold face, one who understands riddles . . . by his cunning he shall make deceit prosper."

New English Translation (NET): ". . . a rash and deceitful king . . . by his treachery he will succeed through deceit."

God's Word Translation (GW): ". . . stern-looking king who understands mysterious things. . . He will cleverly use his power to deceive others successfully."

New Revised Standard Version (NRSV): "... a king of bold countenance shall arise, skilled in intrigue . . . by his cunning he shall make deceit prosper under his hand."

The Living Bible (LB or TLB): "... an angry king shall rise to power with great shrewdness and intelligence . . . he will be a master of deception."

American Standard Version (ASV): ". . . a king of fierce countenance and understanding dark sentences . . . and through his policy he shall cause craft to prosper in his hand."

Amplified Bible (AMP): "... a king of fierce countenance and understanding dark trickery and craftiness shall stand up . . . and through his policy he shall cause trickery to prosper in his hand."

The word that is translated 'dark sentences' in the KJV ('shrewdness', 'cunning', 'treachery' 'intrigue', intelligence' in other versions) appears in several places in the Old Testament and refers to using **crafty intelligence** to **unlock riddles, mysteries** or **dark sayings**. It is used eight times of **Samson's riddles** (Judges 14) and of **Queen of Sheba** who came with **hard questions** to test **Solomon's wisdom** (1 Kings 10:1).

The **beast** of Revelation 13:6-7 has the same characteristics as the little horn of Daniel 7, 8. It speaks **blasphemies**, persecutes the **saints**, tramples on the **sanctuary**, rules for **42 months** and has the **number of man**:

*"Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the **number of a man** [better: '**the number of man**']: His number is **666**." (Revelation 13:18)*

The apostle Paul referred to the Antichrist who **sits** in the temple of God (where God should be seated) as the **man** of **sin** and the mystery of **lawlessness**:

*"Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the **man of sin** is revealed, the son of perdition, ⁴ who opposes and exalts himself above all that is called God or that is worshiped, so that he **sits as God** in the **temple of God**, showing himself that **he is God**. . . ⁷ For the **mystery of lawlessness** is already at work; only He who now restrains will do so until He is taken out of the way." (2 Thessalonians 2:3, 4, 7)*

The expression 'who understands sinister schemes' in the NKJV of verse 23 is used in a **positive sense** in **Proverbs 1:5, 6** where it is linked with wisdom and understanding, to solve perplexing questions:

*"A **wise** man will hear and increase **learning**, and a man of **understanding** will attain **wise counsel** ⁶ to **understand** a proverb and an enigma, the words of the **wise** and their **riddles**."*

In contrast with the positive connotation in Proverbs, in Daniel 8 we are not dealing with a **sanctified use** of wisdom and intelligence but rather a **corruption of it**. This reminds us of the first being in the universe who was created perfectly wise (Ezekiel 28:12) but **corrupted** his (verse 17)

The parallels of Ezekiel with 2Thessalonians 2, Revelation 13 and Daniel 8 are striking. Like the little horn, the beast and the man of sin, Lucifer's heart was **lifted up**. He aspired to take the **place of God, sit on His throne** and **no secret** was hidden from him. Sounds like Genesis 3, right?

*"Because your heart is lifted up, and you say, '**I am a god, I sit in the seat** of gods, in the midst of the seas,' yet you are **a man**, and **not a god**, though you set **your heart as the heart of a god** ³ (Behold, you are **wiser** than Daniel! There is no **secret** that can be **hidden** from you! ⁴ With your **wisdom** and your **understanding** you have gained riches for **yourself**, and gathered gold and silver into **your** treasures; ⁵ by your **great wisdom** in trade you have increased your riches, and your heart is **lifted up** because of your riches) . . . ¹² You were the seal of perfection, **full of wisdom** and perfect in beauty. . . ¹⁷ Your heart was **lifted up** because of your beauty; you **corrupted your wisdom** for the sake of your splendor." (Ezekiel 28:2-5, 12, 17).*

By his **sly methods**, Lucifer was successful in deceiving **one third** of the angelic host. Like the Antichrist, Lucifer worked 'with **mysterious secrecy**, and for a time **concealing** his real purpose under an **appearance** of reverence for God' while at the same time **betraying Him**. It is no coincidence that Jesus referred to Judas as 'the son of perdition' who claimed to serve the cause of Christ but actually betrayed Him with a kiss.

Psalms 111:10 tells us that those who keep the commandments have understanding. The word understanding here is the same as the word **policy** that appears in the KJV of Daniel 8:25.

Now, if 'eyes' represent '**wisdom**' or '**understanding**', then **human** eyes must represent **human** wisdom or knowledge. This must mean that the little horn depends on **human wisdom** or understanding even though it claims to exercise the power and **prerogatives of God**!

You have undoubtedly heard the expression 'wise as an owl'. Even today **the owl** is a symbol of intelligence or understanding because of its **large eyes**! We

use the expression: “**wise as an owl**”. **Graduation cards** frequently portray an owl.

The eyes of owls are fixed but they can rotate their necks up to **270 degrees**. The following statement explains the versatility of the owl:

*“Owls have long been associated with **wisdom and intelligence** in many cultures. From ancient Greek mythology to Native American folklore, the owl has been revered as a symbol of **knowledge, intuition, and foresight**. But why are these nocturnal creatures so often associated with wisdom? Let’s explore the reasons behind the owl’s reputation for **intelligence** and what we can learn from these fascinating creatures.*

*One of the main reasons why owls are considered wise is their **exceptional sensory abilities**. Owls have incredibly **keen eyesight**, even in low-light conditions. Their eyes are also uniquely designed to see a wide range of colors and detect even the **slightest movements**. Additionally, owls have excellent hearing, with some species able to hear prey moving under leaves or snow. This combination of visual and auditory acuity makes owls **formidable hunters**, able to locate and capture prey with remarkable accuracy. This exceptional sensory ability has led to the belief that owls possess great **insight** and **perception**.*

*Another reason why owls are seen as wise is their ability to **navigate through the dark**. Owls are **nocturnal hunters**, and they have evolved to be able to fly and hunt in **complete darkness**. They do this by using their exceptional hearing to locate prey and their eyesight to track it. Owls can also **fly silently**, which helps them to **sneak up** on their prey **without being detected**. This remarkable ability to navigate through the darkness has been associated with **intuition** and the ability to **see through illusions**.*

*Owls are also seen as wise because of their unique **physical characteristics**. Owls have a distinct appearance, with their **large, round eyes** and flat faces. These features give them a **wise** and **contemplative** look, which has led to their association with **intelligence** and **wisdom**. In addition, owls are known for their **longevity**, with some species living up to 30 years in the wild. This longevity has been linked to **wisdom and experience**.*

Finally, owls have played a prominent role in many cultures and mythologies around the world. In ancient Greek mythology, the goddess Athena was often depicted with an owl on her shoulder, symbolizing her wisdom and intelligence. In Native American folklore, the owl was seen as a symbol of prophecy and foresight. In many other cultures, owls are revered as spiritual guides and messengers, carrying messages from the spirit world.” Source: <https://medium.com/@ismanuddin.iskandar/animal-wisdom-why-are-owls-considered-wise>

In closing, let's consider the numerical value of the letters of the Greek Alphabet:

Alpha	α	1
Beta	β	2
Gamma	γ	3
Delta	δ	4
Épsilon	ε	5
Stigma	ς	6
Zeta	ζ	7
Eta	η	8
Theta	θ	9
Iota	ι	10
Kappa	κ	20
Lamda	λ	30
Mu	μ	40
Nu	ν	50
Xi	ξ	60
Omicron	ο	70
Pi	π	80
Ro	ρ	100
Sigma	σ ς	200
Tau	τ	300
Upsilon	υ	400
Phi	φ	500
Chi	χ	600
Psi	ψ	700
Omega	ω	800

Jesus (Iesous)

Jesus: I (10) E (8) S (200) O (70) U (400) S (200) = 888

Cross (stauros)

Cross: ST (6) A (1) U (400) R (100) O (70) S (200) = 777

Tradition (*Paradosis*)

P (80) A (1) R (100) A (1) D (4) O (70) S (200) I (10) S (200) = 666

A few years ago, this interesting picture of the priest voting in the Colombian presidential election appeared in the newspaper. The picture made me think that God has a sense of humor:

- ✓ The photographer and newspaper editor were no doubt oblivious to the meaning and importance of the number next to his sleeve.
- ✓ The priest's sleeve is covering one of the numbers and the visible numbers are 666.
- ✓ What are the odds that the photographer was at that particular table at that particular moment?

The Judgment Scene of Daniel 7

Three times (Daniel 7:10, 11; 7:22; 7:26) chapter 7 tells us that the judgment began after the nefarious work of the little horn. For this reason, we know for sure that the judgment did not begin until sometime **after** 1798. If the Ancient Days 'came' and 'sat' (Daniel 7:9-10, 22) He must have been somewhere else before he 'came' and 'sat'.

Revelation 4 and 5 indicate that the Father and the Son were in the holy place when Jesus ascended to heaven so the Father must have moved to the most holy

at some point after 1798. Revelation describes a door that was opened during the period of the church of Philadelphia (Revelation 3:7, 8). This door could not be the one from the court to the holy place because that door was opened when Jesus ascended to heaven during the church of Ephesus.

The word 'throne' is common in the Bible but the throne in Daniel 7 is special and unique because the Aramaic word is found only in Daniel (Daniel 5:20; 7:9). There was not only one throne where the Father sat but also 'thrones' (Daniel 7:9). This hints that other **heavenly beings** are involved in the judgment.

As I have shown in my study notes on the 24 Elders, the plural word 'thrones' refers to the heavenly jury that is composed of the representatives of the worlds that never sinned who were present in the holy place to welcome Jesus when ascended to heaven (Job 1, 2; cf. DA, pp. 833, 834). The word 'set' is a rare Aramaic word in the Old Testament, appearing in Daniel 7:9, 10, 26. It indicates the beginning of a judicial procedure.

Daniel uses the word '**book**' in both singular and plural (Daniel 7:10; 12:1). The difference is intentional because there is a difference between the contents in both. The 'books' contain the life records of every person who has ever lived and the 'book' contains their names. In a **restricted sense**, the martyrs will now get a fair shake and the judgment against them in earthly courts will be overturned in God's highest court. However, in a **broader sense**, the cases of all who have claimed Jesus as Savior will be examined. This is made clear in the **parables** of Jesus, in 2 Corinthians 5:10; Hebrews 10:30; 1 Peter 4:17, and 1 Timothy 3:15. For more on the relationship between 'book' and 'books' study the Appendix titled "Three Distinctive Doctrines".

Later in the vision (Daniel 7:13, 14), the Son of Man was moved by the clouds of heaven (the angels) to where the Father sat. This movement of Jesus cannot refer to the ascension of Christ for several reasons. **First**, when Jesus ascended to heaven, **books were not opened**. **Second**, this scene takes place **after** the little horn's dominion from **538 to 1798**. The coming of Jesus on the clouds cannot refer to the **second coming** either because at the second coming He does not come to the Father in heaven but rather the Father sends Jesus to the

earth (Acts 3:19, 20).

Ellen White vividly described the event in Daniel 7:9,10, 13, 14:

*"I saw the Father rise from the throne **[must have been in the holy place]**, and in a flaming chariot go into the **holy of holies** within the veil, and **sit down**. . . 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**." *EW*, p. 55*

The narrow purpose of the judgment is to **take away dominion** from the little horn and give the kingdom to Jesus and the saints of God (Daniel 7:21, 22). However, before the Father can give them the kingdom, the judgment must **reveal** who is a **true subject** of the kingdom and this happens during the **investigative judgment**. We must not conceive of the kingdom as a **territory** but rather as the totality of **Christ's true followers**. The **wedding** is another way to look at the moment when Jesus will receive the kingdom from the Father. When the judgment ends and probation closes:

*"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." *EW*, p. 280*

We shall have much more to say on this judgment when we study the prophecy of Daniel 8. Daniel 7 and 8 are parallel prophecies, each with its own particular emphasis. Daniel 7 looks at the judgment from a **judicial** perspective and Daniel 8 from a **sanctuary** perspective. Daniel 7 introduces the judgment theme that will be pursued in the rest of the book.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #12 – REVELATION 10: DANIEL’S LITTLE SEALED BOOK

Introduction

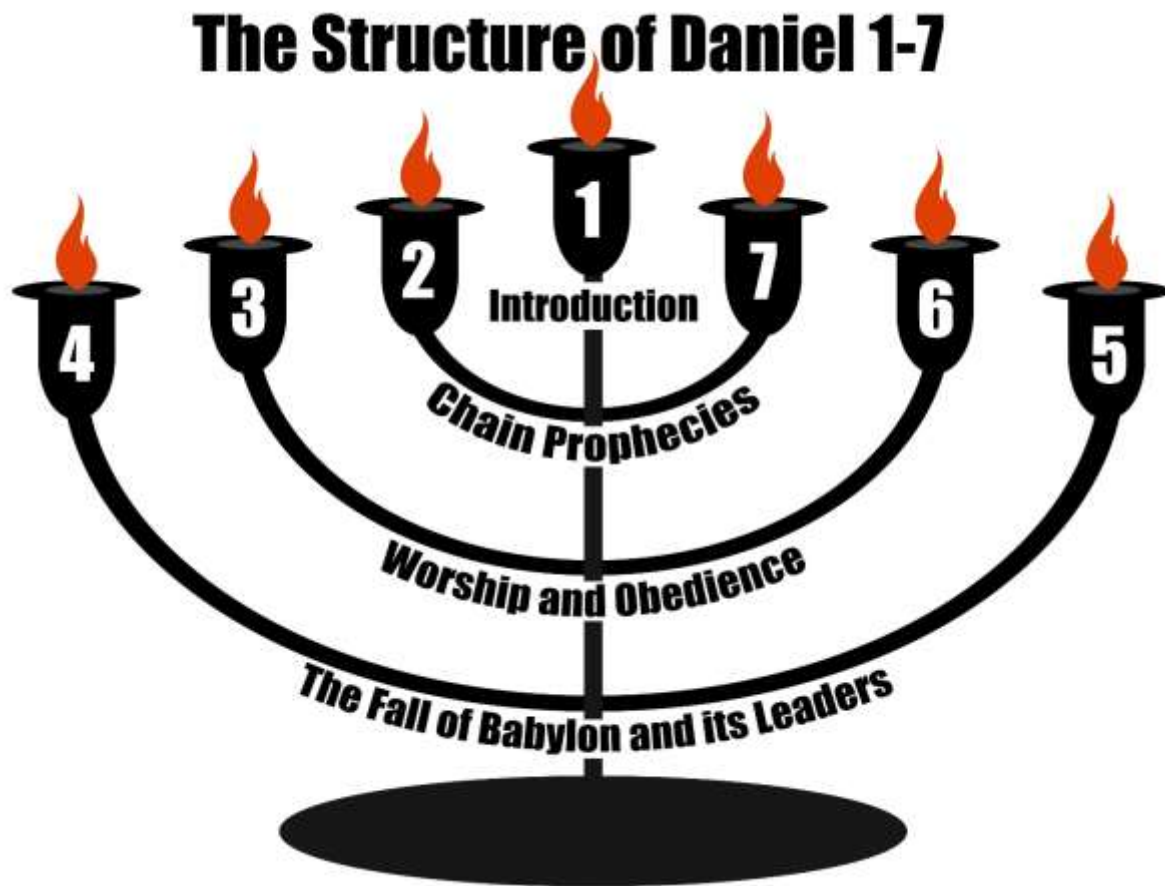
A review of the chiastic structure of Daniel 1-7 reveals that the book is actually composed of two books in one. The evidence indicates that the first book embraces chapters one to seven and the second, chapters eight to twelve.

This is what the structure of the first book looks like:

- Chapter 1: Introduction to the book
- Chapters 2 and 7: Chain prophecies
- Chapters 3 and 6: Conflict over the law and worship
- Chapters 4 and 5: The arrogance of Babylon and the fall of its leaders

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The following illustration will help us visualize the structure of the first book:



The Judgment Theme in the First Book

Daniel 7 describes a sequence of powers that lead up to the time of the judgment:

- ✓ Lion (Babylon) 605-539 B.C. (Daniel 7:4)
- ✓ Bear (Medes and Persians) 539-331 B.C. (Daniel 7:5)
- ✓ Leopard (Greece) 331-168 B.C. (Daniel 7:6)
- ✓ Dragon (Roman Empire) 168 B.C.-476 A.D. (Daniel 7:7)
- ✓ Ten horns (Roman Empire divided) 476 A.D. - 538 A.D. (Daniel 7:7, 23)

- ✓ **Little horn** (Papal Rome during the 1260 years) 538 A.D. - 1798 A.D. (Daniel 7:8, 24, 25)
- ✓ **The judgment's** three stages:
 1. The **investigative** stage: The **books** are opened.
 2. The **verdict** stage: A judgment **in favor** of the saints
 3. The **execution** of the sentence: The Father gives Christ and His people the kingdoms of the world (Daniel 7:14, 22, 26, 27).

Daniel 7 does not provide a **specific date** for the beginning of the judgment, but it does indicate that the process would begin sometime **after 1798** (Daniel 7:9, 10, 13, 14, 17, 18, 21, 22, 26, 27; cf. Matthew 12:35-37; 22:1-14). The sequence of powers in Daniel 7 indicates that the judgment would begin sometime **after 1798** and conclude when Christ receives the kingdom from His Father. No one before **October 23, 1844** understood that the judgment would transpire in **three successive stages**: Investigative **in heaven**, sentencing **in heaven** and rewarding **on earth**).

Daniel 7:9-10, 13, 14, 18, 21, 22: Daniel 7 describes the judgment in four **repetitive cycles**:

- ✓ Daniel 7:9, 10, 13, 14
- ✓ Daniel 7:17, 18
- ✓ Daniel 7:21, 22
- ✓ Daniel 7:25, 27

The first cycle (verses 9, 10, 13, 14):

*"I watched till thrones were put in place, and the **Ancient of Days [in heaven]** was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; ¹⁰ A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him **[in heaven]**. The **court was seated [in heaven]**, and the **books were opened**. . . **[the investigation begins]***

¹³ *"I was watching in the night visions, and behold, One like the Son of Man, coming*

with the clouds of heaven! He came to the Ancient of Days **[in heaven]**, and they **[the angels]** brought Him near before Him **[before the Father in heaven]**.¹⁴ Then to Him **[to Jesus]** was given **[by the Father in heaven]** dominion and glory and a kingdom **[clearly Jesus receives the kingdom in heaven before the second coming]**, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom *the one which shall not be destroyed...*"

The second cycle (verses 17, 18):

"Those great beasts, which are four, *are* four kings *which* arise out of the earth but the saints of the Most High shall receive the kingdom, and possess the kingdom **[the execution of the sentence]** forever, even forever and ever."

The third cycle (verses 21, 22):

"I was watching; and the same horn was making war against the saints, and prevailing against them,²² until the Ancient of Days came, and a judgment was made in favor of the saints **[in heaven]** of the Most High **[in heaven]**, and the time came **[at the second coming]** for the saints to possess the kingdom **[when Jesus comes]**...

The fourth cycle (verses 25-27):

"He **[the little horn]** shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time.²⁶ 'But the court shall be seated [for the investigation], and they **[The court]** shall take away his dominion **[in heaven]**, To consume and destroy it forever **[at the execution of the sentence]**.²⁷ Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people **[on earth]**, the saints of the Most High. His **[Jesus']** kingdom is an everlasting kingdom, and all dominions shall serve and obey Him **[Jesus]**."

Summary of the three stages of the judgment in Daniel 7:

- ✓ The Father sits on His judgment throne, the books in heaven are opened,

and the records of all those who have professed the name of Jesus are examined.

- ✓ When the process of investigation ends, the Father will pronounce, in heaven, a verdict in favor of the saints (Revelation 22:11) and the Father will give Christ the kingdom.
- ✓ Then, at the end of the time of trouble, Jesus, with the saints will literally possess the kingdom.

Ellen White, in full harmony with the Bible, (cf. Matthew 12:35-37; 22:1-14; Luke 19:12) understood that when the investigation ends and probation closes, the kingdom of Jesus will be complete:

*"Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the **[investigative] 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." EW, p. 280*

The Second Book

Daniel 12:4

"But you, Daniel, shut up the words and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."

The second book in Daniel (Daniel 8-12) was closed and sealed from the days of the prophet (around 538 B.C.), until the time of the end (1798). Daniel 12:4 has nothing to do with the end time increase in science and technology. When God removed the seal from the book at the time of the end, the feet and eyes of the people ran to-and-fro seeking an increased knowledge of the contents of the book. This is the way that Ellen White invariably understood the expression, '*knowledge shall be increased*' (cf. GC, p. 356).

The Hebrew idiom ‘*moving to and fro*’ appears in Amos 8:11, 12 to describe people who run **to and fro** seeking the word of the Lord:

Amos 8:11, 12:

*‘Behold, the days are coming,’ says the Lord GOD, “that I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. They shall wander from sea to sea, and from north to east; they shall **run to and fro**, seeking **the word of the LORD**, but shall not find it.”*

2 Chronicles 16:9 describes the **eyes** of the Lord running **to and fro** to show Himself strong in favor of those who trust in Him:

2 Chronicles 16:9:

*“For the **eyes** of the Lord run **to and fro** throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him.”*

Five Reasons

The book that Daniel sealed until the time of the end (Daniel 12:4, 9) was **not the ENTIRE** book of Daniel but rather the **PORTION** or **PART** whose central theme is the **2300 days** and the beginning date for the heavenly investigative **judgment**. We know this for at least **five reasons**:

Reason #1:

The book of Daniel was written in **two different languages**. Chapter one, which is the **introduction** to the entire book, is in Hebrew. **Chapters 2-7** are in **Aramaic** and **chapters 8-12** are in Hebrew. The **difference in language** between Daniel 2-7 and Daniel 8-12 strongly hints that the book is composed of **two distinct units**.

Reason #2:

There is **clear evidence** that most of Daniel 1-7 (with the **exception** of the judgment scene in chapter 7), **was understood** long before the ‘*time of the end*’. The church father **Hippolytus**, who wrote in the **third century** A.D., understood the meaning of the sequence of powers in Daniel 7:

*"In speaking of a 'lioness from the sea', he **[Daniel]** meant the rising of the kingdom of Babylon and that this was the 'golden head of the image'... Then after the lioness he sees a second beast, 'like a bear', which signified the Persians. For after the Babylonians the Persians obtain the power. And in saying that 'it had three ribs in its mouth', he pointed to the three nations, Persians, Medes, and Babylonians, which were expressed in the image by the silver after the gold. Then comes the third beast, 'a leopard', which means the Greeks; for after the Persians, Alexander of Macedon had the power, when Darius was overthrown, which was also indicated by the brass in the image. And in saying that the beast 'had four wings of a fowl, and four heads', he showed most clearly how the kingdom of Alexander was parted into four divisions. For in speaking of four heads, he meant the four kings that arose out of it. For Alexander, when dying, divided his kingdom into four parts. Then he says, 'the fourth beast (was) dreadful and terrible: it had iron teeth, and claws of brass'. Who, then, are meant by this but the Romans, whose kingdom, the kingdom that still stands, is expressed by the iron? 'For', says he, 'its legs are of iron.'" L. E. Froom, The Prophetic Faith of Our Fathers, volume 1, p. 272*

The question is, did Hippolytus also understand the meaning of the ten horns and the little horn?

*"Let us look at what is before us more carefully, and scan it, as it were, with open eye. The 'golden head of the image' is identical with the 'lioness', by which the Babylonians were represented. 'The golden shoulders and arms of silver' are the same with the 'bear', by which the Persians and Medes are meant. 'The belly and thighs of brass' are the 'leopard', by which the Greeks who ruled from Alexander onwards are intended. The 'legs of iron' are the 'dreadful and terrible beast', by which the Romans who hold the empire now are meant. The 'toes of clay and iron' are the 'ten horns' which are to be. The 'one other little horn springing up in their midst is the 'antichrist'. The stone that 'smites the image and breaks it in pieces', and that filled the whole earth, is Christ, who comes from heaven **[notice that he did not understand that there was going to be a heavenly pre-Advent investigative judgment]** and brings judgment on the world.'" L. E. Froom, The Prophetic Faith of our Fathers, volume 1, p. 272*

The evidence from these quotations indicates that Hippolytus understood everything about Daniel 7 **except** one vitally important detail, the investigative pre-Advent judgment in heaven before the second coming. According to the understanding of Hippolytus, the judgment would take place when Jesus comes from **heaven to earth** to judge the world and establish His everlasting kingdom! However, as we have already noted, the investigative judgment and the verdict will take place in heaven **before** Jesus returns to the earth.

We should note that people could understand other portions of Daniel that found their fulfillment **before the time of the end**. The **historical sections** of chapters 1-7 were easy to understand. Even some portions of Daniel 8 were understood before the time of the end.

Daniel 8 itself explained the meaning of the **ram** and the **he-goat**. The prophecy of the **seventy weeks** was no mystery before the time of the end. Some even understood many of the early portions of **Daniel 11** before the time of the end. The pagan philosopher, **Porphyry**, carried on a discussion with church father **Tertullian** arguing that the earlier portions of Daniel 11 described so precisely Greek and early Roman history that it could not have been written in the sixth century B.C. but rather by an anonymous writer in the **second century**.

However, the **time element** and **event** relating to the heavenly pre-advent judgment remained sealed until the time of the end. God commanded Daniel to **seal the message** concerning the **2300 days** and the **heavenly pre-advent judgment** until the time of the end because only then would it be true that the hour of God's judgment had arrived.

Reason #3:

Ellen White explicitly stated **several times** in her writings that the book that Daniel sealed until the time of the end was **not the totality** of the book of Daniel but rather the **PORTION** or **PART** that has to do with the date for the beginning of the **judgment** as depicted in the **2300-day prophecy**. Following are some of her comments.

*"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The **book that***

was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.' Daniel 12:4." AA, p. 585

"The message of salvation has been preached in all ages; but this message [Revelation 14:6, 7] is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment [the fulfillment of Daniel 7 and 8 begins in the days of the prophet and continue in chronological succession until the judgment]. This is especially true of the book of Daniel. However, that part of his prophecy that 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. However, at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' Daniel 12:4." GC, p. 355

"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." DA, p. 234

"The unsealing of the little book [by the angel of Revelation 10] was the message in relation to time [the 2300 days]." 1MR, 1, p. 99

"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 [not in person but through the unsealing of his book]. 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, PK, p. 547

Reason #4:

The internal evidence of Daniel 8-12 proves beyond any doubt that these chapters compose the little book that was sealed until the time of the end. Each of these chapters have a central theme that binds them together—the 2300 days and the beginning date for the heavenly investigative judgment. Let's consider the content of these chapters, one by one to see how they relate to the 2300 days and the heavenly judgment.

Daniel 8:

The vision in this chapter describes the historical chain of events that precede the beginning of the investigative judgment:

- ✓ The ram with two horns: The vision begins with the kingdom of Media and Persia.
- ✓ The he-goat: The kingdom of Greece.
- ✓ The notable horn on the head of the he-goat: The first king of the Grecian dynasty, Alexander the Great.
- ✓ The four horns that came out of the head of the scapegoat after the great horn was broken: The four divisions of the Grecian Empire after Alexander's death.
- ✓ The little horn: Pagan Rome extended horizontally on the earth toward the south (Egypt), the east (Macedonia) and the glorious land (Israel).
- ✓ The little horn then morphed into a power that grew vertically toward heaven, persecuted the saints on earth and interfered with the work of Jesus in the heavenly sanctuary.

