

DANIEL CHAPTER 8

TWO BEASTS/ THREE POWERS/ SANCTUARY/ DAILY

A PERIOD OF 2 YEARS HAD PASSED SINCE THE VISION RECORDED IN DANIEL CH 7. DANIEL NO LONGER DWELLING IN THE CAPITAL OF BABYLON BUT IN SHUSHAN, ELAM. ELAM AND MEDIA WOULD JOIN FORCES IN THE CONQUEST OF BABYLON (ISA 13:17; 21:1-3) DANIEL IS NOW SOME EIGHTY YEARS OF AGE. THE VISION HE REFERS TO HERE IS THE VISION OF THE SEVENTH CHAPTER, WHICH HE HAD IN THE FIRST YEAR OF BELSHAZZAR'S REIGN.

8:1 In the third year [538 BC] of the reign of king Belshazzar a vision appeared unto me, [even unto] me Daniel [ABOUT 88 YEARS OLD], after that which appeared unto me at the first.

THE KING OF BABYLON HAD A ROYAL PALACE AT SHUSHAN. DANIEL, AS MINISTER OF THE STATE EMPLOYED IN THE KING'S BUSINESS, WAS IN THAT PLACE WHEN HE HAD THIS VISION. IN THE DAYS OF AHASUERUS (ESTHER 1:1-2)



8:2 And I saw in a vision; and it came to pass, when I saw, that I [was] at Shushan [SUSA] [in] the palace, which [is] in the province of Elam [SOUTHERN MODERN IRAN. ELAM IS THE SON OF SHEM-GEN 10:22]; and I saw in a vision, and I was by the river of Ulai.



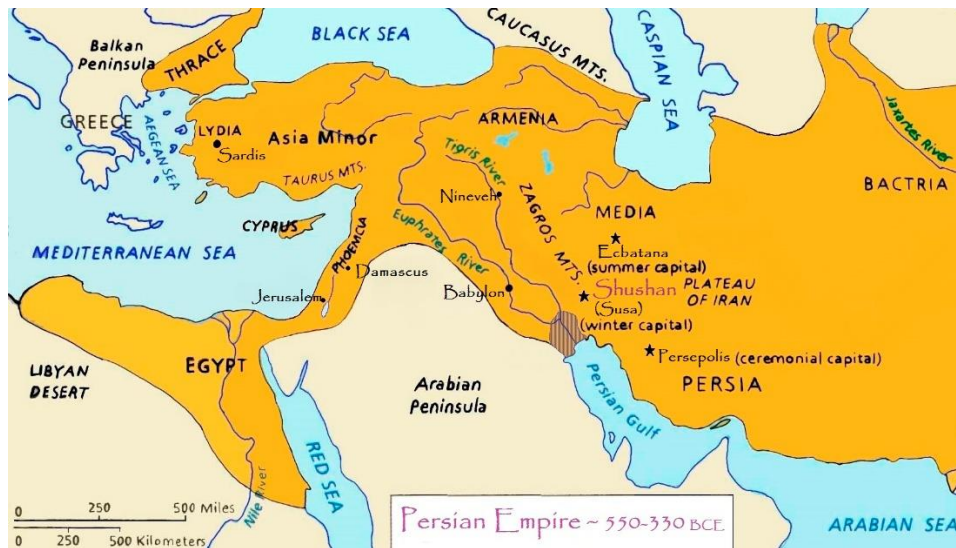
PERSIA WAS IN THE EAST (1KINGS 4:30-34), PALESTINE WAS THE DIRECTIONAL CENTERPOINT OF NORTH, SOUTH, EAST & WEST. IN VERSE 20 AN INTERPRETATION OF THIS SYMBOL IS GIVEN IN PLAIN LANGUAGE, ONCE AGAIN, WE SEE THE BIBLE INTERPRETING ITSELF: "THE RAM WHICH THOU SAW HAVING TWO HORNS ARE THE KINGS OF MEDIA AND PERSIA". THE HIGHER CAME UP LAST, THIS WAS PERSIA. AT FIRST, IT WAS SIMPLY AN ALLY OF THE MEDES BUT LATER CAME TO BE THE LEADING DIVISION OF THE EMPIRE. THE MEDO-PERSIAN KINGDOM EXTENDED TO THE BOUNDARIES OF THE THEN-KNOWN WORLD.

DANIEL CHAPTER 8

8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram [MEDO-PERSIA; VS 20] which had [two] horns: and the [two] horns [were] high; but one [was] higher [PERSIA] than the other [MEDES], and the higher [PERSIA] came up last.

Story of Daniel the Prophet, Stephen N. Haskell, page 120-122

As the ram pushed westward, northward, and southward, and no beast could stand before it, so the Medo-Persian empire extended its dominion in these directions. At the fall of Babylon, 120 provinces recognized the authority of Cyrus and Darius. These were held in subjection, and others added, so that in the time of the Ahasuerus of Esther, the kingdom controlled 127 provinces, extending from India on the east to the Mediterranean on the west, and from the Caspian Sea to Ethiopia. It was then called a glorious kingdom, and the monarch was spoken of as "his excellent majesty." The same facts are made prominent in the **11th chapter of Daniel**, where Xerxes, the fourth from Cyrus, stirs up all the Eastern nations to war with Greece: "He did according to his will, and became great."



ACCORDING TO HIS WILL

8:4 I saw the ram [MEDO-PERSIA; DAN 8:20; COMING FROM THE EAST. IRAN IS IN THE EAST.] 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 [DAN 11:3, 16, 36], and became great.

VERSES 5-7

In verse 21 the angel explains the symbol to Daniel; "The rough goat is the king of Greece". The "goat came from the west on the face of the whole earth". The Greek army swept over the land from the west. The goat "touched not the ground", a sign of the armies speed, which seemed to fly from point to point as if on the wind. This same characteristic, the speed of Greece, was indicated by the four wings of the leopard in chapter 7.

The notable horn between his eyes is the first king of the Macedonian Empire, Alexander the Great. Concerning verse 6, "He (the goat) came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power". Alexander became absolute lord of the empire that replaced the Persian kings. The two horns (Medo-Persia) were broken and the ram was cast to the ground and stamped upon. The country ravaged, its armies cut to pieces, scattered and its cities were plundered.

8:5 And as I was considering, behold, an he goat [GREECE VS 21] came from the west [GREECE LAY WEST OF PERSIA] on the face of the whole earth [SWEPT EVERYTHING BEFORE HIM; LEFT NOTHING BEHIND], and touched not the ground [ALEXANDER MOVED WITH SWIFTNES; CH 7] : and the goat [had] a notable horn [ALEXANDER THE GREAT] between his eyes. [PERSIA IS IN THE EAST (1KI 4:30, 34). PALESTINE WAS THE CENTER POINT FROM WHICH NORTH, SOUTH, EAST AND WEST WERE DETERMINED.]

Story of Daniel the Prophet, Stephen N. Haskell, page 123

Although the Persians restored the Jews to Jerusalem, that could not save them. It is only as nations or individuals continue in a love of the truth, only as they partake constantly of the leaves of the tree of life, that their existence is prolonged.....

First successful battle fought by Grecians against the Medes was on the banks of the Granicus, a stream of Asia Minor. This was in the year 334 B.C.

Battle of Grannicus was soon followed by the defeat of the Medo-Persian forces at the pass of Issus.

The third and overwhelming defeat was on the plains of Arbela, 331 B.C....

Alexander died at age. 32 after a universal reign of only two years. He died from alcoholism.

DANIEL CHAPTER 8

God sets us and takes down kingdoms:

1Sam 2:7,9; 14:4; 2Chron 14:11; Ps 20:7; 33:16-18; 44:6; Job 12:23-25; Isa 9:3; 26:15; Dan 2:21; 4:17-23; 5:21

OVERTHROW OF PERSIAN EMPIRE- BATTLE OF ARBELLA 331 BC-- VERSES 6 & 7

8:6 And he [ALEXANDER THE GREAT] came to the ram [MEDO-PERSIA] 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 [ALEXANDER THE GREAT] come close unto the ram [MEDO-PERSIA], and he [ALEXANDER THE GREAT] was moved with choler against him, and smote the ram [MEDO-PERSIA], and brake his [MEDO-PERSIA] two horns: and there was no power in the ram [MEDO-PERSIA] to stand before him [ALEXANDER THE GREAT], but he cast him down to the ground, and stamped upon him [MEDO-PERSIA]: and there was none that could deliver the ram [MEDO-PERSIA] out of his [ALEXANDER THE GREAT] hand.



IN LESS THAN 20 YEARS AFTER ALEXANDER'S DEATH, HIS KINGDOM WAS SUCCESSFULLY DIVIDED BY HIS 4 LEADING GENERALS (LYSIMACHUS, CASSANDER, SELEUCUS, and PTOLEMY) AMONG THEMSELVES

3

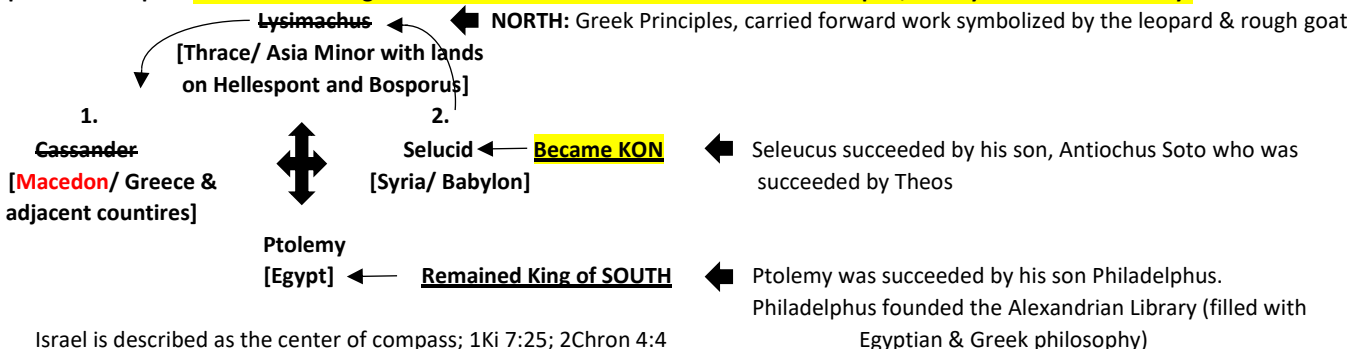
VERSE 8

The ram, Medo-Persia, became "great"; but the goat, Greece, became "very great". "When he was strong", the great horn was broken. Daniel saw it broken in the prime of its strength, at the height of Alexander's power, he met his death. Afterward, his infant sons, his natural brother and other relatives were murdered and the family of Alexander became extinct. The chief commanders, his generals of the army, began at once warring against one another. Within a few years after Alexander's death, the number was reduced to four, just as the prophecy had declared it would be.

These four "notable horns" were to come up toward the four winds of heaven, that is, the four points of the compass. Replacing the great horn, Alexander, that was broken. These four "kings" then held dominion. In brief, these were: Macedonia, Thrace, Syria, and Egypt. The Northern kingdom would in due time become the Ottoman Empire, Turkey as we know it today.

8:8 Therefore the he goat [GREECE] waxed very great: and when he was strong, the great horn [ALEXANDER THE GREAT] was broken; and for it came up four notable ones [ALEXANDER'S 4 GENERALS: LYSIMACHUS, CASSADER, PTOLEMY & SELEUCUS; DAN 11:4] toward the four winds [JER 49:36; EZE 37:5, 9] of heaven.

