

DANIEL CHAPTER 7

Chapter 7

7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, [and] told the sum of the matters.

7:2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds [political commotion, war, strife – Jer 25:31-33] of the heaven strove upon the great sea [peoples/ nations/ tongues- Rev 17:15].

7:3 And four great beasts [vs 17] came up from the sea, diverse one from another.

7:4 The first [was] like a lion [Babylon; ruled 140 years, 677 BC to 538 BC], and had eagle's wings [swiftness- Ex 19:4; rapidity with which Babylon extended its conquests under Nebuchadnezzar]: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

7:5 And behold another beast, a second, like to a bear [Medo-Persia- see 2 horns of ram Dan 8:3; ruled 205 years from 538 BC to 331 BC] and it raised up itself on one side, and [it had] three ribs [3 provinces of Egypt, Lydia, Babylon] in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

7:6 After this I beheld, and lo another, like a leopard [Greece; ruled 174 years from 331 BC to 168/158 BC], which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible [Pagan Rome; ruled 696 years from 168 BC- 508/ 538 AD], and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [was] diverse from all the beasts that [were] before it [Rev Ch 8]; and it had ten horns [10 kingdoms- divisions of Western Catholic Rome].

7:8 I considered the horns, and, behold, there came up among them another little horn [papacy; ruled for 1260 years from 538 AD to 1798 AD], before whom there were three of the first horns plucked up by the roots [Heruli (AD 493); Vandals (534); Ostrogoths (538)]: and, behold, in this horn [were] eyes like the eyes of man [papacy], and a mouth speaking great things.

7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment [was] white as snow, and the hair of his head like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning fire.

7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set [Oct 22, 1844], and the books were opened.

The Four Beasts

For chronological order, read chapter 5 & 6 after Chapter 7.

Chapter 7 is where **prophecy begins** 2Pet 1:19; Deut 19:15; 2Cor 13:1). Scripture is to be read LITERALLY (verse 19, literal truth), unless symbolic language is employed.

Daniel 2



Babylon
605-539 BC

Medo-
Persia
539-331 BC

Grecia
331-168 BC

Rome
168 BC-476 AD

Daniel 7



VERSES 8- See 1843 Chart

"And the reason why they were plucked up was because they were opposed to the teaching and claims of the papal hierarchy, and hence to the supremacy in the church of the bishop of Rome." {1897 UrS, DAR 132.4}

DANIEL 7



"Little horn... eyes like the eyes"

of man and a mouth speaking great things ... shall persecute the saints of the Most High" (7:8,25)

But who is he?

DANIEL 8



He's one of these four horns of Egypt Syria Thrace Macedonia

"The large horn [Greece under Alexander the Great] was broken, and in place of it four notable ones came up toward the four winds of heaven... "And out of one of them came a little horn which grew exceedingly great." (8:8-9 → 11:4)

But which of those four?

DANIEL 11

Either "king of the South" [Egypt] or "king of the North" [Syria]

"The king of the North shall come against him like a whirlwind... He shall also enter the Glorious Land... and the land of Egypt shall not escape." (11:40-42)

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7:11 I beheld then because of the voice of the great words which the horn spake: I beheld [even] till the beast was slain, and his body destroyed, and given to the burning flame [2Thess 2:8; Rev 19:20].

7:12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

7:13 I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven [Luke 19:10-12], and came to the Ancient of days [Oct 22, 1844; Dan 8:14], and they brought him near before him.

7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him [nations of the saved- Rev 21:24]: his dominion [is] an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed. [cf. Rev 14:7]

7:15 I Daniel was grieved in my spirit in the midst of [my] body, and the visions of my head troubled me.

7:16 I came near unto one of them that stood by, and asked him the truth [the literal meaning- vs 2:36; Gen 40:8, 12, 18] of all this. So he told me, and made me know the interpretation of the things. [See Wm Miller's Rules No's 3 & 6]

7:17 [Symbolic language] These great beasts [vs 23, beasts = kingdoms], which are four, [are] [literal kings] four kings, [which] shall arise out of the earth.

7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

7:19 Then I would know the truth [plain/ literal language] of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth [were of] iron, and his nails [of] brass; [which] devoured, brake in pieces, and stamped the residue with his feet;

7:20 And of the ten horns that [were] in his head, and [of] the other which came up, and before whom three fell; even [of] that horn that had eyes, and a mouth that spake very great things, whose look [was] more stout than his fellows.

7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

7:22 Until the Ancient of days came [see vs 9 & 10], and judgment was given to the saints [Rev 20:1-4] of the most High; and the time came that the saints possessed the kingdom.

7:23 Thus he said, The fourth beast shall be [literally] the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces

“Christ came to this world to establish a kingdom which would be a pattern of His heavenly kingdom. Pure and undefiled, His church was presented in contrast with the powers of this earth, which in the visions of Daniel are symbolized by ferocious beasts. These kingdoms engaged in war and destruction to gain advantage for themselves. While nation was warring against nation, seeking to obtain the ascendancy by physical force, there fell from the lips of Christ the words, “He that taketh the sword shall perish by the sword.” [Matthew 26:52.] From the church of Christ all carnal weapons, all instruments of coercion, are to be banished.” {Ms27a-1900.12}



VERSE 16- The truth = the (literal) interpretation in plain language.

VERSE 17 Daniel's Interpretation of Dream

VERSE 19- THE TRUTH IN LITERAL LANGUAGE

VERSE 20-

Stout- 1) Strong; lusty 2) Bold; intrepid; valient; brave 3) Large; bulky 4) proud; resolute; obstinate 5) strong; firm

VERSES 21 & 22- The 2nd Coming

VERSE 25- “time and times and dividing of time”

1,260
Day Prophecy



Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there **one thousand two hundred and sixty days.** Revelation 12:6

1 prophetic day = 1 literal year See Numbers 14:34; Ezekiel 4:5, 6

This **1,260-day time period** is referred to **seven times** in the Bible's prophecies.

Three times as a “time, times, and half a time”
twice as 42 months
twice as 1,260 days

Based on the 30-day calendar used by the Jews, these time periods are all the same amount of time:
3-1/2 years = 42 months = 1,260 days.

Scriptures:

Daniel 7:25
Daniel 12:7
Revelation 11:2
Revelation 11:3
Revelation 12:6
Revelation 12:14
Revelation 13:5

A.D. 538

Little horn “upstarts” first opposing power: the Ostrogoths
Daniel 8:9-12; 7:8, 24

Terrible persecution of God's people would last 1,260 prophetic days—or 1,260 literal years.

A.D. 1798

France's General Berthier inflicts “deadly wound,” ends papal supremacy
Revelation 13:3

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7:24 And the ten horns out of this kingdom [are] ten kings [that] shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

7:25 And he [pope/papacy] shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times [feasts timing] and laws [10 commandments, esp the 4th Commandment, the Sabbath]; and they [times, laws & saints] shall be given into his hand until a time and times and the dividing of time [1260 years; Eze 4:6 & Num 14:34; Rev 11:2; Dan 12:11].

7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy [it] unto the end. [Papacy will be destroyed at the 2nd Coming- 2Thess 2:3-8]

7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom [is] an everlasting kingdom, and all dominions shall serve and obey him.

7:28 Hitherto [is] the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

VERSE 25

The papacy power was established in Rome in 538 AD on the ruins of the Western Empire and continued until 1798 AD.

“Time, times and dividing of time”- 1260 years (538- 1798 AD) the “Dark Ages” for Europe. During this period, the smoke of Mohammedanism hid the light of the sun (gospel) in the East. **Mohammedanism in the EAST** and “**the man of sin**” in the **WEST**, **both** brought darkness and despair.

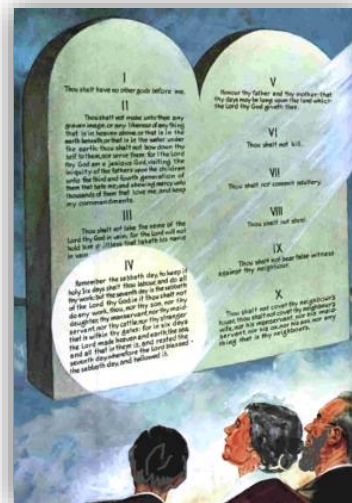
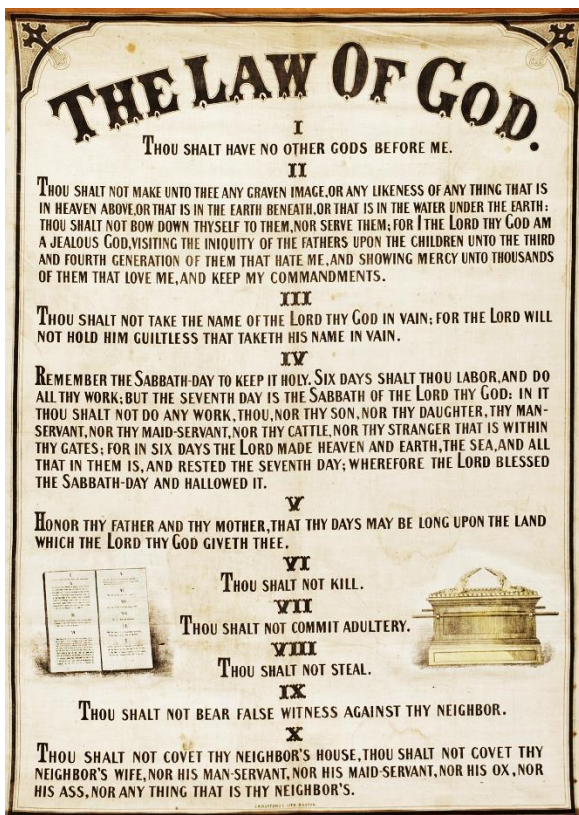
In the EAST: false prophet & Koran substituted 6th day for Sabbath

In the WEST: Word of God was suppressed; Sabbath changed from 7th day to 1st day (Sunday) of week.

DID GOD AUTHORIZE THIS CHANGE?

CATHOLIC RECORD OF LONDON, ONTARIO SEPT. 1, 1923.
"SUNDAY IS OUR (THE VATICAN'S) MARK OF AUTHORITY...THE CHURCH IS ABOVE THE BIBLE, AND THIS TRANSFERENCE OF SABBATH (FROM SATURDAY) OBSERVANCE IS PROOF OF THAT FACT."

THE CONVERT'S CATECHISM OF CATHOLIC DOCTRINE, 50.
"WE OBSERVE SUNDAY INSTEAD OF SATURDAY BECAUSE THE CATHOLIC CHURCH IN THE COUNCIL OF LAODICEA (A.D. 336) TRANSFERRED THE SOLEMNITY FROM SATURDAY TO SUNDAY."