- ✓ At the end of the 2300 days the process of cleansing the sanctuary would begin.

The vision of Daniel 8 takes us from the ram till the end of the 2300 days. When the ending point came, the process of cleansing the sanctuary began. When Daniel 8 ends we have the length of the prophecy but the chapter does not provide a starting point. In other words, in chapter 8 we have no way of knowing when the 2300 days begin or end!

Four Differences

There are four differences between the prophecy of Daniel 8 and the prophetic outlines of Daniel 2 and 7:

- ✓ First, while in Daniel 2 and Daniel 7 the prophetic series begins with the kingdom of Babylon (the gold and the lion) Daniel 8 provides no symbol for the kingdom of Babylon because the vision of the 2300 days begins during the period of the Persian kingdom.
 - The usual argument given for the absence of Babylon in the vision of Daniel 8 is that the kingdom of Babylon was about to pass from history. However, the date when this vision was given indicates that the kingdom of Babylon would not pass away for another twelve years.
- ✓ Second, in contrast to the voracious wild beasts in Daniel 7, the beasts in Daniel 8 are domestic sanctuary animals. The priest offered a ram in the daily sanctuary service and a he-goat in the yearly service. This strongly hints that the central theme of Daniel 8 is the daily (which the little horn took away) and the yearly (when the heavenly judgment rectifies the verdicts of earthly courts) services of the sanctuary.
- ✓ Third, there is only one symbol in Daniel 8 for both pagan and papal Rome, a little horn. The horn first spreads out horizontally to the east, the south and the glorious land and then morphs and extends itself vertically to heaven. In similar fashion, the dragon beast of Daniel 7 first

ruled as a **political entity** and then, with the little horn on its head, it morphs into a religious system.

The **introduction of another beast** into Daniel 8 to represent the difference between pagan and papal Rome would have **spoiled** the **symmetry of the chapter** that emphasizes the two domestic beasts of the sanctuary service.

- ✓ Fourth, while the chain of prophetic events in Daniel 2 and Daniel 7 ends with the setting up of Christ's everlasting kingdom, there is no reference in Daniel 8 to this **final event**. Gabriel interpreted the entire chapter to Daniel except the 2300 days. Daniel **got sick** before Gabriel was able to finish his explanation of the entire vision (Daniel 8:26, 27) and for this reason Gabriel **came back** in Daniel 9-12 to explain that had **remained unexplained** in chapter 8.

Daniel 9:

As noted before, Daniel 8 mentions the 2300-day prophecy but does not provide a **starting point**. In **chapter 9**, however, Gabriel gives Daniel the crucial **starting point** for the 2300 days. The seventy weeks constitute the **first 490 years** of the 2300-day prophecy and those years **begin** during the kingdom of **Persia** in the year 457 B.C. This is the real reason why Daniel 8 did not mention the kingdom of **Babylon**. The 2300 days began after the kingdom of Babylon had fallen and Persia had risen to power.

Daniel 10:

In order for the prophecy of the 2300 days to be fulfilled (especially the 70 weeks), it was necessary for the **kings of Persia** to give **certain decrees** for Israel to go back to their land to rebuild their **temple, city, walls** and to restore a **functioning Hebrew theocracy**.

Satan (the prince of Persia) **knew this** and therefore worked on the **minds of the Persian kings** to discourage **them** from allowing Israel to return to their land to rebuild the temple, the city, and the walls and to reestablish a working theocracy. If Israel **did not return**, the fulfillment of the prophecy of the **2300**

days could **not begin on schedule** and God's plan would be frustrated. However, in the end, **Michael** came to help Gabriel and the prophecy of the 2300 days began right on schedule. Ellen White explained:

*"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.**" PK, pp. 571, 572*

Daniel 11:1-12:3:

In chapter 11, Gabriel will complete the explanation that he suspended in **Daniel 8**. It is important to underline that there is no new vision in this chapter, **only an explanation**. This indicates that Daniel 11 is a further **explanation of the vision of Daniel 8** because there is no other **chain** vision between chapter 8 and chapter 11. Gabriel will begin the explanation of the vision of Daniel 8 at the same starting point:

- As in Daniel 8, the explanation of Daniel 11 begins during the kingdom of **Persia** rather than Babylon (Daniel 11:2).
- The explanation continues with **Greece**.
- Alexander the Great was the **first king** of the kingdom of Greece.
- Upon his death, Alexander's kingdom was divided into **four parts**.
- The chapter then describes **the dominion of Pagan Rome**.
- Next is the rule of **Papal Rome** for 1260 years.
- The **deadly wound** is then referred to in Daniel 11:40A where the king of the south attacks the king of the north at the time of the end in 1798.

- The vision then takes us **beyond the 1260 years** of papal oppression to the final persecution against God's people when the king of the north's wound is healed (11:40B-45).
- When the king of the north goes out to destroy and annihilate God's people and sets up in a strategic point to deliver a final death blow, **Michael stands up** (Daniel 12:1) to defend His people. As we shall see, the standing up of Michael refers to the **close of human probation**.
- The vision of **Daniel 8** only explained the prophetic chain from the kingdom of Persia (457 B.C.) to the beginning of the judgment at the end of the 2300 days (1844 A.D.). The explanation of Daniel 11 begins at the **same starting point** as Daniel 8 but takes us beyond the beginning of the judgment at the end of the 2300 days, **to the close** of the investigative judgment when Michael stand up.
- **After Michael stands up**, God's people will go through the worst time of trouble in history (Daniel 12:1).
- At the end of the time of trouble, **God will deliver** His people from the wrath of the king of the north. The **names** of those who are delivered **were retained** in the book when their name came up in the investigative judgment (Daniel 12:1).
- Then the **special resurrection** takes place (Daniel 12:2).
- God's people **shine as stars** in the everlasting kingdom (Daniel 12:2, 3).

Thus, **Daniel 11:1-12:3** takes us **full circle** from the kingdom of Persia in 457 B.C. to the time when Christ sets up His everlasting kingdom.

Daniel 12:4:

Immediately after Gabriel finishes his explanation of the vision of Daniel 8, he tells Daniel to close the book and seal it until the time of the end.

Daniel 12:5-13:

We must understand this section of Daniel, not as the beginning of a new vision, but rather as the **epilogue** of the book. These verses provide a summary and

review of the two time prophecies of Daniel 7-11 (the 3.5 times and the 2300 days).

Reason #5 (covered more fully in the next lesson):

Daniel 12:4 tells us that the prophet sealed the little book about the 2300 days and the judgment until the time of the end. At the time of the end, therefore, we would **expect the opening** of the sealed book. Is there any reference in Scripture to the opening of the book in the time of the end? There most certainly is!

Revelation 10 provides a **clear echo** of the unsealing and opening of the book that Daniel sealed until the time of the end. There is only one book in the entire Bible that was sealed at one point, to be opened at the time of the end and that is the book of Daniel 12:4.

It is important to remember that the angel from heaven opened the little book of Revelation 10 during the period of the **sixth trumpet** at the **very end** of history, **immediately before** Jesus takes over the kingdom at the time of the seventh trumpet (Revelation 11:15-17).

We shall find in our next study that no chapter in the Bible explains more clearly the **origin**, **message**, **mission** and **destiny** of God's end-time remnant people than Revelation 10. It is not coincidental that the central message of the **Millerites** who preached between 1798 and 1844 came from Daniel 8:14 and Revelation 14:6, 7 where we find a description of the hour of God's judgment.

As we shall see in our next study, the **eating of the little book** in Revelation 10 clearly describes the judgment hour preaching of the Millerite movement and its subsequent disappointment. After the disappointment, the Angel from heaven commanded John to **prophecy again** and to **measure the temple**. In other words, after the disappointment, God commanded His people to present another message from the book of Daniel and that message had to do with the measuring of the heavenly temple, another way of describing the investigative judgment.

Concerning the unsealing of the little book, Ellen White wrote:

*"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. 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." . . . The book of Daniel is **unsealed in the revelation to John**, and carries us forward to the last scenes of this earth's history." Manuscript Releases, volume 18, p. 15.*



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #13 - DANIEL’S LITTLE BOOK UNSEALED

Introduction

There is no passage in Scripture that describes more accurately the origin, identity, message, mission and destiny of the Seventh-day Adventist Church than Revelation 10. The three main philosophical questions are relevant when we speak about the origin of our beloved Church:

- ✓ Where do we come from?
- ✓ Why are we here?
- ✓ What is our destiny?

If we do not know our roots, we will not realize the immense privilege of belonging to the Seventh-day Adventist Church, and the awesome responsibility of proclaiming our message and fulfilling our mission. We will feel no particular pride in belonging to, not just any church, but to the remnant church!

These days some of the intelligentsia (the highly educated) of our church are embarrassed about the origin of our church. They have concluded that the pioneers were a group of uneducated individuals who had no higher education degrees and therefore were highly deficient in their theology. As the leaders of the Jewish Sanhedrin perceived Peter and John, they perceive that the pioneers were ‘*uneducated and untrained*’ (see Acts 4:13).

Some liberal publications such as *Spectrum* and *Adventist Today* would just as soon erase from our history the sanctuary, 1844, and the Great Disappointment. They would like the Seventh-day Adventist Church to be just like all other churches, perhaps with a little sprinkling of distinctive doctrines such as the Sabbath. This is a great tragedy, because if we do not know the prophecies that have made us the people that we are, we will simply conclude that our Church is one among many.

In this study of Revelation 10, we will allow the Bible to explain itself by comparing one text with another. The Holy Spirit supervised the composition of the Scriptures and placed in them everything that we need to explain their meaning. We will find that the Holy Spirit placed in many different books of the Bible all the necessary elements to explain the prophecy of Revelation 10.

One point I would like to underline as we begin this study. We will see that Revelation 10 describes the origins of the great Advent Movement in the minutest detail, and as we move along I will use the Spirit of Prophecy to support many details in our interpretation.

Why Use Ellen White?

On a certain occasion when I was lecturing on this chapter, someone came to me with the utmost sincerity and asked:

"If I wished to give this study on Revelation 10 to one who is not a member of the Seventh-day Adventist Church, could I do it by simply using the Bible and not the Spirit of Prophecy?"

The implication of the question was that a non-Adventist would never accept the authority of the Spirit of Prophecy and therefore we should use the Bible alone in explaining Revelation 10. I answered with two important points:

First, we should never give a non-Adventist a study on Revelation 10 until the very end of a series of Bible studies in preparation for baptism. After the candidate has fully studied all of the doctrines of the church, including the

sanctuary, the 70 weeks, the 2300-day prophecy, and the role of the Spirit of Prophecy, then we can unlock the meaning of Revelation 10.

Second, it is not fair to insist that we must present this study from the Bible alone. Let me explain what I mean by giving a couple of examples.

How can we explain the little horn/beast prophecies of Daniel 7 and Revelation 13 to Roman Catholics by using the Bible alone? The simple answer is that we cannot. Daniel and John give us many characteristics of the little horn/beast. They wrote that the little horn/beast blasphemed God, His tabernacle and those who dwell in heaven, persecuted the saints, thought it could change the law and ruled for 1260 years. How can we prove that these characteristics apply to the papacy without going outside the Bible to history? The answer is that we cannot. The Bible gives us the characteristics and then we must find their fulfillment in history outside the canon.

We could say the same about the earth beast in Revelation 13:11-18. All the characteristics of this beast indicate that it represents the United States. However, nowhere in the Bible can we find the name 'United States'. Once again, the Bible provides the characteristics and then we must find in history the power to which the characteristics apply.

We can say the same about the prophecy of Revelation 10. In this chapter, we find the characteristics that point to the rise of the remnant church but we must find the fulfillment of these characteristics in history. Would it not be absurd to say that we must look for the fulfillment of Bible prophecies in history except for Revelation 10?

We must underline that the writings of Ellen White and the pioneers are of particular authority when it comes to the fulfillment of Revelation 10 because they personally participated in its fulfillment—they were eyewitnesses! Ellen White did not write simply as historian looking back at what happened. She was there, and actually participated in the events that the chapter describes. One of the great deficiencies of SDA evangelism today is that we are not teaching our baptismal candidates our denominational history and

therefore converts are not aware of the rich historical heritage of the church that they are joining.

The Passage

Traditionally, Seventh-day Adventist interpreters have correctly seen in the trumpets a chronological sequence of events in Christian history. The events of Revelation 10 clearly transpire at the time of the end because they occur during the period of **the sixth trumpet**. Here is the passage with explanatory notes in brackets:

*"I saw still another **mighty angel** coming down from heaven, clothed with a **cloud**. And a **rainbow** was on his head; his face was like the **sun**, and his feet like **pillars of fire**.² He had a **little book open** [**having been opened**] in his hand. And he set his **right foot** on the sea and his **left foot** on the land,³ and cried with a loud voice, as when a **lion roars**. When he cried out, **seven thunders** uttered their **voices**.⁴ Now when the seven thunders uttered their voices, I was **about to write**; but I heard a voice from heaven saying to me, "**Seal up** the things which the seven thunders uttered, and **do not write them**."⁵ The angel whom I saw standing on the sea and on the land raised up his hand to heaven⁶ and **swore** by Him who lives forever and ever, **who created** heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it [**a clear reference to the fourth commandment**], that there should be **delay no longer** [**better: time no longer**],⁷ **but** in the days of the sounding of the seventh angel, when he is **about to sound**, the **mystery of God** would be **finished**, as He declared to His **servants the prophets**.⁸ Then the voice which I heard from heaven **spoke to me again** [**after telling him not to write what the seven thunders uttered**] and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth."⁹ So I went to the angel and said to him, "Give me the little book." And he said to me: "**Take and eat it**; and it will make your **stomach bitter**, but it will be as sweet as **honey in your mouth**."¹⁰ Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter.¹¹ And he said to me [**the same angel**], "You must **prophesy again** about many peoples,*

nations, tongues, and kings." Then I was given a reed like a measuring rod. And the angel **[the same angel]** stood, saying: "Rise and measure the temple of God, the altar, and those who worship there."

Summary of the Little Book Episode

Everything in this chapter revolves around the mighty angel and the events described are in chronological order:

- ✓ The Angel descended from heaven to the earth (verse 1).
- ✓ The Angel's physical characteristics were described (verse 1).
- ✓ As the Angel descends from heaven, he has in his right hand an open scroll. This means that he had already opened it before he descended to the earth (verse 2).
- ✓ The Angel then planted one foot on dry land and the other on the sea (verse 2).
- ✓ The Angel then spoke a message that sounded like the roar of a lion and it echoed like seven thunders (verses 3-4).
- ✓ The thunders delivered an intelligible message which John understood, but the Angel instructed him to seal the message that the thunders uttered and not to write it down.
- ✓ The Angel then raised his right hand to heaven (the book was in his left hand) and swore an oath 'by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it' that time would be no longer (verses 5-7).
- ✓ The angel then gave the book to John with instructions to eat it and told him it would be bitter in his stomach and sweet as honey in his mouth (verses 8-9).
- ✓ John then ate the book and it was sweet in his mouth (verse 10).

- ✓ The aftermath of eating the book was **indigestion** (verse 10).
- ✓ The **same** Angel then instructed John to **prophecy again** from the little book to “*many peoples, nations, tongues, and kings.*” (verse 11).
- ✓ The **same** Angel then commanded John to **measure the temple**, the **altar** and those who **worship** therein (11:1).
- ✓ The ‘**mystery of God**’ then ends when the seventh angel was **about to** blow his trumpet (10:7).
- ✓ When the **seventh trumpet blows**, Jesus takes over the **kingdoms** of the world (Revelation 11:15-17).

The Messenger

Jesus Christ Himself gave the message of Revelation 10 so it must be **extremely important**:

- ✓ John did not see an ordinary angel; He saw a **mighty** Angel.
- ✓ The **Angel’s face** shone like the noonday sun (Rev. 1:16; Matthew 17:3).
- ✓ A **cloud**, symbolic of the angels, surrounded the Angel.
- ✓ The Angel’s legs and feet were like **pillars of fire** (cf. Revelation 1:15).
- ✓ When the Angel spoke, he roared like a **lion** (cf. Revelation 5:5).
- ✓ The Angel had a **rainbow** over His head representing the union of Christ’s mercy and justice:

*“As the bow in the cloud results from the union of sunshine and shower, so the bow above God’s throne represents the **union of His mercy and His justice**. To the sinful but repentant soul God says: Live thou; “I have found a ransom.” Job 33:24. Ed, p. 115*

Ellen White explained that the mighty Angel was none other than **Jesus**:

- ✓ *“The mighty angel who instructed John was no less a personage than **Jesus Christ**.” ZSDABC, p. 971*

- ✓ *"The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches." ZSDABC, pp. 953, 954*

The Identity of the Little Book

There is only one book in the Bible that was sealed and later opened at the time of the end. Daniel shut up the book and sealed it around the year 539 B.C. when he received the explanation of the vision of Daniel 8 in the first year of King Darius (Daniel 11:1):

Daniel 12:4:

"But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge [of the book] shall increase."

In the time of the end, the mighty Angel descended from heaven with the open book:

Revelation 10:1:

"I saw still another mighty angel coming down from heaven, clothed with a cloud and a rainbow was on his head; his face was like the sun, and his feet like pillars of fire. He had a little book open [having been opened] in his hand."

The tense of the verb 'open' indicates that the angel unsealed and opened the little sealed book just before he descended from heaven. The verb 'open' literally reads, '*the book, the one having been opened.*'

Literally, the Greek verb that describes the opening of the book is a passive perfect tense participle. The perfect tense describes an event that began in the past and endures or continues in the present. This means that the Angel opened the book in heaven at the time of the end (1798) and then descended from heaven with the open book. That is to say, the little book (Daniel 12:4) remained closed and sealed until the time of the end at which time the seal was removed and the book was opened so that it could be understood and proclaimed.

As we studied previously, the little book consisted of **Daniel 8:1-12:4**, particularly the portion relating to the **2300 days** and the **beginning of the heavenly judgment**. The opening of the little book took place when the Millerites and others preached the **first angel's message** after **1798**.

- 1) **Daniel 8:14** gives us the **timing** for the beginning of the judgment—at the end of the 2300 days/years.
- 2) **Daniel 7** provides us with a description of the **heavenly event** that took place at the conclusion of the 2300 days/years.
- 3) **Revelation 10** and **14:6, 7** provide us with the **earthly announcement** of the heavenly event.

Ellen White clearly explained the meaning of the unsealing of the book:

*"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 [not in person but through his book]**, which was sealed until the **time of the end**, when **the first angel's message should be proclaimed [the message of the first angel removes the seal from the book, particularly the portion that had to do with the timing for the arrival of the judgment hour]** 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 in the denominational churches 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." 18MR, p. 15*

*"The message of salvation has been preached in **all ages**; but **this message [the first angel's message concerning the judgment hour]** is a part of the gospel which could be proclaimed **only in the last days**, for only then would it be true that the hour of judgment had come. The prophecies present a **succession of events [for example, the prophetic chain of Daniel 7]** 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. GC, p. 356

"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 [*cf. Amos 8:11, 12*], '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 unsealing of the little book [*in Revelation 10*] was the message in relation to time [*the 2300-day prophecy*]." ZSDABC, p. 971

When did the Angel Open the Book?

When did the Angel remove the seal from the little book? According to Revelation 10, the Angel removed the seal so that the people could study and proclaim it during the time of the end, just before the seventh angel blows his trumpet and the mystery of God is finished. Concerning the message of judgment that the first angel proclaimed, Ellen White wrote:

"No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 [*the time of the end begins in 1798 and that is the date when the little book was unsealed*] the book of Daniel has been unsealed, knowledge [*same word as Daniel 12:4*] of the prophecies [*not scientific knowledge*] has increased, and many have proclaimed the solemn message of the judgment near." GC, p. 356

It is a historical fact that after 1798 there was an awakened interest in the study of the prophecies of Daniel and Revelation. Preachers everywhere, including children, preached that the hour of God's judgment had come. Among the notables were Lacunza, Wolff, Bengel, Gaussen, Miller, Litch, and Fitch.

Global Extension

The Angel presents a message from the book that is of **global in extension**—to every nation, kindred, tongue and people (Revelation 14:6). The global reach of the message is expressed **in symbolic language** at the **beginning** of the chapter (*‘feet on the sea and on the land’*) and **in literal language** at the **end** (*‘to every nation, tongue and kings’*). Ellen White explained the meaning of the planting of the Angels’ feet:

*“The message of Revelation 14, proclaiming that the hour of God’s judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having **one foot on the sea** and **one foot on the land**, showing that the message will be carried to **distant lands**, the **ocean will be crossed**, and the **islands** of the sea will hear the proclamation of the last message of warning to **our world**.”* 2SM, pp. 107, 108

In order for the message from the book to go to the entire world there must be a **worldwide church** to proclaim it. Besides being **global**, the Seventh-day Adventist Church is the only church in the world that believes that its mission is to proclaim the three angels’ message:

*“The angel’s position, with one foot on the sea, the other on the land, signifies the **wide extent** of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to **all the world**.”* 7SDABC, p. 971

The expression ‘sea and land’ could also mean that the message will be proclaimed to the nations of the ‘**old world**’ (the beast from the **sea**: Europe) and in the ‘**new world**’ (the beast from the **earth**: North America).

The act of **planting the feet** indicates that the Angel is claiming **global ownership** of the world. God told Israel that wherever they planted the sole of their foot, the land would be theirs:

Deuteronomy 11:24:

*"Every place on which the sole of **your foot treads** shall be **yours**: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, **shall be your territory**."*

When the **seventh trumpet sounds**, the claim will become an empirical reality when the kingdoms of the world become the kingdoms **of God and the Lamb**

Revelation 11:17:

*"Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world **have become the kingdoms** of our Lord and of His Christ, and He shall reign forever and ever!'"*

The Seven Thunders

The sound of the seven thunders imparted an **intelligible message** from God to John. In other words, the thunders were not simply noise but rather contained a **message from God** that John understood. The thunders were actually the echo of God's voice.

There is **another text** in Scripture that helps us understand how thunder can carry an intelligible message. Just before His passion, Jesus pleaded with His Father to glorify His name:

John 12:28, 29:

*"Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour. ²⁸ Father, glorify Your name." Then **a voice came from heaven**, saying, 'I have both glorified it and will glorify it again.'
²⁹ Therefore the people who stood by and heard it said that it had **thundered**. Others said, '**An angel** has spoken to Him.'"*

We must focus on several facts as we study the meaning of the seven thunders:

- The Angel, whose lion like voice echoed like seven thunders, **gave a message** to John and we know that he **understood** it because he was about to write it.

- The Angel commanded John **to seal the message** so that the **readers** could not understand it.
- The seven thunders bear a relationship with events that transpired **between 1798 and 1844** because they imparted their message **after** the book was opened and the Angel descended from heaven in 1798 and **before** the Angel swore His oath that time would be no longer in 1844.

Ellen White wrote about the timing for the fulfillment of the seven thunders:

*“The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the **first and second angels’ messages**. It was **not best for the people to know** these things **[because John sealed the thunders]**, for their **faith must necessarily be tested**.” 7SDABC, p. 971*

Three facts emerge from this statement:

- The seven thunders described a **delineation of events** that would occur between **1842 and 1844** just before the mighty Angel swore His oath.
- The people who lived during this period were **not supposed to know** the events beforehand.
- They were not supposed to know because their **faith needed to be tested**.

The message of the seven thunders told John that those who proclaimed the judgment hour message **would be disappointed** when Jesus failed to come ‘about the year **1843**’ or the **spring of 1844**. As is well known by informed Adventists, Miller originally believed that Jesus would come ‘*about the year 1843* and then in the spring of 1844. Unfortunately, Miller and his associates failed to reckon that there was **no year zero** between 1B.C. and 1 A.D. and therefore they were disappointed when Jesus did not come in the Spring of 1844. Ellen White wrote about this disappointment:

"I saw the people of God joyful in expectation **[in 1843]**, looking for their Lord. But God designed to prove **[test]** them. His hand covered a mistake in the reckoning of the prophetic periods **[this is the same as the sealing of the seven thunders. If John had written down what the thunders said, the people would not have been disappointed]**. Those who were looking for their Lord did not discover this mistake **[they had not reckoned that there was no year zero]**, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Savior were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Savior. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial." *EW*, p. 235, 236

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time--"Though it **[the vision]** tarry, wait for it." In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843." *EW*, p. 236

Some zealous but misguided Adventists who are predicting that the seven thunders are still in the future, have misinterpreted a statement that Ellen

White wrote in 1900 where she seemed to give the impression that the seven thunders were still in the future in that year. Here is the quotation:

*"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." These **[the thunders]** relate to future events [from the time of Daniel and John] which will be disclosed [notice the word 'disclosed'] in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time [that is to say, when the Millerites proclaimed that the hour of God's judgment had come, the seal was removed from Daniel 8:14 because now the time factor could be understood]." ZSDABC, p. 971*

The critical question is this: Was the message of the seven thunders future from the time that Ellen White wrote in 1900 or were they future from the time of Daniel and John. A careful reading of the quotation clearly reveals that the seven thunders uttered a message that was future from the time of Daniel and John.

The Angel's Oath

After the Angel **[1] descended** from heaven with the open book (1798), and **[2]** the seven thunders had uttered their message (1842-spring of 1844), **[3]** He raised His right hand to heaven and swore an oath in the name of the eternal God, the Creator that time would be no longer (Autumn of 1844).

What did the Angel mean by 'time will be no longer'? Was he referring to the end of probationary time or the end of the world? Not at all! Ellen White explained:

"This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to

1844, there can be **no definite tracing** of the prophetic time. The longest reckoning reaches to the autumn of 1844." 7SDABC, p. 971

In another place, Ellen White wrote:

*"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" (Revelation 10:5, 6). This message announces the **end of the prophetic periods**. The disappointment of those who expected to see our Lord in 1844 was **indeed bitter** to those who had so ardently looked for His appearing. It was in the **Lord's order** that this disappointment should come, and that **hearts should be revealed**." 2SM, p. 108*

The 'time' referred to by the Angel cannot mean the **close of probation** or the **end of human history** for at least **two reasons**:

- ✓ The announcement that time would be no longer was made by the Angel during the period of the **sixth trumpet**, and probation does not close until the mystery of God is finished when the seventh trumpet **is about to** blow. Further, Jesus will not come to take over his **kingdom** until the **seventh trumpet** actually does blow (Revelation 11:15-19).
- ✓ After the Angel announced that "*time will be no longer*," He instructed John to **prophecy again** and **measure** the temple (Revelation 10:11). What good would it do to prophecy again and measure the temple if probation had closed or the world had ended?

Unfortunately, all modern versions of the Bible translate the expression '*time will be no longer*' as '*there should no longer be any delay*'. Even our very own *Andrews University Study Bible* translates it in this fashion. However, this translation is **wrong**. It totally severs the time referred to in Revelation 10:6 from the time prophecy of the 2300 days in little book of Daniel 12:4.

The word **chrónos** appears in **three** other places in the book of **Revelation** and none of the modern versions translates the word with 'delay'. (2:21; 6:11; 20:3).

Even more telling is the fact that the word is translated 'time' in 30 other places in the New Testament and it is not translated 'delay' even once. The New Testament had a way of expressing a delay and that is the word chronízo. This word appears in Matthew 24:48 where the Lord's servant says: "my master is delayed."

It is obvious the Angel's declaration that 'time will be no longer' cannot have been made by the angel before the 42 months (Revelation 11:2; 13:5), 1260 days (Revelation 11:3; 12:6), 3.5 times (Revelation 12:14; Daniel 7:25), 3.5 days (Revelation 11:9, 11) and 2300 days (Daniel 8:14) had reached their conclusion.