The Little Horn of Dan 8, proceeded from NORTHERN division. In BC 168, Rome had conquered Macedonia and made that country a part of its empire. The Northern kingdom would in due time become the Ottoman Empire, Turkey as we know it today.



Israel is described as the center of compass; 1Ki 7:25; 2Chron 4:4

Cassander was very soon conquered by Lysimachus, and his kingdom, Greece and Macedon, annexed to Thrace. And Lysimachus was in turn conquered Seleucus and Macedon and Thrace annexed to Syria. {DAR UrS, 250.1}

DANIEL CHAPTER 8

VERSES 9-12

Now a third power is introduced into the prophecy, a "little horn". The little horn came from the Macedonian area, ruled by one of the four horns of the goat, but not from any one of the four horns itself. This was a new power, a small group of people, Romans, who had lived in that area for centuries and had been slowly growing in power. It was independent of any of the four horns of the goat. After the Romans conquered Macedonia they continued their rise to power. Medo-Persia, became "great", Greece, became "very great", but the Romans became "exceedingly great". The little horn, Rome, would go on to "stand up against" the Prince of princes, Jesus, and this was fulfilled when they crucified Him.

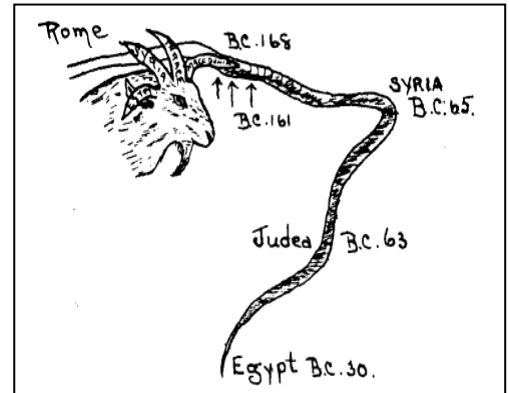
This is the same ground as that covered by the image of Daniel 2 and the vision of Daniel 7. In both, the power which succeeded Greece, as the fourth great universal world power, was Rome. Daniel 2 then lays a foundation for the rest of the book. It uses symbols for literal kings, kingdoms, events, times and places. We can then confirm from the writings of history the accuracy of the prophecies. Daniel 7 covers much the same ground as chapter 2 but adds additional details while using different symbols for the same kings/kingdoms. Daniel 8 follows in a similar pattern as it continues to enlarge upon the foundation of chapter 2, symbols representing literal kings/kingdoms and events. This pattern can be seen throughout the book of Daniel from its beginning to its end.

The host" and "the stars" of verse 10 are symbols that represent Gods people and their leaders in this case. In verse 13 of this chapter we read that both the sanctuary and its host would be trodden under foot (persecuted, oppressed and murdered). The stars represent the leaders. We see this same application in Revelation 12:4; where we read that the great red dragon, a symbol of Rome, cast down a third part of the stars to the ground, that is, a third part of the Jewish leadership. The Jews had three classes of rulers, - kings, priests, and the Sanhedrim. A third of these, the kings, were taken away, "cast down", by the Roman power. The symbol of the little horn represents Rome in its entire history, including its two phases, pagan and papal. The papal phase of Rome continues until the end of time.

Rome meets all the specifications of the prophecy. The inspired descriptions given in the word of God of the character of this system are fully met and the prophecies concerning it have been most strikingly and accurately fulfilled in history.

LITTLE HORN CAME OUT OF ONE OF THE GOATS HORNS, MACEDON, AFTER THAT TERRITORY BECAME THE SELEUCID EMPIRE OF THE NORTH. ROME BECAME CONNECTED TO GOD'S PEOPLE BY THE JEWISH LEAGUE IN BC 158- 1MACC 8; PRIDEAUX VOL II P 166

8:9 And out of one of them [ALEXANDER'S 4 GENERALS- THE MACEDON KINGDOM] came forth a little horn A 3rd POWER INTRODUCED: ROME; DAN 7:19], which waxed exceeding great [Rome], toward the south [EGYPT WAS MADE A PROVINCE OF THE ROMAN EMPIRE B.C. 30 AND CONTINUED FOR SOME CENTURIES], and toward the east [ROME CONQUERED SYRIA B.C. 65 AND MADE IT A PROVINCE], and toward the pleasant [land] [THE ROMANS MADE JUDEA (JERUSALEM) A PROVINCE OF THEIR EMPIRE, B.C 63 AND EVENTUALLY DESTROYED THE CITY (70 AD) AND THE TEMPLE AND SCATTERED THE JEWS OVER THE FACE OF THE WHOLE EARTH; LAM 1:7; JER 3:17-19].



GOAT HEAD ON BROTHER SIMPSON'S CHART: LITTLE HORN COMING OUT OF MACEDONIA



The interest that [Brother Simpson](#) has aroused is a remarkable one. Many are accepting the truth and are doing all they can to help in the advancement of the truth. [Brother Simpson](#) presents the truth just as it was presented in past years. He has a system of charts that is the most perfect thing of its kind that I have ever seen. At his request I had a long conversation with him, and I know that he is sound on every point of our faith and that the power of God is with him. {Lt311-1904.13}

I wish that there were one hundred where there is one awakened to proclaim the last message to be given to our world. The people are hungry, starving for Bible truth. {Lt311-1904.14}

[Brother Simpson](#) makes clear and plain the positions that we have held for so many years. He has portions of his discourses printed, and these leaflets are widely distributed in the city of Los Angeles. Those who have recently accepted the truth have been heartily united in helping to sustain this work, which is self-supporting, and so far, means has come in for all the notices and leaflets that have been sent out. {Lt311-1904.15}

He believes straight present truth. There is not one thread of spiritualistic science which would take the world in its deceivings. It is solemn, serious truth which is before the people, the truth of the first, second, and third angels' messages, linking Daniel and Revelation together. And the grasp he has of the people is marvelous. The Lord has put His Spirit into the mind, heart, and soul of [Brother Simpson](#). He is firm upon the testimonies. This work should be taken up in every city now without delay. {Lt351-1905.10}

DANIEL CHAPTER 8



PROPHETIC SYMBOLS, ILLUSTRATING THE PROPHECIES OF DANIEL AND REVELATION USED BY EVANGELIST WM. SIMPSON

Write the vision, and make it plain upon tables, that he may run that readeth it. —HABAKKUK 2:2

The Center For Adventist Research Andrews University wrote an article about [Brother Simpson](#) and states his tag line for evangelistic meetings was [Habakkuk 2:2!](#) [Simpson taught everything on the Tables of Habakkuk \(charts\), which would also include the 5th and 6th trumpets, King of North \(Turkey\), the "Daily"-paganism, & etc. as depicted on the 1843 and 1850 charts!](#)

"[Simpson](#) took the [Habakkuk 2:2 bible text as his tag line](#) ["Write the vision, and make it plain upon tables, that he may run that readeth it."](#) His special emphasis on prophecy and his desire to make it easy for people to understand kept him innovating methods to reach people with the prophetic message. He was an effective evangelist that drew large crowds. He used innovative means for marketing his meetings." <http://www.centerforadventistresearch.org/william-w-simpson-evangelist/>

Hab 2:1-4 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved [argued with]. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision [is] yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul [which] is lifted up is not upright in him: but the just shall live by his faith.

5

- "And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people." {Dan 11:23}
- "Now Judas had heard of the Romans, that they were mighty and vallant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;" {1 Ma 8:1}
- "Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit." {1 Ma 8:28}

158 B.C.

Daniel 8:8-9

Rome conquers Macedonia
168 B.C.

Amazing statement from Sister White regarding the Old Testament Apocrypha:

"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."--Manuscript 4, 1850, (A copy of E. G. White's Vision which she had at Oswego, N.Y.) 15MR 66 (see also 16MR 34.3)

DANIEL CHAPTER 8

“Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners. Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.” {1 Ma 9:70}

158 B.C.

THE APOCRYPHA
TRANSLATED OUT OF THE ORIGINAL TONGUES
AND WITH THE FORMER TRANSLATIONS
DILIGENTLY COMPARED AND REVISED BY
HIS MAJESTY'S SPECIAL COMMAND
Appointed to be read in Churches
CUM PRIVILEGIO

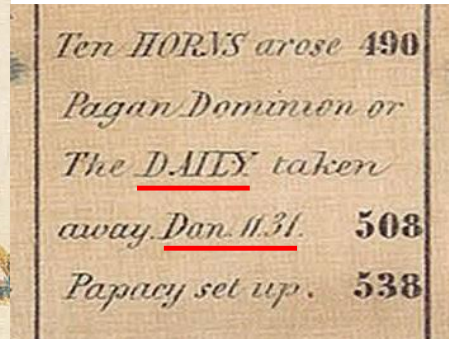
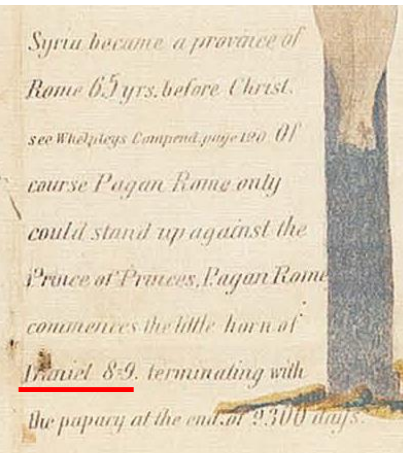
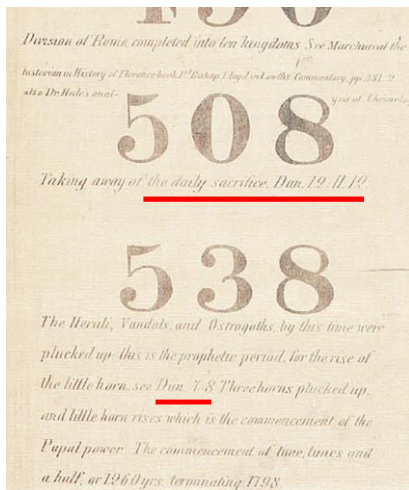
666 years to the “taking away” of Paganism, “then shall that Wicked be revealed”

End of Greek Supremacy (158 B.C.) — 666 years — Pagan Rome — 508 — Paganism is “taken away” / Beginning of Catholic Supremacy

8:10 And it [ROME, IN THE WEST] waxed great, [even] to the host of heaven; and it cast [ROME] [GREAT RED DRAGON (PAGAN ROME); REV 12:4; TM 38.2] down [some] of the host and of the stars [JEWISH RULERS; GEN 37:9-10] to the ground, and stamped upon them.

1843 CHART- “DAN 7:8; 8:9; 12:11, 12”

1850 CHART- “DAN 11:31”



6

Their faith was greatly strengthened by the direct and forcible application of those scriptures which set forth a tarrying time. **As early as 1842**, the Spirit of God had moved upon **Charles Fitch** to devise the **prophetic chart**, which was generally regarded by Adventists as a fulfillment of the command given by the prophet Habakkuk, “to write the vision and make it plain upon tables.” No one, however, then saw the tarrying time, which was brought to view in the same prophecy. After the disappointment, the full meaning of this scripture became apparent. Thus speaks the prophet: “Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.” [Habakkuk 2:2, 3.] {4SP 241.2} 1884 (re: 1843 chart)

God showed me the necessity of getting out a **chart**. I saw it was needed and that **the truth made plain upon tables** would affect much and **would cause souls to come to the knowledge of the truth**. --Letter 26, 1850, p. 1. (To Brother and Sister Loveland, November 1, 1850.) {5MR 202.4} (re 1850 chart)

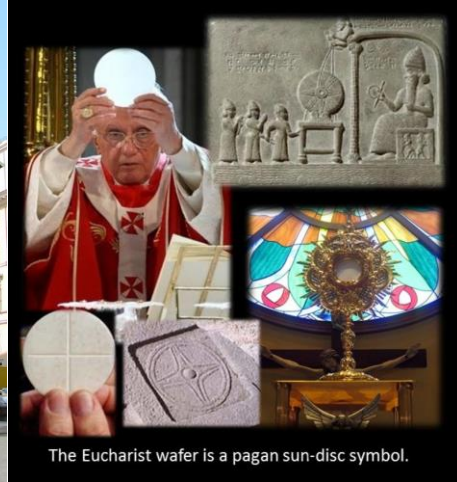
“It was the **united testimony** of Second Advent lecturers and papers, when standing on ‘the original faith,’ that **the publication of the chart was a fulfillment of Habakkuk 2:2, 3**. — 6BIO 255.5.

