

DANIEL CHAPTER 11; VERSES 30-31

VERSES 30-35 = PAPAL ROME

11:30 For the **ships of Chittim** [Barbarian invaders of the fourth century- esp. the Vandals- Genseric of Carthage Rev 8:8,9; Isa 23:1] shall come against him [Rome]: therefore he [the Roman Emperors]: shall be grieved, and return, and have indignation [the staff to chastise] against [Christianity] the holy covenant [Rome generally, but specifically Emperors Probus and Diocletian, who persecuted the Christians on the pretext that the barbarian invasions were thought to have occurred because the Christians offended the gods of Rome]: so shall he [Rome] do; he [Rome generally; specifically Constantine] shall even return, and have intelligence with them [the bishop of Rome and prelates who formed a compact with Constantine in A.D. 331] that forsake the holy covenant [Roman Christianity fell away from the pure faith].

11:30 For the ships of Carthage shall come against Rome, therefore Rome shall be grieved and return, and have indignation against the holy covenant: so shall he do, Roman Emperors shall even return, and have regard unto them that forsake the holy covenant.

11:31 And arms [military support of the emperors to the bishops][France (Clovis); civil and religious] shall stand on his [the bishops of Eastern Rome and the military benefitted by Christians coming into the army] part, and they [the bishops of Rome & those that forsake the holy covenant] shall pollute the sanctuary [#H4720 miqdash] of strength [two possibilities emerge:

#1. Rome's strength was its sanctuary, its fortress, its military might. Its government was weakened by barbarian raids until western Rome fell in **476 A.D.**

#2. The strength of Rome was greatly weakened by dividing the kingdom between Italy and Constantinople], and shall take away [to "remove" see Dan 12:11. Dan 11:31 and 12:11 confirm the "removing" of the "daily" (paganism) to make way for the papal supremacy- **1850 chart**] the daily [sacrifice] [word is supplied and does not belong to the text EW 74.2], [pagan empire; the bishops of Rome continued their campaign to dismantle the former Roman pagan and then current Arian religions and in **508 A.D.** they had gained substantial ground] and they shall place the **abomination that maketh desolate** [Matt 24:15] [Papacy; in **538 A.D.** this union of church and state, called here an "abomination" was fully

Barbarian Invaders- Vandals,
Clovis, Papal Power brought to view,
Abomination of Desolation/ "Daily"

Late 400's AD

The prophetic narrative in this chapter now turns away from the Roman Empire and Gabriel's narrative shifts to the circumstances of how Rome fell and the papacy rose. Chapter 11 then stops just short of the close of probation.

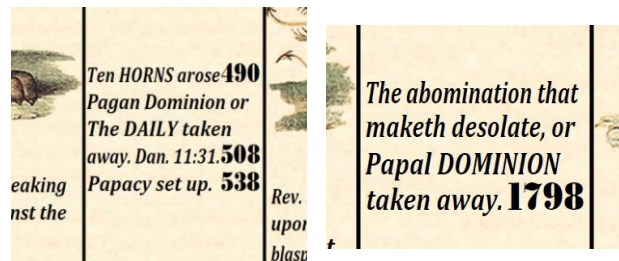
Rome was introduced as a new "willful" power in verse 16. Verse 30 is a continuation of Rome. Verse 35 brings us down to 1798. Did the papacy do "according to his will" anywhere near 1798? NO! Their last victim was burned at the stake about the year 1755 because the reformation was taking hold.

In 1798, the pope was taken captive and put in prison in France where he died. The papal machinery was put out of commission, the College of Cardinals was broken up and the world thought the papacy was finished.

"They **polluted** the name of God- Jer 34:16; Eze 20; Mal 1:7. Beast **polluted the sanctuary** (Rev 13:6) and cast it down from its place in heaven- Ps 102:19; Jer 17:12; Heb 8:1, 2- when they called Rome the holy city- Rev 21:2, and installed the pope with titles, "Lord God the Pope", "Holy Father", "Head of the Church", etc. and there, in the **counterfeit**, "**temple of God**" he professes to do what Jesus actually does in His Sanctuary- 2Thess 2:1-8. The **Sanctuary has been trodden under foot** (Dan 8:13)- the same as the Son of God has- Heb 10:29" {1846 ORLC, LOM 38.11}

"Brother Croiser had true light on the cleansing of the sanctuary." WLF 12

1850 Chart



[Jerusalem will be destroyed by Islam in the last days. -Ps 83]

'Daily' = Paganism -168 B.C. to 508 A.D.

Took 30 years to take away daily (paganism) to set up papacy-- 508 AD to 538 AD = 30 years

'Abomination that maketh desolate' = Papalism ruled 538 A.D. to 1798 A.D. = 1260 years.

See Dan 12:11: 508 A.D. + 1290 = 1798 A.D.

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established and it would prove to be “desolating” to God’s true church for the next 1,260 years; from 538 A.D. until 1798]. Dan 8:11; Rev 13:2

11:31 And arms shall stand on the side of Eastern Rome, which, with they that forsake the holy covenant, shall pollute the sanctuary of strength, Rome, and they shall take away the pagan worship and they shall place the Papacy.

