

DANIEL CHAPTER 11; VERSE 3

Kingdom of Greece, Verses 3-13

Greece spans the gulf between the Old and the New Testament. Its principle work as a nation was done during the time when there was no prophet in Israel, the period between Malachi and Christ, hence, the book of Daniel is the only portion of the Bible which deals with this nation. (SNH SDP 205)

11:3 And a mighty king [Alexander the Great, 336-323] shall stand up, that shall rule with great dominion [Dan 7:6; 8:8], and do [with the Persian Kings] according to his [Alexander] will [phrase meaning taking power away [Dan 8:1-4; 11:2, 3, 16, 36]: Defeats Persians at Arbela BC 331, -- Greece becomes universal].

11:3 And Alexander the Great shall stand up, shall rule with great dominion, and do according to his will.



Verse 3

The next great figure in history was pictured by the angel as "a mighty king," and every specification is met in the career of Alexander the Great. The story of his career is found in every school text. We add one rare account of his meeting with the Jewish high priest. The whole story may be read in Josephus' "Antiquities of the Jews," book XI, ch. VIII, Par 4, 5.

Upon learning that Alexander was coming in wrath toward Jerusalem, the Jews at the instance of the high priest besought God for help. Instruction was given to open the gates and go out in procession to meet Alexander. Dressed in the sacred garments the priests, followed by a multitude in white, went out to an eminence overlooking the city. Alexander approached and to the consternation of his company bowed before the high priest.

Parmenio, inquiring how it came to pass that when all others adored Alexander, he should adore the high priest, received answer, "I did not adore him; but that God who hath honored him with high priesthood. For I saw this very person in a dream, in this very habit, . . . who . . . exhorted me to make no delay, but boldly to pass over the sea hither, for that he would conduct my army and would give me dominion over the Persians; whence . . . I believe that I bring this army under the divine conduct, and shall therewith conquer Darius and destroy the power of the Persians, and that all things will succeed according to what is in my mind."

Alexander was shown the book of Daniel and understood from the high priest's reading that a Greek should overthrow Persia, and believed himself to be the one meant. He granted many favors to the Jews at Jerusalem, and other places, and some of the Jews accompanied him on his wars.

["The Eleventh of Daniel Narrated" pg. 9 by J. Grant Lamson 1909; archive from G.C. Library]

Myers General History ch XIX
Barnes' General History 148-153
Swinton's Outlines of General History 104-106

Alexander the Great "According to his will"

Alexander was not a Greek, but a Macedonian, the son of Philip. When Alexander's father died (356 BC), he became head of government.