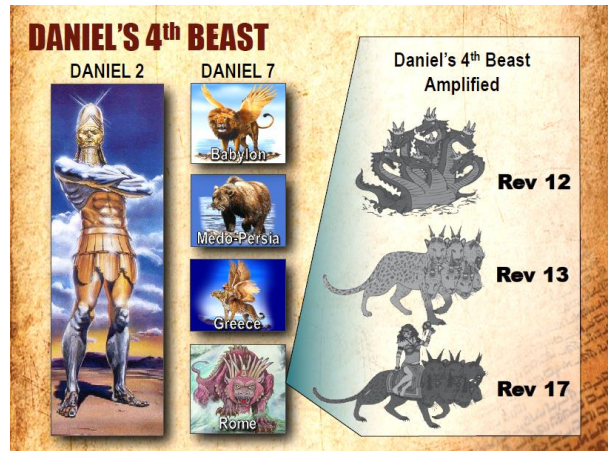
DANIEL CHAPTER 7

1 IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters.

This is the same Belshazzar mentioned in Daniel chapter five. While this chapter actually takes place before the fifth chapter; its placement here allows for the historical part of the book of Daniel to stand by itself.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3 And four great beasts came up from the sea, diverse one from another.

All scripture language is to be taken literally unless there is some obvious reason for regarding it as figurative or symbolic. If a figure or symbol is used it is then interpreted by that which is literal. In this verse, kingdoms are intended, not merely individual kings. Once a kingdom is known, it is usually possible to identify the king himself. The “fourth beast shall be the fourth kingdom upon earth”, verse 23. Hence, the Bible interprets itself! The beast symbols represent certain characteristics and aspects of the future literal kingdom under consideration.



Symbols

Winds represent strife, political commotion, and war, conditions under which a kingdom may rise or fall. Seas, or waters, represent peoples, nations, and tongues, see Revelation 17:15. With these explanations of the symbols, the vision can then be understood in literal terms.

The four empires or kings/kingdoms rise from the first to the fourth, just as they did in the image of chapter two. The last universal world empire was Rome, which was broken into ten kingdoms when it fell. This is represented symbolically by ten horns and ten toes. Between 351 and 476 AD, when these kingdoms emerged, they became the foundation of the Nations of Europe.

Rome itself and the divisions of that Empire, to a greater or lesser degree, remain in existence today, as do in some part, the first three of the four kingdoms seen in the statue. Persia, for instance, is modern-day Iran. Greece, though not a world power continues to this day as a nation, etc. Chapter 2 is also literal in its application and this foundation of a literal interpretation of the figures and symbols continues throughout Daniel, and the same can be said for the book of Revelation. We have but to ascertain which kings/kingdoms to which the symbols refer. As the history of these world empires is revealed again and again with additional details, characteristics, then more facts and features are revealed.



4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

Babylon the head of gold, and now at first like a lion, was a kingdom of great strength. But in the closing years of the Babylonian Empire, it had become enfeebled and effeminate through wealth and luxury.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

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As in the image of Daniel 2, we see deterioration as we descend to the second kingdom; the silver of the breast and arms being inferior to the gold of the head. The bear (Medo-Persia) is inferior to the lion (Babylon). Medo-Persia fell short of Babylon's wealth, magnificence, and brilliance. Medo-Persia was composed of two nationalities, the Medes, and the Persians. The two horns of the ram in Daniel 8 also denote these two nationalities. One horn is said to be higher and came up last and the bear was said to raise itself up on one side. And so it was with the Persian (Iran) division of the kingdom; although it came up last, in time it became the dominant influence. The three ribs signify the three provinces of Babylon, Lydia, and Egypt, which were especially oppressed by Medo-Persia. Thus the command, "Arise, devour much flesh". The bear well represents the Medes and Persians who were cruel and vicious.



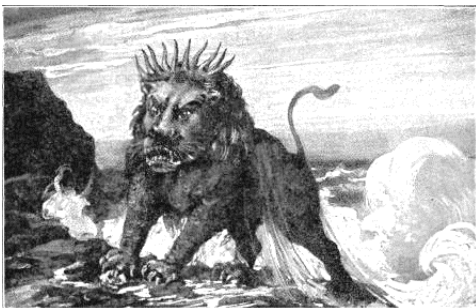
6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

Greece, the third kingdom, is represented by the symbol of a leopard, with four heads and four wings. The leopard itself is swift but this symbol also includes wings, not two like the lion of Babylon had, but four. An historical fact of the Grecian kingdom is that by traveling light, the movements and conquests of Alexander the Great were quite rapid. His journeys of conquest over enormous distances were extraordinary.

Following the death of Alexander, the Grecian empire was divided among his four leading generals; each one taking individual possession of lands in

the east, west, north and south. This division into four parts is here symbolized by the four heads of the leopard. We will see Greece again in Daniel 8 verse 21, represented as a "rough goat" with "four horns".

It is from these four divisions that we find the kings of the north, south, east and west. This specification holds true for the rest of the book of Daniel. Literal kings of these kingdoms can be identified based on the ruling government of the territories of each of the four divisions even today. The northern territory has been governed for centuries by Turkey. Thus whoever the head of the Turkish government is also the "king of the north". Likewise, the southern territory was and remains Egypt. Whoever places the seat of its government within that territory then becomes the king of the northern or southern territories as they were originally divided when Alexander's Empire fell. See Daniel 11:3-5 for more particulars on this important principle.



7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

[Daniel 7:7 parallels Rev. 13:1]. This next power is so diverse from the others no beast found in nature could symbolize it. This is the fourth part of the great image of Daniel 2, the legs of iron. Rome, in its great

strength, answers to the prophetic description. The world had never seen it's equal. It devoured, as with iron teeth and broke in pieces all that stood in its way. It ground the nations into the dust beneath its feet. It had ten horns, which are explained in verse 24 to be ten kings, or kingdoms, which did arise out of this empire. The ten horns of Daniel 7 and are the same kingdoms as the ten toes of Daniel 2.

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Little Horn

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. See Revelation 17:12 on the ten nations.

A strange movement now appears among the ten horns as another horn, a little one at first, but afterward, stouter than its fellows thrusts itself up. This little horn would “pluck up”, that is, destroy three of the other horn kingdoms, as it rises in power. This little horn is the papacy. The three horns plucked up by the roots were conquered because of their opposition to the teachings and claims, the doctrines, of the papal hierarchy. “In this horn were eyes like the eyes of man, and a mouth speaking great things” fit symbols of the shrewdness, penetration and arrogant claims of this new apostate Christian religious organization (pre-Catholicism).



9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.



A judgment is here brought to view. The phrase “cast down” means “to set or place in order”, as in the placing of the judgment seats mentioned here. The books of records are opened for investigation and review. The “Ancient of days” is God the Father, who presides at this judgment. The inhabitants of the earth are to be arraigned before His judgment seat. This judgment takes place just prior to the return of Christ so that each man's “reward” may be given at the time of His return. Ones “reward” may be very good or very bad, even unto eternal death.

This judgment was to begin; “*Unto two thousand and three hundred days; then shall the sanctuary be cleansed*”, Daniel 8:14. This is a solemn work in heaven, where the books are opened and the records are reviewed, it is the cleansing of the

heavenly sanctuary. Its parallel was seen on earth as the “Day of Atonement” in the earthly Jewish sanctuary. We are not told how long it will take to review the record books in heaven, but when it is finished, Christ will return. No man knows the day or the hour. What we do know is that the 2,300-year prophecy began in BC 457 and thus terminated in 1844 AD, which is when this judgment began. We are now living in the most solemn ever time of earth's history, this earths “Day of Atonement”, the final “cleansing of the sanctuary” in heaven!

11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. 12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

The fourth terrible beast, Rome, continues without change of character and the little horn's appointed leader, the pope, continues to utter its blasphemies. Roman Catholicism held then and continues today to hold, its millions of people in the bonds of blind superstition.

Two groups, the beast, and its subordinate daughters who form an image to the beast, are both given to the burning flame at the return of Christ. Those kingdoms and peoples who did not specifically claim allegiance to Roman

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Catholicism, but did receive the “mark of the beast” are the third group. This group is not given to the “burning flame” when Christ returns but instead, are slain by the “word of His mouth”. See Revelation 19:20-21.

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.



The “Ancient of days”, Christ’s Father, is not on this earth. His Son comes into His presence in heaven at that time when He enters the Most Holy place of the heavenly sanctuary. This event takes place at the end of the 2,300-year prophecy, the cleansing of the sanctuary, in 1844 and it begins that time when the “judgment was set, and the books were opened. This is foreshadowed in the earthly sanctuary as the “Day of Atonement”. Christ receives His kingdom at the close of His priestly work in the Most Holy place in the heavenly sanctuary. Concerning that time, “no man knows the day or the hour” when His work will finish. It takes place prior to His return to earth to establish His everlasting kingdom. Having finished His investigation, by consideration of the record books of heaven for every person who ever claimed to accept Christ as they’re Savior; He then brings with Him every man’s reward.

The people and nations that shall serve Him are the redeemed, Revelation 21:24, not the wicked nations and peoples of the earth, for these, are destroyed at the second advent of Christ by the brightness of His coming.

15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. 17 These great beasts, which are four, are four kings, which shall arise out of the earth. 18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

We should be no less concerned than was Daniel to understand the truth of these things. The beasts and the kingdoms which they represent have been explained. We have followed the prophet through the course of events, even to the destruction of the fourth beast and the final overthrow of all remaining earthly governments.

Then the scene changes, for we read, “The saints... shall take the kingdom”, verse 18. The saints! Despised, reproached, persecuted, cast out; looked upon as the least likely of all men ever to realize their hopes. They shall take the kingdom forever, while the wicked shall come to their end. The inheritance, which all men have lost because of sin (as all have sinned and come short of the glory of God) shall be redeemed by the merits of His perfect life, and death, if you will choose to accept Him and to serve Him. Or we can choose our own path, which will lead to death because the wages of sin are death. Our faith is, therefore, made manifest in our works. We learn to love Him because He first loved us.



19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Daniel was astonished at the fourth beast, because of its unnatural and dreadful character. It was of this beast and its ten horns, more particularly of the little horn which came up last, “whose look was more stout than his fellows” that he desired further information.

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Lo, the horn had eyes, not the uncultivated eyes of a brute, but the keen, shrewd, intelligent eyes of a man. Stranger yet, it had a mouth, and with that mouth, it uttered proud sayings and put forth preposterous and arrogant claims. No wonder the prophet made special inquiry respecting this monster, so unearthly in its instincts, so fiendish in its works and ways. In the following verses, more specifications are given of this little horn, which enables the student of prophecy to understand an application of this symbol without danger of a mistake.

21 I beheld, and the same horn made war with the saints, and prevailed against them; 22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

The word "to" (the saints) is more correctly rendered "for" (in favor of) the saints. The judgment is not to be feared by Gods people. By it they are justified, found not guilty, protected and rewarded. On the other hand, the wicked (in this case specifically the little horn, that beast of Revelation, which is the Roman Catholic system of worship) are found guilty and "rewarded" accordingly. The wrath of this little horn against the saints particularly attracted the attention of Daniel.

The rise of the ten horns, or, ten divisions of Rome into ten kingdoms, was between AD 351 and AD 476. From the Western Empire came Britain and Germany, for example. From the Eastern Empire came Turkey and Egypt. As these horns denote kingdoms, the little horn also denotes a kingdom, but not of the same nature as we think of kingdoms. The kingdoms before the little horn were of a political nature. Since AD 476 a spiritual kingdom, diverse from all other nations, was to rise; the papacy. It answers to the symbol in every particular, as we shall see as we proceed. This power made war upon the saints and millions of martyrs show this to be the case. Witness the cruel persecutions of the Waldensians, the Albigenses, and Protestants in general, by the papal power.