Abomination of Desolation

1. **NOTE:** The name for the Papacy in this chapter is “THE ABOMINATION OF DESOLATION” NOT the King of the North, as we will soon see “King of North” identifies Turkey

Justinian comes on the scene, and through Belisarius, he plucks up the 3 Arian Kingdoms which were the Heruli, Vandals, and Ostrogoths, causing the Papacy to be fully in power (in 538 A.D.), as he decreed in 533 A.D. **So verse 31 ends with the starting of the Papacy in full power in 538 A.D.**



Verse 30: Ships of Chittim, in 356 AD (DAR 281.2-281.3- CD Rom), the Huns, (known as Hungary), started to divide Rome. **The history of Rome being divided (between 356 AD and 483 AD) is found in Revelation Chapter 8.** So Rome is now in the west and in the east since Constantine moved the (Catholic) headquarters to Constantinople in 330 AD. As a result, Rome in the west becomes weakened. What happened as a result? **Verse 31:** “And arms shall stand on his part.” Rome was divided into 10 according to Daniel Chapter 2, Verses 41 and 42— the 10 toes (kingdoms).



The eleventh chapter of Daniel **entire is a literal historical prophecy**, the longest and most remarkable of its kind in all the Scriptures. —Bible Readings for The Home, 1888

Some teach the 10 toes represent the United Nations; but this cannot be since we are reading a **literal** passage. There were 10 **literal** kingdoms that came out of **literal** pagan Rome. We’re not talking about ‘spiritual’ pagan Rome. We’re talking about **literal** pagan Rome. And of these 10 kingdoms, 7 were pagan and 3 were Arian. One kingdom, pagan France, had a king by the name of Clovis, who, in 496, was converted to the Catholic faith of which Constantine supported and declared was the ‘Christian Universal religion of the world’ in 325 A.D. at the **Counsel of Nicaea**. France, under King Clovis, who was known as the ‘son of the Catholic Church’, was the first of these seven pagan nations to give homage to the Catholic Church. And by **508 A.D.**, Clovis tried to convince the other six pagan kingdoms to also give homage. All submitted except 3 **Arian** kingdoms who refused to give homage to the Catholic Church. Therefore, these kingdoms had to be ‘plucked up’ (extinguished) for the papacy to gain ascendancy.

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In 533 A.D., Justinian made a decree for the papacy, for the bishop of Rome in the west, to be the head of all the churches—to be the head of all Christianity. And now, these three

“The actual union of church and state cannot be referred to a later day than Constantine...” *Review of the Two Sermons of Revelation p. 51.3, Joseph Harvey Waggoner*

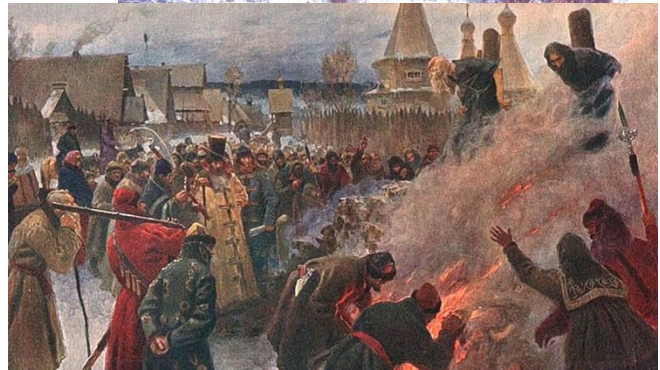
Arian kingdoms and kings were in the way. Once these kings—the horns (powers) were plucked up, not the territory—but the horns were plucked up, the papacy would have control of these three territories. And now the ‘woman rides the beast’ (Rev 13). A beast, according to the Bible, in Daniel 7:23 is a kingdom. A woman, according to 2Corinthians Chapter 11, Verse 2, is a church. Constantine was the first to unite church and state.

“Constantine and Justinian were the two men instrumental above all others in forming the papacy, and giving it civil power. The contest between Arianism and the orthodox Catholicism was the means of enthroning the papacy...” {1901 SNH, SDP234.1}

The state was controlling the church (Great Controversy 297.1), the church was not controlling the state. But, under Justinian (Greek Emperor of the East), the church was now to control the state. So thus we have, **the woman riding the beast**. And now the papacy is in full power and now she can persecute and kill those she called, ‘heretics’.



italicized (EW 74). The ‘daily desolation’ was known as paganism. Now paganism is being replaced by papalism. Now the papacy, a new type of religion, is coming on the scene where **the church is now ruling and controlling the state**: over the affairs of the government; dictating to the people how they can and cannot live and how they must abide by the church’s rules. Scripture identifies the papacy here as **“the abomination that maketh desolate”**. This is the title for the papacy for 1260 years, from 538 to 1798.



Clovis, at this time, in 508, becomes the ‘arms’ or the ‘armies’ for the Catholic Church—for the papacy. And that’s why in 1798, at the end of the 1260 year rule of the papacy, **France is able to come on scene and take the pope captive** without anyone stopping them. Why is that? Because France is on the scene from verse 31 to verse 35. “And shall take away the daily” in verse 31. “And they shall place the abomination that maketh desolate.” This word “sacrifice” in this verse is a supplied word and that’s why it’s



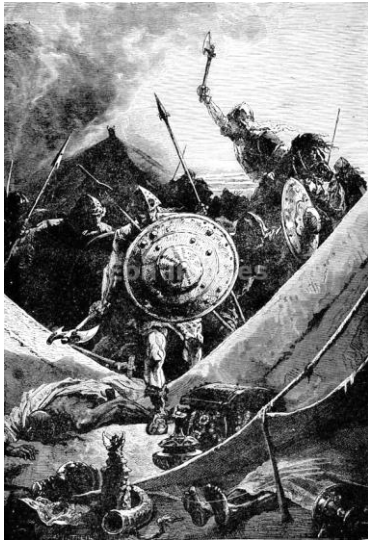
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But the removal of the capital of the empire to Byzantium was not all the blow that was to be dealt Rome, for the prophet saw a maritime power waging a war that should bring grief to the once proud city. We find this amply fulfilled in the great deluge of the Vandals from across the Mediterranean.