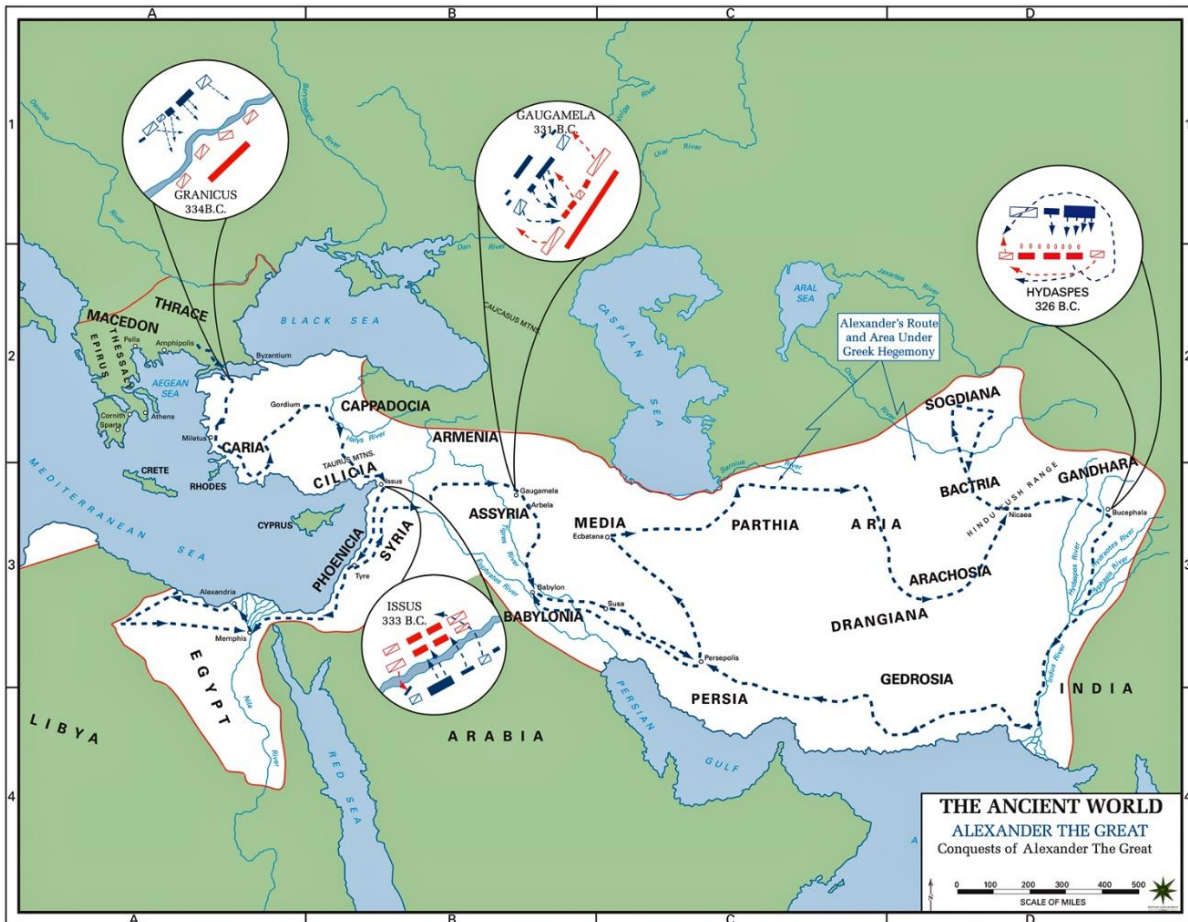
Alexander was 25 years old when he conquered the world faster than any king before him. At the age of 33, just 8 years later, he died in a drunken debauchery; trying to drink from the largest glass at that time known as the Herculean Cup.

Alexander the Great on Lysimachus coin plaque in bronze finish



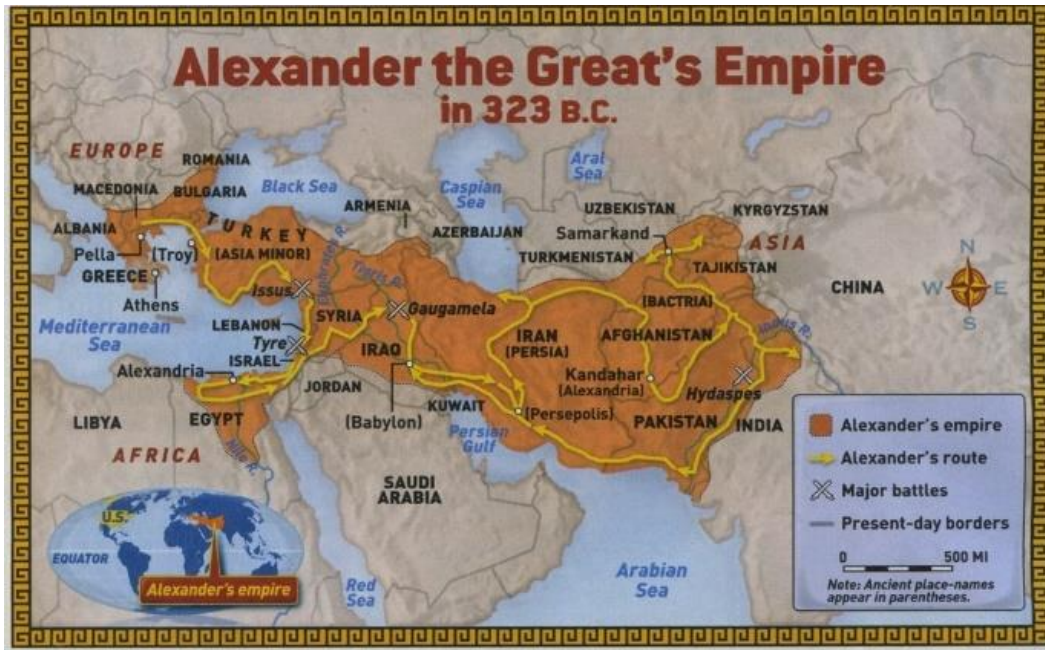
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Notes