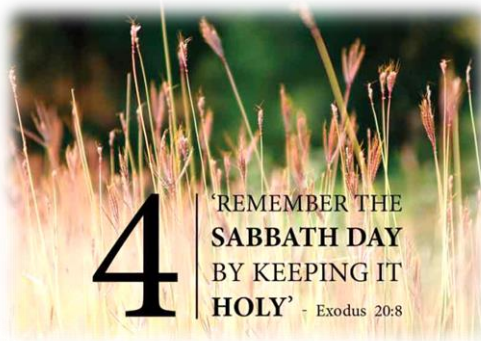
23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

We have seen the fulfillment of the prophecy concerning this little horn is the rise and work of the papacy. The Roman Church, it was reasoned, should be the mother of Christendom. All nations were her children and her authority should be their sovereign law. Such is the ambitious heart of man to reason thus and Rome did so.

The prophecy of verses 24 and 25 does not concern itself with the pope's civil (or military) power, *but to his power to domineer over the minds and consciences of men*. In 538 AD the papacy had reached such a position of power it was enabled to turn over those who opposed it to the civil authorities. It was the church that made decisions on the question of heresy and it was the secular court, being but a tool of the papacy that would then pass sentence. If the sentence was death for the unfortunate victim of popish hate, it was immediately carried out.

Anyone with the slightest acquaintance of the history of the papacy will be convinced that 'making war with the saints', verse 21 and 'wearing out the saints of the Most High', verse 25 is strictly applicable to this power and accurately describes its history. The Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind.

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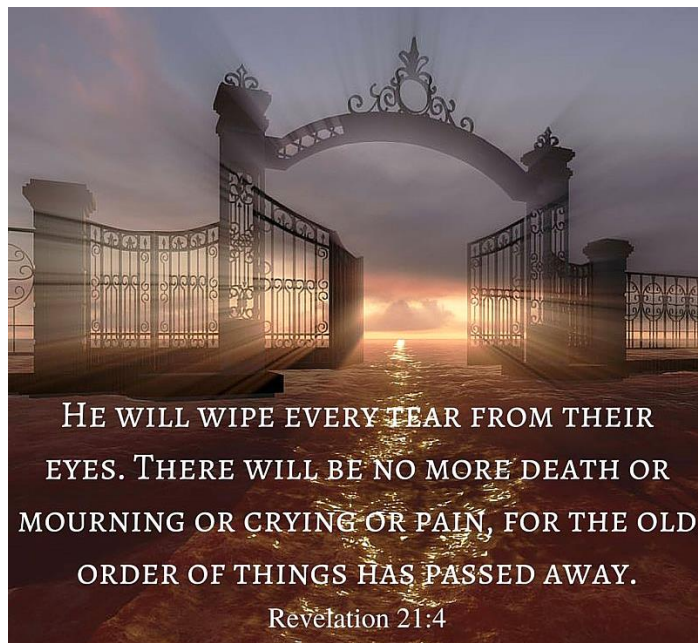
The little horn power will think to “change times and laws”; it was the Roman Catholic Church who changed the day of the Sabbath from the seventh to the first day of the week, Sunday. *The church boldly declares that they changed the day, and even taunt Protestants whose acceptance and observance of this change are seen as the evidence of their authority to do so.* We appeal to every Protestant to break away fully from the papacy and hold to the Bible and the Bible only in belief and practice.

The saints were to be “given unto his hand” as well as the times and the laws just mentioned. There is a time limit given for how long. A “time” is one year; two times then is two years and the dividing of time, a half year. Thus we have three years and a half, that is, 1260 days,

with each day for a year. This power then would continue 1,260 years, a time many refer to at least in part, as the “dark ages”. A day for a year, in symbolic bible prophecy, is shown in Ezekiel 4:6 and Numbers 14:34. Bible students have recognized this principle throughout the ages.

This time then would extend from 538 AD, when the popish power to rule over men and enforce its decrees and doctrines by civil authority was established, until the time that authority was removed. In 1798 the French General Berthier, along with his army, entered Rome, proclaimed a republic, took the pope prisoner. This was a deadly wound upon the papacy as it removed its civil power to correct heretics even unto death.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. **28** Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.



When the dark and desolate picture of papal oppression of the church is passed, Daniel once more turns his eyes upon the glorious period of the saints' rest, a time of everlasting life.



DANIEL CHAPTER 7

Chapter 7 History Confirming Prophecy!

Deuteronomy 29:29

Amos 3:7

2Peter 1:19-21

Deuteronomy 19:15

2Corinthians 13:1

Ellen G White, Letter 329, 1905, Notebook Leaflets Vol. 2 pg. 157

The standard bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

Ellen G White, 1905; Special Testimonies, Series B No. 07 pg. 58

We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are,— Seventh-day Adventists. The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time.... Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists.

Stephan N Haskell, The Story of Daniel, pg. 102

The seventh chapter of Daniel reveals the future of God's people, not only of the Hebrew nation, but the true, the spiritual Israel. ... At the, age of eighty-five, after sixty-seven years of court life, with all its allurements, and the, natural tendency of human nature to sink to a purely physical existence, his eye of faith was so undimmed that at the bidding of Michael, Gabriel could carry Daniel into heaven itself, there to behold the Father and the Son in the final work of the sanctuary above.

Hebrews 1:5, 8

Daniel 7:2

Uriah Smith, Daniel and the Revelation, 1897, pg. 113

All Scripture language is to be taken literally, unless there exists some good reason for supposing it to be figurative; and all that is figurative is to be interpreted by that which is literal.

Jeremiah 25:31-33

Revelation 17:15

Daniel 7:3

Uriah Smith, Daniel and the Revelation, 1897, pg. 113, 114

These beasts are therefore symbols of four great kingdoms; and the circumstances under which they arose, and the means by which their elevation was accomplished, as represented in the prophecy, are symbolic also. ...

That winds denote strife and war is further evident from a consideration of the vision itself; for as the result of the striving of the winds, kingdoms arise and fall; and these events are accomplished through political strife.

Stephan N Haskell, The Story of Daniel, pg. 103

Four great beasts came up from the sea; that is, they arose into prominence from the midst of the multitudes of earth. In other words, there was war among the nations, and four kingdoms arose, diverse from one another.

Uriah Smith, Daniel and the Revelation, 1897, pg. 114, 115

These beasts do not rise all at once, but consecutively, as they are spoken of as first, second, etc.; and the last one is in existence when all earthly scenes are brought to an end by the final Judgment.

Daniel 7:4a

Daniel 7:4b

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Stephan N Haskell, The Story of Daniel, pg. 103

To Daniel the same power appeared as a lion, having eagles' wings. The strength of the monarch of the forest, to which is added the swiftness of the king of birds, is taken to represent the kingdom of which the city of Babylon was the capital. Over fifty years before, Jeremiah had spoken of the Babylonian power as a lion.

Stephan N Haskell, The Story of Daniel, pg. 104

The noble lion with its wings, denoting power and rapidity of conquest, had been lifted up from the earth into an unnatural position, and made to stand upon its feet as a man, and a man's heart was given to it. Man's heart without Christ is simply sin. The wings were shorn, and then Babylon was represented as it existed at the time of the vision, bereft of its strength, abandoned by God, with Belshazzar standing at the head of the government.

Uriah Smith, Daniel and the Revelation, 1897, pg. 115

At first the lion had eagle's wings, denoting the rapidity with which Babylon extended its conquests under Nebuchadnezzar. At this point in the vision a change had taken place; its wings had been plucked. It no longer flew like an eagle upon its prey. The boldness and spirit of the lion were gone. A man's heart, weak, timorous, and faint, had taken its place. Such was emphatically the case with the nation during the closing years of its history, when it had become enfeebled and effeminate through wealth and luxury.

Stephan N Haskell, The Story of Daniel, pg. 63

Nations and peoples to-day, unconscious of their origin, are perpetuating Babylonian religious customs when they celebrate Christmas with feasting, lighted candles, holly, and mistletoe. It is in commemoration of Babylonian heathen gods that they eat eggs on Easter, and even the wild capers of Hallowe'en repeat the mysteries of Babylon. The root was not destroyed; her religious principles have sprung up afresh in every generation and borne fruit in every country.

Daniel 7:5

Uriah Smith, Daniel and the Revelation, 1897, pg. 116

The bear was inferior to the lion. Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career. And now we come to additional particulars respecting this power. The bear raised itself up on one side. This kingdom was composed of two nationalities, the Medes and Persians. ... The three ribs perhaps signify the three provinces of Babylon, Lydia, and Egypt, which were especially ground down and oppressed by this power.

Daniel 7:5

Uriah Smith, Daniel and the Revelation, 1897, pg. 116

Their saying unto it, "Arise, devour much flesh," would naturally refer to the stimulus given to the Medes and the Persians by the overthrow of these provinces, to plan and undertake more extensive conquests. The character of the power is well represented by a bear. The Medes and the Persians were cruel and rapacious, robbers and spoilers of the people.

Uriah Smith, Daniel and the Revelation, 1897, pg. 116

This kingdom dated from the overthrow of Babylon by Cyrus, B.C. 538, and continued to the battle of Arbela, B.C. 331, a period of 207 years.

Daniel 7:6

Uriah Smith, Daniel and the Revelation, 1897, pg. 116, 117

The third kingdom, Grecia, is represented by this symbol. If wings upon the lion signified rapidity of conquest, they would signify the same here. The leopard itself is a swift-footed beast, but this was not sufficient to represent the career of the nation which it symbolized in this respect; it must have wings in addition. Two wings, the number the lion had, were not sufficient, it must have four; this would denote unparalleled celerity of movement, which we find to be historically true of the Grecian kingdom. The conquests of Grecia under Alexander have no parallel in historic annals for suddenness and rapidity.

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Uriah Smith, Daniel and the Revelation, 1897, pg. 117

Alexander, in less than eight years, marched his army upward of seventeen hundred leagues [or more than fifty-one hundred miles], without including his return to Babylon.

Chapter 7 Part 2 Visions of Earth & Heaven!

Daniel 7:7

Uriah Smith, Daniel and the Revelation, 1897, pg. 117

Inspiration finds no beast in nature which it can make even the basis of a symbol to represent the power here illustrated. No addition of hoofs, heads, horns, wings, scales, teeth, or nails to any beast found in nature, would answer. This power was diverse from all the others and the symbol wholly nondescript.

Stephan N Haskell, The Story of Daniel, pg. 103

The angel said to Daniel, "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged."

Each one, before being destroyed, was merged into the succeeding one, and its characteristic principles are represented in succession until the end of time.

Stephan N Haskell, The Story of Daniel, pg. 103

Greece did likewise, and with each succeeding empire those foundation principles, so clearly portrayed in Babylon, which were placed there by the prince of the power of the air, instead of appearing in a weakened state, sprang into life with renewed vigor. So it was that when the fourth kingdom appeared, those same principles of government, which were the counterfeit of heaven's underlying principles, were so strong that no natural beast could symbolize even pagan Rome. Rome in religion renewed all the religious errors of Babylon, and in education she perpetuated the errors of Greece, while in cruelty she followed in the footsteps of Media and Persia. But as the prophet watched, things still more wonderful appeared.