DAILY; 2 THESS 2:2-4 THIS “LITTLE HORN” OF VERSE 9 MUST BE UNDERSTOOD TO SYMBOLIZE ROME IN ITS ENTIRE HISTORY INCLUDING ITS 2 PHASES. PAGAN (“DESOLATION”) AND PAPAL (TRANSGRESSION OF DESOLATION)

8:11 Yea, he [ROME] magnified [himself] even to the prince of the host [CRUCIFIXION OF CHRIST BY PAGAN ROME; SEE VERSE 25], and by [“FROM” SEE MARGIN] him [ROME; PAPAL FORM] the daily [(DESOLATION- SEE VERSE 13) ROME PAGAN FORM: 2THESS 2:2-4] [sacrifice] EW 74.2- SACRIFICE DOES NOT BELONG TO TEXT] was taken away [(ruwm: lifted up, be exalted) PAGAN ROME WAS TAKEN AWAY AND REMODELED INTO PAPAL ROME] and the place [CITY OF ROME- THE PLACE OF HIS SANCTUARY, OR WORSHIP. of his [PAGANISM’S] sanctuary [מקדשו H4720- ‘MIQDASH’; ROMAN PANTHEON] was cast down [THE CITY OF ROME, WAS CAST DOWN: THE SEAT OF GOVERNMENT WAS REMOVED BY CONSTANTINE IN AD 330 TO CONSTANTINOPE; THIS SAME TRANSACTION IS BROUGHT TO VIEW IN REV 13:2 WHERE IT IS SAID THAT THE DRAGON, PAGAN ROME, GAVE TO THE BEAST, PAPAL ROME, HIS SEAT, THE CITY OF ROME IN 324 AD, CONSTANTINE’S 1ST ACT OF GOVERNMENT WAS THE DISPATCH OF AN EDICT THROUGHOUT THE EMPIRE, EXHORTING HIS SUBJECTS TO EMBRACE CHRISTIANITY].

DANIEL CHAPTER 8

PAGAN ROME (PAGANISM) REMODELED INTO PAPAL ROME (CLOAKED IN "CHRISTIAN" GARB)
 PANTHEON IN ROME- מִקְדָּשׁ HEB 4720- 'MIQDASH'; ROMAN PANTHEON (PAGAN) SANCTUARY



AERIAL VIEW, LOOKING DOWN ON TOP OF PANTHEON ON GOOGLE EARTH. LOOKS LIKE AN "ALL SEEING EYE"!



7

PAGAN STATUES AT PANTHEON TEMPLE CLOAKED WITH "CHRISTIAN" NAMES (SAINTS) AT VATICAN CITY



The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly **"his sanctuary?"** Was Rome, the city or place of the Pantheon, "cast down by" the authority of the state? Read the following well-known and remarkable facts of history: {1843 ApH, TSAM 68.3}

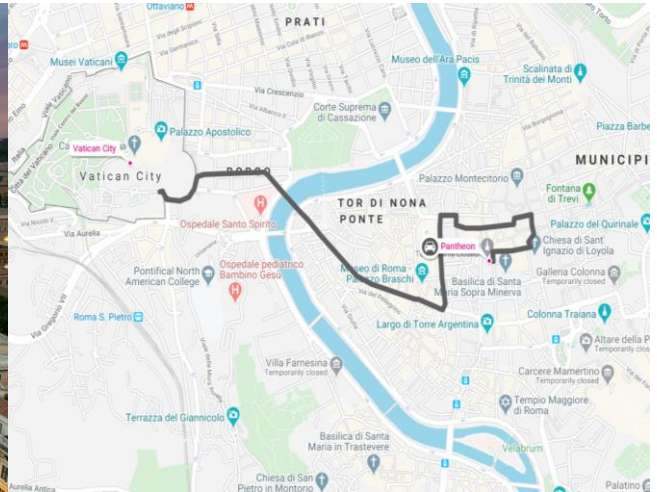
"The death of the last rival of Constantine had scaled the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downwards and irrecoverable. **The change of the government to Constantinople still perplexes the historian.** It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and

DANIEL CHAPTER 8


climates, but of an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. **Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace,** and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony." Croly, p. 207-8. {1843 ApH, TSAM 68.4} cf. See Rev 13:2

This first outbreak in the East was followed by a still more important "rebellion," in which Vitalian, whom Gibbon styles "the champion of the Catholic faith," "**depopulated Thrace,** and exterminated sixty-five thousand of his fellow-Christians." {1843 ApH, TSAM 79.1}


VATICAN CITY, ROME and MAP OF VATICAN CITY IN RELATION TO LOCATION OF PANTHEON TEMPLE; LESS THAN 2 MILES AWAY!




MORE PAGAN SYMBOLS AND STATUES GARBED IN "CHRISTIANITY"




3 Apis bull. Possibly the image that the Jews made in gold at Sinai (Notice sun disc and crescent moon horns)




Babylonian sun worship



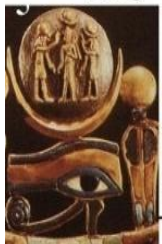
Roman Catholic Moonstrance. The round wafer is held in a crescent moon




Dagon Priest with Fish Hat




Catholic Pope with fish hat




Egyptian artifact. Sun disc in crescent moon




Islamic temple




Roman Catholic altar with Mary and sun disc inside a crescent moon




Dagon the fish god




Shamash symbol on pope John Paul II mitre




Pagan goddess Isis with Horus the child. (Notice the sun disc above her head)



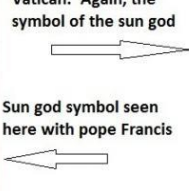
Babylon - Semiramis and Nimrod/Tammuz
A halo or sun-disk about the head - denotes sun-god worship.




Mother and Child Worship




"Solar wheel" at the Vatican. Again, the symbol of the sun god



Sun god symbol seen here with pope Francis



Roman Catholic Mary with child (supposedly Jesus). Again notice the sun disc above heads. In the Pagan world this denotes sun worship.



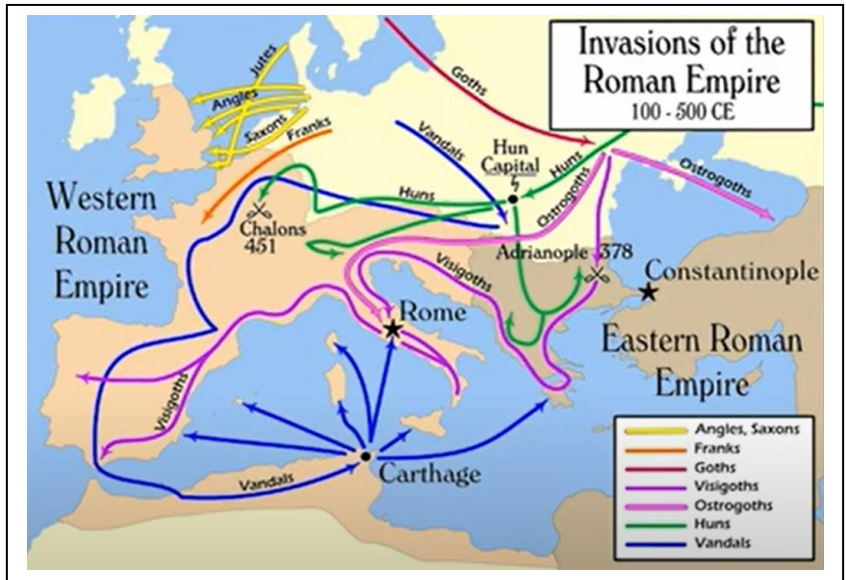
DANIEL CHAPTER 8

TRANSITION FROM PAGAN TO PAPAL THE SYMBOL IS VIEWED AS AN OPPRESSOR OF THE CHURCH & IN ITS 1ST PHASE IS CALLED "THE DAILY" (DESOLATION) AND IN ITS 2ND PHASE IS CALLED "TRANSGRESSION OF DESOLATION", THE FORM OF PROFESSEDLY CHRISTIAN

8:12 And an host [THE BARBARIANS THAT SUBVERTED THE ROMAN EMPIRE IN THE CHANGES, ATTRITIONS AND TRANSFORMATIONS OF THOSE TIMES, BECAME CONVERTS TO THE CATHOLIC FAITH & INSTRUMENTS OF THE DETHRONEMENT OF THEIR FORMER RELIGION. THOUGH CONQUERING ROME POLITICALLY, THEY WERE THEMSELVES VANQUISHED RELIGIOUSLY BY THE THEOLOGY OF ROME AND BECAME THE PERPETRATORS OF THE SAME EMPIRE IN ANOTHER PHASE. AND THIS WAS BROUGHT ABOUT BY REASON OF "TRANSGRESSION"; THAT IS, BY THE WORKING OF THE "MYSTERY OF INIQUITY". THE PAPACY IS THE MOST CUNNINGLY CONTRIVED, FALSE ECCLESIASTICAL SYSTEM EVER DEvised... IT HAS COMMITTED ITS ABOMINATIONS AND PRACTICED ITS ORGIES OF SUPERSTITION IN THE GARB AND UNDER THE PRETENSE, OF PURE & UNDEFILED RELIGION.] was given [him] [LITTLE HORN] against ["FROM"] the daily [PAGANISM; 2THESS 2:2-4] [sacrifice] by reason of transgression, [THE MYSTERY OF INIQUITY] and it [ROME; PAPAL FORM] cast down the truth to the ground [REV 13:7]; and it [ROME; PAPAL FORM] practiced [PRACTICED ITS DECEPTIONS UPON THE PEOPLE TO CARRY OUT ITS OWN POWER], and prospered [MADE WAR WITH THE SAINTS AND PREVAILED AGAINST THEM: PERSECUTED THE SAINTS]. [DESCRIBES THE CAREER OF THE PAPACY IN A FEW WORDS]

In each of the above texts, the evident meaning of "daily abomination," is, the abominations of paganism in heathen Rome. "The transgression of desolation;" "the abomination that maketh desolate," etc., mean, the transgressions, or the abominations of Popery, which have for so long a period made the Church of Christ desolate, and have trodden it under foot. Can there be any doubt but this is the true meaning? What power trod

down and defiled the sanctuary? If history be permitted to answer, it will proclaim, Rome! Pagan Rome! What power first authoritatively persecuted the Church of Christ? Pagan Rome! What power succeeded paganism, both in local situation and spirit? Papal Rome! Who has continued the persecutions of paganism against Christians till now? Popery! Popery!! **Through what influence was paganism destroyed, or the daily abomination taken away,** and the place of his sanctuary east down? **The influence of Christianity.** The Roman empire was destroyed or overrun by a horde of barbarians and divided among them. These barbarian kings were pagans; and when Rome was taken, they are said to have, offered sacrifices of men, women and children, to their supposed deities, **in the city of Rome.** In the course of a few years those heathen kings became converts to Christianity. Thus, "a host was given him;" **or the empire became Christian, and pagan abominations were taken away. Since the conversion of those pagan kings, pagan rites and sacrifices have not been known in Rome.** Thus, "the place of his sanctuary was cast down." Soon after this the man of sin appeared, and St. Paul's instruction to the Thessalonians was fulfilled. **2 Thess. ii. 7, 8:** "Only he who now letteth (or hindereth) will let (or hinder) until he be taken out of the way. And then shall that wicked be revealed." "The daily abomination" was taken away, and the transgression of desolation, Popery, set up in its place. {1838 JoL, PSC 35.1} **See above photos of Pantheon, pagan temple—"his sanctuary was cast down."**



King Arthur

- 1.) "Having succeeded in this enterprise, (one of his battles,) he directed his course to York, where he is said to have established the Christian worship on the ruins of the Pagan." - Recs' Encyclopedia, art. Arthur.
- 2.) That he was the first Christian king; and that he was crowned by a Catholic bishop; and that his coronation was according to the Papal mode in its more mature condition. "Arthur was crowned by Dubricius, Archbishop of Caerleon." - Kippis. Biog. Brit.