... the 4th kingdom after Cyrus should stir up the nations against Greece. This was done when Xerxes crossed the Hellespont with a large army in 480 BC. His army is said by Herodotus to have numbered over a million and a half. It was a gathering of nations, and so vast was the army that 7 days were required to pass from Asia to Greek soil. But in spite of all preparations, the Persian army was defeated at Thermopylae, at Salamis, and at Plataea, and Xerxes, discouraged and disheartened, gave over the attempt to invade Greece. Prophecy had foretold that when Medo-Persia and Greece should contend, Greece would be the aggressive power. (SNH SDP 122)

Verses 3-13: Greece spans the gulf between the Old and the New Testament. Its principle work as a nation was done during the time when there was no prophet in Israel, the period between Malachi and Christ, hence, the book of Daniel is the only portion of the Bible which deals with this nation. The history of Greece can be traced to Javan of the family of Japheth, who with his sons, settled in the island of the Mediterranean. (SNH SDP 205)

The sacred feasts of Jehovah's people were replaced by the national games of the Greeks. Plato (Greek philosopher) lived about 400 years before Christ, Jews mingled the teachings of the Bible with the philosophy of Plato, and that formed the traditions of men which Christ so often warned His followers. – the "science so falsely called" of Paul's time – Greek teaching, the spirit of Plato. (SNH SDP 207-208)

Here, in Greek religion and Greek learning, was the most subtle form of that mixture of truth and error which Satan offered at the tree of the knowledge of good and evil which existed from the days of Eden to the time of Greece. Babylon enslaved the bodies of God's people. Medo-Persia made laws to slay them, but Greece captured their minds, and enslaved them to her ideas. She counterfeited so neatly, so adroitly, the spiritual teachings of the Old Testament; and so quietly, yet so surely, wound her tendrils about God's people, that her slavery was far worse than that of Egypt or Babylon. SNH SDP 208)

Alexander was educated by Aristotle who was the illustrious pupil of Plato, in the wisdom of the Greeks. The secret of Greece's strength was in her language and philosophy.

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“A mighty king = Alexander the Great (Daniel 7:6; 8:5-8)

7:6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat [had] a notable horn between his eyes.

8:6 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.

8:7 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.

8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

- Alexander was not a Greek, but a Macedonian, the son of Philip (SDP 184.2)
- Greece now on the scene from Daniel 11:3-13; others say verse 14 (June 8, 1896 ATJ, BEST 171.11)
“THE FIRST TWO VERSES OF THE ELEVENTH CHAPTER OF DANIEL OUTLINE THE HISTORY OF THE SECOND KINGDOM, MEDO-PERSIA. THAT PORTION OF THE CHAPTER INCLUDED IN VERSES THREE TO THIRTEEN RECORDS THE HISTORY OF THE THIRD KINGDOM, GREECE...” {1901 SNH, SDP 179.1}

Between verse 2 and 3, 9 Persian kings have been skipped, including “Artaxerxes” who made the 3rd decree in Ezra 6:14 and 7:7, as being the 1st of the 9 successors, or the 5th king of Persia, after Cyrus

“...THE PROPHECY PASSES OVER THE NINE SUCCESSORS OF XERXES IN THE PERSIAN EMPIRE, AND NEXT INTRODUCES ALEXANDER THE GREAT. Having overthrown the Persian empire, Alexander "became absolute lord of that empire, in the utmost extent in which it was ever possessed by any of the Persian kings...” {1897 UrS, DAR 248.3}