Stephan N Haskell, The Story of Daniel, pgs. 107, 108

Each of the preceding kingdoms had fallen into the hands of some strong general who took the rule, but with Rome the case was different. The details of this history are given in the eighth chapter of Revelation under the symbol of the seven trumpets.

Stephan N Haskell, The Story of Daniel, pg. 108

There was a time when the Roman empire had a most wonderful opportunity to accept the true God. Rome was the universal kingdom during the life of Christ. To Babylon God sent His people, the Jews, to scatter the truths of His kingdom, and lead men to repentance. The Medes and the Persians received the gospel from this same people, and representatives from Greece went to Jerusalem, into the very temple, in touch with the priests, in order that there might be no excuse for their refusing Christ. But to the Roman kingdom heaven itself was poured out in the person of the Saviour, and it was Rome that nailed Him to the cross.

Daniel 7:8

Stephan N Haskell, The Story of Daniel, pg. 110

Rome was dropping into ruin; her cities had been sacked, her government broken. As from the decaying log of the marsh the mushroom springs up in a night, gaining its life from the decay, so there arose in the Roman empire a power which was nourished by this national decay. This power was the little horn known as the papacy.

2Thessalonians 2:7-12

Stephan N Haskell, The Story of Daniel, pgs. 110, 111

The mystery of iniquity of which Paul wrote in his letter to the Thessalonians, was at work in Rome. At the time of the division of the empire the bishops were greedy for civil power, and in the time of national distress the church grasped the reins of government; the little horn had received power. This was in A. D. 538, when the last of the three horns was

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plucked up, and the decree made by Justinian in 533, recognizing the bishop of Rome as head over all the churches, went into effect. Paganism on the throne had been cruel enough, but when those pagan principles which had lived since the days of Babylon took the name and outward form of Christianity, the power which bore sway was still more cruel. ...

Unholy hands had been laid in years past upon the temple of God and the consecrated vessels in the temple, and upon God's people, but the little horn laid hands upon the very law of God, attempting to change the Sabbath of the fourth commandment. The little horn had all the power of Babylon. In government it was an absolute monarchy, holding authority over all the thrones of Europe. Kings rose and fell at the dictates of Rome. From a religious viewpoint, it was the ruling power, dictating to the consciences of men, bringing them before its tribunal and peering into their very thoughts. The rack and the inquisition were its instruments, and no man escaped the scrutiny of the man's eyes in the little horn. The means by which this power was maintained was its system of education, which kept Europe in darkness for over one thousand years.

Daniel 7:9

Stephan N. Haskell, 1914, Cross And Its Shadow, pg. 212

The Bible was written in an oriental country, and the custom there is to "cast down seats for guests." The Revised Version of the Bible renders it, "I beheld till the thrones were placed." Daniel beheld the thrones cast down, or placed, their position being changed; then the Ancient of days, the Father, took His seat upon the throne. In other words, Daniel beheld the Father's throne changed from the first apartment of the heavenly sanctuary to the second. His attention was attracted by the great wheels which looked like burning fire as they moved beneath the glorious throne of the infinite God. Myriads of the heavenly host were gathered to witness the grand scene. Thousand thousands ministered unto Jehovah as He took His seat upon the throne to judge the world.

Daniel 7:10

Stephan N Haskell, The Story of Daniel, pg. 112

Daniel in his vision was shown not only earthly kingdoms and powers, but after listening to the voice of the little horn, which spake great words against the Most High, his attention was called to scenes in, the heavenly court which would transpire simultaneously with the fulfillment of the prophecy concerning the nations of the earth. It was during the time when the fourth beast had dominion and power that the Saviour was crucified. He was the Lamb slain in the outer court, and on His ascension He entered the holy place of the heavenly sanctuary. There He was seen by John as described in the fourth and fifth chapters of Revelation. But this work in the holy place was only a part of the Saviour's ministry for mankind. The time came when He must perform in heaven that service of which the day of atonement in the earthly sanctuary was the type.

Stephan N Haskell, The Story of Daniel, pg. 117

It is fast drawing to a close. Before it closes, it will settle the case of every living man and woman. Day by day we are making the record which will determine our future for weal or woe. How solemn the thought that words once uttered, actions once performed, can never be changed

Chapter 7 Part 3 God Enlarging Our Understanding!

Daniel 7:11

Stephan N Haskell, 1908, The Story of Daniel, pg. 118

The life of the fourth beast, especially of the little horn, was prolonged beyond the time of the investigative judgment. Even after the thrones were set and the work in the holy of holies was begun, the great words of the little horn attracted the attention of the prophet. The greatest word ever spoken against God was the decree of infallibility issued by the ecumenical council in 1870. **This was the attempt to seat a man on the throne beside the Son of God.** While Christ stood as a slain Lamb before the Father, pleading for the salvation of the world, poor, frail man was exalting his throne above the stars of God.

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John N. Andrews, 1855, Three Angel's Messages of Revelation 14, pg. 49

It may be said that even corrupt Protestants should not be joined with Romanists as forming the great city Babylon; that Romanists claim infallibility, which Protestants never yet have done. We answer that in this, the difference exists only in name. To speak in the language of their several pretensions, Romanists never can err; Protestants never do err. If Romanists claim infallibility in advance for the decrees and ordinances of their church, it is also true that Protestant bodies never afterward acknowledge wherein their churches or their councils have been in error. So that Protestant churches have all the advantages of infallibility, and leave to the Romanists all the odium of claiming it.

Uriah Smith, Daniel and the Revelation, 1897, pg. 121

There are persons who believe in a thousand years' triumph of the gospel and reign of righteousness over all the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the gospel to mortal sinners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verses before us.

Daniel 7:13-14

Uriah Smith, Daniel and the Revelation, 1897, pg. 122

The scene here described is not the second advent of Christ to this earth, unless the Ancient of days is on this earth; for it is a coming to the Ancient of days. There, in the presence of the Ancient of days, a kingdom, dominion, and glory are given Him. The Son of man receives His kingdom before His return to this earth. (See Luke 19:10-12 and onward.) This is a scene, therefore, which transpires in the heavenly temple, and is closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of His priestly work in the sanctuary. The people, nations, and languages, that shall serve Him, are the nations of the saved (Revelation 21:24), not the wicked nations of the earth; for these are dashed in pieces at the second advent. Some out of all the nations, tribes, and kindreds of the earth will find themselves at last in the kingdom of God, to serve Him there with joy and gladness forever and ever.

Daniel 7:15

Uriah Smith, Daniel and the Revelation, 1897, pg. 123

No less anxious should we be than was Daniel to understand the truth of all this. And whenever we inquire with equal sincerity of heart, we shall find the Lord no less ready now than in the days of the prophet to lead to a correct knowledge of these important truths.

Ellen G White, 1905; Special Testimonies, Series B No. 07 pg. 58

We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are,— Seventh-day Adventists. The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. ... Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth.

Daniel 7:16-18

Uriah Smith, Daniel and the Revelation, 1897, pg. 123

The saints! those of all others held in low esteem in this world, despised, reproached, persecuted, cast out; those who were considered the least likely of all men ever to realize their hopes; these shall take the kingdom, and possess it forever. The usurpation and misrule of the wicked shall come to an end. The forfeited inheritance shall be redeemed. Peace shall be restored to its distracted borders, and righteousness shall reign over all the fair expanse of the renovated earth.

Daniel 7:19

Daniel 7:20a

Uriah Smith, Daniel and the Revelation, 1897, pg. 125

The rise of the ten horns, or the division of Rome into ten kingdoms, between the years A.D. 351 and 483.

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Daniel 7:20b

Uriah Smith, Daniel and the Revelation, 1897, pg. 124

Wonderful was all this to the prophet; but something still more wonderful appeared. A little horn came up, and, true to the nature of the beast from which it sprang, thrust aside three of its fellows; and lo! the horn had eyes, not the uncultivated eyes of a brute, but the keen, shrewd, intelligent eyes of a man; and, stranger yet, it had a mouth, and with that mouth it uttered proud sayings, and put forth preposterous and arrogant claims. No wonder the prophet made special inquiry respecting this monster, so unearthly in its instincts, and so fiendish in its works and ways.

Daniel 7:21

Uriah Smith, Daniel and the Revelation, 1897, pg. 125

Daniel beheld this horn making war upon the saints. Has such a war been waged by the papacy? Fifty million martyrs, with a voice like the sound of many waters answer, Yes. Witness the cruel persecutions of the Waldenses, the Albigenses, and Protestants in general, by the papal power. It is stated on good authority that the persecutions, massacres, and religious wars excited by the church and bishop of Rome, have occasioned the shedding of far more blood of the saints of the Most High than all the enmity, hostility and persecutions of professed heathens from the foundation of the world.

Daniel 7:22-24

Uriah Smith, Daniel and the Revelation, 1897, pg. 125, 126

Such were the influences clustering around the bishop of Rome, and thus was everything tending toward his speedy elevation to the supreme Page 4 of 4 spiritual throne of Christendom. But the fourth century was destined to witness an obstacle thrown across the path of this ambitious dream. Arius, parish priest of the ancient and influential church of Alexandria, sprung his doctrine upon the world, occasioning so fierce a controversy in the Christian church that a general council was called at Nicaea, by the emperor Constantine, A.D. 325, to consider and adjust it. Arius maintained "that the Son was totally and essentially distinct from the Father; that He was the first and noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity." This opinion was condemned by the council, which decreed that Christ was of one and the same substance with the Father. Here upon Arius was banished to Illyria, and his followers were compelled to give their assent to the creed composed on that occasion. (Mosheim, cent.4, part 2, chap.4: Stanley, History of the Eastern Church, p. 239.)

Ellen White, Desire of Ages, pg. 530

In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." 1John 5:12. **The divinity of Christ is the believer's assurance of eternal life.**

1828 Webster's Dictionary

UNDERIVED, a. Not derived; not borrowed; not received from a foreign source.

Hebrews 1:8

Uriah Smith, Daniel and the Revelation, 1897, pg. 126

The controversy itself, however, was not to be disposed of in this summary manner, but continued for ages to agitate the Christian world, the Arians everywhere becoming the bitter enemies of the pope and of the Roman Catholic Church. From these facts it is evident that the spread of Arianism would check the influence of the Catholics; and the possession of Rome and Italy by a people of the Arian persuasion, would be fatal to the supremacy of a Catholic bishop. But the prophecy had declared that this horn would rise to supreme power, and that in reaching this position it would subdue three kings.

www.britannica.com/topic/Arianism

From 337 to 350 Constans, sympathetic to non-Arian Christians, was emperor in the West, and Constantius II, sympathetic to the Arians, was emperor in the East

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Chapter 7 Part 4 The Stout Little Horn!

Daniel 7:15-16

Daniel 7:20a

1897 Uriah Smith, Daniel and the Revelation, pg. 118, 119

Daniel considered the horns. Indications of a strange movement appeared among them. A little horn (at first little, but afterward more stout than its fellows) thrust itself up among them. It was not content quietly to find a place of its own, and fill it; it must thrust aside some of the others, and usurp their places. Three kingdoms were plucked up before it. This little horn, as we shall have occasion to notice more fully hereafter, was the papacy. The three horns plucked up before it were the Heruli, the Ostrogoths, and the Vandals. **And the reason why they were plucked up was because they were opposed to the teaching and claims of the papal hierarchy, and hence to the supremacy in the church of the bishop of Rome.** And "in this horn were eyes like the eyes of man, and a mouth speaking great things," the eyes, a fit emblem of the shrewdness, penetration, cunning, and foresight of the papal hierarchy; and the mouth speaking great things, a fit symbol of the arrogant claims of the bishops of Rome.