Adventists are not Time Setters

Contrary to the accusations of the enemies of Adventism within and without, the Seventh-day Adventist Church has never set a date for any prophetic event. In 1844, the Adventist church did not even exist! It is true that later, the Seventh-day Adventist Church did embrace October 22, 1844 as the date when Jesus entered the most holy place to begin the work of investigative judgment. However, leading up to 1844, scholars of many different denominations came up with the date. Ellen White, on multiple occasions warned Adventists not to set dates for any prophetic event after 1844:

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness." RH, July 21, 1851

"There will always be false and fanatical movements made by persons in the church who claim to be led of God --those who will run before they are sent, and will give day and date for the occurrence of unfulfilled prophecy. The enemy is

*pleased to have them do this, for their successive failures and leading into false lines cause **confusion and unbelief**.” Letter 28, 1897. 2SM, p. 84*

The Oath in Daniel and Revelation

Both **Daniel and Revelation** refer to the Angel’s oath (Daniel 12:7; Revelation 10:6) and both books begin the oath by invoking the name of the **everlasting God**. In Daniel 12:7 the Angel lifts up **both hands** to heaven but in Revelation the Angel **raises only his right hand**. The reason for the difference is simple: In Daniel 12 the Angel did not yet have the book that was sealed in his hand.

Significantly, the Angel in the book of Daniel invokes the name of the eternal God when He swears the oath. However, the book of Revelation adds that the eternal God was the one ‘**who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it**’, language clearly reminiscent of the **fourth commandment** of God’s holy law. The Angel paraphrased the **Sabbath commandment** in Exodus 20, where God commanded His people to **keep the Sabbath** as the sign of creation (Exodus 20:8-11; Genesis 2:2, 3).

However, the call to worship the Creator not only applies to **keeping the Sabbath** as the sign of the Creator but also to **all of God’s original plan**, including the sanctity of **life**, the ideal **diet, gender** distinctions, ideal living **environment**, heterosexual **marriage**, and male and female **complimentary roles**. Does the world need to hear this message at this particular time? (cf. Romans 1:18-32)

The description of God as the eternal Creator links the little book of **Revelation 10** with the **first angel’s message** of Revelation 14. There are three similarities between Revelation 10 and the first angel’s message:

- Both underline that the message must be **global**—to every nation, kindred, tongue and people.
- Both announce that the **time for the judgment** has arrived.
- Both focus attention on **the Creator**.

The Angel's command for John to prophesy again from the little book bears a direct relationship with the first angel's message where God commands the world to worship the Creator because the hour of His judgment has come. Thus, the remnant people of God will admonish the world to worship the Creator because the final judgment has arrived.

The Mystery of God

Verse 7 begins with a strong **adversative** 'but'. That is to say, the word 'but' marks a **strong break** in time between the moment when the Angel announces that time will be no longer during the sixth trumpet and the moment when the seventh trumpet is **about to begin** to sound.

Revelation 10:7:

*"...**but [however]** in the days of the sounding of the **seventh angel**, when he is **about to sound**, the **mystery of God** would be **finished**, as He declared to His servants the prophets."*

What the text indicates is that the declaration that 'time will be no longer' is made during the period of the **sixth trumpet but** the mystery of God will not be finished until the seventh trumpet is **about** to sound. This clearly shows that the **end of the prophetic periods** occurs during the sixth, just before the sounding of the seventh.

What is the Mystery of God?

The mystery of God is the **gospel of salvation** that God **kept secret** in the endless ages of the past, but has now revealed by the **preaching** of the gospel:

Romans 16:25-27:

*"Now to Him who is able to establish you according to my **gospel** and the **preaching of Jesus** Christ, according to the revelation of the **mystery** kept **secret** since the world began ²⁶ but **now made manifest**, and by the **prophetic Scriptures** made known to all nations, according to the commandment of the*

everlasting God, for obedience to the faith—²⁷ to God, alone wise, be glory through Jesus Christ forever. Amen.”

Ellen White makes this magnificent statement about the meaning of the expression ‘mystery of God’:

*“The incarnation of Christ is a **mystery**. The union of divinity with humanity is a **mystery** indeed, **hidden** with God, “even the **mystery** which hath been **hid** from ages.” It was **kept in eternal silence** by Jehovah, and was **first revealed in Eden**, by the prophecy that the Seed of the woman should bruise the serpent's head, and that he should bruise his heel. To present to the world this **mystery** that God **kept in silence** for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work he entered upon when he came to this earth. And **this wonderful mystery**, the incarnation of Christ and the atonement that he made, **must be declared to every son and daughter of Adam, whether Jew or Gentile.**” *ST*, March 25, 1897*

The mystery of God—the preaching of the gospel to the world—will end **shortly before** the seventh trumpet begins to sound. At that time, **Jesus will remove** his priestly robes and clothe Himself with his **kingly robe**.

Daniel 12:1 describes the close of probation as Michael ‘*standing up*’. At this moment, Jesus will begin to reign because the judgment has ended and the number of the subjects of His kingdom is complete (cf. Daniel 11:2, 3 where ‘*stand up*’ means ‘*to begin to reign*’).

In summary, when the seventh trumpet is **about to sound** the following events will transpire:

- ✓ Michael will **stand up** and **probation** will close.
- ✓ The **mystery of God** will be finished.
- ✓ Jesus will **change** His priestly garments to **kingly ones**.
- ✓ The time of **trouble** will ensue.
- ✓ Then the **seventh trumpet will sound** and Jesus will possess the kingdom with his saints (Revelation 11:15-17).

Revelation 15:5-8 describes the same moment when Christ's work of intercession will end in the heavenly *naós*—the most holy place of the heavenly sanctuary. The plague **angels will come out** of the most holy place and **no one will be able to enter** there by faith until the seven plagues are finished:

Revelation 15:5-8:

*"After these things I looked, and behold, the **temple [naós; Revelation 11:19]** of the tabernacle of the testimony **in heaven** was opened. ⁶ And **out of the temple [naós]** came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. ⁷ Then one of the four living creatures gave to the seven angels seven golden bowls **full of the wrath of God [probation has closed and now God's wrath will fall]** who lives forever and ever. ⁸ The temple **[naós]** was filled with smoke from the glory of God and from His power, and **no one was able to enter** the temple **[naós]** till the seven plagues of the seven angels were completed."*

Rev 22:10-12 mentions **three consecutive** points of time:

- ✓ A message **can still come forth** from the book of Revelation because it is not yet sealed:

*"And he said to me, "**Do not seal** the words of the prophecy of this book, for **the time is at hand.**"*

- ✓ The time when all cases **have been decided** for life or death:

*"He who is unjust, let him be unjust **still**; he who is filthy, let him be filthy **still**; he who is righteous, let him be righteous **still**; he who is holy, let him be holy **still**."*

- ✓ Jesus comes **to reward** His people at the **second coming**:

*"And behold, I am coming quickly, and My **reward is with Me**, to give to everyone according to his work."*

Daniel 7 portrays the same three-step scenario:

- ✓ The ancient of days comes to the heavenly *naós* for the judgment. At this time, the door of probation is still open.
- ✓ At the conclusion of the judgment when all cases are decided, Jesus receives the kingdom from His Father.
- ✓ The time comes for Jesus and the saints to possess the kingdom.

Daniel 7:9, 10, 13, 14, 18, 21, 22, 25-27:

"I watched till thrones [for the heavenly jury] were put in place, and the Ancient of Days [in heaven] was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; ¹⁰ A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him [in heaven], the court was seated [in heaven], and the books were opened [the investigative judgment in heaven] . . . ¹³ "I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days [in heaven], and they [the clouds] brought Him near before Him [before God the Father in heaven]. ¹⁴ Then to Him was given [who gave it to Him?] dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed. . . ¹⁸ But the saints of the Most High shall receive the kingdom [when Jesus comes], and possess the kingdom forever, even forever and ever.' ²¹ "I was watching; and the same horn was making war against the saints, and prevailing against them, ²² until the Ancient of Days came [in heaven], and a judgment [this is the purpose of the judgment] was made in favor of the saints of the Most High [in heaven before the second coming], and the time came [when Jesus returns] for the saints to possess the kingdom. . . ²⁵ He [the little horn] shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints

shall be given into his hand for a time and times and half a time.²⁶ 'But the **court shall be seated [in heaven]**, and **they [the heavenly jury]** shall take away his dominion, to consume and destroy it forever.²⁷ Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be **given to the people**, the saints of the Most High. **His** kingdom is an everlasting kingdom, and all dominions shall serve and obey **Him**.'"

Summary of the **three steps** of the judgment in Daniel 7:

1. The **books are opened** in heaven to review the cases of all **who have claimed** the name of Jesus.
2. When the examination of every case is finished, **probation will close** and the **Father will give** Jesus His kingdom—the **totality** of the saints.
3. Finally, when Jesus comes, He and his subjects will **possess** the kingdom.

The Bittersweet Experience

It is clear that the little book experience of verses 8-11 **precedes Revelation 10:7** in time. In other words, Revelation 10:7 is a parenthetical statement that breaks the flow of thought. Someone may wonder why this is so. The reason is obvious. After John eats the little book and it is sweet in his mouth and bitter in his stomach, the Angel commands him **to prophecy again** and to **measure the temple**. If the **mystery of God** (the preaching of the gospel) had already finished and **probation had closed**, there would be no reason to prophesy again about the contents of the book and to talk about the investigative judgment. Clearly, **verses 8-11** take us back to events that occurred **between verses 6 and 7**.

The assimilation of the little book by John causes a **bittersweet reaction**. In the mouth, the time element of the judgment was **sweet** but when it reached the belly, it gave him **indigestion**. We have already identified the **contents of the book** as the prophecy of the 2300 days, especially the **time element** that marks the beginning of the judgment. This means that the **judgment hour message** was sweet to John, but in the aftermath, it became bitter. Have you ever **had the**

experience of eating something that is delicious to your palate but then becomes bitter?

The Bible compares the words of God with the **sweetness of honey**:

Jeremiah 15:16:

*"**Your words** were found, and I **ate them**, and Your word was to me the **joy and rejoicing** of my heart; for I am called by Your name, O LORD God of hosts."*

Psalms 119:103:

*"How sweet are **Your words** to my taste, **sweeter than honey** to my **mouth**!"*

Exodus 16:31: The Manna in the wilderness symbolized the **Word of God** (Deuteronomy 8:3, 4):

*"And the house of Israel called its name Manna. And it was like white coriander seed, and the taste of it was like **wafers made with honey**."*

Ellen White explained in **what sense** the book concerning the judgment message was **sweet**:

*"The **comprehension of truth**, the **glad reception** of the message, is represented in the eating of the little book. The truth in regard to the **time of the advent** of our Lord was a **precious message** to our souls." *The Seventh-day Adventist Bible Commentary*, volume 7, p. 971 (*Ms 59*, 1900)*

Ellen White described **the year** that led up to October 22, 1844 as 'the happiest year of my life.'

The act of eating the scroll not only represents the **understanding** and **assimilation** of the message from the little book but also its **impartation**. The closest parallel to **Revelation 10:8-11** is **Ezekiel 3:1-4** where God instructs the prophet to eat the scroll and then to share the contents of the scroll with Israel:

*"Moreover He said to me, "Son of man, eat what you find; **eat this scroll**, and go, **speak to the house of Israel**." ² So I **opened my mouth**, and **He caused me to***

eat that scroll. ³ And He said to me, "Son of man, feed your belly, and fill your stomach with this scroll that I give you." So I ate, and it was in my mouth like honey in sweetness. ⁴ Then He said to me: "Son of man, go to the house of Israel and speak with My words to them."

The Great Disappointment of 1844

The message of the judgment imparted by the Millerites leading up to October 22, 1844 was indeed sweet. They believed that the judgment meant the cleansing of the earth by fire and the setting up of Christ's everlasting kingdom. They were wrong about the event and were severely disappointed. Let us look at the reaction of some of the pioneers:

Hiram Edson:

"... we confidently expected to see Jesus Christ and all the holy angels with him; and that his voice would call up Abraham, Isaac, and Jacob, and all the ancient worthies, and dear friends which had been torn from us by death, and that our trials and sufferings, with our earthly pilgrimage would close, and we should be caught up to meet our coming Lord to be forever with him, to inhabit bright golden mansions in the golden home city prepared for the redeemed. Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12, at midnight.

The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn. I mused in my own heart, saying, My advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things? And thus we had something to grieve and weep over, if all our fond hopes were lost. And as I said, we wept till the day dawn." Hiram Edson, manuscript fragment on his "Life

and Experience," no date, pp. 4-5, Ellen G. White Research Center, James White Library, Andrews University, Berrien Springs, Mich.

Washington Morse

"The passing of the time was a bitter disappointment. True believers had given up all for Christ, and had shared His presence as never before. The love of Jesus filled every soul; and with inexpressible desire, they prayed, 'Come, Lord Jesus, and come quickly;' but He did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full view of jeering and reviling unbelievers who scoffed as never before, was a terrible trial of faith and patience. When elder Himes visited Waterbury, Vermont, a short time after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost incontrollable. I left the place of meeting and wept like a child." Washington Morse, "Remembrance of Former Days," The Advent Review and Sabbath Herald, May 7, 1901

William Miller

"It passed, and the next day it seemed as though all the demons from the bottomless pit were let loose upon us. The same ones and many more who were crying for mercy two days before, were not mixed with the rabble and mocking, scoffing, and threatening in a most blasphemous manner." Words of William Miller in a letter to I. O. Orr, M. D. dated December 13, 1844

The Triumphal Entry

The experience of the Millerites was **similar** to what happened to the disciples at the end of Christ's ministry on earth. Every time that Jesus moves into a **new phase of His work**, his people are **one-step behind** and go through a disappointment.

- ✓ The followers of Jesus had never had a **sweeter** experience than when **Jesus entered Jerusalem** on a donkey and the multitudes acclaimed Him king!

- ✓ As Jesus entered the city, He was about to fulfill the second event of the 70th week which is the first part of the **2300-day prophecy**.
- ✓ The disciples were sure that Jesus was going to establish **His kingdom on earth** but they were **mistaken** about the **event**.
- ✓ The **timing** of the event was correct but their understanding of the **event** was wrong.
- ✓ The followers of Jesus were **bitterly disappointed** in their expectations when Jesus was crucified.
- ✓ Most of those who hailed Jesus less than a week before, **forsook the movement** and turned on those who remained faithful.
- ✓ After the disappointment, Jesus caught up to **two followers** (we know the name of only one of them, Cleophas) who were walking on a country road to the village of Emmaus. He **opened to them** the Scriptures that they had misinterpreted.
- ✓ Jesus then entered the **holy place** in heaven to begin His intercessory ministry.
- ✓ The majority of those who professed to **follow Jesus** did not follow Him into the holy place and His work there could not benefit them; they were left in total darkness.
- ✓ Jesus then gave the apostles the command and power to **preach again** but with the **added understanding** of what Jesus had gone to heaven to do (Matthew 28:18-20).
- ✓ The small remnant of believers, who **remained faithful** in spite of the disappointment, became the nucleus of the **Christian Church**. Thus, the Christian Church began with a great disappointment.

The Triumphal Entry and the Millerites

- ✓ The Millerites also had a sweet experience when they were expecting Jesus to come to the earth on October 22, 1844. They assimilated the message and proclaimed it with power.
- ✓ Jesus was fulfilling a specific time prophecy on October 22, 1844—the prophecy of the 2300 days that was the larger portion of the 70-week prophecy.
- ✓ The Millerites were sure that Jesus was going to establish His kingdom on earth on that date. However, although they were right about the time they were wrong about the event.
- ✓ When Jesus failed to meet their expectations, the sweet experience changed into bitterness.
- ✓ The day after the disappointment, two Millerites were walking across a field. One of them, Hiram Edson (we do not know the name of the other) had a momentary insight where he saw, that instead of Jesus coming to the earth on October 22, 1844, he entered for the first time into the most holy place to measure the temple, the altar and those who worshiped there.
- ✓ The majority of those who had believed that Jesus would come on October 22 forsook the movement and said that they had been deceived.
- ✓ The faithful remnant then restudied the prophecies that they had misinterpreted and realized that Jesus had begun a new work in the most holy place.
- ✓ The faithful remnant received the command to prophecy again but with the added understanding of what Jesus was doing. That message is in Revelation 14:6-12.
- ✓ The small remnant of believers, who remained faithful in spite of the disappointment, became the nucleus of the Seventh-day Adventist

Church that God established to 'prophesy again' but with greater understanding. Thus, the remnant church began with a great disappointment just like the Christian Church.

Prophesying Again

There is **something strange** about the Angel's order for John to eat the book. He first told John that the book would be **bitter** in the stomach and **sweet** in the mouth. Why does the Angel **reverse the natural order** in verse 9? In order to understand we must look at the chiastic structure of verses 9-11:

- A. The **Angel tells** John to take the scroll and eat it (9a)
- B. 'it will be **bitter** in your stomach' (9b)
- C. 'in your mouth it will be **sweet** as honey' (9c)
- C. 'it tasted as **sweet** as honey in my mouth' (10a)
- B. 'it was **bitter** in my stomach' (10b)
- A. The Angel tells John 'you must prophesy again' (11)

This chiastic structure is important because it shows that the Angel's order for John **to eat the scroll in verse 9a** is equivalent to the order **to prophesy again in verse 11**. When John ate the scroll, he assimilated the judgment message and proclaimed it. However, because of the disappointment, it was necessary to preach the **message** from the **same scroll again** but with added understanding. Obviously, a person cannot do something again unless he has done it at least **once before**!

According to the *Exegetical Dictionary of the New Testament*, the word 'must' 'designates an **unconditional necessity**; sentences with this verb have fundamentally an **absolute, unquestioned**, and often anonymous and **deterministic** character.'

In other words, prophesying again is not optional but rather obligatory!

The 'prophesying again' is in the **first angel's message**. The Millerites preached this message leading up to 1844 but the remnant needed to preach it **once more** with **greater understanding**. The Millerites also preached the **second angel's message** but the remnant must preach it again (Revelation 18:1-5).

There are three **common denominators** between Revelation 10 and Revelation 14:6, 7:

- ✓ Both contain a **global message** to every nation, kindred, tongue and people.
- ✓ Both draw attention to **the Creator** and His Sabbath.
- ✓ The little book contains the **judgment hour** message as does the first angel's message.

However, there were several points that were not clear to the **Millerites** because they had not yet understood that the judgment would transpire in the most holy place of the heavenly sanctuary. Not having moved from the holy to the most holy place, they did not yet understand the **judgment**, the **law**, the **Sabbath**, the **state of the dead** and **health reform**.

A Representative Person

The question we must ask at this point is this: Does this symbolic bittersweet experience apply to John in the first century or does the act of John symbolize the experience of an end time remnant. **William Shea** provides the answer:

*"John lived at the **beginning** of the Christian Era when he received this vision. However, the prophetic scene itself looks down **toward the end of time, long after John's death**. He should, therefore, be taken as **representative** of those who will bear this final message, the part he was acting out under those circumstances. It would have been **physically impossible** for John to bear his message to **all of the groups** he was told to address (vs. 11). We may look, therefore, for a **group or movement** to fulfill this commission in the end-time." William Shea, "The Mighty Angel and His Message," *Symposium on Revelation*, volume 1, p. 321*

This prophecy does not apply to John in the first century for two reasons:

- ✓ First, John lived during the first century but these events took place during the period of the **sixth trumpet** at the time of the end.

- ✓ Second, it would have been impossible for John to prophesy again to 'many peoples, nations, tongues, and kings.' After all, he was a **prisoner on Patmos** and there is no evidence that he ever fulfilled this commission. A **global message** requires a **global people** to proclaim it.

The noted commentary on Revelation by Joseph Seiss concurre with Shea:

*"As remarked long since by Irenaeus, the ancient prophets fulfilled their office of predicting, not merely in the **verbal delivery** of predictions, but by themselves seeing, hearing, or acting out the things **in type**, which were afterward to be seen, heard, or acted out by others **in reality**-and this whether in real life, or perchance in vision. In all which cases they were to be considered, as they are called in Isaiah and in Zechariah, "mophthim;" that is, **figurative or representative** persons." J. A. Seiss, The Apocalypse: Exposition of the Book of Revelation, Electronic Database. Copyright © 1998, 2003, 2006 by Biblesoft, Inc.*

Measuring the Temple of God

Revelation 11:1:

*"Then I was given a reed like a **measuring rod** and the angel, stood saying: "Rise and **measure** the **temple** of God, the **altar**, and **those who worship** there."*

The word 'rise' in this verse is in the **imperative mood**. That is to say, the angel **commands** John to rise and measure. Why does the angel command John with the word 'rise' in this verse? The New Testament uses this word to describe the sick that someone heals by taking them by the hand (Mark 1:31; 9:27; Acts 3:7). In the context of Revelation 10, we remember that John's **stomach got sick** after he ate the little book so presumably the angel commanded him to **get up from his indigestion** to measure the temple.

The book of Revelation has several instances where the **chapter division** is in the wrong place. This is one of them. We should see Revelation 11:1 as the **concluding verse** of Revelation 10 rather than the introductory verse to chapter 11. Joseph **A. Seiss** grasped the link between Revelation 10:11 and 11:1:

"The connection between what concludes the one [Revelation 10], and what begins the other [Revelation 11], appears to be as close as it well could be: seeing that the Angel who before addressed John still continues here to address him; and the new injunction, Rise and measure, is but a sequel to His previous injunction, 'Thou must prophesy again.'" Joseph A. Seiss, The Apocalypse: Exposition of the Book of Revelation, Electronic Database. Copyright © 1998, 2003, 2006 by Biblsoft, Inc. All rights reserved.

Questions about Revelation 11:1

- ✓ Which temple was John commanded to measure? The heavenly temple or a rebuilt earthly Jerusalem temple?
- ✓ What does it mean to measure the temple, the altar and those who worship there?
- ✓ What does the measuring rod represent?
- ✓ Which altar was to be measured? Was it the altar of sacrifice in the court or the altar of incense in the holy place?
- ✓ Why was it necessary to measure the altar of incense?

Which Temple?

The fundamental mistake that the Millerites made was the belief that the earth was the sanctuary that needed cleansing, in spite of the fact that there was not a single text in the Bible that refers to the earth as the sanctuary.

Clearly, the temple referred to here is the heavenly sanctuary. The Romans destroyed the earthly temple in 70 A.D. and it no longer exists. When the sixth trumpet sounded between 1798 and 1844, the earthly temple did not exist.

Furthermore, the book of Hebrews makes it abundantly clear that the earthly sanctuary and its services were shadows of the heavenly. When Jesus died and the temple veil was torn from top to bottom, God was announcing that the ceremonial system of the earthly temple had reached its goal and end. There was no need for a literal earthly temple anymore! Jesus now ministers in the heavenly sanctuary where He entered with His own blood. Moreover, the

book of Hebrews states that the heavenly things must be cleansed with the blood of better sacrifices than the earthly.

Hebrews 8:1-2:

*"Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the **right hand** of the throne of the Majesty **in the heavens**,² a Minister of the sanctuary and of **the true tabernacle** which the Lord erected, and not man."*

Hebrews 9:23:

*"Therefore it was necessary that the **copies** of the things in the heavens **should be purified** with these, but the **heavenly things** themselves with **better sacrifices** than these."*

There are two main words for 'temple' in the New Testament. The first is *hiéron* and the second is *naós*. The book of Revelation never uses the word *hiéron* that generally refers to the **entire temple complex**. However, the word *naós* appears **16 times** and in every instance, it seems to refer exclusively to the **most holy place** of the heavenly sanctuary.

In **Revelation 11:19**, the word *naós* clearly refers to the **most holy place** where the Ark of the Covenant is located. This means that the most holy place of the heavenly sanctuary had to be measured after the great disappointment:

Revelation 11:19:

*"Then the temple **[naós]** of God **was opened** in heaven, and the **ark of His covenant** **[the law that was given at Sinai]** was seen in His temple **[naós]**. And there were lightnings, noises, thunderings, an earthquake, and great hail."*

The natural phenomena that accompanied the opening of the heavenly *naós* are reminiscent of when God revealed his **Law on Mt. Sinai**:

Exodus 19:16-20:

*"Then it came to pass on the third day, in the morning, that there were **thunderings and lightnings**, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp*

trembled.¹⁷ And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain.¹⁸ Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.¹⁹ And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice."

In 1844, on the Day of Atonement, the ark His covenant was opened and the law was seen in the ark. It is no coincidence that shortly after the opening of the most holy place in 1844, the pioneers discovered the distinctive doctrines of the Seventh-day Adventist Church including the binding nature of the Ten Commandments as well as the Sabbath.

Revelation 15:5 refers to the *naós* as the 'temple of the tabernacle of the testimony'. The tabernacle being the entire temple complex and the 'temple of the tabernacle' being the most holy place.

Revelation 15:5-8:

"After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.⁶ And out of the temple [*naós of the tabernacle*] came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands.⁷ Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God [*probation has closed*] who lives forever and ever.⁸ The temple [*naós of the tabernacle*] was filled with smoke from the glory of God and from His power, and no one was able to enter the temple [*naós of the tabernacle*] till the seven plagues of the seven angels were completed."

How can Earthlings Worship in Heaven?

However, the question that immediately comes to mind is this: How can God's people be worshipping in the heavenly temple in 1844 during the sixth trumpet while they are still living on the earth? The answer is actually quite simple. On the Old Testament Day of Atonement while the high priest was

cleansing the sanctuary from the sins of Israel, the people were required to **gather outside** and **follow the work** of the high priest **by faith**. The people gathered, fasted, abstained from work and afflicted their souls.

In the Old Testament sanctuary service, the **court was open to the view** of the congregation but the inside of the tent was not. The people had to follow the work of the priest **by faith** based on the **description** of the sanctuary that they could read in the **book of Exodus**.

The **court** represented the **earthly work** of Jesus because on earth He presented Himself as the **spotless lamb** who lived a perfect life and died for the sins of the world. Everything Jesus did on earth was **open to the view** of the inhabitants of the earth. However, Jesus is now in heaven **beyond the view of our physical eyes**. We must follow Him **by faith** in His work there.

There is a work of measuring the temple **in heaven** (the examination of the books of record there) and a **parallel work** of measuring the **spiritual temple** on earth (the actual worshipers in the church on earth). Actually, in a certain sense, those who have claimed Jesus as Savior and Lord **are written in heaven** because God keeps a precise transcript of their lives. The book of Hebrews depicts those who enter into the heavenly temple by faith as **worshiping in the heavenly temple** though they actually live on earth (cf. Hebrews 12:22-24).

Notice, for example, **Hebrews 4:14-16**:

*"Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵ For we do not have **a High Priest** who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. ¹⁶ Let us therefore **come boldly to the throne of grace** that we may obtain mercy and find grace to help in time of need."*

Thus the apostle **Paul** could speak of the temple of God as representing the **church on earth** (2 Thessalonians 2:3, 4; Ephesians 2:19-22; 1 Corinthians 3:16, 17; 6:19, 20; 2 Corinthians 6:16) while the book of **Revelation** describes it as the place where Jesus **ministers in heaven**.

In the Temple of God as God

The apostle Paul described the coming **antichrist** as one who would sit in the temple of God claiming to be God:

2 Thessalonians 2:4:

*“. . . who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in **the temple of God**, showing himself that he is God.”*

Is the expression ‘temple of God’ in 2 Thessalonians 2 a reference to a **literal rebuilt** Jerusalem temple? Obviously not! The temple of God is in heaven so it is impossible for the antichrist sit in that temple. The antichrist does not sit in the heavenly temple but rather in the earthly one—the church—which is the earthly reflection of the heavenly temple.