Interesting Note: Both Clovis in France and Arthur in England, **in the year 508**, establishing the Catholic faith on the ruins of paganism.

- On the date of his coronation there is a difference of opinion among historians. Some place it as late as A. D. 516; others place it **in 508**.
- Rapin, who claims to be more exact in the chronology of events in his history, dates them as follow:-
 - "He mounted the throne of Dammonium in 467, at the age of fifteen.
 - "In 476 he was created Patrician by Ambrosius.
 - "**In 508** he was elected Monarch of Britain. -Book II., p. 129. See Milton's History of England, BOOK III., A. D. 50

DANIEL CHAPTER 8

Events transpiring in 508:

- "the champion of the Catholic faith," "depopulated Thrace, and exterminated sixty-five thousand of his fellow-Christians." {1843 ApH, TSAM 79.1}
- Clovis baptized and becomes ally of papacy & its protector. Subjugated the Arian (non-Trinitarian) Visigoths in 507-508. Ambassador of Anastasius conferred on Clovis the insignia & title of Consul of Rome and Patrician. A Catholic King of the west for the first time became the supreme power in Rome. **Supremacy of Catholics began in 508 AD and supremacy for the Papacy began in 538 AD.** Under bishop Remigius' direction, Clovis married Clotilde, a Burgundian princess who was a Catholic in a realm influenced predominately by Arians.

VERSES 13-14

These two verses of Daniel 8 close the vision proper. The word "daily" should stand alone and is more properly rendered, "continual" or "continuous". But let us not get distracted by an exact definition of the daily as its meaning is of minor importance. The word sacrifice was added by the transcribers and does not appear in the original text.

"How long shall be the vision?" one asks. The reply was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Rome in its first phase was pagan, the papal form would follow. The "transgression of desolation", Roman Catholicism, is a marvel of craft and cunning, an incarnation of cruelty, as we see carried out through the dark ages, the crusades and the persecution of all who dared to oppose this power.

The sanctuary, in verse 14 was to be "cleansed" at the end of the 2,300 days, that is, prophetic years. The sanctuary here referred to is the literal heavenly sanctuary, as the literal earthly sanctuary would cease to function long before the 2,300 years would expire. The earthly sanctuary ceased with the crucifixion of Christ.

Daniel would have naturally viewed the sanctuary in question here as the earthly sanctuary, which then lay in ruins. Considering the time frame involved, 2,300 years, Daniel was understandably overcome with grief. He was thinking the sanctuary of his people would remain in ruins for thousands of more years more to come. The angel would continue, in chapter nine to help Daniel understand the correct meaning of the sanctuary and the vision.

The cleansing of the earthly sanctuary, once a year of the "Day of Atonement" was symbolic of removing the sins of the people that had accumulated over the last year. The cleansing of the heavenly sanctuary, on the other hand, is a literal cleansing in a literal heavenly sanctuary. This review and judgment began when the 2,300 year prophecy terminated in 1844. That time when, the "books were opened, the judgment was set".

10

HOW LONG?

8:13 Then I heard one saint speaking, and another saint said unto that certain [saint] which spake, How long [REFERRING TO THE 1260 DAYS (YEARS)/ 42 MONTHS; REV 11:2,3] [shall be] the vision [concerning] the daily [“CONTINUAL” DESOLATION- PAGANISM] [sacrifice], and the **transgression of desolation** [PAPACY “REBELLION”], to give both the sanctuary [קֹדֶשׁ H6944- QODESH- ‘HOLY PLACE’; SET APART BY GOD] and the host to be trodden under foot? [1260 DAYS/ YEARS OF PAPAL PERSECUTION ENDED IN 1798 (538 AD-1798 AD). SANCTUARY SACRIFICIAL SERVICES ENDED WHEN CHRIST DIED AS OUR PERFECT SACRIFICE ON THE CROSS IN 31 AD. CHRIST WAS CRUCIFIED UNDER ‘PAGAN’ ROME] MEDO-PERSIA WAS PAGAN; GRECIA WAS PAGAN; ROME IN ITS FIRST PHASE WAS PAGAN; THESE ALL WERE EMBRACED IN THE “DAILY.” THEN CAME THE 2ND PHASE OF ROME, THE PAPAL FORM: THE ‘TRANSGRESSION OF DESOLATION’. JUDGMENT BEGINS OCT 22, 1844; HEB 8:1, 2; 9:23, 24]

DESOLATION (N)

THE ACT OF DESOLATING DESTRUCTION OR EXPULSION OF INHABITANTS; DESTRUCTION; RUIN; WASTE. (1828 WEBSTER'S DICTIONARY)

"The daily sacrifice" is the present reading of the English text. But no such thing as sacrifice is found in the original. **This is acknowledged on all hands.** It is a gloss or construction put on it by the translators. The true reading is, "**the daily and the transgression of desolation,**" daily and transgression being connected together by "**and;**" **the daily desolation and the transgression of desolation.** They are two desolating powers, which were to desolate the sanctuary and host; the church and her metropolis. They are paganism and popery, as will be shown at large in another place. {1842 JoL, PREX1 127.1}

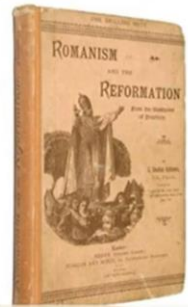
Matthew 24:15 and Daniel 12:13	Daniel 9:26-27
<p>When ye therefore shall see the abomination of desolation [pagan Rome] , spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) ...</p> <p>And from the time that the daily [pagan Rome] shall be taken away, and the abomination that maketh desolate set up [papal Rome], there shall be a thousand two hundred and ninety days.</p>	<p>"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince [Satan], that shall come shall destroy the city and the sanctuary [Titus 70 A.D.]; and the end thereof shall be with a flood [ungodly men Psa 18:4], and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease [cross], and for the overspreading of abominations [plural: pagan and papal], he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator [Rome].</p>

DANIEL CHAPTER 8

2 Thess 2:7 For the mystery of iniquity doth already work: only he who now letteth [will let], until he be taken out of the way.

"I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take away; he shall take away, 'the daily; 'from the time the daily shall be taken away', etc. I read on, and thought I should find no light on the text; finally, I came to **2 Thess. 2:7, 8**. 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,' etc. And when I had come to that text, oh! how clear and glorious the truth appeared! There it is! That is 'the daily!' Well now, what does Paul mean by 'he who now **letteth**,' or hindereth? By 'the man of sin,' and the 'wicked,' popery is meant. Well, what is it which hinders popery from being revealed? Why, it is paganism; well, then, 'the daily' must mean paganism." - Second Advent Manual, page 66. {1872 JNA, S23D 34.1} -Quoting Miller's experience

"The Fathers held that the **Roman Empire** was the "let" or **hindrance**, referred to by Paul in 2 Thessalonians, which kept back the manifestation of the "man of sin." This point is of great importance. – Henry Grattan Guinness



"The early church knew, he says, what this **hindrance** was. The early Church tells us what it did know upon the subject, and no one in these days can be in a position to contradict its testimony as to what Paul had, by **word of mouth only**, told the Thessalonians. It is a point on which ancient tradition alone can have any authority. Modern speculation is positively impertinent on such a subject." – Henry Grattan Guinness

As to the "let" or hindrance to the manifestation of the "man of sin" referred to in 2 Thess. 2, Mr. Elliott says: "We have the consenting testimony of the early Fathers, from Irenaeus, the disciple of the disciple of St. John, down to Chrysostom and Jerome, to the effect that it was understood to be the imperial power ruling and residing at Rome" {Horae Apocalypticæ vol. 3, pg. 92}



THE SACRIFICIAL SYSTEM STOPPED AT CHRIST'S DEATH IN AD 31 WHEN THE TEMPLE VEIL WAS RENT IN TWAIN (HEB 9:3; MK 15:38; MATT 27:51)

THE "DAILY" CAN'T BE THE DAILY SACRIFICE OF THE JEWS, THE TAKING AWAY OF WHICH, WHEN THE TIME CAME FOR IT, OCCUPIED COMPARATIVELY BUT AN INSTANT OF TIME.

THE "DAILY" MUST DENOTE SOMETHING WHICH OCCUPIES A SERIES OF YEARS (DAN 12:11- A 30 YEAR TIME PERIOD FROM 508 AD TO 538 AD). DANIEL 7:8, 11:31 AND 12:11 CONFIRM THE "REMOVING" OF THE "DAILY" (PAGANISM) TO MAKE WAY FOR PAPAL SUPREMACY

8:14 And he said unto me, Unto **two thousand and three hundred days** [457 BC TO 1844 = 2300]; **then** [OCT 22, 1844] shall the **sanctuary** [קֹדֶשׁ H6944- QODESH- 'HOLY PLACE'; SET APART BY GOD] be **cleansed** [INVESTIGATIVE JUDGMENT BEGINS OCT 22, 1844 IN THE HEAVENLY SANCTUARY (HEB 8:1, 2;9:23, 24) & CLOSES (PROBATION FOR THE WORLD CLOSES) WHEN MICHAEL STANDS UP; DAN 12:1].

DANIEL CHAPTER 8

VERSES 15-16

The commandment was given to make this man, Daniel, understand the vision. Gabriel was here addressed by one still higher in rank; one whose power it was to command and appoint Gabriel's work. This one was none other than the Archangel, Michael, who is Christ Himself. Before Gabriel can carry out this command, he must wait for Daniel to recover, as we shall see in verse 17.

8:15 And it came to pass, when I, [even] I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

8:16 And I heard a man's voice between [the banks of] Ulai, which called, and said, Gabriel, make this [man] to understand the vision.

VERSES 17-19

Daniel was completely overcome by the majesty of the heavenly messenger. The angel laid his hand upon him to give him assurance and from his helpless and prostrate condition set him upright. The angel then enters upon an interpretation of the vision; "The indignation" refers to God telling His people, Israel at the time, that He would pour upon them His indignation for their wickedness. He had given directions concerning the "profane wicked prince of Israel", "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn, it: and it shall be no [more], until He comes whose right it is; and I will give it [Him]". This period of God's indignation, during which the host and the sanctuary were to be trodden under foot, began with Babylon enslaving the nation and destroying their sanctuary. The diadem was removed and the crown taken off by Babylon. It was "overturned" by the Medes and Persians, and again by the Grecians and yet a third time by the Romans. Corresponding to the three times the word was repeated by the prophet. All those who follow Christ will remain in subjection to earthly powers until His eternal kingdom is set up. Only then will the indignation fully cease.