Daniel 7:20b

1828 Webster's Dictionary

STOUT, a.

1. Strong; lusty.
2. Bold; intrepid; valiant; brave.
3. Large; bulky.
4. Proud; resolute; obstinate.
5. Strong; firm; as a stout vessel.

1890, Joseph H. Waggoner, From Eden to Eden, pg. 114

Although it arose as a little horn, so that it did not at first take its place among the kingdoms of the earth, it became very strong, for its "look was more stout than its fellows." And it is so well known that it passes without proof, that the Romish Church kingdom became stronger than the strongest kingdoms of the earth. The heads of this system, the popes of Rome, claimed it as their right to rule over the kings, and to absolve subjects from their allegiance to any king who refused submission to their will.

Daniel 7:21

1897 Uriah Smith, Daniel and the Revelation, pg. 140

To parry the force of this damaging testimony from all history, papists deny that the church has ever persecuted any one; it has been the secular power; the church has only passed decision upon the question of heresy, and then turned the offenders over to the civil power, to be dealt with according to the pleasure of the secular court. The impious hypocrisy of this claim is transparent enough to make it an absolute insult to common sense. In those days of persecution, what was the secular power? — Simply a tool in the hand of the church, and under its control, to do its bloody bidding.

The New York Times, By ALESSANDRA STANLEY, MARCH 13, 2000

Saying "we humbly ask forgiveness," John Paul II today delivered the most sweeping papal apology ever, repenting for the errors of his church over the last 2,000 years." We cannot not recognize the betrayal of the Gospel committed by some of our brothers, especially in the second millennium," the pope, dressed in purple robes for Lent, said in his homily. "Recognizing the deviations of the past serves to reawaken our consciences to the compromises of the present."

Daniel 7:25a

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1897 Uriah Smith, Daniel and the Revelation, pg. 136

Has the papacy done this? Look at such self-approved titles of the pope as “Vicegerent of the Son of God,” “Our Lord God, the Pope.” — “Another God upon earth,” “King of the worlds,” “King of kings and Lord of lords.” ... To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God.

Daniel 7:25b

1897 Uriah Smith, Daniel and the Revelation, pg. 137

Has the papacy done this? For the mere information of any student of church history, no answer need here be given. All know that for long years the papal church has pursued its relentless work against the true followers of God. ... Wars, crusades, massacres, inquisitions, and persecutions of all kinds, — these were their weapons of extinction.

1897 Uriah Smith, Daniel and the Revelation, pg. 139, 140

“As the church has ecclesiastical and secular princes, who are her two arms, so she has two swords, the spiritual and material; and therefore when her right hand is unable to convert a heretic with the sword of the Spirit, she invokes the aid of the left hand, and coerces heretics with the material sword.” In answer to the argument that the apostles never invoked the secular arm against heretics, he says, “The apostles did it not, because there was no Christian prince whom they could call on for aid. But afterward, in Constantine’s time, ... the church called in the aid of the secular arm.” — Dowling’s History of Romanism, pp. 547, 548.

1897 Uriah Smith, Daniel and the Revelation, pg. 140

In corroboration of these facts, fifty million martyrs — this is the lowest computation made by any historian — will rise up in the judgment as witnesses against that church’s bloody work. 1897 Uriah Smith, Daniel and the Revelation, pg. 140 Pagan Rome persecuted relentlessly the Christian church, and it is estimated that three million Christians perished in the first three centuries, yet it is said that the primitive Christians prayed for the continuance of imperial Rome; for they knew that when this form of government should cease, another far worse persecuting power would arise, which would literally, as this prophecy declares, “wear out the saints of the Most High.” Pagan Rome could slay the infants, but spare the mothers; but papal Rome slew both mothers and infants together. No age, no sex, no condition in life, was exempt from her relentless rage.

Daniel 7:25c

1897 Uriah Smith, Daniel and the Revelation, pg. 140, 141

What laws and whose? Not the laws of other earthly governments; for it was nothing marvelous or strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able to change. They are the laws of the same Being to whom the saints belong who are worn out by this power; namely, the laws of the Most High. And has the papacy attempted this? — Yes, even this.

Daniel 7:25d

1897 Uriah Smith, Daniel and the Revelation, pg. 141, 142

How long a time were they to be given into the hands of this power? A time, as we have seen from the chapter 4:23, is one year; two times, the least that could be denoted by the plural, two years, and the dividing of time, or half a time half a year. ... We must now consider that we are in the midst of symbolic prophecy; hence in this measurement the time is not literal, but symbolic also. The inquiry then arises, How long a period is denoted by the three years and a half of prophetic time? The rule given us in the Bible is, that when a day is used as a symbol, it stands for a year. Ezekiel 4:6; Numbers 14:34. ... The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days. Three years and a half contained twelve hundred and sixty days. As each day stands for a year, we have twelve hundred and sixty years for the continuation of the supremacy of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes.

DANIEL CHAPTER 7

1897 Uriah Smith, Daniel and the Revelation, pg. 142

After describing the terrible career of the little horn, and stating that the saints should be given into his hand for 1260 years, bringing us down to 1798, verse 26 declares:

Daniel 7:26-27

1897 Uriah Smith, Daniel and the Revelation, pg. 143

After beholding the dark and desolate picture of papal oppression upon the church, the prophet is permitted once more to turn his eyes upon the glorious period of the saints' rest, when they shall have the kingdom, free from all oppressive powers, in everlasting possession. How could the children of God keep heart in this present evil world, amid the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God and the return of their Lord, with full assurance that the promises concerning them both shall certainly be fulfilled, and that speedily?

Daniel 7:28

Stephan N Haskell, 1908, The Story of Daniel, pg. 118

Sin, with all who have clung to it, will be forever destroyed. The pride and arrogance of Babylon of old, her iniquity of every form which has been repeated by all the nations of the earth, together with the instigator of all evil, will at last be blotted out. The end of the controversy is reached. The triumph of truth is witnessed by all created beings. The scar which sin has made is gone forever. The discord which for six thousand years has marred the universe, is forgotten. The music of the spheres is taken up anew, and man reigns with his Creator. "Hitherto is the end of the matter." What wonder that the vision troubled Daniel, and that his countenance changed! The matchless love of Christ, who can understand?

DANIEL CHAPTER 7

Catholic Church says Trinity (Homoousion) is central doctrine

MUST SEE! WHAT DID ARIUS BELIEVE? <https://youtu.be/EV7-IAFlzKk>

"The mystery of the **trinity is the central doctrine** of the Catholic faith. Upon it are based **all the other teachings of the church.**" [Handbook for Today's Catholic, pg. 16]

"Indeed there is, and that "deep, underlying principle" is the principle of the Papacy. **In the fourth century, when Constantine was manipulating the church for political ends, he first issued an edict granting freedom of worship to all.** Then he commanded that all church buildings should be restored to the Christians. **But this was not definite enough, because there were divisions among the professed Christians; and therefore Constantine issued another decree specifying that the property must be given only to the "Catholic" Christians, as distinct from the Arians.** But this was not sufficient, as there were parties in the so-called "Catholic" church; therefore Constantine had to specify **which party of the Catholic church He meant to favour.** {February 15, 1894 EJW, PTUK 101.9}

"Under Diocletian, many Churches had been destroyed. **Constantine** ordered them to be rebuilt and the property restored to them. At that time there was a sect of Donatists who petitioned the emperor to restore their Churches, but **CONSTANTINE SAID ONLY THE "CATHOLIC" CHURCHES WERE TO BE REBUILT. THIS BROUGHT A SERIES OF COUNCILS TO DECIDE BETWEEN THE DONATISTS, ARIANS, AND TRINITARIANS TO DECIDE WHICH WAS CATHOLIC,** and so fierce were the disputes and so disgraceful that the theatres parodied the quarrels for the amusement of the populace. **CONSTANTINE FINALLY PLACED, IN THE DECLARATION OF PRINCIPLES, THE WORD "HOMOOUSIAN" AND THAT DECIDED THE FATE OF ALL ROME AND THE CATHOLIC WORLD EVER SINCE — BECOMING THE CATHOLIC CREED FOR EVER AFTER, SO THAT CONSTANTINE PREPARED THE DOCTRINE FOR THIS CHURCH.** {May 11, 1889 ATJ, TDC 4.18}

Trinity

DOESN'T TEACH "two distinct persons"

as per SOP

Arian

Homoousion (/ˌhɒmʊˈuːsiən/; Greek: ὁμοούσιον, translit. *homooúsion*, lit. 'same in being, same in essence', from ὁμός, *homós*, "same" and οὐσία, *ousía*, "being" or "essence")^{[1][2]} is a Christian theological term, **most notably used in the Nicene Creed for describing Jesus (God the Son) as "same in being" or "same in essence" with God the Father (ὁμοούσιον τῷ Πατρὶ).** The same term was later also applied to the Holy Spirit **in order to designate it as being "same in essence" with the Father** and the Son. Those notions became cornerstones of theology in Nicene Christianity, and also represent **one of the most important theological concepts within the Trinitarian doctrinal understanding of God.** *Wikipedia* "IDENTICAL"

Homoiousion (from ὁμοίος, *hómoios*, "similar", as opposed to ὁμός, *homós*, "same, common"), which maintained that **the Son was "like in substance" but not necessarily to be identified with the essence of the Father.** *Wikipedia* "SIMILAR," "LIKE UNTO"

ESSENCE, n. [L. *essentia*, *esse*, to be.] 4. **A being; an existent person; as heavenly essences.**

God and Christ are spoken of separately. They are two distinct persons, but **one in mind, one in heart, one in holiness and justice,** and **purity,** and **one in the work of seeking to save the sinful race.** {BCL 127.3}

Here we might mention the Trinity, which does away with the individual personality of God, and of his Son Jesus Christ, and of sprinkling or pouring instead of being "buried with Christ in baptism," "planted in the likeness of his death." but we pass from **these fables** to notice one that is **held sacred by nearly all professed Christians, both Catholic and Protestant.** It is, the change of the Sabbath of the fourth commandment... (James White, Dec 11 1855, Review and Herald, Vol. 7, no. 11, P 85 Par 16) **The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed viz., that Jesus Christ is the eternal God,** while we have plain scripture testimony in abundance that **he is the Son of the eternal God.** (James White, Jan 24 1846, The Day Star)

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Edict of Thessalonica see "essence" defined on previous page

In 313 the emperor [Constantine I](#), together with his eastern counterpart [Licinius](#), issued the [Edict of Milan](#), which granted [religious toleration](#) and [freedom](#) for persecuted Christians. **By 325 Arianism**, a school of [christology](#) which contended that Christ **did not possess the divine essence of the Father** but was rather a primordial creation and an entity subordinate to God, **had become sufficiently widespread and controversial in Early Christianity that Constantine called the Council of Nicaea in an attempt to end the controversy** by establishing an empire-wide, i.e., "ecumenical" [orthodoxy](#). The council produced the original text of the [Nicene Creed](#), which **rejected the Arian confession** and upheld that **Christ is "true God" and "of one essence with the Father."** ^[2] *Wikipedia*