When Jesus entered the Jewish temple at the conclusion of the **triumphal entry** He described the temple as ‘the temple of God’ and ‘My house’:

Matthew 21:12, 13:

*“Then Jesus went into the **temple of God** and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. ¹³ And He said to them, “It is written, ‘**My house** shall be called a house of prayer,’ but you have made it a ‘den of thieves.’”*

However, when Jesus **forsook** the temple a short while later, He said to the Jewish leadership:

Matthew 23:38:

*“See! **Your house** is left to you desolate.”*

Clearly, the Jewish temple was **no longer God’s temple** after Jesus left it. When the **apostle Paul** used the word ‘temple’, he always applied it spiritually **to the Christian church** and **never to the literal** Jewish temple (1 Corinthians 3:16, 17; 6:19, 20; 2 Corinthians 6:16; Ephesians 2:21).

As indicated before, the New Testament contains **two words** that are translated 'temple'. One is **hiéron** and the other is **naós**. The apostle Paul **never** used the word **naós** to refer to the Jewish temple. Without exception, he used the word as a reference to the spiritual temple, the Christian church. The **book of Acts**, refers to the Jewish 'temple' **25 times** and it is never called it **naós**. Furthermore, none of the **epistles** uses the word **naós** to refer to the literal Jewish temple.

Paul explained to the **Ephesians** what he meant by the word 'temple':

Ephesians 2:19-22:

*"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,²⁰ having been built on the foundation of the **apostles and prophets**, Jesus Christ Himself being the **chief cornerstone**,²¹ in whom the **whole building**, being fitted together, grows into a **holy temple** in the Lord,²² in whom you also **are being built** together for a **dwelling place of God** in the Spirit."*

In this passage, the apostle Paul clearly explains that the temple is a spiritual house composed of spiritual materials:

- **Foundations** of the temple: Apostles and Prophets
- **Chief Cornerstone**: Jesus
- **Stones**: Believers (cf. 1 Peter 2:4 5)
- **Shekinah**: The Holy Spirit (invisible)

In conclusion, the man of sin who sits in the temple of God must **sit within the Christian Church**. We can clearly see the link between the **little horn** and the **man of sin** by the fact that the little horn/beast speaks **blasphemies** against the Most High and **demand worship**.

It is hardly a coincidence that Pope **Benedict XVI**, at the conclusion of the week for Christian unity in **St. Paul's Outside the Wall**, sat on a great **white throne** and on each side of the throne was a **cherub**. Later, Pope Francis sat on this throne. Thus, Francis usurped the position of the **great YHWH** God, who sits

between the cherubim in the heavenly sanctuary (Psalm 80:1).

What does It Mean To Measure?

The act of measuring is a **symbolic way** of expressing the act of **judging**. The word 'measure' in Greek is *metréo* from where we get the word 'meter'.

Matthew 7:2:

*"**Judge** not, that you be not **judged**.² For with what judgment **you judge**, you will be **judged**; and with the **measure you use**, it will be **measured** back to you."*

Ellen White concurs that the act of measuring refers to the judgment:

*"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. . ." 7SDABC, p. 972*

In a personal testimony to a **judgmental woman** in the church, Ellen White linked the concepts of measuring tape, balance, judgment and sanctuary:

*"You can be a blessing. You can help such as need help; but you must lay down your **measuring tape**, for that is not for you to use. One who is unerring in **judgment**, who understands the weakness of our fallen, corrupt natures, holds the standard Himself. He weighs in the **balances** of the sanctuary, and His just **measure** we shall all accept. 2T, p. 438*

In another place, Ellen White explained what the **tape measure** is:

*"When the **Judgment is set** and the books opened, your life and mine will be **measured** by the law of the Most High." Signs of the Times, December 29, 1887*

*"Every case is coming in review before God; He is **measuring the temple** and the worshipers therein." 7T, p. 219*

*"The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His **church is to be a temple built after the divine similitude**, and the angelic architect has brought his **golden measuring rod** from heaven, that **every stone** **[believer]** may be hewed and squared by the divine measurement and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness." 1T, p. 17*

Referring to the Ten Commandments, James wrote that the conduct of believers would be judged by the perfect law of liberty:

James 2:12:

*"So **speak** and so **do** as those who will be judged by the law of liberty."*

We must understand the idea of measuring the heavenly temple in Revelation 11:1 in the context of the **preceding chapter** where we find a description of the little book episode. As we have seen, a message of judgment **came out of the little book** beginning at the time of the end (post 1798) which John (representing God's people) **devoured and proclaimed**. As John devoured it, the message was sweet in the mouth but the aftermath was bitter. Thus, somehow the message of judgment that came out of the little book would be at first be sweet and then bitter. After the bittersweet experience, the Angel told John to **prophecy again from the little book** and the message had to do with the **measuring of the temple**.

The Altar

The altar here must be the one in the **holy place** because the angel instructed John **not to measure the court** (11:2). Jesus died, so to speak, at the **altar in the court** in the **first century**, but the measurement of this altar began during the **sixth trumpet** near the close of time.

Kenneth Strand has shown in an incisive article that the background to Revelation 11:1 is the **Day of Atonement** of Leviticus 16. On *Yom Kippur*, there

was an atonement for the priests, the sanctuary, the altar and the congregation. Revelation mentions three of these four, leaving out the atoning for the priest. Jesus needs no atonement or measuring on the Day of Atonement. In both Leviticus 16 and Revelation 11:1, we see the same movement from the temple to the altar to the worshipers.

We must underline once again that John sees those who worship in the temple **as worshipping in heaven** although they are physically on the earth. This is a common way of expressing the fact that God's people enter boldly into the heavenly sanctuary by faith while they still live physically on earth (Hebrews 4:16; 7:25; 10:19-22; 12:22-24). Until 1844, the faith of God's people **entered the holy place** but after 1844, their faith enters the most holy place. Peter made this very clear on the day of Pentecost when he spoke about the installation of Jesus as our intercessor in the holy place (cf. Acts 2; Revelation 4:5; 5:6).

How do people draw near to the throne of grace? It is through **their prayers**:

Psalm 141:2:

*"Let my **prayer** be set before You as **incense**, the lifting up of my hands as the evening sacrifice."*

Luke 1 explains that when the congregation prays, the priest in the holy place **mingles the incense** with their prayers:

Luke 1:8-10:

*"So it was, that while he was serving as priest before God in the order of his division,⁹ according to the custom of the priesthood, his lot fell to **burn incense** when he went **into the temple** of the Lord.¹⁰ And the whole multitude of the **people was praying** outside at the **hour of incense**."*

However, the incense does not represent prayer. Rather, the priest mingled the incense **with** the prayers of God's people:

Revelation 8:3, 4:

*"Then another angel, having a golden censer, came and stood **at the altar**. He was given **much incense**, that he should offer it **with** the prayers of all the saints upon the golden altar that was before the throne.⁴ And the smoke of the incense, **with the prayers** of the saints, ascended before God from the angel's hand."*

Ellen White described beautifully the relationship between the incense and prayer:

*"Christ has pledged Himself to be our substitute and surety, and He neglects no one. There is an inexhaustible fund of perfect obedience accruing from His obedience. In heaven His merits, His self-denial and self-sacrifice, are treasured up as incense to be **offered up with the prayers** of His people. As the sinner's **sincere, humble prayers** ascend to the throne of God, Christ **mingles with them** the merits of His life of perfect obedience. Our **prayers are made fragrant** by this incense." *HP*, p. 69*

However, **not all prayers are sincere** and genuine. For this reason, the altar must be measured to reveal who came to the throne of grace with a **sincere** and **repentant heart**.

Proverbs 28:9, NKJV, NIV:

*"One who **turns away his ear** from hearing the law, even **his prayer** is an abomination."*

*"If anyone **turns a deaf ear** to the law, even **his prayers** are detestable."*

Jeremiah 7:16:

*"Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for **I will not hear you**."*

Psalms 66:18-19:

*"If I regard **iniquity in my heart**, the Lord will not hear.¹⁹ But certainly God has **heard me**; He has attended to **the voice of my prayer**."*

Why a Judgment of God's People?

However, we wonder what possible purpose there could be for God to judge His own people. After all, does not God know who truly belongs to Him?

The noted commentator, **Albert Barnes**, considered it highly unusual that God should judge His own people:

*"There is some apparent incongruity in directing him to 'measure' those who were engaged in worship; but the obvious meaning is, that he was to take a correct estimate of their character; of what they professed; of the reality of their piety; of their lives, and of the general state of the church considered as professedly worshipping God." *Barnes' Notes; Electronic Database Copyright © 1997, 2003, 2005, 2006 by Biblesoft, Incorporated.**

1 Peter 4:17 explains that judgment must begin in the house of God. The house of God is composed of everyone who has ever claimed the name of Jesus:

"For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel?"

According to the apostle Paul, the house of God is the church:

1 Timothy 3:14, 15:

"These things I write to you, though I hope to come to you shortly; ¹⁵ but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Ellen White concurred that judgment begins with everyone who has ever claimed the name of Jesus:

"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 living. 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.” GC, p. 483

Clearly, the judgment that Revelation 11:1 describes applies only to those who professed to follow Jesus and **worshiped** by faith at the **altar of incense** in the temple.

Review of Revelation 10

Here is a summary of the chronological sequence of events in Revelation 10:

- The Angel **descended** from heaven to the earth (verse 1).
- The Angel's **physical characteristics** were described (verse 1).
- The Angel brought in his right hand an **open scroll**. This means that the Angel had already opened it before he descended to the earth (verse 2).
- The Angel placed one **foot** on dry land and the other on the sea (verse 2).
- The Angel then spoke with the **roar of the lion** that echoed like seven **thunders** (verses 3-4).
- The Angel then instructed John to **seal the message** that the thunders uttered and **not to write down** their message.
- The Angel then swore the **oath** in the name of the **Creator** that **time would be no longer** (verses 5-7).
- The angel then **gave the book** to John **instructing** him to eat it and told him it would be bitter in his stomach and sweet as honey in his mouth (verses 8-9).
- John then ate the book and it was **sweet** in his mouth (verse 10).
- The aftermath of eating the book was **indigestion** (verse 10).
- The same Angel then instructed John to prophesy **again** from the little book (verse 11).
- The same Angel then commanded John to **measure the temple** and those who worship therein (11:1).
- The '**mystery of God**' ended when the seventh angel was **about to** blow his trumpet (10:7).

- When the **seventh trumpet** blows, Jesus takes over the kingdoms of the world (Revelation 11:15-17).

Why does our Church Exist?

God raised up the Seventh-day Adventist Church **shortly after 1844** to obey the order to prophesy again, announcing to the world that God is **measuring the heavenly sanctuary** and those **who worship** there. God established **the organization** of this church to make it possible to take the **three angels' message** to the world. This is the reason for our existence and **woe be to us** if we fail to live up to our calling:

*"In a **special sense** Seventh-day Adventists have been set in the world as **watchmen** [**defensive task**] and **light bearers** [**offensive task**]. To them has been entrusted the **last warning** for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is **no other work** of so great importance. They are to **allow nothing else** to absorb their attention." 9T, p. 19*

*"In the **balances of the sanctuary** the Seventh-day Adventist church **is to be weighed**. She will be judged by the **privileges and advantages** that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, **on her will be pronounced the sentence**: "Found wanting." By the light bestowed, the opportunities given, will she be judged. . ." LDE, pp. 59, 60*

The Central Teachings of the Most Holy Place

Now we must ask the most important question of this study. What is found in the most holy place of the heavenly sanctuary that the religious world rejected in the aftermath of 1844? The answer is chilling: When the religious world refused to enter the most holy place with Jesus in 1844 it rejected **all the distinctive beliefs** of the Seventh-day Adventist Church.

Ellen White explains why the religious world after 1844 despised those who had entered the most holy place:

*"Many and earnest were the efforts made to overthrow their [the faithful after 1844] faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, **the law** deposited in the ark on earth was an exact transcript of the law in the ark in heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of **God's law** and the obligation of **the Sabbath** of the fourth commandment. Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the ministration of Christ in the heavenly sanctuary. **Men sought to close the door which God had opened, and to open the door which He had closed.** But 'He that openeth, and no man shutteth; and shutteth, and no man openeth,' had declared: 'Behold, I have set before thee an open door, and no man can shut it' **Revelation 3:7, 8**. Christ had opened **the door**, or **ministration**, of the most holy place, **light was shining from that open door** of the sanctuary in heaven, and the **fourth commandment** was shown to be included in the law which is there enshrined; what God had established, no man could overthrow." *GC*, p. 435*

When the pioneers of the Seventh-day Adventist movement followed Jesus into the most holy place in 1844 they **methodically** began to discover the **distinctive doctrines** that were revealed there. It is true that many of these truths were first discovered independently of the sanctuary and the three angels' messages, nevertheless in the course of time the pioneers came to comprehend how these truths were all **linked together** in a perfect chain of truth and how they related to the most holy place ministry of Jesus.

For example, we know that the doctrine of the Sabbath came through the studies of **Thomas Preble**, **Frederick Wheeler** and **Rachel Oakes Preston**. The Sabbath truth was embraced early by **Joseph Bates** but James and Ellen White were slow to accept it because they did not see its importance. But in the course of time James and Ellen White not only came to understand the importance of the Sabbath but they also comprehended the relationship between the Sabbath, the most holy place and the third angel's message:

*"I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown **its importance** and its place in the third angel's message." 8MR, p. 238*

In another statement Ellen White wrote about the vital importance of linking the Sabbath with the three angels' messages:

*"Separate the Sabbath from the **[three angels']** messages, and it **loses its power**; but when **connected with the message of the third angel**, a power attends it which convicts unbelievers and infidels, and brings them out with strength to stand, to live, grow, and flourish in the Lord." 1T, p. 337*

Another doctrine that was discovered independently of the sanctuary is the **conditional immortality** of the soul. It is relatively certain that **George Storrs** bequeathed this doctrine to **James White** and **Joseph Bates** who incorporated it into the belief system of Sabbath keeping Adventists. But the relationship between this doctrine and the sanctuary was **not understood until later**.

The pioneers embraced the distinctive doctrines of what would become the Seventh-day Adventist church and in the course of time understood that these were **not independent beliefs** but rather a perfect chain of truth linked together by the most holy place message of the heavenly sanctuary. Thus, Ellen White explained:

*"Many saw the **perfect chain of truth** in the angels' messages, and gladly received them in their order, and followed Jesus by faith into **the heavenly sanctuary**." EW, p. 256*

And what truths did the pioneers find in the most holy place? First, they discovered the binding nature of **God's law**. They reasoned that if the Ark of the Covenant in the earthly sanctuary contained a copy of the tables of the law then the heavenly Ark of the Covenant must contain the originals (cf. Hebrews 8:1, 2; 9:1-5). In this way they realized that the law could not have been nailed to the cross like most Christians of the day believed. Regarding this discovery Ellen White affirmed:

“The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript. Those who arrived at an understanding of this important point were thus led to see the sacred, unchanging character of the divine law.” GC, p. 434

Second, they discovered that the **Sabbath** (which is in the very heart of the first table of the law) was **still binding** upon Christians. The Sabbath truth was highlighted by the fact that the Ark contained the **pot of Manna** (Hebrews 9:3) which God had used in the story of Exodus 16 to teach Israel about the sanctity of the Sabbath.

The pioneers discovered that not only did the Manna teach Israel about the sanctity of the Sabbath but it also became the means for God **to test** them to see if they would **walk in His law** (Exodus 16:4). The pioneers thus saw in the Sabbath test for literal Israel a foreshadowing of the **final test** for God’s spiritual Israel. Regarding this Ellen White stated:

*“The Sabbath is **a test** to this generation. In obeying the fourth commandment in spirit and truth, men will obey all the precepts of the Decalogue.” FLB, p. 291*

And again:

*“The Sabbath will be [in the end time] the **great test of loyalty**; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not.” GC, p. 605*

Third, they discovered the **investigative pre-advent judgment** in fulfillment of the Day of Atonement type. They saw the need for true repentance and the confession of sin and they came to realize that only those sins that had entered the sanctuary through the blood would be blotted out from the sanctuary. They understood that for God’s people to stand in the final day, they not only needed forgiveness or remission of sin but also **victory over sin**. Only sin **blotted out from the life** by the power of the Holy Spirit could be blotted out from the heavenly records (Acts 3:19-21). Regarding the need for victory over sin, Ellen White later explained:

*"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 Savior 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.**" GC, p. 623*

Fourth, they came to understand the unconscious **state of the dead**. They reasoned that if the judgment of the righteous dead began at a certain point in time on October 22, 1844 then it would be impossible for them to have gone to heaven at the moment of death before they were judged. Concerning this Ellen White stated:

*"Those who in the judgment are "accounted worthy" will have a part in the resurrection of the just. Jesus said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35, 36. And again He declares that "they that have done good" shall come forth "unto the resurrection of life." John 5:29. 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." GC, p. 482*

The pioneers also discovered that the lesson of **immortality only through Christ** was taught by Aaron's dead almond rod (that was inside the Ark of the Covenant—Hebrews 9:3) that miraculously sprouted life. As Aaron's lifeless rod miraculously sprouted into life overnight, so Jesus, our High Priest, though He was dead he lived again to die no more and became the hope of eternal life for those who trust in Him (see Revelation 1:17, 18).

Furthermore, the pioneers discovered in the course of time the importance of **healthful living** in the formation of a character fit for heaven. They discovered

that the Manna which God sent from heaven was also given to teach Israel the virtues of a healthful vegetarian diet (see Numbers 11:4ff)

Concerning this Ellen White affirmed:

“The manna with which He fed them in the wilderness was of a nature to promote physical, mental, and moral strength.” Ed, p. 38

Notably, not only does the most holy place in **heaven** teach these distinctive truths but the three angels’ messages are the proclamation of them on **earth**. Notice the first message:

*“Then I saw another angel flying in the midst of heaven, having the **everlasting gospel** to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—⁷ saying with a loud voice, “**Fear God** and **give glory** to Him for the hour of **His judgment** has come and **worship** Him who made heaven and earth, the sea and springs of water.*

The command to **fear God** (Revelation 14:7) in the first message is repeatedly linked in the Bible with the observance of God’s commandments (cf. Ecclesiastes 12:13, 14). And the third angel’s message ends by calling attention to those who keep the commandments of God (Revelation 14:12)

We **give glory to God** (Revelation 14:7) by revealing **His character** and by caring for our bodies and minds (see 2 Corinthians 3:18; 1 Corinthians 6:19, 20; 2 Corinthians 3:16, 17; 1 Corinthians 10:31)

The **hour of God’s judgment** (Revelation 14:7) brings to mind the Day of Atonement when ancient Israel was judged at the very end of the Hebrew religious year and the sanctuary was cleansed from the sins that had entered during the course of the year. While the high priest was cleansing the sanctuary from the sins of the people, they were in turn afflicting their souls and cleansing their lives from sin. The law of God is clearly involved in this process because we are told that we shall be judged by the perfect law of liberty (James 2:12).

The state of the dead doctrine is also implicitly contained in the first angel’s message. It is rather obvious that if the judgment began on a specific date (October 22, 1844) then the righteous did not go to heaven when they died!

Thus the most holy place message teaches that that the dead know nothing while they are being judged in heaven.

The command to **worship the Creator** (Revelation 14:7) in the first angel's message is a direct call to keep the Sabbath which is the sign of the relationship between the Creator and His creatures. And the third angel's message presents this final test over the issue of worship by warning the world to reject the mark of the beast (Sunday worship) and to receive the seal of God (Sabbath worship).

It is no coincidence that the fallen Protestant denominations presently reject these distinctive doctrines of the Seventh-day Adventist Church. Because Christians have refused to enter the most holy place where Jesus is, they are oblivious to the **present truth** for this time. In place of present truth, they substitute things such as healings, signs, wonders, contemporary worship styles, prosperity gospels, psychological self-help programs and political activism. And sadly, some Seventh-day Adventist churches who have taken their eyes off of Jesus in the most holy place are denying that God led in the Midnight Cry movement of 1844 and are preaching evangelical theology while they downplay or downright reject the present truth message that makes us unique.

Significantly, Ellen White has assured us that all who embrace the three angels' messages will be saved from the many delusions of Satan in the last days and as we know, those delusions will bear a direct relationship with the distinctive doctrines of the church—the law, the Sabbath, the state of the dead, the investigative pre-advent judgment, victory over sin in this life and healthful living.

Ellen White explained the importance of the three angels' messages:

*"Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as **an anchor** to the people of God. Those who **understand** and **receive** them will be kept from being swept away by the many delusions of Satan." EW, p. 256*

Ellen White made it crystal clear that the religious world in 1844 did not want to accept these truths and for this reason they rejected the most holy place

message. When they refused to follow Jesus into the most holy, they became, as organizations, the **Synagogue of Satan** or Babylon and Satan breathed upon them an evil influence that they thought was the power of the Holy Spirit.

Concerning the open and shut door that is mentioned in connection with the church of Philadelphia, Ellen White explicitly states:

*"This door **[to the most holy place]** was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and **shut the door** of the holy place, and **opened the door** into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel [as opposed to the synagogue of Satan] now reaches. . .*

*I saw that Jesus had **shut the door** of the holy place, and no man can open it; and that He had **opened the door** into the most holy, and no man can shut it (Rev. 3:7, 8) and that **since** Jesus has opened the door into the most holy place, which contains the ark, the **commandments** have been shining out to God's people, and they are being tested on the **Sabbath** question. . .*

*The enemies of the **present truth** have been **trying to open the door** of the holy place, that Jesus has shut, and to **close the door** of the most holy place, which He opened in 1844, where the ark is, containing the two tables of stone on which are written the Ten Commandments by the finger of Jehovah." EW, pp. 42, 43*

Lamentably, some Seventh-day Adventist scholars in our midst are ignoring Ellen White's explanation of the open door and shut door and are providing their own private interpretation. One notable scholar who has written a massive commentary on the book of Revelation has watered down the meaning of the open door to the point of explaining that it simply means the 'open door of opportunity.'

Amplification of Early Writings in The Great Controversy

In The Great Controversy (published in 1888), Ellen White greatly amplified the throne vision that she received in 1845. While the vision as it appears in Early Writings consists of about two pages (pp. 54-56), her amplification in The Great Controversy has an astounding one hundred and fifty-three pages (pages 409-562). Let's take a look at the content of those pages:

- **Pages 409-422:** *'What is the Sanctuary?'*

Ellen White explains the Old Testament sanctuary service thus preparing the way to explain the most holy place ministry of Jesus.

- **Pages 423-432:** *'In the Holy of Holies'*

Ellen White explains the movement of Jesus from the holy to the most holy place in 1844.

- **Pages 433-450:** *'God's Law Immutable'*

Ellen White explains that when the most holy place was opened in 1844, the Law of God was seen. She begins on p. 433 by quoting Revelation 11:19 and on page 435 she quotes Revelation 3:7, 8. In the rest of the chapter she speaks of the importance of the law of God and how it will be trampled upon by the apostate Protestant churches in the United States (the Synagogue of Satan, Babylon).

- **451-460:** *'A Work of Reform'*

The entire chapter deals with the perpetuity of the Sabbath and the importance of its observance.

- **Pages 461-478:** *'Modern Revivals'*

The short paragraph at the end of the vision in *Early Writings*, pp. 54-56 (where Ellen White spoke about Satan breathing an evil influence upon those who remained in the holy place) has now become a full chapter. In this vitally important chapter Ellen White explains what happens when churches refuse to enter the most holy place with Jesus. In place of present truth, they substitute counterfeit worship styles that major in feelings, emotions, signs and wonders, and entertainment. They ignore the law, true repentance, victory over sin, the Sabbath, the investigative judgment, preparing a character for heaven, the state of the dead, and healthful living.

This is why Ellen White, when she sent the additions to her vision to Enoch Jacobs, she inserted the statement:

“Then Jesus showed me the difference between faith [that those who entered the most holy place have] and feeling [the superficial religious experience of those who do not enter the most holy place].”

- **Pages 479-491:** *‘Facing Life’s Record’*

Ellen White describes the process of the investigative judgment and the importance of gaining total victory over sin.

- **Pages 492-504:** *‘The Origin of Evil’*

The next three chapters (pp. 492-517) set the stage for the discussion on the doctrine of the state of the dead and spiritualism. In this particular chapter she sets the stage by writing about the origin of evil in heaven.

- **Pages 505-510:** *‘Enmity between Man and Satan’*

In this chapter Ellen White describes the methods that Satan employs to deceive human beings.

- **Pages 511-517:** *‘Agency of Evil Spirits’*

Ellen White describes the identity, the methods and the mission of evil angels.

- **Pages 518-530:** *‘Snares of Satan’*

In this chapter Ellen White describes, in detail, the multiple and diverse methods that Satan will use to keep the Christian world from embracing the present truth for this time. Time and again in this chapter she emphasizes the importance the Bible and sound doctrine. Among her choice remarks are the following:

“The position that it is of no consequence what men believe is one of Satan’s most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking to substitute false theories, fables, another gospel.” GC, p. 520

“Those who are unwilling to accept the plain, cutting truths of the Bible are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the

greater the favor with which they are received. These persons degrade the intellectual powers to serve their carnal desires.” GC, p. 523

*“Every conceivable form of error will be accepted by those who **willfully reject the truth**.” GC, p. 523*

*“If men would but study the Book of God with earnest prayer that they might understand it, they would **not be left in darkness** to receive false doctrines. But as they reject the truth they fall a prey to deception.” GC, p. 524*

*“Innumerable are the erroneous doctrines and fanciful ideas that are obtaining among the churches of Christendom. It is impossible to estimate the evil results of removing one of the landmarks **fixed by the word of God**.” GC, p. 525*

- **Pages 531-550: ‘The First Great Deception’**

Ellen White explains Satan’s first lie in the Garden of Eden and then she describes the origins of spiritualism.

- **Pages 551-562: Can Our Dead Speak to Us?**

This chapter continues the topic of spiritualism that Ellen White began in the previous chapter.

Many years after the Great Disappointment, Ellen White identified the present truth message of the Seventh-day Adventist movement consisting of what she called the landmarks:

*“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. The **non-immortality** of the wicked is an old landmark.” CW, p. 63*

Supernatural Phenomena

After the passing of October 22, 1844 various phenomena proliferated among the fallen churches and apostate Adventists (Babylon, the Synagogue of Satan). All types of fanatical movements surfaced that majored in things such as signs and wonders, feelings, emotions, mesmerism and slayings in the spirit, etc. All these were embraced by the apostate churches in place of present truth. And, as we shall see, that which has taken place in the past is occurring now and will intensify in the future.

As we have already noted from *Early Writings*, pp. 42, 43 Ellen White described the moment when Jesus closed the door to the holy place and opened the door to the most holy place on October 22, 1844. When this happened the law and the Sabbath were clearly discerned. She explained that the enemies of the present truth are attempting to close the door to the most holy place and reopen the door to the holy place. She then makes this remarkable statement:

*“Satan is now using every device in **this sealing time** to keep the minds of God's people from the **present truth** and to cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was **decided on the** [present] **truth** and was **pure in heart** was to be covered with the covering of the Almighty.”* *EW*, p. 43

After writing about Jesus shutting the door to the holy and opening the door to the most holy, Ellen White went on to write about how Satan works with all power and wonders to unsettle the faith of God's people in the present truth. It will be noticed that this is the same sequence of events as those described in the vision recorded in *Early Writings*, pp. 54-56 where Jesus left the holy place for the most holy and Satan took over the place at the throne and caused signs and wonders to keep those who had stayed at the throne deceived and to draw back those who had entered the most holy place with Jesus. Ellen White continues:

*“Satan knew this **[that those who stand firmly on present truth and have pure hearts will be protected by the Almighty]**, and he was at work in **mighty power** to keep the minds of as many people as he possibly could **wavering and unsettled** on the **[present] truth**. I saw that the **mysterious knocking** in New York and other places was the **power of Satan**, and that such things would be*

more and more common, clothed in a **religious garb** so as to lull the deceived to greater security and to **draw the minds** of God's people, if possible, to those things and cause them to **doubt the teachings and power of the Holy Ghost** **[as was revealed in the Midnight Cry and the power of the Holy Spirit that attended it]**.