The "time appointed" makes reference to the "last end of the indignation", that time just before Christ is to return and all things are about to end. That time during which the judgment was to be set, the books were to be opened (reviewed) and the indignation was near its final end.

ANSWER TO VERSE 13

8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end [1798] [shall be] the vision.

8:18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation [EZE 21:25-27, 31; OVERTURN MEDO-PERSIA, OVERTURN GREECE, OVERTURN ROME—COVERS A PERIOD OF TIME DOWN PAST THE ENDING OF THE PAPAL PERSECUTIONS IN 1798, TO THE "LAST END OF THE INDIGNATION"- THE 10 TOES (KINGDOMS) OF THE DANIEL 2 IMAGE: THE JUDGMENT UNDER THE PLAGES AND FINAL DESTRUCTION OF REBELLIOUS MAN & EARTHLY KINGDOMS. SINCE 1798 WE HAVE BEEN LIVING IN THE "LAST END OF THE INDIGNATION" THAT CONTINUES UNTIL THE END OF THE WORLD]; for at the time appointed [1798] the end [shall be].

INDIGNATION (N)

THE ANGER OF A SUPERIOR; EXTREME ANGER; PARTICULARLY, THE WRATH OF GOD AGAINST SINFUL MEN FOR THEIR INGRATITUDE AND REBELLION. THE DREADFUL EFFECTS OF GOD'S WRATH; TERRIBLE JUDGMENTS. (1828 WEBSTER'S DICTIONARY)

VERSES 20-22

The angel now speaks clearly as he explains the vision. The distinguishing feature of the Persian Empire, the union of the two nationalities which composed it, is represented by the two horns of the ram, he explains. Greece attained its greatest glory as a unit under the leadership of Alexander the Great. This part of her history is represented by the first phase of the goat, during which time the one notable horn symbolized Alexander. Upon his death, the kingdom fell into fragments, but soon consolidated into four grand divisions. These were represented by the second phase of the goat, when it had four horns, coming up to replace the broken horn. None of these divisions possessed the strength of the original kingdom.

8:20 The ram which thou sawest having [two] horns [are] the kings of Media and Persia.

8:21 And the rough goat [is] the king of Grecia [MACEDONIAN PEOPLE "Aegeadae, THE GOAT PEOPLE"]: and the great horn that [is] between his eyes [is] the first king [ALEXANDER THE GREAT].

8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

DANIEL CHAPTER 8

VERSES 23-25

The power here spoken of, “a king of fierce countenance” is, of course, the little horn, Rome, which follows the four divisions of the goat kingdom toward the termination of their career. As to “understanding dark sentences” this new power would speak a language unknown to the Jews, Latin.

Papal Rome was “Mighty, but Not by His Own Power”, it skillfully used the secular powers by exercising spiritual control over them. The threat of excommunication was imposed on those who refused to honor this false system of worship. This is the most formidable political weapon ever brought to bear upon mankind.

The pagan Roman army in 70 AD killed an estimated million Jews when it destroyed Jerusalem. But Rome in its second, or papal phase, was responsible for even more, the death of millions of martyrs. Its reign of terror was to last 1,260 years, mercifully terminated by a “deadly wound” in 1798.

Both pagan and papal Rome by “peace” destroyed many. Rome has been distinguished above all other powers for its policy of craftiness, by means of which it brought the nations under its control and then used them to carry out its evil intents; All the while claiming to be innocent and peace loving.

So it will once again use the power of “peace” to inspire apostate Christians to do its bidding in the future. It will be the “daughters of the beast” who will first pass and seek to have enforced religious laws in the U.S.A. This will compel the conscience of men to follow the dictates of a false religion. At that time, we will know the “deadly wound” is almost healed. Finally, in the person of one of its governors, Rome stood up against the Prince of princes, by giving the sentence of death against Jesus Christ.

8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance [LITTLE HORN; DAN 7:21], and understanding dark sentences [LATIN LANGUAGE], shall stand up.

8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

8:25 And through his policy [ANTICHRIST- 2THESS 2:4; DAN 8:11] also he shall cause craft to prosper in his hand; and he shall magnify [himself] in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes [CHRIST]; but he shall be broken without hand.

VERSES 26-27

“The vision of the evening and the morning” refers to the time period of the prophecy of 2,300-years. In view of the long period of oppression and the calamities which were to come upon his people, Daniel fainted and was sick certain days. He was astonished at the vision but did not understand it. Daniel had received all that he could then bear. Further instruction by the angel was necessarily deferred to a future time, as we shall see in chapter nine.

8:26 And the vision [2300 YEARS] of the evening and the morning which was told [is] true: wherefore shut thou up the vision; for it [shall be] for many days. [NUM 28:4]

8:27 And I Daniel fainted, and was sick [certain] days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood [it]. [DANIEL DIDN'T UNDERSTAND THE JUDGMENT THAT WAS TO COME UPON THESE KINGDOMS IN THESE LAST DAYS. THE VISION (2300 DAYS) IS EXPLAINED TO DANIEL IN CHAPTER 9:24-27]

DANIEL CHAPTER 8

Daniel—Chapter 8 Part 1 Two Beasts—Three Powers!

Stephan N Haskell, 1908, The Story of Daniel, pg. 119

A PERIOD of two years had passed since the vision recorded in the seventh chapter of Daniel. The prophet's mind had dwelt often upon the scenes which his eye then beheld, and the subject of the judgment had been pondered again and again.

Daniel 7:28

Stephan N Haskell, 1908, The Story of Daniel, pg. 119

He kept the matter in his heart, he himself says, for in the days of Daniel, as at the present time, only the few could comprehend and appreciate spiritual topics. Many changes of a material nature had taken place during those two years. Wickedness had increased in the kingdom of Babylon, and no reverence whatever was shown for God or His people. This saddened the heart of Daniel.

Daniel 8:1-5a

Stephan N Haskell, 1908, The Story of Daniel, pg. 120

In his previous vision the second kingdom had been represented by a bear which raised itself on one side and had three ribs in its mouth. Both symbols apply to the double nature of the kingdom of the Medes and Persians, but the uneven horns of the ram give a more specific description; for while the Median kingdom was the older of the two, the Persian excelled it in strength, and its position in history must be attributed to the line of Persian kings which began with Cyrus the Great.

1897 Uriah Smith, Daniel and the Revelation, pg. 146, 147

The two horns represented the two nationalities of which the empire consisted. The higher came up last. This represented the Persian element, which, from being at first simply an ally of the Medes, came to be the leading division of the empire. The different directions in which the ram was seen pushing, denote the directions in which the Medes and Persians carried their conquests. No earthly powers could stand before them while they were marching up to the exalted position to which the providence of God had summoned them.

14

Daniel 8:5b-8

Stephan N Haskell, 1908, The Story of Daniel, pg. 122

No historian has ever given a more graphic account of the contest between the Greeks under Alexander the Great and the Persians under Darius. That kingdom which before had shown such wonderful strength, crumbled and fell, and there was none to help.

Daniel 8:20, 21

Daniel 8:9a-9b

Stephan N Haskell, 1908, The Story of Daniel, pg. 125

In the division under consideration, the prophet sees a little horn coming forth from one of these four divisions. Here is brought to view the power symbolized by the fourth beast of the seventh chapter of Daniel. In his first vision the fourth beast was so terrible and had such a strange appearance that Daniel asked for a clearer explanation of its work.

Stephan N Haskell, 1908, The Story of Daniel, pg. 125

In his second vision the little horn is not named, but its work as a kingdom is still further portrayed. One feels while reading both the vision and the interpretation of the little horn, that he is coming into the presence of a power greater and more terrible than any which had hitherto existed. The accumulated forces of the evil of past ages is concentrated in this rising power, which waxed exceeding great. It was in truth the masterpiece from Satan's workshop. Four thousand years of trial had not passed in vain.

Alonzo T. Jones, Advent Review & Sabbath Herald, May 23, 1899

The fourth one was "diverse from all ... that were before it." These four were Babylon, Medo-Persia, Grecia, and Rome. And Rome was diverse from all before it, in that it was a republic. It was while it was a republic, that Rome "devoured, break in pieces, and stamped the residue with his feet."

DANIEL CHAPTER 8

Stephan N Haskell, 1908, The Story of Daniel, pg. 126

Aside from the strong central government which was built up by Rome; which brought every other nation to her feet, and made slaves of the noblest of races; which was robbing men of God-given rights, and violating every principle of equity and justice,—aside from all this, the great arrogance of Rome was displayed when the nation magnified itself against the host (church) of heaven.

Daniel 8:24-25a

Stephan N Haskell, 1908, The Story of Daniel, pg. 126

What Satan could not accomplish through open opposition, he sought to accomplish by policy and strategy. Silently, stealthily, the principles of evil crept into the church of Christ, which had grown up in spite of the pagan opposition.

Stephan N Haskell, 1908, The Story of Daniel, pg. 128

In the most careful way the rising generation was educated, and Christianity took the place of paganism. But Satan could not see his power overthrown without making a desperate struggle, and by stealth he insinuated his principles into the new church. Wrangles, disputes, theological controversies drove out the spirit of life.

Daniel 8:25b

Jeremiah 31:33

Hebrews 8:10

Daniel—Chapter 8 Part 2 The Daily—The Abomination

Daniel 8:11

1897 Uriah Smith, Daniel and the Revelation, pgs. 154, 155

By the little horn the daily sacrifice was taken away. This little horn must be understood to symbolize Rome in its entire history including its two phases, pagan and papal. These two phases are elsewhere spoken of as the "daily" (sacrifice is a supplied word) and the "transgression of desolation;" the daily (desolation) signifying the pagan form, and the transgression of desolation, the papal. In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him" (the papal form) "the daily" (the pagan form) "was taken away." Pagan Rome was remodeled into papal Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down. The seat of government was removed by Constantine in A.D. 330 to Constantinople. This same transaction is brought to view in Revelation 13:2, where it is said that the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome.

Daniel 8:12

Uriah Smith, The Seven Heads of Revelation 12, 13, and 17, pg. 26

The symbol is viewed as an oppressor of the church, and in its first phase is called "the daily" (desolation), and in its second phase, "the transgression of desolation." The first was pagan, the second professedly Christian. And this change could be accomplished only by the taking away of paganism by the corrupted form of Christianity which finally took possession of the Roman world. Rome in its pagan form was a persecutor of the people of God, first in the persons of the Jews, and, secondly, in the persons of Christians. And in its papal form, it persecuted more terribly still, true Christians who refused to follow the apostasy.

Stephan N Haskell, 1908, The Story of Daniel, pg. 128

Paganism — the "daily" of Daniel 8:12 — was taken away, it is true, and Rome became nominally a Christian empire. Her emperor professed the name of Christ, and carried before his army the banner of the cross. Decrees were issued causing men to worship according to the dictates of Rome. Then it was that man — the emperor — and the empire attempted to exalt themselves above the God of heaven. The principles of Lucifer himself had crowded out the truth of Christ, and, as was shown to Daniel, the truth was cast down to the ground.

1897 Uriah Smith, Daniel and the Revelation, pgs. 155

☐The little horn cast the truth to the ground, and practiced and prospered. This describes, in few words, the work and career of the papacy. The truth is by it hideously caricatured; it is loaded with traditions; it is turned into mummery and superstition;

DANIEL CHAPTER 8

it is cast down and obscured. And this antichristian power has “practiced,” — practiced its deceptions upon the people, practiced its schemes of cunning to carry out its own ends and aggrandize its own power. And it has “prospered.” It has made war with the saints, and prevailed against them. It has run its allotted career, and is soon to be broken without hand, to be given to the burning flame, and to perish in the consuming glories of the second appearing of our Lord.