'The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325... This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush. (J. N. Andrews, March 6, 1855, *Review and Herald*, Vol. 6, No. 24, P. 185)

- 325 A.D. - "**COUNCIL OF NICE** WAS CALLED BY **CONSTANTINE** TO SETTLE THE DISPUTE OF WHICH RELIGION WAS CORRECT AND **DELIVER TO THE CHURCH AN ORTHODOX CREED** AT THIS COUNCIL, **ARIANISM WAS DECLARED "HERESY"**
- 325 A.D. - "**ONE OF THE OBJECTS** FOR WHICH THE COUNCIL OF NICE WAS CALLED (325 A.D.) WAS TO BRING ABOUT UNIFORMITY IN THE MATTER OF **THE CELEBRATION OF EASTER** OF THE DECISION, AND OF THE REASON FOR IT, **CONSTANTINE** HIMSELF WROTE A LETTER TO THE CHURCHES..." {March 27, 1902 *EJW*, PTUK 194.14}{*EJW* 1902}

Arianism is a [nontrinitarian](#)^[1] [Christological doctrine](#)^{[1][2][3]} which asserts the belief that **Jesus Christ is the Son of God who was begotten by God the Father at a point in time**,^[1] **a creature distinct from the Father** and is therefore subordinate to him, but the Son is also God (i.e. **God the Son**).^[1]
Wikipedia **JESUS INHERITED HIS FATHER'S NAME. "GOD"; & THUS WHY JESUS IS CALLED "GOD." HEB 1:2**

God and Christ are spoken of separately. They are two distinct persons, but **one in mind, one in heart, one in holiness and justice**, and **purity**, and **one in the work of seeking to save the sinful race.** {BCL 127.3}

In this Scripture [John 1:1-4, 14-16; 3:34-36] God and Christ are spoken of as **two distinct personalities**, each acting in their **own individuality**. (Manuscript Release, no. 760, p. 18).

1906- The Lord **Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one** with the Father. {RH April 5, 1906, par. 7}

Christ the Word, the Only Begotten of God, was one with the eternal Father, —one in nature, in character, and in purpose, —{GC 493.1}

The Eternal Father, the unchangeable one, **gave his only begotten Son, tore from his bosom Him who was made in the express image of his person**, and **sent him down to earth** to reveal how greatly he loved mankind. {RH July 9, 1895, par. 13}

The Lord **Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality.** — (E.G. White, MS116, December 19, 1905).

And as to **the Son of God**, he could be excluded also, for he **had God for His Father, and did, at some point in the eternity of the past, have beginning of days.** So that if we use Paul's language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life. Yet probably no one for a moment contends that Melchizedek was God the Father."("Melchisedec," *Review & Herald*, September 7, 1869 — also found in the January 4, 1881 edition of *Review & Herald*) J.N. Andrews

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was

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received by him as his right. This was no robbery of God. “The Lord possessed me in the beginning of his way,” he declares, “before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth.” {RH April 5, 1906, par. 7}

Andreasen and Time

We can understand how God can bless human beings. We can even understand how He can bless animals and give them their work to do in carrying out God’s purpose; **but how can God bless a day, a division of time, neither animate nor inanimate, not alive nor dead, a thing without substance, a conception rather than a reality; time, which defies definition, though all mankind is aware of its existence and reality?** How can time be blessed so as to be a blessing to man?

The answer is that time does not have any virtue or power in itself to be a blessing or a help to others. Time is as impersonal as space, and equally inconceivable. One difference between the two is noticeable: space extends in all directions, while time might be compared to a one-way road, permitting traffic in one direction only. Man has no power over time, to hasten or retard it. Whether he will or not, he is carried along with it, and despite all protests is one day older tomorrow than he is today. He cannot reverse the process, however much he may wish to do so. Time is superior to him, and he obeys its mandates.

There are those who believe that God did not create time, but that in some way He found it already existing. But this cannot be. Time and space are not self-existent entities, operating apart from God and independent of Him. If that were true, they would be equal with God, or even His superior; for that which is coeval with God or exists prior to God must at least be equal with Him; and that which is not created by God is self-existent and is God. The Christian believes that “without Him was not anything made that was made,” and that time and space are created by God as verily as anything else He has made. John 1:3.

Though the two conceptions of time and space are beyond human comprehension, each is helpful in understanding the other. Our conception of space, for example, helps us to understand time better, and how it is possible for God to bless time (Andreasen-*The Sabbath*, pp. 54, 55).

COEVAL, a. Of the same age; beginning to exist at the same time; of equal age; usually and properly followed by with.

COETERNITY, n. Existence from eternity equal with another eternal being; equal eternity.

ERROR → 1980 28 Fundamental Beliefs of SDA- Statement No. 2:
“The Trinity ~ There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons.”

God the Father and his son, Jesus CANNOT be coeval or coeternal by definition
since Jesus was begotten of the Father. John 1:14, 18; 3:16, 18; Acts 13:33; Heb 1:5; 5:5; 1John 4:9

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Truth Triumphant by B. G. Wilkinson (more excellent information on "Homoousion")

(*Truth Triumphant by B. G. Wilkinson pg 80*):

"While considering the early life of this Christian leader, it is most interesting to note what was happening in contemporary history. Vigilantius⁸ was doing his work in southern France and in northern Italy, or among the Latin peoples. Shortly before Patrick's time the empire had been under the rule of Constantius II, who recoiled from accepting the extreme views on the Godhead, which had won the vote under his father, Constantine the Great, in the first Council of Nicaea. As will be related later, similar opposition to those extreme views prevailed all over Europe. Patrick's belief was that of the opposition. Dr. Stokes writes: "The British churches of the fourth century took the keenest interest in church controversies. They opposed Arianism, but hesitated, like many others, about the use of the word 'homoousion.'"⁹ (This word means "density of substance.") Thus Celtic Christianity in the years of Patrick refused to accept this test term and the conclusions to which the radical speculations were leading.

(*Truth Triumphant by B. G. Wilkinson pg. 91-94*):

"The Council of Nicaea, convened in 325 by Emperor Constantine, started the religious controversy which has never ceased. Assembling under the sanction of a united church and state, that famous gathering commanded the submission of believers to new doctrines. During the youth of Patrick and for half a century preceding, forty-five church councils and synods had assembled in various parts of Europe. Of these Samuel Edgar says:

The boasted unity of Romanism was gloriously displayed, by the diversified councils and confessions of the fourth century. Popery, on that as on every other occasion, eclipsed Protestantism in the manufacture of creeds. **Forty-five councils, says Jortin, were held in the fourth century. Of these, thirteen were against Arianism, fifteen for that heresy, and seventeen for Semi-Arianism.** The roads were crowded with bishops thronging to synods, and the traveling expenses, which were defrayed by the emperor, exhausted the public funds. These exhibitions became the sneer of the heathen, who were amused to behold men, who, from infancy, had been educated in Christianity, and appointed to instruct others in that religion, hastening, in this manner, to distant places and conventions for the purpose of ascertaining their belief.⁴⁰

"The burning question of the decades succeeding the Council of Nicaea was how to state the relations of the Three Persons of the Godhead: Father, Son, and Holy Ghost. The council had decided, and the papacy had appropriated the decision as its own. **The personalities of the Trinity were not confounded, and the substance was not divided.** The Roman clergy claimed that Christianity had found in the Greek word homoousios (in English, "consubstantiality") an appropriate term to express this relationship.⁴¹...

"Then the papal party proceeded to call those who would not subscribe to this teaching, Arians, while they took to themselves the title of Trinitarians. An erroneous charge was circulated that all who were called Arians believed that Christ was a created being."⁴² This stirred up the indignation of those who were not guilty of the charge.

⁴² It is doubtful if many believed Christ to be a created being. Generally, those evangelical bodies who opposed the papacy and who were branded as Arians **confessed both the divinity of Christ and that He was begotten, not created, by the Father.** They recoiled from other extreme deductions and speculations concerning the Godhead.

"Patrick was a spectator to many of these conflicting assemblies. It will be interesting, in order to grasp properly his situation, to examine for a moment this word, this term, which has split many a church and has caused many a sincere Christian to be burned at the stake. In English the word is "consubstantial," connoting that more than one person inhabit the same substance

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without division or separation. The original term in Greek is **homoousios**, from homos, **meaning “identical,”** **andousia, the word for “being.”**

“However, a great trouble arose, since there are two terms in Greek of historical fame. The first, **homos, meaning “identical,”** and the second, **homoios, meaning “similar” or “like unto,”** had both of them a stormy history. **The spelling of these words is much alike. The difference in meaning, when applied to the Godhead, is bewildering to simplehearted believers. Nevertheless, those who would think in terms of homoiousian, or “similar,” instead of homoousian, or “identical,” were promptly labeled as heretics and Arians by the clergy.** Yet when the emperor, Constantine, in full assembly of the **Council of Nicaea**, asked Hosius, the presiding bishop, what the difference was between the two terms, Hosius replied that they were both alike. At this all but a few bishops, broke out into laughter and teased the chairman with heresy.⁴³

“As volumes have been written in centuries past upon this problem, it would be out of place to discuss it here. **It had, however, such profound effect upon other doctrines relating to the plan of salvation and upon outward acts of worship that a gulf was created between the papacy and the institutions of the church which Patrick had founded in Ireland.**

“While Patrick was anything but an **Arian**, nevertheless he declined to concur in the idea of “sameness” found in that compelling word “**consubstantial**” or **homoousian**. Usually when violent controversy rages, there are three parties. In this instance there were the **two extremes**, one of which was led by the papacy, the second by the **Arians**, and the third party was the middle-of-the-road believers whose viewpoint was the same as Patrick’s.⁴⁴ As Dr. J. H. Todd says of **homoousian**, the test word of the papal hierarchy, when commenting on Patrick’s beliefs, “This confession of faith is certainly not **homooussan**.”⁴⁵ Another fact verifying this opposition of the **British churches to the extreme speculations of the Council of Nicaea respecting the Trinity** is the story of the **Council of Rimini in 359**, held approximately at the time of Patrick’s birth. **This, it seems, was the last church council to be attended by Celtic delegates from the British Church before the withdrawal of Rome’s legions in 410, and it was followed by the overrunning of England by the pagan Anglo-Saxons. This Council of Rimini passed decrees denouncing and rejecting the conclusions of Nicaea respecting the Trinity.** The pope of Rome had recently signed similar decrees in the Council of Sirmium. No one will blame the evangelicals for recoiling from the **papal view of the Trinity, when history shows that their views were strong enough to cause two popes to sign decrees contrary to the policy of the papacy respecting Nicaea.**

“One of the reasons, no doubt, why the papacy for many years did not mention Patrick’s name or his success was the position of the Irish Church respecting the decrees of Nicaea. Centuries were to pass before the papacy discovered that his merits were too firmly established to be overlooked. It labored to gather Patrick into its fold by inventing all kinds of history and fables to make him a **papal hero**. It surrounded with a halo of glory a certain Palladius, apparently sent by Rome to Ireland in the midst of Patrick’s success. He also has been called Patrick.⁴⁶

“Patrick beheld Jesus as his substitute on the cross. He took his stand for the **Ten Commandments**. He says in his *Confession*: “I was taken to Ireland in captivity with many thousand men, in accordance with our deserts because we walked at a distance from God, and did not observe His commandments.” Those who recoiled from the extreme speculations and conclusions of the **so-called Trinitarians** believed Deuteronomy 29:29: “The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever.”