- **Artaxerxes = the son of Xerxes**
“...ALTHOUGH XERXES IS THE LAST KING MENTIONED IN THE VISION WHICH DANIEL SAW, YET GOD WAS STILL HOLDING OUT MERCY TO THE ISRAELITES; AND IT WAS DURING THE REIGN OF ARTAXERXES LONGIMANUS, THE SUCCESSOR OF XERXES THAT THE FINAL DECREE FOR THE RETURN OF THE JEWS WAS ISSUED (in 457 B.C., which was the 7th year of Artaxerxes; Ezra 7:1-7)...{1901 SNH, SDP 176.2/.3}

“...THE DECREE OF ARTAXERXES INCLUDED ALL THAT WAS CONTAINED IN THE DECREES OF CYRUS AND DARIUS, AND GAVE FURTHER COMMANDMENT TO BUILD THE WALL AND ESTABLISH A GOVERNMENT. EIGHTY YEARS HAD PASSED SINCE THE DECREE OF CYRUS...IT WAS NOT UNTIL THE TWENTIETH YEAR (**B.C. 463-444**) OF ARTAXERXES, AFTER EZRA HAD LABORED FOR ISRAEL THIRTEEN YEARS(B.C. 457 – 444), THAT NEHEMIAH CAME FROM BABYLON AND STIRRED THE PEOPLE INTO ACTIVITY. THEN, AND NOT TILL THEN, WERE THE WALLS REBUILT...” {1901 SNH, SDP 176.2}

- **From B.C. 457 minus 49 years** (the 7 weeks mentioned in Daniel 9:25...7 weeks have 7 days = 49 days/literal yrs) So **B.C. 457 – 49 years takes us to 408 B.C.** when the walls were completed

“SEVEN WEEKS. "THE STREET SHALL BE BUILT AGAIN, AND THE WALL, EVEN IN TROUBLOUS TIMES," NO MAN CAN DISPUTE BUT THAT THIS WAS ACCOMPLISHED UNDER THE ADMINISTRATION OF EZRA AND NEHEMIAH. AND IT IS VERY EVIDENT THAT THESE TWO WERE GOVERNORS OVER JERUSALEM 49 YEARS, WHICH MAKES THE SEVEN WEEKS OF YEARS, AND CARRIES US DOWN THE STREAM OF TIME TO THE YEAR 408 B. C. {1842 WiM, MWV2 71.2} **See** → SDP 177.2

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- **The Last of the 9 Persian Kings was Darius III(aka Codomanus), who lost in battle against Alexander in the 'Battle of Arbela' in October 331 B.C. (Daniel 8:5-7)**
See →{1850 SB, ASC 153.3; September 10, 1885 ATJ, SITI 549.3; . {1878 UrS, TBI 51.1}

Greece's period is during the period between Malachi and John the Baptist

"GREECE SPANS THE GULF BETWEEN THE OLD AND THE NEW TESTAMENT. ITS TELLING WORK AS A NATION WAS DONE DURING THE TIME WHEN THERE WAS NO PROPHET IN ISRAEL, THE PERIOD BETWEEN MALACHI AND CHRIST..." (SDP 181.1)

There weren't any prophets from the time of the Medes and Persians in the days of Malachi to the time of John the Baptist