Stephan N Haskell, 1908, The Story of Daniel, pg. 129

Twice Daniel had been shown the twofold history of Rome: first as a pagan power, when it was more cruel than any pagan government before it; and later as a professedly Christian power, when its cruelty far surpassed all the workings of paganism.

Daniel 8:13, 14

1897 Uriah Smith, Daniel and the Revelation, pgs. 165

It will be safe for us to put ourselves in imagination in the place of Daniel, and view the subject from his standpoint. What would he understand by the term sanctuary as addressed to him? If we can ascertain this, it will not be difficult to arrive at correct conclusions on this subject. His mind would inevitably turn, on the mention of that word, to the sanctuary of that dispensation; and certainly he well knew where that was. His mind did turn to Jerusalem, the city of his fathers, which was then in ruins, and to their “beautiful house,” which, as Isaiah laments, was burned with fire. Isaiah 64:11. And so, as was his wont, with his face turned toward the place of their once venerated temple, he prayed God to cause His face to shine upon His sanctuary, which was desolate. By the word sanctuary Daniel evidently understood their temple at Jerusalem.

Daniel 8:15

Stephan N Haskell, 1908, The Story of Daniel, pg. 130

Daniel longed for an understanding of what he had seen, and the close connection between human longing and Christ's heart is shown here; for Christ, appearing as a man, stood before the prophet.

Daniel 8:16-19

1897 Uriah Smith, Daniel and the Revelation, pg. 179

With a general statement that at the time appointed the end shall be, and that he will make him to know what shall be in the last end of the indignation, he enters upon an interpretation of the vision.

1828 Webster's Dictionary:

DESOLATION, n.

1. The act of desolating destruction or expulsion of inhabitants; destruction; ruin; waste.
2. A place deprived of inhabitants, or otherwise wasted, ravaged and ruined.
3. A desolate state; gloominess; sadness; destitution.

1828 Webster's Dictionary:

INDIGNATION, n.

1. Anger or extreme anger, mingled with contempt, disgust or abhorrence.
2. The anger of a superior; extreme anger; particularly, the wrath of God against sinful men for their ingratitude and rebellion.
3. The effects of anger; the dreadful effects of God's wrath; terrible judgments.
4. Holy displeasure at one's self for sin.

1897 Uriah Smith, Daniel and the Revelation, pgs. 179, 180

The indignation must be understood to cover a period of time. What time? God told His people Israel that He would pour upon them His indignation for their wickedness; and thus He gave directions concerning the “profane wicked prince of Israel:” “Remove the diadem, and take off the crown. ... I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him.” Ezekiel 21:25-27, 31.

1897 Uriah Smith, Daniel and the Revelation, pg. 180

The Jews then, having rejected Christ, were soon scattered abroad over the face of the earth; and spiritual Israel has taken the place of the literal seed; but they are in subjection to earthly powers, and will be till the throne of David is again set up, — till He who is its rightful heir, the Messiah, the Prince of peace, shall come, and then it will be given Him. Then the indignation will have ceased.

DANIEL CHAPTER 8

Daniel 8:26, 27

Daniel—Chapter 8 & 9 Part 1 The Sanctuary To Be Cleansed!

Daniel 8:14

Doctor David Paulson was recorded saying in the General Conference Bulletin, April 11, 1901

It is not a mere coincidence that when the light flashed to this people with reference to the cleansing of the heavenly sanctuary that at the same time corresponding light was flashing upon us as to how to co-operate in securing the cleansing of the earthly temple.

It is not a mere coincidence, but was in the hand of God that a people should be prepared to meet him, that a people should be getting ready to pass over without seeing death, that was to have a special cleansing work done for them, and that is why the light has been flashing upon this last generation. This great truth with reference to the cleansing of these soul-temples has specially come out in this last generation.

Ellen G White, Review & Herald, February 11, 1890

Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with him upon the earth, cleansing the soul temple from its moral defilement. If we will work thus, we shall find that the sweet influence of God's Spirit will be wrought into our life. Grace and peace and strength will take the place of strife and weakness, and instead of talking of discouragement and gloom, we shall speak of God's light and love and joy. We shall be looking at the things that are not seen, which are not temporal, but eternal. When we engage in this work, the angels of God will draw near to communicate divine power, and combine heavenly strength with human weakness. Then we shall grow into the image of our Lord. We shall be learning how to believe in him, learning how to commit our souls to him, as unto a faithful Creator. The apostle says, "It is God that worketh in you both to will and to do of his good pleasure." And as a result, our mental and spiritual powers increase. As we learn of Christ, we shall understand how to keep our spiritual strength, we shall feed on the word of God, and we shall have the blessed experience described by the apostle in these words: 1Peter 1:8 "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

E. J. Waggoner, Present Truth UK, September 4, 1902; Advent Review & Sabbath Herald, September 30, 1902

The blotting out of sin is the erasing of it from the nature, the being of man. The blood of Jesus Christ cleanses from all sin. Our bodies are but the channel, the border, the sand upon the shore, of the cover of life. Impressions have been made upon us by sin. At the sea-shore, when you see a smooth piece of sand, your first impulse is to make some mark on it, to write the characters upon it. Then the sea comes up, and each wave that passes over it helps to obliterate the impression until it is entirely blotted out. Even so the stream of life from the throne of God will wash away and blot out the impressions of sin upon us.

Ellen G White, Manuscript. 15, 1886, pgs. 2, 3

Godliness, sobriety, and consistency will characterize the life and example of every true Christian. The work which Christ is doing in the sanctuary above will engage the thoughts and be the burden of the conversation, because by faith he has entered into the sanctuary. He (THE TRUE CHRISTIAN) is on earth, but his sympathies are in harmony with the work that Christ is doing in heaven. Christ is cleansing the heavenly sanctuary from the sins of the people, and it is the work of all who are laborers together with God to be cleansing the sanctuary of the soul from everything that is offensive to Him. Everything like evil surmising, envy, jealousy, enmity, and hatred, will be put away, for such things grieve the Holy Spirit of God and put Christ to an open shame. Love of self will not exist, nor will any engaged in this work be puffed up. The example of Christ's life, the consistency of his character, will make his influence far-reaching. He will be a living epistle, known and read of all men.

James 4:5-10

Ellen G White, Signs of the Times, September 29, 1887

It is by engaging in this work, and by exercising living faith in God, that we are to perfect a Christian character. The work of cleansing the soul-temple and preparing for Christ's appearing must be done while we are in this world of temptation. Just as Christ finds us in character when he comes, so we shall remain.

Daniel 12:1

DANIEL CHAPTER 8

Daniel—Chapter 8 & 9 Part 2 God's Narrow Path, Few Willing To Walk Therein!

Ellen White, Signs of the Times, July 28, 1881

The Lord was not pleased with this arrangement, for it was contrary to the order which he had established. It was an assumption of authority on the part of Gideon which proved disastrous to himself and to all Israel. God designs that his people shall place a high estimate upon every provision for their salvation. ... In seeking to bring the worship of God nearer home, Gideon was but providing to indulge the people in their indolence. This would have no beneficial influence upon them. All plans based upon human reasoning should be looked upon with a jealous eye, lest Satan insinuate himself into the position which belongs to God alone. The course pursued by Gideon proved a snare, not only to himself and family, but to all Israel. The irregular and unauthorized worship led the people finally to forsake the Lord altogether, to serve idols.

1904 Alonzo T. Jones, Empires of the Bible pg. 195

When this tribe sought for an inheritance in the land, they first sent out five men, who, in their search, came to Laish, and found a place where there was "no want of anything that is in the earth." They returned and told their brethren what they had discovered, and the tribe then sent six hundred men to take possession of the place. As these men were on the way, they came to the house of one Micah of Mount Ephraim, where they found a graven image, an ephod, and a teraphim, and a molten image, and a Levite whom Micah had hired to be his priest in the worship of these gods. The Danites took priest, idols, and all, and carried them with them to Laish. They attacked and blotted out Laish and its inhabitants, and built there a new city and called it Dan, and there established their idolatrous worship.

Ellen White, 1877, Redemption, Vol. 1 pgs. 10-12

The sacrificial offerings, and the priesthood of the Jewish system, were instituted of God to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue, only as they related to Christ, who was himself the foundation and existence of the entire system. ... The Jewish system was symbolical, and was to continue until the perfect Offering should take the place of the figurative.

1914 Stephan N Haskell, The Cross and Its Shadow, pg. 204

In the type the trumpets were blown throughout Israel, warning all of the near approach of the solemn day of atonement. In the antitype we should expect some world-wide message to be given in trumpet tones, announcing the time near when the great antitypical day of atonement, the investigative judgment would convene in the heavens. Beginning with the years 1833-34 and extending down to 1844, such a message was given to the world in trumpet tones, announcing, "The hour of His judgment is come."

Leviticus 23:24-30

1914 Stephan N Haskell, The Cross and Its Shadow, pg. 220, 221

When the antitypical day of atonement arrived, and the investigative judgment opened in the heavenly sanctuary, God expects the antitypical congregation on earth to fulfil their part of the antitype just as faithfully as Christ, our High Priest, fulfills His part in the heavens. Anciently the congregation was not accepted as a whole; but it was an individual work. ... In the ancient service, if an individual failed to keep the day of atonement as God directed, his sins were not confessed over the scapegoat by the high priest; but he was cut off from among the people of God. The individual who, during the antitypical day of atonement, or the investigative judgment, thinks that Christ will plead his case while he himself ignores the work God has enjoined upon the antitypical congregation, will find at last that his name is blotted out from the book of life. We are saved by faith in our High Priest, but faith without works is dead. If we have a living faith, we shall gladly do as the Lord directs.

1914 Stephan N Haskell, The Cross and Its Shadow, pg. 223, 224

The antitypical day of atonement covers a period of years. In the type there was a fast of twenty-four hours required. During this one day there was to be complete control of the appetite; and it was a type of the self-control to be exercised during the antitypical period of years. God designs that His people shall be masters of their appetites, and keep under the body. Satan would give loose rein to the appetite, and let it control the person.

1John 2:16

1914 Stephan N Haskell, The Cross and Its Shadow, pg. 277, 228

The day of atonement was kept as a ceremonial sabbath by the ancient congregation. All work was laid aside, and the entire thought was given to seeking God and serving Him. God's work was given the first thought during the entire day. Such was the type; but it does not follow that on the antitypical day of atonement no one should attend to personal business, for God

DANIEL CHAPTER 8

never intended His people to be "slothful in business." He promises to bless them in temporal things if they fulfil the antitype by looking after His work and service first, and their temporal interests second.

E. J. Waggoner, Present Truth, UK, November 28, 1895

The tithing system did not originate with the Levitical ordinances. When God "preached before the Gospel unto Abraham" He must have taught him the Divine plan by which men were to recognise the fact that all comes from the Lord; for Abraham the Father of the Faithful gave the tithe to Melchisedec, and Jacob, as of the seed of Abraham, devoted the tenth unto the Lord. Even the Levites paid tithes to the Melchisedec priesthood. "Levi also, who receiveth tithes, paid tithes in Abraham. For He was yet in the loins of his father, when Melchisedec met him." Hebrews 7:9, 10.