I saw that Satan was working through agents in a number of ways. He was at work through **ministers who have rejected the [present] truth** and are given over to strong delusions to believe a lie that they might be damned. While they were preaching or praying, some would **fall prostrate and helpless**, not by the power of the Holy Ghost, but by the power of Satan **breathed [same word as in Early Writings, p. 56]** upon these agents and **through them to the people**. While preaching, praying, or conversing, some **professed Adventists** who had **rejected present truth** used **mesmerism** to gain adherents, and the people would rejoice in this influence, for they **thought it was the Holy Ghost [the same as the people in Early Writings, p. 56]**. Some even that used it were so far in the **darkness [same word used in Early Writings, p. 56]** and deception of the devil that they **thought it was the power of God [same expression used in Early Writings, p. 56]**, given them to exercise. They had made God altogether such a one as themselves and had valued His power as a thing of nought.

Some of these agents of Satan were affecting the **bodies of some of the saints**—those whom they could not deceive and **draw away from the [present] truth** by a **satanic influence**. Oh, that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan and be on their guard! I saw that Satan was at work in these ways to **distract, deceive, and draw away God's people**, just now in this **sealing time**. I saw some who were not standing stiffly for present truth. Their **knees were trembling**, and their **feet sliding**, because they were not **firmly planted on the [present] truth**, and the covering of Almighty God could not be drawn over them while they were thus trembling.

Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are

to have a shelter in the day of slaughter. God will work in power for His people; and Satan will be permitted to work also.

*I saw that the mysterious **signs and wonders** and **false reformatations** would **increase and spread**. The reformatations that were shown me were not reformatations from **error to truth**. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past." EW, pp. 43-45*

Some have used the last portion of the above statement to sow doubt regarding Ellen White's prophetic gift. They claim that Ellen White believed that probation had closed for the entire world in 1844. But in **1854** Ellen White explained clearly what she meant by the expression 'for the time of their salvation is past.'

*"The 'false reformatations' here referred to are **yet to be more fully seen**. The view relates more particularly to those who have heard and rejected the light of the advent doctrine. They are given over to strong delusions. Such will not have 'the travail of soul for sinners' as formerly. Having rejected the advent, and being given over to the delusions of Satan, 'the time for their salvation is past.' This does not, however, relate to those who have not heard and rejected the doctrine of the Second Advent." EW, p. 45*



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #14 - NOTES ON DANIEL 8: THE SANCTUARY SHALL BE CLEANSED

Introductory Matters: The Relationship of Daniel 7 and 8

Daniel 8 is dated to the third year of King Belshazzar which would be the year **550 B.C.** Eleven years were still to pass before the fall of Babylon.

As noted before, Daniel is composed of **two books in one**. The first book covers **chapters 1-7** and the second, **chapters 8-12**. We must remember that chapters 8-12 are the **sealed book** of Daniel 12:4. It is the same little book that is opened at the time of the end in Revelation 10.

Daniel 8 follows the **same basic sequence** of events as Daniel 7 but there are **four** significant differences:

First, while in Daniel 7 the lion is a symbol of Babylon, there is **no symbol** for **Babylon** in chapter 8. The question is **why**. Several **possibilities** have been suggested. The first is that the existence of **Babylon is assumed** because the vision is dated to the **reign of Belshazzar** who was a Babylonian king. This is a good option.

Less enticing is the idea that Babylon was **about to disappear** from the prophetic scenario so there was no need to mention it. However, the fact is that

eleven years would pass before the fall of Babylon in the year 539 B.C. so this is not a good option.

The real reason why there is no symbol for Babylon in chapter 8 is that the prophecy of the 2300 days/years **began during the reign of Persia**, not the reign of Babylon. We shall come back to this later in our study.

Second, the four beasts of Daniel 7 are carnivorous. In contrast, Daniel 8 has only two beasts and they are domestic. Notably, the ram was used in the sanctuary's daily service and the he-goat in the yearly. This clearly indicates that the central theme of Daniel 8 is the sanctuary. As we proceed in our study we will see that the little horn usurped the functions of the daily (represented by the ram) and for this, God judges its actions in the yearly service (represented by the he-goat) on the Day of Atonement.

Third, Daniel 7 has two separate symbols for pagan and papal Rome. A dragon-like beast represents the Roman Empire and a little horn that comes up from the head of the dragon beast represents papal Rome. However, in Daniel 8 both pagan and papal Rome are represented by a single little horn. The question is, why does Daniel 8 represent the two stages of Rome with a single symbol? The answer is simple. Chapter 8 wants us to focus on the daily and yearly services of the sanctuary. If another beast had been introduced in chapter 8, the sanctuary symbolism would not have been as clear.

There is another question we must address later in this study. Why did the little horn of Daniel 7 rise from pagan Rome while the little horn of Daniel 8 rose from one of the four Hellenistic kingdoms? This seeming discrepancy between Daniel 7 and Daniel 8 has led Futurists to teach that the little horn of Daniel 7 represents a future personal Antichrist who will sit in a rebuilt Jerusalem temple for three and a half literal years. On the other hand, they teach that the little horn of Daniel 8 represents Antiochus Epiphanes.

Finally, while the vision of Daniel 7 concludes with the setting up of Christ's everlasting kingdom, Daniel 8 makes no mention of the that kingdom. Thus a comparison of Daniel 7 with Daniel 8 reveals that they are not precisely

parallel. The question is why. We find the answer in a careful study of the literary structure of Daniel 8-12.

Daniel 8-12 an Expanding Unit

The evidence indicates that Daniel 8-12 is an inseparable **unit** whose central theme is the 2300-day prophecy. The unit actually **begins** with the **last event** in the **prophetic chain** of **Daniel 7** and does not conclude until the setting up of the **everlasting kingdom** in **Daniel 12:1-3**.

Expressed another way, **Daniel 8:14** (and the last event of Daniel 7) describes the **beginning** of the judgment (1844 A. D.) and **Daniel 12:1-3** presents its **conclusion** when Christ sets up His everlasting kingdom. In between these **two markers** we find the **specific date** for the beginning of the 2300 days (Daniel 9), the **struggle** between Christ and Satan for the time decrees to be given (Daniel 10), and finally an **expansion** of the prophecy of Daniel 8 from the kingdom of Persia till the end of the judgment and the setting up of Christ's everlasting kingdom (Daniel 11:1-12:3).

Emphasis on Seeing

In **Daniel 8:1-13** there is a marked emphasis on **seeing**. Keep in mind, for now, that the Hebrew word for 'vision' in these verses is **chazon**. The word appears **three times** in the first two verses and **once** in verse thirteen. It is important to remember that Daniel was transported in vision to Persia and began the prophetic chain with the kingdom of Persia, although the vision was dated to the rule of Belshazzar.

Verses 1-4: The Medes and Persians

Verse two centers on what Daniel **saw** as denoted by the words '**eyes**', '**saw**' and '**behold**'. Daniel was transported **in vision** to the citadel of **Shushan**, the capital of Media and Persia:

*"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."* (Daniel 8:2)

Daniel then saw a ram conquering everything in its path:

“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. I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great.” (Daniel 8:3, 4)

Daniel saw a ram next to the river Ulai and the ram had two horns, but one of them was higher than the other and the highest came out last. This is parallel to the bear in Daniel 7 that was raised higher on one side than the other. The symbolic meaning of the ram is in verse 20:

“The ram which you saw, having the two horns — they are the kings of Media and Persia.”

There is a parallel between Daniel 5 and Daniel 8. Daniel 5 tells us that Babylon fell to the Medes and Persians and Daniel 8:2 explains that the two horns were the kings of Media and Persia. However, after Daniel 8, the kingdom is referred to, without exception, only as ‘Persia’ (Daniel 10:1, 13, 20; 11:20).

After Darius the Mede (d. 537BC), Cyrus (d. 530 B.C.) and Cambyses (d. 522 B.C.) died, all the remaining rulers from 522 B.C. till 331 B.C. were Persian. The point is, that the tallest horn did come up last! For proof on this, cf. Stephen Bohr’s, ‘*A Dynastic Chart of the Medes and Persians*’.]

There are other parallels between the bear of Daniel 7 and the ram. In Daniel 7 the bear was higher on one side and in Daniel 8 one of the horns was higher than the other. In Daniel 7 the bear had three ribs in its mouth and in Daniel 8 the ram conquered in three points of the compass—westward (Babylon 539 B. C.), northward (Lydia, 546 B. C.), and southward (Egypt, 525 B. C.).

The text tells us that the ram became ‘great’. We will soon encounter another power that became ‘very great’ and still another after which became ‘exceedingly great’. The ram conquered only horizontally. That is to say, the ram warred against other ‘beasts’ (kingdoms) on earth but did not war

vertically against the God of heaven. We will soon encounter a power that will war against the God of heaven.

Verses 5-8: The Kingdom of Greece

“And as I was considering, behold, a 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 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.” Daniel 8:5-8

In verses 5-8 we once again find a marked emphasis on seeing. The he-goat moves from west to east and it is geographically true that Greece is west of Persia. Incontestably, the he-goat of Daniel 8 is parallel to the leopard of Daniel 7. We can be sure for the following two reasons:

First, Daniel 8 tells us that the he-goat conquered so swiftly that it did not even touch the earth. In other words, it was a flying goat. In parallel fashion, Daniel 7 describes a swift leopard which is made even swifter than a leopard because it has four wings of an eagle.

Second, after the great horn on the head of the he-goat was broken, it sprouted four horns. This is parallel to the leopard of Daniel 7 which has four heads.

When we compare the leopard of Daniel 7 with the he-goat of Daniel 8 we conclude that the leopard had two periods of existence. The first was during the reign of the notable horn and the second was after the notable horn was broken and four came up in its place.

If we had only Daniel 7 we might be led to conclude that the leopard represents a **quadruple kingdom** from **its beginning**. However, a comparison with Daniel 8 indicates that the kingdom was united under **one ruler** at first and **after** the notable horn was broken, the kingdom was divided into **four parts**.

Which kingdom does this he-goat represent? We do not have to guess. The **prophecy itself** explains that '*the rough goat is the **king of Greece**; and the great horn that is between his eyes is the **first king**.*' (Daniel 8:5, 21).

The first king of the Hellenistic Age was **Alexander the Great**. The speed at which he conquered was amazing. In just **three years** he moved from **Athens** to the **Hindus Valley** and conquered everything in between. Contrast this with Nebuchadnezzar who took **three years** to conquer **Jerusalem** (588-586 B.C.), and with Assyria which also took three years to take **Samaria** (725-722 B. C.).

Greece did run against the Medo-Persian Empire 'in the fury of his power' (verse 6) and did '*break his two horns*' (verse 7). The prophecy tells us that Alexander the Great **was broken** when '*he was strong*' or at the **apex** of his power (verse 8). Kingdoms in antiquity always grew strong in the course of time and then weakened and fell to the enemy. However, Alexander died at the tender **age of 33** when he was at the **height of his power** (for more on this, study Daniel 11:4). It is said that he died of alcoholic intoxication.

Stages of Greek History

Here is a summary of the various stages of Greek history (323-133 B.C.):

- ✓ **The Founder**: Alexander the Great (334-323 B.C.).
- ✓ **Antigonids**: Macedonia-Greece in the west (283-168 B.C.).
- ✓ **Attalids**: Pergamum in the north (263-133 B.C.).
- ✓ **Ptolemies**: Egypt in the south (323-30 B.C.).
- ✓ **Seleucids**: Syria and Mesopotamia in the east (323-264 B.C.).

Four Kingdoms of Alexander's Empire

We must dedicate significant space to the **four horns**. In Adventist circles the four horns are commonly interpreted as Alexander's **four generals**: Cassander,

Seleucus, Lysimachus and Ptolomy. However, this traditional interpretation is not without its problems.

First, the four horns are clearly identified as 'kingdoms', not 'kings' (Daniel 8:22). **Second**, it is a historical fact that Alexander's kingdom was not carved up into four neat kingdoms **immediately upon his death**. The history of Greece after Alexander's death **is complex**. Sometimes there were **three** kingdoms, at other times **four** and for a short space just before 280 B.C. there were only **two**! (for a fuller explanation of Greece after Alexander's death read "*The Four Horns of Daniel 8*" included at the end of this material). Which, then, are the four kingdoms symbolized by the four horns? Secular historian W. W. Tarn identifies them for us:

*"He [Alexander] **left no heir**, and had **made no arrangements** for carrying on the government [**notice how this fits precisely with Daniel 8:22 where we are told that the four kingdoms would 'stand up out of the nation, but not in his power'**]. Once the uprisings of Greece in the Lamian war and of the Greeks in the far east were defeated, a **struggle for power started among his generals** in the shape of war between the satraps (territorial dynasts) and whatever central power aimed at general control; the battle of Ipsus in 301 definitely decided that the Graeco-Macedonian world **could not be held together**, and that world presently returned very much to the political shape it had before Alexander, though under different rulers and a different civilization. By 275 **three dynasties**, descended from three of his generals, were well established; the **Seleucids** ruled much of what had been the Persian Empire in Asia, the **Ptolomies** ruled Egypt, and the **Antigonids** Macedonia. A fourth European dynasty, not connected with Alexander, the **Attalids** of **Pergamum** subsequently grew up in **Asia Minor** at Seleucid expense, and became great by the **favor of Rome**." (W. W. Tarn, *Hellenistic Civilization* (New York: Meridian, 1971), p. 6*

From this statement we can conclude that the four horns represent the following kingdoms:

- ✓ **Antigonids**: Macedonia-Greece in the west (283-168 B.C.).
- ✓ **Attalids**: Pergamum in the north (263-133 B.C.).

- ✓ **Ptolemies**: Egypt in the south (323-30 B.C.).
- ✓ **Seleucids**: Syria and Mesopotamia in the east (323-264 B.C.).

From the Winds or the Horns?

An all-important question remains to be answered. Did the little horn come forth from one of the four horns or from one of the four winds? Before we can answer this question we must deal with **two points** that are very closely related.

The first is this: Seventh-day Adventists, with few exceptions, have always correctly taught that the little horn of Daniel 7 and the little horn of Daniel 8 represent the same power, namely, Roman papacy. However, this interpretation has presented a seemingly insurmountable problem. The little horn of Daniel 7 rose **from the head** of the dragon beast which symbolizes **pagan Rome**. However, the little horn of Daniel 8 seemed to **rise from** one of the **four divisions** of the Greek empire. **How could** the little horn rise both from one of the **divisions of Greece** and **also Rome**? How can we resolve this apparent discrepancy?

Most Adventist authors have attempted to resolve this problem by claiming that the little horn did not arise from one of the **four horns** but rather from one of the **four winds** of heaven. The reason for this interpretation is that the expression '**the four winds of heaven**' is much more **indefinite** than the expression '**four horns**'. If the little horn rose from one of the four winds of heaven, it could arise just about anywhere, including Rome. However, if it rose from one of the four horns, it would have to rise specifically from one of the four Hellenistic kingdoms. I believe that the attempt to prove that the little horn came forth from one of the winds and not from one of the horns is well intended but **unnecessary**.

So let's examine the Hebrew text to determine whether the little horn rose from the winds or from the horns. The text literally reads:

'Four notable ones [feminine] toward the four winds [masculine]. And out of one [masculine] of them [feminine] came forth a little horn.' (Daniel 8:8, 9)

The gender of the words in the literal text indicates clearly that the little horn rose from one of the **four horns** that were at the **four winds** of heaven. In other words, it is not either/or but rather both/and.

We must also include 1 Maccabees 1:10, Josephus and the LXX in our study to get the complete picture. **1 Maccabees 1:8-10:**

"Alexander had reigned twelve years when he died. Each of his comrades established himself in his own region. All assumed crowns after his death, they and their heirs after them for many years, bringing increasing evils on the world. From these [the heirs, not the winds] grew a sinful offshoot, Antiochus Epiphanes, son of King Antiochus. . ."

We strongly disagree with the writer of Maccabees that the little horn was Antiochus Epiphanes. However, we can agree that the evil offshoot came from one of the **kingdoms** into which Greece was divided after Alexander's death.

Here is the reading of Daniel 8:8, 9 in the Greek translation of the Old Testament (**LXX**):

"... and four other horns rose up in its place toward the four winds of heaven. And out of one of them [out of one of the horns at the four winds] came forth one strong horn. . ."

Here is the interpretation of **Flavius Josephus**:

"... he [Daniel] saw a very great horn [Alexander] growing out of the head of the he-goat, and that when it was broken off, four horns grew up that were exposed to each of the four winds, and he wrote that out of them [the horns at the four winds] arose another lesser horn, which, as he said, waxed great. . ."

When Josephus described the four horns that were exposed to each of the four winds, it is clear that he meant that the kingdom of Alexander was divided into four kingdoms which were at each **point of the compass**. In other words, the

four horns would be four kingdoms, one to the south, one to the north, one to the east and the other to the west in what used to be Alexander's empire.

The critical question at this point is this: From which of these four kingdoms did the little horn rise? As we answer the question let's remember that the little horn is a symbol of both pagan and papal Rome. We will see that this can be proved from the Bible text itself! In order to understand from which kingdom the little horn emerged we will need to examine some extensive historical background. Let's begin with Daniel chapter 2.

The Babylonian Pagan Priesthood

If we remember, in Daniel 2 king Nebuchadnezzar had a dream and when he woke up he had forgotten it. So he called the magicians, the astrologers, the sorcerers and the Chaldeans to tell him the dream and its meaning. Of course, these 'wise men' of Babylon were unable to explain what the king demanded.

These Babylonian wise men were polytheistic. We know this because they complained to the king that only the gods could give him the information he demanded (Daniel 2:11; cf. Isaiah 47). The wise men hated Daniel and his three friends because they did not worship the Babylonian gods—they were monotheistic.

In the Valley of Dura, these polytheistic priests accused Hananiah, Mishael and Azariah for refusing to worship Nebuchadnezzar's image (cf. Daniel 3:8-11). Our study of Daniel 3 revealed that the image was a symbol of the Babylonian sun-god, Marduk who was the head of the entire Babylonian pantheon. There are four key elements in Daniel 3 that are apropos to our study:

- ✓ Nebuchadnezzar for seven years behaved like a beast.
- ✓ He raised up an image.
- ✓ He gave a decree to worship the image.
- ✓ Whoever did not worship the image was subject to a death decree.

These four details will reappear in Revelation 13 where end-time Babylon will repeat the story of Daniel 3 on a global scale. For the time being, let's

remember that the stories of Daniel 2 and 3 are the first link in an unbroken **chain** that connects ancient Babylon with end-time Babylon. We will come back to this later.

The Emergence of Zoroastrianism

When Babylon fell to the Medes and Persians in 539 B.C., a **new religion** appeared on the horizon called **Zoroastrianism**. This religion was staunchly **monotheistic** and in many ways **similar** to the monotheism of the Jews. The new religion taught that there is **one true**, Almighty God whose name is **Ahura-Mazda**, who is the God of **light**.

On the other side is the **arch-enemy** of the true God whose name is **Ahriman** and who inhabits the realm of **darkness**. According to Zoroastrianism, there is a **constant battle** between Ahura-Mazda, the God of light, and Ahriman the god of darkness (Humphrey Prideaux, **An Historical Connection of the Old and New Testaments** (London: William Tegg and Co., 1858), pp. 149-150).

As we look at ancient history, nations had an almost **incurable inclination** toward polytheism. The apostle Paul referred to these in **Romans 1:18-32**. Even Israel before the Babylonian captivity was **obsessed with foreign gods**.

It is indeed **unusual** to find a polytheistic nation that **suddenly turns to monotheism**. I know of only two examples. One is **Egypt** during the reign of **Tutankhamen**. It is tempting to think that it was because the Hebrew God during the **Exodus** was more powerful than all the Egyptian gods put together. The second example is the Zoroastrian religion in **Persia**. The question is, **why** did Persia adopt a strictly monotheistic spirituality?

The answer there for all to see. Sometime after the fall of Babylon, Daniel had a conversation **with Cyrus**, king of Persia. In the encounter, the prophet explained the prophecies of **Isaiah** regarding the fall of Babylon. In fact, Daniel showed Cyrus in the **scroll of Isaiah** that God had chosen him **by name** to deliver His people one hundred years **before he was born** (Isaiah 45:1). When Cyrus heard this, he was **deeply impressed** and Ezra 1:1, 3 strongly suggests that Cyrus became a believer in the God of the Hebrews:

*"The Lord **God of heaven** hath **given me all the kingdoms** of the earth; and **he hath charged me** to build him a house at Jerusalem. . . .³ Who is there among you 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."*

Ellen White's description of the encounter of Daniel with Cyrus is moving:

*"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 . . . his heart was **profoundly moved**, and he determined to fulfill **his divinely appointed** mission." PK, p. 557*

The evidence indicates that Daniel had an impact on Darius the Mede as well. The story of **Daniel 6** indicates that there was a **close personal relationship** between **Darius and Daniel**. Thus, there is **persuasive evidence** that the Persian Empire came to a knowledge of the true God primarily through the contacts of **Daniel** with **Darius** and **Cyrus**.

I might mention in passing that the **wise men** who centuries later came to **visit Jesus** after His birth were from Persia and they were **not idolaters**. Ellen White identified these wise men from the East as '**philosophers**'. She also wrote that they had studied the starry heavens in connection with the **Hebrew Scriptures**. Regarding this she wrote:

*"Seeking **clearer knowledge** [**than what they could discern by a study of the starry heavens**] they turned to the **Hebrew Scriptures** [**cf. Numbers 24:7**]. In their own land were **treasured prophetic writings** that predicted the coming of a divine teacher."*

Then Ellen White wrote this significant statement about how the Jewish leaders disdained the wise men that came to visit Jesus:

*"The priests are rehearsing traditions. They extol their religion and their own piety, while they denounce the Greeks and Romans as heathen, and sinners above others. The **wise men are not idolaters**, and in the sight of God they stand far*

*higher than do these, His professed worshipers; yet they are looked upon by the **Jews as heathen.**" DA, p. 61*

Ellen White then explained the nature of the Star that led the wise men:

*"It was **not a fixed star nor a planet**, and the phenomenon excited the keenest interest. That star was a **distant company of shining angels**, but of this the wise men were ignorant. Yet they were **impressed that the star** was of special import to them. They consulted priests and philosophers, and **searched the scrolls** of the ancient records." DA, pp. 59-60*

Ellen White explained that in their study of the ancient scrolls they found the prophecy of **Numbers 24:7**.

Cambyes and the Massacre of the Babylonian Priests

Although monotheism took hold in Persia, there was still a **remnant of polytheistic Babylonian** priests in Persia who had survived the destruction of Babylon. These religious leaders were angry that their nation and religion had been overthrown and they sought every opportunity to reestablish their lost dominion. Cyrus died in **530 B.C.** and was succeeded by **Cambyes** who ruled for seven and one half years.

Cambyes was a cruel despot. History tells us that when he went on an **expedition to Egypt** he left **Patizithes** to manage the governmental affairs in his absence. However, when Cambyes arrived in **Syria** on his **return to Persia** from his Egyptian campaign, a herald who was sent from the citadel of Shushan, rode into the midst of the Persian army and proclaimed that **Smerdis**, the **son of Cyrus**, had been crowned king and all must obey him.

Cambyes, was somewhat of a **lunatic** who was always looking **over his shoulder** for potential rivals. Cambyes was **jealous of Cyrus' son** so he had him killed. Cambyes' had married his youngest sister because she was very beautiful. One day he kicked her in the abdomen and killed her and her unborn child because she had cried when she heard that Smerdis had been killed. On

another occasion Cambyses had several faithful servants buried alive for no reason at all!

Patizithes **had a brother** who physically **resembled Cyrus' son**, and had the **same name**. After Cambyses killed Cyrus' son, Patizithes placed his own brother on the throne. This Smerdis **look-alike** who had the same name as the real Smerdis came to be known as **false Smerdis**.

Patizithes then informed the subjects of the kingdom that **false Smerdis** was the **true son of Cyrus**. False Smerdis was a Mede (not a Persian like Cyrus) and the chief of the **polytheistic Babylonian Magi** that had remained after the conquest of Babylon by Cyrus. False Smerdis hated the Jews and gave a decree halting the rebuilding of the Jerusalem temple at the **bequest of the Samaritans**:

*"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." *PK*, pp. 572, 572*

After **seven months of rule** (from March to September) the identity of the impostor was discovered and seven **Persians** of the nobility led by Otanes stormed into the royal palace and **slew false Smerdis** and his brother **Patizithes**.

Cambyses then **slaughtered** the **polytheistic Babylonian Magi** who had sympathized with false Smerdis, but a small **remnant who survived** the massacre fled to **Pergamum** in Asia Minor. **Darius the Persian** then reestablished the holy temples and the monotheistic religion of Ahura-Mazda and reconfirmed the decree allowing the Jews to rebuild the temple (Humphrey Prideaux, *An Historical Connection of the Old and New Testaments*, volume 1, pp. 145-147, 205-207).

In **480 B.C.**, another **Persian** king, **Xerxes**, ('Ahasuerus' in the book of Esther), who was a staunch defender of the **monotheistic religion** of Persia, destroyed the temples of the Greeks (because he detested their polytheism) and

undertook a **campaign to Babylon** where he destroyed the pagan temples. Once again the **surviving** Babylonian Magi found refuge in **Pergamum**. Thus, the religion of the polytheistic Babylonian Magi was once more transferred to **Pergamum** in Asia Minor. (Humphrey Prideaux, *An Historical Connection of the Old And New Testaments*, volume 1, pp. 214, 215.

The Growth of Rome from Pergamum

History shows that pagan Rome grew out of **Asia Minor**. The Roman poet, **Virgil**, wrote that **Roman civilization and culture** came from the ancient city of **Troy** in Asia Minor. In his famous epic, *The Aenid* (which he wrote during a period of eleven years, 30-19 B.C.), Virgil told about a Trojan prince who was exiled to Italy in the 12th century B.C. when Troy was destroyed by the Greeks. According to Virgil, this prince established the first settlement in Italy.