During this time, many apocryphal (historical) books were written

"APOCRYPHA, VALUE OF. "IT HAS BEEN STATED THAT THE HISTORY OF GREECE FILLS THE TIME BETWEEN THE PROPHECY OF MALACHI AND JOHN THE BAPTIST. WE ARE NOW READY TO APPRECIATE THE REASON WHY ISRAEL WAS SO LONG WITHOUT THE SOUND OF THE PROPHET'S VOICE. GOD GAVE ISRAEL A SYSTEM OF EDUCATION, SEPARATE AND DISTINCT FROM THE SYSTEM OF ALL OTHER NATIONS...BUT ISRAEL OFTEN GAVE UP HER GOD-GIVEN SYSTEM FOR THE TEACHING OF HEATHEN NATIONS. WHEN THE JEWS RETURNED FROM BABYLON, THEY WERE STRONGLY TINCTURED WITH BABYLONIAN IDEAS OF EDUCATION AND RELIGION. THIS PREPARED THEM TO ACCEPT WITH READINESS THE TEACHINGS OF THE GREEKS. THE RABBIS OF JERUSALEM MINGLED THE PRINCIPLES OF GREEK PHILOSOPHY SO THOROUGHLY WITH THE STATUTES OF JEHOVAH, WHICH THEY WERE COMMANDED TO TEACH THE CHILDREN, THAT FROM THE DEATH OF MALACHI TO THE BIRTH OF JOHN THE BAPTIST, THERE WAS NOT A FAMILY IN JUDAH TO WHOM THE EDUCATION OF A PROPHET COULD BE INTRUSTED. {1901 SNH, SDP 190.2}

"THE VOICE OF PROPHECY WAS UTTERLY HUSHED IN THIS PERIOD [between the Testaments]...IN THIS PERIOD MANY WRITINGS WERE PRODUCED, which although THEY lack canonical authority, among Protestants at least, STILL ARE EXTREMELY HELPFUL FOR A CORRECT UNDERSTANDING OF THE LIFE OF ISRAEL IN THE DARK AGES BEFORE CHRIST. {1922, HBS 14.3}

"CONCERNING THE APOCRYPHA, WE REGARD PORTIONS OF IT AS CONTAINING MUCH LIGHT AND INSTRUCTION..." {August 5, 1858 UrSe, ARSH 96.10}

"THE APOCRYPHA... THEY ARE FOURTEEN (14) IN NUMBER:

1. 1 Esdras
2. 2 Esdras,
3. Tobit,
4. Judith,
5. 2 Esther,
6. Wisdom of Solomon,
7. Ecclesiasticus,
8. Baruch,
9. Song of the Three Holy Children,
10. History of Susannah,
11. Bel and the Dragon,
12. Prayer of Manasses,
13. 1 Maccabees
14. 2 Maccabees.

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...ALL THESE APOCRYPHAL WRITINGS ARE OF THE UTMOST IMPORTANCE FOR A CORRECT UNDERSTANDING OF THE JEWISH PROBLEM IN THE DAY IN WHICH THEY WERE WRITTEN." {HBS 14.4} (See also → HBS 14.1)

- **NOTE: The above previous quotes are referring to the Old Testament Apocrypha (aka the "hidden book"), and not the New Testament Apocrypha. The prophet speaks against the New Testament Apocrypha. She supported the O.T. Apocrypha (See → YI, April 1, 1872 par. 1 and 15MR 65 (whole page))**

"IT IS CLEAR THAT JAMES WHITE SAW SOME SIMILARITIES BETWEEN WHAT ELLEN WHITE WROTE AND SOME THINGS HE HAD READ IN ESDRAS, AND SO USED THESE REFERENCES AS HE DID SCRIPTURE REFERENCES WHICH HE SAYS HE SUPPLIED. {15MR 66.1}

THE HIDDEN BOOK

IN A REPORT SIGNED BY THREE EARLY BELIEVERS REFERENCE IS MADE TO THE HIDDEN BOOK AS ELLEN WHITE UTTERED CERTAIN WORDS IN VISION. HERE IS THE ACCOUNT: {15MR 66.2}

"AT ANOTHER TIME AT A MEETING HELD AT BROTHER CURTIS' IN TOPSHAM, MAINE, SHE WAS TAKEN OFF IN VISION, AND AROSE TO HER FEET, TOOK THE LARGE FAMILY BIBLE FROM THE TABLE, AND HELD IT ON HER HAND SOME TIME AT AN ANGLE OF FORTY-FIVE DEGREES, AND SAID THE HIDDEN BOOK WAS NOT THERE. WHEN SOME ONE ASKED IF THE APOCRYPHA WAS NOT IN THE BIBLE, BROTHER CURTIS REMARKED IT WAS NOT. SHE TALKED SOMETIME ABOUT THE HIDDEN BOOK. NO ONE KNEW BUT BRO. CURTIS FAMILY THAT THE APOCRYPHA [APOCRYPHA] WAS NOT THERE. (15MR 66.3)