"The Vandals were of the Low German stock and closely allied to the Goths. We first hear of them in the time of Pliny and Tacitus as occupying a district nearly corresponding to Brandenburg and Pomerania. From thence, in the second century, they pressed southwards to the confines of Bohemia, where they gave their name to the mountains now called the Riesengebirge." H. H., v. 6, p. 598.



*"In 428 or 429 the whole nation set sail for Africa, upon an invitation received by their king from Boniface, count of Africa, who had fallen into disgrace with the court of Ravenna. Gunderic was now dead and supreme power was in the hands of his bastard brother, who is generally known in history as **Genseric**, though the more correct form of his name is Gaiseric. This man, short of stature and with limping gait, but with a great natural capacity for war and dominion, reckless of human life and unrestrained by conscience or pity, was for fifty years the hero of the Vandal race and the terror of Constantinople and Rome. In the month of May 428 he assembled all his people on the shore of Andalusia, and numbering the males among them from the graybeard down to the newborn infant found them to amount to eighty thousand souls. The passage was effected in the ships of Boniface, who, however, soon returning to his old loyalty, besought his new allies to depart from Africa. They, of course, refused, and Boniface turned against them, too late, however, to repair the mischief which he had caused. Notwithstanding*

his opposition the progress of the Vandals was rapid, and by May 430 only three cities of Roman Africa—Carthage, Hippo, and Cirta—remained untaken.

"The long siege of Hippo (May 430 to July 431), memorable for the last illness and death of St. Augustine, which occurred during its progress, ended unsuccessfully for the Vandals. At length (30th of January, 435) peace was made between the emperor Valentinian III and Genseric. The emperor was to retain Carthage and the small but rich proconsular province in which it was situated, while Hippo and the other six provinces of Africa were abandoned to the Vandal. Genseric observed this treaty no longer than suited his purpose. On the 19th of October 439, without any declaration of war, he suddenly attacked Carthage and took it. The Vandal occupation of this great city, the third among the cities of the Roman Empire, lasted for ninety-four years. Genseric seems to have counted the years of his sovereignty from the date of its capture. Though most of the remaining years of Genseric's life were passed in war, plunder rather than territorial conquest seems to have been the object of his expeditions. He made, in fact, of Carthage a pirate's stronghold, from whence he issued forth, like the Barbary pirates of a later day, to attack, as he himself said, 'the dwellings of the men with whom God is angry,' leaving the question who those men might be to the decision of the elements. Almost alone among the Teutonic invaders of the empire, he set himself to form a powerful fleet, and was probably for thirty years the leading maritime power in the Mediterranean.

"The revolutions of the palace, which left the Western Empire without a defender, and without a lawful prince, dispelled the apprehensions and stimulated the avarice of Genseric. He immediately equipped a numerous fleet of Vandals and Moors, and cast anchor at the mouth of the Tiber, about three months after the death of Valentinian and the elevation of Maximus to the imperial throne." Ibid, pp. 598, 599.

"When the Vandals disembarked at the mouth of the Tiber, the emperor was suddenly roused from his lethargy by the clamours of a trembling and exasperated multitude. The only hope which presented itself to his astonished

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mind was that of a precipitate flight, and he exhorted the senators to imitate the example of their prince. But no sooner did Maximus appear in the streets than he was assaulted by a shower of stones; a Roman, or a Burgundian soldier, claimed the honour of the first wound; his mangled body was ignominiously cast into the Tiber; the Roman people rejoiced in the punishment which they had inflicted on the author of the public calamities, and the domestics of Eudoxia signalised their zeal in the service of their mistress.

"On the third day after the tumult, Genseric boldly advanced from the port of Ostia to the gates of the defenceless city. Instead of a sally of the Roman youth, there issued from the gates an unarmed and venerable procession of the bishop at the head of his clergy. The fearless spirit of Leo, his authority and eloquence, again mitigated the fierceness of a barbarian conqueror; the king of the Vandals promised to spare the unresisting multitude, to protect the buildings from fire, and to exempt the captives from torture; and although such orders were neither seriously given nor strictly obeyed, the mediation of Leo was glorious to himself and in some degree beneficial to his country. But Rome and its inhabitants were delivered to the licentiousness of the Vandals and Moors, whose blind passions revenged the injuries of Carthage.

"The pillage lasted fourteen days and nights; and all that yet remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric. Among the spoils, the splendid relics of two temples, or rather of two religions, exhibited a memorable example of the vicissitudes of human and divine things. Since the abolition of paganism, the Capitol had been violated and abandoned; yet the statues of the gods and heroes were still respected, and the curious roof of gilt bronze was reserved for the rapacious hands of Genseric. The holy instruments of the Jewish worship, the gold table and the gold candlestick with seven branches, originally framed according to the particular instructions of God himself, and which were placed in the sanctuary of his temple, had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the temple of Peace; and, at the end of four hundred years, the spoils of Jerusalem were transferred from Rome to Carthage by a barbarian who derived his origin from the shores of the Baltic. These ancient monuments might attract the notice of curiosity, as well as of avarice.



"But the Christian churches, enriched and adorned by the prevailing superstition of the times, afforded more plentiful materials for sacrilege; and the pious liberality of **Pope Leo**, who melted six silver vases, the gift of Constantine, each of a hundred pounds weight, is evidence of the damage which he attempted to repair. In the forty-five years that had elapsed since the Gothic invasion, the pomp and luxury of Rome were in some measure restored; and it was difficult either to escape or to satisfy the avarice of a conqueror, who possessed leisure to collect and ships to transport the wealth of the capital. The imperial ornaments of the palace, the magnificent furniture and wardrobe, the sideboards of massy plate, were accumulated with disorderly rapine; the gold and silver amounted to several thousand talents; yet even the brass and copper were laboriously removed." Ibid, pp. 600, 601.