The well-known work, *The Migration of the Etruscans* also tells us that Roman civilization and culture grew out of **Asia Minor**. Wrote Christopher S. Mackay:

*“. . . Roman **political and religious** practices were strongly influenced by the Etruscans. Early Roman art and religion were also strongly influenced by the Etruscans, and the **Romans** seem to have developed their writing system from them (who borrowed it from the Greeks). Hence, while the Greeks were a strong cultural influence on **early Rome**, the Etruscans had a **more immediate influence**. Herodotus tells us that before the Trojan War the Etruscans migrated from **Lydia** (in western Asia Minor) **to Rome** as a result of a great drought which lasted for 25 years.”* (www.ualberta.ca/~csmackay/LASS_365/Etruscans.html)

Rome not only borrowed its civilization and culture from Asia Minor but also their religion. Christopher Mackay adds:

*“The Etruscans were considered a very religious people in antiquity, and **the Romans borrowed many religious customs from them**. The traditional Roman form of divination was to observe the flight of birds (**auspicium**) but they adopted divination through inspection of livers (**hepatoscopy/haruspicy**) and thunder from the Etruscans.”*

Mackay further wrote that the Etruscan kings:

*“... wore **purple robes** and sat on a throne called sella curulis in Latin. All these symbols were **adopted** by the magistrates of the Roman Republic, and presumably reflect the usages of the Roman kings under the **Etruscan dynasty**.”*

In **67 A.D.**, the Roman general **Pompeii** went on an expedition to **destroy pirates** in Asia Minor and adopted the **religion of Asia Minor**. In fact, **Mithraism** became the **official religion** of the Roman legions. **Franz Cumont**, who spent the better part of **a lifetime** studying the religion of the Roman Empire, wrote about the phenomenal growth of Mithraism in Rome:

*“All the original rites that characterized the **Mithraic cult of the Romans** unquestionably **go back to Asiatic origins**. . . The principal agent of its diffusion was undoubtedly **the army**. The Mithraic religion is predominantly a **religion of soldiers**, and it was not without good reason that the name of milites was given to a certain grade of initiates. . .”* (Franz Cumont, *The Mysteries of Mithra* (New York: Dover Publications, 1956), pp. 30, 40)

Cumont wrote that ‘the **original home** of Mithra was not infrequently placed on the banks of the Euphrates **[Babylon]** . . .’ Then he explained that: ‘Very early **the Magi** had crossed Mesopotamia and penetrated to the **heart of Asia Minor**.’ (Franz Cumont, *The Mysteries of Mithra*, pp. 10-11).

Thus, **Asia Minor**, or more specifically **Pergamum**, became the **connecting link** between the religion of ancient **Babylon** and the religion of **pagan Rome**. This is a pivotal point which we will come back to in a few moments.

Cumont explained the origin of the tauroctonous Mithra:

*“It can be proved that all our representations of the **tauroctonous Mithra** **[Mithra slaying the bull]**, the hieratic figure of which was fixed before the propagation of the Mysteries in the Occident, are more or less faithful replicas of a type created by **a sculptor of the school of Pergamum**, in imitation of the sacrificing Victory which adorned the balustrade of the temple of Athena Nike **on the Acropolis**.”* (Franz Cumont, *The Mysteries of Mithra* (New York: Dover Publications, 1956), p 210)

There is another significant fact about the kingdom of Pergamum. It was the **only one of the four** Macedonian kingdoms that Rome did not have to conquer by military force. The kingdom was willed to the Roman Senate by king **Attalus III** in **133 B.C.** (cf. *Encyclopedia Britannica*, 'Pergamum'). This not only gave Rome a **foothold in Asia Minor** from which it could conquer the **nations of the East**, but it also became **the bridge** that made it possible for Rome to come in contact with **God's covenant people**, Israel. This made possible the fulfillment of Daniel 8. The strategic importance of Asia Minor is described by the Turkish Ministry of Foreign Affairs:

*"The role played by **Asia Minor** in Western culture was primarily determined by its **geographical position**. Whereas all the Mediterranean peninsulas—Iberian, Italian, Greek—extend from north to south, Asia Minor, alone stretching from **east to west forms a unique bridge**. It was this which caused the civilizations arising in the East in general, and on its territory in particular, to orient themselves towards the West, by way of the Aegean islands."*
(<http://www.ptr.co.nz/turkey/pergamum.htm>)

So far we have traced the incredible 'journey' of the Babylonian idolatrous religion from Babylon to Asia Minor to pagan Rome. But there is more to the story. Pergamum is **also** the connecting link between **pagan and papal** Rome. In order to understand this, we must examine the history of the **seven churches** of Asia minor in the book of Revelation.

From Literal Pergamum to Spiritual Pergamum

Conservative Bible scholars generally recognized that the seven churches of Asia Minor in the book of Revelation portray **seven consecutive periods** in the history of the Christian Church. Ellen G. White wrote:

*"The names of the seven churches are symbolic of the church in **different periods** of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages **extend to the end of time**, while the symbols used reveal the condition of the church at **different periods** in the history of the world." AA, p. 585.*

Even the Futurist Hal Lindsey agrees:

*"I believe, along with many scholars, that these seven letters were not only written to **seven literal churches** with real problems, but also that they have a **prophetic application to Church history**. . . I believe that these seven churches [though there was many more in Asia Minor] were selected and arranged by our omniscient Lord because they had problems and characteristics that would **prophecy seven stages** of history through which the **Church Universal would pass**." *Vanished into Thin Air*, p. 276*

In a sermon on November 19, 1989 Protestant pastor **Ray C. Stedman** said:

*"The **entire church age** is brought before us in the purview of these letters." Ray C. Stedman, *Smyrna and Pergamum: The Pressured Church and the Compromising Church*, <http://www.pbc.org/dp/stedman/revelation/4191.html>.*

A careful study of the first three churches—Ephesus, Smyrna, Pergamum—reveals a progression from the **apostolic** church to the **persecuted** church to the **compromising** church. **Ephesus** symbolizes the Apostolic church and **Smyrna** the persecuted church by the Roman emperors, a fact clearly indicated by the 'death language' that is used to describe it (Revelation 2:8-11). Stedman spoke about this period:

*"Prophetically viewed, this church [**Smyrna**] is a picture of the period in history from about 160 A. D. to 320 A. D., the **rise of Constantine**, the first so-called Christian emperor. The whole period has been termed the '**Age of Martyrs**'."*

According to Stedman, the third church, Pergamum, represents the period when **paganism penetrated** the Christian church in the days of Constantine:

*"Prophetically, this is the period from the accession of Constantine in 320 A. D. **to the rise of the papacy** in the 6th century. During that period of time were held the great councils of the church. But it was also the time of the **wedding of the church and the world** under Constantine. . . Constantine was not really a true Christian. He adopted **many pagan practices** and brought them into the church where they were accepted. Christianity was popular in those days and many*

pagan practices were incorporated into it. This began when the church was viewed as a worldly kingdom, like any other kingdom."

Ellen G. White agreed with this interpretation. In The Great Controversy, pp. 49-50 she wrote:

"The nominal conversion of Constantine in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ."

Let's begin our study of the period represented by the church of the Pergamum in Revelation 2:13:

"I know thy works, and where thou dwellest, even where Satan's seat is . . ."

A king sits on a throne so we must conclude that Pergamum is the 'See' of Satan's kingdom. This is an important detail because Revelation 13:2 tells us that the dragon (pagan Rome) gave the beast from the sea—the papacy—"his power, his throne, and great authority". Pergamum thus became the connecting link between the pagan Roman empire and papal Rome.

Let's spend some time on another expression in Christ's message to the church of Pergamum. Revelation 2:14 tells us that this church had 'those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.'

What does the third stage of church history have to do with this apostate Old Testament prophet? To find the answer, we must return to the place where the story of Balaam first appears in Numbers 22-24.

Numbers 21:10ff describes how Israel had just gained signal victories over their enemies. They had wiped out the Ammonites and the Moabites feared that they were next. Balak, the king of Moab, was frightened so attempted to

persuade Balaam to curse Israel. However, Israel was **in a faithful covenant** relationship with the Lord at the time and Balaam knew that there was **no way he could curse** them while they were faithful to the covenant. (Numbers 22:6, 12, 18; 23:8-10, 20-23; 24:5, 9).

Originally Balaam belonged to a group of faithful Magi but later sold himself to a group of idolatrous Moabite priests who were experts in the art of divination (Numbers 22:7; 23:23). Thus, very early in the history of Israel, there were the **two types of Magi** that later reappeared in **Babylon** and in the kingdom of **Persia**.

When **Balaam failed** in several attempts to curse Israel, he suggested a **demonic plan** to Balak. Why not entice the Israelites to **commit fornication** with the daughters of Moab and to celebrate their **idolatrous rites**? If he could do this, he knew that God would **forsake Israel** and they would be an easy prey.

This is precisely what Balaam did. According to **Numbers 25:1-3** (cf. Revelation 2:14 indicates that the plan was suggested by Balaam). As soon as Israel forsook the Lord, the Lord **withdrew His protection** and Israel lost **24,000 men**. However, **not everyone** apostatized. **Numbers 25:6-8** records the triumphant story of **Phinehas** who exalted God's honor.

Let's turn now to Revelation 12:1-5, 7-9. The dragon in this passage symbolizes Rome and Rome is where Satan's throne is (Revelation 2:13). **Revelation 13:2** describes the **dragon** (symbolic of Satan working through the Roman empire) who gave the beast (the papacy) his power, his **throne** and great authority. And Satan's throne at this time was in Pergamum. Thus, during the period of the church of Pergamum, Satan's throne was transferred from pagan to papal Rome. This is what happened:

The message of the **Apostolic Church** (Ephesus) spread like a California grassfire and Satan was losing his subjects so he responded by influencing the emperors to **persecute** the church (Smyrna). However, the more the emperors persecuted the church, **the more it grew**. So Satan decided to change his tactics to *'if you can't fight them, join them.'*

Not able to destroy the church from outside by **persecution**, Satan decided to **infiltrate and corrupt** the church from **within**. In **313 A.D.** persecution **ceased**. Constantine the Great, an avowed worshiper of the **sun-god Mithra** gave a politically expedient **decree of toleration**. He became a '**Christian**' and proclaimed the first civil Sunday law, calling it 'the **Venerable Day of the Sun**'. He even minted **a coin** with the inscription, *Deus Sol Invictus* ('to the invincible sun'). Along with the emperor, the entire empire was 'converted' to Christianity. Ellen White described the slippery slope of the church into apostasy:

*"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 part of the Christian faith, while they rejected other essential truths. . . 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." *GC*, pp. 42-43*

Thus, as the message to Pergamum states, the church committed spiritual fornication by forsaking Jesus and joining the world. It was to be expected that the church of Pergamum would be followed by the apostate Jezebel-like church of Thyatira which describes the papal church that committed **fornication** and encouraged **idol** worship (cf. Revelation 2:20-23)

Thus, **spiritual Pergamum** became the **connecting link** between **pagan** and **papal** Rome. Thus, the literal kingdom of Pergamum in Asia Minor was the connecting link between **ancient Babylon** and **pagan Rome**, and **spiritual Pergamum** was the connecting link between **pagan Rome** and **papal Rome**. Thus, we have an unbroken chain between ancient Babylon and papal Rome.

However, there is much more to this story. The papacy passed along many of its errors it received from pagan Rome to apostate Protestantism, including the immortality of the soul and the observance the **day of the sun**. This is the reason why the conflict in the **Valley of Dura** will occur once more on a **world-wide** scale (Revelation 13:11-18). History will repeat. The beast from the earth

will build an **image of**, and **in honor to**, the beast and command the world to worship it and whoever refuses to worship will be **marked for death**. The beast from the earth will also impose **the mark** of the beast—Sunday observance!

Our study of Daniel 3 revealed that the number 666 was **veiled** in the **dimensions** of the image. In parallel fashion, in the end time, the number of the beast will be 666. The image of gold was a **solar symbol** and at the end, the world will be commanded to worship on the **day of the sun**. And as in the days of Nebuchadnezzar, God will have a **faithful remnant** that He will deliver from certain death.

In a very real sense, **pagan Rome** grew out of the kingdom of **Pergamum** (Daniel 8), **papal Rome** grew out of **spiritual Pergamum** (Revelation 2:13; Daniel 7:8-9) and **apostate Protestantism** grew out of **papal Rome**.

Someone might wonder if the **little horn** of **Daniel 8** is the **same** as the one in **Daniel 7**. A comparison of the little horn of Daniel 7 with the one in Daniel 8 leaves no doubt that they refer to the same power. William Shea listed eleven parallels between the little horn of Daniel 7 and the little horn in Daniel 8:

- ✓ Both are described with the **identical symbol**: A horn (7:8; 8:9). Although Daniel 7 was written in Aramaic and Daniel 8 in Hebrew, both chapters employ the same word for the 'horn' (*qeren*).
- ✓ Both are described as '**little**' at the outset (7:8; 8:9).
- ✓ Both become '**great**' later in their career (7:20; 8:9ff).
- ✓ Both are **persecuting** powers (7:21, 25; 8:10, 24).
- ✓ Both describe the **same target** group for persecution—'the people of the saints' (7:21, 25, 27; 8:24).
- ✓ Both are **self-exalting** and blasphemous powers (7:8, 11, 20, 25; 8:10-12, 25).
- ✓ Both are characterized by **crafty intelligence** (7:8: 'eyes of a man'; 8:23-25: 'understands riddles, cunning and deceit').

- ✓ Both are the **final anti-God** powers at the climax of their visions (7:8-9, 21-22; 25-26; 8:12-14, 25).
- ✓ Both are related with **prophetic time** periods (7:25; 8:14).
- ✓ The activities of both extend to the **time of the end** (7:25-26; cf. 12:7-9; 8:17, 19).
- ✓ Both are to be **supernaturally destroyed** (7:11, 26; 8:25).

Shea summarized the evidence:

*“If the prophet had desired to represent different powers in this final position, he could easily have used **different symbols** to do so. But instead he used the **same symbol** of a little horn at the end of the vision in chapter 8 as he did at the end of the vision in chapter 7. This **commonality** of representation suggests that the same symbol has been used to refer to the same power in **both cases**.” William Shea, *Symposium on Daniel*, p. 187*

One further point. There is a common word in the Old Testament for ‘little’. In spite of this, both Daniel 7 and Daniel 8 the word appears **only once** in the Old Testament. What is even more remarkable is that Daniel 7 was written in Aramaic and Daniel 8 in Hebrew, and yet they both use the same Hebrew word for ‘little’. This would seem to indicate that the little horn is unique and represents the **same power** in **both chapters**.

Verse 9: The Expansion of Pagan Rome

Let’s move on to verse 9. The next kingdom in the prophetic chain was the Roman empire:

*“And out of one of them came a little horn which grew **exceedingly great** toward the **south**, toward the **east**, and toward the **Glorious Land**.” (Daniel 8:9)*

When Greece fell, Rome expanded to the east, the south and Glorious Land:

- ✓ Annexed Macedonia (148 B.C.).
- ✓ Annexed Greece (146 B.C.).

- ✓ Inherited Pergamum (133 B.C.).
- ✓ Conquered the Seleucid Empire (64/63 B.C.).
- ✓ Conquered Palestine—the Glorious Land (63 B.C.).
- ✓ Subdued Egypt (the Ptolomies) (63 B.C.).

Several details in verse 9 are important. The ram ‘waxed **great**’ (8:4), the he-goat ‘waxed **very great**’ (8:8), but the little horn ‘waxed **exceeding great**’ (8:9). The expression ‘*came forth a little horn*’ could be better translated ‘came forth a horn **from littleness**.’ From **small beginnings**, the horn grew until it reached **gigantic proportions**. The little horn would become more powerful than the ram or the he-goat. This little horn cannot represent Antiochus Epiphanes. His power was insignificant compared to that of the Medes and Persians and the Greece of Alexander the Great!

Verse 10: The Little Horn Extends Vertically

*“And it **grew up** to the host of **heaven**; and it cast down **some of the host** and some of the stars to the ground, and **trampled** them.”*

The battle between the he-goat and the ram was purely **horizontal**, that is, one earthly nation against another. Likewise, the first conquests of the little horn were also **earthly**. However, in verse 10 the battle then suddenly changes to a **cosmic** or **vertical** plane. The battle **morphs** into a struggle between the little horn and the heavenly Prince of the Host. The **first conquests** of the little horn were on earth. Verse 9 describes these conquests of pagan Rome. History reveals that pagan Rome did indeed conquer to the **south** (Egypt), to the **east** (Greece, Asia Minor, Syria), and to the **Glory** (a euphemism for the land of Israel).

Verse ten tells us that the little horn that had been conquering horizontally on earth suddenly began an onslaught vertically against heaven. The sense of the first part of verse 10 is this: ‘*the horn grew geographically, yes, even vertically into heaven.*’

The horn grew **exceeding great**, even to the point of hurling down some of the host and stars to the ground and trampling on them. Without exception, every

time that the expression '**grow great**' (*gadal*) appears in the Old Testament as it relates to human beings, it refers to an evil individual who takes over power illegally, presumptuously and arrogantly.

What do the stars represent? In most cases, the Old Testament word 'host' refers to 'armies'. So the question is, "What is meant by the 'host' or army of heaven?" There are three possibilities:

- 1) The host or stars of heaven refers to **angels** (Nehemiah 9:6; Judges 5:20; Job 38:7; Revelation 12:7-9; 19:11).
- 2) The host is a reference to the literal **sun, moon and stars** (Deuteronomy 4:19; 2Kings 17:16).
- 3) The host or stars represents **God's people** on earth (Exodus 7:4; 12:41; I Samuel 17:45; Revelation 1:20; Daniel 12:2-3).

The interpretation of the vision at the end of chapter 8 clearly identifies the host of heaven as God's holy people:

*"And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall destroy the mighty and **holy people**" (Daniel 8:24).*

The **interpretation** portion of the vision of Daniel 8 follows the **same order** of events as the **vision itself**. The vision describes a **ram** with two horns (verses 3-4) followed by a **he-goat** with a **notable horn** that is broken and then succeeded by **four horns** (verses 5-8). Then the **little horn** attacks the **host** (verse 10) and finally the **Prince** of the host (verse 11).

The **angel interpreter** at the end of the vision explains that the two-horned ram represents the **Medes and Persians** (verse 20) the he-goat represents **Greece** and its notable horn its **first king** (verse 21). Next explains that the **four horns** represent the divisions of Greece after the death of its first king (verse 22). Finally, he explains that **a king will arise** (verse 23) who will 'destroy the mighty and the holy people' (verse 24) and stand up against the **Prince of princes** (verse 25).

Even a passing glance at Daniel 8 indicates that '*the host and the stars of heaven*' in the **vision** stands in the same spot as '*the mighty and holy people*' in the **interpretation**. Clearly, the host in Daniel 8 refers to God's faithful people. In the New Testament, the Apostle Paul used **military terminology** to describe the armor and warfare of God's people against Satan's kingdom (Ephesians 6:11-18; Romans 13:12-14; 2Corinthians 6:7; 1Thessalonians 5:8; 2Corinthians 10:3-4).

In the interpretation of the vision, the little horn is called '**the king**.' The use of the word 'king' need **not mean** that the Antichrist is an **individual**. In the Bible, the singular word 'priest' with the **definite article** can refer to a **succession** of priests (cf. Numbers 35:25-; compare Hebrews 9:7). Likewise, the word 'king' with the **definite article** can mean a **succession of kings** (cf. 1 Samuel 8:11). Even the word 'man' with the **definite article** can mean **Christians in general** (2 Timothy 3:17). When Jesus said: '*The Sabbath was made for man*,' (Mark 2:27), He did not mean that it was made for **only one person** but rather for all **mankind**.

This helps us understand why Paul called the Antichrist '**the** Man of Sin' and the beast has '**the** number of man' (Revelation 13:18). The singular word, 'woman' with the **definite article** can also refer to the church of all ages (cf. Revelation 12:4, 6, 13, 14-17). So it is clear that the word 'king' in Daniel 8 can refer to a succession or dynasty. It is important that the little horn in Daniel 8 is referred to as 'king'. Daniel 11 will refer to the same power as 'the king of the north'. Thus, the word 'king' links Daniel 8 with Daniel 11.

Verse 11: An Attack on the Prince and the Daily

As if it were not sufficient for the little horn to war against the prince's **host** on earth, **verse 11** tells us that he lifted up its hand against the heavenly **Prince**, against His '**daily**' ministry, and cast down the place where **He ministers**, the heavenly **sanctuary**.

The word '**Prince**' appears several times in the book of Daniel (cf. 10:13, 21; 12:1-3; 8:11, 25; 11:22; 9:25, 26). Who is the Prince? The only other place in the

Old Testament where the identical designation 'Prince of the host' (*tsar tsaba*) appears is **Joshua 5:13-15**. Both Daniel and Joshua identify the Prince of the host as God (cf. Exodus 3:14; John 8:58). The designations, Son of Man, Michael, the Angel of the Lord and the Angel of His Presence, all refer to the same person (cf. Jude 9; Revelation 12:7-9; 1 Thessalonians 4:16). It is significant that on occasion the high priest in the Old Testament was also referred to as 'prince' (cf. 1 Chronicles 24:5; Ezra 8:24, 29).

The Prince, is the 'Prince **of the host**'. If the host are God's earthly saints (1Corinthians 1:2), then the Prince must be their **Commander**. And who stands at the head of God's hosts on earth? It is Jesus who is the **Head of the church** and the church receives its **marching orders** from Him. Those who are members of God's people are called 'saints' in both Testaments (cf. Daniel 7:25; Psalm 30:4; 149:1; Ephesians 1:1; Philippians 1:1; Colossians 1:2; Jude 3, etc.).

Now let's focus on the '**daily**' (*tamid*) that the little horn took away from the Prince. What does this unusual **standalone** word mean? There are **two main views** in the Adventist Church at present. Based on the removal of the restrainer in **2 Thessalonians 2**, some believe that it refers to the **removal** of the pagan Roman Empire in order to **give way** to the papacy.

Others believe that it refers to the papacy's usurpation of the **continual ministry** of Christ in the heavenly sanctuary. The problem is that the word 'daily' is an **adjective** that stands alone and does not qualify **any noun**. The question that begs to be answered is, the little horn took away the **daily what?** The meaning of the Hebrew word is simply '*something which goes on continuously without interruption.*' But what is it that '*goes on continuously without interruption*'?

It is important that this word is preceded by the definite article '**the**'. It is **THE** daily (*hatamid*) that the little horn took away (cf. Daniel 11:31; 12:11). The **KJV** adds the word 'sacrifice,' assuming that *tamid* refers to the morning and evening sacrifice. However, this is an erroneous assumption. There is a Hebrew expression for the daily sacrifice, *olat tamid*. Regarding the addition of the word 'sacrifice' in the KJV, Ellen White wrote:

"Then I saw in relation to the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry." EW, p. 74

What, then, is the meaning of the word *tamid*? (cf. Pastor Stephen P. Bohr, 'What is the Daily that the Little Horn Took Away?'). The Old Testament leaves no doubt that this word refers to the daily or continual ministration of the priest in the court and the holy place of the sanctuary. Thus, the little horn would attempt to take away from the Prince of the host the daily ministration in the court and the holy place of the heavenly sanctuary. Never in the Old Testament is this word used to describe the work of the high priest in the most holy.

In order to understand how the little horn did this, we need to answer two fundamental questions:

- ✓ In which sanctuary was the Prince ministering at this point in the vision?
- ✓ What do each of the pieces of furniture in the court and in the holy place represent? What is the symbolic meaning of the altar of sacrifice, the candlestick, the table of showbread and the altar of incense?

If we are able to answer these two questions, we will also be able to determine when and what the little horn attempted to take away from the Prince.

The first question is simple to answer. The vision leaves no doubt that during the rule of the little horn, the Prince (Jesus) was ministering in the heavenly sanctuary. What evidence do we have to prove this?

Matthew 21:12-13 describes Jesus entering the temple of God on Palm Sunday. He and referred to the temple as 'My house'. However, just a few days later Jesus changed His tune. As he abandoned the temple for the last time He announced to the Jewish leaders: 'Your house is left unto you desolate.' (Matthew 23:38) When Jesus departed the Jerusalem Temple it was no longer the temple of God nor His house because Jesus would never again minister there.

God confirmed what Jesus had said when the **veil of the temple** was rent from **top to bottom** less than a week later. The system of earthly **types and shadows** had come to an end, He would no longer minister there (Matthew 27:51).

Then in A.D. **70** the Jerusalem Temple was destroyed by the Romans (Luke 19:41-44) and has **never been rebuilt**. This fact alone proves that the sanctuary that the little horn **trampled** upon was **not the literal Jewish temple**. During the Christian dispensation when the little horn did its work, the Jerusalem Temple **did not exist**!

So, if the little horn did not trample the literal Jerusalem Temple during the 1260 years, which one did it trample? The answer is two-fold. Jesus began His ministry as High Priest in the literal heavenly sanctuary **physically** when He ascended (Hebrews 8:1-2). He is the High Priest who ministers in the **literal heavenly temple** on the literal heavenly Mt. Zion in the **literal heavenly Jerusalem**. He is the minister of a **better covenant** because He does not present before His Father the **blood of bulls** and goats but his **own better blood**. He is the **living Shekinah** in the heavenly temple.

But there is more. Through the ministry of the Holy Spirit He also ministers in the **earthly spiritual temple** which is the **Church**. This spiritual temple has spiritual **foundations**, a spiritual **Cornerstone**, spiritual **stones** and a spiritual **Shekinah** (the Holy Spirit (cf. Ephesians 2:20-22; 1Peter 2:1-10; 1Corinthians 3:16-17; 2Corinthians 6:14-18; 2Thessalonians 2:3-4).

In summary, Jesus ministers in two places at the same time: **Physically and personally** in a **literal heavenly temple** and **spiritually** on earth through the ministry of the **Holy Spirit**. His heavenly **hosts are the angels** and His earthly hosts are His **faithful followers**. Now there is a **new Israel** (Galatians 3:28, 29), a **better High Priest** (Hebrews 8:1, 2), a **better city** (Galatians 4:21-31; Hebrews 11:9, 10, 13-16), a **new sanctuary** (Hebrews 8:1-5), new and **better blood** (Hebrews 9:13, 14), a **new covenant** based on better promises (Hebrews 8:6), **better foundations** (Ephesians 2:20) new **building stones** (1 Peter 2:9, 10), a **new cornerstone** (Ephesians 2:20), a **new holy hill** (Hebrews 12:22-24) and a **new Shekinah** (Ephesians 2:21).

For **1260 years** the **papacy trampled** upon all of this (Revelation 11:1, 2). After 1798 the spiritual city and temple was **to be rebuilt**. However, God called His people **out of spiritual Babylon** to rebuild the spiritual city, direct the eyes of the people to the **heavenly High Priest** and restore what was torn down by the papacy. The process of rebuilding and restoration began in **1844**.

With all this background in mind, we can better understand in what sense the little horn took away the 'daily' from the Prince and cast down His hosts. It certainly cannot mean that the little horn **literally and personally** traveled to the **heavenly sanctuary, deposed the Prince**, took **His place** and destroyed **the angels**.

What, then, does it mean? We find the answer in Daniel 8:11 where we are told that the little horn cast down the **place** of the Prince's sanctuary. We have already shown that the place of the Prince's sanctuary is in the literal heavenly Temple **physically** and in His church on earth **spiritually**.

The word '**place**' (*makon*) here is **unusual**. The Old Testament has several common Hebrew words for 'place', but this is not one of them. The word **makon** appears only **17 times** in the Hebrew Bible and in **16** of those the word is describing the **heavenly sanctuary** as God's dwelling place (cf. Exodus 15:17). Perhaps it would wise to consider at a few of those references. In 1 Kings 8:39, 41, 43, 49 (cf. parallel verses in 2 Chronicles 6:30, 33, 39; also Psalm 89:14; 97:2 where *makon* is rendered, 'habitation') tells us that God **hears our prayers, forgives our sins**, saves us and **metes out justice** from His heavenly **place** (*makon*).