“**The binding obligation of the Decalogue was a burning issue in Patrick’s age. In theory, all the parties in disagreement upon the Trinity recognized the Ten Commandments as the moral law of God, perfect, eternal, and unchangeable.** It could easily be seen that in the judgment, the Lord could not have one standard for angels and another for men. There was not one law for the Jews and a different one for the Gentiles. The rebellion of Satan in heaven had initiated the great revolt against the eternal moral law. **All the disputants over the Trinity recognized**

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that when God made man in His image it was the equivalent of writing the Ten Commandments in his heart by creating man with a flawless moral nature. All parties went a step further. They confessed and denied not that in all the universe there was found no one, neither angel, cherubim, seraphim, man, nor any other creature, except Christ, whose death could atone for the broken law.

Then the schism came. Those who rejected the intense, exacting definition of three Divine Persons in one body, as laid down by the Council of Nicaea, believed that Calvary had made Christ a divine sacrifice, the sinner's substitute. The papacy repudiated the teaching that Jesus died as man's substitute upon the cross. Consequently it ignored the exalted place given the Decalogue by the crucifixion of Christ. Those who saw the eternal necessity of magnifying the law, and making it honorable, maintained that death claimed the Son of God but had left untouched the Father and Holy Spirit. This was the teaching of Patrick and his successor.

“Thus, the Celtic Church upheld the sacredness of the Ten Commandments. They accepted the prophecy of Isaiah that Christ came to magnify the law and make it honorable. They preached, as Jeremiah and Paul did, that the purpose of the new covenant was to write God's law in the heart. God could be just and justify the sinner who had fled to Christ. No wonder that the Celtic, the Gothic, the Waldensian, the Armenian Churches, and the great Church of the East, as well as other bodies, differed profoundly from the papacy in its metaphysical conceptions of the Trinity and consequently in the importance of the Ten Commandments. (Truth Triumphant by B. G. Wilkinson pg. 91-94)

The Waldensians entered the schools of the world as students. They made no pretensions; apparently they paid no attention to anyone; but they lived out what they believed. They never sacrificed principle, and their principles soon became known. {4MR 51.1}

These [Waldensians] were in ancient times a people who looked with a horror upon the abominations of the church of Rome and sought to worship God in peace, according to the Word of God. They could not do this without coming into collision on every side with the opinions of Rome. While they [the Vaudois] had not a clear and distinct view of justification by faith, these were a step behind the Waldensians, who in purity of doctrine composed a long line of witnesses to the truth. They made their homes in the Piedmont Alps. The seclusion helped to maintain their purity. From the mountain heights, Waldensians protested against the corruption of the Roman church. They contended for the faith once delivered to the saints: that Christ is our Mediator, and His merits alone can cleanse from all sin. And yet their faith needed elevation. True progress did not mark their course; for they were tintured with the customs of Rome. But gradually the clouds of error were rolling away in other parts of the world. Just as soon as Rome saw that men were searching for truth, digging for truth as for hid treasures, and not receiving their faith from Rome, then she was stirred. The Roman piety was the only piety that must be current. {Ms62-1886.74}

The faith which for many centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church.—“the faith which was once delivered to the saints.” “The church in the wilderness,” and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to his people to be given to the world. {GC88 64.1}

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It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. {AA 53.1}

Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step.—Review and Herald, May 25, 1905. {CW 29.1}

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, **God has given us as a foundation for our faith.** He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. {CW 31.2}

Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. **God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority.** {GW 308.2} 1915

TRUTH: 1872 Fundamental Principles Taught & Practiced by SDA's:

No mention of the "Trinity"

I – That **there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit.** Ps. 139:7.

II – That **there is one Lord Jesus Christ, the Son of the Eternal Father,** the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc.

CHANGES MADE; ERROR!: 1980- 27 Fundamental Beliefs of Seventh-Day-Adventists:

2. The Trinity:

There is one **God:** Father, **Son,** and **Holy Spirit,** a unity of **three co-eternal Persons.**

4. The Son:

God the **eternal Son** became incarnate in Jesus Christ.

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. **We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.** {Lt32-1892.38}

Son of the Eternal Father; NOT the Eternal Son.
NOT a unity of 3 co-eternal persons. They are 3 distinct and separate "persons".

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GOD'S HOLY DAYS HAVE BEEN CHANGED/ SUBSTITUTED:

The following quote from a Catholic priest (Thomas Enright) who was president of Roman Catholic Redemptorist College in Kansas city is cited by many Avdentists regarding the Sabbath. The last sentence of his quote however, is NOT cited:

"I have offered and still offer \$1000 to anyone who can prove to me from the Bible alone that I am bound, under grevous sin to keep Sunday holy. It was the Catholic Church, which made the law obliging us to keep Sunday holy. The Church made this law long after the Bible was written. Hence said law is not in the Bible. Christ, our Lord empowered his church to make laws binding in conscience. He said to his apostles and their lawful successors in the priesthood, 'Whatever you shall bind on earth shall be binding in heaven' (Matt 16:19; 18:17 & Lu 16:19), The Catholic Church abolished not only the Sabbath, but all the other Jewish festivals." T. Enright CSSR, St. Alphonsus (Rock) church, St. Louis, June 1905

TRUE FEASTS ("Festivals"/Statutes) of God

- **Sabbath (7th day)** (Lev. 23:1-3; Ex 20:8-11)
- **Passover/ Unleavened Bread** (Lev. 23:5-6)
- **First Fruits (Resurrection)** (Lev 23:10,11)
- **Pentecost** (Lev. 23:16)
- **Trumpets** (Lev. 23:24)
- **Atonement** (Lev. 23:27)
- **Tabernacles (begins on 15th day and ends on 8th day; the 22nd)** (Lev. 23:34)
(Last day is called, Great Day)

COUNTERFEIT FEASTS ("Festivals"/ Statutes) Antichrist

- **Sunday**
- **Easter (Whitsunday)/ Good Friday**
- **Easter (Whitsunday)/ Good Friday**
- **All Saints Day (Halloween)**
- **Lent/ New Year's Day**
- **Valentine's Day**
- **Christmas (begins on Dec 25th and ends 8th day; Jan 1st!)**
(Last Day is called Feast of Circumcision!)

The gospel is given in precept in Leviticus implicit obedience is required now, as then. How essential it is that we understand the importance of this word! 6T p. 392

Biblical; The Feast of Tabernacles							
1 Day	2	3	4	5	6	7	8 Last Great Day
15	16	17	18	19	20	21	22
Catholic; Christmas Festival							
1 Christmas Day	2	3	4	5	6	7	8 Feast of Circumcision
Dec. 25	26	27	28	29	30	31	Jan. 1

As the sign of the authority of the Catholic Church, papist writers cite, "the very act of changing the Sabbath into Sunday, which Protestants allow of ... because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin." ["Abridgment of Christian Doctrine."] {GC88 448.2}

"The new laws has its own spirit... and its own feasts which have taken the place of those appointed in the law of Moses. If we would know the days to be observed... we must go to the Catholic Church, not to the Mosaic law." (The Catholic Catechism as quoted in the Signs of the Times, November 4, 1919)

"Will my Sister Wellman consult her Bible, and she will know 'What saith the Lord?' 'And it came to pass on the sixth day, that they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, 'Tomorrow is the rest of the holy Sabbath of the Lord; bake that which ye will bake today, and seethe that ye will seethe: and that which remaineth over lay up for you to keep until tomorrow.'" [Exodus 16:22, 23] "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Consider the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done; but the seventh is the Sabbath of rest; an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." [Leviticus 23:1-3] [1852-1897:7] SEE ALSO RH June 1, 1897, par. 6 FOR A 2nd WITNESS THAT THE SEVENTH-DAY SABBATH IS A FEAST DAY.

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For thou (*satan*) hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: **Isa. 14:13**

"Mount of Congregation" = feasts:

From H3250; properly an *appointment*, that is, a fixed *time* or season; **specifically a festival**; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); **technically the congregation**; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed (sign, time), place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue (set) time (appointed). *Strong's Concordance*

The Complete Word Study Dictionary:

H4150 מוֹעֵד mo ed -- A masculine noun meaning an appointed time or place. It can signify an appointed meeting time in general (**Gen 18:14; Exo 13:10**); **a specific appointed time, usually or a sacred feast or festival** (**Hos 9:5; 12:9 [10]**); the time of the birds' migration (**Jer 8:7**); the time of wine (**Hos 2:9 [11]**); the same time next year (**Gen 17:21**). In addition to the concept of time, this word can also signify an **appointed meeting place: "The mount of the congregation" identifies the meeting place of God or the gods (**Isa 14:13**), and "the house appointed for all living" identifies the meeting place of the dead-that is, the netherworld (**Job 30:23**).**

Moreover, the term is used to distinguish those places where God's people were to focus on God and their relationship with Him, which would include: the tent of meeting (**Exo 33:7**); the Temple (**Lam 2:6**); the synagogue (**Psa 74:8**).

The controversy between God's feast days and Satan's feast days started in heaven before this earth was created. Isaiah 14:13 reveals a very startling statement on the part of Lucifer/Satan. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the north." Satan is literally declaring war upon God and stating that he will become greater than God. *Strong's Concordance* reveals that **the original word for congregation is moed, which also means feasts or God's Holy Days**. Satan is saying that he is going to sit upon the mount of the moed, or the mountain of God's Holy Days.

The SDA Commentary, Vol. 4, p. 171, states that the words mount of the congregation comes from the Hebrew word har moed. Har means mountain and moed means assembly. God's people assemble at feast times. This verse shows that when Satan declared war upon God that he determined to invent his own feast days in opposition to God's feast days. And that is exactly what he did when he invented the feast days of Baal, two of which are Christmas and Easter.