Thus also was fulfilled the prophetic word of Revelation 8: 8, 9. But Rome should also "return and have indignation against the holy covenant," and should "have regard unto them that forsake the holy covenant."

One of the main teachings of Jesus Christ, the Prince of the covenant, was, "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's." Trusting devotedly in this hallowed principle, the early church eschewed all alliances with the state or civil arm, and went forth "conquering and to conquer." Rev. 6:2. Persecutions of untold severity only served to scatter the fires of religious zeal into the remotest nations, and everywhere went the church preaching Christ and him crucified. But human hearts, wearying of the struggle, were tempted to leave their tower of strength, Christ, when pagan rulers professed Christianity and offered the believers respite from persecution if they would only trust themselves to the protection offered by the arms of the state. Gradually the leaven of unrighteous union of state and church permeated the professed Christian world,

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as it had always the pagan, and the professed followers of the meek and lowly Nazarene forsook his almighty power, and turned for help to the weak, puny arms of flesh.

"During the period between the reign of Diocletian and the fall of the Western Roman Empire, were laid the foundations of the history of the Middle Ages; and of these the most important was the recognition of the Christian church by the state and the privileged position thus accorded to it. This union of state and church involved an amalgamation of their intellectual forces, their rights and powers, and also to a certain extent of their system of government. There arose a type of culture and literature which was profane and Christian at one and the same time, a Roman-Christian system of law, and an established church. An alliance was made which would have passed for impossible down to the middle of the third century. Had Tertullian been told that a time was coming when the emperors would be Christians he would have stigmatized the prophecy as impious; had any man proclaimed to Decius that in his persecuting edict he was fighting against the future pillars of the state, he would have flouted the suggestion as absurd. Even as late as the third century the state and church seemed to be irreconcilable antagonists." Dr. Adolph Harnack, in H. H., v. 6, p. 629. Note that while the church in its first purity would have made impossible such a union, later conditions became ripe for just such a step.

"The Christian life was to be 'unspotted from the world.' Most Christians of primitive times interpreted this to mean that they should have as little as possible to do with 'the world.' Nor was this a difficult matter, for the greater number of them were people in humble life whose conduct was subject to little outward control if only they performed the hard work required of them. Few of them were 'in society'; and hence it was of no consequence what religion they professed or what manner of life they led.

"By degrees, however, the situation changed, and the labours of missionaries drew men of all ranks into the church." H. H., v. 6, p. 632.

"During the last decades of the third century Christian life underwent a virtual amalgamation with that of the world. The Christian who desired to live a life apart from the world became a member of a distinct class, the ascetics, or withdrew into the desert; the rest— i.e., the vast majority, had come to terms with the world. There was no class, from senators to artisans, in which Christians were not to be found, and in each class they fulfilled the obligations of their station." Ibid, p. 638.

"With regard to public worship we note the following changes during the sixty years before the time of Constantine. In the first place the ritual became more solemn and mysterious; the prayers more studied and rhetorical; symbols and symbolic acts were multiplied: and secondly, there was an increased tendency to meet halfway the polytheistic leanings which swayed the Christian masses. This is indicated, on the one hand, by the constantly increasing importance attached to 'intercessors' (angels, saints, and martyrs) both in public worship and in private life; and, on the other, by the 'naturalisation' and differentiation of religious rites after the manner of pagan ceremonials. An observer watching a Christian religious service about the year 300 would hardly have realized that these Christians were monotheists, and in words proudly professed their monotheism and spiritual worship. Except the bloody sacrifice, they had adopted almost every part and form of pagan ritual ceremonial; and, in fact, the bloody sacrifice was not lacking, for the death of Christ and the celebration of the Lord's Supper were dealt with in materialistic fashion as bloody sacrifices. They were fond of appealing to the Old Testament to warrant the innovations, and in virtue of this appeal nearly the whole pagan system of worship could be dragged into the church.

"Chapels were dedicated to angels, saints, and martyrs and decorated on their festivals; a habit grew up of sleeping in churches or chapels in the expectation of holy dreams or miraculous cures; holydays were multiplied and differentiated more and more; superstitious ceremonies, usually associated with the holy cross or consecrated bread, were woven into the tenor of ordinary life; nor were charms in the name of Jesus or of holy men, nor even amulets wanting; wakes and banquets for the dead were celebrated; the relics of saints were collected and adored,

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etc. What more was lacking to complete the analogy with heathen cults? Was not a sagacious Roman statesman bound to confess that this church, with the form of divine worship it had adopted, met every religious need? And how then could he fail to wish that the senseless state of war that prevailed between state and church should come to an end? A monotheistic form of doctrine, combined with a worship so diversified, so adapted to every need—no better device could possibly be invented." Ibid, pp. 639, 640.

"That the strength of the church lay in the hierarchy the despots had long recognised. Accordingly as soon as he had decided in favour of Christianity, Constantine joined hands with the bishops. He not only joined hands with them, but he honoured them and bestowed privileges upon them, for he was anxious to secure their power for the state. His success was immediate; the hierarchy put itself—unreservedly, we may say—at his disposal when once he had set the cross upon his standard. Thus the state within the state was abolished; the strongest political force then existent, to wit, the church, was made the cornerstone of the state. Both parties, the emperor and bishops, were equally well pleased; history seldom has a conclusion of peace like this to record, in which both contracting parties broke forth into rejoicings. And both were fully justified in their rejoicing, for a thing for which a way had been slowly made ready now had come to light; the empire gained a strong support and the church was delivered from an undignified position, in which she could not avail herself freely of the forces at her disposal." Ibid, p. 642.