God carries on the work of salvation in His heavenly **place**. In the Old Testament period, although God's people uttered their prayers toward or in the **earthly temple** (like Daniel did three times a day), God **heard and answered** them in heaven. When Solomon dedicated the temple, he prayed to the Lord **in the temple** and the Lord heard his prayer **in heaven**:

*'Hear the plea of your servant and of your people Israel when they pray toward **this place**: O **hear in heaven** your **dwelling place**, hear and forgive.'* (1 Kings 8:30; cf. Daniel 6:10)

Thus, there is a **close connection** between the earthly temple where Jesus ministers **spiritually** and the heavenly where he ministers **in person**. In a sense, God **dwells in both**!! When Nebuchadnezzar destroyed the Jerusalem Temple he was not able to touch the **heavenly one**! In similar fashion, the little horn, (spiritual Babylon), was able to usurp the functions of the Prince and kill His hosts on earth during the 1260 years, but was unable to usurp His functions in heaven and destroy His heavenly hosts.

It is obvious that the act of casting down **the place** of the Prince's sanctuary does not mean that the little horn would **demolish the mortar and stones** of the heavenly sanctuary. It means that the little horn would **usurp the heavenly ministration** of the Prince and place a **counterfeit on earth**. In other words, the place of the sanctuary is removed from heaven and set up on earth. The central issue is **who will control** the sanctuary service in the court and in the holy place. Will it be the Prince or the little horn? And why is the answer to this question so important?

Significantly, at this point in the flow of church history, the little horn **only attempted to interfere** with the ministry of the Prince in the **court** and the **holy place**. This is understandable because during the 1260 years Jesus had not yet begun His most holy place ministry.

Now we must seek an answer to the **second question** above. What is the meaning of the ministration of the priest at the **altar of sacrifice**, the **candlestick**, the table of **showbread** and the **altar of incense**? Let's examine each of these separately beginning with the altar of sacrifice.

Morning and evening a lamb was offered and placed upon this altar for the sins of Israel. As long as the Hebrew sanctuary and temple stood, the **fire burned continually**. This was the **daily** or **continual** burnt offering (Exodus 29:39). The sacrifice of the lamb, of course, represented the death of Jesus on the cross (John 1:29; 1Peter 1:19; Revelation 13:8). The fact that the sacrifice was offered **daily**, morning and evening, indicates that Jesus died **once and for all and never needs to die again**! The **benefits** of His once-for-all death on the cross are **available continually** as He mediates His blood before the Father.

The book of Hebrews contrasts the Old Testament sacrificial system with the ministry of Christ:

Hebrews 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.'

Hebrews 9:25-28:

'Not yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; ²⁶ for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself. ²⁷ And as it is appointed unto men once to die, but after this the judgment: ²⁸ So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.'

The Roman Catholic **papacy** has **counterfeited** the **once-for-all** sacrifice of Christ with the sacrifice of the Mass. In the Mass the once-for-all sacrifice of Jesus is **repeated over** and over again. Instead of looking to the Lamb of God in heaven for salvation, Roman Catholic believers are taught to **look at the wafer** host where they believe the body of Jesus is found **in its totality**. Instead of coming boldly to the throne of grace **in heaven** to claim the **continual** benefits of Christ's shed blood, believers are taught that they are nourished by feeding on the literal body of Jesus **on earth**.

The host is stored in a flower-like artifact called the **Tabernacle**. At the center of the artifact is the round **wafer-like host** and coming forth from the host are the **rays of the sun**. When the Tabernacle is brought before the congregation, the faithful are taught to **bow and worship** the host because, supposedly the total Jesus is in each host!

The Roman Catholic priest **on earth** takes over the power and prerogatives of Jesus in heaven by pronouncing the **magical words** of consecration, *hoc est corpus meum* ('this is my body'). Roman Catholic theology teaches that when the **earthly priest** pronounces these words he has the power to

transubstantiate the wafer and the wine into the real body and blood of Jesus. In other words, the **earthly** priest has the power to **create his Creator!!** This is the **blasphemy** that comes forth from the **mouth** of the little horn.

Now let's turn to the **table of showbread**. This table contained **two stacks** of unleavened bread, each with six loaves. God wanted to teach His people that there was **sufficient bread** to feed each and every one of the **twelve tribes** of Israel. The bread was called the '**continual** bread' or '**daily bread**' (Numbers 4:7) because it was **continually available** to satisfy the **spiritual needs** of Israel. What did the bread represent? In Scripture, bread is consistently used as a symbol of the Word of God. In **Isaiah 55:10-11** we are told:

*"For as the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and **bread** to the eater: ¹¹ **So shall my word** be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."*

When Satan tempted Jesus to change stones into bread, He replied:

*'Man shall not live by **bread** alone, but by every **word** that proceedeth out of the mouth of God.'* (Matthew 4:4; cf. Deuteronomy 8:3-4).

After Jesus fed the **five thousand** with five loaves and two fishes He made a controversial remark that turned the **crowd against Him**:

'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you' (John 6:53).

Was Jesus teaching that believers must **eat his literal flesh** and drink His **literal blood** as Roman Catholic theology teaches? Of course not! Jesus explained His seemingly controversial remark:

*'It is the Spirit that quickeneth; the flesh **profiteth nothing**; the **words** that I speak unto you, they are spirit, and they are life'* (John 6:63).

Jesus was teaching that **His words have power** to nourish our spiritual life. That is, as literal bread sustains our **physical life**, so, the Word of God sustains

our **spiritual life**. Spiritually speaking, when we study the Word we assimilate Jesus and He becomes flesh of our flesh and bone of our bones.

It is the **engrafted Word** of God that cleanses our life and gives us victory over sin. David understood this when he exclaimed:

*‘Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy **word**. . . Thy **word** have I hid in mine heart that I **might not sin against thee**’* (Psalm 119:9, 11).

Jesus taught the same lesson when He told His disciples:

*‘Now ye are **clean** through the **word** which I have spoken unto you’* (John 15:3). And the apostle **Paul** added his testimony when he wrote that the church is sanctified and cleansed *‘with the **washing** of the water by the **word**’* (Ephesians 5:26).

We learn several lessons from the showbread. **First**, it symbolizes Jesus as He is contained in the **written Word** of God. **Second**, it is **continually** available to all of God’s people. As Jesus said in the Lord’s Prayer, ‘give us this day our **daily** bread.’ **Third**, if we assimilate the Word, it will nourish our spiritual life and give us **victory over sin**.

In what sense, then, did the little horn **cast down** the meaning of the table of the showbread? The answer is that the Roman Catholic papacy **substituted the traditions of men** in place of the Word of God. The teachings of a supposedly **infallible magisterium** replaced a *‘thus says the Lord’*. The number of **unbiblical** (or shall we say, anti-biblical?) **traditions** is legion: Purgatory, limbo, celibacy, auricular confession, an eternally burning hell, lent, processions, the mass, relics, canonization of saints, the rosary, bowing before images, the immaculate conception, the assumption of Mary, baptism of infants by aspersion, novenas, the observance of Sunday, etc.

What was the **end result** of these traditions **replacing** the Word of God? The answer is, **spiritual malnutrition** and **starvation** and a **moral laxity** that would make the pagan Romans look like saints!

It is hardly a coincidence that during the periods of the **third and fourth seals** there was **famine** for the Word of God (cf. Revelation 6:5-8). Under the **third seal/horse** (the period of **Constantine**), the church embraced the **anti-biblical** teachings and practices of the pagans and the result under the **fourth seal/horse** (the 1260 years of papal dominion) was a **life-threatening scarcity** of bread—**famine**! This was the same period as the **fourth church** when **Jezebel**, the harlot' was in control. During this period of 1260 years there was **no dew or rain** and the result was **famine** for the word of God. (Revelation 2:20; 11:3, 6; 12:6, 14; cf. Amos 8:11-12)

Moving on to the seven-branched candlestick, **Leviticus 24:1-4** tells us that one of the tasks of the high priest was to trim the **wicks** and **replenish** the oil, thus making sure that the lamps of the candlestick burned **continually**.

What does the candlestick represent? We can find out by interpreting the **individual symbols**. The number seven represents **totality** and the **oil** represents the Holy Spirit. What does the **candlestick itself** represent? **Revelation 1** gives us the answer. The seven-branched candlestick represents **seven stages** in the history of the Christian church from the days of the apostles till the end of time. The purpose of the candlestick was **to give light**. At times, the **light flickered** and it looked like the light of the Church was about to be extinguished. Particularly during the period of **Thyatira** the light burned **dim**. This is why the period of papal oppression is known as the '**dark ages**.' Ellen White perceptibly wrote:

*"Christ is spoken of as **walking in the midst** of the golden candlesticks. Thus is symbolized His relation **to the churches**. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the **sanctuary above**, yet He is represented as walking up and down in the midst of His churches **on the earth**. With untiring wakefulness and unremitting vigilance, **He watches** to see whether the light of any of His sentinels is **burning dim** or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but **He is the true watchman** in the Lord's house, the true warden of the temple courts.*

His **continued** care and sustaining grace are the source of life and light." AA, p. 586

Referring to the **two candlesticks** of Zechariah 4, Ellen White wrote:

*"It is the golden oil that the **heavenly messengers** empty into the golden tubes, to be conducted into the golden bowl, that creates a continuous, bright, and shining light. It is the love of God continually transferred to the human agent that keeps him a bright and shining light for God. Then he can communicate light and truth to all who are in darkness and error and sin. The golden oil is **not manufactured by any human skill**. It is the unseen power of the **holy messengers** who **wait before the throne of God** to communicate to everyone who is in darkness, that **they may diffuse** heaven's light. Into the hearts of those united to God by faith, his golden oil of love flows freely, to flow forth again in good works, in real, heartfelt service for God, in being a blessing to their fellow men. Thus they are enabled to shine." HM, July 1, 1897.*

Let's end our survey of the furniture in the court and the holy place by considering the **golden altar of incense**. The incense that the high priest offered on this altar was called the '**perpetual** incense' because it had to burn on the altar, morning and evening **continually**. **What** did the incense represent?

The incense upon the altar bears a relationship with the **prayers** of the congregation. **Luke 1:9-11** tells us that **Zacharias** went into the holy place to offer incense while the **people were praying** to God outside. **David** exclaimed: 'Let my **prayer** be set forth before thee **as incense**. . .' (Psalm 141:2).

Even more explicitly, **Revelation 8:3-4** explained the meaning of this altar:

*'And another angel came and stood at the altar, 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. And the smoke of the incense, which came **with the prayers** of the saints, **ascended up before God** out of the angel's hand.'*

The incense that was burned upon the golden altar represents the merits of Jesus' perfect life that are **mingled with the prayers** of His people to make them acceptable before the Father. Ellen White offered this profound interpretation:

*"Christ has pledged Himself to be our **substitute and surety**, and He neglects no one. There is an **inexhaustible fund** of perfect obedience accruing **from His obedience**. In heaven His merits, His self-denial and self-sacrifice, are **treasured as incense** to be offered up **with** the prayers of His people. As the sinner's sincere, **humble prayers** ascend to the throne of God, **Christ mingles** with them the merits of **His own life** of perfect obedience. Our prayers are made **fragrant by this incense**. Christ has pledged Himself to **intercede** in our behalf, and the Father always **hears the Son**." SD, p. 22*

Behind the altar was the veil that separated the holy from the most holy and behind the veil, stood the ark of covenant, a symbol God's throne. When incense was offered on the golden altar, the smoke ascended up and over the curtain and entered into the presence of God beyond the veil. Angels were embroidered on the veil because they are commissioned to take our prayers to Jesus where He mingles them with His merits and present them before the Father. The angels then return with the blessings of God. The ladder that Jacob saw in his dream (cf. Genesis 28:11-12 and John 1:51) teaches the same lesson.

In what sense did the little horn take away the ministry of the Prince at the golden altar? The Roman Catholic papacy has established a **counterfeit human priesthood** to whom the faithful confess their sins. In other words, instead of directing the prayers of the faithful to Jesus in heaven for forgiveness, they utter them to a human priest on earth who **cannot truly forgive**. This is the way in which the intercessory ministry of Jesus is **cast down** from heaven and placed on earth!

Even further, the faithful in Roman Catholicism offer their petitions to **Mary** and **the saints** in place of Jesus. As a result, the eyes of people are turned away from Jesus who can truly hear their petitions and forgive their sins.

The Bible leaves no doubt that there is '**one mediator** between God and men, the man Christ Jesus' (1 Timothy 2:5). Jesus explained the only access to the Father: 'I am the way, the truth and the life, no man cometh unto the father **but by me**' (John 14:6). In Romans 8:34 the apostle explained that Jesus '*makes intercession for us.*' And in words which are impossible to misunderstand, the book of Hebrews explicitly tells us that Jesus '*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 7:25).

Why do we need mere **human intermediaries** when we can **come boldly** to the throne of grace through Jesus, the **God-Man**? The confessional in Roman Catholicism focuses the attention of people **upon a man on earth** instead of directing them to **Christ in heaven**.

In summary, two princes are struggling for the souls of human beings. Jesus, the **Great Prince** carries on a **continual ministry** of salvation in the heavenly sanctuary by **pleading the blood** of His **one and only sacrifice** before the Father **continually** (the altar of sacrifice). He **feeds His people** with the Word of God (the table of showbread), **keeps the light** of the church burning by the power of the Holy Spirit (the candlestick) and forgives those **who come to Him** in penitence and prayer (the golden altar of incense).

The other prince, unable to usurp the **place** where the heavenly Prince ministers, sets up a counterfeit continual ministry (the mass, tradition, the confessional, the pope) in the **earthly temple**—the Church (cf. 2 Thessalonians 2:3-4). By directing people on earth to his **counterfeit ministry**, he casts down **the place** of the sanctuary and keeps human beings from discerning the saving work of Christ and without being able to discern the saving work of Christ, souls **perish in sin!**

Verse 12: A Host Given to the Little Horn

Let's move on to verse 12:

NKJV: *"Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered."*

NET: *"The army was given over, along with the daily sacrifice, in the course of his sinful rebellion. It hurled truth to the ground and enjoyed success."*

In verse 10 we noticed that the heavenly Prince has a host. In verse 12 we find that the little horn was also **given a host** to war against the daily. Thus, the battle is between the Prince and His host versus the little horn and his host.

A comparison of **verse 12** with **Daniel 11:31** reveals that the little horn's host are **his armies**, the **secular powers**. The text tells us that the little horn's host helped him war against the daily by reason of transgression. There are several words for sin in the Old Testament of which 'transgression' (*peshac*) is the strongest. It means 'rebellion' or 'revolt'. Dare I use the politically loaded term 'insurrection'?

The little horn and his host are **not simply sinning**; they are **revolting** against the **Prince**, the **daily** and the **place** of the sanctuary. The little horn is seeking to overthrow the Prince's sanctuary ministration and **replace it with his own**. This is what the Bible refers to as 'sin with a high hand'. The little horn in **Daniel 7:25**, the king of the north in **Daniel 11:36** and the man of sin of **2 Thessalonians 2:3-4** have one thing in common. They all manifest the same attitude—**open and boldfaced rebellion** against the Prince, the daily and the place of the sanctuary while **claiming to be loyal** to Him. In this sense, the rebellion is similar to that of **Lucifer** and **Judas**. The little horn is a **chameleon**:

*"The papacy is just what prophecy declared that she would be, the apostasy of the latter times. 2 Thessalonians 2:3, 4. It is a part of her policy to assume the character which will best accomplish her purpose; but **beneath** the variable*

appearance of the chameleon she conceals the invariable venom of the serpent.”
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Regarding **Satan’s insurrection** in heaven, Ellen White explained that while he **claimed to be loyal** to Christ he was seeking, in an **underhanded** way, to undermine and overthrow Him:

“While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace.” *PP, p. 38*

The amazing thing is that in all three passages the little horn and his host **prosper for a while**. The horn is even able to cast down ‘some’ of the stars of heaven but not all! (Daniel 8:10; cf. Revelation 13:6) **Daniel 7:21** tells us that the little horn ‘*made war with the saints, and prevailed against them.*’ **Daniel 11:36** adds that the king of the north ‘*shall do according to his will.*’ And **2 Thessalonians 2:3-4** explains that for an extended period, the man of sin and the mystery of iniquity carried on their doleful work.

The same idea is expanded upon in the book of **Revelation**. The papacy succeeded in **mowing down** the saints and their **blood cried** out for justice (Revelation 6:9-11). Eventually, after **a delay**, God will **answer** their pleas in the **heavenly judgment** (Revelation 19:2-3; 11:1-2, 18; 15:1; 22:11) and reward them when Jesus **punishes the harlot** and her cohorts. The little horn and his host gain the ascendancy over the Prince and His host for a while on earth. It seems like **evil wins** and good loses!

This injustice is what makes the judgment of Daniel 7:9, 10, 13, 14 and 8:14 necessary. The purpose of the judgment in this **specific context** is to overturn the little horn’s work by pronouncing a verdict in favor of the saints. The judgment will be the culmination of what began when **Cain killed Abel** and the blood of **Abel cried out for justice** (Genesis 4:10). The **purpose** of the judgment in the **specific context** of the little horn’s vile persecution of the saints is to **vindicate the martyrs** who were slain in the course of history by those who **claimed to be followers** of God!

This does **not mean** that **only the cases** of the martyrs will be taken up in the judgment. The **central theme** of Daniel 7 is the vindication of the persecuted saints in a **heavenly legal** proceeding but this does not mean that only the persecuted and martyred saints will come into view. The **names of all** who have **professed** the name of Jesus will come up in the judgment. However, the judgment of Daniel 7 and 8 **focuses specifically** on the need to vindicate the martyrs.

Perhaps an example will help us understand how a passage can have a **narrow meaning** that does not eliminate a **broader understanding**. **Revelation 20:4** assures us that the **resurrected martyrs** will **judge the wicked** during the millennium. Does this mean that **only** the resurrected martyrs will participate in this judgment? Of course not! The apostle **Paul** wrote that the saints would judge the **fallen angels** and the **world** (1Corinthians 6:1-3). Among those saints are **the Corinthians** because Paul said to them, ‘do you not know that the world will be judged **by you?**’, and again, ‘**we** shall judge angels’. **Were all the Corinthians martyrs?** Of course not and yet they will participate in the millennial judgment of the wicked!

Verse 13: A Heavenly Conversation

Let’s turn now to verse thirteen and fourteen. Up this point of the vision, there has been **video** and **audio**. However, at this point of the vision the **video goes blank** while the **audio continues**. Daniel hears **two heavenly beings** speaking to one another. **One of them asks** the other: ‘**How long shall be the vision.** . .’ A better translation would be: ‘**Until when shall be the vision.** . .’

The difference between the two translations is **subtle** but important. The proper emphasis falls on when the **vision ends**, and not on **how long** it lasts. Expressed another way, the **termination** of the vision is in view, not its **duration**. We can see this clearly when we compare the question with the answer. ‘*Until when?*’ asks one angel and the **other answers**: ‘*Until two thousand and three hundred days; **then** shall be sanctuary by cleansed.*’ The word ‘**then**’ clearly refers to the termination point.

Who are the **two holy ones** that are speaking? No doubt they are the cherubim that are at **either end** of the **Ark of the Covenant** (Exodus 25:18-20). **Psalm 80:1** explains that God sits between the cherubim. These two reappear in **Daniel 12:5** where there is an angel on **either side of the river**.

It is most important to underline that up to this point the word 'vision' has been **chazon**. Therefore, **all** that **Daniel saw** up to this point was part of the *chazon*. This means that the vision (*chazon*) includes Medo-Persia, Greece, pagan Rome and papal Rome.

The KJV of Daniel 8:13 reads as follows:

*"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?"*

This reading gives the impression that **the vision** includes **only the portion** of the vision that deals with the removal of the **daily**, the **transgression** of desolation and the **trampling** of the sanctuary and the host. Actually the KJV is **not the best** translation. The Hebrew text does **not contain** the word 'concerning' nor does it contain the word 'sacrifice'. The Hebrew literally reads:

*"Until when the **vision** [**chazon**], the **daily** [**tamid**], and the **rebellion** that causes desolation to give both the sanctuary and the host a trampling?"*

When the angel asks the question: 'Until when shall be the **vision** (*chazon*)...' he is not only referring to **the portion** of the vision that describes the work of the little horn but rather to the **total vision** that began in verse one.

This provides compelling evidence that we must apply the **year/day principle** to the 2300 days. Two thousand three hundred **literal days** would cover a period of about **six and one half years**, a time span **far too short** to include the kingdoms of Medo-Persia, Greece, pagan and papal Rome. Thus the use of the word *chazon* in the angelic question requires that the 2300 days be **understood as years!**

There several reasons why the **2300 days** must be understood as **symbolic of years**:

- ✓ The expression is **peculiar or unusual**. If the time period was a literal six and a half years, why not express the time in **literal language**? The same is true of the time, times, and half a time. Why not simply state **three and a half years**? The same is true of the 1290 and 1335 days in chapter 12.
- ✓ The 2300 days cover the periods of Medes and Persians, Greece, the two stages of Rome up to the beginning of the judgment. 2300 literal days is **too short a period** to cover all these events.
- ✓ The emphasis in chapters 8 and 12 always falls on the '**time of the end**', **not events** during the kingdom of the Medes and Persians (Daniel 8:26,17; 12:4).
- ✓ The **New Testament** states that the time periods that Daniel mentions were still awaited a **future fulfillment** (Matthew 24:15 with Daniel 9:27; Daniel 7:25 with 2Thessalonians 2:3, 4; Daniel 12:7; Revelation 12:14; Revelation 10:6, 7).
- ✓ In Bible prophecy a **day equals a year** (Numbers 14:34; Ezekiel 4:6). In Hebrew idiom 'days' can mean a **full cycle of days** which make up a year (Leviticus 25:29; 1Samuel 29:3).
- ✓ Daniel 7:25 indicates that the three and a half times endure until **the time of the judgment** (Daniel 7:9, 10, 13, 14).
- ✓ Daniel 8 is **saturated with symbols** such as beasts, horns, wings and stars, so why would the time period be literal?
- ✓ **Apocalyptic literature** never limits prophecy to **small time periods**. The context indicates **cataclysmic events** at the end of the age.
- ✓ If the **70 weeks are 490 symbolic** years, and they are the **first part** of the 2300 days, then the 2300 days must **also be years**. Six and a half literal years would not take us from the kingdom of the Medes and Persians **to the Messiah!**

- ✓ The acid test of **historical fulfillment** clearly indicates that these time prophecies were symbolic, not literal. The **papacy did** all that Daniel 7:25 predicted, the **Messiah did come** at the end of the 70 weeks and the **Advent Movement** did fulfill the prophecy of Daniel 8:14.

The **use of chazon** in the angel's question also helps us understand why the vision of Daniel 8 (*contra* Daniel 7) **begins** with the kingdom of the **Medes and Persians** and **not with Babylon**. Here is the reason: The beginning point of the 2300 days was during the reign of the Medes and Persians (457 B.C.) and not during the **reign of Babylon**. If Daniel had started the *chazon* with Babylon, he would have given the distinct impression that the prophecy of the 2300 days **was to begin during** the reign of **Babylon** because it would have been a part of the *chazon*! Clearly, the vision begins with the kingdom of the Medes and Persians because the 2300 days/years began during the reign of that kingdom.

Verse 14: Cleansing of the Sanctuary

Now we must turn to the all-important verse. Daniel 8:14 is the **climax** of the vision and **immediately precedes** the angelic interpretation. There are several **key considerations** that we must take into account as we study this all-important verse.

First, **Preterist interpreters** have suggested that the 2300 days should be **split** into **1150 days**. Why? Because they understand that the little horn is a symbol for **Antiochus Epiphanes**. Their convoluted interpretation goes like this: The 2300 evenings and mornings really refer to 2300 **evening and morning sacrifices**. If this **were true**, the end result would be like this:

1150 days, times **2 sacrifices** per day (morning and evening) = 2300 sacrifices

The reason why **liberal scholars** offer this novel interpretation is because the prophecy of the **2300 days does not fit** with the Antiochus Epiphanes interpretation.

Four main considerations make this interpretation unacceptable:

- ✓ The expression in Daniel 8 **is not** 'evening and morning **sacrifices**'. The translation 'daily sacrifice' for the word *tamid* is **unacceptable**. There is a Hebrew expression for 'daily sacrifice' (*olat tamid*) but this is not the expression that appears in Daniel 8 (cf. Exodus 29:38-42)
- ✓ The daily sacrifices were not called 'evening and morning' sacrifices but, rather, '**morning and evening** sacrifices' (Exodus 29:39). There is no exception to this order of words!
- ✓ The Hebrew of **Daniel 8:14 literally reads**: 'Until evening-morning twenty-three hundred. . .' This **precise order** of 'evening and morning' is in **Genesis one** where, after each of the **first six days** of creation, the text reads, 'it was the evening and morning of the first day, second day, third day', etc. In Daniel 8:14 'evening-morning' is **singular** and therefore is a **clear indication** that we are dealing with **single unit** that is composed of an evening and a morning. We cannot reduce the six days of creation to three any more than we can reduce the 2300 days to 1150!
- ✓ Evening and morning in Daniel 8:14 are **both singular** which means that they are a unit. The **LXX** and **Theodotian** translations understood that Daniel 8:14 was referring to **2300 units of days**. They literally translated, "until evening and morning days two thousand and three hundred."

Which sanctuary is being spoken of here? The word 'sanctuary' **appears twice** in verses 1-13 (8:11, 13). We already saw that in the **first two references** the little horn interfered with the **continual ministry** of Christ in the court and the holy place. Therefore, there is no doubt contextually, that the **same sanctuary** is in view in verse 14.

However, there is an important **terminological nuance** that is missed in the English translations. In the **first two** references, the Hebrew word for 'sanctuary' is **miqdas**. However, in Daniel 8:14 the word for 'sanctuary' **is different**. Instead of *miqdas* the word for 'sanctuary' changes to **godes**. Why the

sudden and **unexpected change** of terms? The change must be **intentional** or else the word would not have been changed.

The change seems to indicate that the **focus will now change** to a **different apartment** of the sanctuary, namely the **most holy place**. This is indicated by the fact that the term **qodes, not miqdas**, is used for the sanctuary in Leviticus 16 on the **day of atonement** (Leviticus 16:2, 3, 16, 17, 20, 23, 27 and 33). This gives us evidence that the angel wished to **link Daniel 8 with Leviticus 16**.

Another link between Daniel 8 and Leviticus 16 is the Hebrew word **pesa** (Leviticus 16:16, 21), which means ‘transgression’.

In both **Daniel 8 and Leviticus 16** the **sanctuary** is central, **not the individual** believer. As we continue to study, however, we will see that the individual believer also comes to view **indirectly** on the Day of Atonement.

Another important nuance which is glossed over in the English translations is a **change of the word ‘vision’**. In **verses 1-15** Daniel has invariably used the word **chazon** for ‘vision’ (once in verse 1, twice in verse 2, once in verse 13, once in verse 15). However, when God commands Gabriel to explain the vision to Daniel, the word for ‘vision’ is **changed to mar’eh**. We can see the impact of this change more clearly by placing the question about the vision and the command to explain it together:

*‘Until when shall be the **chazon**. . . I, Daniel had seen the **chazon**. . . Gabriel, make this man understand the **mar’eh**.’*

Why is the Hebrew word for ‘vision’ **suddenly changed** from *chazon* to *mar’eh* in verse 16? Surely there must be a **good reason**!