MRS. S. HOWLAND
REBECCA HOWLAND WINSLOW
FRANCES HOWLAND LUNT" {15MR 66.3}

IN THE REPORT OF A VISION GIVEN TO ELLEN WHITE AT OSWEGO, NEW YORK ON JANUARY 11, 1850, AND CARRYING A COPYING DATE OF JANUARY 28, 1850, ELLEN WHITE MAKES A REFERENCE TO THE HIDDEN BOOK. HER DESCRIPTION OF WHAT WAS SHOWN TO HER IN THE VISION CONTAINS MANY ITEMS AND AS ON FILE COMPRISES FOUR AND A QUARTER TYPE-WRITTEN PAGES. NEAR THE CLOSE OF HER STATEMENT WE FIND THESE WORDS: {15MR 66.4}

"All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of that lovely Jesus whose countenance shines brighter than the sun at noon day. I then saw the word of God pure and unadulterated, and that we must answer for the way we received the truth proclaimed from that word. I saw that it had been a hammer to break the flinty heart in pieces, and a fire to consume the dross and tin, that the heart might be pure and holy. I SAW THAT THE APOCRYPHA WAS THE HIDDEN BOOK, AND THAT THE WISE OF THESE LAST DAYS SHOULD UNDERSTAND IT. I SAW THAT THE BIBLE WAS THE STANDARD BOOK THAT WILL JUDGE US AT THE LAST DAY. I SAW THAT HEAVEN WOULD BE CHEAP ENOUGH, AND THAT NOTHING WAS TOO DEAR TO SACRIFICE FOR JESUS, AND THAT WE MUST GIVE ALL TO ENTER THE KINGDOM." (15MR 66.5)

"Do according to his will" = taking power away

See:

Daniel 8:1-4 (specifically verse 4) (Medo-Persia taking power away from Babylon)

Daniel 11:2-3 (Greece taking power away from Medo-Persia in the 'Battle of Arbela')

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Daniel 11:16 (Rome taking power away from Greece)

NOTE: Rome gives power to the Papacy; Papacy doesn't take it away to get it

Daniel 11:36 (France taking power away from the Papacy)

The history of Greece traces back to the son of Japheth

“...The history of Greece can be traced to Javan of the family of Japheth, who, with his sons, settled in the islands of the Mediterranean. The natural divisions of the country by the bays and mountains developed many independent or semi-independent tribes, but they had one common language and one religion. {1901 SNH, SDP 181.1}

SDP 184.2

The angel had said, “When I am gone forth [from Persia], lo, the prince of Grecia shall come.” And of Greece, he says, “A mighty king shall stand up, that shall rule with great dominion, and do according to his will.” It is in this language that Alexander is introduced in the divine records. He was not a Greek, but a Macedonian, the son of Philip of Macedon. He stands in history as one of those strong characters whom God uses in spite of the fact that they are unacquainted with him, and know not his manner of working. Alexander, in Greek history, corresponds in some ways to Cyrus, the Persian. {SDP 184.2}

Greece now on the scene from Daniel 11:3-13; others say verse 14

11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

11:5 And the king of the south shall be strong, and [one] of his princes; and he shall be strong above him, and have dominion; his dominion [shall be] a great dominion.

11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in [these] times.

11:7 But out of a branch of her roots shall [one] stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

11:8 And shall also carry captives into Egypt their gods, with their princes, [and] with their precious vessels of silver and of gold; and he shall continue [more] years than the king of the north.

11:9 So the king of the south shall come into [his] kingdom, and shall return into his own land.

11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and [one] shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, [even] to his fortress.

11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, [even] with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

11:12 [And] when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down [many] ten thousands: but he shall not be strengthened [by it].

11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

11:14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Ezra 6:14 and 7:7

6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

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7:7 And there went up [some] of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

Daniel 8:5-7

8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat [had] a notable horn between his eyes.