["The Eleventh of Daniel Narrated" pg. 62-67 by J. Grant Lamson 1909; archive from G.C. Library]

Verse 31



Thus the great wedding of the church and the state took place under Constantine and gradually overspread all Rome. The influence of bishops and priests came to be paramount. Pagan worship and paganism still existed, but now largely under the forms and names of Christianity. To such scheming for power and pre-eminence as then came in, the state had to yield, and the armies of the empire were of course at the disposal of the priest-ruled emperors. For a very full discussion of this verse we refer to Smith's "Thoughts on Daniel," and will content ourselves with presenting the decree of Justinian establishing the bishop of Rome as pope.

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

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

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

While this decree went forth in 533, it did not become entirely effective until 538 A. D., at which time the last Arian power was subjugated, and the long term of papal supremacy began. From other prophecies in this book and in Revelation we learn that this dark period was to last 1260 years and so end in 1798, at which time the pope was taken prisoner and died in exile. So pagan worship or the "daily" was taken away [for the purpose of] to set up the papacy or for the abomination that maketh desolate."

["The Eleventh of Daniel Narrated" pg. 67-68 by J. Grant Lamson 1909; archive from G.C. Library]

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VERSE 30

Isa 23:1 The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of **Chittim** it is revealed to them.

France's beginnings connecting to Rome and the Eastern Question.

The hordes of northern Barbarians shall invade his (Rome's) dominion (356-476). Carthage warred against Rome (A.D. 428-468)

"He shall be grieved and return." This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first by Majorian, the second by Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its "eternal city" pillaged by the enemy. (See on Rev.8:8.) {1897 UrS, DAR 281.2}

"Indignation against the covenant;" that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Heruli, Goths, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic Church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church and the corrector of heretics. The Bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope. Thus was indignity heaped upon God's word. And the emperors of Rome, the eastern division of which still continued, had intelligence, or connived with the Church of Rome, which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down "heresy." The man of sin was raised to his presumptuous throne by the defeat of the Arian Goths, who then held possession of Rome, in A.D.538. {1897 UrS, DAR 281.3}

"That forsake the holy covenant":

Refers to the agreement between the civil arm and those professed Christians who left the cover of God's mighty arm to accept the help of the state.

"The ships of Chittim" were inclusive of many different groups/tribes of barbarian invaders flooding into the Roman Empire beginning in the fourth century and continuing into the sixth. They predominately came from Europe in a mass migration over a period of decades, even centuries. The ships were primarily based in Carthage, Tunis, North Africa as well as the coast and islands of the Mediterranean Sea. They carried out devastating attacks against the Roman Empire from 378 to 476 when Western Rome fell. Attempts to stop the invasions were unsuccessful and both western and eastern Rome was forced to watch its provinces and cities pillaged.

Rome had **"indignation against the holy covenant"**, that is, they blamed the Christians for insulting their gods and bringing this trouble upon the Empire. In their anger, they sought **"intelligence with them that forsake the holy covenant"**, the Clergy and bishops of Rome.

The rise of the "little horn" appeared to be impossible as the bishops and Rome itself had little military power to remove the invaders who now held the city of Rome. In verses 30-36 the prophetic narrative primarily concerns itself with the circumstances and methods of the civil arm (France) and less so concerning the papacy itself. These civil forces were focused on achieving power and dominance and utilized the Pope as a spokesperson with influence on the populace. In 476 the 6th head (one of seven forms of Roman government, "seven heads", as noted in Revelation 13:1) gave way to the seventh form of Roman government, an Exarchate based in Ravenna, Italy. From all the best aspects of the seven "heads" (plural) of Rome would come the eighth; the papacy.

It was the Franks (France) that would consistently support the papal power from 508 to 1798. The first of which was the king of the **Franks, Clovis.** It was the Franks who gave the papacy its civil power and it was France who would later remove that power in 1798 in the times of the French Revolution.

The power(s) spoken of in verse 30 are King Clovis, Eastern Emperor Justinian and their alliance with the Bishops of Rome. This Church and state union were established in Paris in 508. A new power will rise and set up an "image" that mirrors the religious decrees of the first beast. See the comments in the book, **"Return too: Daniel and the Revelation"** on Revelation 13.

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The papacy itself passed from the stage of history in 1798, via a “deadly wound”. Which, will only be healed when its power to “correct heretics even unto death” is restored. The first beast, Catholicism will be active in the Old World and the ‘image’ to that beast will be active in the New World. The “new power” that will act in a similar manner as the first beast did. In its infancy, it will be a “lamb-like” nation. This power, also called a “two-horned” beast, will in due time “speak like a dragon”. This is America.

It will stand up and establish an image of the first beast in the New World, thus linking hands with the papacy in the Old. Apostate Christianity, those who have abandoned the fourth commandment by replacing it with a false Sabbath, Sunday, do honor and create an image of Catholicism.

Clovis, Justinian and those that followed them were not content to establish their authority and power only in the provinces of France and Rome. They sought to include the entire world. Will America follow act in a similar manner when it sets up the image? Who are those that “forsake the holy covenant”? In America, it will be apostate Christians. A Federal decree will force persecution against those who oppose a National Sunday law. This law, against Gods law, will result in national ruin. Congress is the voice of the nation and this nation. It’s “cup of iniquity” will be full when it passes such a national law.

God’s faithful people will be treated as traitors and rebels by those who have “indignation against the holy covenant”, apostate Christianity standing in opposition to God’s laws.