The Catholic Catechism calls for Sunday legislation:

In respecting religious liberty and the common good of all, Christians should seek recognition of **Sundays** and the Church's holy day as legal holidays. They have to give everyone a public example of prayer, respect, and joy and defend their traditions as a precious contribution to the spiritual life of society. If a country's legislation or other reasons require work on **Sunday**, **the day should nevertheless be lived as the day of our deliverance which lets us share in this "festal gathering"**, this "assembly of the firstborn who are enrolled in heaven." *Catechism of the Catholic Church*
http://www.vatican.va/archive/ccc_css/archive/catechism/p3s2c1a3.htm

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The Law of the Catholic Church defines their Holy Days:

“Canon 1246 §1. Sunday, on which by apostolic tradition the paschal mystery is celebrated, must be observed in the universal Church as the primordial holy day of obligation. The following days must also be observed: the **Nativity of our Lord Jesus Christ**, the Epiphany, the **Ascension**, the Body and Blood of Christ, **Holy Mary the Mother of God**, her Immaculate Conception, her Assumption, Saint Joseph, Saint Peter and Saint Paul the Apostles, and **All Saints**.” *Code of Canon Law of the Catholic Church*
http://www.vatican.va/archive/ENG1104/_P4N.HTM



COUNTERFEIT FEASTS

- Weekly Sunday (1st Day of the week)
- Easter Sunday (Sunday after Passover)**
- Pentecost Sunday (7th Sunday after Easter)
- Nativity of the Lord (December 25, Christmas)**
- Epiphany of the Lord (January 6th)
- Ascension of the Lord (Forty days after Easter)**
- Body and Blood of Christ (9th Thursday after Easter)
- Holy Mary the Mother of God (January 1st) New Years Day**
- Mary Immaculate conception (December 8th)
- Assumption of Mary (August 15th)
- Saint Joseph (March 19th)
- Saint Peter and Saint Paul (June 29th)
- All Saints (November 1) Halloween**

Lev 23:1-3 And the LORD spake unto Moses, saying, 23:2 Speak unto the children of Israel, and say unto them, [Concerning] **the feasts** of the LORD, which ye shall proclaim [to be] holy convocations, [even] **these [are] my feasts**. 23:3 **Six days shall work be done: but the seventh day [is] the sabbath of rest, an holy convocation;** ye shall do no work [therein]: it [is] the sabbath of the LORD in all your dwellings. (See Ex 20:8-11; Read Lev 23:5-6, 16, 24, 27, 34 for list of remaining feasts)

H4744 **Holy Convocation** - Something called out; a public meeting; assembly regarded as sacred by **divine command**; Strong's Concordance



In these **last days** there is a call from Heaven **inviting you to keep the statutes and ordinances of the Lord**. The world has set at naught the law of Jehovah; but God will not be left without a witness to his righteousness, or without a people in the earth to proclaim his truth. {ST February 3, 1888, par. 5}

The closing words of **Malachi** are a prophecy regarding the work that should be done **preparatory to the first and the second advent of Christ**. This prophecy is introduced with the admonition, “**Remember ye the law of Moses** my servant, which I commanded unto him in Horeb for all Israel, with the **statutes and judgments**.” {SW March 21, 1905, par. 1}

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the **statutes** and **judgments**. Mal 4:4

And ye shall keep it **a feast** unto the LORD seven days in the year. [It shall be] **a statute for ever in your generations**: ye shall celebrate it in the seventh month. Lev 23:41 (see verses 14, 21 & 31 also)

In consequence of continual transgression, the **moral law** was repeated in awful grandeur from Sinai. Christ gave to Moses **religious precepts** which were to govern the everyday life. **These statutes were explicitly given to guard the ten commandments**. **They were not shadowy types to pass away with the death of Christ**. **They were to be binding upon man in every age as long as time should last**. **These commands were enforced by the power of the moral law, and they** clearly and definitely **explained that law**. {RH May 6, 1875, par. 10}

Feast is a statute. 7th-day weekly Sabbath is also a feast day. Lev 23:1-3

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Moses was **commanded to write**, as God should bid him, **judgments and laws giving minute instruction as to what was required.** **These directions** relating to the duty of the people to God, to one another, and to the stranger were only the **principles** of the **Ten Commandments amplified** and **given in a specific manner, that none need err.** **They** were designed **to guard the sacredness of the ten precepts** engraved on the tables of stone. {PP 364}

The **gospel is given in precept in Leviticus** **Implicit obedience is required now**, as then. How **essential** it is that we understand the importance of this word! 6T p. 392.

Brethren, **have any of you lost the book of the law?** Have not **many of us lost sight of the precepts that are in the holy Book?** General Conference Bulletin April 1, 1903, Ellen White Admonishes the General Conference Men.

*For precept [must be] upon **precept, precept upon precept**; line upon line, line upon line; here a little, [and] there a little: For with stammering lips and another tongue **will he speak to this people**. To whom he said, This [is] the rest [wherewith] ye may cause the weary to rest; and this [is] the refreshing: **yet they would not hear.***

*But the word of the LORD was unto them **precept upon precept, precept upon precept**; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isa 28:10-13*

PRECEPT, n. [L. proceptum, from proecipio, to command; proe, before, and capio, to take.]

1. In a general sense, **any commandment or order intended as an authoritative rule of action**; but applied **particularly to commands respecting moral conduct**. The **ten commandments** are so many **precepts** for the regulation of our moral conduct.

2. In law, a **command or mandate in writing**. 1828 Webster's Dictionary

Moses **wrote** these **judgments and statutes from the mouth of God** while he was with him in the mount. If the people of God had obeyed **the principles of the ten commandments**, there would have been no need of the **specific directions given to Moses, which he wrote in a book**, relative to their duty to God and to one another. {1SP 265.1} {3SG 299.3}

*Because for their sakes I made the world: and **when Adam transgressed my statutes**, then was decreed that now is done. 2 Esdras 7:11*

*A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and **cause you to walk in my statutes, and ye shall keep my judgments, and do them.** Ezekiel 36:26-27*

*Think not that I am come to destroy the law, or the prophets: I am **not come to destroy, but to fulfil**. For verily I say unto you, **Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.** Matt 5:17, 18x`*

Brethren, **have any of you lost the book of the law?** Have not **many of us lost sight of the precepts that are in the holy Book?** General Conference Bulletin April 1, 1903, Ellen White Admonishes the General Conference Men.

Hos 4:6-7 **My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: [therefore] will I change their glory into shame.**

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SUNDAY ENFORCEMENT.

THE following is clipped from the *interior* of

Nov. 1: —

" The International Sunday Observance League, though only incorporated eight months ago, is making rapid strides toward giving us a peaceful Sabbath. Its object is to promote a more general and thorough observance of the law of God, as laid down in the fourth commandment; to the end that the desecration of the Christian Sabbath day, by unnecessary labor and amusements may be suppressed; that man may rest and be refreshed in body, mind, and soul; to maintain good morals and the peace and good order of society, and with this end in view, to establish State, provincial, and local organizations, whose object and purpose shall be to co-operate in the enactment and enforcement of laws for the suppression of all violations of the Sabbath day and to promote the highest and truest patriotism. The work of the league is intended to embrace all objects pertaining to good government, including among other things the election of persons of good moral character to public office. The league has adopted a constitution, so framed that all persons, irrespective of creed, desirous of promoting an improvement in public morality, may become members, including men or women, boys and girls, old and young. The league has commenced by injunction, the prosecution of the Chicago League Base-ball Club and other kindred clubs, to restrain them from playing Sunday games, and purposes to carry the case to a successful termination. It is also engaged upon other plans of reform which cannot yet be made public because not fully matured. The membership is constantly increasing, and it is the desire that this fall it may reach 50,000.

"If it really was the object of the above-named society " to promote the observance of the fourth commandment," and it would go to work in a Christian way to carry out its object, we could bid it God-speed ; but we well know that it is not laboring to promote the observance of the fourth commandment, but it is against it and in favor of a false Sabbath, and that the work, wrong in every feature, is being carried forward in an unchristian way. It is Sunday, the first day of the week, not the seventh-day Sabbath of the commandment, that this society is organized to uphold, and not by Scripture but by the civil law. When this day, unknown to the commandment, was first introduced into the church, was *not* as the Sabbath. Those who were instrumental in doing it held that the fourth commandment was abolished ; and on the ground that that commandment was no more, the holiday Sunday took its place. For hundreds of years after, no one thought of grounding its observance upon the fourth commandment. The Catholic, Greek, Episcopalian, Lutheran, Disciple, and other churches do not do so now. But in spite of all Scripture, history, facts, and common sense, this narrow puritanism still exists and endeavors to **sustain the old pagan holiday** with its thin veneering of Christian custom by the authority of the law of the Most High If this is not prostituting and perverting the law of God, it would be difficult to say what would be.

Another object of this league is "to promote true patriotism." The reader will notice that the two objects, **Sunday observance and patriotism**, are **in the above article closely combined together**. But what possible connection has Sunday-keeping with patriotism? One is the observance of a church festival, the other the love of country. Sunday-keeping and patriotism have no more natural affinity than baptism and patriotism. Many of our citizens go to church on the morning of Sunday and devote the remainder of the day to recreation and pleasure ; but they are true patriots, and in time of national peril give their blood for the defense of the country as freely as those who devote the whole day to worship. Then there are many thousands, in fact, the larger portion of the people of the country, who take the whole of Sunday for a holiday, and no citizens are more patriotic than they. There are others who observe the very day specified in the commandment, and who devote the first day of the week to honest labor for the support of those dependent upon them. Who can truthfully say that they are not as patriotic as any? Is a man's patriotism a thing to be measured and determined by his respect for somebody's theology ? It would appear to be so from the statements we are considering, but we demur.

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It will also be noticed that this "league " has other plans besides the intention to prosecute those who will not bow to their man-made **Sabbath. Perhaps they will prosecute those who do not believe in the Trinity.** Their, spiritual ancestors, the Puritans, considered the arrest and punishment of those who rejected this church dogma as something pleasing to the Deity. Our Unitarian friends should be on the alert. **The doctrine of the Trinity and the sacredness of Sunday are both orthodox plums of marvelous sweetness to the ministerial tooth.** If all may be compelled to receive one, there is no good reason why all may not be required to accept the other.

It is easily seen that this society is another agency to promote the religio-political crusade that is becoming so general all over our land, and which is hastening the fulfillment of the prophecy of Rev. 13 : 11-17. If a man must keep Sunday in order to be considered patriotic and a good citizen, then a non-Sunday observer, particularly if he keeps another day, may be accused as an enemy of the country—a dangerous character, to be dealt with by the State as his obstinacy deserves. To this time we are rapidly hastening. Can we not discern the signs of the times?

M. E. K.

Link to article: <http://documents.adventistarchives.org/Periodicals/RH/RH18941120-V71-46.pdf>

Further Suggested Reading (Documents):

Why Spiritual Drought, Spiritual Darkness and Spiritual Declension and Death in the Church?
That They Might Know Thee
The Law of Moses (Parts 1-3)
The Sunday Rest Bill and the Trinity
American State Papers (exposes the Trinity)

[Habakkuk's Tables – Firm Truth to Stand Upon \(iwillstanduponmywatch.com\)](http://iwillstanduponmywatch.com)

1,260

Day Prophecy



Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there **one thousand two hundred and sixty days.** *Revelation 12:6*

1 prophetic day = 1 literal year

See Numbers 14:34; Ezekiel 4:5, 6

This **1,260-day time period** is referred to **seven times** in the Bible's prophecies.

Three times as a "time, times, and half a time"
twice as 42 months
twice as 1,260 days

Based on the 30-day calendar used by the Jews, these time periods are all the same amount of time:
3-1/2 years = 42 months = 1,260 days.

A.D. 538

Little horn "uproots" final opposing power, the Ostrogoths
Daniel 8:9-12; 7:8, 24

Terrible persecution of God's people would last 1,260 prophetic days—or 1,260 literal years.

Scriptures:

- Daniel 7:25
- Daniel 12:7
- Revelation 11:2
- Revelation 11:3
- Revelation 12:6
- Revelation 12:14
- Revelation 13:5

A.D. 1798

France's General Berthier inflicts "deadly wound," ends papal supremacy
Revelation 13:3