8:6 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.

8:7 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.

1850 SB ASC 153.3

Darius. Bagoas, after the murder of Arses, placed on the throne Codomanus, a descendant of Nothus. On ascending the throne, he assumed the name of Darius, being the third of that name who occupied the Persian throne. In the second year of this Darius, Alexander the Great crossed the Hellespont for the invasion of Asia; and, with only 30,000 foot, and 5000 horse, he encountered the Persian army at the river Granicus, and gained a victory over more than five times his number. In his third year, Darius, with an army of 600,000, was defeated by Alexander, at Issus, in Cilicia. The next year, Darius, with about a million of men, was defeated by Alexander, in the decisive battle of Arbela, and was soon after killed, having reigned, according to Ptolemy's Canon, four years, to B. C. 331. {1850 SB, ASC 153.3}

September 10, 1885 ATJ

Our readers will recollect that the International Sunday-school Lesson for September 6, 1885, was on the translation of Elijah. During the past week, the religious papers containing notes on this lesson have reached us from different parts of the country, and it is in these "notes," and "observations," and "practical suggestions," etc., etc., that we find most aptly and fully illustrated, the havoc that is made with Scripture, reason, and common sense, by the doctrine of the immortality of the soul. We propose to lay before our readers some of the effusions that have actually been set forth as worthy of being taught in the Sunday-schools of our country. {September 10, 1885 ATJ, SITI 553.2}

SITI 549.3

The Persian Empire continued to the defeat of Darius Codomannus by Alexandria the Great, near Arbela, B.C. 331, October. A. T. J. {September 10, 1885 ATJ, SITI 549.3}

1878 UrS, TBI 51.1

The rough goat is explained to be the king of Grecia. Verse 21. The great horn between his eyes was the first king. Id. This shows that the word king as first used has the sense of kingdom; as it would be absurd to speak of the first king of a king. This first king was Alexander the Great, who having defeated the last Persian king, Darius Codomannus, at the battle of Arbela, Oct. I, B.C. 331, found himself master of the world. This horn was broken and four came up in its place, denoting the four parts into which his empire would be divided. Eight years after the battle of Arbela, Alexander gave himself up to beastly drunkenness to that degree that he died Nov. 12, B.C. 323, aged only 33. Prideaux gives a just estimate of the man, when he calls him "the great cut-throat of the age in which he lived." In the name of Aridaeus, then called

Philip, bastard brother of Alexander's and also an idiot, and by Alexander's two infant sons, Alexander Aegus and Hercules, all being under the guardianship of Perdicas, the unity of the empire was for a time maintained. But it did not take long to put these all out of the way, and within fifteen years after Alexander's death the kingdom was divided into four parts, between his four leading generals: Cassander had Macedon and Greece; Lysimachus had Thrace and those parts of Asia that lay upon the Hellespont and Bosphorus; Ptolemy had Egypt, Libya, Arabia, Palestine and Coele-Syria, and Seleucus had Syria and all the East. These kingdoms are called, in brief, Macedonia, Thrace, Syria and Egypt. They date from about B.C. 308. {1878 UrS, TBI 51.1}

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HBS 14.1- referring to the Old Testament Apocrypha

Apocrypha, As Usually Understood.—The word "apocrypha," as usually understood, denotes the collection of religious writings which the Septuagint and Vulgate (with trivial differences) contain in addition to the writings constituting the Jewish and Protestant canon. This is not the original or the correct sense of the word, as will be shown, but it is that which it bears almost exclusively in modern speech. In critical works of the present day it is customary to speak of the collection of writings now in view as "the Old Testament Apocrypha," because many of the books at least were written in Hebrew, the language of the Old Testament, and because all of them are much more closely allied to the Old Testament than to the New Testament. But there is a "New" as well as an "Old" Testament Apocrypha, consisting of Gospels, epistles, etc. Moreover, the adjective "apocryphal" is also often applied in modern times to what are now generally called "Pseudepigraphical writings," so designated because ascribed in the titles to authors who did not and could not have written them (e. g., Enoch, Abraham, Moses, etc.). The persons thus connected with these books are among the most distinguished in the traditions and history of Israel, and there can be no doubt that the object for which such names have been thus used is to add weight and authority to these writings. . . . {1922, HBS 14.1}