PSC 79.2-81

For the ships of Chittim shall come against him. 'The Huns, who lived on the north of the Adriatic Sea, a place which, (says Mr. Miller) was anciently called Chittim, will ravage the Roman empire under their leader Attila. Bishop Lloyd, in his chronology, states that the Huns entered and established their kingdom in the Roman empire, A. D. 356. Their kingdom was the first of the ten kingdoms into which the Roman empire was divided. They settled in Hungary. The Longobards, or the Lombards, settled in the north of Germany, A. D. 483. Within that time, the Roman empire in the west was completely overrun by the northern barbarians, and divided into ten separate kingdoms. Those ten kingdoms, as given by Machiavel the historian, and the time of their settlement, as given by Bishop Lloyd, I will here introduce. 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths in Mysia, A. B. 377. 3. The Visigoths in Pannonia, A. D. 378. 4. The Franks in France, A. D. 407. 5. The Vandals in Africa, A. D. 407. 6. The Sueves and Alans in Gascoigne and Spain, A. D. 407. 7. The Burgundians in Burgundy, A. D. 407. 8. The Heruli and Rugii or Turingi in Italy, A. D. 476. 9. The Saxons and Angles in Britain, A. D. 476. 10. The Lombards on the Danube in Germany, A. D. 483. Here we have the concurrent testimony of one of the best or most correct historians, and one of the best informed chronologists, as to what the ten original kingdoms were, into which western Rome was originally divided. These were the tea trees of Nebuchadnezzar's image, and the ten horns of Daniel's dreadful beast, or John's dragon. The seat of government, or the metropolis of the empire, was removed to Constantinople in the former part of the fourth century. A. D. 356, or just after the middle of the century, the ships of Chittim or the Huns, came and settled, and established their kingdom in the Roman empire; and other kingdoms soon followed. The metropolis was removed by Constantine from Rome to Constantinople. Still the Roman empire was unbroken. After his death, it was divided between his three sons, Constantius, Constantine the Second, and Constans. Constantius possessed the east, and fixed his residence at Constantinople, the new metropolis. Constantine the Second held Britain, Gaul, and Spain; Constant, Illyricum, Africa, and Italy. The two latter quarrelled, and Constans being victor, annexed the dominions of his brother to his own; but he enjoyed it but a few years, before he also was slain by one of his own commanders. This rebel, however, after being defeated in a war with Constantius, in the rage of despair ended his own days. The empire was now again united under Constantius for the last time. This was A. D. 353. As we have already seen, the Huns began the division of the empire in A. D. 356, three years after its reunion under Constantius. (See Sabine's Eccl. His. p. 155. {1838 JoL, PSC 79.2})

Therefore he shall be grieved and return, and have indignation against the holy covenant: so shall he do; he shall even return and have intelligence with them that forsake the holy covenant. During the reign of Constantine, persecution of Christians had ceased, and Christianity was not only tolerated but received the support of the Roman government. The church was divided on the subject of the Arian heresy. The two leading champions in this, controversy, were Athanasius on the part of the orthodox, and Arius in support of his own opinions. Many synods and councils were held, in which great warmth of feeling was excited. The orthodox party being the strongest, Arius and many of his followers were at length banished. He was after some years restored, through the influence of Athanasius, and he in his turn was banished. Arius found means to ingratiate himself into favor with Constantine, and after subscribing the Nicene creed, (although as is believed he did it hypocritically,) Alexander, bishop of Alexandria, was ordered by the emperor to receive him into the communion. But on the day fixed for his restoration to the church, as his party were attending him with

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great parade, he was taken suddenly ill, and died. But the controversy did not end here. After the death of Constantine, and under the reign of Constantius, the Arians were in favor at court, and the orthodox were exposed to persecution. The Huns also were ravaging the empire during that and succeeding reigns. The Christians, conceiving it to be a judgment of God, sent on the empire for their sins, refused to bear arms. The persecution of the orthodox Christians from these sources, became very severe, even in the time of Constantius. The Roman government had indignation against the holy covenant. But under Julian the apostate, he who had promised so much for the Christian cause, idolatry was revived, and the laws in favor of Christianity were repealed. The emperor Julian had forsaken the holy covenant, and he carried with him many others of a similar character. The reign of Julian was short, but he accomplished much evil for the Christian cause. He is said to have been educated a Christian, and at one time to have been a reader in the church, also that he was under the care and instruction of the clergy. But no sooner had he ascended the throne, than he showed his predilection in favor of idolatry. He ordered the heathen temples, which had been shut during former reigns, to be opened, and those which had been demolished, to be rebuilt. Christianity was unhinged from its civil establishment, and paganism raised to a level with it. He attacked Christianity with the keen shafts of ridicule, and always designated Christ as the Galilean, and called Christians after the name of their master. His influence, so far as it was exerted at all in favor of Christians, was toward the Arian party. Thus he had intelligence with them which forsake the holy covenant. All through the period of the fall of Rome, and the rise of popery, Christians were persecuted both by the pagans and Arians. The barbarians of the north were pagans, and wherever they gained power, the Christians felt its influence. {1838 JoL, PSC 81.1}

DAR 280.4-281.2

The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isa.23:1, has this note: "From the land of Chittim it is revealed to them. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and AEgean Seas. So also Jochri on the same place." Kitto gives the same locality to Chittim; namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city situated in that land; that is, Carthage. {1897 UrS, DAR 280.4}

Was ever a naval warfare with Carthage as a base of operations, waged against the Roman empire? We have but to think of the terrible onslaught of the Vandals upon Rome under the fierce Genseric, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understood to be mentioned. Following in due course of time, as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A.D.428-468 mark the career of Genseric. {1897 UrS, DAR 281.1}

"He shall be grieved and return." This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first by Majorian, the second by Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its "eternal city" pillaged by the enemy. (See on Rev.8:8.) {1897 UrS, DAR 281.2}

Verse 31

A change is about to take place in the Roman Empire

Clovis helped destroy most of the Barbarian tribes. He was married to a Catholic. He had a dream that told him to do whatever his wife told him to do. He aligned himself with the Roman Empire in 508 A.D.