1914 Stephan N Haskell, The Cross and Its Shadow, pg. 242, 243

The Feast of Tabernacles followed the day of atonement, which meets its antitype in the judgment; hence must typify an event which comes after the close of the judgment. When Christ leaves the heavenly sanctuary, it will be but a short time until He comes to the earth to gather His people. Then He will take them to heaven, where they will behold the glory He had with the Father before the world was. For one thousand years the saints will reign with Christ in heaven before they return to their eternal home, this earth, freed from every curse. The New Jerusalem with its gates of pearl and streets of gold, will be the metropolis of the glorious abode of the redeemed. The beauties of the new earth are such that the redeemed in heaven, surrounded by the glories of the throne of the Eternal, will look forward with joyful anticipation to the time when they shall "reign on the earth."

Eugene W. Farnsworth, "A Personal Testimony," Divine Healing, Review and Herald Publishing Association, June 24, 1927

It means something more than simply blotting out a record up in heaven. It means blotting out of a man's mind the nightmare of sin, so that he will never remember it any more. That is what God is going to do for His blessed children, brethren, for all eternity, very soon.

Ellen G White, Review & Herald, May 14, 1908

Never was there a time when Christian men and women, in all walks of life, were in so great need of clear spiritual eyesight as now. It is not safe to lose sight of Christ for one moment. His followers must pray, and believe, and love him fervently. A very thorough work must be done in cleansing the soul-temple from its natural depravity. The Christian must be wide-awake to resist the in creeping of a spirit of licentiousness among those who claim to be sanctified. When our hearts are clean, washed, and made white by the blood of the Lamb, the work will go forward in our experience that was outlined in the wonderful prayer of Christ: "For their sakes I sanctify myself, that they also might be sanctified through the truth."

Alonzo T. Jones, General Conference Bulletin, February 25, 1895

Who is learning the meekness and lowliness of the pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome Satanic envyings, jealousies, evil-surmisings, and lasciviousness, cleansing the soul-temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression on the mind that all who read them might cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and spirit of Christ to bear one another's burdens. O, that we might write deeply on our hearts, as we contemplate the great condescension and humiliation to which the Son of God descended, that we might be partakers of the divine nature.

DANIEL CHAPTER 8



<https://biblereadingarcheology.com/2018/09/20/shushan-the-citadel/>

Posted on September 20, 2018 Medo-Persia

Shushan The Citadel With Bible In Hand

20

Shushan the Citadel or palace of the Persian King Ahasuerus features heavily in the Bible book of Esther. Ahasuerus is better known to history as [King Xerxes I](#), who presided over the empire of the Medes and the Persians when it was at its height. The ancient city of Shushan also known as Susa, is located on the edge of the modern Iranian city of Shush. It was excavated beginning in the 1890's right through to the 1960's. Unfortunately the site has been heavily damaged by looting, primitive archeological technique as well as by the war between Iraq and Iran, 1980-1988.

The ancient city of Shushan was the capital of the kingdom of Elam until it was conquered by [Cyrus the Great](#) shortly before he went on to conquer Babylon. Before that time, Elam frequently found itself on one side or the other of the power struggle between Assyria and Babylon for regional supremacy. The Assyrians and Babylonians would deport and settle entire captive populations to various parts of their empires. Famously, the Assyrians deported the majority of the population of the northern 10 tribe kingdom of Israel [during the reign of King Hezekiah of Judah](#). The people of Elam were among those whom the Assyrians then settled into the emptied land of Israel (Ezra 4: 9-10).

When Cyrus the Great captured Elam he brought it under Persian rule for the first time. Cyrus son and successor Cambyses II made Shushan one of the four capitals of the Persian empire. Years later the fourth king of the empire of the Medes and the Persians named [Darius I](#) (also known as Darius the Great) began building massive palaces in the capitals of Shushan and Persepolis. Shushan the citadel would mostly serve as a winter palace for the Persian kings as the extreme heat of the summer there can be very quite uncomfortable (the average temperature in Shushan during July 2018 was 45 degrees Celsius or 113 degrees Fahrenheit). The Biblical prophet [Nehemiah](#) also served at Shushan the citadel as cup bearer to [King Artaxerxes](#), son of Ahasuerus (Xerxes I).

The walls that you can see in the image above were built on top of the ancient foundations in modern times to help visitors see the original layout of the palace. Bible readers can easily see for themselves the features of the palace described in detail in the book of Esther. Let's take a closer look.

DANIEL CHAPTER 8

1 – The Courtyard of the Garden

“And when these days were completed, the king held a banquet for seven days for all the people present in Shushan the citadel, from the greatest to the least, in the courtyard of the garden of the king’s palace.” (Esther 1:5) *footnote: Or “Shushan the Palace”*



21

A capital from the palace at Shushan may be seen at the Louvre in Paris. The ceiling of the audience hall would have been 21 meters (70 feet) from the ground!

The location of the great courtyard may be seen in the upper part of the photo. Here King Ahasuerus holds a massive sumptuous feast for his nobles, his governors and palace officials *“from the greatest to the least”*. During this feast, his wife Queen Vashti angers the Persian “King of Kings” by refusing to come when she is summoned. She is deposed as Queen. Esther 1:6 mentions the courtyard had *“pillars of marble”*. This grand audience hall had 36 Persian columns each topped with colossal ornamental pillar tops called capitals carved into the form of two kneeling bulls. The capital alone is 4 meters tall. A carefully reconstructed capital from this room may be seen at the Louvre in Paris. The columns beneath it stood 17 meters meaning the ceiling was 21 meters high (70 feet)! The room would have been an impressive location for the king’s feast.

2 – The Courtyard of the House of the Women

“Day after day Mordecai would walk in front of the courtyard of the house of the women to learn about Esther’s welfare and about what was happening to her.” (Esther 2:11) *footnote: Or “of the harem”*

This part of the site has been badly eroded and damaged by the ravages of time as well as early, more primitive archeological technique. The King’s harem, or the house of the women is believed by some to have been on the far left of the picture. The courtyard of the House of the Women is partially obstructed by trees. Beneath it and completely obstructed by the trees was the House of the Women (the harem). Here a series of apartments have been found, each with a small courtyard. Appropriately these are near the king’s apartment. The beautiful Hebrew woman Esther along with some other beautiful women from various parts of the empire were taken here for 12 months of massage, beauty treatments and a specialised diet in preparation for the king’s final selection of Queen to replace the uncooperative Vashti. With the exception of the king and a trusted eunuch, no man could enter the house of women on pain of death. For this reason Esther’s Uncle [Mordecai](#) waits anxiously outside the House of Women in the courtyard for any news concerning his niece. This courtyard is also the probable location of Queen Vashti’s banquet for noble women which was held at the same time as the Kings banquet (Es 1:9).

DANIEL CHAPTER 8

3 – The Second Courtyard, one of two outer courtyards

“Later the king said: “Who is in the courtyard?” Now Haman had come into the outer courtyard of the king’s house to speak to the king about having Mordecai hanged on the stake that he had prepared for him.” (Esther 6:4)

This large outer courtyard, seen to the right of the picture, was separated by a considerable distance from the inner courtyard. This area was where supplicants who had come to see the king would wait until they were summoned. On entering the massive palace at Shushan one would have had to pass through a series of courtyards, each more impressive than the last. The waiting area was designed to awe those who entered it and to impress upon them their relative smallness and the greatness of the king that they had come to call upon.

4 – The Inner Courtyard

“On the third day Esther put on her royal robes and stood in the inner courtyard of the king’s house, opposite the king’s house, while the king was sitting on his royal throne in the royal house opposite the entrance.” (Esther 5:1)

Entering the Inner Courtyard without having been invited to enter was punishable by death. Esther took her life into her hands entering here without permission. Forgiveness could come only from the king who Esther knew would be able to see her from his throne room. As the Bible states, this inner courtyard faced the royal house where the king’s throne room and apartments were located.

5 – The Throne Room

“... while the king was sitting on his royal throne in the royal house opposite the entrance. As soon as the king saw Queen Esther standing in the courtyard, she gained his favor, and the king held out to Esther the golden scepter that was in his hand. Esther then approached and touched the top of the scepter.” (Esther 5:1.2)

The throne room was reached from the inner courtyard by means of a long ramp. The throne is on a raised platform. From his elevated position, the king could see from his throne that Queen Esther was waiting for an audience. Although Esther had broken the law, Ahasuerus extends his royal sceptre in symbol of his pardon which she gratefully accepts by touching. The throne room was directly in front of the king’s royal apartments.

The King’s Gate

The book of Esther also mentions the King’s Gate (Esther 2:21) which is unfortunately just outside the right of the picture. Here while yet a humble servant, [Mordecai](#) performs his duties to the king. The massive Gate which was separated by a distance from the palace complex was only discovered and excavated in the 1970’s. Inside the gate was a large statue of Xerxes father, Darius I (also known as Darius the Great). As the book of Esther states, there was a large public square in front of the gate (Esther 4:6).

Conclusions

The palace ruins confirm the details described by the writer of the book of Esther and demonstrate that the writer had first-hand knowledge of the palace. The French archeologist Jean Perrot was the world’s foremost authority on the ancient palace at Shushan. Perrot served as director of the French archaeological mission to Susa and worked at the site from 1968 till 1979. Commenting on the palace at Shushan (Susa), Perrot wrote: *“One today rereads with a renewed interest the book of Esther, whose detailed description of the interior disposition of the palace of Xerxes is now in excellent accord with archaeological reality.”*

DANIEL CHAPTER 8

What Happened in A.D. 508?

Most history books say very little about the year 508. Yet one significant event stands out.

"In Europe, one of the major events that year was the conclusion of the war between Clovis, king of the Franks (later France), and the Visigoths, whom he defeated and pushed into Spain." William H. Shea, *Bible Amplifier - Daniel 7-12*, p. 220.

Before we discuss the year 508 further, we must go back to the year 496. In that year Clovis, king of the Salian or Merovingian Franks, became the first of the pagan barbarians to adopt Catholicism. The Anglo-Saxons were still pagan, but all the other Germanic kingdoms had accepted the Arian form of Christianity. In the conversion of Clovis, the Catholic Church acquired a champion upon whose military might would hang the theological future of Europe.

"With the conversion of Clovis, there was at least one barbarian leader with whom the Bishop of Rome could negotiate as with a faithful son of the Church. It is from the orthodox Gregory of Tours that most of our knowledge of Clovis and his successors is derived. In Gregory's famous *History of the Franks*, the cruel and unscrupulous king appears as God's chosen instrument for the extension of the Catholic faith. Certainly Clovis quickly learned to combine his own interests with those of the Church, and the alliance between the pope and the Frankish kings was destined to have a great influence upon the history of western Europe." James Harvey Robinson, *An Introduction to the History of Western Europe*, pp. 35, 36.

"It is evident, from the language of Gregory of Tours, that this conflict between the Franks and the Visigoths was regarded by the orthodox party of his own and preceding ages as a religious war, on which, humanly speaking, the prevalence of the Catholic or the Arian creed in western Europe depended." Walter Copland Perry, *The Franks, from their first appearance in history to the death of King Pepin*, p. 85.

It is necessary at this point to clarify what was the so-called "Arianism" which was held by the Goths and the other Germanic peoples.

"Although the Goths refused to believe as the church of Rome did, and as a consequence have been branded as Arians, Romanism actually meant little to them. In fact, it meant little to Ulfilas, their great leader. The Goths refused to go along with the mounting innovations being introduced into the church of the caesars, which church quickly branded any competitor as Arian." Benjamin Wilkinson, *Truth Triumphant*, p. 141.

"Since his ancestors were from Asia Minor (the province where the apostle Peter had been especially instructed by God to plant the gospel), Ulfilas was undoubtedly influenced by the doctrines of the apostle to the Jews; and he rejected the liberal and unscriptural teachings which had flooded many western churches. He was a believer in the divine revelation of the Old Testament, as well as that of the New Testament. He impressed upon the Gothic people a simple, democratic Christianity. Like Patrick and Columba, he apparently kept the seventh day as the Sabbath." *Ibid.*, p. 143.