A careful study of the words *chazon* and *mar’eh* in Daniel 8-12 reveals that *chazon* refers to the **total vision** from the kingdom of the Medes and Persians till the cleansing of the sanctuary. On the other hand, the word *mar’eh* has to do in a **narrower sense** with **the question** the angel asked concerning when the **vision would end**. The word *mar’eh* is directly related to the apparition of the **two heavenly beings** and the **audition** which follows. In short, the word *mar’eh* focuses directly on the **time element** of the *chazon*. For those who wish

to study this further, we will now provide a list of all the occurrences of *chazon* and *mar'eh* in Daniel 8-12:

Occurrences of the word *chazon*:

- ✓ Daniel 8:1: “a vision appeared to me”
- ✓ Daniel 8:2: “I saw in the vision. . . I saw in the vision”
- ✓ Daniel 8:13: “How long will the vision be”
- ✓ Daniel 8:15: “had seen the vision”
- ✓ Daniel 8:17: “the vision refers to the time of the end”
- ✓ Daniel 8:26: “therefore seal up the vision”
- ✓ Daniel 9:21: “whom I had seen in the vision at the beginning”
- ✓ Daniel 9:24: “to seal up vision”
- ✓ Daniel 10:14: “for the vision refers to many days yet to come”
- ✓ Daniel 11:14: “in fulfillment of the vision”

Occurrences of the word *mar'eh*:

- ✓ Daniel 8:16: “make this man understand the vision”
- ✓ Daniel 8:26: “the vision of the evenings and mornings”
- ✓ Daniel 8:27: “astonished at the vision, but no one understood it”
- ✓ Daniel 9:23: “and understand the vision”
- ✓ Daniel 10:1: “had understanding of the vision”
- ✓ Daniel 10:6: “his face was like the appearance of lightning”
- ✓ Daniel 10:18: “having the likeness of a man”

The use of the word *mar'eh* in **Daniel 8:26** is important. There, Daniel links the word directly with the evening and morning aspect of the 2300-day prophecy:

*“And the vision of [*mar'eh*] of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.”*

Clearly, the *mar'eh* relates especially to the time factor of the 2300 days in the *chazon*. Shortly, we will find that Gabriel explained the *chazon* of Daniel 8 and Daniel understood it. However, the *mar'eh* was left unexplained. This is why Gabriel had to return in Daniel 9 to clarify the time aspect that was not clear to Daniel.

There is a translation problem in Daniel 8:14. The **KJV** translates, ‘the sanctuary shall be **cleansed**’. However, **Desmond Ford**, among others, have objected that the word ‘cleansed’ is a **mistranslation**. In fact, most **modern translations** shun the use of the word ‘cleansed’ (although the Geneva Bible, the Bishop’s Bible, the Great Bible, Tyndale’s Bible, Wycliffe’s Bible, the Coptic and Syriac versions and the Latin Vulgate all translated ‘cleansed’).

Instead of the word ‘cleansed’, modern versions employ expressions such as ‘shall be **justified**,’ ‘shall **emerge victorious**,’ ‘shall be **vindicated**,’ ‘shall be **re-consecrated**’ and ‘shall be restored to its **rightful state**’. The question is, which is the **proper translation**?

On the surface, Desmond Ford seemed to have a point because the word ‘cleansed’ is not in the Hebrew but rather is based on the **Septuagint** where the Hebrew word is translated into Greek with *katharizo* (where we get the word **catharsis**) which means to ‘cleanse’ or ‘purge’. Thus, as the argument goes, the **KJV** translation is based on **another translation** and not on the Hebrew. What, then, is the **Hebrew word** in Daniel 8:14?

Daniel E. Augsburg in his unpublished master’s thesis (‘*The Good News of Daniel 8:14*’, Andrews University, 1980) did a careful study of the word *tsadaq*. In the next several pages I will summarize some of **his findings** about this word and why the word ‘**cleansed**’ in Daniel 8:14 is an **acceptable translation**.

The Hebrew verb is *tsadaq* is in the **passive voice**. What does this word mean? The Hebrew root *sdq* appears some **500 times** in the Old Testament and of those uses, **41** are verbal forms. Twenty-two are in the active voice and **only one** is **passive**, the reference in Daniel 8:14. According to the Hebrew lexicons, the word *tsadaq* means ‘to be justified,’ ‘to be vindicated from wrongs,’ ‘to be brought back to its rights.’ The word is not connected with the **ritual** of the sanctuary but rather is a **legal** term that is used in the context of a **court of law**. Its basic emphasis is on the vindication of an **innocent party** who has been **falsely accused**. The vindication process is carried on in a **court of law** where the judge employs all the powers at his disposal to make sure that the **injured party is vindicated**. **Deuteronomy 25:1** provides an example:

"If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify (tsadaq) the righteous, and condemn the wicked."

This explains why the **Psalmist envied the wicked** until he went into the sanctuary and saw their final end (Psalm 73:3,17) This text indicates that the sanctuary is not only providing the means for the **salvation of the righteous** but is also for the **condemnation for the wicked**.

So, **on the surface**, it would appear that the best translation of Daniel 8:14 would be 'vindicated' or 'justified' rather than 'cleansed'. However, appearances can be deceiving and we need to beware of jumping to **hasty conclusions** before considering all the evidence.

Before we explain why 'cleansed' is a proper translation, we need to bring **another potential problem** to light. The Seventh-day Adventist pioneers were convinced that Daniel 8:14 needed to be studied in the light of Leviticus 16. They linked the two because Daniel 8:14 uses the word 'cleansed' as does Leviticus 16.

The potential problem with this method is that the Hebrew word in Daniel 8:14 is *tsadaq* while the word in Leviticus is *taher*. Even more problematic, is the fact that the **KJV** translation is not based on the Hebrew but on the Greek Septuagint. As we have pointed out, *tsadaq* is a **legal** term whose basic meaning is 'to vindicate' and *taher* is a **ritual** term whose basic meaning is 'to cleanse'. How do we solve this apparent problem? The answer is that we must understand the **historical period** in which Daniel wrote his book.

Before the Babylonian captivity (605-536 B.C.), the Jews used **Hebrew** as their written and spoken language. However, those who were taken captive to Babylon soon **adopted Aramaic** as their spoken and written language (to use an analogy, Aramaic is similar to Hebrew like Spanish is similar to Portuguese). Daniel E. Augsburger in his unpublished master's thesis (*'The Good News of Daniel 8:14'*, Andrews University, 1980) refers to a scholarly article by **Frank Zimmerman** ('The Aramaic Original of Daniel 8-12,' **Journal of Biblical**

Literature 57 (September 1938): 255-272) where he commented on the customs of the post-exilic rabbis:

*"It is important to note . . . that certain words used in the Hebrew Bible regarding particular events and places would be **changed** to another word in Aramaic, even though the original Hebrew word **also existed** in Aramaic. Likewise, some of these new Aramaic 'synonyms' would have **multiple meanings**, which when translated back into Hebrew or Greek, would be written with **new words**"*

Augsburger made a significant point. The post-exilic Jews, having lost to a great degree the use of Hebrew as their *lingua franca*, **needed the rabbis** to provide them with an **Aramaic interpretation** they could understand. In order to do this, the rabbis composed the **targums**—Aramaic translations and explanations of the Hebrew text. It is to the *targums* that Augsburger made reference above.

We must also remember that the **Greek translation** of the Old Testament (the Septuagint or LXX) was prepared in an environment where Aramaic had become the **language of the people**. Thus, Aramaic had a **profound influence** on the translators of the Septuagint.

Why have we dedicated so much space to this issue of the historical and linguistic post-exilic context? Simply because it has a powerful bearing on the subject we are studying. The **Aramaic targums** and the Septuagint or **LXX** frequently translate the **Hebrew word tsadaq**, not with a word which means 'to justify' or 'to vindicate,' but rather with an Aramaic or Greek word whose basic meaning is '**cleanse**' or '**purify**'. W. E. Read ('Further Observations on TSADAQ.' **Andrews University Seminary Studies** 4 [1966]: 29-36) documented that in the Aramaic *Targums*, the rabbis changed the Hebrew word *tsadaq* to the word *zakah* which means 'cleanse' or 'purify' **40% of the time!** More significantly, he found that in **35 of 38** verbal uses of *tsadaq*, the rabbis substituted the word *zakah* in place of *tsadaq*. And to top it all, Read pointed out that when the word *tsadaq* is used in the context of the **sanctuary**, in 100% of the cases the rabbis substituted the word *zakah* in place of the Hebrew *tsadaq*!

Genesis 6:9 states that Noah was a *tsadaq* ('just') man but the Aramaic *Targum* tells us that Noah was a *zakah* ('pure') man. In **Job 40:8** the Hebrew word *tsadaq* ('justified') is translated *zakah* in the *Targum*. The same is true of **Jeremiah 12:1** where the Hebrew has *tsadaq* and the Aramaic *Targum* has *zakah*. These examples and others reveal that in the minds of the rabbis, *tsadaq* and *zakah* were related. The question is, who is more worthy of trust to give us the proper meaning of Hebrew and Aramaic words? Is it the rabbis who lived in the post-exilic period or Desmond Ford who lived over twenty-five centuries removed from the exile? The choice seems to be obvious!

However, we need not depend **solely** on the Aramaic *Targums* as evidence that *tsadaq* is very closely related to other Hebrew words whose meaning is 'cleanse' or 'purify'. In the Hebrew Old Testament, the word *tsadaq* is frequently **coupled** in synonymous parallelism with **three Hebrew words** whose basic meaning is 'clean' or 'pure' (*zakah*, *bor*, *taher*). Here are a few examples from Job:

- ✓ **Job 4:17**: 'Just' (*tsadaq*) is coupled with 'pure' (*taher*)
- ✓ **Job 15:14**: 'Clean' (*zakah*) is coupled with 'righteous' (*tsadaq*)
- ✓ **Job 17:9**: 'Righteous' (*tsadaq*) is coupled with 'clean' (*taher*)
- ✓ **Job 25:4**: 'Justified' (*tsadaq*) is coupled with 'clean' (*zakah*)

These four examples are from the **most ancient** book of the Bible. Ellen White stated that Moses wrote the book of Job while he was in the wilderness of Midian tending Jethro's sheep (ST, February 19, 1880). This places the date for the book at about 1500 B.C. However, what is more amazing is that Moses quoted the words of Job and his friends who lived 500 years earlier. This means that as early as 2000 B.C., *tsadaq*, *zakah*, and *taher* were understood as close to synonymous! Let's consider a few references from elsewhere in the Old Testament:

- ✓ **Psalms 19:9**: 'Clean' (*taher*) is coupled with 'righteous' (*tsadaq*)
- ✓ **Psalms 51:4**: 'Justified' (*tsadaq*) is coupled with 'blameless' (*zakah*)
- ✓ **Proverbs 20:7-9**: 'Righteous' (*tsadaq*) is coupled with 'clean' (*zakah*)
- ✓ **Ecclesiastes 9:2**: 'Righteous' (*tsadaq*) is coupled with 'clean' (*taher*)

- ✓ **Psalm 18:20:** 'Righteousness' (*tsadaq*) is coupled with 'blameless' (*bor*).
- ✓ Notably, the LXX translates the word *bor* with *katharioteta* ('cleansed').

In **Job 22:3** the word 'righteous' is *tsadaq* but in the LXX it is *amemptos* which means 'blameless' or 'faultless'. In **Psalm 51:4** the word 'just' is *tsadaq* and the word 'clean' is *zakah*. However, the LXX has the word 'just' (*díkaios*) and ***nikao*** which means 'to conquer, to overcome, to win the verdict'. Clearly, these examples show that Hebrew and Greek words have many shades of meaning and none of them are mutually exclusive of others.

Let's examine some additional passages from both the Old and New Testaments. In **Psalm 14:3** and **53:3** David described fools as ***filthy*** and not doing good: '*. . . they are all together become ***filthy***: there is ***none that doeth good***, no, not one.*' Clearly, filthy means 'not doing good'.

The apostle Paul quoted these Psalms in **Romans 3:10**: '*As it is written, there is none ***righteous***, no, not one. . .*' When we compare David with Paul we see that being ***filthy*** and not doing good is equivalent to not being ***righteous***. The opposite must also be true: To be ***clean*** means to be ***righteous***. In **Isaiah 64:6** the prophet equates our ***own righteousness*** with wearing ***filthy*** rags. Once again, the concept of ***righteousness*** is coupled with the idea of ***purity***.

Isaiah 4:3-5 is important in the present discussion because several details are closely related to the book of Revelation. Isaiah described a ***remnant*** that was ***left*** in ***Zion*** and in ***Jerusalem*** after a devastating destruction. This remnant was ***holy*** and was ***written*** among the living. The reason they were holy is because the Lord had ***washed*** away their ***filth***.

The word, 'filth' in the LXX is ***rhupos*** which means 'to issue' (such as in menstruation) and in classical Greek it refers to a foul, greasy, and viscous juice like ear wax. Keep the word ***rhupos*** in mind because we will come back to it later. The Isaiah passage also tells us that the blood of Jerusalem is ***purged*** (Greek: *ekkathariei*, the same root word that the LXX translates 'cleansed' in **Daniel 8:14**) ***by*** the spirit of ***judgment*** and by the spirit of ***burning***. Thus in this passage the remnant is ***washed***, ***purged*** and ***made holy*** by a process of

judgment. We will see later in our study that Revelation 22:11 couples' unrighteousness with filthiness and righteousness with holiness.

Another important passage is **Zechariah 3:1-5** which describes a **judicial** or **court** proceeding. There is a **Judge** (the Father) an **accuser** (Satan), a **defendant** (Joshua: representing Israel), and a **defender** (Christ, the Angel of the Lord). The passage describes a **trial** that is transpiring in the **sanctuary**. We know this for two reasons. First, because Joshua is described as the **high priest** and second, because later in the passage God places a **clean miter** on his forehead which was part of the high priest's attire (Exodus 28:36; 39:30). Ellen White wrote that this passage describes the closing scenes of the day of atonement, the very subject of Daniel 8:14:

*"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great **day of atonement**."*
PK, p. 587

In this passage, Joshua, representing Israel, was clothed with **filthy garments**. According to **Isaiah 61:10** clean garments represent righteousness and filthy garments unrighteousness (the word 'filthy' is the same root word in Isaiah that is translated *rhupos* in the LXX). In this judicial proceeding, Joshua's filthy garments are removed and he is clothed with **clean garments**. God explained the meaning of the garments: *'I have caused thine iniquity to pass from thee'* (verse 4). After this, Joshua was reckoned holy and clean. Once again, the words **cleansed**, made **holy** and clothed with **righteousness** are used interchangeably. It is significant that God removed the iniquity in **one day** (verse 9) which is a reference to the **Day of Atonement**. Significant also is the fact that in the LXX what is removed is *anomías* ('transgression of the law') and *adikía* ('unrighteousness').

Let's examine three related passages in the book of Revelation. The first is **Revelation 6:9-11** where the martyrs under the fifth seal, are crying out to God for justice and vindication over their enemies:

*'**How long**, O Lord, **holy** and **true**, dost thou not **judge** and **avenge** our blood on them that dwell on the earth?'*

God's reputation is being **smeared** because He has allowed the death of His saints **without judging and punishing** the counterfeit 'Christian' perpetrators. The persecutors **prosper** while the saints are **slaughtered**. This injustice must be **corrected** to vindicate God's honor and that is the purpose of the judgment. The cry of the martyrs is, how long will God wait to vindicate **His Name** and **His saints**? As we have seen, this is the same central theme of Daniel 7 and 8.

The cry of the martyrs is exemplified by the cry to God of the prophet **Habakkuk**:

*Your eyes are **too pure** to look on evil; you **cannot tolerate wrong**. Why then do you tolerate the treacherous? **Why are you silent** while the wicked swallow up those more righteous than themselves? Habakkuk 1:13, NIV*

God answers the plea of His martyred saints by giving them robes **made white** in the blood of the lamb (Revelation 7:13-14) and tells them to rest a little while until the number of future martyrs is complete. There were martyrs before the fifth seal and after and when the number of all the martyrs is complete, then God will intervene to **reward** both groups at the same time.

The conferral of the white robe takes place during the **investigative judgment** because the martyrs have been **found worthy** by virtue of Christ's righteousness. However, the **reward** is given when they resurrect at the second coming.

God judges and avenges martyrs in **Revelation 19:2-3**. After God pours out the seven last plagues a group is heard singing in heaven (19:1) and they exclaim with a loud voice:

*'**true** and **righteous** are his **judgments**: for he hath **judged** the great whore, which did corrupt the earth with her fornication, and hath **avenged** the blood of his servants at her hand.'* (19:2)

Clearly, **Revelation 19:2** **Revelation 6:9-11** are closely related. Revelation 6 has the question and Revelation 19 has God's **definitive answer**. God finally reveals his truth and righteousness by the act of judging the harlot who shed the blood of His people. God's people are now exhibited as **arrayed in fine**

linen, clean and white which is identified as the '*righteousness of saints*' (19:8). At this point God's people are **righteous** and **cleansed**. The two ideas are not contradictory but complementary.

Now let's turn to **Revelation 22:11** in the epilog of the book. In verse 10 the angel tells John not to seal the book because the door of probation is still open. The angel then solemnly announces the close of probation when all cases have been decided and are irreversible:

*'He that is **unjust** (adikon), let him be **unjust still**: and he which is **filthy** (rhupon), let him be **filthy** still: and he that is **righteous** (dikaios), let him be **righteous still**: and he that is **holy** (jaguios), let him be **holy** still'.*

Then Jesus comes quickly to reward every one according to their works (22:12)

The words in bold reveal that being **unjust** (in Greek: 'unrighteous') is synonymous with being **filthy** (yes, in Greek: *rhupoo*). The words '**righteous**' and '**holy**' (in 2 Chronicles 29:5 being filthy and being holy are antithetical). It is no accident that Revelation 17:4 describes the harlot as '**filthy**'. A close careful study of Revelation reveals that all the ideas we saw in Isaiah 4 are present in Revelation.

In the light of our study, we can ask one final question. If Daniel 8:14 is dealing with the cleansing of the sanctuary on the Day of Atonement, **why didn't Daniel use the Hebrew word *taher*** which is the word for '*cleansing*' in Leviticus 16? Why did he use the word *tsadaq* instead? There is a good reason.

Augsburger has pointed out that the Hebrew word *taher* in the context of the sanctuary is a **technical term** with a very **restricted and narrow** meaning. The word appears more than **50 times** in the book of **Leviticus** to describe cultic/ritual/ceremonial cleansing in connection with the **earthly** sanctuary service. The use of this term in Daniel 8:14 would have left the impression that the sanctuary to be cleansed was the **earthly typological** sanctuary rather than the heavenly real one (Hebrews 8:1-5). Daniel 8:14 describes the cleansing, not of the Old Testament shadow/ type, but rather the heavenly reality/original! Therefore, a **broader term** needed to be used.

We have seen that the Hebrew word *tsadaq* has a broad range of meaning which includes vindication, setting things right, restoring things to the way they originally were, and cleansing. The word *tsadaq* is **like a diamond** with many edges—it is one broad word with **many nuances**.

Perhaps an analogy from the **English language** might help us understand. When legal proceedings are undertaken against an innocent person in our system of jurisprudence, the person must be **vindicated**. The record must be **set straight** and the person must be **justified** from all charges. When this is done and the person is found innocent, the charges are **expunged or cleansed** from the record and the person is given a **clean slate**. Thus, *tsadaq* is a legal word whose meaning is ‘to remove completely, blot out, erase, to cancel, to delete.’ The result of the investigative judgment includes justification, vindication, restoration and giving the person a clean slate because the charges have been erased!

It is absurd to think that **vindication** and **setting things right** does not include **blotting out** (or cleansing, if you please) the trumped up charges! The simple fact is that in Daniel 8 the **reputation of God** and his people has been **smeared** by the little horn and a **judicial proceeding** in the heavenly sanctuary must set the record straight, must vindicate, must justify and must expunge or cleanse the false accusations!! The simple fact is that Daniel 7:9, 10, 13, 14 portrays the investigative judgment from a **judicial** perspective while Daniel 8:14 does from a **sanctuary** perspective.

Whereas Daniel 8 centers on a **sanctuary scenario**, Daniel 7 parallels Daniel 8 but in a **judicial context**. The little horn killed the saints, thought it could change the times and the law, blasphemed God and things went well for it. The **record must be set straight** and this is done by **opening the books** and **judging** the ostentatious little horn that did all this and yet claimed to be a Christian system.

Ellen White made clear that the names of all who have claimed Jesus as Savior will come up in the pre-advent investigative judgment and the little horn claimed to follow Jesus.

*“As the books of record are opened in the **judgment**, the lives of **all** who have believed on Jesus **[including the little horn]** 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 living. **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.” *GC*, p. 483*

At the end of the judgment, the Father gives the kingdom to Jesus and the saints. (Prince of the host) whom it belongs in the first place!!

There is a remarkable parallel between the **thematic sequence of Daniel 8** and **Leviticus 1-16**. In Daniel 8:1-12 we find the little horn interfering with the **daily** ministration of the Prince of the host. But in Daniel 8:13-14 the focus shifts to the **yearly** ministration—the justification or cleansing of the sanctuary. Leviticus 1-16 has the **same sequence**. In chapters 1-15 the emphasis falls on the **daily** ministration in the court and in the holy place in favor of **individual** Israelites. However, in chapter 16, the focus shifts from the individual Israelite to the cleansing of the **sanctuary**.

Some scholars have argued that Daniel 8:14 cannot be connected with Leviticus 16 because Daniel 8:14 deals with an **apostate power** that defiles the sanctuary while in Leviticus 16 the confessed sins of **God's people** defiled it. The question is, are these two emphases mutually exclusive or are they complementary? Is the sanctuary polluted only by the confessed sins of God's people or is it also defiled by the sins of those who profess to be God's people and yet are impostors? Let's take a few moments to study just one passage from the Old Testament to answer these questions.

The book of Zephaniah is fascinating. Although the book deals with God's judgment upon Israel at the Babylonian captivity, the language makes clear that this judgment prefigures God's great judgment at the end of time (similarly to

Ezekiel 9 and Revelation 7). We are particularly concerned here with chapter 3 and verses 1-7:

*“Woe to her that is **filthy** and **polluted**, to the oppressing city! ² She **obeyed not** the voice; she received **not correction**; she **trusted not** in the Lord; she **drew not near** to her God. ³ Her **princes** within her are roaring lions; her **judges** are evening wolves; they gnaw not the bones till the morrow. ⁴ Her **prophets** are light and treacherous persons: her **priests** have **polluted the sanctuary**, they have done **violence to the law**. ⁵ The **just** Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his **judgment** to light, he faileth not; but the **unjust** knoweth no shame. ⁶ I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. ⁷ I said: ‘Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.’”*

God refers to Jerusalem, His own professed people, ‘**filthy**’ and ‘**polluted**’ (verse 1). In verse 5 the filthy and polluted ones are called ‘**unjust**’. Once more we see a connecting link between being filthy and being unjust or unrighteous. God accused His own people for not obeying His voice (verse 2). He then singled out the civil and religious leaders as the source of the apostasy—the princes, the judges, the prophets and the priests (verses 3 and 4).

Of particular importance is God’s declaration in verse 4 that ‘*her priests have **polluted the sanctuary**, they have done **violence to the law**.*’ Clearly, it is possible for **apostate** priests who **claim to serve God** to pollute the sanctuary! (cf. Ezekiel 8). For the apostasy, God promised to come in judgment against those who **professed to be** His own people.

Verse 8 indicates that this judgment has much more than Israel in view. It is a judgment of the **whole world** at the end of time:

*“Therefore, wait for Me,” says the Lord, “Until the day I rise up for plunder; My determination is to gather **the nations** to My assembly of **kingdoms**, to pour on*

them My indignation, all My fierce anger; **all the earth** shall be devoured with the fire of My jealousy.”

The rest of the chapter has the promises of restoration for those who were faithful to God. Of particular importance is verse 13 which parallels the description of the 144,000 in Revelation 14:

“The **remnant** of Israel shall do **no unrighteousness** and speak **no lies**, nor shall a **deceitful tongue** be found in **their mouth**; for they shall feed their flocks and lie down, and no one shall make them afraid.”

Verses 19-27: Interpretation of the Vision

Going back to Daniel 8, in verses 19-26 we find the interpretation of the vision. It is tempting to see more than meets the eye in the interpretation. The explanation not only seems to deal with the little horn **during the 1260 years** but goes beyond to the period when the deadly **wound will heal**. There are many parallels between Daniel 8 and Daniel 11. Ellen White linked the prophecies of Daniel 8 and 11:

“The light that Daniel received from God was given especially for **these last days**. The visions he saw by the banks of the **Ulai [Daniel 8]** and the **Hiddekel [Daniel 11]**, the great rivers of Shinar, are now **in process** of fulfillment, and all the events foretold **will soon** come to pass.” *TM*, pp. 112, 113

Daniel 7-12 must be studied together as **a unit** with each succeeding chapter expanding and explaining details of the previous ones. Ellen White explained:

“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." PK, p. 547

The fact is that Daniel 7-12 are very closely intertwined. Daniel 7:9, 10, 13, 14 is explained in Daniel 8:13, 14 (and Leviticus 16); Daniel 8:13, 14 is expanded in Daniel 9 and Daniel 9 is further expanded in Daniel 11.

Ellen White wrote that Daniel **did not even understand** all that God revealed in the vision of **chapter seven:**

"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 [Daniel 7-12]** was given him concerning the **rise and fall of kingdoms.** With the **first vision [of the series of visions]**, 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."

Therefore, God gave Daniel a **further expansion** and explanation of the prophecy of Daniel 7 in chapter 8:

Through **another vision [Daniel 8]** **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." PK, pp. 553, 554*

After the further expansion of Daniel 7 in chapter 8, Daniel was **still confused** about some details and therefore God gave a **still further expansion** in Daniel 11. Finally, God attempted to add a further explanation in **chapter 12:5-13** but was unsuccessful because Daniel was '**maxed out**'. For this reason, God did not pursue the matter any further. He told Daniel that he **would rest** and would speak once more at the end of the age. God gave the **book of Revelation to further expand** the parts of Daniel 7-12 that Daniel did not understand:

*"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a **prophecy**; the other a **revelation**. The book that was sealed is not the Revelation, but **that portion** of the prophecy of Daniel relating to the **last days**. The angel commanded, "But thou, O Daniel, shut up the words, and seal the book, even to the **time of the end**." Daniel 12:4." AA, p. 585*

God told Daniel in verse 26 that the *chazon* (the entire vision of **Daniel 8**) was for **many days** (a long period) and that he should **shut it up**. It is very important to remember that up to this point, in the first seven chapters of Daniel, God has not told Daniel to **shut up anything**. It is only starting in chapter 8 that the **vision is sealed**. This is clear evidence that the little sealed book of Daniel 12:4 and Revelation 10 is composed **only of the portion** of Daniel which deals with the 2300 days. It bears noting that not all the information in chapter 8 was sealed—only the information concerning the timing for the **cleansing of the sanctuary** was sealed until the time of the end.

Verse 27 will not only serve as the conclusion to chapter 8 but will also introduce chapter 9. This verse is of the utmost importance. When the angel told Daniel that the vision was for 'many days' and that he should seal it, **he got sick** and was faint for several days. Why did this happen to Daniel? He explains: *"I was astonished at the **vision** (mar'eh) but **none understood it**."*

Ellen White explained:

*"In the eighth chapter of Daniel he [Miller] 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." GC, p. 325*

Daniel was **confused about the mar'eh** portion of the **chazon**. Although God **had explained** the meaning of the ram, the he-goat and the little horn (the *chazon*), he was still confused about the *mar'eh*. The only element left unexplained in chapter 8 was the time aspect, the 2300 days. In chapter 8 there is no beginning point for the 2300 days. In chapter 9 God will give Daniel the starting point for the 2300 days. God will fill in the missing information so that Daniel can understand!

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