The French had established themselves in 508 A.D. as the military force of Catholicism. Until the French Revolution, they lost their power.

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The arms of Eastern Rome united with apostate Christianity nominally take away Pagan worship and the Papacy is placed AD 538 by decree of Justinian made effective on the overthrow of the three Arian powers. *Swinton's Outlines of General History 221*

And "arms" shall stand on his part

1. When Rome was completely divided by 476/483 A.D., 7 of the Kingdoms were pagan, and 3 were Arian. 1 of the 7 that were pagan (France) started to pay homage to the Papacy
2. France became the military arms for the Papacy
3. France remained the Arms for the Papacy from 508-1798. This is why the "Arms of France" were able to march right into the Papacy without any hesitation and take the Pope prisoner.

Shall take away the daily

King Clovis was converted and baptized into the Catholic faith in 496 A.D. being called "The Son of the Papacy" because he convinced the other 6 pagan countries to give their homage to the Catholic Church as well. This is how the "Daily" (aka Paganism) was removed and replaced with "The Abomination of Desolation" (Papacy)

Daily = Paganism 168 B. C. to 508 A.D

Took 30 years to take away daily (paganism) to set up papacy-- 508 AD to 538 AD = 30 years

Abomination of Desolation

1. **NOTE:** The name for the Papacy in this chapter is "THE ABOMINATION OF DESOLATION" NOT the King of the North, as we will soon see "King of North" identifies Turkey

Abomination that maketh desolate = Papalism ruled 538 A.D. to 1798 A.D. = 1260 years.

See Dan 12:11: 508 A.D. + 1290 = 1798 A.D.

Also, in Daniel 11:31, Justinian comes on the scene, and through Belisarius, he plucks up the 3 Arian Kingdoms which were the Heruli, Vandals, and Ostrogoths, causing the Papacy to be fully in power (in 538 A.D.), as he decreed in 533 A.D. So verse 31 ends with the starting of the Papacy in full power in 538 B.C.

The word *sacrifice* is not in the original text. The word "daily" means "continual" and is a reference to all forms of religion, pagan or Christian or any religion or group who opposed the rise of the papacy. All of these had to be removed before Catholicism could be established as the "**desolation of abomination**". "**And arms**", civil and military support for the union of Church/State "**shall stand on his part.**" King Clovis and the bishops were benefitted by those sympathetic to the Catholic cause coming into the army to fight against those who opposed it. America will benefit from those who cry, "For God and for country" to get such a law enacted. In either case, those who support a national Sunday law will sincerely believe they are doing God's will. And yet, they will be sincerely mistaken.

"And they shall pollute the sanctuary of strength". Rome was the sanctuary of strength for the "little horn" which was greatly weakened when the Empire was divided in 330 AD. It was further weakened by the "civil wars" between the pagan, Arian and Catholic faiths leading up to 508. "**And shall take away the daily [sacrifice]**", King Clovis in the west and Justinian in the east, and the Bishops of Rome continued their campaign to destroy any remaining opposition. This they had accomplished in 538 when they "**shall place the abomination that maketh desolate**", the union of church and state, first seen in 508, is here called an "abomination. This new power would prove to be especially "**desolating**" to Gods church.

The Story of Daniel, pg. 267

As THE year 457 B. C. was an important date in Jewish history, so 538 A. D. is a mile-post in the history of the Christian church. *Stephan N Haskell, 1908,*

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Stephan N Haskell, 1908, The Story of Daniel, pgs. 267, 268

It is the period during which the little horn, that plucked up three of the ten divisions of the Roman empire, should bear sway. It is to the beginning of this period, the year 538, that the thirty-first verse of the eleventh chapter of Daniel brings the history.

2Thess 2:3-7 *Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth [will let], until he be taken out of the way.*

Stephan N Haskell, 1908, The Story of Daniel, pg. 268

The fully developed papacy was not the work of one nor of two years any more than the universal power of Babylon, Medo-Persia, or Greece was an immediate acquisition. As those kingdoms grew in power, so papal Rome grew in power. The working of this policy in its inception is best seen in Alexandria. It was there that the two streams, paganism and Christianity, mingled their waters. The papacy had birth on the banks of the Nile: Egypt was the mother who nursed it, and as it grew, it breathed in the miasma of its surroundings. First, Christians interpreted the Bible according to pagan thought, and paganism, appearing to be vanquished, in reality became the conqueror. Then the teachings of the Word were changed.

John 14:26 *But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

Stephan N Haskell, 1908, The Story of Daniel, pg. 269

Later, the whole Bible was discarded, and as that detector of sin was suppressed, vileness and iniquity became uncontrollable. This, however, was not the whole policy of the papacy, but only one of the stones in the foundation of the structure that was being reared. The head of the church, who was likewise a civil ruler, was exalted more and more above his fellows, until a complete ecclesiastical hierarchy was formed. By decree of a general council the head of the church was declared infallible. But even before, this faith in the new church, and especially in the head of the church, took the place of faith in Christ.

Stephan N Haskell, 1908, The Story of Daniel, pg. 270

Righteousness by works led to long pilgrimages, penance, and relic worship. Everlasting punishment was held as a threat above the heads of the common people. The darkness deepened. The inquisition was instituted to force men's consciences.