In actuality, by the year 508, it had been more than a century since the term "Arian" meant a follower of Arius. At this point "Arian" simply meant "non-trinitarian."

So the year 508 brings us to a showdown between Trinitarianism and non-Trinitarianism.

"For the first time the diffusion of belief in the nature of the Godhead became the avowed pretext for the invasion of a neighboring territory." Henry Hart Milman, *History of Latin Christianity*, p.353.

It was in the year 507 that Clovis and his Frankish army met the army of the Visigoths under their king, Alaric II. Alaric, realizing his weakness, tried to delay the confrontation, hoping help would come from

DANIEL CHAPTER 8

Theodoric, king of the Ostrogoths. But no help came, and soon the Visigoths were in flight, and Alaric was slain.

"The victorious Franks pursued them as far as Bordeaux, where Clovis passed the winter, while Theoderic, his son, was overrunning Auvergne, Quincy, and Rovergne. The Goths, whose new king was a minor, made no further resistance; and in the following year the Salian chief took possession of the royal treasure at Toulouse. He also took the town of Angouleme." Walter C. Perry, *The Franks*, p. 87.

"A. D. 508. A short time after these events, Clovis received the titles and dignity of Roman Patricius and Consul from the Greek Emperor Anastasius." Walter C. Perry, *The Franks*, p. 88.

"In 508 Clovis received at Tours the insignia of the consulship from the eastern emperor Anastasius." *Encyclopaedia Britannica*, 11th ed., art. "Clovis," Vol. VI, p. 563.

Historians who give only brief treatment to this war generally focus on the year 507, during which Alaric was killed. Yet, as the above references correctly indicate, the Franks continued their conquest of Visigothic territory until well into the year 508. The conclusion of the war, and the imperial recognition of it, occurred in the year 508.

"Nor was his a temporary conquest. The kingdom of the West Goths and the Burgundians had become the kingdom of the Franks. The invaders had at length arrived, who were to remain. It was decided that the Franks, and not the Goths, were to direct the future destinies of Gaul and Germany, and that the Catholic faith, and not Arianism, was to be the religion of these great realms." Richard W. Church, *The Beginning of the Middle Ages*, pp. 38, 39.

"Thus in A.D. 508 terminated united resistance to the development of the papacy. The question of supremacy between Frank and Goth, between the Catholic and Arian religions, had then been settled in favor of the Catholics." *Daniel and the Revelation*, 1944 ed., p. 330.

"Thus when Clovis and the Franks defeated the Arian Visigoths and drove them into Spain, it was also a theological victory for the bishop of Rome." William H. Shea, *Bible Amplifier - Daniel 7-12*, p. 220.

"Thus was the bloody course of Clovis glorified by the Catholic writers, as the triumph of the orthodox doctrine of the Trinity over Arianism." A. T. Jones, *The Two Republics*, p. 528.

DANIEL CHAPTER 8

Gary Hullquist <gary@hullquist.com>

To: Melinda Caton

Thu, May 21 at 6:47 AM

Hi Melinda!

Appreciate your detailed commentaries on Daniel and Revelation.

The Daily is and has been without question a controverted subject.

It continues to amaze me that we accept 508 as the significant date in which the Daily was “taken away” yet so often ignore the important historical event that marked that year: the repulsion of the Visigoths from France by Clovis. The Visigoths were not pagan. They were the western Gothic peoples, who together with the eastern Ostrogoths, were evangelized by Ulfilas, a student of Eusebius of Nicomedia. Ulfilas took the primitive Christian gospel to the Goths in the latter part of the 4th century, translating the Bible into the Gothic language creating his own Runic alphabet. They, along with the Carthaginian Vandals of North Africa, were “uprooted” by Clovis, the first Catholic king to fight for the Papacy, and later Belisarius, Emperor Justinian’s general, who drove the Ostrogoths away from Rome in 538, the last of the three Arian powers who opposed the Papal teachings of infant baptism, Mary worship, prayers to the saints, Sunday observance, and the Trinity.

Yes, pagan Rome was “removed” by absorption into papal Rome, but wasn’t really “taken way” in the sense of being eliminated, merely disguised or as we often say, “baptized” into papal “chrisitanity.” The three horns, true Christian powers, WERE indeed uprooted, taken out of the way, by the Papacy—not directly, but by the “arms” that were “given” to her. The Heruli have been identified as one of the three horns, but they were not uprooted by Rome directly, rather by their fellow Arians, the Ostrogoths with the reward offered by Emperor Zeno at the time of inheriting Northern Italy.

I find it startling that we Adventists have shied away from featuring the three uprooted horns as Sabbath-keepers because they were also labeled “Arians”. Do we agree with conventional theologians that this rendered them pagan?

25

508 AD is indeed a very significant date, so is 533 and 538. Together they mark a 30 year span during which the three problem horns were extricated, thus freeing the little horn to commence its 1260 year reign of terror, but which in fact spanned 1290 total years as Daniel 12 specified.

Blessings!

Gary

DANIEL CHAPTER 8

On Thursday, May 21, 2020, 01:06:05 PM PDT, Gary Hullquist <gary@hullquist.com> wrote:

Good Morning to you Sister Melinda!

Let me add a bit more detail to the Three Horns.

B.G. Wilkinson traces their history in his Truth Triumphant quite well. Pages 139-140:

The Teutonic kingdoms which had occupied other Roman provinces, as well as France, were either continuing in their idolatry or were converts to Christianity as taught by Ulfilas. They are usually catalogued as Arians. After his political conversion to Christianity as championed by the church at Rome, Clovis defeated the Burgundians, which people at this time were divided between paganism and Christianity. The desire to spread his new religion and to ruin Christian kingdoms which refused the new doctrines seemed to be the aim of his warlike temper. The barbarity and cruelty of his subsequent acts proved how much his conversion was political and not a surrender to truth in the heart. There is no question but that his new profession served the purpose of establishing and enlarging his kingdom, and for this reason he renounced idolatry for the Christianity of the church at Rome.

The climax of his rise to fame and power was attained when he reached out to take the rich and beautiful lands of southern France from the kingdom of 140 the Visigoths. Step by step, supported by Rome and by the influence of the emperor of Constantinople, Clovis drove them back until the great and decisive battle of 507-508 was waged. It was decisive because neighboring pagan kingdoms that hated him were ready to rush in against him if he lost. Rome watched with anxious heart the outcome of this decisive battle, for she well knew that her hopes of expansion in this world were vain if her only prince in the West failed.

The army of the Visigoths was routed by the Franks in the encounter of 507. It was necessary for Clovis to destroy the sources of further supply. He struck while the iron was hot, and in 508 pursued the Visigoths to their southern strongholds and overcame them. Clovis was named consul by the emperor;¹⁶ while by the church at Rome he was called the first Catholic Majesty and his successor "the Eldest Son of the Church." The "little horn" was now in process of uprooting other horns. How great was the significance on the course of the world's history of the culmination in 508 of the establishment of the first Catholic kingdom in the West, let witnesses testify. Says R. W. Church: The Frank king threw his sword into the scale against the Arian cause, and became the champion and hope of the Catholic population all over Gaul. The invaders had at length arrived, who were to remain. It was decided that the Franks, and not the Goths, were to direct the future destinies of Gaul and Germany, and that the Catholic faith, and not Arianism, was to be the religion of these great realms."

Though driven from the Catholic dominated France and Italy, they continued to survive and spread down through history. When the Ostrogoths were chased north they settled in Armenia and the Balkans where they were known variously as Paulicians and Bogamils. The Visigoths were driven out of Southern France into Spain where they became known as Cathars or Albigenses. "The persons called Albigenses, in the south of France, were Paulician emigrants." Edward Gibbon quoted in the Encyclopedia of Religion and Ethics p. 278.

Both groups eventually converged in the French and Italian Alps as Waldenses. They became the target of the Papacy's first Crusade against heretics in 1098 and then under Pope Innocent III, the introduction of the Inquisition 1200-1216. Great Controversy documents this phase very well. The Northern Italian brand was known as the Pasagini. All of them, however were labeled heretics because they "observed the law of Moses in everything except the offering of sacrifices" Brown, Encyclopedia of Religious Knowledge. They were denounced as "dualists" because they believed there were two cosmic powers struggling for supremacy: God and the Devil. "It is exceedingly difficult, however, to form any very precise idea of the Albigensian doctrines, as our knowledge of them is derived from their opponents...What is certain is that, above all, they formed an anti-sacredotal party in permanent opposition to the Roman church, and raised a continued protest against the corruption of the clergy of their time." Encyclopedia Britannica, 11th edition, p. 505.

Blunt's Dictionary of Sects and Heresies: "They observed the Law of Moses (except as to sacrifices) circumcision, the Sabbath, distinction of clean and unclean foods...appealed to the scriptures of the Old and New Testaments in support of their doctrines."

History of the Christian Church by William Jones, p. 447 describes them as "descent in their deportment,

DANIEL CHAPTER 8

modest in their dress and discourse, and their morals irreproachable. In their conversation there was no levity, no scurrility, no detraction, no falsehood, no swearing. Their dress was neither fine nor mean. They were chaste and temperate, never frequenting taverns, or places of public amusement. They were not give to anger or other violent passions. They were not eager to accumulate wealth, but content with the necessities of life.” Vol 2 p. 11 he continued: “Because they would not observe saints’ days, they were falsely supposed to neglect the Sabbath also, and called “Inzabbatati.” As they defiled transubstantiation or the personal and divine presence of Jesus Christ in the host, or wafer exhibited in the mass, they were called “Arians.”

Blessings,

Gary

hill terry <terry_sda@blueyonder.co.uk>

To:Melinda Caton

Fri, May 22 at 2:17 AM

Hi Melinda

I believe most SDA's would agree that the decree of Justinian in AD 538 making the Bishop of Rome head of all the churches was the uniting of the church and state although this did not become effective until the last of the 'three horns' were uprooted - which brings us to AD 538. They would also understand that the 1260 years/days (of Papal supremacy) added to 538 brings us to 1798 when Napoleon's general Berthier stormed Rome and took Pope Pius VI captive.

27

What though about the 1290 and 1335 days/years of Daniel 12:11-12?

If the 1290 years are added to AD 538, this would bring us to 1828 – a date when nothing significant happened. I conclude therefore that the extra 30 years (1290 minus 1260) is the preparatory period prior to 538 when the setting up of the abomination (the Papacy) was taking place. This included the uprooting of the three horns. So we have AD 508, plus 30 plus 1260 - which brings us to 1798.

Assuming that the 1335 years are part and parcel of the same time prophecy (which logically it is), this would bring us to 1843 – a very significant date to SDA's.

That is my understanding, in brief, of the 1260, 1290, and 1335 days.

My take on 'the daily' is paganism – not the sacrifice of Christ. Paganism, in its many forms, was replaced with the beliefs of the RC Church. One was taken away, and replaced with something that was tantamount to the one taken away.

This all began, I believe, with the Roman Emperor Theodosius 1 (Theodosius the Great). He eventually made paganism illegal in the Roman Empire, and made the Creed of Nicaea the 'official faith' of Christianity. This creed was the basis for the trinity doctrine – which eventually became the flagship belief of the RC Church. Theodosius sought to destroy paganism – including 'Arianism' – which opposed both the Creed of Nicaea and the later Creed of Constantinople (AD 381). It all goes on from there.

Blessings

Terry