YI, April 1, 1872 par. 1 and 15MR 65 (whole page) referring to the New Testament Apocrypha

Christ retained a perfect identity of character, although surrounded by unfavorable influences, and placed in every variety of circumstances. Nothing supernatural occurred during the first thirty years of his life at Nazareth which would attract the attention of the people to himself. The apocraphy [apocrypha] of the New Testament attempts to supply the silence of the Scriptures in reference to the early life of Christ, by giving a fancy sketch of his childhood years. These writers relate wonderful incidents and miracles, which characterized his childhood, and distinguished him from other children. They relate fictitious tales, and frivolous miracles, which they say he wrought, attributing to Christ the senseless and needless display of his divine power, and falsifying his character by attributing to him acts of revenge, and deeds of mischief, which were cruel and ridiculous. {YI April 1, 1872, par. 1}

[A statement prepared by Arthur L. White in 1969 and now requested for classroom use by Ron Jolliff, religion teacher at Southwestern Adventist College. The paragraph from Manuscript 4, 1850, has not heretofore been released.—R. W. Olson.] {15MR 65.1}

While Ellen G. White is not known to have quoted from the Apocrypha there is some documentation of the early years which may be of interest in connection with a study of her relationship to it. James White, in his pamphlet, A Word to the Little Flock, in his first article entitled "The Seven Last Plagues" includes two references to the Apocrypha. {15MR 65.2}

Page 2: "The seed is rotten under their clods, the garners are laid desolate, the barns are broken down, for the corn is withered."—See Joel 1:15-18; Jeremiah 30:23, 24; Daniel 12:1; Habakkuk 3:12, 13; Zephaniah 1:17, 18; 2:10-13. {15MR 65.3}

Page 3: "I will bring them (the saints) with a mighty hand and a stretched-out arm, and smite Egypt with plagues as before," etc.—2 Esdras 15:11. {15MR 65.4}

As he furnished scripture references to two Ellen G. White visions, incorporated in A Word to the Little Flock, he also incorporated some references to the Apocrypha. His explanation which precedes the publication of the first vision states: {15MR 65.5}

"The following vision was published in the Day Star, more than a year ago. By the request of friends, it is republished in this little work, with scripture references, for the benefit of the little flock."—A Word to the Little Flock, 13. {15MR 65.6}

At the bottom of pages 15 and 17 there are references keyed to the E. G. White text, one reference to 2 Esdras 2:43, (p. 15) and the other to 2 Esdras 2:19, (p. 17). {15MR 65.7}

It is clear that James White saw some similarities between what Ellen White wrote and some things he had read in Esdras, and so used these references as he did scripture references which he says he supplied. {15MR 66.1}

8:1 In the third year of the reign of king Belshazzar a vision appeared unto me, [even unto] me Daniel, after that which appeared unto me at the first.

8:2 And I saw in a vision; and it came to pass, when I saw, that I [was] at Shushan [in] the palace, which [is] in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

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8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had [two] horns: and the [two] horns [were] high; but one [was] higher than the other, and the higher came up last.

8:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither [was there any] that could deliver out of his hand; but he did according to his will, and became great.

11:2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up all against the realm of Grecia.

11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Stephan N Haskell, 1908, The Story of Daniel, pg. 204

God had a purpose when He gave the history of the four kingdoms, Babylon, Medo-Persia, Greece, and Rome. There is an incentive to understand these prophecies in the very fact that each nation is represented in a variety of ways, revealing different characteristics. ...

Babylon, as a nation, as has been seen from the study of Daniel in connection with Revelation, represents a condition of things which will exist in the church of the last days ...

Medo-Persia was a daughter of Babylon, and she played the harlot also ; that is, she partook of the sins of Babylon, and departed from the living God. The principles of the religion of Babylon were carried out by the daughter.



Greek silver coin with Alexander the Great



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