Stephan N Haskell, 1908, The Story of Daniel, pg. 270

A darkness beyond comprehension settled over all the world. The light had been extinguished when God's word was banished. "The noontide of the papacy was the world's moral midnight."

Isaiah 5:20-21 *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto [them that are] wise in their own eyes, and prudent in their own sight!*

2Timothy 2:15-16 *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane [and] vain babblings: for they will increase unto more ungodliness.*

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Sanctuary- Daniel 8:11, 13; 11:30, 31

ORL Crosier

Significantly, the Day-Star Extra dated February 7, 1846, had been devoted to the Bible study of Hiram Edson and O.R.L. Crosier in which they set forth from the Scriptures the evidence for the understanding that the two phases of ministry in the earthly sanctuary service were a type of Christ's ministry in the heavenly sanctuary. Consequently, according to Edson and Crosier, events that were to come to pass, beginning on October 22, 1844, were events taking place in heaven. {1846 ORLC, LOM 36.2}

The investigation supporting these conclusions had taken place at the Hiram Edson home in western New York State over a period of a number of months. The existence of this Bible study was unknown to Ellen Harmon when she was given the vision in Exeter in mid-February, 1845, nor had there been time for the February 7, 1846, issue of the Day-Star to reach her before she wrote of the vision for the readers of that journal. The vision, as published on March 14, gave unique confirmation to the conclusions of the Edson and Crosier Bible study. A year later, April 21, 1847, Ellen White wrote in a letter to Eli Curtis: {1846 ORLC, LOM 36.3}

The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the sanctuary, et cetera, and that it was His will that Brother C. should write out the view which he gave us in the Day-Star Extra, February 7, 1846. I feel fully authorized by the Lord to recommend that Extra to every saint. WLF, p.12. {1846 ORLC, LOM 36.4}

The Day-Star Extra 1846: The Sanctuary by ORL Crosier

THE DAY-STAR EXTRA Volume 9 Cincinnati, Saturday, February 7, 1846. by O.R.L. CROSIER {1846 ORLC, LOM 37.1}

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what Scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place". Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision. **"And the place of His Sanctuary was cast down;" Daniel 8:11. This casting down was in the days and by the means of the Roman power;** therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency. {1846 ORLC, LOM 38.10}

The Sanctuary cast down is His against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven. Again, **Daniel 11:30,31, "For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and have intelligence with them (priests and bishops) that forsake the holy covenant. "And arms (civil and religious) shall stand on his part, and they (Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength." What was this that Rome and the apostles of Christianity should jointly pollute?** This combination was formed against the "holy covenant", and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jeremiah 34:16; Ezekiel 20; Malachi 1:7. This was the same as profaning or blaspheming His name. In this sense this "politico-religious" beast polluted the Sanctuary, (Revelation 13:6), and cast it down from its place in heaven, (Psalm 102:19; Jeremiah 17:12; Hebrews 8:1,2) when they called Rome the holy city, (Revelation 21:2) and installed the Pope there with the titles, "Lord God the Pope", "Holy Father", "Head of the Church", etc., and there, in the counterfeit, "temple of God", he professes to do what Jesus actually does in His Sanctuary; 2 Thessalonians 2:1-8. The Sanctuary has been trodden under foot (**Daniel 8:13**), the same as the Son of God has. (Hebrews 10:29.) {1846 ORLC, LOM 38.11}

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Daniel and the Revelation by Uriah Smith:

The power of the empire was committed to the carrying on of the work before mentioned. **"And they shall pollute the sanctuary of strength." or Rome.** If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. **Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome. The passage would then be parallel to Dan.8:11 and Rev.13:2.** {1897 UrS, DAR 282.2}

"And they shall take away the daily sacrifice." It was shown, on **Dan.8:13**, that sacrifice is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power, of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. **The "daily" desolation was paganism, the "abomination of desolation" is the papacy.** But it may be asked how this can be the papacy; since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, **Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event.**

Daniel, in the ninth chapter, speaks of desolations and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the "daily" desolation, and the other is pre-eminently the transgression or "abomination" of desolation. {1897 UrS, DAR 282.3}

How was the daily, or paganism, taken away? As this is spoken of in connection with the placing or setting up of the abomination of desolation, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such **an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims.** Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine. {1897 UrS, DAR 283.1}

As we approach the year A.D.508, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, A.D.496, the French and other nations of Western Rome were pagan; but subsequently to that event, the efforts to convert idolaters to Romanism were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of "Most Christian Majesty" and "Eldest Son of the Church." Between that time and A.D.508, by alliances, capitulations and conquests, the Arborici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection. {1897 UrS, DAR 283.2}

"And they shall place the abomination that maketh desolate." Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508 his progress toward universal supremacy was without a parallel. {1897 UrS, DAR 285.4}

When Justinian was about to commence the Vandal war, A.D.533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople as to which should have the precedence, by giving the preference to Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire. A work on the Apocalypse, by Rev. George Croly, of England, published in 1827, presents a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the letter of Justinian was expressed:- {1897 UrS, DAR 286.1}

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"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch. {1897 UrS, DAR 286.2}

"Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains. {1897 UrS, DAR 286.3}

"Therefore, we have made no delay in subjecting and uniting to your holiness all the priests of the whole East. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is THE HEAD OF ALL THE HOLY CHURCHES; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair." - Croly, pp.114,115. {1897 UrS, DAR 286.4}

"The emperor's letter," continues Mr. Croly, "must have been sent before the 25th of March, 533; for in his letter of that date to Epiphanius, he speaks of its having been already dispatched, and repeats his decision that all affairs touching the church shall be referred to the pope, 'head of all bishops, and the true and effective corrector of heretics.'" {1897 UrS, DAR 286.5}